



ST. MATTHEW'S

The Anglican Church in the Glebe

Pulse of the Parish

MARCH 2023

BISHOP SHANE PARKER VISITS ST. MATTHEW'S

VALERIE NEEDHAM

On January 22, 2023, we were delighted to welcome the Right Reverend Shane Parker, Bishop of Ottawa, and his wife, Katherine Shadbolt, to St. Matthew's. During this visit, Bishop Parker gave the homily and confirmed five of our young people: Julia Adjogble, Georgia Kuhzarani, Vivian Messam, Tyler Laffin and Sophie Campbell.

Bishop Parker was born to Irish parents in Edmonton, Alberta, and lived in western Canada during his childhood. He worked as a labourer for several years before undergraduate and graduate studies in sociology at Carleton University and was a professional sociologist prior to studies in theology at Saint Paul University. He was ordained priest in the Anglican Diocese of Ottawa in 1987 and was appointed Dean of Ottawa and Rector of Christ Church Cathedral in 1999. Prior to his appointment as dean, he served as a parish priest and as the diocesan archdeacon. On March 14, 2020, he was elected to be the 10th Bishop of the Diocese of Ottawa, and was consecrated and seated on Pentecost Sunday, May 31, 2020.

Bishop Shane is married to Katherine, who practices family law and he has two sons, a daughter, two granddaughters and one grandson.

The following is an condensed transcription of Bishop Parker's moving homily.

It is very good to be with you today, to feel this glorious space and to get a sense for who you are as a parish. I want to begin by thanking all members of the parish and your lay leaders for being so understanding and cooperative during the global pandemic.

During the pandemic, we managed to keep all our congre-



Bishop Shane Parker and Katherine Shadbolt

gations safe. There was no known super spreader event that happened in the life of our diocese, and that's something to be proud of. I know that it has been extra work and extra heartache for all.

Right across the country, there has been a 20% drop in revenue in all churches. Attendance has been affected, and there have been many significant losses that we were not able to properly honour, or new beginnings that we were not able to properly celebrate. So, thank you very much for your patience and your understanding.

Also, thanks especially to your lay leaders and parishioners who participated in the Shape of Parish Ministry Consultation.

This is what you said about yourselves during that process. "We are thankful, encouraged, and optimistic about our resilience, and optimistic about the future." It was good to read that! It sounds to me like you're ready to begin again after this pandemic (not that you stopped), but to begin in a new way.

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Bishops Parker's Homily of Jan 22 (pages 1, 6 and 8) is reproduced by permission of the Bishop's Office. It was transcribed by Tom Barnes and condensed for reasons of space by Valerie Needham. Thank you, Tom!



Our Very Own Penguins Down Under

In January, Peter Frayne and Gerry Arial took a memorable trip to Antarctica. On the return leg, they stopped at the Falkland Islands and flew to an emperor penguin colony there. As we can see, they went prepared!

THE GIFT OF WORSHIPPING TOGETHER IN PERSON

ARCHBISHOP BARRY CURTIS

Recently I met a friend, who like many Calgarians, flies over the Rockies in the winter months to enjoy a week or two in less wintry Victoria. (As I write this, the plum trees are busy coming into blossom). I asked him about life in his parish where he is an active member. He responded by saying that the parish was doing well but that a number of parishioners who have been enjoying the Sunday services online during the Covid pandemic, have, regrettably not (yet) returned to the in-person services.

I know many churches are struggling with the question of whether they should continue to livestream their Sunday worship services or whether they should bring this to an end in the hope that parishioners will return to the in-person services.

There are good reasons on either side of this question. Thankfully, during the pandemic when we were all told to stay home, we could enjoy the parish's worship services online. This was especially helpful for parishioners living in retirement homes, nursing homes, and care facilities, or simply too frail to leave their own homes. No longer livestreaming those services would be a great loss for them because they would lose an important connection with their parish.

On the other hand, there is something about a community of the followers of Jesus coming together for worship Sunday by Sunday. The truth is, we human beings *need* each other, not at a distance, not remotely, but where possible, beside each other. We were meant to be with one another. It has often been said; you can survive on your own, you can grow on your own, you can even prevail on your own, but you cannot become human on your own.

Christians do not live our spiritual lives isolated from others, detached from others. The Christian life is not a private affair, it is lived in company with others. On Sunday mornings the followers of Jesus, a motley gathering of frail, imperfect human beings of all shapes and sizes, ages, colours, and races, gather to worship our gracious God and to learn the Way of Jesus. With some pain we clearly admit that we are not as far along His Way as



we would like to be, but we come together to support one another, to encourage, forgive, strengthen, and enjoy one another.

It is true that God is present throughout His whole creation, and one doesn't have to be in Church to experience His presence. It is also true that through the Readings, the Psalms, the Prayers, the Hymns, the Holy Communion, we move - often slowly, hesitantly, into a growing awareness of the mystery of God. Through the whole of the experience we are powerfully reminded of the reality of God's love for us, and indeed, His plans for us.

As we gather Sunday by Sunday for worship we probably have already read or listened to the news of the day, telling us about the latest crimes, disasters, and tragedies of mankind. Each morning we face a world that dazzles us, puzzles us, and draws us to fear, doubt, and too often, despair. As we experience our worship, the Spirit of Jesus leads us to imagine something greater, vastly better. His Spirit draws us away from our fears and leads us to light, and lightness, hope and laughter, and calls us to a life of profound meaning and purpose.

Further, our gathering together not only encourages us in our following of Jesus, it gives us an opportunity to meet old friends and to encounter new ones, to strengthen friendships, to share life experiences and to learn from them. It offers us opportunities to use our time, our energy, our gifts in caring for, and helping those in great need, at home or in distant lands.

How good it is to be able to worship together *in person* again!

INTRODUCING OUR DEPUTY WARDENS

Debora Fleming



I hail from Kent County in Southwestern Ontario where I attended Christ Church in the Diocese of Huron, very near Dresden where Reverend Josiah Henson, an abolitionist and former slave, established the Dawn Settlement - a safe-haven for escaped slaves. Josiah Henson inspired both Harriet Beecher Stowe's writing of Uncle Tom's Cabin, and also Thomas Hughes' building of the Anglican Christ Church. I have very fond memories of all the Hughes descendants who helped me to grow in faith in Sunday School, Junior Choir and Junior Auxiliary.

I travelled to the far north of our province to teach for what was to have been a six-month term position in the fly-in isolated community of Attawapiskat. However, I met Marc, an OPP officer, and we were married in St. Thomas Anglican Church's historic timber and beam sanctuary in front of the intricately beaded smoke tanned altar coverings.

Over the next almost two decades I worshipped, often in Cree, and sang Cree hymns translated by Bishop Horden. Our four children were baptized in St. Thomas Anglican Church (constructed in Moose Factory by the Hudson Bay Company in 1864).

Ministik School, where I served as teacher and Principal, stands on the site of Bishop Horden Hall - the Anglican residential school which operated from 1906 - 1976. I am grateful for the opportunity to have found deeply profound fellowship in a profoundly challenged yet grounded faith community. I am particularly grateful to have been entrusted to serve as a member of the St. Thomas Choir, Select Vestry and at Synod within the Diocese of Moosonee.

Charles Nixon



I have accepted the invitation to serve as a Deputy Warden for St. Matthew's for this year. I am a retired public servant and I have been attending St. Matthew's for over 20 years.

