

Thoughts from our Bishop

Black History Month service
keeps calm and carries onAgent of change:
Rev. Blair Dixon125th anniversary series
Climate change panel

Crosstalk

THE ANGLICAN
DIOCESE OF OTTAWASection of the
Anglican Journal

April 2022

PHOTO LEIGH ANNE WILLIAMS



Hallelujah! Christ is risen. Happy Easter!

Bells Corners housing project named after remarkable benefactor

BY DAVID HUMPHREYS

“Can I lend a hand?”

That’s how John Hollyer introduced himself to Christ Church Bells Corners.

He continued to lend a hand for 11 years—until he died in 2016, age 82. To the surprise of everyone who knew him he left his entire estate – all \$70,000 of it – to the parish.

When the Housing Project for Bells Corners, with 35 units of affordable housing and a community resource centre, opens later this year it will be named Hollyer House.

Hollyer’s unexpected bequest came at a time when the parish was actively considering a housing project on the site of its rectory. Initially, the

parish Vestry voted to use the bequest as seed money for feasibility studies.

After the Anglican Diocese of Ottawa provided seed funding the Hollyer bequest became the foundation for parish-based fundraising that passed the \$750,000 mark and continues today as a diocesan campaign with a goal of \$1.6 million.

John Hollyer lent a hand in many ways. He drove seniors to church in his old pickup truck until his eyesight failed. He took young men off the streets to help them overcome addiction, sharing his small mobile home at Bells Corners Trailer Park. He became an avid member of the gardening club and the parish’s Cursillo Group.

► Benefactor, p. 3

PHOTO ARCHDEACON CHRIS DUNN



Young and old helped raise funds for Cornerstone Housing for Women on Feb. 26. See photos, page 5.

FROM OUR BISHOP

Standing with those who seek peace and reconciliation

A number of years ago, I was privileged to represent the Anglican Church of Canada at an awards ceremony in Rideau Hall. The *Imagine a Canada* essay and art competition was organized by the National Centre for Truth and Reconciliation, and young people from across Canada were invited to make submissions that contributed to the national conversation about reconciliation. Ten young people, ranging in age from 8 to 23, were award-winners, and it was very inspiring to listen to their voices and to see their art and compositions.

Half of the recipients came from Indigenous communities, and they had a keen awareness of the experiences of their people: a *Nookmis* (grandmother) who was sent to a residential school; limited opportunities in some reserves; factors that diminish mental, physical, emotional, and spiritual health; the legacy of intergenerational trauma; racism; and the heroic struggle to reclaim lost language, culture, and wholeness. Without exception, and however grim the circumstances that informed



The Sea of Galilee from the Mount of Beatitudes

their work, the art and essays conveyed vision and possibilities for the future. There was much truth and hope in what I saw and heard.

Easter reminds us that God is a God of endless possibilities, and that our vocation as an Easter people is to align ourselves with visions and possibilities for the future that are truth-based and hope-filled.

In Holy Week we commemorate the last days of Jesus' life, where

many disturbing moments of betrayal and denial—and the alarming tyranny of crowds—contrast sharply with exquisite moments, where the profound wisdom and compassion of Jesus is shared with his disciples.

After Jesus died on Good Friday, the disciples are unable to recall those exquisite moments, and they are swallowed up in the trauma of loss. After Easter, they start to piece it all together, and they see how everything

led to the point where God made a definitive statement about life and hope. They saw how Jesus had been tortured and killed because he said God was compassion, and that being compassionate is the way to be close to God. They saw how Jesus had been raised, telling them that nothing is stronger than the love and compassion they had seen in him and learned from him. They were convinced that, in Jesus, God had fully revealed God's nature, and had also shown people how to be fully human.

It is important to be prayerfully informed of the suffering of others, and to look to our hearts of compassion when we respond—checking our own tendencies toward denial. We cannot avert our eyes from the catastrophic violence in Ukraine because of its global significance. We are less conscious of major wars raging in Tigray, Afghanistan, Myanmar, and Yemeni, with thousands of deaths and millions of refugees. And there are approximately 18 significant and dozens of other conflicts on the continents of Africa, South America, and Asia, with a combined death toll in the thousands and refugees in the hundreds of thousands.

Seeing all this suffering, this violence that dehumanizes both combatants and civilians, is a vivid and urgent call to our hearts of compassion—a call to stand with all who seek peace and reconciliation. Now is the time to speak and act from the love of Christ. Now is the time to be fully human.

God gives each of us minds and voices, to recognize and truthfully name disturbing things, and to knowingly and unashamedly align ourselves with light, hope, and endless possibilities for the future.



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Bishop of Ottawa**

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CLERGY AND STAFF NEWS

PHOTO: LEIGH ANNE WILLIAMS

Prescott-North Glengarry

Bob Albert has been appointed to be Deacon-in-Charge of the Area Parish of Prescott-North Glengarry, effective May 17, 2022.

Inuit Advisor

Deborah Tagurnaaq (Tagornak) has been appointed to be Inuit Advisor the Bishop, effective Feb. 15, 2022.

Tagurnaaq is an Inuk, born in Churchill, Manitoba, and raised in Naujaat, Nunavut. She resides in Ottawa and is a member of the Inuit Ministry and St. Margaret's Anglican Church in Vanier. She is fluent in Inuktitut and English and is learning French.

Announcing her appointment, Bishop Shane Parker wrote: "Deborah is eminently qualified to advise on matters pertaining to Inuit, particularly concerning Ottawa, which is believed to have the largest Inuit population outside of the North. She is a graduate of the Sivuliuqtiit Program in



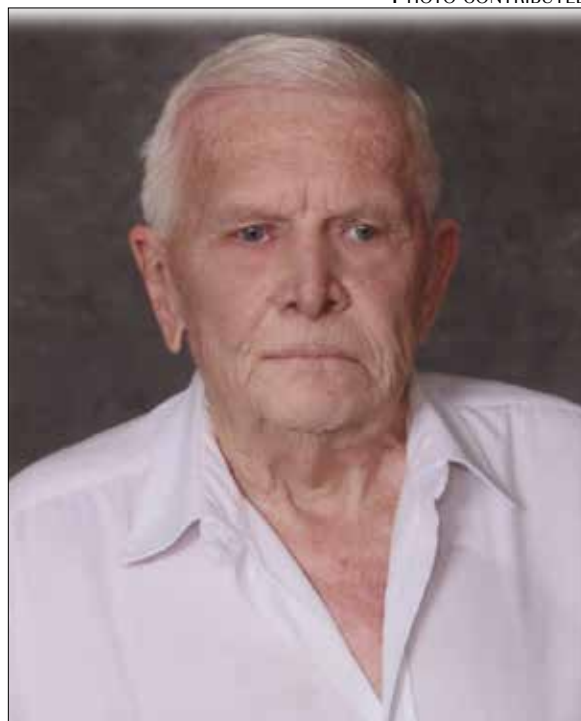
Deborah Tagurnaaq grew up in Naujaat, Nunavut.

Governance Structure from the Canadian Centre for Management Development (in partnership with Nunavut Arctic College) and has certification as a researcher from the University of Ottawa through the Inuit Institute for Health Research and Planning. She has authored two reports for Pauktuutit Inuit Women's Association: *Suvaguuq: Healing the Inuit Way*; and *There is a need so we help: services for Inuit survivors of child sexual abuse*.

"Deborah has extensive knowledge of Inuit organizations and federal departments, and has provided her expertise to numerous non-profit organizations concerned with the wellbeing of Inuit, particularly in urban settings, including: Tungasuvvingat Inuit, Pauktuutit Inuit Women of Canada, The Healing Drum Society, and The Centre for Northern Families.

"She currently serves as an Elder's Consultant and Parenting Program Coordinator for Inuuqatigiit Centre for Inuit children, youth and families in Ottawa."

PHOTO CONTRIBUTED



► Benefactor from p. 1

"We can think of no more fitting name for the building than Hollyer House," says Archdeacon Kathryn Otley, rector of Christ Church. "The house, like the man, will lend a "hand up" with respect, offering a chance for those who find themselves in need to have a fresh start in safe, supportive and affordable housing."

The Rev. Canon PJ Hobbs, director of Community Ministries, was the rector of Christ Church when Hollyer first approached the parish. His partner Sheila, suffering from cancer, was in palliative care. He came to the church looking for pastoral support. Sheila died soon afterwards.

"He was a humble man, very smart and creative, with a particular gift for friendship," Canon Hobbs says.

Hollyer's fellow parishioner and close friend Victor Wehrle recalls first meeting him in the church's garden. Walking by, he stopped to say he liked gardening and asked "Can I lend a hand?"

Wehrle soon invited him to join the Cursillo Group. He became an enthusiastic member, attending weekly breakfast meetings at Wehrle's home – until ill-health prevented him from going out. Instead, Hollyer organized a party at his own trailer park home.

"We had a wonderful afternoon," Wehrle recalls. "He was in good spirits. We shared lots of laughs. But we all knew he was in bad shape. He died five days later."

The time before he came to Christ Church remains vague. But those who knew him agree on several points. He sold a small farm in southwestern Ontario to take up a trade in renovations, sometimes subcontracting to other builders. Self-taught, he was extraordinarily skilled. He may well have come to the Ottawa area seeking medical support for his partner Sheila.

