

Crosstalk

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PHOTO ARCHDEACON BRIAN KAUK



St. James Church in Carleton Place gets ready to welcome Ukrainians

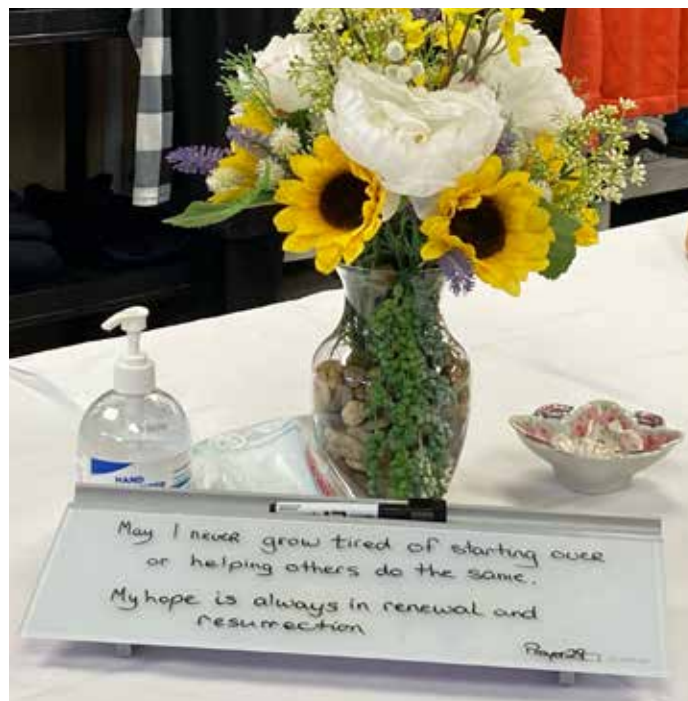
BY DAVID HUMPHREYS

St. James Church in Carleton Place is a distribution centre and key community supporter for a grassroots initiative that is bringing Ukrainians fleeing the war to Canada.

The initiative arose out of a daughter's concern for her mother and siblings who had fled to Poland. Mary Mokrushyna and her partner Zack Nethery began by asking around for help to bring them to Canada. Donations of cash, clothing and supplies for everyday living began pouring into their Carleton Place home from as far away as Manotick.

They were soon overwhelmed and running out of storage space. Carleton Place town councillor and St James parishioner Linda Seccaspina suggested to Archdeacon Brian Kauk, Incumbent at St James, that the church could help.

He opened the church hall and other rooms for storage. They soon filled up with supplies such as clothing, toys, baby supplies and toiletries. The church's website was adapted to handle donations. It is regularly updated on current needs.



Members of the congregation stepped up as goods continued to arrive. Peter Hicks took charge of donations. Brenda Adam handled supplies as the stores manager. Parish administrator Catherine Pretty reprogrammed the phone system for extra lines and found herself graciously greeting people who showed up with offers of help.

Within a week they created the St James Boutique that “has almost

everything our new friends will need.”

“St James has been a massive player for us,” Zack Nethery says. “They have been irreplaceable and invaluable.”

Archdeacon Kauk says there is satisfaction in being able to provide people with the dignity of choosing what they need after the indignity of fleeing their

homeland.

“When we are open to God's Holy Spirit working in us, in partnership with the wider community amazing things can happen,” he says.

The partnership includes strong ecumenical support. The pastors of four town churches—St James, Zion-Memorial United, Carleton Place Baptist and Ottawa Valley Community—were already active in discussions about affordable housing.

They got together with members of their congregations to post a video on YouTube asking for support for arriving Ukrainian families.

Zion-Memorial did a special collection and hosted a fundraising event with artist Janet Beath. She also donated partial proceeds from the sale of painted silk scarves.

► **Preparing for Ukrainians, p 5**

PHOTO DOUG MORRIS



INSIDE....
Multifaith peace prayer service at Christ Church Cathedral, March 20. See story, page 9

FROM OUR BISHOP

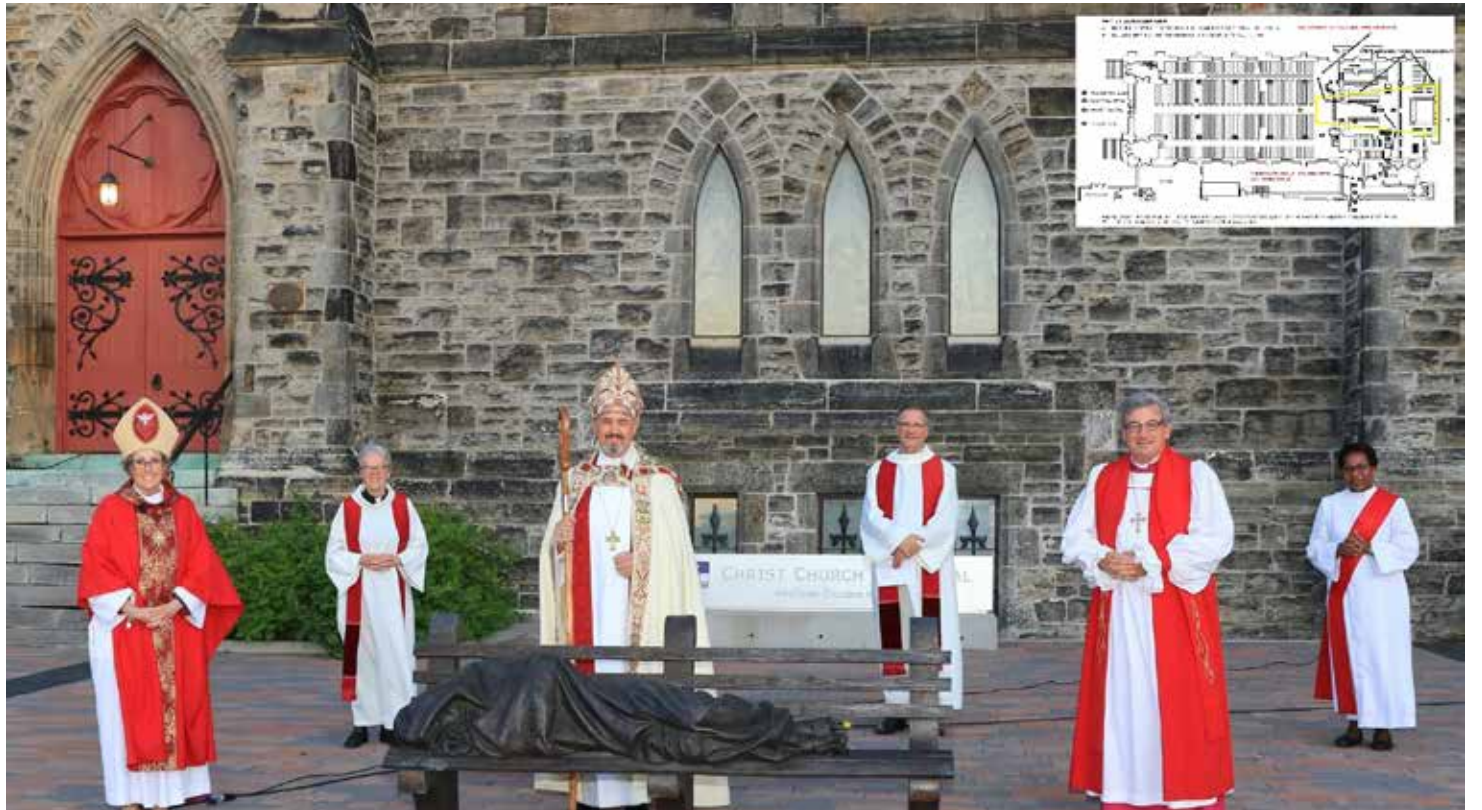
Telling our story, listening for new possibilities

PHOTO ARCHDEACON CHRIS DUNN

When my children were little, a cherished routine was to “tell the story of the day” at bedtime. It was a lovely way to connect with them and to draw in all the parts of our journey through the day, integrating all the moments and emotions into a narrative that could be gently held as sleep came.