During that time I have played a variety of roles including Deputy Warden, strategic planner, Chair of the Stewardship Committee, and Member of Synod as well as bartender, dish washer, seller at the GGGS and many more.

The community of St. Matthew's is very important to me and I look forward to helping St. Matthew's thrive going forward.

See you around!

WARDENS' WORDS

DENIS MARTEL

Much has happened in the life of St. Matthew's since the last issue of the *Pulse of the Parish* as we return to many of our much-loved services and community events! First of all, we celebrate the safe arrival of little Zoe Chapman and send our congratulations to Sarah and Reverend Geoff and big brother Theo.

And we give thanks for the leadership in worship of Rev. Geoff's father, the Right Reverend John Chapman, while Geoff is at home with his growing family. And also for their presence among us at this time of Catherine, Geoff's mother and Connie Brabazon, his grandmother.

December marked the return of the full choir under the leadership of Interim Organist and Choir Director, Dr. Robert Hall, commencing with the service of Nine Lessons and Carols on December 18th with over 170 people in attendance. On Christmas Eve, we held two well-attended services, including the participation of children in the choir and in a pageant in the Family Service. The evening service was also beautiful, such a blessing after three years of not being able to worship together on Christmas Eve.

The following weeks were full of activities, many of which are reported in the pages of this issue of the *Pulse*. There were weekly Bible study sessions, the Buster Keaton Comedy Festival, participating in the Out of the Cold Supper, Souper Sunday and the Lenten music series. In addition, the Rev. Canon Kevin Flynn, joined by some of his parishioners, and Rev. Geoff presented a Lenten book study of *The Doors of the Sea* by David Bentley Hart.

One notable event over the last few months was the visit of Bishop Shane Parker in January which was the opportunity to celebrate the confirmation of several of St. Matthew's youth. In his homily (see pages 1, 6 and 8), Bishop Shane sent us a message on the importance of *thriving* – to have a *thriving* community.

His message caused me to pause and reflect. I had always thought that success would be in terms of growth, mainly growth in numbers. But Bishop Parker asked us to consider that there is more to think about than growth in numbers. *What* we do and *how* we do it? So, what does it

mean to have a *thriving* community at St. Matthew's? He was challenging us to define thriving and to take action.

The idea of thriving animates in many ways the discussions that we are holding among members of Corporation. There is an unambiguous view that a flourishing community cannot be achieved through a vision of a few people, but rather through wide participation that reflects the aspirations of the whole people of the St. Matthew's community.

Rev. Geoff and other members of Corporation have heard about many themes close to people's hearts: financial sustainability, the music program in support of the liturgy, community ministries, parish life to build bonds and friendships, involving youth and the greening of our church.

To set a course of action around those themes, a series of four chapel chats are scheduled to take place in the Spring and Fall. The first, Creation Matters, has already taken place and explored the proposal that St. Matthew's pursue green certification as part of the Greening Sacred Space Program (see page 21).

In April, a chat on Community Life will consider how to build linkages through in-person events and with those who are mainly active on-line, as well as through outreach activities. Future chats will be about the music program and financial stewardship. There is no doubt that our solid foundation as a community and our renewed collective energy will advance these issues to help us to thrive – thriving in our faith and in all aspects of our community.

As we are about to enter Holy Week, we are grateful that we can worship together in person again, to reaffirm our knowing of the mystery of the Resurrection of our Lord and to experience His love in our lives and to share it beyond our parish.

Your Wardens,

Jim Lynes

Denis Martel

Debora Fleming

Charles Nixon

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I know from talking to Geoff that he is energized also.

The word I would use to describe where we're headed as a diocesan church is to *thrive*, and I use that word intentionally. I'm not saying *grow* because that creates an expectation that is too specific. To *thrive* is what we need to be to be well-resourced parishes that are a resource in their own communities.

I'm thankful to Geoff for his leadership in this parish, and in our diocese as a whole. He is a major part of the youth internship program, he has been involved in our communications panel. And so, he has been made the Regional Dean of Ottawa Centre, which is a sign of the respect with which I hold him. He is a beloved colleague to his peers in our diocese. So, thank you, Geoff.

In late March of this year, I will be leading a pilgrimage to the land of the Holy One, the fourth time I have led a pilgrimage to the Holy Land. One of the purposes of the visit is to help clergy and licensed lay readers and their spouses and some friends to grow more fully in their understanding of the Gospel by listening to the fifth Gospel, which is the land itself.

I will also be there for purposes of solidarity with Archbishop Paul Sam, and the people of the Diocese of Jerusalem, as well as Palestinian Christians, including taking part in the Palm Sunday procession on the Mount of Olives. It very important for our partners in Jerusalem to clearly demonstrate that they have friends in other parts of the world. As Archbishop Paul Sam says, the population of Christians in the Holy Land increases every time there is a pilgrimage. And that is very, very important, because the population of Palestinian Christians who are Anglicans are a minority within a minority. And we need to tell everyone that they are not forgotten.

When I lead a pilgrimage, I like to begin in Jerusalem, a city of many, many layers; political layers, archaeological layers, religious layers, cultural layers. On pilgrimage, we make our way through the complexity of Jerusalem to find sites or approximate sites of where Jesus was when he was there.

When we leave Jerusalem, we make our way down to the Jordan River, and we renew our baptismal vows at there. And then we make our way up the Jordan River Valley, to the land of Zebulun, and Naphtali, to Galilee. And to go in that direction, to move from Jerusalem to Galilee, is to go from complexity to clarity.

All the complexity and layers of Jerusalem fall away as you make your way north. And when you finally reach the Sea of Galilee and pass through Magdala, Capernaum, Cana, Nazareth and Bethsaida, everything becomes clear. You realize, as you stand on the shores of the Sea of Galilee and look across, you're seeing what Jesus would have seen. You're in the place where he called disciples. And so there's a clarity about being in Galilee when you're a pilgrim.

The area of Galilee is quite a small area by Canadian standards. At the time of Jesus, there were many small towns, maybe a couple of hundred dotted along the shore of the lake, with a total population of about 200,000 people. When you go to Capernaum, it's astonishing to see how close the dwelling places are to one another! And there was a lot of trade and traffic between those towns, and you realize that people would have known one another. And certainly someone like Jesus would be well known very widely.

When Jesus calls Simon, when he calls Andrew, when he calls James, and when he calls John, he certainly knew who they were, and they knew who he was. They had a sense of him, for his sense of humor, for his teaching, for his gravity. And so, they made an informed decision, as Jesus did. When he called them, he called them for who they were purposely, and they chose to follow Him.

And when they did, their life, and their priorities, and their identity, *everything* changed for them. They went from catching fish and feeding their families first, to following Jesus first, and everything else became secondary.

When we are baptized (whenever that may have happened, and whether we knew it or not) we also are being called or have been called. We've been called for the utterly unique person and utterly unique individuals we are. We've been called as a community of baptized people. We are called to follow Jesus.

When we're confirmed, as our five confirmands will be today, we are strengthened, empowered and sustained in our attempts to follow Jesus first for the rest of our lives.

So as a parish who seeks to thrive, and as five individuals who seek to be the best human beings they can be, how exactly are we supposed to follow Jesus?