His attempt to help the homeless didn't always succeed. Some relapsed. But he never gave up offering a fresh start in his humble home. Neighbours and professionals who knew him talked of their trust and regard for a humble, honest and hardworking man.

John Hollyer remembered CCBC in his will.

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For questions and bequest wording, please contact Jane Scanlon, Director of Communications and Stewardship Development, at jane-scanlon@ottawa.anglican.ca.



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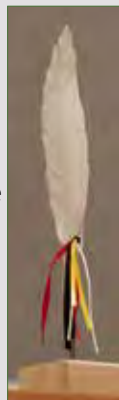
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acknowledges that
we publish on the
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Nation.

May we dwell on this
land with peace and
respect.



Your parish's land acknowledgement: Moment or movement?

By **All My Relations circle**

Indigenous Peoples have used land acknowledgements for decades, but since 2015, with the release of the *Truth and Reconciliation Commission Report on Residential Schools*, we have grown accustomed to hearing them at educational and sporting events. Faith groups have also adopted the practice and, as parishes in the Diocese of Ottawa work to determine their Shape of Parish Ministry, the question of whose land they inhabit can become part of the discussion.

Archbishop Mark MacDonald, National Indigenous Anglican Bishop for the Anglican Church of Canada, graciously offered some thoughts on the subject in correspondence with All My Relations Circle member Janet Allingham. “Land acknowledgements have served to change the conversation in the church” with some parishes weaving them into a kind of “faith and action statement,” he said. At the same time, the archbishop concedes that land acknowledgements are of “mixed impact” because while they “serve to remind hearers about justice, they often serve as a device to let people off the hook of real action on justice, an essential element of reconciliation.”

Are we expecting too much from land acknowledgements? Do we risk letting them do the work of reconciliation for us? Or are they, at the very least, a start. The following examples speak for themselves, demonstrating a range of events from across the diocese.

While acknowledgements in the Diocese of Ottawa take many forms, Christ Church Cathedral has incorporated one into its corporate statement. Written in both Algonquin and English it reads as follows: “*Anishnabe aking ate awaso kikinawadjichigan/* A place of prayer on Algonquin territory since 1832.” Aware of this, a neighbouring parish has begun to consider adopting the practice as part of its upcoming anniversary.

The well-known Kairos Blanket Exercise is, at its root, an event of land acknowledgement. Many participants have called the event both educational and moving. Marian McGrath, of the Church of St. Mary Magdalene, said that the experience inspired her to want to “do more.” When the parish worked with the municipality in Chelsea, Que. to create a community path that crosses the land upon which the parish church stands, the parish was mindful that the path stands on the traditional



Archbishop Mark MacDonald says the acknowledgements have changed the conversation in the church.

and unceded territory of the Algonquin Anishinabeg, Bishop Shane and Albert Dumont attended to bless and smudge the trail respectively, and as reported in the March issue of *Crosstalk*, the Municipal Council of Chelsea recently unanimously approved a motion to name the trail *Nakweyam diwin Mik* (friendship trail), the name proposed by Elder Dumont.

Kathryn Fournier, a member of the Church of St Thomas the Apostle, says that a congregational group formed last year to study *21 Things You May Not Know About The Indian Act* by Bob Joseph is committed to grounding the parish's reconciliation work in the local context. The group is continuing to meet to learn more about Indigenous peoples' history in the area as well as to better understand the current land claim/modern treaty negotiations taking place between the Algonquins of

The well-known Kairos Blanket Exercise is, at its root, an event of land acknowledgement.

Ontario, Ontario and Canada.

The effectiveness of land acknowledgements will be judged, Archbishop MacDonald said, “on the way that they inspire advocacy for and commitment to Indigenous judgement.” He added that there is “growing awareness that land was often seized illegally and immorally with justifications that were based in the systematic dehumanization of Indigenous Peoples.” Like the Biblical story of the scattering of seeds, when the words of land acknowledgement fall on fertile ground, they can lead to a richness of experience as individuals and communities embark upon or continue their journeys of reconciliation.

PARISH NEWS

Cold hands, warm hearts



Feb. 26, Westboro

PHOTOS ARCHDEACON CHRIS DUNN



A team of All Saints Westboro parishioners walked together (with a few more on their own) to raise \$6,000 for Cornerstone Housing for Women as a part of the annual Coldest Night of the Year (CNOY) fundraiser on Feb. 26. The cross-Canada event supports “local charity partners who provide essential care and service for people experiencing homelessness, hunger and hurt.”

Bishop’s Gala to raise funds for Inuit family centre

By Staff

Spring is in air and so is excitement about the 2022 Bishop’s Gala! The gala will take place on May 26. It will be an online event again, but this year, the fun will start earlier when the Bishop’s Gala silent auction opens on April 22 and runs until May 8. Look for many treasures including gift baskets, artwork and jewellery, and get ready to bid. This year’s beneficiary is the Inuuqatigiit Community Centre for Inuit, Children, Youth and Families. The centre is a multi-service Inuit organization that provides cultural, educational, recreational and social support services to children, youth and families of Ottawa’s growing Inuit community. The centre serves as a major hub for early years and youth services for Inuit families in Ottawa.

The city is home to the largest Inuit population outside of Nunavut, and we’re so excited that the auction and gala will raise funds to help support the Inuit community here,” said Jane Scanlon, director of stewardship and communications for the Anglican Diocese of Ottawa. The Gala itself will follow on the success of last year’s event with live music and entertainment from across the diocese. You can watch the show online without a ticket, or you can purchase a ticket to receive a swag bag filled with gourmet treats and gifts to enjoy with the show. Ticket prices range from \$80 to \$170, and are available at this link: <https://bishopsgala2022.eventbrite.ca> Watch for more details about the gala, auction and the Inuuqatigiit Community Centre in the next issue of *Crosstalk*.



SILENT AUCTION

This year's beneficiary is Ottawa based -
Inuuqatigiit Community Centre for Inuit Children, Youth and Families

The auction opens on April 22. Get ready to bid!

PARISH NEWS

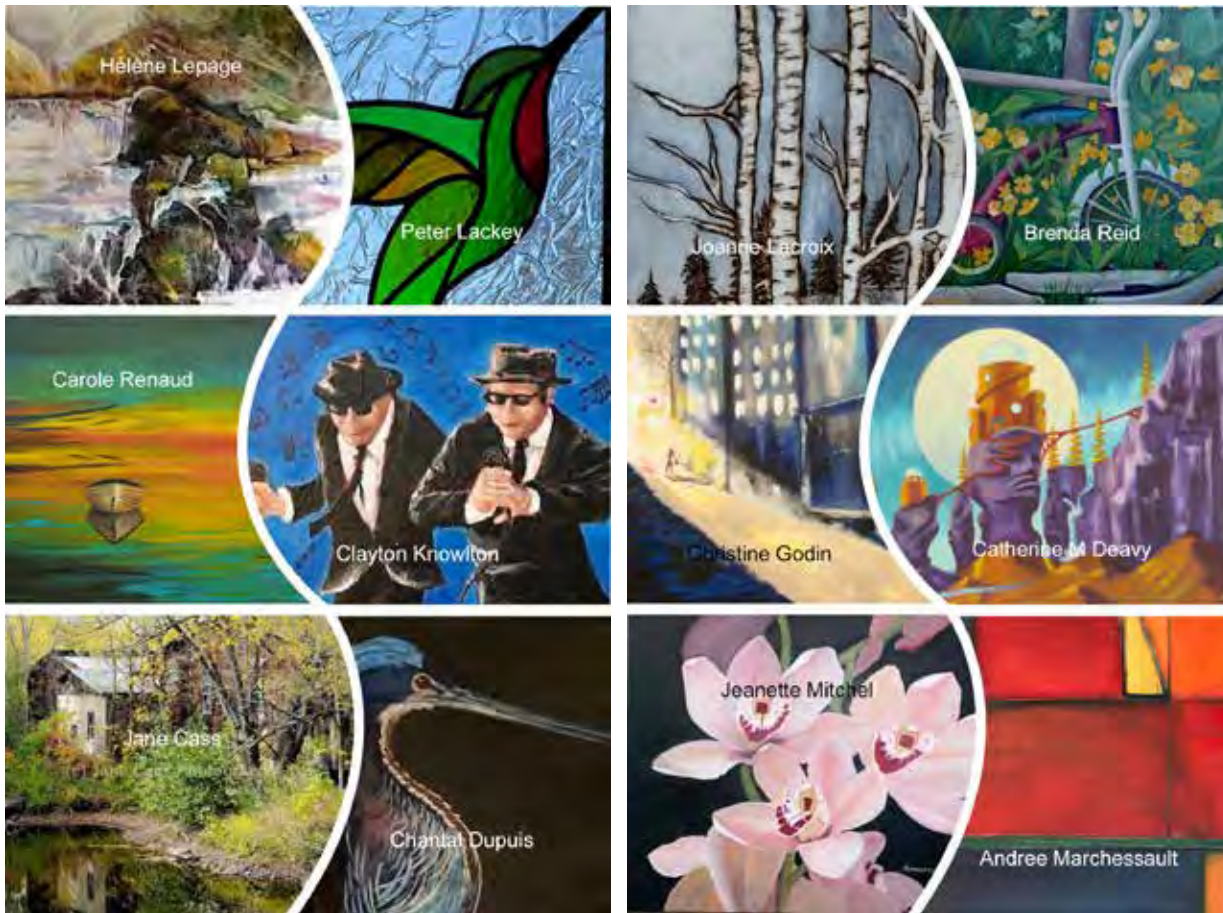
St. Helen's celebrates local talent at May 28 Art Fair

St. Helen's Anglican Church in Orleans was proud to host a virtual fine Art Fair during the height of the COVID-19 crisis in May 2021. The Fair showcased over 130 works of fine art by eighteen local artists and contributed over \$2,000 to the local arts community and \$1,400 to St. Helen's ministry.

