

PERSPECTIVE

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

PHOTO: THE REV. MARIA NIGHTINGALE



Mer Bleue Bog aglow with fall colours. The Rev. Christine Muise reflects on the need "to protect our waterways, our water sources, and support the work of Indigenous people who are leading the way." (See p. 7)

Anglicans asked to help make affordable housing and homelessness municipal election issues

BY DAVID HUMPHREYS

Anglicans throughout the diocese are being encouraged to engage with candidates in the October 26 municipal elections in support of affordable housing and reducing homelessness.

The Bishop's Panel on Housing Justice (BPHJ) is providing bulletin inserts to every parish with facts about homelessness and affordable housing and questions for candidates.

"Housing affordability and homelessness touch every community across the diocese," Moira Alie, the BPHJ chair said. "Municipal leaders need to know this is an issue people care about."

The campaign is taking place as Centre 454, operated by Belong Ottawa, a Community Ministry of the Diocese that serves many people who are homeless, faces a deadline to move from its longtime location at St. Albans Church on King Edward by Jan. 31, 2027.

Belong Ottawa has made an urgent request to the City of

It's easy to find out who is running for election in your municipality. In Ottawa, searching **Ottawa election candidates 2026** brings up full details.

Links for other municipalities: Cornwall city elections 2026; pembroke.ca; mississippimills.ca; perth.ca; smithsfalls.ca; carletonplace.ca; renfrew.ca.

Ottawa to extend the deadline to ensure its essential services can continue without interruption, avoid the dislocation of a move in the dead of winter and allow for meaningful planning for its future. Details of Centre 454's services to the most vulnerable are on Belong

Ottawa's website (belongottawa.ca). There is also a letter-writing campaign supporting its request for an extension of the deadline: Centre 454 Advocacy Campaign.

For the municipal elections, the panel recommends several steps for churchgoers who see the bulletin and volunteer to help. One option is to attend all-candidate meetings and ask questions, using the information provided. Another is to engage directly one-on-one with a candidate, proactively or when the candidate shows up on a doorstep.

For anyone who misses the bulletin but would like to participate, details are posted on the Anglican Diocese of Ottawa website. ottawa.anglican.ca/what-we-do/homelessness-and-affordable-housing

All municipalities in the diocese have good current information on candidates and election arrangements on their websites. (See box.)

The bulletin insert (online at ottawa.anglican.ca/wp-content/uploads/2026/09/Bulletin-insert.

pdf) begins with the fact that homelessness in the Diocese has reached record highs. It offers basic facts (such as 3,000 people are homeless in Ottawa every night); suggestions for municipal action; and questions for candidates, including, "Will you make ending homelessness and building more affordable housing a priority if you are elected?"

The panel's goal is to make sure homelessness and affordable housing are municipal election issues. Candidates who are faced with a multitude of issues need to hear from many voters to make something a priority.

"We want it to be an election issue," said panel member Joyce Potter. "We want people running for council to be aware of the issues and to have to think about their positions."

The panel sees the election initiative as part of its mandate to inform parishioners about the housing and homelessness situations. Feedback from participating volunteers is encouraged.

BISHOP'S REFLECTION

PHOTO: VEN. CHRIS DUNN



BY THE RIGHT REVEREND
KATHRYN OTLEY

Thanks be to God for God’s indescribable gift
—Corinthians 9:15

As October begins, it feels as though we are entering fully into autumn, and my mind and heart turn toward thanksgiving and gratitude. I think of the poet the Rev. Henry Van Dyke, who wrote: “Gratitude is the inward feeling of kindness received. Thankfulness is the natural impulse to express that feeling. Thanksgiving is the following of that impulse.”

I am struck by the beautiful movement from receiving kindness and feeling gratitude, to responding with thankfulness, and then acting in thanksgiving. Later this month, representatives from across our diocese will gather at our Diocesan Synod. Together, we will review the previous year and look to the future, praying, planning, and going forth to take action on our mission. We begin our synod with

a diocesan celebration of the Eucharist. ‘Eucharist’ is a Greek word translated as *thanksgiving*. It is significant that the centre of our worship is not called “the great sacrifice,” “the great meal,” or “the great gathering”—it is called the Great Thanksgiving. We receive the steadfast love of God and are grateful. We give thanks for Jesus’ self-giving and salvation, and we respond with thanksgiving for the guiding presence of the Holy Spirit working in and through us.

We are called not simply to be thankful, but to go deeper: to move forward in faith, to be aware and intentional in our response, to celebrate thankfulness in community, and to create opportunities for the Spirit to work within us, among us, and through us in the world.

The response of gratitude involves awareness of power beyond our own, not earned, a blessing, a gift. Gratitude has the power to help us live our lives more fully, to imitate God in abundant love and to extend our compassion to those in need. Gratitude practised, empowers us to live faithfully, trusting in God’s promise to be present, active, and loving in our lives.

In closing I share this poem, written by the Rev. George Herbert:

Thou hast given so much to me,
Give one thing more, —a grateful heart;
Not thankful when it pleaseth me,
As if Thy blessings had spare days,
But such a heart whose pulse may be
Thy praise.

CLERGY AND STAFF NEWS



The Rev. Amy Hamilton

The Rev. Amy Hamilton has been appointed as Incumbent of the Church of the Ascension, Ottawa, effective Oct. 19, 2026. She has been serving as Rector of the Church of the Epiphany, Montreal.

The Rev. Thomas Brauer has been appointed as Incumbent of St. Michael and All Angels in Thunder Bay in the Diocese of Algoma, effective Oct. 15, 2026.

Michele Allen joined diocesan staff as the executive assistant to Bishop Kathryn Otley.

Allen has worked in the nonprofit sector since moving to Canada in 2007 from Manchester, England, with her husband and three children. She holds a degree in Business Administration and has spent the past 17 years working closely with



Michele Allen

clergy, including both Christian and rabbinical leaders.

She shared that she recommitted her life to Christ in 2014 at Harrowsmith Free Methodist Church and is delighted to now be joining the Christian community in Ottawa.

In her spare time, she enjoys spending time with her family, watching “football” — particularly Manchester United — and watching anything related to true crime.

Allen is excited to join have joined the staff at Ascension House and to work with Bishop Kathryn.

Please contact her at bishopsoffice@ottawa.anglican.ca for matters related to the Bishop’s Office, including meeting and event requests, invitations, and correspondence.

