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# PERSPECTIVE

THE ANGLICAN DIOCESE OF OTTAWA | SECTION OF THE ANGLICAN JOURNAL | MAY 2026



PHOTO: LEIGH ANNE WILLIAMS



Carole Breton, director of communications and development, Dean Beth Bretzlaff and Bishop-elect Kathryn Otley welcome a tribute from the City of Ottawa on the Anglican Diocese of Ottawa's 130th anniversary.

## Two new faith initiatives gather momentum to address the homelessness crisis

BY DAVID HUMPHREYS

While the diocese has been in a time of episcopal transition, progress has been made nationally on mobilizing faith-based support for the goal of ending homelessness.

Two separate projects with similar goals are well under way. The Rev. Graham Singh has issued The Winnipeg Declaration with the goal of deploying faith-owned land and buildings for the public good, ending homelessness being “a core imperative.” At the same time, the Faith Network has signed a Memorandum of Understanding for its incorporation within the Canadian Alliance to End Homelessness (CAEH).

The result will be more resources for parishes with interest but also concerns about starting affordable

housing projects. And with the Faith Network, it will offer an opportunity for parishes that have created housing to share their experience for the benefit of others.

Singh is the founder of Relèven and incumbent of St Jax, an Anglican bilingual parish and community hub in Montreal. Relèven works to restore or repurpose under-utilized churches into community hubs and affordable housing. It has partnered with Anglican churches in the dioceses of Huron and Qu'Appelle.

Singh says the Winnipeg Declaration is “a balloon we floated to over 200 national and regional faith leaders, bishops and the equivalent, to ask, is this a good idea?” referring to a plan to encourage a national faith declaration and generate resources in the cause of ending

homelessness?

The analysis of about 50 responses favored broadening the purpose to include the wider social impact of land deployment, understanding that the land is not all going to be used for homelessness only.

Singh is convening roundtables in cities across Canada and launching a website that will invite “faith communities and partners” to add their names as signatories or witnesses to the Winnipeg Declaration. The site was scheduled to open on May 1, 2026. He says a roundtable in Edmonton led to the city offering a grant program for churches that are going through transitions.

Singh says the invitation to sign on to the Declaration, not legally binding, is intended to generate interest and activity. In an Anglican

context, it could be a bishop, a rector, an interested parishioner or all three.

Meanwhile, Tim Richter, CEO of the Canadian Alliance to End Homelessness (CAEH) reports that the Faith Network is coming together. “We have a steering committee, two great co-chairs, an MOU and terms of reference. Work on the toolkit is proceeding and the process for (hiring) a coordinator is about to begin.”

Singh's Relèven and the Faith Network, Richter's long-time aspiration for the Alliance, came together at the Alliance's national conference last October in Montreal where the Faith Network was officially launched.

► **Momentum, to page 4**

PHOTOS: LEIGH ANNE WILLIAMS



**Ascension House and Christ Church Cathedral staff celebrate Anglican Diocese of Ottawa Historical Day, April 7, 2026**

## Anglican Diocese of Ottawa celebrates its 130th

The Anglican Diocese of Ottawa marked the 130th anniversary of its establishment on April 7.

In honour of the occasion and the contributions Anglican parishes and Community Ministries make to the City of Ottawa, Mayor Mark Sutcliffe officially proclaimed April 7, 2026, Anglican Diocese of Ottawa Historical Day.

The mayor unfortunately had to cancel plans to visit Ascension House to present the framed proclamation as well as plans to meet Bishop-elect Kathryn Otley at his City Hall office to present the proclamation, but members of his staff presented it to her.

It reads:

WHEREAS, the Anglican Diocese of Ottawa marks its 130th anniversary on April 7, 2026, having been established in 1896, and

WHEREAS, the Diocese supports local churches, nurtures faith and, through its community ministries, serves the people in need throughout Ottawa and the surrounding region, and

WHEREAS, the Diocese contributes to the social, spiritual, and civic life of the City of Ottawa, strengthening communities and fostering inclusion, and

WHEREAS, the Diocese celebrates the 50th anniversary of the ordination of women in the Anglican Church of Canada and gives thanks for the election of its first female bishop, Kathryn Otley,

THEREFORE, I, Mark Sutcliffe, Mayor of the City of Ottawa, do hereby proclaim April 7, 2026 as the Anglican Diocese of Ottawa Historical Day in Ottawa.

Staff gathered with the bishop-elect for a brief celebration and cake at Ascension House that afternoon.

**Above: Diocesan and Cathedral staff gathered briefly to celebrate the 130th anniversary of the Diocese.**

**Front row (left to right):**

Carole Breton, director of Communications and Development; Executive Archdeacon Linda Hill; Bishop-elect Kathryn Otley (standing centre); Emily Dobson, Human Resources officer; Shaylene Tompkins, administrative assistant

**Second row:**

Marcela Hurtado, development officer; Elizabeth Taylor, Archives newsletter editor; Ishita Ghose, case manager Refugee Ministry Office; Heidi Pizzuto, executive assistant to the bishop; Sandra Purdy, accountant; Meg Stewart, digital records archivist; Reem Abu-Afieh, case manager Refugee Ministry Office; Amy Elliott, administrative assistant, Property and Asset Management

**Back row:**

Glenn Lockwood, diocesan Archivist; Nicholas Galambos, Cathedral director of operations; the Rev. Canon Doug Richards, rector at Christ Church Cathedral; James Calkin, Cathedral music director; Wanita Jerusalemic, Cathedral office coordinator; Bill Gilbert, accountant; Joel Prentice, Property and Asset Management director; Dean Beth Bretzlaff; the Rev. Victoria Scott, director general of Community Ministries, Paul Lex, director of Human Resources.



## CLERGY NEWS



**The Rev. Dr. Caroline (Caz) Ducros** has been appointed as Incumbent of the new Parish of the Holy Spirit, effective April 12, 2026.



**Archdeacon Linda Hill** has been appointed as Archdeacon of the Deanery of West Quebec.

## COMMUNITY MINISTRY NEWS

# The Rev. Victoria Scott leads the Anglican Community Ministries

PHOTO: CONTRIBUTED

The Rev. Victoria Scott, a priest of the Diocese, was appointed as director general of Community Ministries in the Anglican Diocese of Ottawa and began her new role in February.

The Community Ministries serve some of the most vulnerable people in our midst who may be experiencing homelessness, poverty, mental illness, trauma and addiction.

The ministries include day programs at **Belong Ottawa's** three locations at Centre 454, St. Luke's Table and The Well, as well as **Centre 105** in Cornwall, which offer service to address basic needs such as food, laundry and shower facilities, as well as other supports that foster dignity, wellness and hope.

**Cornerstone Housing for Women** provides supportive permanent housing for women and gender-diverse individuals as well as operating an emergency shelter.

**The Ottawa Pastoral Counselling Centre** (The OPC) offers counselling and psychotherapy to individuals, couples and families, including children and teens, and has a counselling support fund that allows the OPC to offer some crisis support to people who otherwise could not afford counselling.

**The Refugee Ministry Office** operates as a Sponsorship Agreement Holder in Canada's private refugee sponsorship program that has helped hundreds of people begin new lives in Canada in its decades of service.

Supporting all of this work is a daunting balancing act with a hectic pace, but the new director general kindly took time to answer some questions from *Perspective*.