Telling the story of your day as an evening prayer practice, asking God to reveal things that you need to see, is a good thing to do. It helps you be aware of times of grace (as well your words or actions that may not have been particularly gracious), and to let this awareness guide you into a place of being forgiven and braced for the next day of following Jesus.

As I approach the second anniversary of my consecration and seating as the Bishop of Ottawa on May 31, the story of these last two pandemic years often plays in my mind (frequently with pandemic-blur confusion about what happened in what year). I think back to the uncertainties that abounded after the first, shocking “lockdown” happened in March 2020. Many of us thought we would be back to normal in a few months, and it took a lot of cancellations and postponements to finally



May 31, 2020. In the midst of the uncertainties of the pandemic, we walked out of our cathedral into the late afternoon sunshine, ready to face the future together.

persuade us that normal would be gone for a very long time.

It was in that uncertain context we had to manage the transition between the 9th and 10th Bishops of Ottawa—and a key part of that transition was to get #10 properly consecrated as a bishop: how was that going to happen when gathering is integral to consecrating and gathering is severely restricted?!

First of all, we considered the minimum canonical requirements: at least three consecrating bishops; proper publication of questions that would normally be asked of a church filled with people; and myriad other details to ensure that the consecration and seating was fully compliant with canon law and the ancient practices of our church.

Secondly, we needed to consider the legal requirements and restrictions of provincial and municipal public health measures. You can see in the upper right corner of the photograph accompanying this column a “schematic” that was used to seek the approval of public health authorities for my consecration to be held in our cathedral. We had to demonstrate how there would never be more than five persons at a time in the “room” of the Cathedral’s chancel and how the movement of people would be choreographed to make this possible.

The accompanying photograph also shows the afterglow of the consecration. We went from sorting out all of the requirements and restrictions on paper and with emails and multiple phone calls, to invoking

the Holy Spirit and conducting our sacred duty as Christ’s Church. The unusual planning load became a distant memory as we walked out of our cathedral into the late afternoon sunshine, vital and alive, ready to face the future together as the people, clergy and bishop of the Diocese of Ottawa.

As we slowly emerge from the pandemic, we will all have a story to tell. The pandemic has been a teacher and a revealer, and we ought to heed the lessons it has taught and the truths it has revealed. And, because there is always more happening than we can see, let us look for the new possibilities for life and ministry that have been forming around us these last two years—and let us embrace them with vitality and joy.



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

Get ready to celebrate at the Bishop’s Gala!

The Anglican Diocese of Ottawa is pleased to present the 39th Annual (and 2nd Virtual) Bishop’s Gala on May 26, 2022!

This year’s beneficiary is the **Urban Inuit Elders Program at the Inuuqatigiit Community Centre**. The Centre fosters strength in Inuit children, youth, and families and is located within the City of Ottawa, serving Ottawa and surrounding areas. It is vital, and dismaying, to note that the Urban Inuit Elders Program **does not** receive any dedicated ongoing

funding. Learn more about the Centre in *Crosstalk’s* feature story on pp. 6-8 or at the Centre’s website: www.inuuqatigiit.ca.

This year’s event will feature some fabulous Inuit talent as well as talent from across our diocese, and fun swag bags!

The purchase of your ticket(s) includes a swag bag. The show will be streamed live on Facebook & YouTube; links will be emailed out to all ticket holders and donors prior to the event.

We are offering swag bags in four varieties:

- \$80 Ticket: includes a swag bag for one (1) person without delivery.** You will need to pick up your swag bag at Ascension House on May 25th between 8am-8pm - more details will be emailed to you.
- \$100 Ticket: includes a swag bag for one (1) person with delivery.** Please note, delivery is only available within a 50kms radius of Ascension House.
- \$150 Ticket: includes a swag bag for two (2) people without delivery.** You will need to pick up your swag bags at Ascension House on

May 25 between 8am-8pm - more details will be emailed to you.

4. \$170 Ticket: includes a swag bag for two (2) people with delivery. Please note, delivery is only available within a 50kms radius of Ascension House.

Additionally, we will be hosting a **silent auction** that will run from April 22-May 8 at <https://www.32auctions.com/Bishops-Gala2022>. It has plenty of unique items, including gift baskets, artwork, and jewellery! Get ready to bid!

PWRDF sending aid to the Ukraine

PHOTO: ANTTI YRÖNEN/FCA

BY JANICE BIEHN

The Canadian Anglican Church's relief and development fund, PWRDF, has added a third implementing partner working in Ukraine to alleviate the suffering of people in the war-ravaged country. Initiative E+ will receive \$62,000 to purchase medical supplies that will be used to treat wounded civilians.

As of April 1, PWRDF donors have given almost \$400,000 to Ukraine relief. This response comes on the heels of a \$100,000 allocation to ACT Alliance working with Hungarian Interchurch Aid, and \$50,000 to HelpAge Canada working with seniors fleeing to safety in Moldova. More responses are being researched and planned.

Since 2014, the non-governmental organization Initiative E+ has been spearheading medical and social humanitarian projects in and around Kyiv and in Eastern Ukraine. Donations from all around the world have enabled them to provide medicine and equipment to both civilian and military hospitals, first aid kits and PPE to first responders and activities and camps for children living near war zones.

As a result of the Russian invasion which began on February 24, 2022, the need has become acute for medical supplies and equipment for first responders and hospitals treating the wounded. The number of injured people requiring medical care has increased tenfold, and 75% of those injured are civilians.

"Ukrainians are doing everything they can to help their own communities during this difficult time," says Patricia Maruschak, PWRDF's Director of Partnerships and Programs. "The staff of Initiative E+ have been supporting medical needs since the first Russian invasion in 2014. They remain in Kyiv and



Ukrainian girls at a refugee shelter in Hungary.

are working closely with doctors, medics and first responders who know exactly what supplies and support are most needed. I'm very proud that PWRDF is able to help Initiative E+ meet the urgent medical needs identified by those working on the front lines."

Despite the outpouring of humanitarian aid, it does not often include the items most needed. For example, in the last month alone, Initiative E+ has purchased external fixation devices for keeping fractured bones stabilized and immobilized; tactical medical supplies for first responders; medical equipment for hospitals and medicine.

Working in partnership with the Ministry of Health, Initiative E+ is currently supplying hospitals and first responders in Kyiv, Kyiv Oblast, Chernihiv, Kharkiv and Mykolaiv, which are among the cities subjected to the most serious attacks by Russian forces in Eastern Ukraine. PWRDF funds will help finance medical needs, specifically:

- general medicine for the civilian population
- equipment for hospitals and medical centres needed to respond to the large numbers of wounded
- PPE and medical supplies for Ukrainian military personnel and first responders.

How you can help

Please continue to keep the people of Ukraine and all parts of the world where there is great humanitarian need in your prayers. To make a donation to this response, click [here](#), or to support any of our emergency relief efforts, go to pwrdf.org/give-today and click on Emergency Response. You may also donate by phone at 416-822-9083 or leave a voicemail toll-free at 1-866-308-7973 and we will return your call, or mail your cheque to PWRDF, 80 Hayden, 3rd floor, Toronto, Ontario, M4Y 3G2.