(Continued on page 8)



Bishop Parker with the young people who were confirmed on January 22, 2023. From L to R: Aicha Ducharme-LeBlanc, Rev. Geoff Chapman, Sophie Campbell, Vivian Messam, Bishop Parker, Julia Adjogble, Georgia Kuhzarani and Tyler Laffin

IN THEIR OWN WORDS ...

My name is Sophie Campbell and I am in Grade 11 at Nepean High School. I am involved in the drama program at Nepean, and am really looking forward to our upcoming musical *Little Shop of Horrors*. This summer, I will be spending a month in Ireland studying Irish literature and earning my Grade 12 English credit at the same time.

My name is Georgia Kuhzarani, I live in Wakefield, Quebec. Our confirmation classes were held on zoom throughout Covid, so I was really pleased to be confirmed on January 22nd by Bishop Parker! I go to school at CEGEP Heritage in Hull studying social sciences and math. I play soccer and volleyball both for my school. I sang in St. Matthews girl's choir for around 4 years and I really enjoyed that! I also enjoy travelling, my most recent trip was to Germany and the Netherlands.

Hi. My name is Tyler Laffin and I have been coming to St. Matthew's for the past 7 years. My sister and I are Servers and we really like doing this. I am in Grade 11 at Woodroffe High School. In my spare time I play baseball and go to the gym. After high school, I hope to play baseball at a college in the United States and I plan to take Economics.

Hi! My name is Julia Adjogble. I am 17 years old and in my last year of high school. I've been part of the St. Matthew's community since 2013 in the company of my mother, Edith Assigbe, and stepfather, Richard Trites. I have been an member of the choir since I was 9 years old, a core memory for me. During this school year, I worked with staff in the kitchens at both the NAC and Hilton Garden Inn. Looking ahead, I am excited to begin my journey towards a Bachelor of Arts in Forensic Psychology when I attend university in September of this year.

Hi. My name is Vivian Messam. I am 13 years old, and I go to St. Matthew High School in Grade 8. I hope when I graduate from high school I can play soccer for a university in the United States. Outside of school I play soccer and we are getting ready to play in a tournament in France in May. My family and I have been going to St. Matthew's Church almost every Sunday since I was a baby and both my sister and I were baptized here. I have been in many Christmas pageants and I held up the models of the sun and the moon at the end of Noye's Fludde. I have also done a few Bible readings during services.

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How do we find clarity and guidance as we seek to govern our lives in a way in which we are following Jesus first? The answer, in large measure, will be right in front of us today when say together the Baptismal Covenant.

The first thing we affirm is that God is the stronghold of our lives. As the Psalm said this morning, God is the Creator of all things, all that is seen and unseen. And Jesus, the only son of God, reveals God's nature to us, reveals the Father to us, reveals the nature of God, the Creator to us. And the Holy Spirit is our comforter, our guide, our teacher, as we make our way through this life.

The Creed affirms the importance of the church as the community we belong to first in this life from birth to death. The one constant in terms of where we belong is the church, the community of the baptized.

We then say we believe in the communion of saints, which means that those who have gone before us, those whose passing we grieve, those we still love, are in communion with us and pray with us this morning. Only a thin veil separates us from those we love, who are no longer with us. And being part of the communion of saints reminds us that we are a small part of the whole sweep of human history. Our lives are short, but the span of all time and all space is huge.

We believe in the forgiveness of sins as the second chance God gives to us. We believe in resurrection, indestructible hope. We believe in everlasting life, that God experienced those we love when we have died and moved from this life to the next. That is our hope. And so, the first part of the Covenant contains our fundamental core beliefs. The second part consists of promises that we make to live purposefully as individuals, as a community and as a parish.

The first promise we make in the Baptismal Covenant is to uphold the community of the church, to participate in the life of the church, in its rites and rituals in its fellowship, to pay attention to our offering of worship and prayer, to stay connected to one another.

The second promise we make is to say that we're going to do everything we can to make life-giving choices in our life as individuals and our life as a community. And when we make bad choices, we are supposed to resist that temptation. But when we do make bad choices, it is not over. Repent, shake it off, and try again to make good choices.

The third thing we promise is that we will strive to say and do things that reflect the nature of God, as we understand God, as Christ has revealed God to us. To say and do things that reflect love, and hope, and kindness and courage, and compassion and justice and peace, healing, mercy, and forgiveness. We promise to say and do things that reflect the nature of God in Christ.

We then make a promise to treat everyone as deserving children of God, because everyone is a creature of God. And we should treat others with the respect that is due to them. And we should love others as we love ourselves. It's a challenging promise to make!

The fifth promise we make is to use the unique gift of who we are, the utterly unique person God made us to be, and the community and the parish to make things better for everyone to serve the common good.

And we know that in the present time of history, we are a minority ourselves. We accept religious difference; we accept the fact that there are many in our midst who are people of goodwill who do not profess our faith. We recognize that it is not just about us. We need to partner, to make connections with people of goodwill from whatever creed or lack thereof they come from, in order to make things better for everyone.

And finally, and importantly, and most salient now, we promise to take care of the Earth. To take care of the home that we all share, the home that is the Earth, the home to love.

The promises of the Baptismal Covenant form a very important part of who we are, of our identity as individual followers of Jesus, and as a parish. But the most important part of who we are is not found in the promises that we make. It is found in God's promise to be faithful to *us*, no matter what.

When we were baptized, we were signed with the cross and made 'Christ's own forever'. *Nothing* can separate you or me or us, from the love of God.

And so, as you as individuals, and as you as a parish strive to be who God calls us to be (as we strive to be good human beings, followers of Jesus, to live as a good member) God will always strive, always seek to be with you.

That is our hope. That is our comfort. And that is our confidence.

Amen.





FACES UPDATE: NOOR AND OMAR TO ARRIVE SOON! TOM MARTIN, ST. MATTHEW'S FACES REPRESENTATIVE

Great news! Noor and Omar were contacted by the International Office of Migration and asked to travel to Istanbul on March 31st and to be prepared to travel to Canada on April 4th. This is welcome good news especially after being caught in the middle of the recent earthquakes in Turkey. Currently they are in Ankara where, as is standard process for refugee claimants, they were interviewed at the Canadian Embassy and had their medicals done.

In addition, they have received security clearances to travel to Canada. FACES made an application to sponsor Noor and Omar over 16 months ago. Given their tragic situation and through efforts here and on the ground in Turkey, we have been successful in accelerating their processing and planned arrival to Canada.

Noor and Omar lived in Gaziantep, a city in South-eastern Turkey just north of Syria, near the epicenter of the recent earthquake. Gaziantep was devastated by the earthquake. When the first tremor hit, Noor and Omar were asleep in their apartment and escaped at night unharmed, but only with the clothes on their backs, Noor in her pyjamas.

They were able to find refuge at the nearby university for the first couple of nights before moving to Noor's office at the International Office of Migration. During the days following the earthquakes, during the many aftershocks, they were able to retrieve some clothes to wear, documents and a computer from their apartment. The apartment was partially damaged in the earthquake and later condemned as uninhabitable.

In the days after the earthquake, In the days after the earthquake, Omar volunteered with a Canadian charity ([HayaHelps](#)), assisting others impacted by the earthquakes. Upon being summoned by the Canadian Embassy for their interviews, they travelled to Ankara where FACES put them up in an Airbnb. They currently remain in Ankara.