For 2022, St. Helen's is again pleased to be sponsoring a fine Art Fair for community artists, a number of whom exhibit their art in local galleries. The in-person Art Fair will be held on Saturday, May 28 between 10am and 3pm at St. Helen's Church, 1234 Prestone Dr., Orleans.

If you are looking for original art to make a statement in your home or considering Christmas or other gifts, the St. Helen's fine Art Fair will have something for you. There will be an ample variety of styles and media to suit everyone's tastes and budget.

The St. Helen's Art Fair may be one of the first in-person gallery



shows since the COVID closures in 2021 so all of the artists are excited about the Fair and many have expressed their pleasure about being

able to participate: "Looking forward to this! You will be my first in person show since the closure! Woohoooo!!!"

"So glad you made it possible for me in your show this year." "Fingers crossed that this will happen in person." "I would be pleased to be there, especially that it's an in-person one this time." "That's super. I would love to participate." "Very excited about this show! I'll keep my fingers and toes crossed!"

Please note that any Diocesan COVID restriction still in place in May will be followed and if the COVID situation again restricts our ability to conduct an in-person event, we will revert to a virtual Art Fair as in 2021. Announcements will be made on our Facebook page.

You may contact sthelenartfair@gmail.com for further information.

You can view the gallery of art work on our website www.sthelenartfair.ca and follow us on Facebook at www.facebook.com/sthelenartfair.

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Arbor Memorial

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Black History Month service overcomes obstacles to soar

BY LEIGH ANNE WILLIAMS

The diocesan service to mark Black History Month 2022 was originally planned as an in-person service to be held at Christ Church Cathedral on Feb. 19, a joyful change from 2021 when the whole service had to be online due to the pandemic.

The Rev. Nash Smith says COVID still made planning the service a tough slog for the committee of five Black clergy, but “we overcame that, unaware of the protesters coming to Centretown.” The streets around the Cathedral were suddenly blocked.

The service had to be pre-recorded and broadcast a week later on Feb. 26, but Smith said, with great support from Bishop Shane Parker and Dean Beth Bretzlaff, the cathedral musicians and participants all working together, it all came together “brilliantly.”

And so, the 2022 diocesan service took on a theme often spoken of in Black History Month: resilience in the face of obstacles. The service was held, the Gospel proclaimed, Dr. Joy Mighty delivered a powerful sermon, and voices were raised beautifully in song.

The service was dedicated to the memory of the late Archbishop Desmond Tutu, described in the Rev. Nash Smith’s tribute as “an Anglican clergyman who became the moral conscience of South Africa and the world. He was the backbone of the black struggle for equality in his homeland during the apartheid era in South Africa. He was a selfless advocate and fighter for justice, equality, freedom for all, and an apostle for the peaceful co-existence of the people of South Africa.”

Dr. Joy Mighty, a Professor Emerita and former associate vice-president from Carleton University, began her sermon by congratulating the Diocese of Ottawa for publicly observing Black History Month. She noted some of the themes selected in 2022. The Diocese chose Acknowledging and Embracing Diversity, while the Government of Canada’s official



Dr. Joy Mighty delivered a sermon that lived up to her name.

theme was “February and Forever, Celebrating Black History today and every day.”

Mighty reminded her listeners that observing Black History Month is “not only about celebrating the number of Black firsts or the excellence of Black contributions to civilization. It is about encouraging us to accept the reality of the history of Black enslavement, colonization, and other forms of oppression. It also urges us to face the truth about the prevalence of anti-Black racism today.”

Canadians like to distance them-

selves from the “extremes of anti-Black racism that we far too often see displayed in the U.S. especially in the killings of Black men and women by white police,” Mighty said, but added, “we cannot pretend it doesn’t exist here. Not only does Canada have a history of anti-Black racism, but anti-Black racism is still very much alive and well in Canada today.”

Although “the horrific and very public murder of George Floyd in the U.S. on May 25, 2020 may have been the catalyst for the groundswell of protests in the U.S., Canada and across the world,” she reminded her listeners that it reflected the “reality of what Black people experience every day and have been experiencing for a very long time.” What was new is that many people were “finally jolted awake” to that reality.

The COVID-19 pandemic highlighted and compounded the impact of racism as well. BIPOC communities (Black, Indigenous, People of Colour) were disproportionately affected by the pandemic in terms of number of deaths, majority of job losses, and greater numbers in frontline work, she said. “Even without the pandemic, statistics tell us that Blacks in

Diocesan clergy and cathedral musicians led the virtual service.

Canada are more likely to have lower employment rates, less household wealth, lower earnings, less access to good housing, education and other services.” This is particularly true for Black immigrants, she added.

Mighty shared a line from award-winning Black Canadian author Ian Williams’s book *Disorientation*, which describes the impact of daily expressions of micro-aggression and other forms of racism: “Black humans are wired like all humans to bruise from injustice, from affronts to our dignity, our good intentions, our reputation.”

It’s difficult for those who do not experience this disorientation to understand its destructive impact, Mighty said. “I know that not all Blacks are comfortable talking about such experiences, but sometimes by our silence we encourage other people to define us and our experiences only in their narrow ways.”

There is an African proverb “Until lions write their own history, the tale of the hunt will always glorify the hunter.” It explains the omission of Black experiences from history books, “which tell stories about us only from the perspective of white colonizers or which only record the so-called “exotic” aspects of the Black experience such as colourful dress, tasty foods, lively music and expressive dance,” Mighty said. “As delightful as these are, we are so much more..., so we have to tell our own stories, our own truths, and Black History Month gives us a perfect opportunity to do so. In fact, we have our responsibility to do so.”

But others also have a responsibility, Mighty said. “What are the implications for Blacks and non-Blacks of knowing the whole truth?”

► **Black History Month service, page 10**



Soloist Michael Curtis Hanna sang ‘Lift Every Voice and Sing’ and Rebecca Noelle sang ‘He never said a mumbling word.’



TODAY 4 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.



"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



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.



"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)

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.

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



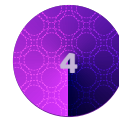
"As we move into the third year of a pandemic, the OPC continues to support those in the community experiencing profound crisis, loss, and grief. Since March 2020, the number of people asking for counselling services has quadrupled. Thank you for supporting us as we navigate these life-changing times."

— 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.



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."

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)



**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.)

Here's how you can help:

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Sharing food for thought with Ethiopian flavours

BY MARIAN MCGRATH

On Feb. 27, members of St Mary Magdalene Church (Chelsea) and Church of the Good Shepherd (Wakefield) gathered with friends from near and far on Zoom for an Ethiopian dinner in celebration of Black History Month. The guests of honour were the Rev. Canon George Kwari and his wife, Epiphania.

The dinner was a “take-out” meal from the Blue Nile Restaurant in Ottawa. Tsedey Kassa, the owner of the Blue Nile Restaurant, offered both vegetarian and non-vegetarian options. She filled 36 orders that included such specialities as Doro Wat (chicken with berbere sauce), Alichia Wot (a beef stew), Michet wot (winced meat with berbere sauce), Yater Kik (split pea stew), Yemisir wot (spiced red lentils), and Shuro Wot (chick pea stew).

The meals were accompanied with injera, a staple of Ethiopian and Eritrean cuisine that is a sour-dough flat-bread made from teff flour. Unlike potatoes or rice, injera has the distinction of being a staple that can be used as both a plate and a utensil. Misgana and Merhawi Haile, originally from Eritrea, joined us on Zoom to demonstrate how to use pieces of the injera to scoop up our meals into our mouths with our fingers, rather than use a knife and



Daphne Fry, Blue Nile owner Tsedey Kassa, and Marian McGrath packing injera for take-out meals.

a fork. Tsedey Kassa also joined us wearing a beautiful traditional Ethiopian dress. We raved to her about her delicious cooking and thanked her for all her hard work.

After the meal, Canon Kwari, who is the Rector of St Stephen’s Church in Ottawa, spoke to us about the importance of Black History Month. As someone originally from Zimbabwe, he described his experience of being new to a rural community near Ottawa. In response to an incident



Tsedey Kassa serves a meal on injera.

incited by one of his neighbours that clearly smacked of racism, Canon Kwari described his struggle with the *Gospel of Matthew 22:39*: “Thou shalt love thy neighbour as thyself.”

Through prayer and God’s grace, he overcame the incident and his neighbours rallied around him. He told us how happy he and his family are living in their neighbourhood, and that their children have many friends and enjoy sleep-overs at each other’s homes.