### Now that you have had a few months to start settling in, how are you feeling about your new role?

I'm settling into the role with a growing sense of clarity about both the strength of these ministries and the challenges they are facing. In these first months, I've been listening carefully—spending time with staff, volunteers, and participants and paying attention to what is working well and where there is strain. What is immediately clear is the depth of commitment across all of the Community Ministries, and the essential role they play in the life of our Diocese and in the wider community. At the same time, the pressures are significant. Rising demand, increasing complexity of need, and financial constraints are not abstract concerns—they are shaping daily realities on the ground. That requires us to be both honest about where we are and intentional about where we are going.



**The Rev. Victoria Scott was drawn to the Community Ministries' work of creating spaces of dignity, connection and hope.**

So, I find myself holding both a deep respect for what has been built and a clear sense that this is a moment for focus and discernment. My role is to help bring that clarity—strengthening what is working, addressing what is not sustainable, and supporting a path forward that is both faithful to our mission and viable over the long term.

### What drew you to want to lead and guide the Community Ministries?

Our faith, as followers of Jesus in the Anglican tradition, offers a strong framework for participating in God's work of love, care, and compassion. What drew me to this role is seeing how clearly our diocesan Community Ministries already embody that call—walking alongside those who are most vulnerable and creating spaces of dignity, connection, and hope. I often return to Luke's version of the Beatitudes, where Jesus levels the ground. He speaks blessing to those on the margins, raising them into dignity and visibility, while calling those with power into deeper relationship and accountability. That movement toward level ground—where people meet face to face and heart to heart—is at the centre of this work, and it's what I feel called to help lead.

### What in your past experience best prepared you for your new role as director general?

My work has consistently brought together vision, relationship-building, and sustainability. As incumbent at the Church of the Ascension, I initiated a multi-stage visioning process rooted in Anglican identity and led the parish through cultural change and liturgical renewal. In my time at Ascension, the parish strengthened partnerships with various community organizations – including Pathway Yoga, who make their home in the church hall six days a week – enriching parish life while improving financial sustainability.

At St. Luke's, I deepened connections between the parish and St. Luke's Table, and with Somerset West Community Health Centre and the local Business Improvement Association, while guiding the parish through significant capital renovations. That work required integrating governance, community engagement and long-term planning.

Earlier, in my work at Health Canada, I developed skills in policy analysis, writing, and working across complex systems—experience that continues to shape my approach to strategy and communication.

Across all of these roles, the common thread has been building strong relationships, clarifying direction, and supporting structures that are both mission-driven and sustainable.

### What have participants told you or what have you observed among the participants that has made a deep impression on you?

What stays with me is the resilience people carry, often alongside significant and ongoing hardship. Many are navigating layers of challenge – housing instability, poverty, mental health, trauma – yet there is a clarity and strength in how they move through the world.

Again and again, I hear how much relationship matters. Beyond services, people speak about being known, greeted by name, and treated with respect. That sense of dignity is not secondary to the work—it is central to it.

At the same time, the growing complexity of need is very evident. Our Community Ministries are under increasing pressure, and I see staff and volunteers responding with deep commitment and care, stretching limited resources to meet that demand.

### All Community Ministries are challenged to meet rising needs and costs. How can the diocesan church, parishes and individuals help?

This work is a shared responsibility. The Community Ministries are not separate from the church's life—they are a direct expression of it. There are important practical contributions—financial support, volunteering, and advocacy—that make a tangible difference. But just as important is a deeper engagement: seeing these ministries as part of our common life, building relationships, and allowing what we learn to shape our priorities and decisions.

We also need to be clear about the scale of the challenge. Rising costs and increasing demand mean that maintaining the status quo is not enough. This moment calls for both generosity and clarity about how we will respond together in a sustainable way.

### Where do you find joy and peace outside of work?

I find grounding in simple, restorative rhythms—time outdoors, exercise, and being near water. I also enjoy cooking and a range of artistic pursuits, which offer a different kind of creativity and focus from my day-to-day work.

Time spent at our family's off-grid cabin just outside Sharbot Lake is especially meaningful for me—it's a place to step back, reflect, and reconnect with my husband and our two children. I'm always grateful for time with family and friends, and the steady rhythms of prayer and worship continue to sustain me and bring a sense of balance and hope.

# Two Strong Christian Boys create a fundraising walk for Cornwall ministries

BY LEIGH ANNE WILLIAMS

Centre 105 is getting a lift from Two Strong Christian Boys Who Can Move Heavy Things.

That's the long but self-explanatory name that Kaptain MacDonald and Hayden Hamilton adopted for an outreach program they created, offering their help to anyone in need in the Cornwall, Ont. area.

It all started last year after a winter storm when the two friends helped a woman who needed to change her tires to winter tires so that she could drive to a hospital to see her dying mother. "Hayden and I felt very blessed to be a tool of God, really a wrench in in God's toolbox," MacDonald told *Perspective* in an interview. They felt it was a calling.

People who knew them didn't take them seriously at first, but MacDonald says they decided, "Just for fun, let's blow it up on Facebook.... We ended up as a joke calling ourselves the Two Strong Christian Boys That Can Move Heavy Things, just because it was funny... but it's stuck like glue and everybody knows us as that.... Since then, we've done full moveouts,



simple furniture moves.... Then we started doing landscaping, offering snow removal. It's us that's truly been blessed that people have these needs and that were used by God to be actually able to go out and help them."

They don't ask for payment. MacDonald says they use any donations they receive to help pay for supplies such as gas or equipment to enable them to help others.

Now, they have a plan to help Centre 105 and Lighthouse Drop-in Centre in Cornwall.

"We heard so much about Centre 105... but going there and actually seeing the gravity of what Centre 105 does, it blew us away. The fact that they sit 100 people four days a week, the laundry, the food, everything. I was holding tears back as I was there.... It's our pleasure to try and help them," says MacDonald.

The Boys recognized that what is most helpful to Centre 105 and the Lighthouse is not lifting heavy things but money to fund their operations, so starting on May 29, they are doing a two-day, 63-kilometre fundraising walk to benefit both centres. They are walking from Cornwall to Maxville and back again.

MacDonald says they don't expect many people to walk the whole distance with them, but they have identified checkpoints along their route where people could join in and

walk part of the way with them. By the end of March, they had raised about \$4,000. They also hope to raise awareness and support in the community for the important work done at both Centre 105 and the Lighthouse Drop-in Centre.

"Centre 105 would like to thank Kaptain and Hayden for all the effort they've put into organizing this 63km walk in support of Centre 105 and the Lighthouse Centre," said Mélodie Cousineau, a social service worker at Centre 105. "When I met with them a few weeks ago to talk about the fundraiser, it was clear how committed they are to helping Cornwall Ministries and the community. They were great to speak with and genuinely passionate about what they're doing," she said. "It's really amazing to see our community come together like this. We're looking forward to their walk in May and are very grateful for their efforts, as well as for everyone who continues to support them."

For more information or to donate, look for Two Strong Boys That Can Move Heavy Things up on Facebook or contact Centre 105. [www.centre105.ca](http://www.centre105.ca)

## ► Momentum, from page 1

Singh floated the idea of a national faith declaration on ending homelessness, initially favourably received by Faith Network representatives. The two groups are in discussions about possible Relèven participation at the Alliance's national conference in Winnipeg in November.

As the building process continues, the Faith Network will want to take into account the services already provided by Relèven, which offers a property strategy course and opportunities to work with Canada

Mortgage and Housing's Solutions Lab.

Garth Brown, co-chair of the its steering committee says the network plans to build a website that will include details of successfully completed projects, with a facility for interested parties to connect. "We're trying to create a platform so that people don't have to re-invent the wheel."

