

PERSPECTIVE

Formerly Crosstalk | THE ANGLICAN DIOCESE OF OTTAWA | SECTION OF THE ANGLICAN JOURNAL | OCTOBER 2025



The election of the 11th Bishop of Ottawa will take place on Feb. 28, 2026 at Christ Church Cathedral Ottawa. PHOTO: LEIGH ANNE WILLIAMS



Electing a new bishop

Following Archbishop Shane Parker's election as Primate of the Anglican Church of Canada in June, the Anglican Diocese of Ottawa will elect its 11th bishop on Feb. 28, 2026.

Perspective asked the Rev. Canon Stephen Silverthorne, the Clerical Synod Secretary, about how an episcopal election works. He thoughtfully answered our questions and walked us through all the proceedings.

How do you discern if you should nominate someone?

First, to be a nominator requires that you be a member of Synod. The diocesan canons and bylaws specify who is a member, but in most cases, this is someone who is either a clergyperson in active service, or a lay person who was elected to be a member by their parish vestry. Others are members by virtue of serving on Diocesan Council, or by being appointed by the bishop. It's best to check with the Synod Secretaries if you're unsure of your membership status. Of course, those who aren't members of Synod are welcome to share their thoughts on a potential nominee with their parish's members of Synod.

► Election, to p. 2

Construction of Ellwood House extension set for spring

BY DAVID HUMPHREYS

The long-planned expansion of Ellwood House in Alta Vista has moved closer with the decision of its board of directors to break ground early next spring.

"We will start with abatement of hazardous materials and demolition of the old rectory, then proceed with our construction schedule," said Janice Horton, board chair.

She said that while the board was waiting in September for final approvals from Canada Mortgage and Housing Corporation (CMHC), there was inadequate time to complete abatement work before freeze-up. This would have resulted in an excavation surrounded by fencing during the winter. Until spring, the rectory will be maintained and secured.

CMHC gave the project

conditional approval in June, pending review of Ellwood's lease agreement with the Anglican Diocese of Ottawa.

The lease was prepared with the Diocese's legal counsel as well as with Kelly Santini, Ellwood's counsel, a firm with extensive experience in development and construction law.

CMHC has conditionally approved \$6,935,004 in financing,

which Ellwood directors consider to be secure, along with \$9,500,000 from the Ontario Building Faster Fund. The CMHC funding includes \$150,000 in pre-development support, \$1,225,346 in a forgivable loan and the balance, \$5,559,658, as mortgage.

► Ellwood project, to p. 4

All about the episcopal election

► Election, from p. 1

Beyond that, many of the questions to ask yourself before nominating someone are the straightforward ones: is the proposed candidate a good manager, a good communicator, and a good pastor? Do they clearly love Christ and his church? Do they themselves discern that God is calling them to this role? But just as importantly, our discernment cannot neglect prayer. Many leaders in the Bible, like Esther or King David, might not have distinguished themselves from others by their past achievements. Yet, God raised them to leadership because they were people who would rise to the unique challenges of the moment. Discerning this capacity in others is more than a rational calculation, though it includes that. It is a genuine openness to the Spirit which can only be accessed through patient, prayerful listening. Our hope is that this kind of listening will play an important part in people’s discernment as they consider whether to nominate someone.

What are the required qualifications for candidates?

The core requirements for candidates are set out in the Canons of our Diocese and of the Ecclesiastical Province of Ontario. We’ve posted an FAQ document on the diocesan website [<https://ottawa.anglican.ca/episcopal-elections-2026>] outlining these in more detail. Briefly, however, candidates must be a cleric in good standing within the Anglican Communion, must be at least 30 years old, must have served as a priest for at least seven years, and must conform to the doctrine and discipline of the Anglican Church of Canada.

What is the process for nominating a candidate for the election?

The first step in nominating a person is to discuss it with the person you are hoping to nominate. Before all other considerations, a nominee must consent to being nominated, and must meet the minimum criteria I just mentioned. If both of these conditions are met, the next step is to download the nomination form from the diocesan website. This will be available later this fall. The form will ask for information on the nominee’s formal qualifications, such as their date of ordination. It will also require the signatures of at least five clergy and five lay members of Synod. These are the nominators, and by signing they assert their belief that the nominee is qualified to serve our church as bishop. Once completed, the



The Rev. Canon Stephen Silverthorne, Synod Secretary (Clerical), guides readers through the episcopal election process. PHOTO: CONTRIBUTED

form should be forwarded to the Secretaries of Synod. Nominations will be accepted up to the moment that the Electoral Synod is called to order, but only nominees whose form is submitted by the first nomination deadline on January 24, 2026, will be eligible to participate in the series of public meetings held in the runup to the election. These are intended to introduce nominees to the wider diocese and help us better to discern who God might be calling to the office of bishop.

I understand that the House of Bishops may play a role in the nomination process.

Yes, the nomination process allows for input from the House of Bishops. This input comes through our diocesan Supplementary Nominations Committee. That body is an ad hoc committee empowered by our canons to nominate up to two individuals to add to the list of nominees. The committee is given this power in order to enhance the diversity of candidates in the electoral process, allowing it to bring candidates forward who might not otherwise have been considered. The House of Bishops is an important resource for fulfilling that purpose, as it can help identify people from around our Communion

who could be the right fit for our Diocese. So, the committee values the bishops’ advice very highly. It’s important to note however, that the bishops’ role is strictly advisory. While it values their opinion, the committee has the final say on who it may nominate based on its own evaluation of our diocesan needs and on the suitability of potential candidates.

What is required of the candidates in the election process?

The greatest requirement is a commitment to careful discernment. It is a privilege to serve as bishop, but it’s not an easy calling. Among other things, the office of bishop involves serving as a pastor, an administrator, a theologian, and a communicator. We believe in God’s providence and in God’s power to equip people for the roles they are called to, but it is a challenging role which requires candidates to consider carefully the costs involved. So, we encourage everyone in our diocese to pray that the Holy Spirit would embolden and encourage the right people to allow their names to be put forward for nomination.

Once candidates are nominated, they will be invited to respond to a set of questions prepared by our Episcopal Election Committee. These are intended to provide a platform for nominees to express their views on matters important to the church, and to give more information to electors as they discern who to vote for. Those whose nominations were received by the first nomination deadline will also be invited to participate in four public meetings, which will be held in the weeks leading up to the

election. These will be moderated by a member of the Episcopal Election Committee and will be held at different locations throughout the diocese. The format for each will be consistent and will give nominees the chance to provide personal introductions as well as to reflect on their approach to the opportunities and challenges facing our Diocese.

How does the episcopal election work? Who votes?

All lay members of the 145th Annual Synod (to be held in October 2025) are eligible to vote in the Electoral Synod, as are all active clergy in our diocese. Some retired clergy will also be eligible to participate. Under our canons, only 10% of clergy who are retired as of August 1, 2025, will be eligible to vote in the Electoral Synod. In October, the Secretaries of Synod will initiate a process for selecting retired clergy for these purposes.

The Electoral Synod itself will be held at Christ Church Cathedral on February 28, 2026. The Synod will convene following a celebration of the Eucharist. Electors will be issued ballots and invited to vote for the nominee they feel is most qualified. Voting is conducted by orders. In other words, the votes of clergy and laity are counted separately. To be elected, a nominee must receive a majority of votes both among the clergy and among the laity. If a round of balloting does not achieve this, more rounds of balloting follow until a nominee has achieved a majority in both houses. The Most Reverend Anne Germond, Metropolitan of the Ecclesiastical Province of Ontario, will chair the Electoral Synod.

CLERGY NEWS



The Rev. Robert Camara has been appointed as Incumbent of the Parish of St. James, Perth, effective December 12, 2025.



The Rev. Dr. Mary-Catherine Garden has been appointed Priest-in-Charge at St. Mark’s Ottawa, effective Oct. 1.



Proud Anglicans at the staging area before the cancellation

PHOTOS: LEIGH ANNE WILLIAMS



St. John's put a lot of work into this. We took on organizing the Anglican presence on behalf of Diocese. We created signs, arranged the vehicle, produced new t-shirts, and we were excited to make the day memorable and meaningful.

If you followed the story, you may realize where things have been left. Capital Pride and Queers4Palestine each accuse the other of bad faith, with hardened positions and diverging accounts of what happened. On the one hand: "Why would protesters work against the progress other groups have made?" On the other: Pride is "always a struggle for liberation — not just for us, but for oppressed people everywhere." Queers4Palestine's position was supported by a prominent editorial in the *Ottawa Citizen* [by Fae Johnstone], which said that Pride is hollow if it ignores the oppression in Palestine.

Pride is important to St. John's as part of our story — and we are part of this larger story. In the coming year, let's find ways to continue to tell our Pride story as we watch the unfolding of what will happen at the parade next year. I hope we keep our organizing role, but let's also work on other ways to channel our passion for welcome and justice. I encourage you to follow along and understand both positions. Pray for the leaders in our community, pray for the Capital Pride organizers, pray for the people of Gaza.

Should this not be resolved in time for next year's Capital Pride, let's be thinking about what we might create in addition to the hoped-for parade. May God encourage our creativity as well as our longing for justice.

—The Rev. Canon Gary van der Meer

Capital Pride March 2025 called off

As you can see in the photos, many Anglicans turned out for the Capital Pride March on Aug. 24, but they did not march because the event was cancelled. The Rev. Canon Gary van der Meer wrote this thoughtful account in the St. John the Evangelist parish newsletter, but his message resonates broadly, and he kindly allowed Perspective to republish it.