They plan to return to their apartment in Gaziantep where, with lifts provided by the government, they will be able to retrieve more items from their apart



Noor and Omar at a more restful time

ment. From Gaziantep they will travel to Istanbul for final processing and a flight to Canada.

The situation is dire in Turkey and this has been an unnerving, horrific experience for the couple. We are relieved that Noor and Omar are safe and that their processing is nearly complete and their arrival date set.

With this news, the FACES team is now shifting into high gear, making arrangements for an apartment here in Ottawa, gathering furniture and other household items. At the time of writing, FACES was taking inventory of furniture and other items that we already have for the couple. A full list of additional items needed will be shared with the parish in the weeks to come. FACES plans to have the accommodation all ready for occupancy May 1st.

In the meantime, we will continue to support them in Turkey, advocating for them and assisting financially with accommodations and living expenses. Any assistance we send prior to their arrival in Canada is in addition to our original sponsorship commitment. FACES would appreciate any donations at this time.

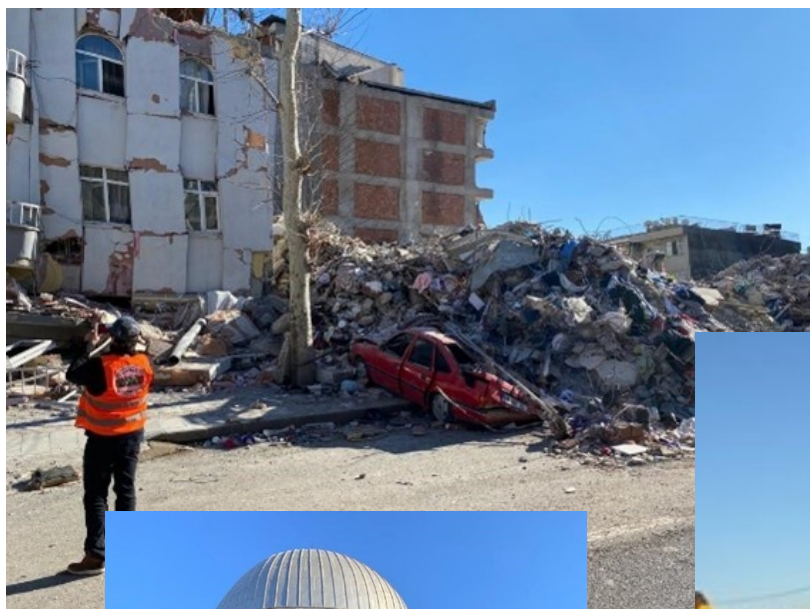
We pray for Noor and Omar's safe arrival.



Seeking refuge at Gaziantep University



A neighbour salvaging contents from Omar and Noor's apartment, using a lift provided by the government



Surveying some of the devastation nearby



Omar volunteering in a makeshift camp for survivors

OUT OF THE COLD SUPPER, FEBRUARY 25, 2023

ANITA BIGUZS

After a two year hiatus due to the Covid-19 pandemic, St. Matthew's resumed its ministry of support for the Out of the Cold Supper initiative at Southminster United Church during this winter of 2022-23.

All through the autumn months up to Christmas, St. Matthew's volunteer bakers contributed dozens of muffins every Saturday, so that guests could enjoy a hot cup of tea or coffee with a muffin before dinner.

On February 25, about 20 volunteers came out over the course of the afternoon at different times from 12:30 to 6pm. The afternoon began with Marjorie Lay's delicious muffins being served along with tea and coffee. We set up tables, laid out cutlery, cups and saucers and dinnerware and registered guests. A crew in Southminster's new industrial kitchen cooked up a tasty hot meal which was served to guests along with friendly conversation. Others cleaned up and put everything away for another week.

The menu included an immense shepherd's pie, mixed vegetables and rolls capped off with a delicious pineap-

ple upside down cake for dessert. There was much peeling of potatoes, chopping up of various vegetables, mashing of an enormous quantity of potatoes and of course, preparing and baking the dessert.

While the turnout of guests was not as great as in previous years, there were many appreciative compliments from guests about the friendly and warm St. Matt's team. The two-year hiatus along with construction and renovations at the church has had an impact on the turnout, but this is slowly building.

Many hands make light work. This could not have happened without the generosity of the many wonderful St. Matt's volunteers who came out, and to whom I extend my most sincere gratitude and thanks. We did not receive a lot of prior notice on the date and yet you came through! I want especially to express my appreciation to our youth - Isabelle, Yvonne, Félix, Sophie, Emily, John and Georgia - we could not have done it without you!

Yeah Team!!



ON GUILT AND VIRTUE (ECOLOGICALLY-SPEAKING?)

IAN GUTHRIE

For some of us of a certain age, Christianity has done a good job of burdening us with a measure of guilt. At every service, we humbly ask for forgiveness for “Things we have done; things we ought not to have done, and things we have left undone.” There it is!

That fairly accurately sums up much of my life; there have been things I ought to have done and temptations I should have resisted. However, I earnestly hope that I have accumulated many things on the more positive side in recent years.

In those recent years, we have been encouraged to give greater consideration to the well-being of our community, our country and our planet. The environmental movement is encouraging us to individually and collectively be thoughtful about how we treat where we live, and to live in an ecologically thoughtful and considerate way.

Like many of us, I reflect on my lifestyle to name the things that I do which are ecologically worthy (virtue) and be honest about my actions which I suspect are ecologically dubious (guilt). Here are some entries from my ecological ledger:

Virtue:

- I live in the coolest house in the city and burn less fossil fuel to keep warm.
- I dry laundry on lines in the basement during winter and on the deck in warmer weather, dry small items on heating vents (which some consider aesthetically dubious). I never use the electric dryer.
- I walk or bike to Loblaws (my needs are relatively light).
- I am proud (I know!) of the produce from my garden, local produce, the 5-metre diet.
- the composter is busy, although the product never looks as elegant as it does in illustrations.
- the back of my car has a squadron of cloth shopping bags, I am never without these.

Guilt:

- the drive each way to St. Matthew's is 11 km.
- our cottage each way is 124 km (but it is off-grid with solar panels).

- in my retirement years I have flown to Peru, Spain, New Zealand, Portugal (twice) and Britain.
- I flew to Seattle for the wedding of a friend's daughter (some virtue here?).
- I enjoy a daily beer, mainly local craft brews, and I realize that it takes considerable energy (fossil fuels) to brew beer.

Each list could be extended but I am sure you get the idea.

Scripture instructs us to 'love our neighbour as ourselves', and intellectually I have extended 'neighbour' to our country and the whole of our planet. (Perhaps I should consult with an authority as to whether this is theologically sound).

I increasingly endeavour to live in an environmentally sensitive way that would lengthen the virtue column of my life. The environmental movement is successful in increasingly sensitising us to how collectively and individually we have damaged our planet, part of God's creation, and that we must do better. I do try to be mindful of my ecological footprint, with constant awareness of the guilt column.

One can't leave this topic without a mention of the Ten Commandments and in this context, the sin of guilt it is the one about envy. (I do prefer 'covet' rather than envy but that is a little archaic these days). I look across the street at my neighbour's house with a heat pump. Another neighbour has a hybrid car. I envy both of them, ecologically.

The General Confession in the Eucharist is not empty words. For me, the familiar phrases ring the guilt alarm bells. At times I am so sensitised that I think just being present on Earth is damaging but then *think*, I say to myself, 'I am doing better, please help me along.'