Singh's Winnipeg Declaration includes an undertaking to raise \$5 million of "catalytic philanthropic investment" over three years. Funding is needed, he says, to help parishes overcome inevitable

tensions that stand in the way of creating affordable housing.

He says the funding is needed to help create the conditions whereby the tensions can be managed well. "It does not happen for free." He refers to the well-known NIMBY [not-in-my-backyard] factor — everyone is in favour of affordable housing as long as it's not near their property.

"If you have a good community facilitator and you have good pre-development work for the site — the church, the neighbours, the community organizations — you can truly work together."

He says he doesn't "buy the phrase 'surplus land' easily." Before declaring land surplus, particularly before selling it to a for-profit developer, you should first determine whether it may be need by other partners — another church, a community organization — in the area.

(It's The Winnipeg Declaration because Relèven has been working with several Winnipeg congregations, including All Saints Anglican, to create affordable housing.)



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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.

# Cathedral's west window reflects diocesan history

BY GLENN J LOCKWOOD

## Two Anniversaries

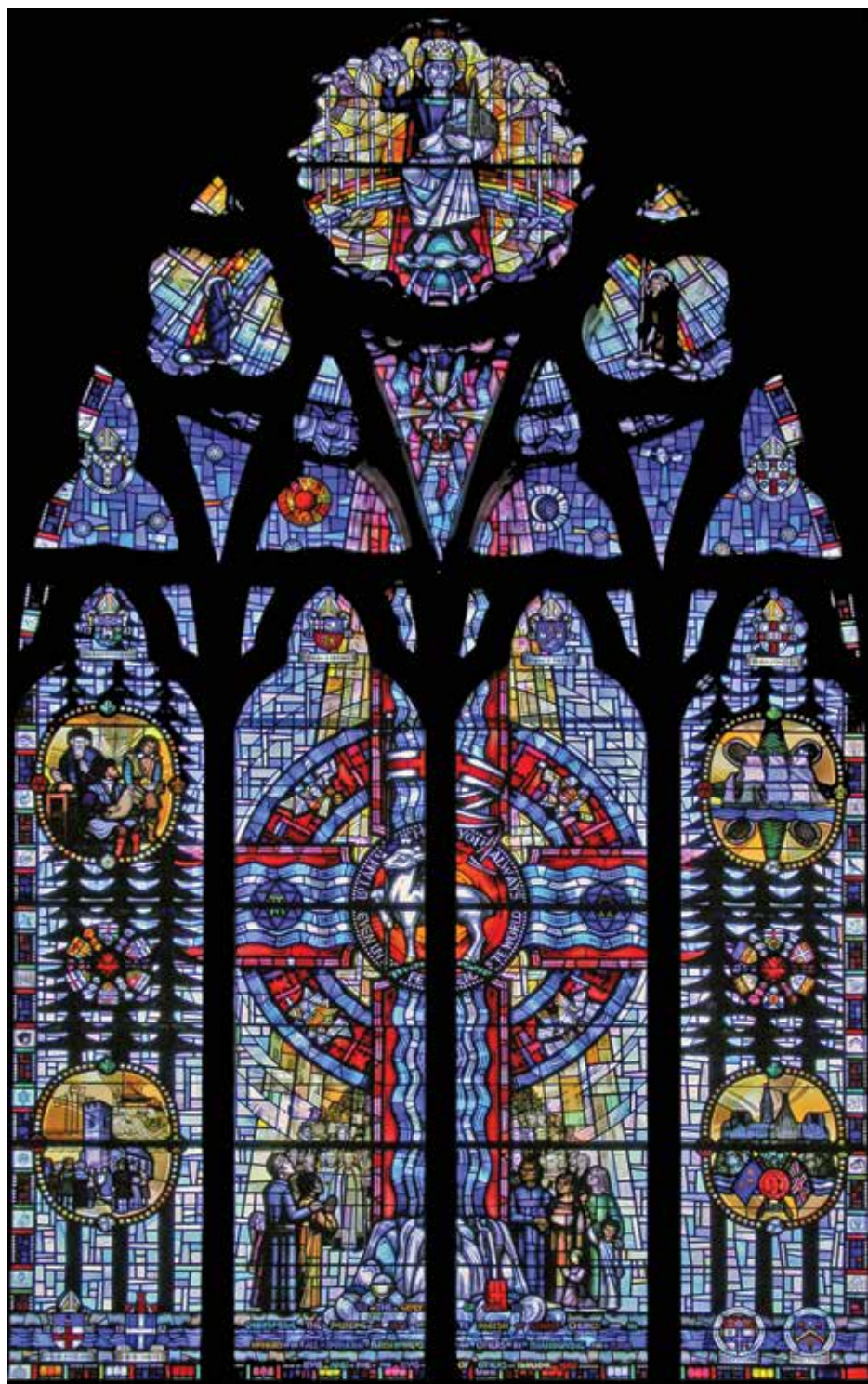
One hundred and thirty years ago, on the 7th of April 1896, the Anglican Diocese of Ottawa emerged from the eastern section of the Diocese of Ontario. And seventy years after that, in 1966 the western section of the Diocese of Montreal was transferred to the Diocese of Ottawa, effectively doubling its territory in size. Just a month ago, Mayor Mark Sutcliffe of Ottawa marked the first of these anniversaries by proclaiming April 7, 2026, Anglican Diocese of Ottawa Historical Day.

Anglicanism locally was much older. Anglicans around Cornwall were beginning to organize missions some 240 years ago. As David Farr remarked in "The Daughter Church: The Genesis of the Diocese of Ottawa," ecclesiastical authority in the Ottawa Valley for most of the first century had always been remote. First administered from Halifax, then Quebec and, after 1839, Toronto, this region lay on the fringe of established religious order in Canada. In 1862, the region was given its own ecclesiastical format when the fifteen counties in Ontario east of the Trent River and south of the Ottawa River were carved out of the Diocese of Toronto.

All of this history is reflected in the west window of Christ Church Cathedral, Ottawa created in 1982 by Christopher Wallis of London, Ontario, as photographed by Brian Glenn. Ostensibly created to mark the sesquicentennial of the first Christ Church being built in 1832, in this window Wallis was handed the challenge of graphically summarizing the place of this episcopal parish—and by extension the Diocese of Ottawa—in the history of Anglicanism in Canada, and more particularly in the general history of this region. Hence two-thirds of the way up the window we see the coats of arms of the Diocese of Nova Scotia, the Diocese of Quebec, the Diocese of Toronto, and the Diocese of Ontario based at Kingston.

The larger composition of this remarkable window is a cross, emblematic of Christianity. The Celtic cross design recognizes the huge Anglo-Irish population that arrived in this region in the early nineteenth century. In Canada's first census (1871) that asked people what they considered their ethnic origin (as opposed to their country of birth) to be, in the five rural counties around Ottawa 42,000 more people claimed to be of Irish origin than did in Canada's two largest cities of Montreal and Toronto combined. Most of the early Anglican clergy serving the region in fact came from England, but it was only after Confederation that English-origin Anglicans began to predominate in the congregations spreading across the region.

At the centre circle of the cross is Christ the agnus dei from whom the parish of Christ's Church, Bytown took its name. At the apex of the



window Christ the King is shown sitting on a rainbow, while a satellite is depicted orbiting the heavens. Even as the window celebrated the region's history, it was taking note of modern developments.

The cross arms of the larger cross featured wavy blue lines to represent the Ottawa River, a major east/west transportation route for both Indigenous inhabitants and early French explorers. The upright of the cross is comprised of the Gatineau River flowing from the north, and the Rideau flowing from the south, with the three rivers converging on the Lamb of God, to convey the idea of believers being "washed in the blood of the lamb."