Our Capital Pride photo album presents a happy gathering of our St. John's community and representatives of several Diocese of Ottawa parishes. Sadly, the parade began but was halted. Our Proud Anglicans group did not make it out of the staging area.

At first, we were confused, and then news began to travel backwards through the crowd that the parade had been cancelled by a protest by the group Queers4Palestine. The news was followed by spectators coming towards us saying that they were bringing the parade to us by walking the length of the staging area. We turned our parish signs outwards for the passing spectators and greeted them. I guess we were trying to make the best of events beyond our control. We were hot from waiting in the sun, and there was a sense of resignation when we also made our way to leave.



Anglicans from parishes, including Ascension, St. Albans, St. Columba, St. Helen's, St. John the Evangelist, and Trinity were excited to march behind a truck decorated and bearing the Anglican Diocese of Ottawa banner.



PARISH NEWS

Nurturing a love of reading at St. Barnabas, Deep River

St. Barnabas in Deep River has something new that draws young and old, parishioners and visitors. Before and after worship services, during events in the church hall, yard sales, teas, bazaars, even funeral receptions, they slip away past the elevator to look for treasures in the Apple Tree Library.

“I am an avid reader, and so is our congregation. Plus, Deep River has bragging rights to the highest number of PhDs [per capita] in Canada. Books are a big deal here,” says parishioner Nora Waddell.

“I thought about this project last spring, received Parish Council approval in June and then the fun started,” she told *Perspective*. The library opened in September 2024. “Deep Riverites have been generous with their book donations for all ages, plus I have two out-of-town retired librarian friends who also supply new and barely used books in all genres!” she says.

There is a beautiful mural of an apple tree painted by local artist



Nora Waddell and Archdeacon Patrick Stephens in the library

Elaine Bisson. Richard Birchall and Susan McBride generously donated of two custom-made bookcases.

Waddell reports that the library continues to grow and is popular with parishioners and visitors.

Shelves are easily organized by author’s surname in hardcover and paperback. It is meant to be ‘non-profit’ to promote reading, but if someone wishes to leave a donation, there is a donation jar. The library runs on the honour system; no sign-ins or outs, no tracking system, no membership list, and readers are encouraged to add books to their home libraries, or return them, or pass them on, whatever they wish. The library has no fixed hours and is open before and after worship, during events held in the Church Hall.

Children flock to their own smaller reachable bookcase. “There is a small table and two chairs where you will often see children as young as one and two-year olds reading their books upside-down! It all makes my heart big,” says Waddell. “I chose ‘The Apple Tree’ as the library name because what is more serene than a field of apple trees on a quiet, sunny day?”

— Notes from Nora Waddell

► Ellwood House, from p. 1

The directors are in the process of hiring a fundraising consultant for a capital campaign. But until details with CMHC are finalized they don’t know how much they will need to raise.

MacDonald Brothers Construction have been engaged to undertake the work. The project on the campus of St. Thomas the Apostle Church will add 38 accessible and affordable one-bedroom apartments for seniors, more than doubling Ellwood’s capacity. The original building on Braeside Avenue opened in 1988.



PHOTO: BEV ENSOM



The project includes expansion of existing patio and lounge areas, expanded and upgraded parking, better and safer traffic and pedestrian routes and additional landscaping. As well, detailed upgrading to expand services for the entire campus of St. Thomas the Apostle and the Ellwood site is likely to take some months.

Top photo: St. Thomas’s former rectory, at right, will be coming down to make room for the Ellwood House expansion, shown in the drawing below.



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(Formerly Crosstalk)

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Perspective acknowledges that we publish on traditional Anishinàbeg Algonquin territory. We recognize the Algonquins as the customary keepers and defenders of the Ottawa River Watershed and its tributaries.

All Shall Be Well

Virtual pilgrimage and book study connects Ottawa with Norwich

PHOTOS: THE REV. KAREN MCBRIDE

BY THE REV. KAREN MCBRIDE

On Saturday, Aug. 23, more than 100 parishioners and friends joined a “virtual pilgrimage” to the Julian Shrine in Norwich, UK, hosted on the Julian of Norwich Anglican Church YouTube channel. While visiting England on holiday, I led this online event to help viewers encounter Julian—the woman, her story, and the profound revelations she shared about the nature of God’s love.

Our pilgrimage was guided by the Rev. Richard Stanton, priest at St. Julian’s Church and director of the Julian Shrine. Richard’s deep knowledge of Julian and her Revelations of Divine Love brought her world vividly to life. His warmth and enthusiasm made this virtual journey both engaging and spiritually enriching.

Personally, I was struck by how central this little church would have been in Julian’s time and how engaged she must have been with the people of Norwich. I imagine she was greatly admired for her dedication to God and often sought out for her spiritual wisdom. I was also deeply moved by the story of the church itself—destroyed during the Second World War, it was rebuilt on its medieval foundations



There is growing interest in Julian and her hopeful, optimistic spirituality, portrayed in this window at her shrine.

because parishioners refused to let war be the last word on Julian’s

legacy. Instead, they chose love. For those who were unable to join

us live, the full recording is available on our parish YouTube channel: Watch the virtual pilgrimage here. [<https://www.youtube.com/watch?v=90kMn-RZHVY>]

Given the growing interest in Julian and her hopeful, optimistic spirituality, our parish is launching a book study of *Revelations of Divine Love*. Beginning in mid-October, we will meet monthly over Zoom to explore the book chapter by chapter, culminating in our next Julian Festival in May 2026, marking Julian’s commemoration on May 8. Anyone from the diocese is welcome to participate—please contact julianofnorwichottawa@gmail.com to sign up.

The Rev. Karen McBride is Incumbent, Julian of Norwich Anglican Church



Julian Shrine in Norwich, UK

Parishioners and community come together to restore Christ Church Poltimore

PHOTO: LYONESS WOODSTOCK

BY LYONESS WOODSTOCK

Last year, the new stewards of Christ Church Poltimore decided that a water stain over the entrance to our chapel warranted further investigation.

The chapel entrance ceiling is also an upper floor for the bell tower.

With the help of a couple of our parishioners, one with a high-rise bucket truck that is tall enough to reach the top of the bell tower, we discovered a very old issue.

Tar used to seal the roof had deteriorated and for many years did not keep water out of the tower. Water had, possibly for decades, leaked directly onto the upper floor and the entrance ceiling. Almost all of the wooden structure was rotten.

It was obvious that we were desperately in need of a proper fix to the steeple roof to stop the leak. The whole eight-foot by eight-foot section of the entrance ceiling had to be removed and replaced.

Three of our younger members, Barry Cheslock (Barry Cheslock Tree Removal), Jamie Kenny (a home builder), and Gene Salisbury (a sheet metalist), donated materials, the use



Thanks to donated materials, equipment, skilled labour and time, the roof of the bell tower and the ceiling were fixed for under \$400.

of their equipment, their time and skills to repair the roof — at no cost to our chapel.

Afterwards, I removed the ceiling, the upper floor, and all the rotten wood in preparation for a rebuild. One of our parish families operate the Lonsdale Family Farm & Sawmill. They generously donated all the

necessary rough-cut lumber for the rebuild.

By the late fall of 2024, the new upper floor and ceiling was roughed in and ready for the finished ceiling material to be installed.

After consulting several women in the parish for opinions and advice on what they thought should be

used as a finishing product, we decided to finish this project with Pine V-Joint lumber.

This spring we purchased the lumber, prepared and painted it, and I installed it with the help of my good friend Moe Foley.

Our total expenditure for this project was remarkably under \$400 dollars. Thanks to the generosity of those who donated materials, their time, skills and labour, our church entrance once again has a beautiful ceiling!

We also had one of our stained-glass windows in this entrance rebuilt along with several other stained-glass windows in the Church repaired by Heritage Glass who did an amazing job for us and was kind with their pricing.

Our work here is ongoing as there are many other projects waiting to be moved to the top of the list, but by doing this work, preserving the history, the building and the grounds, we believe it honours our Lord, our forefathers, our families, and our history. And it is living proof to our members and the community that our chapel is alive and well!

Trinity College Dean of Divinity appointed Cathedral Canon and diocesan Canon Theologian

This spring, Archbishop Shane Parker appointed the Rev. Dr. Christopher Brittain, Dean of Divinity at Trinity College at the University of Toronto, to the Cathedral Canonry of St. Anslem and as Canon Theologian for the Anglican Diocese of Ottawa.

As Bishop of Ottawa at the time, Parker noted “Canon Brittain is a respected scholar of our Church, with published research and expertise concerning relations within the global Anglican Communion, theological responses to crises, political theology, and ethics. He is resident in the Diocese of Toronto and has graciously consented to share his wisdom with our diocesan church when we require learned counsel on complex theological matters.”

Canon Brittain will be formally installed and offer the homily at the opening Eucharist service for the 145th Session of the diocesan Synod on Oct.23. He generously made time to meet with Perspective just as the new academic year was beginning.

How are things at the Faculty of Divinity this year? As the church shrinks is enrollment down?

The number of students applying for the Master of Divinity has been going down in North America for quite some time, for a decade at least, if not more. And that’s across the board, that’s not just at my college. Now, we’re still trying to figure out what the future is. This



Canon Christopher Brittain

year, our student numbers are up.... We’ve admitted more students to the MDiv this year than we have since I’ve been dean, and I’ve been dean eight years. I don’t quite know what to make of that. Is that a blip? Or is that a sign that the trend is not totally taking over? But certainly, one of the challenges I think most theological schools have is declining enrollment of some kind.