SYNOD 2026

The 147th session of the Synod of the Anglican Diocese of Ottawa

Thursday, Oct. 22

Opening worship service – Holy Eucharist
Christ Church Cathedral
(414 Sparks St., Ottawa)
7 pm
All are welcome. Bishop Kathryn Otley will deliver her Charge to the Diocesan Synod

Friday, Oct. 23

Diocesan Synod Meetings
St. Elias Centre (750 Ridgewood Ave., Ottawa)
8 am to 4:30 pm
Registration begins at 8 am, meetings begin at 9 am. Delegates and clergy from across the Diocese gather for a prayerful and collaborative time to reflect on shared mission and ministry.

- Guest speaker: Catherine E. Clifford, professor of Systematic and Historical Theology at Saint Paul University.
- Online registration is open from Sept. 25 to Oct. 11. Delegates should download the double-sided credential form sent to them by email, print and sign it, then hand it in at Synod.



Saturday, Oct. 24

Diocesan Synod Meetings
St. Elias Centre (750 Ridgewood Ave., Ottawa)
8:30 am to noon
Concluding sessions and worship service.

For more information:
ottawa.anglican.ca/synod



PHOTOS: CONTRIBUTED



Centre 440’s outreach makes a positive impact during its first year

Centre 440, a community outreach ministry run by the Parish of the Lower Valley, began serving hot meals every Saturday from the parish hall at Holy Trinity Anglican Church in Hawkesbury, Ont. in November 2025.

Now, as their first-year anniversary approaches, *Perspective* checked in with the volunteer team of organizers to see how it is going

now that the ministry has grown to serve an average of 60 people every Saturday.

“At Centre 440, making a real difference in the lives of others is at the heart of everything we do,” said Carolyn Coffin-Caputo. “The response has been inspiring! Not only are our participant numbers growing steadily, reflecting a clear and vital need for the work we

do, but the dedicated support of our community—our volunteers, our partners — continues to grow as well. As Centre 440 expands its reach, we look forward to welcoming more community members and deepening our positive impact. We are honoured and privileged to be a catalyst for positive change in our community!”

During the summer, Bishop Kathryn Otley and Communications and Development director Carole Breton visited the Parish of the Lower Valley. While there, they joined Centre 440’s great team of volunteers (above left) serving a community meal in the parish hall of Holy Trinity Anglican Church in Hawkesbury.

(Above right) Bishop Kathryn Otley took time to listen and talk with volunteers and people attending the lunch.

Janice Horton of St. Thomas Alta Vista honoured by the City of Ottawa

On Aug. 22, Ottawa Mayor Mark Sutcliffe presented Ellwood House chair Janice Horton with a commemorative coin celebrating the 200th anniversary of the City of Ottawa. The coins were designed to recognize Ottawa citizens who have made a significant contribution to the wellbeing of their community.

Horton, a longtime parishioner and choir member at St. Thomas Alta Vista, was one of three recipients from the municipality honoured in the ceremony at the Ottawa Farmers’ Market. Councillor Marty Carr highlighted the recipients’



PHOTOS: MICHELE BÉDARD

dedication to improving the quality of lives in the local community and city-wide.

The commemorative coins carry the City’s coat of arms on the front and an image of the locks at the junction of the Ottawa River and the Rideau canal on the back. Sutcliffe noted that it was the construction of the Canal, built by Colonel By, which birthed the development of Bytown, now the City of Ottawa. — Michele Bédard

Janice Horton (centre) with Ottawa Mayor Mark Sutcliffe and Councillor Marty Carr



Mark Holzman nominated for volunteer award

Cornerstone Housing for Women has nominated Mark Holzman for Outstanding Volunteer Fundraiser in this year’s awards from the Association of Fundraising Professionals (Ottawa).

Holzman served as the chair of Cornerstone’s board for four years. He chaired a capital campaign committee and sat on the planning committee Cornerstone’s newest supportive housing residence on Eccles Street. He has played a major role in helping Cornerstone, an Anglican Community Ministry, raise critical funds and awareness through various fundraisers. For Coldest Night of the Year (CNOY), one of Cornerstone’s key annual fundraising events, he has been the top fundraiser for close to six years. The announcement from



Cornerstone noted that Holzman is passionate about housing and the homeless sector and that he frequently comes to locations to chat with residents, support resident art sales and shelter community events.



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Anglicans make a colourful presence in Ottawa Pride March

Anglican clergy and parishioners from multiple parishes turned out on Aug. 30 to take part in the annual Pride March in downtown Ottawa. With banners, signs and cheers, they walked to share the message with the crowds that everyone — of all genders and orientations — is welcome in the church and loved by God.



Left: The Rev. James Duckett, associate incumbent at St. Helen's Orleans made it a family event.



Above: The Rev. Canon Pat Johnston and Jamie Tomlinson from St. John the Evangelist carried a flag.



Rochelle Garner and Doug King lead the St. Albans group; the Rev. Mary-Cate Garden and the Rev. Rosemary Parker wore matching messages.



Grace Harangozo, the Ven. Mark Whittall and Scott Bushey carried the banner for Trinity in Ottawa; Chris Tomalty from St. Albans and Nick Busch from St. John's helped spread the word that all are welcome and loved.



PERSPECTIVE

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Please contact the editor for submission deadlines.



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.

Stewardship webinar on October 27 offers insights on legacy giving and advice from financial and legal experts

BY DERWYN SANGSTER

Our lives are filled with people we have loved, communities that have welcomed us, experiences that have shaped us, and hopes we have carried for a better future. Over time, we perhaps become more aware of how much of what we value has been built on the efforts of those who came before us.

I have been involved in stewardship, in both my parish and in our diocese, for close to two decades. Over those years, I have come to appreciate that stewardship is about just that – how we share our gifts of time, talent and treasure to further God’s mission. It is much more than simply our financial contributions to the Church. It is also about recognizing what we have received, what matters to us, and what we hope to pass on.

Generations of Anglicans before us gave their time, shared their resources and sustained our parishes and ministries through their faith, commitment and generosity. They cared about the Church of their day, but they also made possible much of the Church we know today. We have received and recognize what they have entrusted to us.

It follows, therefore, that we should be talking more openly about what we, in turn, might entrust to those who will follow us. What can we do today to help ensure that our Church can sustain its mission in future years?

This question leads directly to a consideration of legacy giving. What will our legacy be, and how will we ensure that it plays the role we intend it to play?

Answering these questions requires that we reflect on what has been important in our lives, to talk with the people we love, and to make thoughtful choices about the difference we would like to make in the future.

Family and those closest to us will naturally be at the centre of those decisions. For many Anglicans, the Church may also have a place. A gift in a will can express something quite simple: that our faith and our Church community have mattered to us, and we would like others to experience what we have found there.