There is much subtlety to this design. Drawn to the range of colours across the larger window, we do not notice at first the silhouette of tall pine trees on either side of the windows. They, of course, signify

of worship in Ottawa. We also see an image of Philemon Wright's Hull settlement where the first Anglican worship services took place—in the first house of worship of the denomination built in what today is the National Capital Region.

The fourth oval on the lower right shows the Centre Block of Parliament, viewed from Gatineau. In front of it are the flags of France and Great Britain, reflecting the passage of time when Canada moved from being a colony of one to the other. A small red roundel featuring Sir John A. Macdonald, if intended to mark his role in bringing about Confederation, more recently marks his notorious role in establishing residential schools for Indigenous children. Much of that terrible history has come to light since the window was created in 1982. Archbishop Michael Peers' 1993 apology on behalf of the Anglican Church of Canada for its role in running schools was the beginning of Anglicans' ongoing work toward truth and reconciliation with Indigenous people.

The middle of the lower window shows a great stream of people, framed by an Indigenous person and an African-Canadian standing prominently in the foreground, and encompassing various people from the diocese and Ottawa's history. They include: Joseph Montferrand, a legendary lumberjack; Philemon Wright, a prominent settler at Gatineau and pioneer of the regional timber industry; Lord Dalhousie who secured the site to build the Rideau Canal entrance locks and Lieutenant-Colonel John By who oversaw Rideau Canal construction, built bridges between Hull and Bytown, and laid out the original site for Bytown.

Others portrayed here include Nicholas Sparks (the image is really his son, Nicholas Sparks Junior) who donated the site of Christ's Church in Bytown; the Rev. Adam Hood Burwell, the Rev. Samuel S. Strong and Dean John Strutt Lauder—the first three rectors who presided over the parish as it moved from being a pioneer worship community to cathedral; Bishop Guigues, the first Roman Catholic bishop of Ottawa; Mère Elisabeth Brûyère who opened the first community hospital; and Charles Hamilton—the first Anglican bishop of Ottawa.

The sole identifiable Anglican woman portrayed in this group was Roberta Tilton, who organized the Woman's Auxiliary nationally, with members in churches across the Diocese of Ottawa sending funds and bales to support Indigenous communities across western and northern Canada from the nineteenth to the 21st centuries.

We celebrated our 130th anniversary just a couple of weeks after the first woman was installed as Archbishop of Canterbury and one month before Bishop-elect Kathryn Otley is to be seated as the 11th Bishop of Ottawa, the first woman to become bishop in this diocese.

The oval on the upper right shows a tall ship and a background of fur pelts and a codfish, indicating the economic basis of the fur trade and cod fisheries that supported settlements in the eastern provinces, eventually leading to Anglican settlers heading west to the Ottawa country.

A third oval on the lower left provides an image of people gathering at the 1832 Christ's Church in Bytown—the first Anglican house

# In conversation with Bishop-elect Kathryn Otley

BY LEIGH ANNE WILLIAMS

Bishop-elect Kathryn Otley graciously made time to speak with *Perspective* in the busy time as she was transitioning from being the incumbent at All Saints' Westboro to preparing full-time in April to step into her new role as the 11th Bishop of Ottawa after her ordination at Christ Church Cathedral on May 9.

"It's a liminal space," she said, acknowledging "that's church-speak" for a time in-between. In the time between her election on Feb. 28 and until her consecration as bishop, she has no authority in decisions concerning the Diocese but is consulted, in this case by members of senior staff and Bishop Michael Bird, who has served as diocesan administrator since Archbishop Shane Parker concluded his time as bishop in September after his election as primate of the Anglican Church of Canada. This was also a time of transition for her as she said farewell to parishioners at All Saints'.

## The Episcopal election

During the episcopal election process, she said she had felt at peace. Nominated once before in 2020, she recounted feeling nervous at that time, during the public meetings in the lead-up to the election and her relief that Archbishop Parker was the one who would lead the Diocese through the pandemic years. She added that she thought he would be bishop until she retired and had only hoped she might mentor and encourage another woman to let her name stand in a future election.

After being nominated for this election and taking the time to discern whether to let her name stand, she said that during this election process, she was much more comfortable simply sharing her thoughts and her gifts and then leaving the decision up to the Synod members. "On the day of the election ... I was at peace because I knew that I'd done a good job saying who I am. And the rest of it was out of my hands," she said. "It was a wonderful shock and a real blessing and an honor to be elected."

## Preparations for her consecration and installation

New bishops require the robes and symbols to go with the office. Otley is inheriting or being gifted with much of what she needs from within the church family. "I will be using the mitre and cope that Bishop John Chapman had made for the Diocese. It has the diocesan crest on the back, which is really lovely," she said. The Cathedral parish is giving her a cassock. "My family is giving me the ring. And [the All Saints'] parish is giving me the pectoral cross.

Her crozier will have a special meaning. "Archbishop Shane

reached out to me, and said, 'Michael Peers' crozier is here at the national office...[a gift from the Peers family for another bishop to use.]" He sent a photo of it, and it was just like one she had been thinking of purchasing. "Archbishop Shane loves doing wood projects, so he cut it to my size, put a new base on it, finished it all, and it's waiting for me at the Cathedral. So, for me, it's special both because my former bishop crafted it anew for me and because I met Michael Peers a number of times. I know him. He's the first person who did the apology [to Indigenous people on behalf of the Anglican Church]. So, for me to have his crozier is beautiful. I'm that kind of person. I like history and there's a connection there and so I'm thrilled," she said.

## Deep Anglican roots

The bishop-elect shared a story about another special connection with Archbishop Fred [Hiltz] who will lead her pre-consecration retreat.

After she had been ordained as a priest here in Ottawa, she attended a New Year's Day service and levee at Christ Church Cathedral when Archbishop Hiltz was there to make his annual address as primate. Afterwards, she joined the long reception line to greet him: "I had my clergy collar on, and I shook his hand, and he looked at my name tag. He looked at my face and he looked kind of puzzled.... I said, 'My father, Roger Otley, helped with a diocesan stewardship campaign in Nova Scotia.' He said, 'It's not your father.' Then he asked, 'What is your mother's maiden name?' And I said, 'Reeves.' And he turned to his wife and said, 'Lynn, it's Connie's granddaughter. And she's a priest!' I was wondering 'How do you know my nana's name?' ... It turned out that their first placement after he'd been ordained was in Mulgrave, Nova Scotia where my grandparents were faithful members. My grandmother had made them very welcome. The astonishing thing is he looked at my face and saw my grandmother.

The next year, ... he teared up when he gave me communion. The following year I said to my family, 'Mom, you and I and Heather, (that's my daughter. We all look alike) we're going to make the primate cry! So, the three of us went up to receive communion. As we put our hands out to receive the bread, my mother began to cry. We've never forgotten that. I'm so thrilled that Archbishop Fred will lead my retreat in Toronto."

## Will there be new strategic plans and priorities?

Otley said that the first thing she plans to do is meet with senior staff and listen. Having been an ordained priest in the diocese for 20 years and an engaged parishioner



PHOTOS: CONTRIBUTED



**Above: This family photo shows the strong resemblance between Bishop-elect Kathryn Otley (right), her mother Carolyn, her daughter Heather and her grandson with (in the photo at left) her grandmother Connie Reeves (shown with Carolyn). Bishop-elect Kathryn also has two sons.**

before that, she added that she does not a "come-from-away, to use a Maritime expression." Over the decades, she has seen plans made and then shelved, but the Embracing God's Future strategic plan, created during Bishop John Chapman's time, is different. She took part in evaluating how work on it was progressing. She witnessed how priorities were decided and change was implemented for both parish ministry and community ministries during Archbishop Shane's time, as he built on such a solid foundation.