CLERGY AND STAFF NEWS

Claire Bramma has been appointed to be Assistant Curate in the Area Parish of the Valley, effective July 19, 2022. She will be ordained as a deacon at Christ Church Cathedral on April 23, 2022.

Stephanie McWatt has been appointed Deacon-in-Charge of the Parish of North Dundas (St. Clare's), effective May 3. She will be ordained as a deacon on April 23, 2022.

Diocesan **Chancellor Canon Henry Schultz** was appointed a Lay Canon of the Diocese of Ottawa, effective March 10, 2022.

The Ven. Patrick Stephens was appointed Archdeacon of Pembroke, effective April 1, 2022.



The Rev. Rhonda Waters has been appointed Incumbent of St. Helen's, Orleans and Archdeacon of Ottawa East, effective Aug. 8, 2022.

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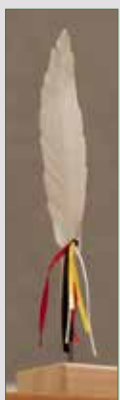
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Crosstalk acknowledges that we publish on the unceded traditional territory of the Algonquin Anishnaabe Nation.

May we dwell on this land with peace and respect.



PARISH NEWS

Trinity Church on Bank St. to foster an intentional community of youth and students

PHOTO ARCHDEACON MARK WHITTALL

Trinity Anglican Church in Old Ottawa South plans to create an intentional Christian community of five or six students and young adults, who will live together in the house next door to the church.

Presenting the plan to Diocesan Council in late March, Archdeacon Mark Whittall explained that the house has been used for student housing since the 1980s. “That’s a good use, it provides reasonable accommodation for students and that’s badly needed, but it doesn’t really have a lot of synergy with the ministry of the parish. We would like to go more in the direction that we originally wanted to go in, and in some cases have been going in, and that is to use Trinity House as part of our student and young adult ministry.”

The house has been known as Mabel Gordon house, but it is being renamed Trinity House.

Whittall described the parish’s hope for the community. Residents would apply to the intentional community program and would be selected by an oversight committee. “We would like them to form an intentional Christian community to support one another in their faith journey for a period of 12 months, to support one another in their either academic or work life, depending on whether they are working or at school,” he said.

There is a covenant to guide their communal life. “We would assist them in the fall in establishing rules of life both communally and individually, for the year that they would spend in the house, we would hope those rules of life would include things like prayer, worship, some retreats, meetings, meals—things that would help them to grow in their spiritual and faith journey over the course of the year and provide a rhythm for life together,” said Whittall.

The parish would provide mentors for the residents, and Whittall will



Starting in September, Trinity House (formerly Mabel Gordon House) will be home for a year for five or six young people selected to form an intentional Christian community.



Trinity’s incumbent, Archdeacon Mark Whittall, will meet monthly with each resident.

serve as a Spiritual Director for the residents, meeting with each of them monthly.

Diocesan Council approved the plan as well as an application for a

\$15,000 grant from the Anglican Foundation. “The house is a little bit worn, so it needs some renovations and also we want to establish better communal space in the house that would facilitate that communal living,” said Whittall.

The program will begin, and rooms will be available, on Sept. 1 2022. It may be possible for some residents to move in during July and August. Rooms are not furnished. The program cost is \$750 per month for a 12-month period, which includes spiritual direction, retreat(s), mentoring, programming and resources, accommodation, utilities and Wi-Fi. The cost does not include meals. For more information, see Trinity’s website trinityottawa.ca.

— Staff

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Parishioners at St. James, Carleton Place quickly stepped in to help the couple who started Ukrainian Diaspora Support Canada keep up with a mountain of donations.

► **Ukrainians welcomed from p. 1**

Neighbouring St Paul’s Anglican Almonte lent their rolling racks to help St James for the storage of clothing. The community support encouraged Mokrushyna and Nethery to double down and expand their own efforts.

By early April they had set up a non-profit organization as a federally registered charity, Ukrainian Diaspora Support Canada (UDSC).

Their website (www.uadsc.org) recorded 140 Ukrainian families –

representing hundreds of individuals who had completed applications and were awaiting funding for air fares.

On the receiving end, 160 Ottawa Valley families had registered their willingness to billet families that continued to arrive throughout April.

Ironically, Mokrushyna’s mother Olga Ialovenko, sister Alice and brother Petro were still sheltering with friends in Warsaw, awaiting approval. They had applied manually before the government opened a more streamlined digital process.

Mokrushyna and Nethery are providing full service support. They have

a network of contacts in Ukraine to identify people with an interest in coming to Canada. “They direct them to us and we do everything else,” says Nethery.

Everything else includes getting all necessary documents in order, completing the application process and raising the airfare. That’s where the Canadian end of the service begins.

Most who want to come to Canada can’t afford the airfare. The total number who arrive will largely depend on the UDSC fundraising efforts augmented by those of St James and the other churches.

Once here there is no shortage of help. Doctors and lawyers are on a “full list” of expert volunteers who are offering their services pro bono to the newcomers.

Nethery says there are no borders. If some arrivals want to locate elsewhere in Canada they will be helped to move.

Contrary to some popular views, Mokrushyna and Nethery believe most arrivals will want to stay and start a new life in Canada, just as she did when she came to study here four years ago.

PHOTO CONTRIBUTED



Courtney and Ivy Landriault helped out St. James warehouse manager Peter Hicks.

Building a strong Inuit community in Ottawa

BY LEIGH ANNE WILLAMS

Moving to a new city is always a big change, but for Inuit people leaving their homes in the North and moving to Ottawa the challenges are even more daunting. The size of the city may seem overwhelming as they adapt to finding their way around and using public transit. They may also need to navigate their way through the education system or health care system. There's culture shock leaving small Inuit communities to live among strangers who don't speak their language. They may feel very alone, but fortunately, they are not alone. There is the Inuuqatigiit: Centre for Inuit Children, Youth and Families.

The Inuuqatigiit Centre offers an Inuit-specific wrap-around model of care, which offers support to all Inuit families with services for all ages, provided by mostly Inuit staff.

Ottawa is home to the largest population of Inuit people outside of the North. There are about 6,000 Inuit in Ottawa, not including those who live in Gatineau and cross the Ottawa River to take part in activities at the Inuuqatigiit Centre.

Inuuqatigiit executive director

Stephanie Mikki Adams told *Crosstalk* that Inuit come to Ottawa for “a multitude of reasons” — the Southern lifestyle, medical treatments, to access programs and supports that are not available in the North, higher education, or to support family members who are moving down. “And of course, Ottawa is a beautiful city,” she added.

Founded in 2005 as a daycare and early childhood education centre, Inuuqatigiit has grown and extended its programs to meet the needs of the growing Inuit population. Adams estimates that Inuuqatigiit now serves between 200 and 300 children and youth, as well as their families and any Inuit individuals in the city. In 2005, there was a staff of five. Now, there are 130 staff (full, part-time and casual). “At first, we started only on the corner at 230 McArthur. Today, we are now running out of seven locations,” said Adams. “Our ultimate goal is to have one centre that will hold all programs.”

Inuuqatigiit's culturally specific childcare is in high demand, and a second location is set to open on May 1. Each location has spaces for 49 children, and the new facility will have space for 10 infants.



Stephanie Mikki Adams (left) is executive director of the Inuit cultural centre that serves hundreds of children, parents and elders in a number of Ottawa locations. Deboarh Tagurnaaq (right) helped her tell the story of the Centre for Crosstalk readers and Bishop's Gala supporters.