Some may choose to remember their parish. Others may wish to give to one of our Community Ministries: Belong Ottawa, Cornerstone Housing for Women, Centre 105, The Ottawa Pastoral Counselling Centre, or the Refugee Ministry Office. A gift may also be made to

the Anglican Diocese of Ottawa. Each reflects a personal decision about what we value and hope will continue.

“Planned giving” means including charitable giving in our longer-term financial or estate planning, as a way of leaving our own personal legacy. Legacy giving is one form, most commonly through a bequest in a will. Such gifts can include securities, life insurance, RRSPs or RRIFs, and beneficiary designations, among others.

Legacy giving is not limited to those with considerable wealth. A gift may be large or modest from accumulated assets or a gift of cash. Professional advice is essential, but the first step can simply be a conversation: What has been important in my life? What do I want to pass on? What would I like to help make possible for others? How do I go about doing that?

On Tuesday, Oct. 27, from 11:30 a.m. to 1 p.m., I will host an online diocesan webinar, *Supporting the Church You Love, for Generations to Come: Your Legacy. God’s Mission*. It will be presented in collaboration with the ADO Learning Commons and the Episcopal Network for Stewardship (TENS).

I will be joined by Canon J. Davey Gerhard of TENS, Ratul

Dutta, a financial advisor from RBC Dominion Securities, and Rita Asangarani, a lawyer practising in wills, estates and trusts. Together, we will bring perspectives on Christian stewardship, financial planning and the legal considerations of legacy giving.

Our hope is to make it easier to begin these conversations, with thoughtful reflection, practical information and an opportunity to ask questions. Free registration on Eventbrite at: <https://www.eventbrite.com/e/1993707443633?aff=oddtcreator>.

We have received much from those who came before us. In considering our own legacy, we have an opportunity to carry that generosity forward, so that future generations can build strong communities of faith, care for their neighbours, respond to the needs of their time, and ensure that the Church remains an active and meaningful presence in the communities we serve.

Derwyn Sangster is Chair, Stewardship Resource Hub, Anglican Diocese of Ottawa



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STEWARDSHIP



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Date: Tuesday, October 27, 2026

Time: 11:30 a.m. - 1 p.m.

Speakers:

J. Davey Gerhard, Executive Director, TENS

Ratul Dutta, Investment Advisor and Financial planner, RBC Dominion Securities Inc.

Rita Asangarani, Founder and managing lawyer, R.A. Law Firm Professional Corporation

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Oct
27

Learning more about Medical Assistance in Dying

BY LEIGH ANNE WILLIAMS

In early June, St. John the Evangelist in Ottawa hosted an evening information session on Medical Assistance in Dying (MAID) with two guest speakers, physicians with deep knowledge of the subject. It was well-attended with few empty chairs in the room. The Rev. Canon Gary van der Meer surmised that it was a topic that many people might want to know more about following a year in which two people in the St. John’s community chose to have medical assistance in dying.

MAID remains a controversial subject for many, and after welcoming everyone to the session, van der Meer acknowledged that those attending probably had different views and perspectives. “We are not here to persuade you in any direction,” he assured them. “We are here to respect where each other is coming from and to give enough information, so you have some insight about Medical Assistance in Dying,” and to provide a setting where people felt comfortable asking questions.

He introduced the two guest speakers:

- Dr. Justine Amaro, an emergency medicine and MAID physician at the Ottawa Hospital, and assistant professor in the Faculty of Medicine at the University of Ottawa
- Dr. James Downar is the head and professor of the Division of Palliative Care in the Department of Medicine at the University of Ottawa; Clinical Research Chair in Palliative and End of Life Care for the Faculty of Medicine at the University of Ottawa; staff physician, department of Critical Care at the Ottawa Hospital, and investigator for the Bruyere Research Institute.

The discussion provided an overview of MAID, including some of its history and its path to being legalized, who is using it, ethical concerns or legal constraints, as well as practical details about what happens with a MAID procedure, who qualifies and how MAID is accessed.

Downar began the discussion with a brief history of MAID including landmark legal cases such as Sue Rodgriuez’s, when her fight to have a physician help end her life as her condition of ALS advanced lost in a Supreme Court of Canada decision by one vote in 1993. Many cases followed, but none succeeded until a case brought forward by two women — one with ALS, the other with spinal stenosis—won their case in BC Supreme Court, BC Court of Appeal, and ultimately the Supreme Court of Canada in the early 2015. This ruling struck down the law that made medical assistance in dying illegal for people with “a grievous and irremediable medical condition, ..[defined] as serious and incurable, advanced state of irreversible decline in capability, and somebody



The Rev. Canon Gary van der Meer thanked guest speakers Dr. Justine Amaro and Dr. James Downar.

who’s experiencing intolerable suffering or suffering that was intolerable to them,” he explained.

When the federal government passed Bill C-14, they added the criteria that a natural death must be reasonably foreseeable, but that was soon challenged in court by two people with disabilities but not terminal conditions. Downar explained that the governments of Quebec and Canada amended the law, so there are now two tracks, one if there is a reasonably foreseeable death, and another if the person does not have a terminal condition but they find their suffering intolerable.

He noted that Quebec has gone one step further, passing a bill allowing advanced requests for people who have a condition where they know they will lose their ability to make decisions in the future.

So far, that is not allowed in the rest of the country, and it touches on one of the difficult complications of MAID that Dr. Amaro discussed. A safeguard in the process is that the person who has applied for MAID must be capable of understanding what is happening and giving their consent on the chosen day. “If on the day of the procedure, I arrive and say, ‘Would you still like to go ahead today?’ and the patient is unexpectedly confused, delirious, they don’t know why I’m there, they don’t understand what’s happening, we can’t go ahead,” she explained.

That concern causes some people to ask for MAID sooner than they might otherwise. Although Amaro says that an amendment to the law has been made that allows for a waiver of final consent, a signed agreement with the doctor specifying conditions in which the person wants the procedure to go ahead if they have lost capacity. Nevertheless, Amaro explained that any sign of refusal on the designated day still ends the process entirely. “We can’t ask later. We’re finished,” she said. “Whereas if you

have capacity, you always have the right to change your mind.... “If you say, ‘Dr. Amaro, I’m actually feeling pretty good today. I don’t think I do want MAID yet. Can we put this off?’ 100%. No problem. No one’s going to be upset with you. We can put it off till any future date if capacity is maintained.”