We do have one program at the Toronto School of Theology that’s increasing, but it’s not really preparing students for church ministry, it’s more preparing for them to work as chaplains in public health or as psychotherapists. That’s where, at the moment, there seems to be a growing interest

among theological students, but who knows if that’s a momentary blip or going to be a growing trend. But sure, there is an impact in slow shrinkage in church attendance and church membership, there’s going to be most likely a shrinkage in the number of students studying in theological programs proportionally.

Would you tell me a bit about Trinity’s Innovative Leadership for a Post-Christendom Church Ministry and its approach?

It’s a five-year program and we’re about halfway through it. We got a large grant to support it, and it has four components that are chiefly focused on training for church leadership. These focus on encouraging a more ‘missional’ and creative imagination among our students, supporting students new to the Anglican tradition, greater attention to issues of diversity and difference, and deepening spirituality for our students as they face the challenges of a rapidly changing society....As we think about what the future of the church is and what the future needs in leadership will be, we don’t really know what the future will be. ... In order for change to happen, we need to let some things go and we need to try new things, ... alter or modify or even just ignore some former ways of doing things.... So, it’s sort of an experimental mentality that we’re trying to encourage.

Is decolonialization an element of that change?

That’s part of this project. A big piece of that is expanding the horizons of who is included in our imagination, in our practices in the church, and how we go about things. In one of our courses on issues of race and ethnicity, I have a guest come every year. She is a priest in Barbados, and she describes trying to be a priest in Toronto [15 or 20 years ago] and the politics of coffee hour. You don’t mess with the traditional coffee and cookies model even though it makes no sense from other cultures. If you’re from the Caribbean, you might want to have something else. She just described how that was not permissible....We don’t often recognize how rigid our way of being is at church, right? And the real sticky points are sometimes that mundane, ... like what happens at coffee hour after church? We don’t realize how laden that is with tradition and ethnic assumptions and preferences and so on.”

Are there ways of preparing church leaders for ministry in a largely secular society that can also help

renew the Church?

Absolutely, part of existing as a thriving, healthy church in a largely secular context, or part of our learning how to do that, is stop acting like we’re the norm. There’s been this sort of cultural presumption that what we do in church is largely an extension of the wider society or that the wider society is familiar with what we do, understands what we do, sometimes even appreciates what we do.

And it’s not imagining the secular society as somehow antagonistic to us, but we still presume that it understands us... And so part of nurturing a future not just church leadership, but also a way of being as a church is just being a little more focused on who we are, [and] ... and being better at articulating our self-understanding and our values and what we think our mission is to people who aren’t very familiar with what we’re about. And that’s not been a skill set that we’ve really been teaching and encouraging.

And nor has it been up until recently where most of our students in theology come from. They’re coming from church contexts .. have largely been raised in the church and know the culture and are familiar with it, and so they’re not necessarily really equipped or used to or comfortable with explaining why they’re a Christian or an Anglican and why we do what we do to people who have no idea what we’re talking about.

In the past, you could assume most people had a basic knowledge of Christianity. Right, and increasingly that’s gone in our society, and increasingly my students showing up at Trinity College are relatively new Christians and even newer Anglicans.

So not cradle Anglicans anymore?

Exactly. We still have some of course, but more and more are not. And so that’s an interesting opportunity. It’s also like sort of a unique challenge too. Where do we start and what is our role in helping prepare them for life in the church and ministry in the church? They’ve got a different kind of learning curve than the students we’ve had in the past.

We’re looking forward to your visit to Ottawa and our Synod soon.

I’ve been to Ottawa many times. I have some family in Ottawa, and I have met students at Trinity from Ottawa, but I don’t know the diocese really well. I’m really looking forward to getting to know it better in its current challenges and gifts and hopes and vision.



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TENS ministry offers advice and resources for parish stewardship

BY LEIGH ANNE WILLIAMS

It's never easy to talk about money — whether it is friends splitting a bill, a couple discussing their household budget, or a parish talking about stewardship. But Anglican parishes in the Diocese of Ottawa can get help starting conversations about stewardship and access some valuable advice, expertise and resources for stewardship campaigns through The Episcopal Network for Stewardship (TENS)

TENS is a ministry of the Episcopal Church in the U.S. and the Anglican Church of Canada. It is an association of church leaders that provides resources and training at low or no cost to clergy and lay stewardship leaders. The Anglican Diocese of Ottawa is a member, which means that all the parishes in the diocese can access all of TENS stewardship resources.

On Oct. 28, TENS and the Diocese are partnering to host an online webinar on stewardship, where attendees can bring all their questions, whether they are a veteran of parish stewardship campaigns or a bewildered beginner. In the lead-up to the webinar, *Perspective* interviewed TENS

executive director Canon Davey Gerhard. Anglicans are “often a little timid talking about money and faith,” he acknowledges. “We hope to kind of break through some of those barriers.... If we look at Jesus and his ministry, 40 percent of his parables are about money, stuff, things, and our attachments to them— 16 out of 40 parables,” he said. “That tells us Jesus spent a lot of time talking about money, too, because it's stuck in our lives, and we relate to it in healthy and unhealthy ways. That comes up in faith, so why not find appropriate faith-based ways to talk about and engage our money and our ministry because they impact each other.”

Gerhard explains that TENS tries to help people see stewardship in a holistic way as a part of their faith. “So often I think we think of stewardship as transactional, and what TENS aims to do is make it transformational, where we understand that every dollar that we raise in church goes to ministry. There's no waste. We steward those investments from our members well and that is an essential part of how we create community and how we fund our ministry. And it's not just our outreach, it's also how we care

for ourselves, how we care for each other, how we are that model of love to each other within our walls and to our neighbors outside.”

For that reason, TENS offers resources for year-round formation and holistic campaigns that encourage people to give of their time, talent, and treasure. Anglicans, he says, may have heard a lot of metaphors about three-legged stools over the years, but he says all three legs are “equally important... You don't just give your money. You also show up, and you volunteer, and you join committees, and you share your wisdom and your ideas. The church needs all of that. What's a skill or gift you have that you'd like to use for the church?”

TENS Stewardship Resources

Each year, TENS creates a new annual pledge campaign with a new theme, artwork, logos, pledge cards and reflections. “We aim for this to be a year-round tool,” Gerhard said, “so our resources start in Advent, and they go right through Christ the King. There's a seasonal reflection every time the colour changes in church. There's another reflection so that you can relate the theme to what's going on in the liturgy, which is how we as Anglicans see the

world so often.” He adds: “It's a full package, and it is designed so that if this is your first campaign and you have no idea what you're doing, you can download it and go with it. But if you're a veteran fundraiser and you've been doing this for years and you know what you're doing, we give it to you both in PDF and in Microsoft Word so that you can adapt it and change it.”

Annual campaigns aim to fit the needs of small and medium congregations, urban and rural suburban as well, Gerhard says. “Large congregations such as cathedrals often have their own fundraising systems and staff. “Our products work no matter where you are at, but our sweet spot is more the medium sized parishes. Maybe there's one clergy or two overworked clergy and a limited pool of volunteers,” he said. “We really are kind of trying to help them be able to run the very best campaign they can with limited people or maybe a limited budget.”

TENS hopes and recommends that congregations keep some formation programs going on

► **Stewardship, to p. 10**



Why Stewardship? An Anglican Perspective

A webinar presented by TENS | Hosted by the Anglican Diocese of Ottawa

Explore creative, faith-filled ways to grow generosity, gratitude, and engagement in your parish.

Date: Tuesday, October 28, 2025

Time: 12:00 pm to 1:30 pm

Free online webinar

To register scan here:



or visit: ottawa.anglican.ca/events

Speakers:

The Rev. Debra Q. Bennett, Rector, Our Saviour Akron, Ohio, and TENS board member
J. Davey Gerhard, Executive Director, TENS
Derwyn Sangster, Chair, Stewardship Resource Hub, Anglican Diocese of Ottawa
Carole Breton, Director of Communications & Development, Anglican Diocese of Ottawa

Ideal for clergy, wardens, stewardship teams, and all who care about parish vitality.

The webinar will be recorded and available through the Learning Commons on ADO's website



Anglican Diocese of Ottawa



THE EPISCOPAL NETWORK FOR STEWARDSHIP



Learning Commons
Helping Parishes Thrive

COMMUNITY MINISTRY NEWS

How the Ottawa Pastoral Counselling Centre is serving the LGBTQ+ community

BY LEIGH ANNE WILLIAMS

The Ottawa Pastoral Counselling Centre (The OPC) is one of five Anglican Community Ministries, but due to the confidential nature of counselling, their important work often goes unsung. This is the second in a series of articles introducing readers to the OPC's team members and highlighting the range of therapies they offer.

The Rev. Kerri Mooney is a priest in good standing with the Anglican Diocese of Ottawa. She left full-time parish ministry in 2024 to work full-time as a Registered Psychotherapist. After serving on the OPC's board of directors for many years, she joined the team in 2024, serving clients both in person and online. She also holds a private practice in the Russell-Embrun area. We asked Mooney how the OPC serves members of the LGBTQ+ community:

"The Ottawa Pastoral Counselling Centre's mission is to affirm the dignity and self-worth of all people. This includes offering safe space for members of the LGBTQ+ community," she wrote in an email to *Perspective*.