The Rev. Canon Kevin Flynn, the incumbent for the Parish of Chelsea,

Lascelles and Wakefield, highlighted the key message of Canon Kwari’s story: “Canon Kwari reminded us that God gives us our neighbours. He spoke personally from his own experience of how difficult it can be to love one’s neighbour when that person has judged you negatively on the basis of the colour of your skin.”

Canon Kwari’s message for Black History Month is that everyone, near and far, is our neighbour, and that Black History Month is not just to be celebrated in February but forever.

► Black History Month service, from page 7

As people of faith, how do we respond to the reality of Black history?...It’s all well and good for us to celebrate Black history once a year in February but how do we acknowledge and embrace such diversity in our daily lives?”

She referred to the question white scholar Peggy McIntosh asked at the end of her now famous paper on white privilege. McIntosh asked her colleagues to consider how they would “use their unearned privilege to help reconstruct the unequal power systems in our society.”

The best guidance for all of us, Blacks and non-Blacks, Mighty said, comes from the Gospel reading from Matthew when Jesus said: “You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and the greatest commandment, and the second is like it. You shall love your neighbour as yourself.”



Rev. Julian Campbell, Canon Hilary Murray, Rev. Nash Smith and Canon George Kwari

“As we reflect on how we can love our neighbours as ourselves, I earnestly encourage the church to explore ways of demonstrating this same neighbourly love, expressly targeted to our Black communities,” she said.

She ended her sermon with this

prayer:

Let us give thanks for our faithful ancestors who’ve gone on before us

Let us pray for the souls of the countless millions who lost their lives in the middle passage during the evils of the transatlantic slave trade

And let us lift up all those who have suffered under the colonization and suppression of their cultures, including our Indigenous brothers and sisters of this country

May we remember and give thanks for the many who have taken a stand for peace and justice

May we too have the courage to speak out and shine a light on the needs of the oppressed, on social injustice, poverty, inequality and ecological injustice

May we strive to combat racism, racial discrimination, xenophobia, and related intolerances

And may we strive to become a more culturally sensitive, racially inclusive, and justice conscious congregation and society...

In a few moments, we will recite the Creed. As we recommit to following Jesus’s example in loving our neighbours as ourselves, striving for justice and peace among our people, and respecting the dignity of every human being

May our prayers become a catalyst rather than a substitute for action

And in striving to honour these vows, may we enact Jesus’s commandment to love our neighbour as ourselves, as our official theme states, not only in February but forever, not only today, but every day.

Amen

Bishop Shane Parker offered this blessing:

“God, who created us in the divine image, sends us out: to tear down the walls which divide us and to build lives of trust among all God’s children, that we may dance together with joy in God’s kingdom.”

By Reverend Canon Hilary Anne Murray

On St. Andrew's Saint Day 2021, I reflected on how much has changed in my life since my ordination as priest nine years ago. November 30th is a special day shared between myself and my father. This past St. Andrew's Day would have been my father's 58th anniversary of ordination to the priesthood. On that day, I reflected on who would have been my father's models and mentors. When he was a young boy, his family were long term members of St. Silas Anglican Church, country parish in St. James, Barbados. Who were the faces of priests that he saw which helped him to see himself as a priest? I ask this question because when my father was growing up, the parish priests who he encountered were all sent over from England. I remember my father telling me that he was in one of the first group of 'native' seminarians graduating from Codrington College and ordained priests to serve in Barbados.

As a young girl, hearing her call, the faces of priest I saw were all men. Like my father, I didn't see any faces like mine looking back at me from the altar. Yet here I am. There has to be more to the call to the ordination, which goes beyond literally seeing ourselves in the faces of the deacons and priests looking back at us. However, when we see faces like our own and receive mentoring from those who share similar heritage and background, it helps strengthen our faith and conviction to pursue our Call.

Reflecting on these questions fueled my interest in finding out more the history of Blacks in our church. I wanted to learn more of the history of people of colour who rose to positions of leadership as the ordained in the Anglican church of Canada. This history is quite recent, dating back to the late 1950s and 1960s. Through my inquiring I learned that the Diocese of Ottawa was the first to grant the privileges of ordination to the first Canadian born black, the Rev. Blair Dixon.

This February, I was fortunate to have the opportunity to speak with the Rev. Dixon and hear his story. He clarified that although he was the first Canadian born black to be ordained in the Anglican Church of Canada, there were two other Black priests ordained a few years before him: the Rev. Lawton Binns and the Rev. Fitzroy Richards. Both these priests had immigrated to Canada from Jamaica and served in mission work up North.

Some might say the Rev. Blair Dixon came from simple beginnings; however, after hearing his story it became evident that he was raised in a culturally rich and complex family.

Dixon was born in Saint John, New Brunswick in 1936, growing up in a family of 11 children. He grew up in a working class community, his mother worked as a chamber maid

Changemaker

Reverend Blair Dixon



and his father as a labourer.

Dixon is a direct descendant of American slaves. His father was born in 1885 on board a ship traveling to Canada, as his paternal grandmother and other kinfolk followed the route of the underground railroad¹ in their struggle to leave behind the vestiges of slavery in Louisiana and find freedom in Halifax. Many who came before them did not survive, dying on the journey, so the family considers the fact that Dixon's father survived his birth and lived to reach freedom in Halifax a miracle.

Dixon said his mother, born into a family of nine children in 1905 in Saint John, was a woman of strong Christian faith and conviction. Although a devoted church-goer of the Baptist denomination, his mother insisted that all her children be baptised and confirmed in the Anglican Church, resulting in his faith formation being influenced by both the Anglican tradition and his mother's commitment to the Baptist church. "As a youngster in Saint John, I spent much time worshipping with my mother in the Baptist coloured church while also attending the Anglican Mission Church with my siblings," he said.

Dixon explained that the Mission Church "was founded for the coloured and Indians" because "blacks weren't welcome to attend the general Anglican churches."

It was in this parish that Dixon first encountered an order of nuns

whose service was to "provide ministry to those in prison, coloureds, and Indians." It was these nuns who prepared him and his siblings for baptism and confirmation. Dixon was nostalgic about his experiences in the Mission Church. It was in this parish where he learned the joy of Anglo-Catholic church liturgy, serving as an altar boy and singing in the male choir from Grades 3 through 12.

Dixon shared that he was very interested in doing youth work with the YMCA; however, building a career as a black person in Canadian society during the 1940s and 50s was very challenging.

Right after high school, Dixon joined the Royal Canadian Air Force (RCAF) in 1954, serving in administration for five years. Feeling a call to ministry, he left the RCAF to accept an invitation to go to Acadia University (a Baptist seminary) to play basketball in 1959. While at Acadia he received a commission with the RCAF reserve and served as a chaplain.

Desiring to pursue ordination, Dixon requested an interview with the Bishop of Fredericton, Harry O'Neil, to discuss sponsorship as a postulant, but Bishop O'Neil informed him that he would not accept him because "there is no place for a coloured priest in the Diocese of Fredericton."

After two years at Acadia, an Ottawa friend and fellow chaplain arranged an appointment for Dixon to meet with Bishop Ernest Reed of the Diocese of Ottawa.

The Rev. Blair Dixon, ordained in the Diocese of Ottawa, was one of the first Black clergy in the Anglican Church of Canada.

► Rev. Blair Dixon, see page 11

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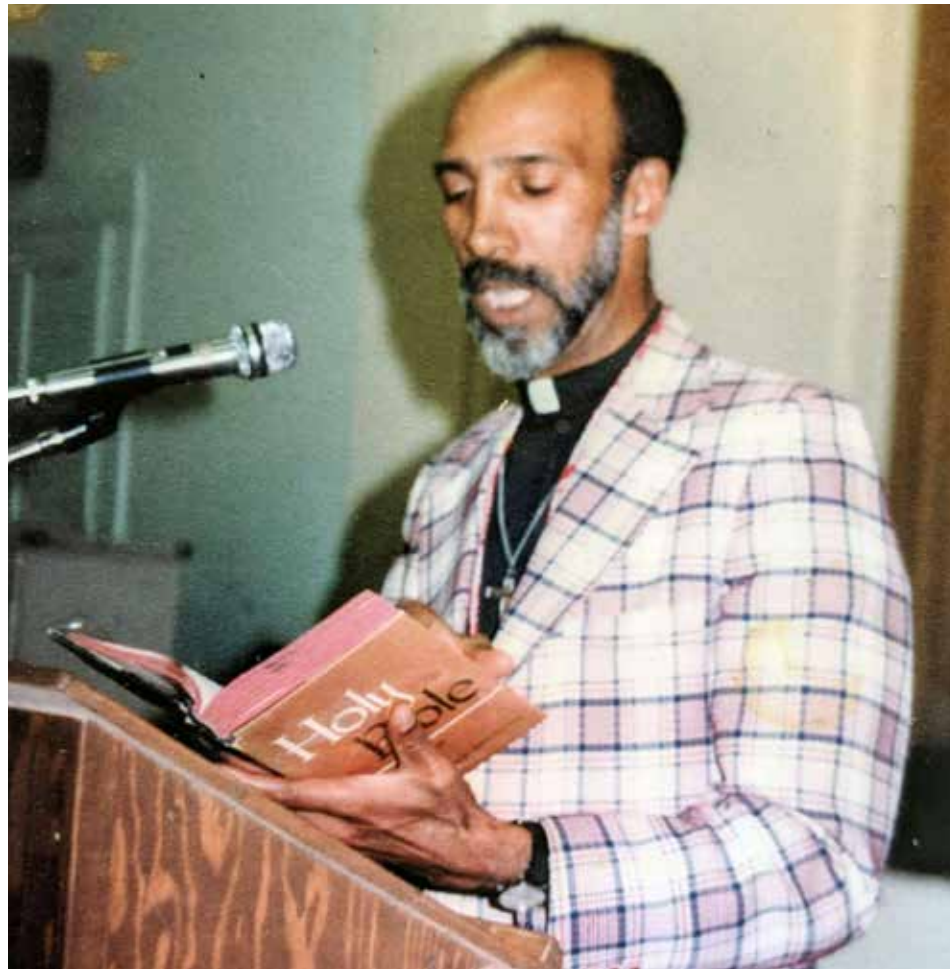
► **Rev. Blair Dixon, see page 11**