Amaro’s description of how patients are assessed highlighted some of the other safeguards in place. As opposed to the time pressures in much of health care these days, Amaro says assessing physicians visit people who have applied for MAID in their homes, which she says gives her the opportunity to listen to people and understand their situations. “Some patients ... want to just get the questions answered and go through it in 20, 25 minutes and we’re done. And sometimes I have the pleasure of sitting over a cup of tea for an hour or two.” A second physician does a follow-up visit, going over all of the same questions again.

She added that part of the assessment process is ensuring that patients know that MAID is not their only option. “There’s almost always a long discussion about the fact that palliative care is a spectrum. And it is an expertise in medicine where you can be provided with care to help ... optimize and improve your quality of life throughout the trajectory of your disease.... It’s a wide scope, but part of MAID eligibility is you must be made aware that palliative care exists, and you have to demonstrate that you understand that and you can weigh it out.”

Downar also provided some numbers on who is applying for MAID. The majority of people applying for MAID are people who have a terminal condition, mostly cancer or ALS, as well as some heart and lung diseases. People in the second track whose death is not reasonably foreseeable make up about four percent of MAID in Canada, and most commonly they

are suffering with neurological conditions such as Parkinson’s.

Some of the questions asked by those who attended related to clergy and the church. One person said a Roman Catholic friend was wondering if she could be buried in a consecrated cemetery if she chose MAID.

The Rev. Gary van der Meer, who is the diocesan interfaith officer, said: “I can’t speak for all churches, but we have a friendship among our neighbourhood churches: Baptist, Presbyterian, Roman Catholic and Anglican churches. We had a conversation about this leading up to this event. The Catholic Church does have an official teaching about the sanctity of life, which they interpret to mean that MAID is not possible. However, the Catholic priest has said he would not hesitate to pray with people for any reason. He would do a funeral in the church and a person could be buried in the way anyone else would be.”

As an Anglican priest, he added, “Our church also holds to the sanctity of life, but it does not have an official teaching on MAID.... There is a range of comfort level among my clergy colleagues. Clergy are encouraged to bring their conscience into pastoral matters; they may choose to be pastorally available or if they’re not comfortable, they would invite another clergy person to provide pastoral care. I (and most clergy that I know) would all say that ‘I respect the medical profession, and I will accompany any person pastorally.’ ...My intention as a pastor is to be supportive and to trust that the person has made a considered and mature decision and offer whatever spiritual support is needed.”

A full transcript of this very informative discussion was posted in a link in one of St. John’s weekly newsletters: <https://files.constantcontact.com/3730ca79501/e5ef67a0-6716-41bd-99b1-402f751a334d.pdf>

CLERGY REFLECTION

Following streams of love, finding the courage to change

BY THE REV. CHRISTINE MUISE

The fall brings the convergence of three important streams: the Season of Creation runs from Sept. 1 to Oct. 4 with this year's focus on water, the National Day for Truth and Reconciliation on Sept. 30, and the Feast of St. Francis of Assisi on Oct. 4, 2026. While at first glance, these may seem separate, upon further reflection they flow together. At the heart of each of these streams is the necessity and call of our faith to love. Not the fuzzy warm love that comes easily with those we know and like; but the gritty, gutsy and fierce love that comes from Jesus' command to love God and to love neighbour.'

We will not work to protect that which we do not love. We will not invest in changing our ways until we realize that we are all journeying in the same river. Our world deeply needs the spiritual transformation that guides our hearts to realize that to care for and protect creation is interconnected with the rights and the wisdom of Indigenous Peoples. It is through awakening a love of water for all it brings us, beyond what comes out of our tap; it is knowing that water gives us sustenance, brings life to all living things, cleanses us and heals us; only then we will do the work that is needed to continue to protect our waterways, our water sources, and support the work of Indigenous people who are leading the way.

We need to be grounded and centred in the love of God, so that we have the full capacity and take on the responsibility to hear, see, feel, and acknowledge the depth of destruction and pain that colonialism has and continues to cause. It is to live faithfully into our baptismal covenants of striving for justice and peace among all people, respecting the dignity of every human being, and striving to safeguard the integrity of God's creation, respecting, sustaining and renewing the life of the Earth. As people of faith, we are invited to consciously move away from the systems that continue to oppress and subjugate people and the planet, and instead lean into the wisdom, knowledge, and resilience that exist in Indigenous ways of knowing and being. It is only from this heart space that we will see the 94 Calls to Action not as a 'to-do' list but as the 'soul-map' to bring us into right relationship, not only with First Nations, Inuit and Metis Peoples, but with everyone and all life. Dignity and justice for one opens the capacity for all.

Our Christian tradition includes St. Francis, who died 800 years ago, who fell so in love with Christ, that he fell in love with all of creation and especially those who



PHOTO: THE REV. CHRISTINE MUISE



**The Rev. Christine Muise is
associate incumbent in the Area
Parish of the Valley**

were marginalized. His Canticle of Brother Sun and Sister Moon are akin to the opening prayers of Indigenous Peoples around the world. This canticle includes Sister Water whom he calls useful, precious, and humble. If only we had seriously carried his teachings all these generations, our Christian faith would have us living in better harmony with everything and everyone. In these times of climate crisis and chaos, with the utter desolation of forest fires burning extensively through Indigenous traditional territories, homes and habitats — in these times when even the lands that St Francis called home, are burning, we need to awaken to the ways in which we are called by faith to respond. We do not have time to waste.

The spiritual work of repentance (of turning) is not to beat ourselves up for what our ancestors, or we, have or have not done; repentance is a change of heart, where we awaken to the realities, people and histories around and among us, where we awaken to God's love flowing through us, and where we respond with a love that is fierce, empathic and mischievous. This

is what Jesus showed when he overturned tables, healed people, and challenged those in authority.

These streams of love, coursing through us; these fountains of wisdom flowing from our hearts, and these tears of pain that have flooded hearts and souls for generations, give us the capacity to find new ways to attune ourselves with living, healing, and healthy waters. It is from this love that we will can consider following, being in solidarity, and partnership with our Indigenous siblings the world over, to protect sacred water, to join the land defenders, to see our interconnectedness and our deep

belonging to all life. With love, intergenerational trauma can be transformed into intergenerational healing. With love, we will care deeply and work tirelessly on the path to reconciliation. With love we will have the fortitude to transform the unjust structures of this world.

May the waters of the Season of Creation course through us, not just until Oct. 4, but every day. May the journey of Truth and Reconciliation be the path we follow each and every minute. May the life of St. Francis of Assisi offer us a Christian alternative to the harmful practices of our times.