"LGBTQ+ clients come for psychotherapy for the same range of issues as anyone else—depression, anxiety, relationship problems, trauma, identity questions, stress management, life transitions, etc. But they may also face unique concerns shaped by minority stress, social stigma, and marginalization. At the OPC, we support clients coming out, navigating questions



The Rev. Kerri Mooney joined The OPC team of therapists in 2024.

around sexual orientation, gender identity, and gender expression, internalized homophobia, biphobia, or transphobia. They may be facing strained or rejected family relationships after coming out, challenges in parenting or family planning, or navigating romantic relationships in contexts where LGBTQ+ relationships aren't fully accepted or understood.

"We understand that members of the LGBTQ+ community face higher rates of depression, anxiety, and suicidal ideation linked to minority

stress. Gender dysphoria and body image concerns, medical transition decisions, and navigating social transition, and access to affirming healthcare are additional issues these clients may be confronting. Our priority as psychotherapists is to create safe spaces for all clients' self-expression.

"The cancellation of Ottawa's August 2025 Pride Parade—due to route-blocking by pro-Palestinian protesters—represents more than just the loss of a celebratory event. For many LGBTQ+ people, Pride is

a profound space for community connection, identity affirmation, and mental health rejuvenation. Its abrupt cancellation can ripple through emotional well-being in several meaningful ways and the therapists at OPC are prepared to support clients through these impacts.

"In addition to serving members of the LGBTQ+ community, OPC also provides pastoral and therapeutic support to the family members and friends of LGBTQ individuals. Even when the person themselves is not LGBTQ, their loved one's identity can bring up a range of emotions, challenges, and growth opportunities, such as grief, challenges to core beliefs and values, fear for the safety and well-being of their loved one, or identity shifts.

Although therapy at the OPC is not faith-based, how could its position as an Anglican Community Ministry benefit clients, we asked Mooney.

"As a Community Ministry of the Anglican Diocese of Ottawa, we are uniquely sensitive to any potential religious trauma clients may have experienced within their faith communities. This can lead to exploring the client's relationship with God, acceptance and equality within their faith community, or supporting them as they navigate feelings of grief, anger, rejection, or disillusionment related to past experiences of harm."

PHOTO: CONTRIBUTED

PHOTO: LEIGH ANNE WILLIAMS



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Anne Marie Hopkins joins Cornerstone Housing for Women as executive director

BY LEIGH ANNE WILLIAMS

In June, Cornerstone Housing for Women welcomed Anne Marie Hopkins as its new executive director. In an interview with *Perspective*, she said that her first months have been busy learning, getting to know people and the organization in more depth. “The past couple of months have been great,” she said. “You never know what you’re going to walk into, but the team here is incredible — just the most passionate, compassionate people who just really want to do the best for women and gender diverse folks in our city.”

Hopkins comes to the role with deep experience both in frontline work as well as in management and leadership roles.

Growing up in Orleans, she recalled that has always been concerned about people who were vulnerable, getting left behind or experiencing things that weren’t fair. “Very much a caretaker, I have always loved being part of a community and giving back. ... So I went into community development right out of high school.”

Hopkins began her training in a community outreach and development program at Sheridan College in Brampton, Ont. “I did a couple of really good placements there that got me some actual frontline experience and really fell in love with being in this field.” When she returned to Ottawa, she earned her Bachelor of Social Work degree at Carleton University while working at in an administrative role Ottawa Inner City Health (OICH) from 2009 to 2017. During those years, she also volunteered at the emergency shelter Shepherds of Good Hope and later at the Salvation Army in an outreach van used to visit encampments, often taking people who were homeless to and from hospital.

In 2017, she became a manager at OICH as it launched a peer worker pilot program at Shepherds of Good Hope where they hired individuals with lived experience to help provide support to people in the community who were homeless and/or who were using drugs. “That project expanded drastically because the overdose crisis got very out of control very quickly,” Hopkins said. “I was running a team of peer workers who were essentially running around the shelters and around the downtown core, just responding to overdoses. And that was a wild, wild time. Later that year, InnerCity Health opened their supervised



Cornerstone’s new executive director Anne Marie Hopkins is looking forward to attending her first Purple Tie Gala fundraiser on Oct. 4. “It really sounds like such a fun time....Longtime Cornerstone supporters, new supporters who are all there to just celebrate the work Cornerstone does, get on the dance floor and wear purple because that’s our colour.”

injection site. I was the manager there.... on the team of folks who opened it. It was one of the four in the city and the only one open 24 hours a day. And it was incredibly busy. It still is. I was a manager there for five years, and then I became a director of operations at InnerCity.”

Hopkins developed a good working relationship with Cornerstone through that work. Its Booth Street supportive housing residence has an aging at home program that is run jointly with OICH. “So, 20 of the 40 units here are run jointly with Inner City Health. And Inner City Health staff are on site here 24 hours a day, managing the healthcare of those

20 folks who are typically aging, have complex health issues, who need more medical care than what Cornerstone could give. So, we run the program together.”

Last year, Hopkins earned her MBA, a program she started online at the University of Fredericton during the pandemic, and she felt ready and wanted to be challenged in a new way after 17 years with OICH. “I really wanted to work with women. I didn’t want to leave the field of [working with] the homeless, mental health, substance use. Then this position came up and... it all worked out. The timing was amazing.”

What experience best prepared

her to lead Cornerstone? “It’s absolutely my frontline experience. Working those frontline positions, being a very hands-on manager in the supervised injection site at Shepherd’s, responding to overdoses beside staff, really understanding the day-to-day realities. Working in this field, in social services and in healthcare, is so different now than it was 10 years ago. ...But it’s really my foundation and frontline work that keeps me really connected to the work and that really drives my passion for wanting to run a really good and strong organization.

“I’ve loved community health care and social work,” including looking for ways to reduce barriers and to take care of diverse communities, and “really believing that the folks from those communities are the strongest experts that can tell us what they need and how they need it” Hopkins said.

“Working in an organization like InnerCity that really values peer work and lived experience really helped solidify, fundamentally for me, how I want to work with communities and have that very shared approach and that understanding of what it means to have power, what it means to have power when you’re working with an equity -seeking community. Those have always been passions of mine.

“There are some mental health challenges within my family, and so I have always had a personal connection to that ... and those kinds of challenges. So that also has been sort of my North Star, my guiding fundamentals ... and has very much has shaped a lot of who I am, how I am a social worker and how I lead.”

When asked what the biggest challenges that Cornerstone faces are, Hopkins said funding instability is major. “There are many incredibly important social services in this city and we’re all asking for money from the same pot.... There’s been a lot of changes and some instability with funding sources. It’s been really challenging. It’s also puts more pressure on our fundraising team.”

This is compounded by inflation. Cornerstone’s costs for food have increased dramatically, but Hopkins added that has also impacted donors. “If you look at reports from the Ontario nonprofit network, organizations are struggling to fundraise because people are in more precarious financial situations and aren’t in a position to donate as much.”