Adams, who has been Inuuqatigiit's executive director for three years, explained that soon after the Centre was established, its staff recognized “that more supports were required for the children to ensure that as they were growing and phasing out of the childcare, they were still connected to our culture and environment.” So, the Centre expanded its services to include a youth department and a family well-being department. “Our youth services have a variety of programs such as the Right to Play program, after-school program, programs for our high-risk youth. We just started youth employment services to help connect them to employment and to give them work skills,” she said. In April, the Centre planned to have its first career fair.

Adams said they also saw the need for mental health supports.

“We have counsellors and cultural navigators, and a youth employment program within the mental health department.”

“One of the silver linings of the pandemic is the birth of our educational hub program,” said Adams. To provide Inuit students with additional help while classes were online, “we were able to get funding through the Children First initiative to create what is called an educational hub, which is a classroom setting for Grades 1 to 12. It's a place where students were able

A small play yard and home-y playroom keep children happy and safe.

to come together with a teacher, a teacher's aide and a cultural assistant, so they were still in a classroom setting with other Inuit students, with an Inuit teacher and access to Inuit elders.” The program provides tutoring as well as Inuit cultural and language connections. Inuuqatigiit will now also be able to provide the same supports to post-secondary students.

Deborah Tagurnaaq, who works as an Elders' consultant and Inuuqatigiit's parent co-ordinator and has also recently been appointed as Inuit Advisor to Bishop Shane Parker of the Anglican Diocese of Ottawa, told *Crosstalk* that her children experienced bullying in their public school but benefited and drew strength from being with their Inuit peers in the hub.

Addressing inter-generational trauma

For adults, the Centre also facilitates healing circles for men and women, provides advocacy with child welfare authorities, court accompaniment, and supervised family visits. Inuuqatigiit offers trauma-informed individual support and counselling. In this service, an Inuit-specific understanding seems especially vital.

Inuit suffer from the inter-generational trauma of Residential Schools, but also some traumas that were unique to experiences of colonialism in the North.

► Inuuqatigiit, p 7



Inuuqatigiit executive director Stephanie Mikki Adams and Deborah Tagurnaag watch over the Qulliq (an Inuit oil lamp made of soapstone) at the Centre.

► Inuuqatigiit, from p. 6

“The assimilation policy did a lot of harm in severing the Inuit family structure and the dynamics,” says Deborah (who prefers that we use her first name). “When the settlers, the whalers, the missionaries, and others partnered with each other to claim Inuit as part of Canada for sovereignty’s sake, the military were also relocating Inuit from the southern part of their respective home communities to the high Arctic. They are the ones called the “human flagpoles.”

Adams explained that the Inuit who relocated “were moved from places where they had a lot of water for fishing to inland, so they had to relearn living and coping skills.”

There were other traumas. Inuit were sent to tuberculosis sanatoriums in the South. “That’s how I lost my grandmother,” says Adams. “She was a TB patient. Her remains are still in Brandon. We’ll be going there sometime this summer to pay respects ...because we just found out where exactly her body is located in the cemetery.”

Then there was the Sixties Scoop, which also struck Adams’ family when her oldest brother was taken away from her mother, who officials said was too young to be a parent. Her brother was adopted by a family in British Columbia. “It was through the Sixties Scoop Foundation that we were able to reconnect with him in 2012,” she said. “However, my mom did not

want to see him or meet him because she was scared and afraid of what he would think of her, so she was never able to meet him before she passed.”

Adams added, “There’s a lot of work on revitalizing our culture and language and reteaching. Because a lot of our Inuit brothers and sisters had their parents go to residential school and were afraid to teach their own language to their children.”

But these personal and collective injustices inspired Adams to make change in her own life and for her people. “In my 20s, 30s, and 40s, I was scared and didn’t really have a voice. I was really a quiet person. However, knowing what my parents went through, my mom went through, what I went through, and for sure knowing I don’t want my children and grandchildren to go through that, I went to the next level. I started taking courses on how to be able to communicate effectively, on how to ensure that I am advocating for what my mother couldn’t speak to, my brother couldn’t speak to, and my current siblings can’t speak to because they are still dealing with what has happened in the past. So I took it upon myself to ensure that I advocate for myself, my children and my fellow Inuit.”

Her work at the Inuuqatigiit Centre has enabled her to do that. “I love ... having fellow Inuit to speak with, to learn from, and being able to provide these programs and services because I know the importance of them,” she said.

Introducing Deborah Tagurnaag Inuit Advisor to the Bishop

It’s difficult to keep up with Deborah Tagurnaag, the recently appointed Inuit Advisor to Bishop Shane Parker. She keeps up a fast pace, serving the Inuit Community in Ottawa in many ways, but she generously made time for a conversation with *Crosstalk* at the Inuuqatigiit Centre for Inuit Children, Youth and Families.

In addition to being the parent co-ordinator and Elder’s consultant at the Inuuqatigiit Centre, a mother to four children and a grandmother, Deborah (she prefers that we use her first name) does a lot of frontline community work.

“I hold many jobs because I have different skillsets. ...I do facilitation in Inuktitut using my own mother tongue.

She credits her father Tagurnaag, an Inuk Anglican lay minister and Inuktitut linguist, for equipping her with the skills to do it all.

“I have six brothers and six sisters, and I am number 13. My older siblings were taken away to residential school. My middle siblings had to go outside our region to go to school, but [conditions there] were not as harsh as the first residential schools,”

Deborah says Inuit Arctic communities have come a long way since that time. Apologies from government and churches and admissions of wrongdoing are a step forward, she said. “The Anglican Dioceses that had a lot of Inuit children in their care are very apologetic and are most active in doing repair and having to reconcile, so this is good to see happening.”

The youngest children in her family were able to attend primary school in their own community of Naujaat, Nunavut. “I would learn in English the whole day in western society culture and when I went home my father would say, ‘No, you aren’t going out to play until you’ve learned what you learned in English to Inuktitut.’ So, he would have me write in syllabics, doing storybooks, making themed activities ... until he was satisfied and would say, ‘Now you can go out.’ He was strict, but he was shaping my future because he knew the Inuktitut language which was on the verge of being eradicated. He saw potential in me....He took me under his wings and taught me everything in life, about ecology, the environment, family, kinship and everything else in Inuktitut. He was a linguist because he learned a lot of different dialects,...So he was shaping my future, and I wouldn’t be where I am right now [otherwise], fluently speaking in English and Inuktitut... He was a wonderful person.”

Deborah had to leave her home community to go to high school, but one of her older sisters invited her to come and live with her family

rather than going to a federally run day school program. “So, I went to high school in Arviat, Nunavut. [They spoke] a totally different dialect from what I was used to, and I did not understand. I had to learn the hardest way possible, but I am now able to understand Arviat dialect.”

After high school, Deborah attended Nunavut Arctic College in Rankin Inlet, Nunavut and then began to work in Rankin Inlet for Keewatin Legal Aid Services as a Native Court worker.

At that time the Kivalliq Inuit Association was negotiating with the federal government on Nunavut education and training programs. According to the Nunavut Land Claims Agreement, the voting age was 16 years old and up. “I thought ‘How can a 16-year-old vote without being informed properly about how to make a sound decision to elect an Inuit leader?’ she recalls. The Kivalliq Inuit Association president at that time, Louis Pilakapsi, also saw potential in Deborah. “You work well with the Elders and the youth, and your point about 16 year-[olds] voting is very important. The elders will have to connect with the youth,” he said to her. He asked her to work with them, and they established the Kivalliq Inuit Youth Group. It became a model for the other regions in Nunavut and led to the development of the Nunavut Inuit Youth Group and later the National Inuit Youth Council.