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PARISH NEWS

Buddhist monk welcomed in Morrisburg during his Canadian peace pilgrimage

BY CAROLYN THOMPSON
GODDARD

The Ven. Kanshin Ikeda, a Buddhist monk from Japan, undertook a Walk for Peace from Toronto to Montreal this past summer. Along his way, he was the guest of the Rev. Mark Lewis, rector of St. James Anglican Church in the Parish of South Dundas on the night of July 31.

Ikeda’s pilgrimage began in Nathan Phillips Square in Toronto on July 15, with the route to Montreal to head north at Morrisburg, allowing a prayer for peace at the Canadian Parliament Buildings in Ottawa before heading eastward to Montreal.

Ikeda is a monk in the Nipponzan Myōhōji, a Japanese Buddhist movement known for its commitment to pacifism and social action, which was founded in 1917 by monk Nichidatsu Fujii. Nipponzan Myōhōji members embark on walks for human rights, nuclear disarmament and peace internationally.

Lewis explained he received an email from one of the supporters of the Walk for Peace in Canada, requesting accommodation for the monk in Morrisburg on July 31. After explaining to the organizer that it was not possible for Ikeda to spend the night in church, Lewis invited him to overnight at his home in Iroquois, Ont.

Following Ikeda’s arrival in Iroquois, the evening was spent with Lewis, his wife Wendy and some invited guests, before walking to Morrisburg along Lakeshore Drive on Aug. 1. Along this route, he met and spoke with some people and after arriving in this small South

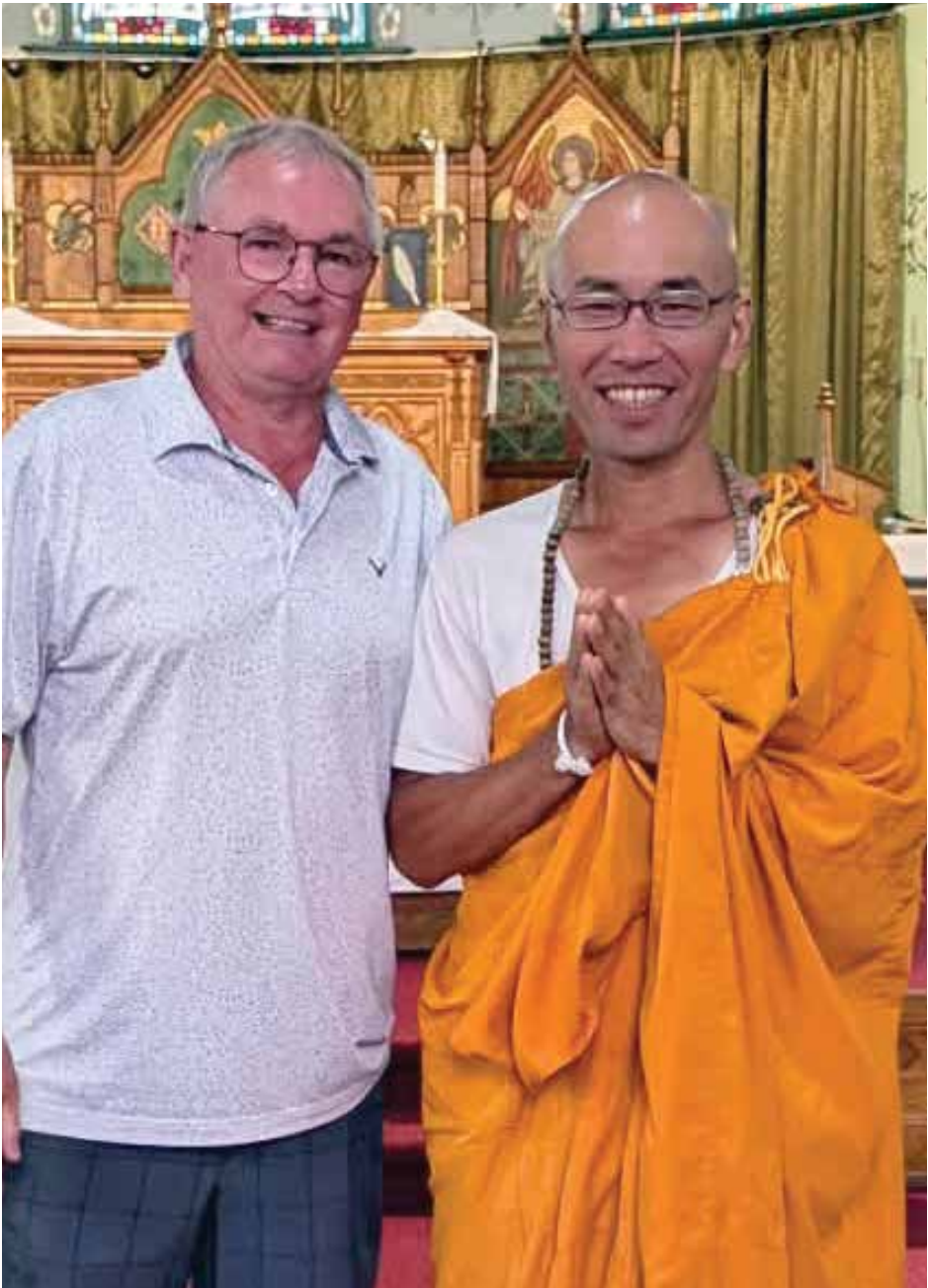


PHOTO: CONTRIBUTED

The Reverend Mark Lewis welcomes the Venerable Kanshin Ikeda to St. James Anglican Church in Morrisburg last August.

Dundas community was met at St. James by Lewis, toured the church, and they had lunch together. Ikeda spent the night of Aug. 1 in Winchester and continued on to Vernon, Ontario where he stopped at the Ottawa Amitabha Buddhist Society of Canada's temple on his

way into the city. On Aug. 5, he prayed for peace on Parliament Hill. He also attended a Remembrance Lantern Ceremony on Aug. 6, the date in 1945 when the first atomic weapon was detonated over Hiroshima, Japan. He then continued his pilgrimage eastward and arrived in Montreal on August 14. After spending some time in Montreal, he planned to fly to Tokyo to visit family before returning to his monastery in India.

In an interview after Ikeda’s visit, Lewis described him as being very kind, humble and helpful. He observed that there seems to be an aura of peace and joy surrounding the monk.

While on the pilgrimage, Ikeda carries what he owns in a knapsack on his back as well as a drum which he beats with a stick as well as a paper and pen to record his experiences. While walking the monk drums and chants, and he described it to Lewis as walking in a meditative state. It is the wish of Ikeda to meet people in their “natural” state, and this is why he does not make arrangements for accommodation or other necessities in advance of his arrival in a specific location, although he does have assistance from friends supporting his walk who find contacts as they did with Lewis.