The spirit of the church, our faith and the collective strength and support of the congregation, which were so helpful in past times of trial, are there to help us face this testing time. As we strive to be a Green Congregation, I try to be a greener self as I attempt to reduce guilt.

Help!

GRACIE NEEDS A WHEELCHAIR-ACCESSIBLE VAN

RANDI GODDARD

Gracie Smith is a truly remarkable little girl. Parishioners will no doubt recognize her name. As a parish, we've been praying for Gracie since she was born on Valentine's Day, 2018.

Shortly after her birth, Gracie was diagnosed with Cystic Encephalomalacia; this led to further diagnoses of Spastic Quadriplegic Cerebral Palsy, Cerebral Visual Impairment, and Microcephaly. No one knows what caused the brain damage, but it was so severe that she was given weeks or, at best, months, to live.

Miraculously, and by the Grace of God, today Gracie is thriving in her own very special way. She can't walk or talk and requires full time care; she is regularly seen by multiple specialists. She's had many invasive procedures and has spent a large amount of time in the hospital.

Gracie's mother Marie, a single parent, took four years off work after Gracie was born. From Day 1, Gracie has required very expensive equipment to try and maximize the little mobility that she has. For Marie, keeping up has been very hard.

Now that Gracie is 5, she's quite a big girl. Marie is now faced with the reality that very soon she won't be able to safely lift Gracie in and out of her car seat. What Marie and Gracie urgently need is a wheelchair accessible van which, needless to say, is a very expensive purchase. Marie has been looking into this type of van for quite some time. She can't

afford a new one and the older options don't qualify for financing.

To address this need, Marie has established a GoFundMe campaign in the hope of raising the necessary funds to purchase a van.

The Smiths have been parishioners at St. Matthew's since 1983. Gracie's grandparents Karl and Patsy and their children joined our parish in 1983. On behalf of the Smith family, thank you for considering a donation to the accessible van fund: <https://gofund.me/edf6d9ab>



Story of the Ceramic Feather

This ceramic feather represents St. Matthew's commitment to building relationships in a new way with all Indigenous peoples (First Nations, Métis, Inuit) in the Ottawa area through a journey based on truth, justice, and reconciliation.

The feather was originally crafted as part of an outdoor public art installation at the Canadian Museum of Nature to mark Canada's 150th anniversary in 2017. The symbol of the feather was chosen with the local Algonquin community as a representation of their presence on this land in the time of confederation. The feather also has special significance in most Indigenous traditions.

Feathers were given by the artists who crafted them to each congregation and community ministry in the Anglican Diocese of Ottawa.

THE WAY WE WERE: ALTAR GUILD

NEVILLE NANKIVELL

The Altar Guild volunteers who care for our altars and areas around them (the sanctuary) are an indispensable part of making worship at St. Matthew's such a beautiful experience. They continue a tradition that goes back hundreds of years and some say has roots in the work of the women who cared for and supported Jesus.

Care of the altar in the Church of England in the early 16th Century was the responsibility of the clergy. Laymen eventually took over the regular daily and weekly duties, under the direction of the clergy.

In the early years of St. Matthew's, when it was a little wooden church, care of the altar and sanctuary came under its St. Anna's Guild which became an important social and fundraising group. In 1914 the Altar Guild was organized as a separate group with St. Anna's concentrating on fundraising. Clara Clarke, who was among the dozen or so at the first St. Matthew's parish meeting in 1898, was the Guild's first secretary and later appointed by the rector as its first president. She served in this post until 1946.

As part of the church's 90th anniversary in 1988, a manual for care of the altar and sanctuary was prepared, has been revised several times, and is used by some other churches in our diocese. It includes guidelines on the care and placement of linens, vestments, sacred vessels, flowers and candles (which need trimming and replacing frequently).

Colours used in the sanctuary are prescribed by the Anglican Church of Canada (with roots in the Church of England) to correspond with various liturgical seasons, festivals and special services such as funerals and weddings. During Lent, for instance, the colour is violet (deep purple).

The guidelines for other Altar Guilds over the years make for interesting reading, such as one first published in 1892 by the Episcopal Diocese of New York. It includes instructions on where to place the font and altar, what fabric should be used for the "fair linen" that covers the altar (not damask, no imitation lace for the trimming) and how to clean the linens (no starch or bluing and never send them out to a laundry).

Others have instructions on how to behave around the altar. Kneel before starting work in the sanctuary, keep strict silence within the chancel rail and make sure everything is "scrupulously clean."

Altar Guild duties can also extend to arranging for repairs to liturgical books and Bibles that are used during the services, sending brass and silver out for repairs, and repairing or replacing the linens. In the past, our Altar Guild members have created fair linens to cover the altars, linens used weekly during the communion services (such as the cloth that is used to wipe the wine chalice), and the cushions that are used as kneelers.

The need for frequent washing and ironing of the linens causes linen to develop unrepairable holes over time. This year two new fair linens have been purchased for the church altar to replace those that have served the church for over 50 years.

Anyone interested in joining the Altar Guild can get more information from its co-chairs Elizabeth MacMillan and Robina Bulleid by contacting St. Matthew's office (613-234-4024).



The altar during Lent

SASKATCHEWAN CONTRALTO

RECITAL MARCH 31

MARGRET BRADY NANKIVELL

The last performance in St. Matthew's Lenten Music Series will be on Friday, March 31 at 7 pm, when Saskatchewan contralto Lisa Hornung will present *On Wings of Song*. Organized by Robert Hall, St. Matthew's Interim Director of Music, the series included recitals by three superb musicians. Hall will accompany Hornung on the piano.

Lent is the Christian spiritual preparation season leading up to Easter. "It's a wonderful time to enjoy chamber music in a relatively quiet period," says Hall, formerly a professor of music at Laurentian University. "And having spent a few months in the acoustical environs of St. Matthew's, I'm excited to hear how the space responds to intimate chamber music presented by very different instruments controlled by amazing musical communicators."

The audience is in for a real treat. Hornung has enjoyed a distinguished career as a soloist, including some 25 appearances in the *Messiah* with the Saskatoon Symphony Orchestra. Her repertoire ranges from classical to folk to

spirituals, having toured Europe and the U.S. with the American Spiritual Ensemble. Her voice has been called "rich and powerful" and her stage presence has "inspired audiences and musicians alike."

Believing everyone deserves the opportunity to sing, Hornung runs a non-auditioned Community Youth Choir and is the founder and director of Summer School for the Solo Voice.

The other performers in the series were Ottawa flutist Michael Zappavigna and Toronto-based violist Henry Janzen.

The fundraising committee thanks the generous donors who have supported this series to ensure that all costs were covered. There are no tickets but proceeds from freewill offerings will support organ maintenance at the church.



Souper Sundays Return!

Kathi Racine

Our first post pandemic Souper Sunday was the initiative of Warden Denis Martel on Nov 22, 2022. We enjoyed sensational soups and great conversation with about 65 people in attendance. Ben and Janet Tsang provided coffee and tea. Out of this Souper Sunday, the Community group was able to create a 'how to' guide for future Souper Sunday events.

Our second Souper Sunday took place on Feb 19, 2023 as we thanked the Rev. Canon Jim Beale for his generous and loving service to St. Matthew's. We had to set up two extra tables to accommodate everyone! Jim and his wife Joanne were extremely delighted to see so many friends and enjoy a meal with them.