Deborah went on to work for other Inuit organizations, including the Pauktuutit Inuit Women of Canada, in portfolios of Inuit Residential School injustices and child sexual abuse in “National Strategy of preventing abuse in Inuit communities”.

Asked if Ottawa now feels like home, Deborah said, “I’ve made it my home. I’ve learned all the methods of my father’s great teachings. I am now working for Inuuqatigiit Centre for Inuit Children, Youth and families – Family Well-Being department as a Parent Coordinator and Inuit Elders consultant.”

Along the way, the Rev. Aigah Attagutsiak of St. Margaret’s Anglican Church in Ottawa asked her if she would help to come up with Inuktitut Christmas celebrations. “We started very small with word of mouth in 2011, and just by word of mouth, not advertising, but it became such a huge success over the years,” they have had to relocate the celebration to a larger church near St. Margaret’s Anglican Church down the street at Lady of the Assumption Church.

She hopes to visit her family in Naujaat, Nunavut soon. “Three years ago, I went to Naujaat before the pandemic and all the lockdowns happened globally, and in due time when the travel restrictions are lifted to travel to Nunavut, I would like to visit my family members in Naujaat.”

Celebrating Inuit Culture

The Inuuqatigiit Centre’s mission includes fostering strong and proud Inuit families, knowledge of their culture and connections within the community.

As with any culture, food plays a big part, and the Centre works to give Inuit families access to “country foods” and to share knowledge of its preparation. Recently, the staff created a video on how to butcher and cut up a whole seal, starting from thawing it out and detailing all the steps until it goes into the pot for cooking.

“We have very good hunters in Nunavut communities that we use to order nice big fat caribou, not cut up yet, so when it comes out, we have to co-ordinate with the airline companies and the cargo to preserve it until the date that it is ready for butchering,” Deborah Targurnaaq explains. A recent caribou butchering was held at the Inuuqatigiit youth centre. “181 lbs of one whole female caribou,” she recounted with gusto.

Executive director Stephanie Mikki Adams, explained that the youth “learn how to skin, how to butcher and use all the parts of the animal. There is very minimal waste.”

Pandemic restrictions limited the number of people who could be there for the butchering to 10 to 15 people, but before the pandemic, the gathering would have been full of vendors, Inuit art, seamstresses showcasing their work, and the Inuktitut dances, lessons, throat-singing, drummers and performers.

Deborah said that they would normally play all sorts of games that come from the animals. “The whole caribou could have 77 games out of it, with the bones, and they have different meanings. And we use all

the bones and make tools out of it as well.”

Inuit Day has usually been celebrated in February, but Adams said that Ottawa Mayor Jim Watson recently designated a day in November as Inuit day, so this year, there will be double the fun with another celebration in November.

“Inuit Day used to be held in the parking lot of the Inuuqatigiit Centre. There would be a tent and seal butchering and caribou butchering, and whole lot of country food feasting and games, just having everyone get together to celebrate Inuit Day and the returning of the sun, the harvesting season,” said Deborah.

The big wish is to have one building that would house all of the Inuuqatigiit programs, says Adams. “Going forward, toward the end of this year, that’s going to be our main fundraising effort.”

Deborah sweetens the dream. “What we need here is our own little piece of land to come together and for cultural programming ... to revitalize our Inuit identity.”

Adams says, “A lot of funding does not allow you to purchase land or building,” but agrees that land would be ideal. “Land is very much what our culture is based on.”

Either way, Deborah says, “We’re still going to be here. We’re not going anywhere no matter how hard [people] have tried to roll us down under the rug or kill us. We’re still going to be here. We survived the unmarked graves, we survived the dog slaughter, the scoops and the residential school era, we survived all the human flagpoles, the injustices. Now it is time for us to have our own land and space to become healthy and get back and start from the roots.”

— Leigh Anne Williams



Connecting with Inuit Elders

The Inuuqatigiit Centre brings Inuit of all ages together to celebrate and sustain their language and culture. “We had to pivot our service model as soon as the pandemic hit from hands-on to all virtual, so we had to provide computers and laptops and access to Internet for our youth and our elders,” Adams said.

Deborah says it was fun training the elders how to use the technology. “Mental health for the elders was very important during the pandemic because they have children, grandchildren and great-grandchildren that they weren’t able to see...It was for them to connect with their loved ones during the pandemic, to keep communicating, doing a lot of wellness check-ins, to make sure

they are supported emotionally, mentally, in any way. It was a way to keep the communications open to their families who reside in the North and here in Ottawa.

“We had a virtual elders Zoom meetings,” she said. “So everything is always theme-based according to what elders would like to talk about. One of the things they have done is a lot of different clothing patterns, sewing mittens or making parkas, because clothing is also our identity and it has distinct meanings for a child newborn to an adult. Every design has a meaning for each gender as they grow, so these are the things that we capture to pass on, transfer to our children who are here accessing our programs, so it is wonderful to work with elders in that way.”



Scenes from Inuit Day. The celebration used to be held in tents and program spaces in the parking lot of the Inuuqatigiit Centre.

Praying for Peace

A special interfaith service of Prayers for Peace was held at Christ Church Cathedral on Sunday, March 20.

Dean Beth Bretzlaff thanked those who attended “in-person and online as we offer prayers for peace in Ukraine and around our world, shared times of silent reflection, and find solace in sacred music. May this time be a blessing to us and to those we hold in our hearts today and in the days ahead.”

There were readings of sacred texts in three languages. Senior Rabbi Eytan Kenter from Kehillat Beth Israel read the texts in Hebrew. Sahada Alolo, Manager of Community Engagement MultifaitHousing



Senior Rabbi Eytan Kenter from Kehillat Beth Israel

Initiative, read the texts in Arabic. And the Rev. Canon Doug Richards, Vicar of Christ Church Cathedral, read the Biblical texts in English.

The Men of the Cathedral Choir with director Andrew McAnerney then sang The Kontakion of the



Sahada Alolo, MultifaitHousing Initiative

Dead, a poetic feature of the traditional funeral service in the Orthodox Church, set to a hymn-like chant from the Kiev Tradition.

The service ended with a responsive reading of the Pledge of Transformation, a commitment made by



The Men of the Cathedral Choir sang The Kontakion of the Dead

Together For Hope partners, a sister organization to the Coventry Community of the Cross of Nails, which is open to partners of other faiths and no faith.

Offerings were to benefit Ukraine through the Red Cross.

Generous gifts support St. Bart's capital campaign

BY MERIEL BRADFORD

On Nov. 7, 2021, at Remembrance Sunday, St. Bartholomew's Church in New Edinburgh continued its tradition of recognizing the contribution of Canada's veterans who served their country in a time of conflict. Many distinguished guests and military representatives joined the parish for this annual service of remembrance. Following the service, the Rev. Canon David Clunie thanked those who participated in making the service a special act of commemoration, including representatives from the Princess Patricia's Canadian Light Infantry and the Governor General's Foot Guards, as well as General John de Chastelain and His Excellency the Ambassador of Ireland, Dr. Eamonn McKee, and their respective spouses.

It was also the service at which the St. Bart's 2021 Capital Campaign Co-chairs, Bonnie Robinson and David Esdaile, announced the launch of a three-year campaign to raise funds for the restoration of the Wilhelmina Geddes "Ottawa" Window and for improvements to the church facilities to make St. Bart's an even more welcoming place for community events and concerts.