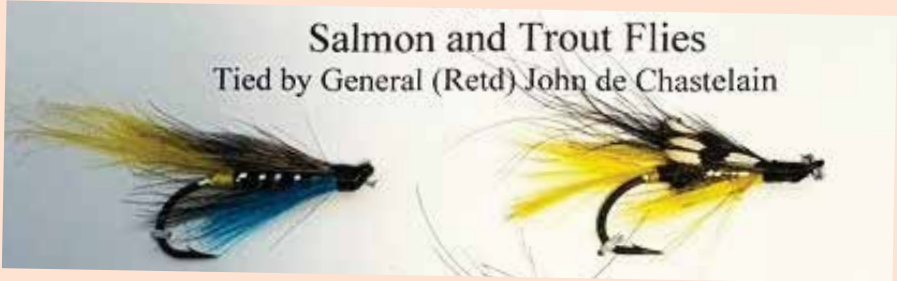
Arlene Armstrong, a resident of Iroquois and member of the Anglican Parish of North Dundas at St. Clare’s, met Ikeda at the home of Reverend Lewis. She described him as a very humble and peaceful man. “It was an honour to meet Ikeda,” she said. “He is a kind person and an ambassador for peace.”

St Bart’s Bazaar supports local and global outreach

November 7 may seem far in the future, but as you read this it is only weeks away!

The Church of St. Bartholomew’s Annual Bazaar and Tea Room is one of the most popular events in the fall calendar. Not only is it a great place to meet friends, enjoy tea together and see your neighbours, it also presents great tables of bargains including antiques, gifts, jewellery, books, preserves, attic treasures, toys & games, crafts & knitting, Christmas decorations and a superb bake table. You can enjoy great shopping knowing that you are helping many important community causes and global relief initiatives.

In 2025, proceeds from our bazaar contributed to more than \$25,000 of outreach funding St. Bartholomew’s issued to: St. Margaret’s Anglican



Church, Vanier (to support their ministries); The Rideau Rockcliffe Community Resource Centre (programs to assist newcomers and those living in poverty in the Rideau-Rockcliffe ward); Innuqatigiit Centre for Children, Youth and Families in Ottawa; Alongside Hope for their international development work and aid; St. George’s College, Jerusalem (to help rebuild their programing and pilgrimage offering in the Holy Land). Other recipients in the past have included Cornerstone Housing for Women and Belong Ottawa.

The St. Bart’s Bazaar has always been a success, and it is mainly due to those who generously support us. We are only as good as the donations we receive! Should you be downsizing or wanting to dispose of items in your home, please consider donating to our bazaar. We always need unique souvenirs, classic tea sets, glass, costume and fine jewellery, books, “attic treasures”, toys, games and any special, hand-made items. Closer to the date we

would also appreciate home baking and preserves.

This year, there are two new items for sale which will make excellent gifts — unique handmade fly-fishing lures in several designs and beautiful Advent candles to give light to your families and friends during the darkest time of the year.

If you have any questions at all please do not hesitate to call either Liz 613-745-4677 or Linda 613-298-9980. We would be happy to pick up boxes from you and thank you in advance for considering St Bart’s. Looking forward to seeing you on Saturday, November 7th at 125 MacKay Street from 12 pm to 4 p.m.

— Linda Assad-Butcher and Liz Heatherington, Co-Conveners

Archives holds a huge trove of documents related to Indian residential schools

PHOTO : NEWTON ASSOCIATES /DIOCESAN ARCHIVES

BY LEIGH ANNE WILLIAMS

Conversations with diocesan archivist Glenn Lockwood often yield a wealth of information and intriguing history that the inquirer would have never known to ask about.

And so it happened this spring when All My Relations Episcopal Panel co-chair Kathryn Fournier visited the Archives to entrust a number of AMR books and resources, such as a copy of the *Indigenous Peoples' Atlas of Canada*, to the Archives so they would be available and accessible to people in the diocese.

On the subject of such resources, Lockwood mentioned that all the churches that operated Indian Residential Schools on behalf of the Canadian government agreed to send all of their documents related to the schools to the National Centre for Truth and Reconciliation in Winnipeg as a part of the Indian Residential Schools settlement. Here in the Anglican Diocese of Ottawa, that required copying and sending about 14,000 documents. It was a three-year project (2013 - 2015) for volunteers Mary Barker, Lynn Glenn and Caroline Herbert to searched the collections for references to the schools. Then archivist Meg Stewart compiled an index of those 14,000 documents copied and shipped to Winnipeg. Fournier said she was flabbergasted that there were so many since there were no residential schools located in the diocese, so people here may



This meeting of the Woman's Auxillary Executive in the 1950s shows what looks to be receipt of fundraising monies. Providing regular bales to the North and residential schools, consisting of essential supplies and gifts, was a key focus for their efforts. Standing: Mrs. Jackson, Mrs. Wodehouse, Mrs. Cooke, Mrs. Wemberley, Mrs. Chapman. Seated Mrs. Hoare, Mrs. Scanlon, Mrs. Reed, Mrs. Johnson

have felt “one-step removed” from that history. Information from Lockwood and her initial perusal of the documents, however, revealed that Woman’s Auxillary groups from many parishes were very involved in sending bales of goods to the schools right across Canada from the early 1900s, often to particular students who they knew by name. It’s all there in hand-written minutes of their meetings. “Shipping them all over Canada and up to the Arctic over so many years. That to me,

indicate a, a fairly high degree of engagement. “
The women certainly did this charitable work with the aim to support the children and their education and likely viewed the schools’ aim to provide Indigenous children with education in a positive light, without knowing about the suffering and abuse many endured while they were students. And yet, present-day Anglicans could read a report of bales sent to students in the 1920s knowing that it was

during that time that Dr. Peter Bryce was trying to publish a report on terrible conditions in the schools that he warned were contributing to the deaths of children and being completely shut down by the federal government of the day and eventually driven from his career.
Fournier thought that Anglicans would also be interested to explore the files and learn how people in their parishes or families, perhaps a great-grandmother, were engaged in this work.

Protect + Preserve Centre 454

CENTRE 454 NEEDS YOUR VOICE

For 72 years, Centre 454 has been a cornerstone of care, connection, and belonging in our community. As Belong Ottawa and the City of Ottawa work toward Centre 454's next chapter, our shared goal is to ensure this essential service continues without interruption for those who rely on it.

Recent changes to nearby health and social services have increased pressure on community supports in Sandy Hill, Lowertown, and the ByWard Market. To ensure a safe, thoughtful, and well-planned transition, Belong Ottawa is requesting an extension to the current timeline for Centre 454's relocation.