"I've come in at a time where we're doing an evaluation of the last three years, and we're looking forward. Where do we go from

here? I'm really comfortable with that. I don't believe that I need to come in with all new ideas—that would be arrogant and not helpful. ... I would like to both evaluate and be clear-headed about where it is going strong and where it's faltering, and decide together: Do we add more resources to shore that up? Or do we say, you know what? That's not working."

## Parishes and the broader church continue to face the challenges of declining church attendance and financial support. What do you recommend?

"As Anglicans, we have all the best intentions in the world, and we

try to imagine what would bring people to join us, but I think we're still trying to create relationships of exchange. We want to build relationships, but we want to change something [the music or liturgy] so that you'll come so that we get something from you. And in our demographic case, it's often that people are tired of doing all the work. What is it? 20 percent of the people do 80 percent of the work, and they're exhausted. And they want young people to come in so they can hand it all over to them intact. 'This is the way we've always done it. I do for you, so you do for me.' It's transactional. That's actually not God's economy. It isn't. ...

"I think a couple things have to change.... We need to get out of transactional relationships and into relationships that really want to know you. What is your experience of God? Or what are your questions? If you say, 'I don't have an experience of God. I'm in despair. I'm looking for something.' Well then, we need to care about you and what you're looking for. Over and over again, I have said, we need to listen. Unless we listen, we are never going to be able to actually respond to the need.

#### **How can the diocesan church best support the Anglican Community Ministries?**

Listening with a heart that's open is key in other contexts as well, she pointed out. "I want to listen to Victoria Scott [director general of Anglican Community Ministries] and the executive directors... I also want to create a team that talks about what causes people to be homeless and on the street. We need to raise up our awareness ... because otherwise we're responding from what we think is needed rather than what people actually need."

Otley recounted organizing an event about homelessness and housing with Canon Hilary Murray. "I had this wonderful homelessness liturgy all prepped, and we had a plan to do all this stuff. Moira Davis (Alie) had invited a young person to come in who was living on the streets. ...And we were blown away by what they shared: 'I have no trouble getting food in Ottawa. There are so many places. I don't need sandwiches. What I need is phone card credits. Because when I'm on my own, I need to be able to connect with people, so that if I'm afraid, if I need help, I can call someone right away,' they said. "What drew me out and pulled me off the street was because I found a squirrel that was hurt, and I nursed it back to health. And partway into that, I realized I was treating the squirrel better than I was treating myself. It was caring for another that helped me realize I wasn't caring for myself."

All our plans were made 'imagining' what was needed on the street. An encounter with a person with lived experience changed my approach forever. "I'll never forget that," said Otley, clearly moved.

#### **Taking action together**

Otley added that it's also vital to go beyond listening. "Sometimes I have found in our church, and sometimes this happens with reconciliation, we're trying so hard to become aware and to listen that we never move beyond that.... You're never going to learn it all, so you need to listen, you need to become informed and aware, and then you need to work together and take action."

#### **Working in partnerships**

She observed that different Christian denominations and interfaith partners are all "working for the same purpose—helping people that are in need. And then you have your civic partners, your non-religious partners, who are also helping. It is ridiculous ... to do this in silos. We are so much stronger when we work together.... And I'm all for making partnerships. And I think it's a superpower."

She says one of her own gifts that lends itself to partnerships is that she gets along with people. Her practice of non-anxious leadership may avoid getting people's backs up, she said, but the practice of listening is essential. "And not being ashamed of who I am as an Anglican and a leader in the Anglican church.... I share our perspective. I listen to theirs. We enrich each other and then we move forward." She added that inviting others to collaborate also helps raise awareness in the broader community of the work Anglicans do in Community Ministries and in parishes.

#### **The Rev. Dr. Christopher Brittain says that many of the new students entering Trinity College's Divinity program are not cradle Anglicans. They are new Christians and new to Anglicanism. What do you think is drawing them to the Anglican Church?**

"I think part of it is that we as a church are settling into 'this is who we are.' We're Anglicans. We still have our traditions, but we incorporate more inclusive language, some more inclusive rites, music from different cultures, so we're broadening our identity... We can be enriched by others' experience of God. And I think, especially in a university setting, that is what draws students. Because Anglicans have the ability to offer the ritual and sacraments and our beautiful, beautiful tradition, but we also have the openness to say we don't have it all—it's okay to doubt. We don't have all the answers."

#### **Do you have a plan in mind for youth ministry?**

Otley said she has some ideas, but first, she wants to listen to the youth, get to know them and build relationships that are about "caring

All are welcome to attend the Ordination and Consecration of The Venerable Kathryn Anne Otley as a Bishop in the Church of God and her Seating as the 11th Bishop of Ottawa on May 9, 2026, at 10:30 am at Christ Church Cathedral Ottawa (414 Sparks Street).

The service will also be livestreamed on the Cathedral's YouTube Channel

<https://www.youtube.com/@ChristChurchCathedralOttawa>

about who you are and what your questions about faith are. It's about nurturing faith. We have so many opportunities for people to have meaning in their lives and purpose and, when the world is full of anxiety and despair, to have hope. To me, faith is not a feeling. Faith is trusting in that hope and moving forward in that context...

"I'm wondering, I'll put it in a Godly play turn of phrase, if instead of a central focus, we could have a deanery focus. For two reasons: it means better proximity, so you don't have to travel as far. And we bring the resources to those deanery centers... I'm hoping in a deanery region that there will be enough [youth] for a critical mass, and they will be close enough in geography that they actually have similar issues." She added that there are many clergy in the diocese with gifts for building relationships with youth, and she wants to encourage parishes to share their ideas and successes.

so I've done Bible art journaling, which is a mixed media art. Also, I am a voracious reader. I love to read and I'm eclectic — science fiction, fantasy, non-fiction, biography, history. I just love it and I love finding out how things work so sometimes I just want to learn about how when you put a needle on a record, sounds come out. I've got that kind of mind that likes to understand things. And I love solving puzzles of all sorts"

#### **You have mentioned your non-anxious style of leadership. Any advice for anxious Anglicans in these troubled times?**

"In a time that is full of anxiety, I want to write things, to preach things, to communicate in a way that acknowledges your anxiety. I'm not trying to push it under a carpet or shame you. No, I want to acknowledge that anxiety is real. And then I want to bring to bear the prayer and the activity of the Holy Spirit in our lives. That gives us hope."

She described a favourite cartoon: "There are two people. One is bent over on the ground, and one is standing up behind. The one that's standing up is saying, 'I don't know what's coming in this year. There are wars. Prices are going up. I don't know what I'm going to do. What are you going to do? What are you thinking is going to happen this year?'"

And the person on the ground looks up and says, 'I think what's coming next year is flowers.'

'What? What do you mean flowers? Are you denying that there's war? How can you say there's going to be flowers?' the first one asks.

And the one on the ground says, 'Because I'm planting flowers.'

"I think that's how I look at it. .... You need to acknowledge the existence of the anxiety and the things that cause it, and then you need to offer hope. We need to plant those seeds together. I'm not going to be the answer. I'm not going to be only the seed planter. I need to invite people to come alongside and see that there's hope."