The Honorary Colonel of the Governor General's Foot Guards, Bryan Brulotte, announced a very generous personal gift to the Regiment on the occasion of its 150th anniversary in May 2022, and to St. Bart's for its capital campaign. St. Bart's is known as the "Guard's Chapel" and their regimental colours have been laid up in the church since 1972.

Dr. McKee gave a short address to the congregation in which he spoke



Rev. Canon David Clunie receives a personal contribution to the campaign from Bryan Brulotte of the Governor General's Foot Guards.

of his gratitude for receiving an invitation to learn about the "Irish" window at St. Bart's and his subsequent visit to see the window in all its glory. He called his first impression of the window: "stunning, such a dramatic narrative, impossible to capture its beauty in reproductions."

He added that "this extraordinary masterpiece by an Irish woman artist, Wilhelmina Geddes, is a product of a confluence of influences and connections in Ireland at the opening of the twentieth century," he said. Dr. McKee, an economic historian, went on to describe the period in Ireland's history between 1916 and 1919 when Geddes was working on her commission for the Duke of Connaught as a memorial for the men on his staff in Canada who fell in the Great War.

Dr. McKee drew a parallel between the Irish Catholic community in Canada who flocked to the Canadian Expeditionary Force in 1914

and whose sacrifices contributed to the evolution of a modern Canadian identity and the Irish soldiers who returned from that war to a new Ireland. Alas, their heroism and sacrifices had "no place in the new narrative," according to Dr. McKee.

More recently, according to Dr. McKee, Ireland has been recovering the diversity of Irish identity, including those from the Anglo-Irish Ascendancy, such as Geddes and others. Indeed, like Canada, he sees Ireland embracing "diversity and inclusiveness...signposts to a better future." He is seeking to identify the contributions to Canada that Ireland has made in the past as well as highlighting the contributions Canadians have made more recently to Ireland.

Dr. McKee concluded by paying tribute to General de Chastelain who played such an important role in the Northern Ireland peace process. He then pointed us all to the significance

of this "Irish" window at St. Bart's and the inspiration that Canada's story provides Ireland to be "finally at peace with itself and its neighbour."

At the conclusion of the service, there was a chance for parishioners to meet their guests and to thank them for their participation in the annual service of remembrance. Little did the parish know that about a week later Dr. McKee would ask to return to discuss the window with Canon Clunie. At that meeting the Ambassador presented St. Bart's with a handsome cheque for \$40,000 from the Government of Ireland as a contribution to the campaign for the restoration of the Geddes "Ottawa" window!

In late February 2022, more good news followed, as the Honorable Mona Fortier, MP for Ottawa-Vanier, called with an exciting announcement. Veterans Affairs Canada had approved St. Bart's application to the Commemorative Partnership Program for a contribution of up to \$25,000 to support the costs of restoring the window. Veterans Affairs also congratulated the parish on its efforts to safeguard a Canadian war memorial from the First World War.

With this support from the governments of Canada and Ireland, together with the generous contribution from Bryan Brulotte, the St. Bart's Capital Campaign is well and truly launched. Work on the window is planned for the summer of 2022. Support from friends of St. Bart's is still welcome and will help ensure the successful completion of the project.

To make your contribution, please drop your cheque at the parish office, 125 MacKay St., make an e-transfer to stbarts.campaign@gmail.com or donate through Canadahelps.org

PHOTO MCKEE AND BRULOTTE



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.



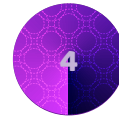
"As we move into the third year of a pandemic, the OPC continues to support those in the community experiencing profound crisis, loss, and grief. Since March 2020, the number of people asking for counselling services has quadrupled. Thank you for supporting us as we navigate these life-changing times."

— 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.



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.)

Here's how you can help:

Donation Envelope

Send in the pre-addressed, postage-paid Today 4 Tomorrow envelope insert with your contribution.

Visit our Today 4 Tomorrow Website

Make an online or pre-authorized monthly donation using your credit card by visiting www.today4tomorrow.ca. Options for memorial/tribute gifts are available online. Gifts of appreciated securities are welcome.

Charitable Registration Number: 108084658 RR0030

Thanks for
making hope
a reality for
so many
people!

For further information or to donate:

Today 4 Tomorrow
Anglican Diocese of Ottawa
Telephone: 613-232-7124, x 221 or x 225
E-mail:
today4tomorrow@ottawa.anglican.ca

facebook.com/t4tappeal/

COMMUNITY MINISTRIES

PHOTO CORNWALL COMMUNITY HOSPITAL

Mobile Clinic helps Centre 105 provide new level of care

Centre 105 keeps finding new ways to help vulnerable people in Cornwall, Ont. The latest innovation is a connection with a Mobile Clinic, a new service provided by the Cornwall Community Hospital partnering with Recovery Care.

When the van arrives at Centre 105 every Monday and Friday morning from 9 a.m. to noon, it brings an on-site nurse and addictions counselor. The clinic offers on-site wound care, linkage to care, counselling and support, Narcan distribution, nicotine replacement and smoking cessation, Hepatitis C screening, education and treatment, as well as substance use assessment, support, education and treatment.

Taylor Seguin, Centre 105's executive director, says he was very excited when he first heard about the possibility of the Mobile Clinic coming. "One of the most prominent challenges for the population that Centre 105 serves is that they have limited or no access to the services they need,

including shelter, food, and of course, health care," he said. "Our team often hears about the long wait times at the hospital, or the fear that some of our folks have, that they will catch COVID-19 if they go to the hospital. This new program, the Mobile Clinic, eliminates those challenges."

"The response from our participants has been extremely positive," said Seguin.

"I hate going to the hospital because it is always such a long wait. I've never really liked hospitals," said Rick, who visits Centre 105's drop-in centre. "Whenever I heard about this van that had a nurse, I liked that I could get help, right after having breakfast. The nurse looked at my leg and helped me out. I will definitely stop again if I have other stuff going on."

Seguin praised the Mobile Clinic's staff. "Mel and Jimmy have been amazing. We are so grateful to be able to offer this service to those visiting 105." — Staff



Centre 105 staff at the van.



Mobile Clinic staff at the ready to help.



JOIN US AT OUR WEEKLY EXPERTS OPEN HOUSE

Amica The Glebe, an upcoming senior lifestyles residence, invites you to join us at our weekly open house. Each week, we'll feature a different expert, and you'll have the chance to chat one-on-one about topics including real estate, fashion, downsizing, and brain health. Drop in at your convenience, connect with our experts, and enjoy refreshments and live music.

Every Thursday until May 27

Drop in from 1:30-3:30pm

Presentation Centre – 2-117 Glebe Avenue

To learn more, call LA or Sarah at 613-233-6363

AMICA

THE GLEBE

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The Rev. Sam Wells re-imagines church

BY LEIGH ANNE WILLIAMS

The online lecture series marking the 125th anniversary of the founding of the Anglican Diocese of Ottawa wrapped up on March 13 with a remarkable lecture from British public theologian the Rev. Dr. Sam Wells, Vicar of St. Martin-in-the-Fields and Visiting Professor at King's College London.

While all four of the free lectures, now posted on the Diocesan YouTube channel, have been gifts for all to enjoy and share broadly, this last one on "Re-Imagining Church" seemed to be particularly apt as the diocesan church reconsiders the Shape of Parish Ministry. Wells offered abundant inspiration.

Welcoming Wells, Bishop Shane Parker quoted American theologian Walter Brueggemann's description of him as arguably having "the liveliest, most agile, best-informed, critically disciplined mind in the entire Christian community and he has a baptised heart of honesty, compassion and passion to match."