“During my interview with Bishop Reed, I was delighted by his comment that he was interested to see what the Diocese of Ottawa would do with a coloured priest,” Dixon recalled. “With a prayer and a gentle smile, he accepted me as a postulant with the instruction that I leave the Baptist seminary at Acadia and enroll at King’s University in Halifax, which I did in 1961.”

Many of us have experienced doors closed in our faces when pursuing our career goals. These are painful experiences. It is even more upsetting for persons of colour when the obstacles which close the doors to opportunity are directly wrapped up in the colour of our skin. I asked Rev. Dixon what helped him to overcome these obstacles and pushed him to keep pursuing his dream and fulfill his Call to the priesthood. He said many people influenced him and served as allies for him, including the nuns who encouraged him in childhood, “white teachers who encouraged me to be the best that I could be,” and his mother who helped shape his convictions.

It was at King’s that he met fellow seminarian Peter Coffin, later Bishop of Ottawa from 1999 to 2007. Bishop Coffin remembers Dixon as being “a committed, understated and well-respected leader who connected with people in the community. Even in his early days Dixon demonstrated solid leadership abilities to fight against unjust systems,” he said. While at King’s (1961-66), Dixon was active in the civil rights movement in Halifax and worked closely with Rev. William Oliver, the preeminent black Baptist preacher of Nova Scotia, to address the unjust housing issues in Africville. The theme of social justice together with a strong emphasis on youth continued throughout all the years of his ordained ministry.

Ordained deacon in 1965, Dixon served in a student placement at St. Mark’s church in Halifax while completing the final year of his theological studies. In 1966, after graduation, he was ordained priest and assigned as curate for All Saints, Westboro in Ottawa. Westboro was a very different community in the 1960s. In his blog about Ottawa history *The Kitchis-*



Rev. Blair Dixon during the early days of his ministry. Below, with Bishop of Ottawa Ernest Reed.



sippi Museum, Dave Allston described Westboro of the 1960s and 70s as “a ‘functional’, industrial neighbourhood... A lot of people referred to it as ‘used car alley.’” Many of the residents were working class and small business owners. Dixon fondly remembered his work with the rector, the Rev. Jeep Green. All Saints was a “huge social justice” parish, linking conservatives with liberals, making a difference in the lives of the people

in Westboro, he said. Dixon served in this parish for two and a half years, assisting in the effort to create a team ministry between five parishes in the area.

Dixon’s second parish was also in the Diocese of Ottawa; he served as rector of the rural parish of Vankleek Hill from 1970 - 1972. He said he was the next rector to follow Bishop John Chapman’s father.

Throughout these years in the

Diocese of Ottawa, his work included building a youth ministry and serving a year as chaplain and four years as camp director for Camp Pontiac, a diocesan youth camp in Quyon.

Dixon’s ministry next led to a move to Michigan in 1972, where he accepted a dual clergy ministry position in Detroit. Civil rights activist Bishop Richard S. M. Emrich had requested two Black priests to build an integrated parish by bringing together the predominantly white parish of St. Joseph’s with the smaller all black parish of St. Matthew. Dixon was immediately named chair of the Mayor’s Committee on Poverty Medical Program, and throughout his time in Detroit, he was active in rebuilding the community, which had been decimated by the Detroit riots of 1967. A year later, he became the rector of the nearby Grace Episcopal Church, one of the few structures remaining in the area destroyed during the riots. During Dixon’s time at Grace, he worked with ABC Detroit to develop and deliver a children’s TV program which focused on diversity—including race, gender, age, and faith orientation.

Continuing his focus on youth ministry, in 1977 Dixon moved back to Canada to accept the position of church camp director for the Diocese of Huron, and, three years later, he also became rector of Christ Church London. While in London, Dixon served as a supervisor for theology students at Huron College seminary.

Conversations with Bishop Eric Bays of the Diocese of Qu’Appelle led to one more move in 1991—this time to Saskatchewan to become the incumbent for St. Matthew, Regina, where he served 18 years. Continuing in mission for social justice ministry, Dixon took on a leadership role for a strong social justice minded parish as well as serving almost two decades as chaplain for the Regina Police Service and part-time chaplain for the RCMP.

Dixon retired from full time ministry in 2008 at age 72, but his ministry continued as he and his wife Karen served missions in Malawi for a year. He worked with the Malawi police to provide training for the chaplains and further develop their chaplaincy program. Together he and Karen worked to promote financial literacy and alleviate poverty for police members and their families through the launch of a SACCO (credit union) for the national police service. credit union is one of the largest in Malawi.

Today, Dixon is fully retired, and he and Karen live in Regina. But do priests really retire? For this priest, Rev. Dixon provided me with inspiration that against all odds, you can accomplish your dream as an ordained person, being all that you can be, sharing your gifts, serving in God’s church.

Thank you, Rev. Dixon, for your gifts.

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Signs of hope in the fight against climate change

The third lecture in the series marking the 125th anniversary of the Diocese of Ottawa was an online panel discussion on the theme of “Signs of Hope in the Fight Against Climate Change” on Feb. 21. The event brought together four panelists with diverse perspectives and expertise on the issue of climate change.

Dean Beth Bretzlaff of Christ Church Cathedral welcomed everyone, and Bishop Shane Parker moderated the discussion and conversation that followed.

The question posed to each panelist was “Where do you see signs of hope in the fight against climate change?” Here are a few highlights from each of their answers, but the whole rich discussion is posted on the diocesan YouTube channel.



Lynda Collins

Professor at Centre for Environmental Law and Global Sustainability at the University of Ottawa and the author of The Ecological Constitution.

Collins said, “What gives me hope... is the fact that judges all over the world are waking up and taking action on climate change.” She offered a brief international tour of some of the judgments she sees as most promising:

A 2015 decision by the High Court of Pakistan found that that nation’s failure to adhere to its own climate change plan violated its citizens’ constitutional rights to life and to dignity. The Court ordered every ministry and department of the government to appoint climate champions. The Court also created a climate change commission and supervised activities in a series of 25 further hearings.

In 2018, “the Supreme Court of Colombia broke new ground making legal history, first of all by recognizing the Amazon as a legal person, and second by holding that the government had a constitutional duty to preserve the Amazon, in part due to its central importance in regulating the climate. It noted that the government’s failure to prevent deforestation was violating the rights of future generations.

“In 2021, the Supreme Court of Canada also issued a very progressive decision on federal carbon pricing legislation.... The Court said the only way to address the threat of climate change is to reduce greenhouse gas emissions, so the Court upheld the constitutionality of the act and recognized its necessity...”

“We are seeing, in my own view, an unprecedented judicial awakening... Judges have a unique level of power in society... Any time judges place a priority on something, you see it take hold in society.

“Many of the advances that we have made on human rights have been the result of constitutional litigation. I have a little boy who has multiple complex disabilities and he gets to go to school in a fully state funded day school and gets to go to and from school on a wonderful bus ..., and a lot of that is the result of human rights litigation specifically on the issue of disabled kids and their rights to education.

“So it is actually quite crucial in any social movement to get through to judges... To see now that judges in so many different corners of the globe are now taking this on, to me, points to a pivot point in human history. Now I feel like we have a fighting chance because these key players are now on the field instead in the stands.”



Jacob Crane

Citizen of the Tsuut’ina Nation, an entrepreneur and community leader, and the Just Transition Lead for Indigenous Climate Action.

Crane began by sharing that, having recently returned from the UN Climate Change Conference (COP26) in Glasgow, the question about signs of hope “was a hard topic to address from an Indigenous perspective.” But he added, “I think we’ve been banging at the doors for a couple of hundred years and finally people are starting to listen.... I think that’s powerful to come into a space like this.... It’s nice to be able to speak freely and transfer knowledge,” he said.

At the local level, Crane said, “especially at a grassroots level, conversations are starting where Indigenous people are at the decision-making table. Are we there yet? No. We’re not there yet.” He pointed out that the history of the energy industry, oil and gas, has been the history of “extracting natural resources from Indigenous people’s lands without compensation or involvement.... So I think it is really important that we get to those decision making tables.”