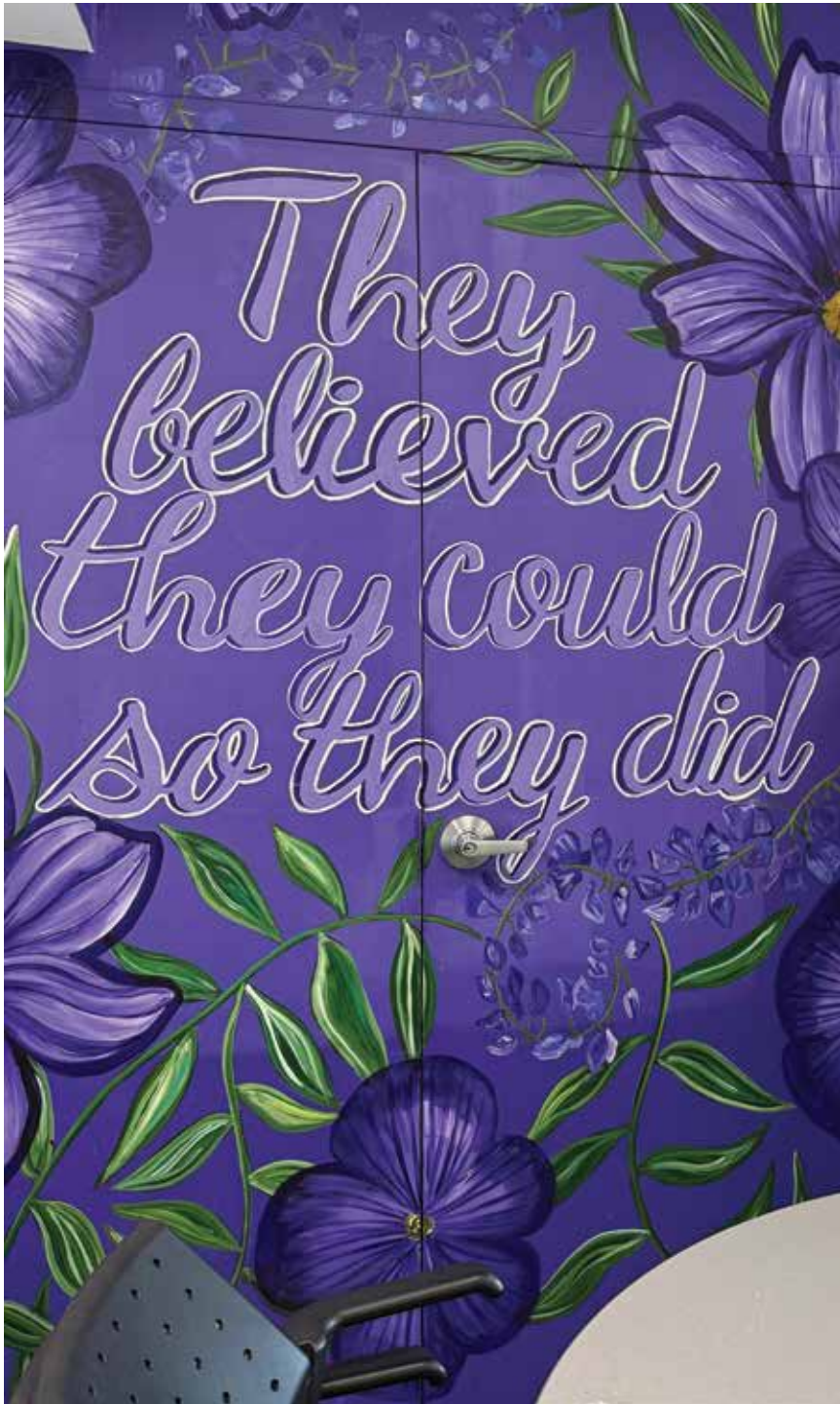
► **Cornerstone, to p. 10**

► **Cornerstone, from p. 9**

She said that another challenge is “trying to keep our employees well. This is a field that has a much higher burnout rate than it did 10 years ago,” she said. “When I first became a social worker, for probably the first five or six years, I never saw one overdose. It just wasn’t something that was part of everyday life. There were people who used drugs that we supported ... but they could maintain a lot more function and stability than they can now.... There are many more difficult realities when you have a population that is ... impacted by the toxic drug supply.... Each overdose is a hypoxic event, your brain is without oxygen, and that causes brain injuries [which] bring a whole other level of challenges to service providers,” she said. “It’s really difficult to have a really well employee base when they’re experiencing all these harsh realities.”

Cornerstone has now hired a clinical services specialist to support staff, providing debriefing and confidential counselling after critical incidents such as overdoses or a death, as well as helping to inform decision making about the best ways to support staff and reduce burnout.

Cornerstone grew in 2024 with the opening of its Eccles Street residence, which added 46 units of supportive housing, as well as expanding its emergency shelter capacity from 60 to 165 when



it moved from O’Connor Street downtown to a new building on Carling Ave. So for now, Hopkins says the focus is on stabilization in the organization and ensuring Cornerstone is sustainable for the future.

She says she is enjoying the change from working in a head office where she didn’t see any clients to working on the main floor of Cornerstone’s Booth Street residence. Now, she said, “I always have my door open, and I can hear residents laughing with the staff....” Seeing women who have been homeless and in a constant state of fight-or-flight start to settle into a sense of safety is rewarding, she said. And hearing them say, “Oh my gosh, I love my apartment, there’s this little balcony.... I’m a part of the community now, and I feel so supported by the staff.... This case manager goes the extra mile for me.’ That’s the stuff that makes all the difficult things worth it,” Hopkins said. “They go on outings as a community. They had a beach day the other day ... and they went to a farm and saw some horses and pet some animals, and the photos are just pure joy. ... Anytime there’s a bad day, I need to go spend some time with residents because I’ll feel better.

“And that is sort of the beauty of Cornerstone, is that everything that is done here is done with such care and intention. I knew that before I started working here, but I don’t think I understood to what level.”

► **Stewardship, from p. 8**

throughout the year and provides materials such as weekly reflections. “The idea is that if the only time you’re talking about sharing gifts or stewardship is when the campaign is running, you’ve missed out on all these opportunities throughout the year to relate our gratitude to our generosity; to relate the life of the church to the ministry that we offer,” says Gerhard.

The creation of the annual pledge campaigns are funded through diocesan partnerships. “We’re trying to make it as affordable as possible, so there’s a diocesan rate and then a congregation rate. If you have fewer than a hundred people on an average Sunday, it’s \$100. And if you have more, it’s \$250. Gerhard explains that TENS charges something for the pledge campaigns “because it is work for us to produce stewardship resources ... but If we create materials and then charge too much for them, that defeats the purpose of trying to grow the kingdom of God and do this work.”

There is also a need for flexibility, Gerhard says. “We’re seeing a lot of resistance to pledge campaigns from our Gen Z members but also from

members who maybe have seasonal employment or are a part of the gig economy ...where they are making an income, but it’s not predictable like a salary. We’re looking at the truth that it’s a real privilege to have a job in which you can predict next year’s income.... If we’re asking everyone to pledge based on what they think they can do, we’re leaving out folks who really don’t know what generosity is going to look like next year. And so we’re looking at other models.

“A congregation in Houston, Texas, does a campaign called One Hour, One Hour, One Hour, where they ask someone to give an hour of their pay every week to the church, whatever that is, an hour of service to the community, and an hour of service to the church....If you have a week wherein you make more money, you can be more generous. You can always give that hour of service to the world. You can always give that hour of service to the church. ... So it’s a very different kind of promise that we’re asking



people to make. And it’s unlocking generosity in younger generations or in seasonally employed folks. ... Are you any less a part of the community because your financial gift is smaller than somebody else’s? We don’t believe that. We don’t teach that.”

All of the material for the current pledge campaign “Tell Out My Soul” is available on the TENS website: <https://www.tens.org/annual-pledge-campaigns/>. The password is Luke1:46 (Please note that there are no spaces and it is case sensitive). Past years’ campaign materials are also available to use as well if a parish prefers a different theme.

Additional resources

Beyond the annual campaign materials, TENS has many great resources that are free and accessible without a password. Their resource library has articles, toolkits, and ideas for best practices, spirituality and formation, and liturgical resources. There is also

an online webinar library, archiving many free webinars TENS has offered over the years. Signing up for the free monthly TENS newsletter can also help parish stewardship leaders — lay or clergy — learn more.

Webinars

TENS holds online webinars throughout the year on various topics, as well as partnering with dioceses for specific webinars, “Every diocese that’s a partner gets one webinar a year from us to use however they want,” Gerhard explains. “It can be on best practices, which is what most of them use it for, but it can also be one of our more nuanced or deep dive topics of stewardship. I do many, many dozens of webinars a year for our diocesan partners, and I love that work.”

Registration

This year’s webinar for the Anglican Diocese of Ottawa “Why Stewardship? An Anglican Perspective” will be online at noon on Oct. 28. See more information and registration details on p. 7.

Lighting the way to Mozambique and Madagascar

BY JACQUELINE TINGLE

Alongside Hope's 2025 Wild Ride aims to raise funds to equip eight off-the-grid rural health clinics with life-saving renewable energy. And thanks to a generous donor, all gifts received by Oct. 31, 2025, will be matched, doubling the impact!

At Muripotana Health Centre in Nampula, midwife Ancha Amido Abdala used to begin every night shift in darkness, with no lights, no power, and no possibility of admitting patients after dark. That changed in 2022, when Alongside Hope and partner EHALE installed a Solar Suitcase – a bright yellow, wall-mounted box powered by solar panels. Inside, it holds LED lights, a fetal Doppler, headlamps, phone chargers and a thermometer.

Abdala says it made an immediate difference. "There was no way to handle medical materials in the dark," she recalls. After lighting went live, women began coming to the clinic at night; births increased, and transparency improved because the patients' companions could follow procedures clearly.

"I gave birth at night," said one new mother. "I felt very happy because I could see what the nurse was doing." In districts with installations, night-time births rose by about 17 percent, and more than 80,000 babies have been safely delivered since 2016, thanks to the installation of 80 Solar Suitcases across the province. The suitcases are made by We Care Solar.

Goal is eight more solar suitcases

Now in 2025, the Wild Ride aims to raise \$52,000 – enough for eight more solar suitcases. Thanks to a generous donor, all funds will be matched until Oct. 31, 2025. So, for every solar suitcase that is funded, another will be added.

The Wild Ride is part of a larger initiative to provide 35 Solar Suitcases in Mozambique and 14

PHOTO: LUCINA CONGOLO



Alongside Hope



Solar Suitcases in Madagascar. The Coming Alongside Hope with Light project has a total budget of \$320,000. All donations will be matched, up to \$150,000, so \$170,000 needs to be raised to ensure all 49 suitcases will be installed.

The Wild Ride has attracted fundraisers of all kinds from coast to coast. A veteran cyclist of the Wild Ride, Bishop Lynne McNaughton of the Diocese of Kootenay is ditching her bike this year in favour of walking 200 km. "I walk a fast 2 km up into the orchards near my house, a steep climb up onto the 'bench' where I can see a stunning view of Okanagan Lake. One Saturday at the end of the summer I'm inviting people to join me for a 5 or 10 km walk in a forest park in Kelowna." She was inspired to get involved when seeing the Solar Suitcase demonstration at General Synod. "The suitcases are a brilliant design, portable and practical. They meet

such a crucial need. I love walking and walk anyway so why not make that walk count for joining God in God's work of mending the world."

Jasmine Sandham, a parish rep at St. Paul's, Thunder Bay, also has a personal motivation. "My mom's pregnancy with my younger sister was highly complicated. And if they had to deliver her in darkness, both probably would have died."

Also a veteran Wild Ride participant, this year Sandham is organizing a six-hour art bee. "I join every year because I feel that it's a good way to get my church involved in an amazing project along with the rest of the Anglican Church of Canada," she says. St. Paul's is one of nine parishes in the Thunder Bay North Shore Deanery walking for the Wild Ride, and in honour of Archbishop Anne Germond's ministry.