All that was evident as Wells began by reflecting on questions as expansive as "What if we are the early church?" and "If there hadn't been a fall, would Jesus still have come?" and "Why was there creation?"

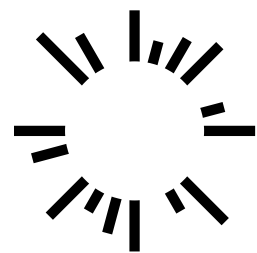
That last question is one of the great questions, Wells said. "The answer I'm going to suggest to you is that That-which-lasts-forever, which you and I call God, chose to be in relationship with something beyond itself...."

"And then astonishingly, and this is the great claim of the Christian faith, that relationship was constituted by God becoming one of us.... That is Christmas," he said. Easter, Wells went on to say, demonstrates that "whatever we do we cannot push that relationship away, however much we might reject it," and the Ascension shows "that the whole point of all things was that God would finally be with us in essence forever.

"What we've arrived at is the heart of what church and what heaven are fundamentally about and that is being with one another," Wells said.

Our churches, however, are structured on a different model, Wells said. It is a model based more on a view of that Jesus came to fix our human problems, like a plumber coming to fix a broken pipe, rather than coming to be in relationship with us. Wells added that we see our problem as our limitations, and all the things we do not have enough of, but it is, actually, isolation.

"If our human problem is isolation, what we need is one another, and that's something we already have. We have everything we need. We just have to turn our alienation from one



Anglican
Diocese of
Ottawa

125
YEARS



The Rev. Dr. Sam Wells' lecture gripped and challenged his online audience of more than 170 people from around the Diocese. A link to the full lecture, and others in the anniversary series, is at ottawa.anglican.ca

another into 'being with' with one another, and that's what I see Jesus and the Holy Spirit doing....

"My thesis for you tonight, is that the church of the future that I've been asked with you to reimagine is a church that focuses on what our true calling is as human beings, as disciples, as the body of Christ, and isn't preoccupied with a kind of personal escape from present reality, which is the way salvation has too often been conceived."

He then turned to describing how St.-Martin-in-the-Fields church, where he has been the vicar since 2012, lives out these ideas.

Wells traced beginning of the decline of the church in the U.K. back to the government's creation of "the welfare state" and the National Health Service in 1948. The church celebrated the creation of these social

services, he said, believing they would end poverty and inequality. And then, he said, the church disasterously "stopped doing interesting things," in health care and education, for example.

The reason why St. Martins "has such a high profile in the United Kingdom, is because it never stopped doing interesting things," Wells said. "It is those interesting things that are our understandings of the kingdom of God." The Academy of St.-Martin-in-the-Fields is renowned for its music. Amnesty International began at St. Martins, and the church is known for its work with the homeless.

In 2017, St. Martin's founded an organization called HeartEdge "because we wanted to recapture the imagination of a church that we saw as captivated by scarcity....the feeling that we don't have enough" informa-

tion, resources, numbers, money, or social influence.

Wells posited that "we actually have too much God, but to avoid feeling overwhelmed "we've developed strong resistances to receiving the too much that God has to give us."

HeartEdge focuses on the four Cs: commerce, culture, compassion and congregation.

Churches "seem to have created this rather lame culture by which we are a one-trick pony. We do congregational stewardship and if that doesn't produce enough money, then we close things down. What about all the other ways that you make money in this wonderful world, most of which come under the heading of commerce?," Wells asked.

In 1987, St. Martin's no longer had the income it needed for its mission, so it set up its own business. Pre-pandemic, its two cafes, events business, shop, and commercial concerts business employed about 120 people. "It increased by tenfold the number of people coming across our threshold. It obviously paid the bills, but more significantly, it modelled what healthy relationships between adult human beings could look like," Wells explained. "We still have congregational stewardship, which pays maybe about a quarter of our bills, but we've increased fourfold our potential income, and it has hugely expanded our ambition for what we can be doing together as a church."

The second C is culture, which Wells likened to an "estuary, a place where the saltwater of the sea mingles with the fresh water of a river. So an estuary of culture you can imagine as the place where the creative energy of the world meets the receptive energy of the church. It's a wonderful place of intermingling," A classic example would be an art exhibition in a church building. The art may is not necessarily be Christian, but it provokes conversation "which is where the dynamic energy of the Holy Spirit is most at work," he said.

The third C is compassion, which Wells said, "may begin with pity, but it ends with the renewal of the church. To take in a Ukrainian right now is to enable your church to be renewed by the extraordinary resilience and faith of the person who comes to share your existence with you."

The fourth C is congregation. "I would like the church to cease to think of congregation as something that can be considered out of relationship to the other three Cs. It's been our experience at St. Martins that commerce, culture and compassion have redefined how church functions for us."

A link to the full lecture and the previous three is on the diocesan website and YouTube channel.

REFLECTION

Mother's Day: It's complicated

BY THE REV. GILLIAN HOYER

May – the month of spring; of flowers and, hopefully, sunshine; of the “May 2-4” weekend and planting our gardens; and the month of that beloved Hallmark Holiday, Mother's Day.

Each year my social media fills up with reminders to celebrate mothers and the best ways we can honour the mothers in our lives and in our churches. It also fills up with reminders that Mother's Day is not a festival of the church and so we, as clergy and lay leaders, should resist all attempts to mention Mother's Day at church.

Like many in the church, I have a mixed relationship with Mother's Day. There have been many years, in the nearly 20 years since my own mother died from cancer, where I have found a reason to avoid church altogether on Mother's Day. It was often easier to skip church than to respond to well-meaning questions from fellow church members about what I was doing for my mother that year, or when I planned on becoming a mother myself.

That avoidance became infinitely more difficult once ordained! Now I HAD to be at church each Mother's Day and so also had to reckon anew



Rev. Gillian Hoyer is Associate Incumbent at Parish of the Valley

with how we as a church celebrate, or do not celebrate, mothers and Mother's Day. And, as someone who is both a priest and a mother, but whose journey to motherhood was neither straightforward nor easy, I am acutely conscious of the ways that we can care for or alienate those in our midst on this day.

Is there a place in the church to celebrate women, mothers, and all those who offer “mothering” to us, of all shapes and sizes? I think there can be. But how we do it matters.

Many will be quick to remind us that Mother's Day is not in our liturgical calendar; it is not a feast or festival of the church. Which is true. Neither are many other days which our churches acknowledge.

So perhaps consider not having it as the main focus. Pray for mothers and all who mother, but don't single anyone out or worse, alienate all those who would like to be mothers by asking all of the mothers present to stand and be applauded. Instead of giving flowers out, if your church is located next to a cemetery, have a bucket of flowers that anyone can take from, to take flowers home or to take flowers out to mark the grave of someone who has offered mothering in their lives.

Acknowledge that this day is fraught with emotions, both positive and negative, for so many. Talk about how hard it is for those who don't have a great relationship with their mother; those who cannot, but may deeply want to, have children; those who have lost children and those who have lost mothers. Naming aloud these complicated relationships and reminding us all that God is present with us in the joy and in the pain around motherhood is a powerful

and important way of showing how we include all of the diversity of our church.

And instead of limiting ourselves to seeing motherhood as solely women who have children, I invite you to consider the aspects of motherhood that we admire – qualities like support, nourishing, and protection. Talk about those qualities, and give thanks for all those people in our lives who exemplify and offer us those qualities. These people might be mothers or significant women in our lives, but they might also be dads, friends, or people in our churches who offer that kind of love to us.