It’s ironic, he said, that people who, in the past, didn’t want Indigenous people to be Indigenous and

did everything they could to change them are now starting to look to Indigenous peoples to help figure out how to battle climate change.

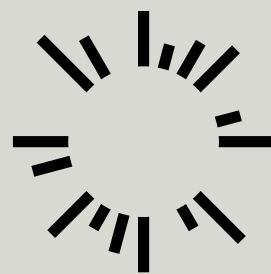
“We always worked with the land. You are talking about a people who never had trash. They utilized everything from the animal, everything had a purpose, and when we would camp in an area, once that area started to show signs of fatigue, we would move camp to a new place... We would give the land a chance to heal itself... You want to save the planet? Look to Indigenous people, put them at the forefront of these movements and let’s go. Let’s listen to how they would do things.”

As Just Transition Lead for Indigenous Climate Action, he explained that his focus is helping Indigenous communities prepare to transition to using renewable energy.

When asked for some examples of projects, Crane said, “In Alberta, within my own community, there are electric charging stations solar panels that are powering a community centre,...

“There is a camp in northern Ontario.. and they are solarizing a land-based learning centre for Indigenous youth.

“I know there’s 2,500 Indigenous renewable energy projects,” he said, in Canada.



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Stewart Elgie

Professor of law and economics at the University of Ottawa, director of the university's interdisciplinary Institute for the Environment, the founder and chair of the green think tank Smart Prosperity, as well as Eco-Justice, Canada's largest environmental law organization.

Elgie began by describing the challenge ahead: "In its simplest essence, we're trying to take the energy system that unleashed the Industrial Revolution, and in many ways ushered in a level of wealth and well-being for much of the world that we had never seen before, and we're trying to replace it in 20 or 30 years.... That is the scale of the problem but let me tell you why I am hopeful about it," he said.

"In 20 or 30 years, assuming we made the transition to a low carbon economy, it's actually not going to be that disruptive. Your life will not look that much different. You will still flick a switch on the wall and electricity will come out. It will just be generated by clean sources not coal or gas. You will probably still get in a vehicle, if you have a vehicle, and you'll drive, but under the hood, it will be powered by electricity rather than gas.... People will still get up and go to work and have jobs, but instead of making fossil fuel products like gas-powered cars, they will be making electric vehicles; they will be mining for the minerals needed for solar panels and electric vehicle batteries. On the surface, our lives will not be that different. Under the hood, a fundamental transformation in the energy drivers of our economy."

Five or 10 years ago, this sounded like science fiction, he said, but people can see these changes happening around them now. "Five to 10% of the vehicles on the road are electric, more if you live in Quebec or British Columbia. By 2030, you will not be able to buy a gas-powered car."

"In fact, I don't think there's much of an issue about whether we can build a low carbon economy, most of these technologies are there today," he said. "The challenge is to

accelerate the pace of innovation and drive down the costs.. ... We're starting to do that. The cost of electric vehicle batteries has gone down 90% in the last decade."

Change is scary for everyone, he acknowledged. "The problem is the world is going to move to a low carbon economy whether Canada likes it or not. ... Our only decision is 'Are we going to be among the leaders in that or the trailers?'"

"It's in our interest as country to be among the leaders in this change. Just to crystalize that we can do this and we are starting doing this, let me give you a few Canadian examples of success stories," Elgie said.

"Aluminum is one of the most carbon intensive energy systems in the world. To make that metal takes a ton of energy and powered by fossil fuels. They've been working on a technology to make carbon-free aluminum for a few years, and it is now just been adopted, and the first plant in the world is in eastern Quebec, the Elysis plant, co-funded by Apple, which buys a lot of aluminum, the government of Canada, Quebec, Rio Tinto and Alcoa. We are now the place in the world making carbon free aluminum..."

"We've just invested billions of dollars to convert some of the car manufacturing plants in Ontario to make electric vehicles..."

"They've recently announced that the Six Nations in Ontario are going to be home to one of the world's largest clean energy storage systems, the Oneida Project, so the First Nations are partnering with a company called NRStor to be a leader in energy storage, to store that wind and solar power so we can use it when the sun isn't shining and the wind isn't blowing."

"If we put our minds to it, we can do this across the economy."



Robert Gifford

Professor of psychology and environmental studies at the University of Victoria

"For the environmental psychologist, it all starts with the 7.7 billion people making decisions about things... You can't sell an electric car if people don't want to buy it," Gifford began. "It comes back, for the environmental psychologist, to each and every person making a choice about their daily lives. That's where I see the hope is at the individual level, when I see people making changes in their lives, overcoming some of what I've called the dragons of inaction, which are the compelling reasons why we don't do things we should do."

"One of the main dragons of inaction is a sense of 'I can't do it. I'm only one person.' People say, 'I don't have any power.' My typical response to people is 'Does that mean you don't believe in voting either? Because one votes not going to change anything, or 99% of the time it won't. And the person usually says 'Well, yes of course I believe in voting.' It's the same thing with climate change. We have to do it one

person at a time around the world."

Though change may happen one person at a time, that doesn't mean you have to do it alone, Gifford said. "For me, step one is to do something like we are doing here, join with others." Whether it is talking with family, neighbours, or people in climate action groups, he said, "There's nothing that creates more hope than joining up with somebody else."

"I see each of us as our own source of hope because we can change. I could change more. You could probably change more. What we have to do is to find ways to work with other people, in our household, all the way up to the federal government.... That's really the key, I think, is this sense of working together."



Diocese of Ottawa to partner with Anglican Foundation in nationwide youth-focused fundraising campaign

The Anglican Foundation of Canada (AFC) and the Anglican Diocese of Ottawa are once again joining forces to raise funds for *Say Yes! to Kids 2022*, AFC's national peer-to-peer (P2P) fundraising initiative that is now in its second year.

"In spring 2021 the Today for Tomorrow fundraising team raised \$7,340 in support of *Say Yes! to Kids*," says Jane Scanlon, director of communications and stewardship development for the Diocese of Ottawa. "The campaign, and the Request for Proposals that followed, resulted in the largest one-time investment in youth-focused ministry and outreach the Canadian church has seen: \$470,000 to 79 recipients. In the Diocese of Ottawa, seven projects received \$33,300."

In 2022, AFC will partner directly with parishes who want to raise money for their local youth programs. Instead of applying for a grant after the campaign, parish teams will apply up front and be the primary beneficiaries of campaigns they help to champion at the local level. "Any parish wishing to raise money to support ministry and outreach that meets the physical, spiritual, and emotional needs of children, youth, and young adults is encouraged to apply," says Scanlon.

"For all the grant recipients we met in 2021, we know the work to support the church's champions for youth has only just begun," explains Dr. Scott Brubacher, executive director, AFC. "In our midst are untold seeds waiting to be sown, green shoots ministries just beginning to take root, and still others, at a mature stage of development. They all need life-giving water to grow where they have been planted so that they can continue to serve their communities and energize our church."

Brubacher says that energy is needed now more than ever. "As pandemic restrictions lift and churches begin to re-engage with parishioners, it is critical for churches to offer a range of in-real-life opportunities, outside of Sunday morning worship, where young people can reconnect."

In 2021, *Say Yes! to Kids* grants supported youth drop-in centres, education and arts enrichment programs, seasonal camps, Indigenous reconciliation projects, weekend retreats, food security programs, and more. "The depth and variety of youth-focused ministry and outreach across the Canadian church—and in the Diocese of Ottawa, which is a leader



in youth-focused ministry—is exactly what's needed in a post-pandemic world," says Brubacher.

The AFC Board is committed to creating an abundant revenue stream that helps parishes overcome the financial barriers to launching and sustaining youth-focused ministry. "We have heard from youth leaders describing pre-pandemic budgets as over-stretched or non-existent," says Brubacher. "For many, getting back to early 2020, where funding was

already in short supply, feels impossible."

Stressing that these challenges are not a reason to despair but to act, Brubacher believes AFC can "shift the conversation" and lighten the mood with this nationwide P2P campaign.

In the past decade AFC has awarded more than \$1.5 million in youth-focused grants from coast to coast to coast. "We have seen first-hand that local churches know how to show up for young people. They possess the creativity and innovation to *imagine more*. What they need is a church that is prepared to resource them faithfully and abundantly."

Say Yes! to Kids runs from April 1 to June 30. AFC's 2022 goal is to recruit 50 parish-based fundraising teams across Canada, including five in the Diocese of Ottawa, with an ambitious goal to raise \$500,000 nationally. This will build on the 2021 effort which saw 12 diocesan teams raise \$110,000.

To inquire about becoming a fundraising team or supporting one of the teams in the Diocese of Ottawa, please contact Michelle Hauser, Anglican Foundation of Canada for more information.

Seniors in Conversation winds up as restrictions ebb

BY PAIGE KAHKONEN

Everyone felt the challenges of isolation and various lockdowns during the pandemic, but some older adults felt the severity of being cut-off from the world particularly acutely.

Unlike younger adults, connected to their communities through social media and digital tools, many older adults who weren't tech-savvy were forced to spend their time without any opportunity to see their friends, family and loved ones.

At the beginning of the pandemic, Trinity Anglican Church, located in the heart of Old Ottawa South, found themselves in quite the predicament. Funding had been granted to host a weekly senior luncheon and speaker series for education and interest, which now was unable to happen because of lockdowns and restrictions.