Many thanks to all of the volunteers who pitched in to make these Souper Sundays a success.



WHAT IS TRUTH?

BR. JAMES KOESTER

SOCIETY OF ST. JOHN THE EVANGELIST

Pilate asked him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.'

Pilate asked him, 'What is truth?'

What is truth, indeed.

In a post-truth world, where *truth isn't truth* and where *facts are in the eye of the beholder*, we exist in an alternate reality where *alternative facts* shape life and death decisions.

We live in a post-truth world, and that's a problem.

But the problem is not new. A recent article by Peter Crumpler, in the *Church Times* quotes Pope Francis as calling disinformation *snake tactics* and reminding us that the serpent in Eden created the first fake news. The Pope likened disinformation to mimicry, *that sly and dangerous form of seduction that worms its way into the heart with false and alluring arguments*.

The paradox for Pilate is that he was staring at truth right in the face. *I am the way, the truth, and the life*, Jesus reminded his disciples in John's gospel. For the Christian then, coming to the truth, no matter the subject, is an act of revelation whereby we come to know Jesus, who is truth. There are not alternative truths then, because there is not an alternative Jesus. Truth is not in the eye of the beholder, because Jesus is not in the eye of the beholder. Jesus is the revelation of God.

Our quest for the truth is nothing less than our quest for God, as revealed to us in Jesus Christ. To deny the truth, to hide the truth, to hide *from* the truth, to falsify the truth, to fake the truth, is to allow our hearts to be swayed by the lie first told to us by the serpent in Eden: *you will not die*. Every time we reach out to grasp an alternate truth, we have been seduced once again by that wily serpent, *the father of lies*.



As Christians, as people of truth, and of *the Truth*, and as followers of the One who *is* Truth, we have a commitment to the good news narrative of the gospel.

The One who is Truth, is also the One who is Love, for *God is love*. Truth, then, as a manifestation of Jesus, is a manifestation of love. Just as there are not alternative truths, there are not alternative loves, for *God is one*. If something does not call us into a life of transformation, hope, and a commitment to a better world, it cannot be loving, and therefore it cannot be true. Irrationality and fear are the opposite of love and truth because they bring deformation and hopelessness both to ourselves and the world which *God so loves*.

As a baptized people we cannot be anything other than a people who profess the truth, and the One who is Truth. For us, truth is not an option. Truth is not an extra. Truth is not in the eye of the beholder. Truth is who we are, and whom we profess. Truth is true because truth is Jesus Christ.

So whenever you wonder if something is the truth, or if someone is speaking the truth, ask yourself if it is a manifestation of Jesus. If it is not, then that is the real fake news. If it is a manifestation of truth, then it will be a manifestation of Jesus, who brings transformation and hope, and you will catch a glimpse, even just a tiny one, of the world that God loves, and a world over which Christ reigns.

Contributed by Rick Trites
For further reflections by Brothers of SSJE, please go
www.ssje.org/

CORONATION MUSIC CONCERT

MARGRET BRADY NANKIVELL

St. Matthew's will host a choral concert featuring coronation music of the past to recognize King Charles III's coronation that will follow a week later. The concert will be presented at 7 pm on Sunday, April 30, 2023.

Our Choir will be conducted by Interim Director of Music Robert Hall and Nick Veltmeyer will be the guest organist. The central works will be Handel's four coronation anthems, originally performed at the coronation of King George II in 1727. Probably the most famous of these is the stirring anthem *Zadok the Priest*.

The program will also include works by Anglo-Canadian organist and composer Healey Willan, composed in 1953 to honour the coronation of Queen Elizabeth II, and Hubert Parry's anthem *I Was Glad*. Rounding out the program will be a transcription of the exciting *Crown Imperial* by William Walton.

"There is a long tradition of 'Occasional Music' in Britain, that is, music that is written for occasions or in this case grand occasions," says Hall. "The works in this concert are all wonderful examples of that, having been written for coronations, and almost all of them have achieved lives far beyond those occasions."

For example, Parry's *I Was Glad*, written for King Edward VII's coronation in 1902, has been sung at several coronations and at the weddings of Prince Charles and Prince

William. It has been accorded a secure place in the anthem repertoire of Anglican churches around the world.

"It could be argued that there is nothing more British than this music, although some would argue that *God Save the King* is close," quips Hall.

Admission will be free, with a freewill offering.

ST. MATTHEW'S
The Anglican Church in the Glebe

Coronation Music



MUSIC OF CORONATIONS PAST

Sunday, April 30, 2023, 7 pm

St. Matthew's Choir Directed by Robert Hall,
Interim Director of Music With Nick Veltmeyer on Organ

FREEWILL OFFERING

stmatthewsottawa.ca
130 Glebe Avenue, Ottawa  

The Great 'Green' Glebe Garage Sale

Marg Terrett

How we benefit? Let us count the ways:

1. We rid our selves of valuable but unused items in our homes.
2. We encourage our friends and neighbours to do the same by offering to take their unused goods off their hands and by bringing them to St. Matthew's.
3. We showcase our vibrant St. Matthew's family to the wider community.
4. We raise funds for the Food Bank and our St. Matthew's Parish.

5. We participate in a huge event that encourages people to Reduce, Reuse and Recycle.

Need I go on? No. Bring donations to the church after April 1. As always, we can't sell stained, damaged or really grubby things. Please don't bring them.

For the Book Sale, we can't sell text books. And unfortunately, DVD's and video cassettes do not sell these days either.

For years we have not taken clothes because they are better donated to your local thrift shop.

Mark May 27'23 on your calendar so you can be part of this fantastic experience!

FINANCE/STEWARDSHIP REPORT

PAUL WEFERS BETTINK

At our February vestry meeting, it was suggested that St. Matthew's should set a goal of returning to the financial position that we had in the year 2019. The year 2019 is significant in several ways. During 2019, our revenues and expenditures were relatively balanced, we had a 'normal' level of average attendance, and we were running our regular programs of worship, music, Christian education, and outreach. This was *before* Covid-19.

In March 2020, our church and the rest of society underwent huge changes with the onset of the pandemic. In response, we altered many ways of doing things such as offering online streaming of our worship services to keep us safe. (See Canon Jim Beall's article on page 23.)

While there was a decline in donations and revenue during this period, St. Matthew's continued to receive support from its parishioners. And now, after a long winter, it looks as though we are starting to see signs of spring and while we cannot go back in time, maybe it is starting to feel 2019-ish again at church.

It is rather early to tell how we are doing this year compared to last year, and to make a comparison with our 2019 goal. Below is a summary of our revenues and expenditures for the first two months of this year com-

pared to 2022. Some caution needs to be exercised in interpreting these figures, in that we received some large donations, and we accomplished some large building repairs (e.g. the boiler) at the beginning of the year. Nevertheless, it looks like a pretty good start for 2023!

It appears that average attendance at church has improved in the past few months, but I have no exact statistics (just my impression of the number of people having coffee after the 10:30 am service). We are beginning to have some music program events (e.g., Lenten concerts, Evensong, 'Buster Keaton' films), family activities and Souper Sundays that are very promising signs of post-pandemic renewal.