#### **Do you have a summer holiday plan? What do you like to do for fun?**

"I almost always go to the Maritimes to my family....I camp, I kayak and I hike, always with my trusty companion, Madrigan, my dog, (Madi for short. It means little dog in Irish Gaelic.) She's half terrier, half miniature poodle and fits in my kayak. She's a good traveller. I also have a cat, Maebh, but the cat stays home.

"In the winter, I do different outdoor things (snowshoeing, cross country skiing). And I love to do handwork — needlework of all different kinds, cross stitch, knitting, crochet, canvas work. I find that relaxing and almost meditative. I love creative things,

PHOTO: CONTRIBUTED



## A prayer net for our times

During these trying times in our world, it helps to be able to visibly offer a prayer, so a prayer net has been erected in the bell tower of Christ Church Cathedral.

It is much like lighting a votive candle — choose a ribbon and as you tie it on, hold in your heart an intention, a person or a situation; as the ribbons cover the net, our prayers become contemplative art.

The Cathedral is open from 9 am to 3 pm, Monday to Thursday, and 9 am to noon on Friday, and all are most welcome to come in and spend time in the sacred space.

# Belong Ottawa to benefit from a matching dollar fundraising campaign

BY LEIGH ANNE WILLIAMS

Belong Ottawa has been selected as one of three beneficiaries of Hobin Architecture's 'You Give, We Give' fundraising initiative for 2026.

Hobin Architecture will match donations from new donors made before July 1, 2026, up to a total of \$45,000. Belong Ottawa will share donations received through the program with two other charities — the Youville Centre, which supports young mothers and their children, and the Ottawa Humane Society.

Belong Ottawa operates day programs in three locations in downtown Ottawa — Centre 454, St. Luke's Table and The Well — serving vulnerable people who may be experiencing poverty, homelessness, mental illness and addictions. The day programs address basic needs such as food, laundry and shower facilities as well as offering other supports that foster dignity, wellness and hope.

"At Belong Ottawa, we are honoured our organization has been featured in this year's campaign," said executive director Shauna-marie Young. "This spotlight gives new supporters the chance to discover our essential, lifesaving work, and it reinforces how powerful it is when charities and socially responsible companies come together. Partnerships like these strengthen our communities and create lasting, positive impact. Thank you for this meaningful recognition."

Steve Clifford, Hobin's director of marketing and communications, explained that the company started

PHOTO: METROPOLIS STUDIO



**Ottawa architect Barry Hobin and his firm believe in giving back to the community year in and year out.**

the You Give, We Give program in 2021 in response to the hard times the community was going through during COVID. "We've always had a strong philanthropic mandate here, giving a portion of our own revenues, but we wanted to leverage our peers. So that's what kind of drove this new matching program."

Architect Barry Hobin founded the Ottawa-based firm in 1979 as a two-person office that has now grown to a team of more than 40 designers, technologists and administrators. It is now the longest operating architecture firm in Ottawa. Woven into the firm's DNA is a strong belief in and commitment to giving back to the community.

In an interview with *Perspective*, Hobin explained, "We hold ourselves accountable.... We don't come to the end of the year and ask 'Have we got some money left over that we can throw into charitable giving?' Our regular accounting and profit

and loss sheet has built into it an expectation of charitable giving." He added, "We philosophically want to give to agencies that are small, who are grassroots.... Our first major gifts were to things like the Ottawa Mission and around social justice and compassion. As causes, those things ring true to us."

Hobin noted that the firm is a secular company, so its charitable giving is described in terms of recognizing "that we exist because of the strength of community, and we want to make our community stronger."

However, he added that the firm "ascribes to the Judeo Christian framework of tithing.... we're in a time when talking about personal faith is challenging. Demonstrating your beliefs through action resonates with your community."

**Link for giving**  
<https://www.hobinarc.com/giving/>



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## ALL MY RELATIONS

# Ten years later, Niigaan Sinclair challenges churches and Christians to answer the TRC Calls to Action

PHOTO: CONTRIBUTED

BY JANET ALLINGHAM AND  
KAREN LUYENDYK

All My Relations Episcopal Panel

On March 5, Professor Niigaan Sinclair, son of the late Murray Sinclair who co-chaired Canada's Truth and Reconciliation Commission, was invited to reflect on where Canada stands in its reconciliation journey in the decade since the TRC released the Calls to Action. Sinclair's lecture emphasized his father's aim "to create a better world for all of us".

Co-sponsored by Kateri Native Ministry and St. Joseph's Parish, this event gave the more than 200 attendees the opportunity to learn about "respectful dialogue and relationship-building." Donna Naughton, executive director of the Kateri Native Ministry of Ottawa introduced Sinclair, who began by referencing the Truth and Reconciliation Commission's *Call to Action #61*, one of four calls addressed to churches.

Acknowledging that "there will never be an end to some actions," he pointed to increased awareness of what reconciliation means, referencing the 50 percent of Canadians who now own Orange Shirts.

He then challenged the audience with the question "What can YOU do?" Referring to justice as "the most important part" of the TRC's work, he identified the five *Calls to Action* that specifically address the roles of churches: (1) Define 'Truth and Reconciliation'; (2) Offer the gift of space; (3) Challenge indifference; (4) Act with integrity; and (5) Become allies in the Spirit.

### **Define Truth and Reconciliation**

Affirming that Truth comes before Reconciliation, Sinclair referred to the deaths of children at residential schools as undeniable. Nowadays, he stated, both Indigenous and non-Indigenous people are talking about love, even though new stories are emerging. Finding the children is worth the search, he asserted, and the search has begun.

### **Offer the gift of space**

Acknowledging that sharing space is complex, Sinclair referenced the visit of Canadian Indigenous leaders to the Vatican. Interestingly, Pope Francis met the visitors in the picture gallery, where some paintings depict the Doctrine of Discovery. Calling this a first for the Vatican, he noted that the guests, clad in traditional regalia, presented the Pope with two pairs of children's moccasins. A visitor asked, "Can you carry them?" Responding that he would try, he later declared in Alberta "I have the moccasins."



Niigaan Sinclair and Donna Naughton

## A time for reconcili-action

**May 5 is Red Dress Day**, a National Day of Awareness for Missing and Murdered Indigenous Women and Girls and Two-Spirit People.

Red Dress Day is followed by National Indigenous History Month in June, a time for Indigenous Peoples, non-Indigenous, and new Canadians to reflect upon and learn about the history, sacrifices, cultures, contributions, and strengths of First Nations, Inuit and Métis.

For many Canadians, the history of Indigenous peoples and Canada was, until recently, unknown. Generations of Canadians have lived their lives without knowing about residential schools, the historic and ongoing impacts of the *Indian Act*, the significance of treaties, or the contributions of Indigenous peoples to the mosaic that is Canada. With gratitude for the work of the Truth and Reconciliation Commission, non-Indigenous Canadians, governments and churches have been given a guide to what we can do to learn and to promote healing more broadly: the Calls to Action! <https://nctr.ca/about/truth-and-reconciliation-commission-of-canada-calls-to-action/>

Parishes are invited to explore ways of honouring and celebrating National Indigenous Peoples Day and the National Indigenous Day of Prayer; in 2026 these two days coincide, on **Sunday June 21!**

It is our hope and prayer that acknowledgement, reflection, celebration, discomfort, and remorse lead to actions towards reconciliation, relationship, and right relations.