These efforts will make a big difference for midwives like Abdala. The Solar Suitcase is a tool that

transforms the quality of care. She explains that even during suturing, the room is bright enough to explain and demonstrate each step to women and their companions. In one emergency, the light made it possible to resuscitate a preterm baby that wasn't crying and begin immediate skin-to-skin contact with the mother.

That visibility builds trust. "At first, community members didn't always respect me," Abdala says. "But when they saw what I could do with the Solar Suitcase, attitudes changed. Now almost everyone respects my work."

Even clinics that already have inconsistent grid power benefit from the solar backup. Abdala adds, "I ask that this be provided to other centres – even those connected to the grid – because electricity alone isn't always enough."

How to Help

It's not too late to join the Wild Ride and help provide clinics with renewable energy in Mozambique and Madagascar! The Wild Ride continues until the end of October and anyone can take part – a group or an individual. Walk, cycle, knit, bake, paddle, pray, sing - choose any activity you enjoy. Register as an individual or as a team and help us raise funds for eight solar suitcases – which will become 16 with a matching gift!

Register today at AlongsideHope.com/Wild-Ride. And if you have any questions or need help, please contact our Volunteer Coordinator, Kim Umbach at kumbach@alongsidehope.org

Can't join the Wild Ride this year? You can still help provide solar energy in Mozambique and Madagascar. Give at alongsidehope.org/wild-ride.

With files from Lucinda Congolo, Mozambique Country Director for We Care Solar

Join the 10th Annual Walk for the Centre on October 5!

ELIZABETH KENT

Many children in Ottawa go to bed hungry and live in homes that experience food insecurity on a daily basis, but we can do something to help. Plan to come out on Oct. 5 for the 10th Annual Walk for the Centre in support of the Centretown Community Food Centre (CCFC).

The Centretown Food Centre (CCFC), located at 370 Catherine Street, serves more than 1500 people each month, including a large number of children. Like all the food banks in Ottawa, they are

in constant need of more food and money to meet the growing need. CCFC is accessible. The friendly staff and volunteers make it a welcoming place for everyone.

CCSAC (Centretown Churches Social Action Committee) is a collective of 22 churches in downtown Ottawa, including nine in Centretown. CCSAC founded the Food Centre in 1978, and it remains its principal project today. Many of the volunteers are members of our local churches. CCSAC's main fundraising event is the annual Walk

for the Centre. This year's Walk will begin at Canadian Martyrs Church, 100 Main Street, at 1:30 pm. A short opening ceremony will have lively music and inspiring speakers. Immediately after the official start, the Sons of Scotland Pipe Band will lead the walkers out the door and on to the 2-4 km walk from the church to Pretoria Bridge and west to Queen Elizabeth Pathway. This is a real community event, as well as a way to highlight the food insecurity facing so many of our neighbours right now. A number of local businesses sponsor

the walk with generous financial donations and prizes.

Online donations can be made at www.centretownchurches.org/walkathon and a receipt will be issued immediately. Donations can also be made by cheque (made payable to CCSAC) at the registration desk on Oct. 5 or mailed to CCSAC at 507 Bank Street, Ottawa, K2P 1Z5. Receipts will be issued for donations over \$20.

Looking forward to seeing you at our 10th annual Walk for the Centre 2025!

CLERGY REFLECTION

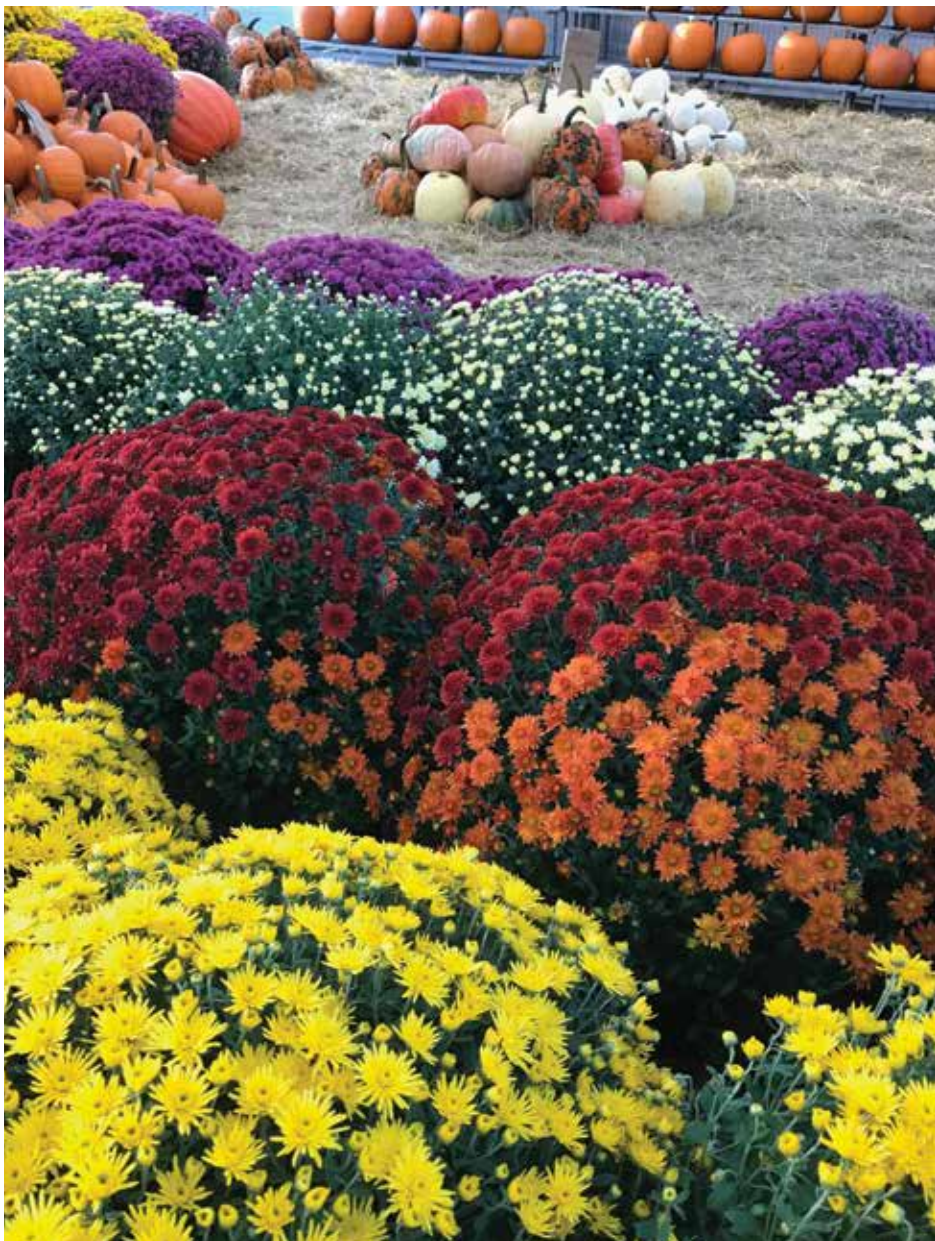


PHOTO: LEIGH ANNE WILLIAMS

The blessing of thanksgiving



The Ven. Eric Morin is Archdeacon of West Quebec

BY THE VEN. ERIC MORIN

During this fall season my thoughts keep coming back to gratitude and blessings, particularly as we celebrate Thanksgiving in October reading a familiar passage of Jesus healing ten lepers with one of the ten being a Samaritan (Luke 17:11-19).

The passage goes something like this: as Jesus enters the village, the lepers being deemed unclean keep their distance while crying out “Jesus, Master, have mercy on us!” Jesus tells them to go show themselves to the priests. While on their way they are healed, made clean. When the Samaritan notices his healing, he turns back to express his gratitude, falling at the feet of Jesus and giving thanks. What a perfect reading for celebrating Thanksgiving. Expressing gratitude brings with it a blessing.

Two things strike me. First the other nine did nothing wrong. In fact, they did exactly as they were told, and they received the blessing promised them. As lepers they were outcasts isolated and alone. Not only were they healed but they also received the blessing of being re-integrated with family and community, neither of which they would have had being deemed “unclean.”

Second, the one who turns back is affirmed by Jesus for returning to give thanks. Recognizing things that we are thankful for, grateful for brings with it another blessing. Blessed a second time? So, what does the man who returned receive? The blessing of healing, as did the other nine, and also the blessing that comes from naming blessing, giving thanks, expressing gratitude.

Have you ever noticed just how powerful it is not only to receive blessing but also to name it and give thanks for it? Maybe you’re at dinner with family or friends, and someone

says, “This is great. This time, this meal, with all of you. Thank you.” And in seeing and giving thanks, the original blessing of the meal is somehow multiplied, you’ve been blessed a second time. Being aware and naming how we are blessed and voicing gratitude is wholly another blessing.

Gratitude draws us out of ourselves into something larger, bigger than we could imagine. Gratitude is a powerful emotion as it frees us from fear, releases us from anxiety, and emboldens us to do more and dare more than we’d ever imagined - even to return to a Jewish rabbi to pay homage when you are a Samaritan because you’ve realized that you are more than a Samaritan, or a leper, or even a healed leper. You are a child of God.

Our world is filled with trouble. The troubles are easy to name. At the same time our world and our lives are also filled with blessings, for which we can voice our thanksgiving, our gratitude: families that care for each other; governments and councils that are far from perfect yet strive to work for the benefit of others; relief agencies that tend to the afflicted; those on the front lines putting their lives on the line at home and abroad; good neighbours supporting each another,

As we near Thanksgiving, I invite you to think of different things for which you are thankful, grateful. For me of late it is fresh water, the privilege to go buy food to name two. Family and friends to name two more. As you become aware the things that you are grateful for in your life, find opportunities to name them out loud. What if one such opportunity is when someone you know well asks “How are you?” you respond “I am grateful for ...”