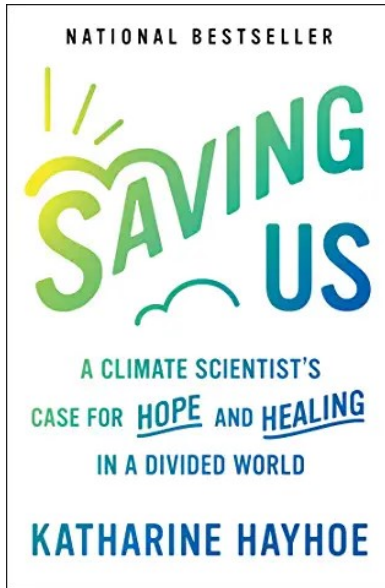
In the coming weeks, we will be exploring new alternatives for making donations, in addition to the current monthly PAR (pre-authorized remittance) and open plate (envelope and cash) methods. As we enter 'tax season', it is useful to look at one's charitable donations to reduce tax levels and to support charities (especially St. Matthew's). In the coming months, members of the Finance/Stewardship Committee will provide regular updates around our financial progress.

Thank you for your continued support.

Totals for Months of January & February (\$000's)	2023	2022	Difference (%)
Revenues			
Donations - General and Designated	89.6	46.6	
Rentals	7.5	7.1	
Music	5.1	0.1	
Fundraising	3.7	5.5	
Total Revenues	105.9	59.4	78.2%
Expenditures			
Church Building & Capital Expenditure	39.1	12.6	
Personnel, Office & Fundraising	49.7	56.4	
Liturgical, Communication, Music, Education & Outreach	4.0	3.3	
Diocese	22.5	22.5	
Total Expenditures	115.2	94.8	21.5%
Net Income	-9.2	-35.4	

CREATION MATTERS BOOK REVIEW: *SAVING US*

ELIZABETH KENT



Saving Us: A Climate Scientist's Case for Hope and Healing (Hayhoe, 2021) expounds upon the reality of climate change before us and suggests strategies for dialogue with others around this emergency. The facts are these: the climate is changing, humans are responsible, impacts are serious and the time to act is *now*.

Hayhoe proposes a variety of techniques for engaging others in dialogue around climate change by identifying shared values so that we can genuinely discuss how climate change threatens what we care about and explore solutions.

The natural blanket of heat trapping gases enveloping the earth has thickened. The earth has warmed by 1.1 degree Celsius over the past 150 years. Carbon emissions are increasing exponentially. (CO₂ levels have risen 50%, or 420 parts per million since pre-industrial levels.) One hundred fossil fuel companies are responsible for emitting 70% of the world's heat trapping gases since 1988. Heat trapping gases also come from deforestation, agriculture and waste.

Temperatures across the Arctic are rising twice as fast as the global average. Arctic sea ice is declining by an area the size of Ireland on average every year. In 2020, sea ice coverage was half that recorded by satellite in 1979. The polar bears' feeding ground is melting and permafrost is

melting, releasing heat-trapping methane. Since 1980 the global sea level has risen 25 cm. Severe storm surge with high winds and tides cause coastal flooding, smashing sea walls.

From 1981 to 2002, climate change was responsible for an average annual loss of \$5 billion in wheat, maize and barley around the world due to drought and pests. In 2021 there were 3 million deaths due to Covid-19, however, air pollution and ozone cause 9 million premature deaths every year.

True hope begins by recognizing the risks and understanding what is at stake, allowing courage and hope to carry us forward. Active hope is something we do, something we practice! Science tells us climate change is here! Research tells us it is not too late to avoid the most severe and dangerous impacts.

Dr. Katharine Hayhoe, a Canadian, is a Climate Scientist and the Chief Scientist for The Nature Conservancy. She holds a BSc in Physics and Astronomy from the University of Toronto, and an MS and PhD in Atmospheric Science from the University of Illinois.

ST. MATTHEW'S
The Anglican Church in the Glebe

Holy Week

AND EASTER SERVICES

Palm Sunday	April 2, 8 am, 10:30 am & 4 pm
Holy Monday	April 3, 10 am
Holy Tuesday	April 4, 10 am
Stations of the Cross	April 4, 7 pm
Holy Wednesday	April 5, 10 am
Maundy Thursday	April 6, 7 pm
Good Friday	April 7, 11 am
Easter Vigil	April 8, 8 pm
Easter Sunday	April 9, 8 am & 10:30 am

stmatthewsottawa.ca
217 First Avenue | 613-234-4024

GREENING ST. MATTHEW'S CHURCH

BILL NUTTLE

On Sunday March 19, Bill Nuttle led a discussion around what it would mean for St. Matthew's to become certified as a "green church." Greening Sacred Spaces, a Canadian non-profit organization, offers a certification program to encourage faith groups of all denominations to commit to caring for the environment through action. So far nine churches in the Ottawa area have signed up to participate.

The certification program covers a full range of community activities, with greening milestones identified for worship and spirituality, building maintenance, energy use, kitchen, environmental justice, and reconciliation. Groups can seek certification at three levels of increasing intensity: Light Green, Medium Green, and Deep Green.

Each level of certification requires achieving twelve milestones with four milestones being required for each level. The remaining eight milestones are chosen from a list provided by the program. This allows churches the flexibility to tailor their program to best meet their needs.

The first step for St. Matthew's to become a certified green church would be to appoint a sustainability coordinator. This is one of the four required milestones. At the Light Green level of certification, the sustainability coordinator is required to compile a manual of environmental "best practices."

At the Medium Green level of certification, the sustainability coordinator is joined by an implementation team, and the Deep Green level adds the requirement for an implementation plan. Requirements for building energy management, another of the required milestones, call for a simple walk-through energy audit at the Light Green level, a professional energy audit at the Medium Green level, and actions to increase energy efficiency and reduce greenhouse gas emissions at the Deep Green level.

What would it mean for Saint Matthew's to pursue green church certification? The Greening Sacred Spaces program is designed to motivate, recognize, and celebrate actions taken to improve our stewardship of the environment. As Anglicans, this is something that we are already committed to do in our Baptismal Covenant (see Bishop Parker's homily, page 8), but it is not always at the forefront of our minds.

Participation in the certification program will help us be more mindful of this commitment and to strive to do better. As well, it will lead us to recognize what we are doing and celebrate our accomplishments. A quick review of the requirements for Light Green certification reveals a lot of things that we are doing already. Likely, we would be able to achieve certification at the lowest level within a year.

During discussion at the Chapel Chat, the question was raised about the financial cost of seeking certification as a green church. One concern at the back of many people's minds is whether seeking to make St. Matthew's a 'green church' will require replacing the heating system with a green alternative at the cost of money that we do not have.

With respect to the heating system, the answer is that the prospect of replacing the heating system is something we face today, simply because our building is nearly 100 years old; the system we have that is no longer being manufactured, and it is failing.

On this and other topics of concern, choosing to make St. Matthew's a green church does not entail any hidden, new obligations. We are already committed, as a community and as individuals, "to safeguard the integrity of creation and sustain and renew the life of the earth."



Faith & the
Common Good | La foi et le
bien commun

Greening Sacred Spaces
OTTAWA CHAPTER



To the Parish of St. Matthew's,

Very seldom can I not find "words to express", but my appreciation of, and gratitude for the celebration of my life and ministry at St. Matthew's is one such occasion!

The splendid Icon you presented to me is an outward and visible sign of the beauty and holy power that worshipping in this church has brought me. My experience at St. Matthew's is woven into the fabric of my life: educational, musical, theological, vocational and social!