Wondering what to do instead, the original initiative pivoted, and Seniors in Conversation was created, an online community that would meet every Tuesday morning on Zoom to offer the communi-

ty free educational conversations with guest speakers and engaging topics, community resources, and an opportunity to connect with one another during isolation.

"Trinity Church has a history of serving the senior population of the parish, many of whom are vulnerable and, in some cases, live a fairly insular life," said Heather Maclachlan, the lead volunteer at Trinity Anglican Church for Senior's Programming.

"Trinity's volunteers were looking to expand senior opportunities by inviting any seniors living in Old Ottawa South. We wanted a meaningful experience where ideas and information were shared."

The program was originally intended to serve those living in the Old Ottawa South neighbourhood. Week by week, this shifted as the Reaching Seniors in Old Ottawa South (RSOOS) leadership team received requests from those looking to participate from all around the city—even having participants attend who were based in the West Coast, East Coast, Newfoundland and the USA.

Seniors in Conversation has run for nearly two years and heard from a

variety of speakers and topics surrounding mental health, self-care, elder abuse, politics, anti-racism, truth and reconciliation and more.

"This group has been a lifeline during the long days of isolation," says Marni Crossley, a regular participant of *Seniors in Conversation*. "It has become a wonderful gathering of friends who have come together to learn and grow from the wonderful guests who have come to share their area of expertise with us."

While the RSOOS Leadership team recently announced the initiative would end on April 12, 2022, the success of the program and what it brought to the community will have a lasting impact.

"This program offered an opportunity for people to connect, to build a new community, to interact with others and to learn and engage in a variety of topics," said Donna Rourke, the program director. "I think this program had numerous benefits for everyone involved."

While the pandemic brought many challenges, it also demonstrated the positive effects of connecting our

older adults with the digital tools and education needed to become more active online. This success was evident each Tuesday that *Seniors in Conversation* ran.

"While we have decided that *Seniors in Conversation* has a natural end having been developed in response to COVID, I see this kind of program and delivery format as something that will always be relevant to those living in isolation," says Maclachlan.

"Pandemic or not, people need to be inspired and have a community of belonging. This format couldn't be easier or more accessible."

To participate and join our community as we continue this program until April 12, 2022, you can register to receive our weekly zoom link by emailing seniors@trinityottawa.ca. To learn more about the program and the upcoming topics and speakers, find us on Facebook at @seniorsinconversation and on Twitter at @RSOOS_Trinity.

Recent events (the truck convoy) highlight undue hardship due to the pandemic

Let's put gender equity and housing at the forefront of our recovery

By Sarah Davis

Ottawa, March 8, 2022—This year on International Women's Day, I can't help but reflect on the disproportionate impact of the last two years on women. Now, more than ever, it is time to heal and recover. We need to heal as a community, with equality and dignity. There is no doubt, that every person in Ottawa has been impacted by COVID19 and the recent occupation of our city. The stark reality is that the impact disproportionately affects women, especially the women and gender-diverse individuals at Cornerstone.

The night before the convoy arrived in Ottawa, I wept in my living room, with my two little girls fast asleep in the next room, I wept with fear for every woman that is a part of Cornerstone. Anxious that their gender and their vulnerability would create targets on their backs to be revictimized by the misogynist views present in fractions of the occupation. The streets lined with trucks—reminding the woman in need of shelter and safety of the trauma they've experienced. Reminding that woman who was human trafficked that she is under surveillance; the woman that fled war-torn area retriggering her PTSD; or the trans woman that her identity is not safe in crowds. The increased misogyny, the



Sarah Davis is Executive Director of Cornerstone Housing for Women

fear of walking down the street, even in the daylight; the weaponizing of the women's safe space and turning the women into prisoners; the cycle of abuse happening on our doorsteps... and those fears becoming a reality in a place she needed reprieve and support.

The most recent events have continued to highlight the undue hardship experienced by women due to the pandemic. Women's hidden homelessness is much less hidden now due to the pandemic and we are powerless in our ability to meet the new demand for emergency housing. Women being isolated and "locked down" with abusers perpetuates the cycle of violence. Women losing work, autonomy, independence, and

years of activism towards equality. And just because we haven't been through enough; having the convoy invade the one thing we had left to keep us safe—our home.

Women need to recover, our Cornerstone Community needs to recover, and Ottawa needs to recover. We need to create more space specifically for women and gender-diverse individuals in our community, we need more affordable and supportive housing specifically for women. Community services are the backbone of Ottawa and we need our community to carry the voice and experience of the women to move us into recovery.

The last two years, and more so the last month, have been nothing less than traumatizing for the women

at Cornerstone and utterly exhausting for staff members, who continued to show up for vulnerable women, their families, and their communities throughout this overly exhausted and under-resourced care economy. It is now time for women to recover, heal, and be heard – and this we cannot do without our community behind us each step of the way.

This international women's day, let's work together to reinvest in our economy through a gender-based lens. That means supporting women-dominated sectors like social services, hospitality, and health care. Let's rise-up and do the hard work of self-care, in making housing a human right and creating more supportive and affordable housing in our city, and let's continue to advocate for equality for women and LGBTQ2S+ communities. We need our community to join us in healing and recovery.

Cornerstone Housing for Women provides emergency shelter and supportive housing for a diversity of women. They support 200 women every day across five housing residences. Their services are offered in an environment that promotes dignity and a sense of hope. Their vision is for every woman to have a safe and affordable home in a community that supports her to reach her full potential. You can find more information on Cornerstone's work at www.cornerstonewomen.ca or by following them on Instagram @hopecornerstone.

► Seniors, from page 16

From Seniors in Conversation participants

"It has become a routine part of my week, and I'll be very sorry to see it end in April." - *Tim Boreham*

"Seeing others on Zoom as I am living alone has become such a comfort" - *Jean Ash*

"I love learning, and the well-organized variety of topics and speakers keeps me coming back: history, health, politics, art, epidemiology, travel, music and many more. I am so grateful for this community-oriented learning opportunity." - *Beth Hughes*

"I always left the Zoom time feeling encouraged and — most importantly — less alone in all of this craziness we're living through." - *Lorna Unger*

From the leadership team

As a group, we'd like to express our sincere thanks to the participants and speakers who made this program what it was. We can honestly say that every Tuesday morning we look forward to *Seniors in Conversation*. It created (and continues to create) a caring community where participants became friends. It has created a safe community where participants freely share concerns. It has created an educational community where resources were provided to those who displayed signs of distress with respect and the utmost privacy. It has been a privilege for us to work with this amazing community, and continues to be such an honour to spend time with these amazing humans. We will miss our time together, but are proud to have been a part of such an amazing initiative that so clearly had a positive impact on the community.

Seniors in Conversation was created and made possible by the conjoined efforts of Donna Rourke, Heather Maclachlan, Paige Kahkonen, Isabel McFarlane, the Rev. Arran Thorpe, and Archdeacon Mark Whittall as an outreach of Trinity Anglican Church.

MORE THAN ENOUGH

THE EPISCOPAL NETWORK FOR STEWARDSHIP (TENS)
"MORE THAN ENOUGH" ANNUAL RESOURCES

This year's annual pledge campaign downloads for churches are available at www.tens.org. The Anglican Diocese of Ottawa is a TENS member, and this year's password is Luke9:17. This password will give you access to resources for a fall campaign for this Liturgical year. The resources include:

- Logos and artwork
- Seasonal Meditations on Generosity
- Sample Letters
- Pledge Cards
- Weekly Meditations during the October and November Sundays

All resources are presented in MS Word and PDF versions for maximum customizing. A number of parishes have had great success with the TENS materials, and the Stewardship Subcommittee highly recommends this package!

If you have questions about this package, please contact Jane Scanlon, Director of Communications and Stewardship Development at jane-scanlon@ottawa.anglican.ca.

TENS | THE EPISCOPAL NETWORK FOR STEWARDSHIP

Anglican Diocese of Ottawa

REFLECTION

Getting reacquainted and reaching out

By The Rev. Gary van der Meer

As we come to a respite in the pandemic, I'm back at one of the nagging questions we have had all along. Who will come back?

This question has been a strand in all our phone chains, upgraded e-newsletters, livestreams and videos. Yes, it's about care and affection, concern for anyone who is isolated, and even opportunity. In my experience, clergy are creative community-builders. We have been tied to buildings and in-person liturgies. I accepted that for the rest of my life, Sunday would be about welcoming those who come. I never expected there could be an interruption that would release so much creativity among my clergy colleagues and friends.

I have been an early-adopter with some ways of connecting and slower with others. There are so many ways to connect. There isn't enough time or "ram" in my brain to be on top of all of them. I enjoy seeing the different ways parishes have approached this. And I never expected to thrive and even enjoy the challenge of figuring out how best to keep people connected.

Now that we are back in the pews, I am also back to that strand of anxiety that has been there all along. Who is coming back? It may be that my vision is limited because I'm new – I don't have a mental picture of what St John the Evangelist looked like before the pandemic. I



The Rev. Gary van der Meer is Incumbent of St. John the Evangelist parish in Centretown Ottawa

don't know who is missing. I want to admit my anxiety. In my 30 years of ordination, it looks to me like every Anglican diocese has been in a process of orderly retreat from sacred buildings with worship in every town and neighbourhood. Will the pandemic speed up the whole process of what we are becoming?