Now is the time to keep this issue front and centre with municipal decision-makers. We encourage community members to write to the Mayor and City Councillors, click the link, add your voice, and support a transition that prioritizes service continuity, participant safety, neighbourhood well-being, and long-term success.

Add your voice today. Help ensure Mayor Sutcliffe and every member of Ottawa's City Council understands the importance of a thoughtful, collaborative, and responsible path forward for Centre 454 and the community it serves.

ADD YOUR VOICE



Write to the Mayor and City Councillors to support a transition that prioritizes service continuity, participant safety, neighbourhood well-being, and long-term success.



WRITE

Tell the Mayor and your City Councillor why Centre 454 matters to our community



TAKE ACTION

Visit the link below to send your letter quickly and easy.



SHARE

Encourage others to add their voice. Together, we are stronger.

belongottawa.ca/centre454advocacy/



Scan to add
your voice



DONATE TODAY

belongottawa.ca/donate

SUPPORT THE MISSION

Your donation helps Belong Ottawa continue vital programs and services during this important transition.

CLERGY REFLECTION— RĚFLEXION

La prière de Jésus et la mort

LE RÉVÉREND CHANOINE
KEVIN FLYNN

Woody Allen a dit un jour : « Je ne veux pas atteindre l’immortalité grâce à mon œuvre... je veux l’atteindre en ne mourant pas. » Que cela nous plaise ou non, bien sûr, cela n’est pas possible pour nous. La réalité de la médecine moderne est que relativement peu d’entre nous seront pleinement conscients, lucides et pleins de sagesse d’adieu jusqu’au tout dernier instant de notre mort. Nous pouvons toutefois commencer à nous y préparer dès

maintenant, même si la date exacte se situe dans un avenir encore inconnu. Depuis les premiers temps, les chrétiens — et de nombreux non-chrétiens aussi — ont compris qu’il était nécessaire d’être conscient de la réalité de la mort. Certaines des façons dont les gens s’y sont pris peuvent nous paraître étranges, morbides, de mauvais goût. Rares sont celles et ceux d’entre nous qui ont l’habitude de prier pendant de longues heures dans les cimetières. Rares sont celles et ceux d’entre nous qui ont eu ou voudraient avoir

l’occasion d’observer le processus de décomposition. Nous ne gardons pas de crânes sur nos bureaux. Ces pratiques anciennes, aussi étranges soient-elles, ont pourtant quelque chose à nous enseigner. Elles nous rappellent que nous devons résister à la pression de notre société qui nous pousse à nier la mort, à tenter de la contourner ou à exiger qu’elle survienne selon nos propres conditions. Que ferais-je si je savais que j’étais en train de mourir maintenant, à cette minute même, qu’il ne me restait plus que quelques secondes à vivre ? Et s’il ne restait plus de temps pour me préparer ou faire des projets, plus rien à faire ni à défaire ? Tout ce que je peux imaginer faire à cet instant, ce serait de m’écrier : « Seigneur Jésus-Christ, Fils de Dieu, aie pitié de moi, pécheur ! » Cette prière, bien sûr, est la « Prière de Jésus », pratiquée par les chrétiens orthodoxes depuis des siècles et de plus en plus pratiquée par les chrétiens occidentaux également. Cette prière revêt de nombreuses significations, mais elle consiste toujours à se jeter dans les bras de Dieu, non seulement à la fin de la vie, mais chaque jour. Grâce à une répétition quotidienne, peut-être par séances de vingt minutes à la fois, la prière devient quelque chose qui nous prie encore plus que nous ne la prions. Grâce à une pratique régulière, la prière jaillit spontanément du cœur. C’est une prière qui nous enseigne notre dépendance totale et fondamentale – dans la vie comme dans la mort –



The Rev. Canon Kevin Flynn is a priest and educator

à l’égard de la miséricorde infinie de Dieu. La miséricorde de Dieu n’est pas quelque chose que nous devons mendier ou pour laquelle nous devons nous humilier afin de l’obtenir. En mourant, le Christ a révélé la vérité de la miséricorde infinie et inconditionnelle de Dieu. Demander miséricorde, c’est se tourner vers Dieu avec confiance et espérance. Nous affirmons que Dieu est attentif à nous à chaque instant de notre vie et qu’il nous accepte tels que nous sommes véritablement : créés à l’image divine, destinés à partager la gloire divine, mais faibles et enclins à l’échec et à la peur. Lorsque nous demandons miséricorde, nous demandons la guérison et l’amour qui nous rendront à nouveau entiers : qui nous rempliront de Dieu. Dieu, dans son amour, nous offre tendrement sa miséricorde à chaque instant de notre vie. Ainsi, nous pouvons avoir confiance que Dieu ne nous refusera pas sa miséricorde à l’heure de notre mort. An English translation is available online with the October issue of Perspective.

OPEN HEARTS,
OPEN HANDS

Growing a Life of Prayer Together

The Anglican Fellowship of Prayer invites you to a monthly gathering to deepen our life of prayer, through teaching, reflection, discussion, and guided prayer.

Join us as we cultivate rhythms of prayer that shape everyday life, strengthen faith, and renew the Church.

One-hour Zoom gatherings are held on the first Monday of each month at 1.00pm Eastern. Visit www.anglicanprayer.org or follow us on Facebook for details and link

For more information about the Anglican Fellowship of Prayer and its Zoom gatherings, contact Paul Dumbrille: afp@ottawa.anglican.ca

All Saints’ Westboro event aims to open and ease conversations about death

BY LEIGH ANNE WILLIAMS

On Oct. 17, All Saints’ Westboro is hosting A Victorian Death, a free educational event offering those who attend the opportunity to learn more about end-of-life matters, including grief, planning ahead, options for disposition and why engaging with our mortality can improve well-being. The event is part of All Saints/ Aging with Grace series of community gatherings, now in its second year. The Rev. Chung Yan Lam said it is intended to start or ease conversations about death and end-of-life that are uncomfortable. This time the parish is collaborating with Community Deathcare Ottawa (CDO), a non-profit collective of practitioners supporting dying, death and grief. CDO describes its members as “rooted in holistic, compassionate,



and family-led approaches to deathcare, and share a belief that death is not simply a medical or logistical event, but a sacred and meaningful part of life.”