This world is full of challenges as well as blessings for which we can express gratitude for. Which will we focus on? Truth be told, there is a time for lament, cries for justice and activism. But given that we live in a culture filled with trouble, imagine the breath of fresh air that comes with voicing gratitude. Maybe today, this week, this month, we can be heralds of blessing to the people in our lives, giving voice to the powerful words of gratitude and thanksgiving.

Journeying as Allies

Join us to read and discuss Indigenous books. All are welcome!

October 5, 2025

For Joshua
by Richard Wagamese

November 16, 2025

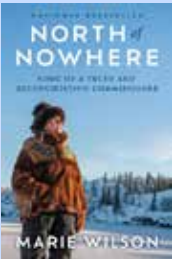
What I Remember, What I
Know by Larry Audlaluk

January 18, 2026

North of Nowhere
by Marie Wilson
 Zoom discussion

March 22, 2026

Waiting for the Long Night
Moon by Amanda Peters



Meetings are on Sundays from 2pm-4pm. Join our mailing list to receive updates and location information before the book discussions.

Contact All My Relations: allmyrelations@ottawa.anglican.ca

ICI ON PARLE FRANÇAIS — RÉFLEXION

Se préparer à la mort

LE RÉVÉREND CHANOINE
KEVIN FLYNN

C'est un peu un cliché de dire que nous vivons dans une culture qui nie la mort. Le contraire, c'est-à-dire la conscience de la mort, la volonté de l'affronter et de l'accepter, est souvent considéré comme morbide, barbare, voire déséquilibré.

Même lorsque l'impensable se produit et que la mort survient, nous en parlons par euphémismes. Les morts ne sont pas morts, mais « décédés ». Nos établissements funéraires sont des « maisons » ou des « salons » conçus pour paraître aussi banals qu'une bibliothèque ou un centre communautaire. Les funérailles sont devenues des « célébrations de la vie ». De plus en plus, le corps du défunt n'est plus présent, car après tout, la présence d'un cadavre est quelque peu déprimante lors d'une célébration de la vie.

On suppose souvent que les personnes ayant de fortes convictions religieuses devraient être capables d'affronter le moment de la mort sans crainte, que pour elles, le chemin à traverser est révélé et clairement balisé, qu'elles savent, grâce à leurs écritures sacrées et à leurs enseignements, ce qu'elles doivent s'attendre à trouver de l'autre côté. Cela peut être vrai pour certaines religions, mais ce n'est pas le cas du christianisme. Il n'existe pas de « Livre des morts » chrétien. Comme l'humanité tout entière, comme le Christ lui-même, nous aussi, lorsque notre heure viendra, nous devons entrer dans l'obscurité de l'inconnu en ne comptant que sur Dieu.

Cela ne signifie certainement pas que les chrétiens ont été exempts de spéculations sur ce qui se passe à la mort. En Orient comme en Occident, il existe des récits de « révélations privées » et de visions de la mort et de l'au-delà. Certaines images de la mort, du jugement, et en particulier les descriptions effrayantes des tourments de l'enfer, sont devenues si populaires et si ancrées dans l'esprit et l'imagination des gens qu'elles sont devenues pour beaucoup une vérité évangélique.

Il est toutefois important de se rappeler que ces efforts pour scruter l'inconnu ne font pas partie de l'enseignement universel de l'Église chrétienne. En tant que produits de l'imagination et de la piété humaines, nous devons faire preuve d'une grande prudence et d'un grand discernement dans la manière dont nous les recevons



Le révérend chanoine Kevin Flynn est le pasteur de la paroisse St-Bernard-de-Clairvaux

et les transmettons aux autres. La même prudence s'impose en ce qui concerne les expériences de mort imminente, les récits de personnes qui ont subi une mort clinique mais qui ont ensuite été réanimées.

Dire que nous ne pouvons pas *savoir* ce qui nous arrive après la mort ou comprendre l'éternité qui nous attend, ne signifie pas qu'aucune lumière ne nous a été donnée pour pénétrer les ténèbres au-delà de notre existence terrestre. Mais cette lumière n'est pas celle de la raison, mais celle de *la foi*. La foi n'est pas l'acceptation passive de certaines définitions ou formules prononcées par une autorité quelconque. Il s'agit plutôt d'une reconnaissance intérieure que ce qui nous est enseigné est la vérité même qui a été semée dans notre âme et que nous pouvons déjà expérimenter, même si c'est « de manière obscure, comme dans un miroir » (1 Corinthiens 13, 12). C'est l'expérience des deux disciples sur le chemin d'Emmaüs, dont le cœur « brûlait » en eux lorsque le Christ leur parlait, même s'ils ne savaient pas encore qui il était.

Avant tout, la foi est une question d'amour. C'est l'assentiment donné dans le cœur, notre for intérieur, le centre de notre être. Comme l'écrivait au IV^e siècle le grand Père de l'Église grecque, saint Basile

Lorsque nous contemplons les bienfaits de la foi, même maintenant, comme si nous regardions un reflet dans un miroir, c'est comme si nous possédions déjà les choses merveilleuses dont notre foi nous assure que nous jouirons un jour. (Saint Basile, *De Spiritu Sancto* 15, 36 : PG 32, 132)

Croire aux « choses merveilleuses » que Dieu nous a préparées

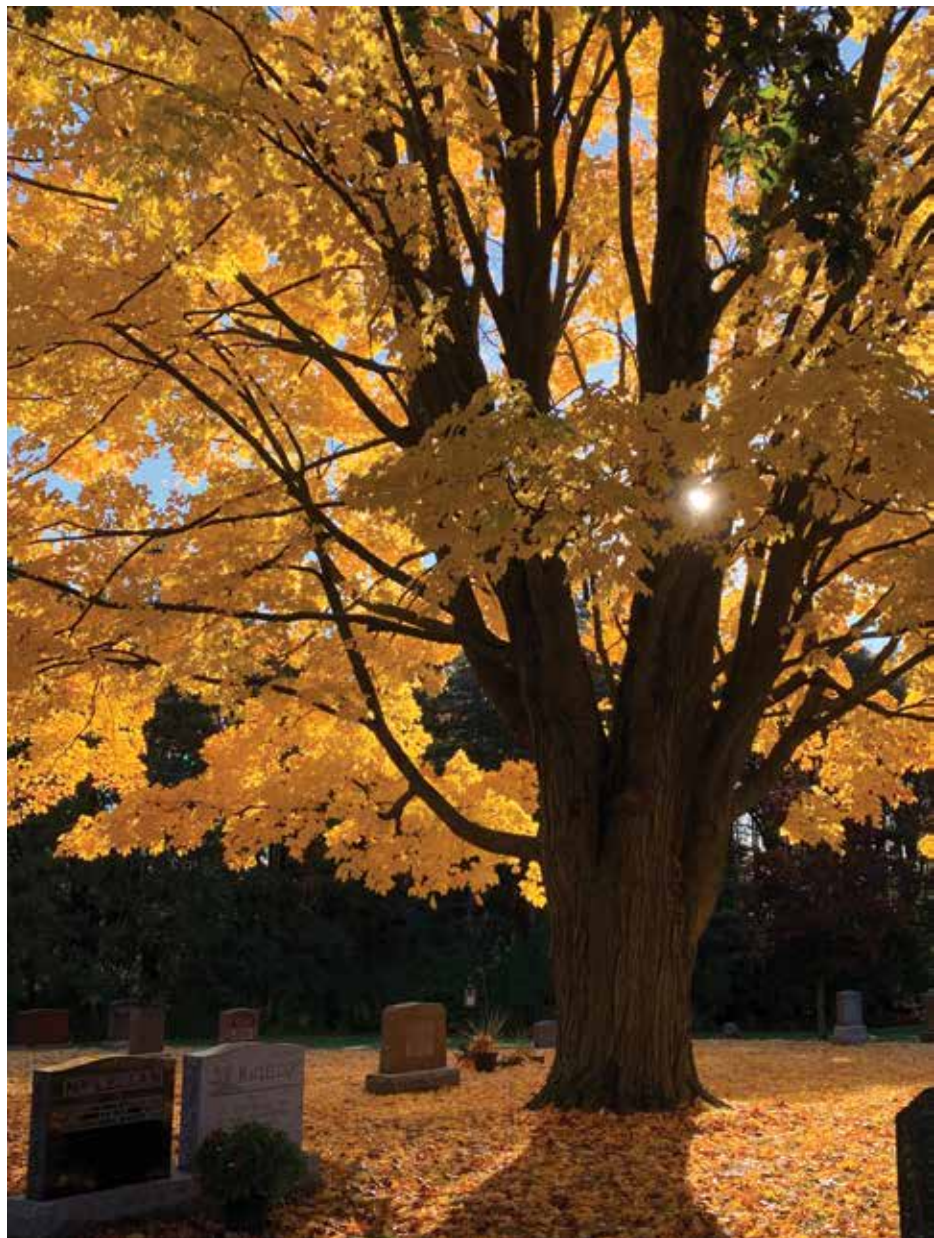


PHOTO: LEIGH ANNE WILLIAMS

pour l'éternité signifie croire qu'elles sont vraies non seulement d'une manière générale – comme un fait historique – mais vraies pour nous, qu'elles sont une réalité présente pour nous, qu'elles deviennent la forme et le modèle de notre être.