Not sure what to do? Here are some resources to get you started:

**Video resources** that you can include in your service on Sunday June 21 were created in 2021 with the diocesan All My Relations Panel (AMR) <https://youtube.com/playlist?list=PLj56tqPW5bAf1HXOI0aHo5ycFEQVNYHN>  
**Anglican Church of Canada resources:**

Indigenous Ministries <https://www.anglican.ca/im/>

**Bible Readings:** consider using the First Nations New Testament <https://firstnationsversion.com/book/first-nations-version/>

**Prayers of the People**

**Litany from the National Church** video can be used with attribution.

This has an Indigenous voice and a non-Indigenous voice <https://www.anglican.ca/wp-content/uploads/LITANY-We-are-still-here.pdf>

**Remembering the Children** prayer <https://www.rememberingthechildren.ca/tour/documents/prayer.pdf>

After June 21 and Indigenous History Month have passed, stay involved in the journey by watching the diocesan AMR website for events and opportunities. <https://ottawa.anglican.ca/indigenous-justice>

The National Centre for Truth and Reconciliation and the Legacy of Hope Foundation of Canada provide resources of all kinds, check them out to start or continue on your journey of healing and reconciliation!

Email [allmyrelations@ottawa.anglican.ca](mailto:allmyrelations@ottawa.anglican.ca) with questions and ideas about next steps or to share your events with other parishes in the Diocese.

Sinclair then challenged the audience with a question: "The cross in a church is beautiful: how do Indigenous People feel about it?"

### **Challenge indifference**

Sinclair observed that while the 2022 Papal Apology targeted indifference, the Pope affirmed that indifference leads to violence and harm. This, he explained, was the result of not speaking up. He challenged the audience to remember Stephen, stoned by those who were *indifferent*. (Acts 7:54-60). Jesus, he pointed out, continuously espoused love, saying that all are welcome and all deserve to eat. Describing the indifference of some students who mocked their Indigenous classmates, he affirmed that "This cannot be the order of the day." In closing, Sinclair challenged the audience with this question: How does our church respond to indifference?

### **Act with integrity**

Sinclair applauded Governor General Mary Simon for speaking truth to power when she addressed the Pope. Referring to water as "the great teacher of connection," Sinclair said that for Jesus "All things are bent towards the flow of creation... (and) we need to go to places where we are all connected." He added, "God is in the land. There is no need to take children away from it."

### **Become allies in the Spirit**

Observing that the Pope said little when he visited the Canadian North, Sinclair pointed out that the Pontiff chose to focus instead on listening to the people. Once back on the plane for his trip home, he responded to a journalist's direct question with, "Yes, I use the word *genocide*." One month later, reported Sinclair, the Canadian government issued a statement acknowledging the Vatican's decision to rescind the Doctrine of Discovery, describing it as "racist, colonial concept." He noted that despite the closure of many churches, (some) people continue as communities of faith and allies. "What will happen if we don't care enough about 'being Church?'" he challenged. "If we do enough, we might change the world...but that is only if we commit to love and pain and suffering and stop indifference."

Concluding his presentation on a lighter note, Sinclair asked the audience: "What would Jesus say about Orange Shirts? The answer: Jesus would ask: "Do you have my size?"

## CLERGY REFLECTION

## Approaching holiness

BY THE REV. CANON STEWART MURRAY

The celebration of Easter fills our churches with joyous music and with the ringing words, “He is risen indeed, alleluia!” At Easter, we celebrate Jesus’ triumph over death and we affirm that we are a people formed by the presence of the Risen Christ. This new relationship to God and each other was forged in the passion of the Cross. Easter fills us with a renewed sense of hope for what is possible as the people of God. But in the following weeks and months, we may fall back into our old patterns of thinking and living. I know this from my own spiritual journey that the stress of daily living can rob me of the very hope that I seek to live by.

One of the ways I have found over the years to help me hold onto the Easter certainty and joy is in rereading a little book, *The Practice of the Presence of God*, by Brother Lawrence, a 17th-century Carmelite monk. (You can find the text of this book online for reading on-screen or download a free pdf at <http://www.ccel.org/ccel/lawrence/practice>.)

This small book is about leading a holy life in the midst of our daily multitude of tasks and responsibilities. When I first encountered this book I thought that the idea that I with all my failings could lead a holy life and be holy was impossible. After reading it, I realized that I had had a very limited idea of what holiness was all about.

The Oxford dictionary defines holiness as: “The state of being holy: a life of holiness and total devotion to God.” This definition sounds more like something that can be attained by only the greatest saints than something I could strive for. But for Br. Lawrence, a holy life is captured in the phrase, “our only business is to love and delight ourselves in God.” His view of a holy life is grounded in his open trust in Christ and of Christ’s love for him. To be holy in this way is to take delight in seeing and knowing Christ. Br. Lawrence sees each task he must complete and each person he encounters as just such an opportunity to love and to know Christ.



**The Rev. Canon Stewart Murray is a retired priest of the diocese.**

He also writes about the joy of making little sacrifices each day, such as striving to love even the difficult tasks and people, which he did by having a constant conversation with God throughout the day. This approach to prayer freed me from thinking that only the formal structured prayer that I had grown up with was acceptable to God. To begin each task with a prayer of thanks to God and offering the work as an act of love transforms even the most dreary things we must do. Even in the face of suffering, such a prayer of offering transforms it into an opportunity to experience the presence and love of God in the midst of the suffering.

Striving with God’s grace to see Him in every person and moment of life has enabled me to experience Christ in a deeper and more dynamic way. For if we praise and thank Him only in the midst of the joys and beauties of life, we miss knowing the Christ of the Cross who embraced rejection, suffering and death for us and who is with us in our own suffering and sorrow.

Such a simple change of perspective and practice, but one that challenges us to break down the division we make between our spiritual life and our daily reality. This Easter, ask the Risen Lord to give you the grace to live by the hope of Easter every hour of every day, and the grace to take delight in your love of God and of His boundless love for you and for all of us.

## St. James Manotick celebrates its 150th anniversary

BY THE REV. JOHN HOLGATE

This year, the parish officially enters its 150th anniversary season, launching a series of celebrations under the theme: Celebrating our Past, Focusing on our Present, and A Window to the Future.

Several events are planned throughout the year to bring both long-time parishioners and the wider community together.

- Join us on May 9 at 7 pm for *Our Story in Song*, a curated choir concert featuring choral favourites.
- This will be followed by the city-wide Doors Open Ottawa on June 6, where historical displays will be set up in Tomkins Hall.
- On June 13, the celebration takes a nostalgic turn with the “Over the Decades ACW Tea,” hosted by the Anglican Church Women.
- Younger members of the community can also look forward to a historical scavenger hunt in the summer.

Even more events are being planned throughout the year. See [www.stjames-manotick.ca](http://www.stjames-manotick.ca) for more details.



PHOTO: BRIAN GLENN, ADO ARCHIVE

## Storytelling project

As part of the sesquicentennial, the church is embarking on a storytelling project. The goal is to collect 150 vignettes from past and present parishioners to create a living history of the congregation.

While the anniversary is a time for reflection, it also serves a practical purpose for the church’s physical heritage. A primary fundraising goal for the year is the urgent refurbishment of the East Window.

The restoration is a major focal point of the anniversary campaign. In a creative nod to the project, congregants can track fundraising progress in real-time by watching a stained-glass window drawing in the narthex, which will be «filled in» as donations reach milestones. For more information on these events, contact the organizing team at [150th@stjames-manotick](mailto:150th@stjames-manotick).




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## DIOCESAN ARCHIVES

# Saint James the Apostle, Manotick

## West Ottawa Deanery

### A Conundrum

BY GLENN J LOCKWOOD

Over the course of its 150-year history, Saint James's Church at Manotick faced the problems of growth, in particular the conundrum of responding to the pressures of owning a heritage building.