During the protest in downtown Ottawa, I walked regularly among the protesters. I wasn't there to

debate anyone and neither were they. It was more a walking meditation about hardened positions talking past each other. Much of what I saw was hard to bear. Fires, children, non-stop horns and fumes. And placards, including many bible quotes. These were not verses I would ever quote. I would not be surprised if someone read these and said, "If that's what Christianity is about, I will never darken the door of a church!"

How are we doing at presenting the version of Christianity we practice? And who needs to know? In addition to asking who will be back, I'm wondering about who will be visiting our churches for a first time. We live in a time of anxious questions and not just our own. These days, there are three people that I expect to see in church.

First, there are the people we already know. Parishioners who are part of the ebb and flow of engagement. Some are drifting away; some are getting more involved. Second, there are people who have left a fundamentalist version of Christianity. It wasn't working for them anymore, and even though they reject it, they are very much shaped (even unconsciously) by its assumptions and values. Third, there are people of no religious background. They are here because they married into the church community, because they discovered us through some overlapping community event, or because some crisis or trauma has prompted a time of searching.

They won't have the same questions about which version of Christianity this is. But now that we are back to in-person gatherings, I am longing to get people together. Their questions might be different, but we might help each other as we tell our stories. We might even create an orientation to the Christianity we practice here.

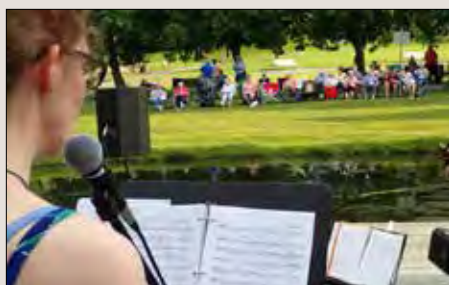
I see coming back together as the best opportunity we have to say who we are. Let's use it well.

Cursillo: Supporting parishes and their clergy

Imagine if our diocese had resources specifically designed to raise up Christian leaders and support clergy in their goals of education, spiritual formation, and faith development.

Oh, wait, ... the Ottawa Anglican Cursillo Movement does just that!

You may have heard of Cursillo residential weekends which offer Christian education through brief talks, small group discussions, doodling (yup, you read that right), worship, uplifting music, and precious time to gather with other Christians. Led by a team with both a Lay Rector and two Spiritual Directors, weekends have been curtailed during the pandemic; however, we are hopeful that they will resume in the fall of this year or the spring of 2023. Organization is underway for both a Women's Weekend and a Men's Weekend.



Cursillo offers more than occasional weekend programs. We hold worship services throughout the year, currently over Zoom, which are open to all. (Email precursillo@oacm.ca to get the link to the next event.) With any luck, we'll again hold outdoor events at the bandshell of Andrew Haydon Park this summer. We also encourage the formation of small groups who meet regularly to discuss how they are living the word of God through study, action, and piety (an often misunderstood word mean-

ing devotion). Talk about keeping your faith alive and relevant.

Cursillo has been a ministry in our diocese for over 40 years and is active all over the world in many Christian denominations. Bishop Shane Parker is a long-time Cursillista who endorses this diocesan ministry. Recently, he shared his uplifting view that "Cursillo:

- offers a unique educational program, a short course in Christianity, that serves both the diocese and parishes.
- offers a unique Ministry of Service; it serves the diocese by offering education and the power of the Spirit.
- offers a rich experience of the Holy Spirit working in the community of the church
- promotes lifelong learning and discipleship and raises up leaders.

- energizes people to return to their parishes and jobs and to be Christians in those environments.
- weekends offer an intense educational and community-building experience of community-in-residence in the same way that a group pilgrimage to the Holy Land does."

So, how can your Cursillo ministry support you and your parish? A member of the Secretariat would be pleased to speak with your parish council or other group about it. We don't offer the only faith development resources in town, but ours are darned good ones. Contact any of us for more information or check out our website at OACM.ca.
— Colleen Mayo, Lay.Director@oacm.ca; Wayne Kauk, Assistant.Lay.Director@oacm.ca; Reve. Jan Staniforth, Spiritual.Director@oacm.ca

DIOCESAN ARCHIVES

DIOCESAN ARCHIVES 51 O13 68



By Glenn J Lockwood

A Corona—But Not a Virus

Here, courtesy of a photographer who stepped in to document the Easter decorations at Christ Church Cathedral, Ottawa 113 years ago, we see the original chancel as built in 1872, albeit only one quarter the size proposed by architect King Arnoldi. Another 23 years would come and go before a new chancel was built to the size he recommended.

The details we behold here are dazzling in their detail and intricacy. Central to it all is the great brass light fixture called a corona, with electric lights, and decorated with brass maple leaves, fleurs-de-lis and perhaps even a crown—ostensibly based on the ‘corona’ designed by Henry Hobson Richardson as the lighting “fixture central to his conception of the interior of Trinity Church, Boston” at about the same time that the new Christ Church, Ottawa was opening its doors for the first time to receive worshippers. Never mind that

Christ Church Cathedral, Ottawa

Richardson’s corona was meant to complement the Romanesque Revival design of Trinity Church, whereas Christ Church was Gothic Revival. For Ottawans the corona fixture at Trinity was the last word in new church design, and they were determined that Christ Church should not be left behind. The photographer had done his homework. He chose an overcast day so the details of the chancel window donated by Nicholas Sparks’s family would clearly show. But the stained glass and the corona fixture were by no means the only items in the chancel glowing in this picture. The very walls were variously stenciled, papered and painted with gleaming gold designs. The altar rail gleams, being made of solid brass, and when it proved too small for the replacement chancel, it was taken over to Saint Bartholomew’s Church. A brass processional cross is visible.

Even the organ pipes were painted

with gold highlights. The words on the archway above the organ pipes, also painted in gold, read, “Sing Unto the Lord: Praise His Name.” They cannot be misconstrued, unlike those above the main chancel arch (not visible here), “Hear, Thou in Heaven Thy Dwelling Place; And When Thou Hearest, Forgive” which some wags claim was a comment on the quality of music. Much time had passed since a church organist was dismissed in the late 1870s for playing controversial music—the offending composer being some unheard-of chap named Johann Sebastian Bach. The frontal on the altar is sumptuous in its intricate detail. In addition to a brass cross and candlesticks there, we see a pair of menorahs.

Electric light had long since been installed at Christ Church Cathedral by the time this photograph was taken, but the corona when first installed may have been equipped for gaslight, as Christ Church had

had gaslight since the 1850s. Some things never change, however. In the foreground on the far right we see that the pulpit was located on the right, whereas in most well-organized churches it is on the left hand side. The Bishop’s seat can barely be made out in the far corner on the left hand side a century before it was moved in the larger replacement chancel from the right hand side back to the left. With choir pews filling the remainder of the space in the chancel, one can only wonder in this circumscribed space how long the communion section of the service took in what increasingly was becoming recognized as too small a chancel. What, one may wonder, was the purpose of the row of pegs surrounding the chancel on high?

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

CALENDAR

PHOTO LEIGH ANNE WILLIAMS



April 10
Palm Sunday

April 15
Good Friday

April 17
Easter Sunday

April 22
Earth Day

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: ottawa.anglican.ca/marriage-preparation
The next workshop will be in September.

May 26
The Bishop's Gala

INSPIRATION FOR EARTH DAY (OR ANY DAY!)

CBC's *The Nature of Things* (now in its 61st season!) has an inspiring episode featuring easy and effective ways to *Curb Your Carbon*. A great antidote to feeling overwhelmed and powerless when considering the global problem of climate change, the show offers many practical and empowering ideas for ways that individual people and families can make a difference — eating less meat, reducing food waste, or repairing your cell phone instead of throwing it out, and a few simple steps to improving your car's fuel efficiency by 20 percent.

Great for adults and kids, the show goes to great lengths to also be entertaining, including recruiting the funny and charming Canadian star Ryan Reynolds to narrate. It also stars:



- A family of garbage stealing Ninjas
- A bug exterminator who eats crickets, grasshoppers and scorpions
- A class of students who cut CO2 by fixing their phones
- A racing driver who never hits the gas
- An activist who turns plastic waste into amazing art
- Competing twins who race across a city from A to B to reduce CO2
- A group of tree-planting women in Kenya
- A culinary double dare involving a New Zealand rugby team and a mob of methane-producing sheep

The show also uses great animated images to help viewers wrap their minds around the numbers involved. For example, it shows how much electronic waste is thrown out each year in an equivalent mass of pyramids, or tonnes of carbon emissions in how many Roman colosseums that amount would fill.

Curb Your Carbon can be seen any time for free on CBC's free streaming app Gem. — Leigh Anne Williams

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!

Tickets available from \$80-\$170 including swag bags. Delivery available. Or, enjoy the show without a ticket or swag bag.

This year's beneficiary is Ottawa based -
Inuuqatigiit Community Centre for Inuit Children,
Youth and Families

REGISTRATION:

<https://bishopsgala2022.eventbrite.ca>



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