I can't possibly thank everyone personally, so please extend a general thanksgiving to everyone on my behalf.

When I was a youngster, the parish published *The Pulse Messenger*, a predecessor to the *Pulse of the Parish*. Its motto, printed at the bottom of the front cover of each edition was, "Keep St. Matthew's strong and growing". That is my prayer for all of you today.

Faithfully yours,

Jim Beall



REMEMBERING

I would like to share with you some reflections on St. Matthew's experience during the Covid-19 pandemic. I believe that, as a community and as a Church, our response was immediate and positive: what did we wish to do, and what could we do to serve and support each other? Each one of us has a story to tell, and now is the time to write it down, or record it. What follows are some of my own memories.

On Sunday, March 8, 2020, I was the Priest-in-Charge at St. Matthew's. That Sunday, church life proceeded "as usual" with close to 200 people involved in services, church school, coffee hour, and fellowship. And then, on Sunday, March 15, St. Matthew's, along with every other Anglican church in the city, was locked and empty. We had no idea exactly what had happened or was going to happen. I remember walking through the Church the next day, the silence and emptiness truly ominous, oppressive – an atmosphere which pervaded our streets, our neighbourhoods, our entire city.

I don't want to dwell on the negative, devastating impact of the pandemic on our society, although it is important to remember and to grieve. Rather, I wish to celebrate the positive ways in which the people of St. Matthew's "came together" to care for, to nourish and be nourished by each other.

Worship

On Sunday, March 22, the first on-line service was offered, recorded in the Chapel by Leonard Surges, with myself as Officiant, Reader, Intercessor and Preacher: a two-person production, definitely not in the tradition of our parish! But a service we celebrated, and hundreds of people joined in by computer – far more, to be honest, than would have been in church on a "normal" Sunday. Over the next several months, these Services were modified, expanded, relocated to the Chancel and then to the church proper, livestreamed by Tom Barnes. They gradually included music, with Kirkland Adsett at the organ/piano, cantors, a chamber choir. The altar was always prepared and dressed with flowers for the season. On-site or on-line readers, prayer leaders and preachers participated. Everyone involved in the services demonstrated extraordinary creativity and adaptability in the face of constantly evolving directives from governments and from the Diocese.

A significant addition to our community worship was the Service of Morning Prayer, offered by many different

THE REVEREND CANON JIM BEALL

people in many locations throughout the city. Wherever we were, at home or at the cottage, we were able to come together for a few minutes of prayer and hearing of God's Word on a daily basis, thus fulfilling the original intention of the Daily Offices.

Pastoral Care

The number of pastoral contacts – e-mails, phone calls, drive-by visits, notes – is far too large to calculate. Janice Sonnen and Randi Goddard set up a "telephone tree" to ensure that each member of the parish would be contacted. Through this tree, friendships were formed or rekindled, and on occasion practical assistance provided. Other activities were developed or continued: *Conversations*, CovidArtz, Holy Week liturgies, church school activities (Aisha Ducharme-LeBlanc even held a drive-by Halloween Party!), the Treasures Boutique and Online Auction, publication of the *Pulse of the Parish*. The Rev. Geoff Chapman sat outside the First Avenue door each Wednesday, greeting anyone and everyone who came by, and at times led worship from his home. To all of these initiatives, people responded with enthusiasm and gratitude.

And throughout the years of the pandemic, Catherine James-McGuinty and Robina Bulleid faithfully looked after things while Rev. Geoff and the Wardens continued to meet regularly via Zoom to take challenging decisions.

These are just a few of the ways in which St. Matthew's lived and flourished under duress. I can't possibly thank by name all those who ensured that our church and parish maintained a steady course through such turbulent seas. While I hope never again to undergo the ravages of a pandemic, I learned a great deal about what it means to be a life-giving community, where the life and love that God has given us is shared so generously with each other. Even though the Church building was empty of people for many months, we are, in truth, the Temple of God, and God's Spirit has dwelt within us throughout. May we give thanks that we can now "assemble and meet together. . . to set forth God's most worthy praise, to hear his most holy Word, and to ask those things necessary both for the body and the soul." (BCP, p.4) And from *Psalms* 95:

*O come, let us sing unto the Lord, let us heartily rejoice
in the strength of our salvation.*

*Let us come before his presence with thanksgiving, and
show ourselves glad in him with psalms.*



ST. MATTHEW'S

The Anglican Church in the Glebe

St. Matthew's is a vibrant Christian community that welcomes everyone, embraces inspiring worship and learning, and is committed to hospitality and loving service.

[Worship Services](#)

Sunday 10:30 a.m.

In-person Choral Eucharist

Streamed on YouTube

Streamed on Facebook

Sunday 8 a.m. and Thursday 10 a.m.

In-person Said Eucharist

Last Sunday of the Month 10:30 a.m.

Family Service

First Sunday of the Month

Evensong

Clergy

IncumbentThe Reverend Geoffrey Chapman
Honorary AssistantsArchbishop Barry Curtis
The Reverend Katherine (Katie) Tait

Leadership and Administration

Rector's WardenJim Lynes
People's WardenDenis Martel
Deputy WardensDebora Fleming
Charles Nixon
Parish AdministratorCatherine James-McGuinty
Communications chairJan O'Meara
Nominating ChairHelen Griffin
Property Co-ChairsBill Nuttle
Bill Cornfield
Stewardship OfficerJanice Sonnen
Members of SynodRandi Goddard
Charles Nixon
Aicha Ducharme-LeBlanc
Lisa Sheehy

Finance and Accounting

Finance/Stewardship ChairPaul Wefers-Bettink
TreasurerKathy Laffin
Fundraising ChairPeggy Nankivell
CountersMichael Goddard
Contributions CoordinatorBrian Effer

Worship and Music

Interim Director of Music and OrganistDr. Robert Hall
Altar GuildElizabeth MacMillan
Robina Bulleid
Servers' GuildCathy Simons
SidespersonsPeter Frayne
Worship CommitteeThe Reverend Geoffrey Chapman

Nurturing and Fellowship

Coordinator of Children and Youth Ministry..... *seeking*
Christian Education and Formation Helen Griffin
Community Chair Margaret Terrett
Coffee HourJane and Peter Rider
Prayer Support TeamCatherine Thurlow
Prayer ChainJanice Sonnen
Open DoorsJane Oulton
Pastoral CareMollie Stokes

Outreach

Outreach ChairBernard Li
CCSAC Emergency Food CentreElizabeth Kent
Cornerstone Meal-a-Month Program*seeking*
Harmony HouseCatherine James-McGuinty
Marmalade TeamPeter Rider
Out of the Cold SupperAnita Biguzs
FACES Refugee CommitteeTom Martin

Pulse of the Parish, the community newsletter of St. Matthew's Anglican Church, is published four times a year. The dates for publication in 2023 are as follows: March 24 (submissions by March 17), June 9 (submissions by June 2), September 15 (submissions by September 8) and December 1 (submissions by November 24).

Please forward contributions of up to 600 words and photographs by these due dates to Val Needham, Editor:
needhav@algonquincollege.com.

Together, we celebrate all that we do at St. Matthew's to the glory of God and in loving service of our neighbours.



The Anglican Church of Canada

Website: www.stmatthewsottawa.ca/
217 First Avenue, Ottawa, ON, K1S2G5

Office email: admin@stmatthewsottawa.ca
Office: 613.234.4024