Saint James's Church originally was built in 1876 on land donated by Moss Kent Dickinson, owner of the large stone village gristmill at Long Island, who was mayor of Ottawa for a time.

Saint James's was built in a developing village and became one of the signature architectural features of the village. Its builders could not have anticipated the pressures of a growing congregation. Fortunately, there was nothing in its development to match the grisly event that happened at Dickinson's Mill a mere 100 yards upstream 15 years earlier.

In early March of 1861, Joseph Merrill Currier and Moss Kent Dickinson organized a day of festivities to celebrate the first anniversary of their stone gristmill. Part of the day's activities included a tour of inspection of the mill itself attended by Currier and his wife Anna. A smiling Anna, elegantly dressed and coiffed in the fashion of the day proudly took her husband's arm and strolled through the building. All the machines were turned on to show friends and officials alike the power of the water turbines. No one could speak above the noise, and all marveled at the mill's technology and delighted in its obvious success.

Then suddenly, as if out of a nightmare, Anna lost her balance. She fought to keep a hold on her husband's arm, but her billowing crinoline was caught in one of the machines. Her friends and guests, standing only a few feet away, were powerless to help. Her screams were barely audible above the noise, and as her husband and guests watched in shocked horror, Anna was sucked into the machine, hurled against its post, and killed before the machine could be stopped.

Fifteen years later, Saint James' Church was an essay in carpenter Gothic, with porch and vestry wings. Notably, it had no tower. From 1877, the congregation at Manotick was part of the Parish of North Gower with nearby congregations worshipping in churches located at Kars, North Gower and the 1st Concession of Osgoode Township.

Saint James's Church grew. And steadily. So much so, that by 1887, it headed the Parish of Manotick, with churches at the outlying stations of Kars and Osgoode. It was at that time that the house



DIOCESAN ARCHIVES 51 M4 11



of worship was raised on a new foundation. Fifteen years after that, in 1902, we are told that the church was "greatly improved" by enlarging the nave and building a bell tower with battlements on the front. By this point, the house of worship no longer bore much resemblance to the house of worship first put up just a quarter of a century earlier.

It is curious how parishes become inured, even accepting of change. What once seemed startling comes to be treasured and even taken for granted as having always existed. Change often is forgotten. The fiftieth anniversary of Saint James's Church was celebrated in 1926, with many parishioners somehow assuming that the building had always existed in its then current form from the beginning. They came to assume that the tower had always been in place. As growth continued, in 1946 the basement was made into a parish hall.

In the black and white photograph shown here, Saint James's Church was barely able to contain an AYP (Anglican Young People's Association) conference that took place in the village circa 1950.

Indeed, by 1958, such was the growth of this congregation that Manotick had become a one-point parish, with Saint George's Church, Hawthorne briefly serving as an out-station in 1978-1979.

Which brings us to the conundrum faced by parishioners at Saint James's Church in the 1980s. For by then, the house of worship no longer could hold the congregation. What were they to do?

Previously there had been four solutions to such a dilemma elsewhere across the Diocese of Ottawa. The first was to retain the old church and integrate it with a larger new worship space, as had been done at All Saints Church, Westboro and at Christ Church, Bells Corners.

A second option was to send their venerable house of worship to a heritage site such as Upper Canada Village, and build anew elsewhere, as Christ Church, Moulinette had done.

Yet a third option was to tear down the old church and put up a larger more modern building, as Saint John's Church at Iroquois did. This was a controversial option,

given the many ties to the old church, as in local minds it defined Manotick, much as did Watson's Mill.

And fourth, the congregation could decide to abandon the old church and build at a new site, as had been the case when Saint John's, Merivale was abandoned for Saint John the Divine, Nepean (long since burned down) in the 1960s.

None of these solutions precisely suited the good Anglicans of Manotick. To begin with, the congregation did not want to leave their site. There was the matter of strong local appreciation of built heritage that did not take kindly to tearing down a focal building from the past, especially as the author of the recently published *The Architectural Heritage of the Rideau Corridor*, Barbara Humphreys, was a member of the parish.

A compromise (which did not please heritage folk) was decided on. The decision was made to tear down the old church and design a larger building to look exactly like it, incorporating such architectural elements from the old such structure as the stained glass windows in the new.

Worship services were held in the Royal Canadian Legion hall for 10 months while the old church was taken down and the new one built. The colour photograph here shows a crane in place just before a wrecking ball levelled the old house of worship after various architectural components to be saved had been removed.

A new much larger church, capable of sustaining future growth, arose on the site of the old house of worship. Curiously, it looked very much like the church that had stood on the site for a century, incorporating many of the features that had accumulated over the decades, such as the stained-glass windows. Bishop Edwin Lackey conducted the dedication service in the new church on 10 March 1985, and 17 years later Saint James the Apostle Church was consecrated by Bishop John A. Baycroft on 24 October 1993.

And now, Saint James the Apostle Church at Manotick is celebrating its 150th anniversary as a centre of Anglican worship. Thanks to its much larger fabric, it is a dynamic parish of the Diocese of Ottawa.

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

# CALENDAR

**May 5**

**Red Dress Day**

(see story p.9)

**May 9**

**Consecration of Bishop-elect Kathryn Otley**

Christ Church Cathedral Ottawa  
10:30 am  
The Ordination and Consecration of the Ven. Kathryn Anne Otley as a Bishop in the Church of God and her Seating as the 11th Bishop of Ottawa. All are welcome! A livestream broadcast will also be available <https://www.youtube.com/@ChristChurchCathedralOttawa>

**Our Story in Song**

St. James Manotick  
(1138 Bridge St., Manotick)  
7 pm  
A curated choir concert featuring choral favourites.



PHOTO: LA WILLIAMS

**May 9-24**

**Art Credo Exhibition & Sale**

St. John the Evangelist Ottawa  
(154 Somerset St. E., Ottawa)  
12 to 6 pm, Thurs. & Fri. to 8 pm  
47th Art Credo — More than 100 original artworks from over 50 artists. Free admission. See [www.artcredo.ca](http://www.artcredo.ca)

**May 29-30**

**Walk for Centre 105 with Two Strong Christian Boys**

From Cornwall to Maxville and back.  
(see story p.4)



**UP-COMING ACTIVITIES**

<b>May 7</b>	Guest: <b>Russell Wilkins</b> - on <i>Challenges and Surprises in Genealogical Research</i> , a presentation of 20 to 25 minutes Creative Writing Group and Koffee Klatsch
<b>May 14</b> <b>May 21</b>	Guest: <b>Miyo Brown</b> - presenter on her family's Internment experience as Japanese Canadians during WWII Games and Koffee Klatsch
<b>May 28</b>	Games and Koffee Klatsch
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<b>June 4</b>	Guest: <b>Glebov Jazz Trio</b> — a return visit by a popular group presenting well-loved favourites in music and song
<b>June 11</b> <b>June 18</b>	Games and Koffee Klatsch End of Season <i>Luncheon</i> hosted by the CCC Team

**CCC will be back on September 10, 2026, with a new Fall Season!**

**Celebrating St. James Anglican Church  
150<sup>th</sup> Anniversary**

with  
**“OVER THE DECADES”  
TEA PARTY**




**Saturday, June 13**  
12:30 - 2:00pm & 2:30 - 4:00pm  
\$40 per person. Reservation required  
Email: [acw@stjames-manotick.ca](mailto:acw@stjames-manotick.ca)

**1138 Bridge Street, Manotick**  
Elevator accessible

**Gluten free available. Ask at time of reservation.  
Proceeds will go to local charitable organizations.**

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