Lastly, remember all of the incredible imagery of God as our mother in the Bible: God as the protective mother bear, God as the soaring mother eagle, God as the mother labouring to bring her children into the world, God as a midwife, Jesus the mother hen gathering her brood under her wings. Perhaps Mother's Day is another opportunity for us to consider how to become more Christ-like, how we are called to embody the amazing love of God for all of those around us.

However you do, or do not, celebrate Mother's Day this year, my prayers are with you. May you know the abundant love and care and nurturing support of God our Mother.

PHOTO LEIGH ANNE WILLIAMS

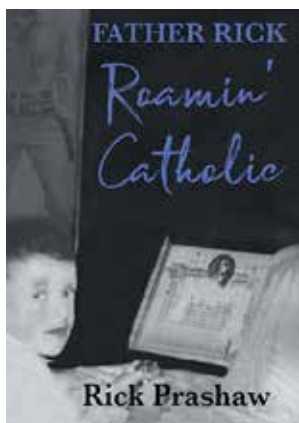
Book review

A Roamin' Catholic

By Karen Luyendyk

It was a fluke. I was out walking, listening to CBC radio and heard the parent of a trans kid was Rita Celli's guest on Ontario Today. I changed my walking route to listen uninterrupted. Rick Prashaw, a former Roman Catholic priest was sharing how he left the priesthood to marry and later became dad to Adam, his trans son; a story of life, faith, transitions, tremendous joy, and profound sorrow. As a person of faith and mom to a trans daughter, I bought his book *Soar, Adam, Soar* (Dundurn Press, 2019); I encourage readers to do the same, it's a story for everyone.

So is his newly published second book, a memoir, *Father Rick Roamin' Catholic*. It too is a story of transitions. He takes readers on a journey through them all; you won't want to put the book down, eager to hear what's around the *next* corner. A great storyteller, Prashaw invites us to the kitchen table to listen along with his niece (who is among “the nones” – no religious affiliation nor church



attendance, Canada's fastest growing religious group – Pew Research 2019) and his great nephew. He regales them with fun memories and personal discoveries from some

of the most profound moments of his life as a kid in a big, Catholic, northern Ontario family, a journalist, a priest, a husband, a politician, an advocate and a dad. Gently but honestly, Prashaw also leads readers through the heartbreaking topics of abuse by clergy and the church's role in Residential Schools.

Prashaw's son Adam, with childhood wisdom, once said, “God is big, very big. God is bigger than the sky.” From Adam, and from life, Prashaw has learned that God's plan is not always precise: “My faith was now more Roamin' than Roman Catholic, a God bigger than any catechism taught me. Be who we are. Love who we love. A believer, still standing.”

Thank you, Rick (and Friesen Press) for sharing your story!



DIOCESAN ARCHIVES

By Glenn J Lockwood

Form follows function, revealing glints of gold

Here we see Saint George's, Thorne Centre, as photographed by Brian Glenn on 19 October 2011. There is more than meets the eye here, making it far too easy to take Saint George's for granted. But that would be a mistake.

Thorne Centre developed as an Anglican congregation, as an outstation of the Mission of Leslie. In 1893, construction began on this stone church and the first service was held in Saint George's Church, Thorne Centre on 3 August 1894. In 1899, the mission was reorganized into the Mission of Thorne West, and it consisted of Saint Stephen's Church, Thorne West; Saint James's Church, Leslie and Saint George's Church, Thorne Centre.

A quick glance at this house of worship would assume that it has much the layout of a nineteenth century one-room schoolhouse, with an entrance porch at the front, and the worship space consisting of an auditory box. Such a preliminary appraisal would miss both obvious and subtle aspects of this frontier house of worship.

One striking aspect of Saint George's is the lustrous silver hue of the rubble stone construction. A closer examination reveals that there are other hues of stone in the walls, including black, brown and even gold, the latter giving Saint George's



DIOCESAN ARCHIVES GLENN FONDS CL24 E102

something in common with the cathedral in Ottawa. It is true that the pitch of the roof on this house of worship is not as steep as we find on most churches built in the High Victorian Gothic Revival style, but it is much steeper than would be found on most one room schools. The pitch of roof chosen for this building when combined with the eave returns at the front was meant to give the impression of a perfect triangle—perhaps as a symbol of the Trinity.

And once we see that, we notice the corbel (or triangular) arches on the windows, such as no school in the region would have featured.

Saint George's was a very functional house of worship. The entrance (a later iteration perhaps of an earlier porch) features double doors to facilitate funerals, with the worship space being only one step up from the ground. The vestry very likely was built a generation after the church and is constructed of a

material known in the region as Boyd Block concrete (manufactured by Boyd Brothers Ltd. of Osgoode). The vestry also features a corbel window.

In 1907, the name of the mission was changed to the Mission of Thorne & Leslie, and it became a four-point parish with the addition of Saint Matthew's, North Clarendon. In 1915, the mission was divided in two; the one being the Mission of Leslie made up of Leslie and Thorne Centre; and the other being the Mission of Thorne, made up of Thorne West and North Clarendon. In 1924, another re-organization resulted in the Parish of Leslie consisting of Leslie, Thorne Centre and Greermount.

There were future reconfigurations, first as the Parish of Thorne & Leslie in 1931, then as North Clarendon in 1932, then again as the Parish of North Clarendon, Charteris in 1933. By 1939, the parish had churches at Charteris, Greermount, North Onslow and Thorne Centre. In 1954, Otter Lake (known to Anglicans as Leslie) was added to the parish, and North Onslow transferred elsewhere. Half a century later, this church became part of the Parish of the Northern Pontiac with churches at Campbell's Bay, Danford Lake, Maniwaki, Otter Lake and Wright.

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.

CALENDAR

April 22 to May 8

Bishop's Gala Silent Auction
(see ad below)

April 30 to May 15

Art Credo: Art Exhibition and Sale

St. John the Evangelist (154 Somerset Street W., Ottawa)
(see ad below)

May 6 -7

The Marriage Preparation

Course is designed to help participants to learn and grow through online presentations given by professional speakers, online small group discussions with trained facilitators, and couple conversations.

All couples are welcome, and participation is not limited by gender, age, or previous marital status. Information and registration forms:

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

Next workshop will be in September.

May 14

Plants, Books, and Crafts sale.

8:30 a.m. to noon. All Saints' Anglican Church, Westboro, (347 Richmond Road, Ottawa)

In support of Fikelela, a ministry of the Diocese of Cape Town, and the PWRDF. A gently used children's toys table will be set up to fundraise for Ukraine.



PHOTO LEIGH ANNE WILLIAMS

May 26

Bishop's Gala

(see details. p.2)

May 28

St. Helen's Art Fair

(see ad below)

Pledge of Transformation

For love, which heals wounds,
we will stand.

For generosity, which opens space
for hope,
we will stand.

For nurturing, which builds a
culture of peace,
we will stand.

For compassion, which seeks the
best for all,
we will stand.

For respect, which enables us
to love with difference,
we will stand.

For humility, which allows
healthy relationships with others,
we will stand.

Together for hope,
we will stand.

A commitment made by Together For Hope partners, a sister organization to the Coventry Community of the Cross of Nails, which is open to partners of other faiths and no faith. The pledge was spoken at the March 20 Prayers for Peace service at Christ Church. Cathedral.



ART EXHIBITION & SALE

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BISHOP'S
gala

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!

St. Helen's

Anglican Church

1234 Prestone Dr., Orleans



Saturday, May 28, 2022

10am - 3pm

sthelensartfair.ca

five
ART FAIR