De cette manière, nous pouvons commencer à voir que ce que nous appelons la mort et ce que nous appelons la vie sont deux aspects d'une même réalité. La mort n'est qu'une extension de la vie. Notre mort est un moyen pour nous de sortir des limites de notre petit moi, de « perdre notre vie » et de nous étendre dans l'infini de la vie du Christ. C'est ce mouvement constant de la vie vers la mort, et de la mort vers la vie, qui nous permet de « passer » et d'entrer dans l'éternité chaque jour de notre vie terrestre.

De temps en temps, nous cessons d'être absorbés par nous-mêmes et nous nous souvenons de Dieu. Nous pouvons le voir pendant une fraction de seconde dans la beauté de la nature, dans un visage aimé, dans une œuvre d'art. Nous pouvons l'entendre dans une grande musique, dans le chant d'un oiseau ou dans le bruit de la pluie. Lorsque nous nous souvenons que nous sommes en

présence de Dieu, chaque fois que nous l'apercevons, nous réalisons qu'il n'y a pas d'autre « endroit » où nous préférierions être. Notre esprit est silencieux et clair, notre cœur est en paix, notre corps est détendu et nous sommes remplis de joie.

C'est l'espace spirituel dans lequel nous nous trouverons au moment de la mort, lorsque nous aurons tout laissé derrière nous et que nous nous tiendrons devant Dieu, les mains vides, conscients de notre pauvreté totale, ne comptant que sur l'amour.

Si nous amenons chaque action, chaque pensée, chaque sentiment et chaque souffle en présence de Dieu, si nous nous abandonnons à lui, cela devient pour nous une entrée dans l'éternité. Nous entrons dans la présence divine au cœur de toutes choses. Nous prenons conscience de chaque instant et nous apprenons à le laisser passer. Nous nous jetons dans les mains du Dieu vivant et nous apprenons à mourir.

This text in English is available online in the October issue of Perspective: ottawa.anglicannews.ca

DIOCESAN ARCHIVES

St. George, Portage-du-Fort

Deanery of West Quebec

DIOCESAN ARCHIVES 51 P3 6

BY GLENN J LOCKWOOD

At first, we almost don't see the arch of wheat entwined with fruits and vegetables to celebrate a harvest thanksgiving put up at the front of the aisle in Saint George's Church, Portage-du-Fort. We don't see it because we are bowled over by the abundance of good taste evident in this church facing out over the upper Ottawa River. How do we explain such good taste in the mid-1850s at this remote location?

In 1843, the Reverend F.S. Neve of Clarendon began visiting the village of Portage-du-Fort and holding Anglican services. In 1856, the site for a church was donated by a village merchant, George W. Osborne, and building began on the first day of May 1856. A cornerstone was laid on 19 May 1856 by the Rev. J.S. Sykes, Rector of Clarendon. The church was named Saint George's, and the first Divine Service within its walls was held before the year was out.

Developments came fast and furious in 1856. Portage-du-Fort was established that year as a new mission separate from the Mission of Clarendon, with outstations at Havelock (Bryson), Calumet Island, Fort Coulonge, Black River, and Horton & Renfrew. The Rev. John Gribble was appointed the first Incumbent in 1856, reputedly walking between the outstations. Just two years later, on 1 August 1858, Saint George's was consecrated by Bishop Fulford of Montreal.

Portage-du-Fort when Saint George's was built, we must needs remind ourselves, was part of the Diocese of Montreal. The new church was built before Thomas Fuller came to design the Centre Block of Parliament in Ottawa and a year before architect Frank Wills



died at Montreal. It may well be that Saint George's Church, bearing little resemblance to churches designed by Fuller around the new capital, was in fact designed by Frank Wills of Montreal.

There was one major player in the swift emergence of Portage-du-Fort as an Anglican centre. And that singular individual was village storekeeper George Osborne who is reputed to have put up most of the money to build Saint George's. It was no coincidence that he shared the same given name as the church's patron saint. Storekeepers, by definition, were prosperous members of society in pre-confederation Canada. We sense that Osborne took delight in visual good taste, as he was reported introducing two Christmas

trees at Portage-du-Fort as early as 1842. Given George Osborne's interest, it surely is no coincidence that the new church was named Saint George's, and that he and his wife were buried in the crypt, a rare example of intramural burial in the Diocese of Ottawa.

What is striking in this photograph is that the front wall inside Saint George's appears to feature cut building stone of two contrasting colours. We also note the finely cut arch of the chancel window, and what appears to be a chancel arch featuring a column and capital.

The chancel was a step up from the main body of the church. The sanctuary is defined by being up a step from the chancel and by the finely detailed communion rail featuring an arcade of

pointed arches carved by a skilled cabinetmaker. The altar is the focal centre of this house of worship. If the overall design and the pointed arches indicate some familiarity with churches promoted by the Cambridge Camden Society, the large boards containing the commandments and creed tell of a time before most members of the congregation came to possess prayer books.

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



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CALENDAR

PHOTO: LEIGH ANNE WILLIAMS



Oct. 4
Ride for Refuge
St. Aidan’s Church
(934 Hamlet Rd.)
9 am to 12 pm
Form a team, join a team or sponsor a team in this family-friendly event that brings our community together to walk, pedal, push strollers, wheelchairs, and walkers. It’s all to raise funds to help Belong Ottawa in its work providing more than 600 meals a day and many more essential services to vulnerable people in Ottawa.
<https://rideforrefuge.org/location/ottawaelmvaleacres>

Purple Tie Gala
Delta Hotel Ballroom
(101 Lyon St. N, Ottawa)
5:30 pm to 10 pm
Cornerstone’s 7th annual gala fundraiser. An evening of live music, delectable cuisine, inspiring stories, a thrilling auction and more. Your generosity directly supports the programs and services at Cornerstone Housing for Women. For more information: cornerstonewomen.ca/purple-tie-gala-2/

Oct. 4 – 18
Diocesan Synod Registration
Synod delegates can access registration forms on the Anglican Diocese of Ottawa website. ottawa.anglican.ca/synod

Oct. 5
Walk for the Centre
1:30 pm
Canadian Martyrs Church
(100 Main Street, Ottawa)
Walk in support of the Centretown Community Food Centre (CCFC). The two to four kilometre walk goes to Pretoria Bridge and west to Queen Elizabeth Pathway. Online

donations can be made at www.centretownchurches.org/walkathon

Oct. 23
Centre 105 Fall Breakfast Fundraiser
Trinity Church Hall
(105 2nd St., Cornwall)
7:30 am - 9:30 am
Come out for a delicious breakfast and help Centre 105 provide meals, laundry, showers, a safe social space and other supportive services to vulnerable people in Cornwall. Parking is available at 25 Trinity Avenue and 310 York Street

Opening Eucharist for the Diocesan Synod
Christ Church Cathedral
(414 Sparks St., Ottawa)
7 pm
All are welcome.

Oct 24 - 25
ADO Diocesan Synod
St. Elias Centre (750 Ridgewood Drive, Ottawa)
Delegates and clergy gather for the annual Diocesan Synod, a prayerful and collaborative time to reflect on our shared mission and ministry. Information: ottawa.anglican.ca/synod

Oct 28
Why Stewardship? An Anglican Perspective — online webinar
12 noon to 1:30 pm
Free online webinar hosted by The Episcopal Network for Stewardship and the Anglican Diocese of Ottawa.
Visit: ottawa.anglican.ca/events. See p.7 for details.

The Cathedral Women’s Group presents:

A Festive Tea & Market

Saturday, November 29, 2025
Christ Church Cathedral Ottawa, 414 Sparks Street

Market – 11.30 am to 3 pm
Shop for a wide variety of baking, preserves, soups, pies, along with knitting, jewellery, puzzles, board games & other treasures

Tea – Noon to 2.30 pm
Delicious tea plates with tea or coffee to take-away or sit & enjoy
\$20 per person

Christmas music by Cathedral Carollers!

St Mark’s Anglican Church

COFFEE COMPANY & CONVERSATION IS BACK!

FALL & EARLY WINTER 2025

a weekly gathering for seniors in the community

SENIORS – COME & JOIN US
September 11 to December 18
Thursdays at 10:00 am

St Mark the Evangelist Anglican Church
1606 Fisher Avenue, Ottawa
For more information contact: St Mark’s at 613 224 7431

October 2	Guest: Catherine Grove , author of historical books related to Upper Canada’s fascinating history, speaking on Canada’s heroines who were part of that history
October 9	Bridge & Games - or - "Koffee Klatsch"
October 16	Guests: Dr. Jazz! - an amazing morning with three of Ottawa’s best-known musicians .. Ottawa Jazz Festival & the NAC - Not to be missed!
October 23	Creative Writing Group, Bridge, - or - "Koffee Klatsch"
October 30	'Hallowe'en Hijinks' - It's Back! – spooky fun, food, - and the annual Costume Contest
November 6	Bridge & Games - or - "Koffee Klatsch"
November 13	Post Remembrance Morning
November 20	Guest: Mike Martin , noted Ottawa writer and author of the <i>"Sgt. Wildflower Murder Mysteries"</i> - set in Newfoundland
November 27	Creative Writing Group - or - "Koffee Klatsch" for non-writers
December 4	Pre Christmas "Koffee Klatsch"
December 11	Stories Shared about Christmases Past
December 18	'Christmas Joy' - a joyous morning celebrating the Christmas season - sing along with pianist and song leader, Joy Bowerman

Christmas Break until January 2026

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