Why a Victorian theme? CDO founder Kelly Butler explained that in Victorian society, “Death was part of everyday life. The dying were cared for at home, communities gathered

around the dead, mourning had its own language and rituals, and remembrance was woven into clothing, photographs, objects, and ceremony. Death was a communal event. “Nowadays, dying and death has moved out of our homes and communities and into Institutions and professional systems. Many of us have lost the rituals, knowledge, and confidence that once helped people accompany the dying, care for the dead, and express grief. Community Deathcare aims to reclaim these processes.” Butler has decades of experience helping families navigate bereavement and end-of-life care and teaches a death doula training program. The event at All Saints’ will take place from 11 am to 2 pm on Oct. 17.

DIOCESAN ARCHIVES

Saint Mary's Navan
Ottawa East Deanery

The Counter-Jumper
and the Church

BY GLENN J LOCKWOOD

Storekeepers in nineteenth century Canada enjoyed prominence. They were the day-to-day link for isolated families with the outside world and outside markets. Their prominence was summarized in 1836 by Catherine Parr Traill. “Though a store is, in fact, nothing better than what we should call in the country towns at home [England] a “general shop,” yet the storekeeper in Canada holds a very different rank from the shopkeeper of the English village,” she wrote. Storekeepers “are the merchants and bankers of the places in which they reside. Almost all money matters are transacted by them, and they are often men of landed property and consequence, not unfrequently filling the situations of magistrates, commissioners, and even members of the provincial parliament.”

Not everyone had such exalted views of storekeepers. John MacTaggart, an early surveyor laying out the route of the Rideau Canal in the 1820s, for one, perceived them as having pretensions to gentility, and he referred to them as counter-jumpers, saying, “I have seen a counter-jumper, alias a shopman, assume the office of reforming the manners of the age.”

MacTaggart was appalled by how storekeepers took advantage of isolated men in the Ottawa country working in lumber shanties, perceiving “the storekeepers cram their stuffs into their shanties... giving long credit” in order to rapaciously “get three times the value for them.”

MacTaggart was not done. “What is the storekeeper but a person living on [the lumberman’s] exertions,” he asked, contriving “to get him into what he calls his debt,” where “he keeps his victim, feeds, clothes, kicks, and tantalizes him to madness, making him a character



DIOCESAN ARCHIVES BRIAN GLENN FONDS OE12 I100

far worse than he otherwise would be...but there is the sleek-shaven storekeeper, mild as a lamb, and tame as a dove, uttering delicious phrases, and, nevertheless, behaving abominably. Crafty old fellows! but we see through them. But to hear it attempted to be developed over a counter by a smart-looking fellow with a quill behind his ear, is all humbug and falsehood.”

But there was another view of storekeepers, one evident in the emergence of Saint Mary’s Church at Navan, Ontario in 1867. In that Confederation year, the local general storekeeper at Navan in 1867, one Captain Visser as he was known, overheard farmers complaining about having to travel five miles to Bearbrook to attend Anglican services. Visser suggested that they build their own church, a suggestion they immediately pooh-poohed as impossible with so few families to undertake such a venture.

Undeterred, Captain Visser offered a site on land across the road from his store. Navan tradesmen caught the spirit and added their donations to a list, according to their means. For instance, there was the village carpenter, Richard Bickerton, who offered to make the pews, and later gave land for the parish cemetery. Thomas Sidney Smith, a plasterer, agreed to finish the interior walls, along with other craftsmen who offered their services to help build the church.

When preparations were made in 1898 to build a larger stone

church (shown here), the original frame house of worship was moved to another location in the village, and it became the lodge hall of a fraternal group, the Canadian Order of Foresters.

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



Find your copy in this issue



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Our **World of Gifts** Parish Toolkit is full of easy-to-use resources to help you share this year's 41 gift ideas. Submit your fundraiser and receive two customizable full-size posters and fun World of Gifts stickers. **Scan the QR code** or visit alongsidehope.org/gift-toolkit to learn more.





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Alongside Hope Christmas cards are available for order. For a suggested donation of \$25 you can spread Christmas cheer and the good news of our partners' work at the same time.

Visit alongsidehope.org/Christmas-cards-2026 to order yours.



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CALENDAR

PHOTO: LEIGH ANNE WILLIAMS

Oct. 18
Journeying with Allies discusses Aglukark memoir
St. Margaret’s Vanier
(205 Montreal Road)
2 pm to 4 pm
The diocesan All My Relations book group warmly invites you to read and join in Sunday afternoon discussions of books by Indigenous authors. The 2026-2027 season starts up with *Kihiani: A Memoir of Healing* by award winning Inuk musician Susan Aglukark (with Andrea Warner). Paper and audio copies are available through the public library and local bookstores; Try to read at least the first five chapters in advance. All welcome!

Oct. 22
Synod Eucharist
Christ Church Cathedral Ottawa
(414 Sparks St.)
7 pm
All are welcome for the opening Eucharist service. The service will also be livestreamed.

Oct. 23-24
Diocesan Synod Meetings
St. Elias Centre
(750 Ridgewood Ave., Ottawa)
9 am to 4:30 pm (Oct. 23)
8:30 am to noon (Oct. 24)
Delegates and clergy from across the Diocese gather for a prayerful and collaborative time to reflect on shared mission and ministry. Online registration is open from Sept. 25 to Oct. 11.



Oct. 28
Cornerstone's Purple Tie Gala
Delta Hotel Ballroom
(101 Lyon St. North)
6 pm to 9 pm
Cornerstone Housing for Women's 8th annual gala will be a memorable evening of music, delicious cuisine, empowering stories, and an exciting auction! Together, we can

help create brighter futures for women in our community! Tickets: auctria.events/purpletiegala/ pm

Nov. 7
St. Bart’s Bazaar and Tea Room
Church of St Bartholomew
(125 MacKay Street, Ottawa)
12 pm to 4 pm
(See story p. 8)

Nov. 7
Rutter by Candlelight
Christ Church Cathedral
(414 Sparks Street, Ottawa)
7 pm
A gala fundraiser in support of the Cathedral Choirs' Residency at Westminster Abbey in July 2027. The Boys, Girls and Lay Clerks choirs will all be performing.

Nov. 14
All Saints’ Village Fair
All Saints’ Westboro
(347 Richmond Road, Ottawa)
9 am to 2 pm
Crafts, jams, books, puzzles, silent auction, flea market, children’s secret shopping and more! Our café will be serving coffee, cake and lunch. The New-to-You Shop will be open. For more information: allsaintwestboro.com or email: bazaar@allsaintswestboro.com

Nov. 28
Festive Market & Refreshments
Christ Church Cathedral
(414 Sparks Street, Ottawa)
11:30 am to 3:30 pm
There will be something for everyone, including delicious homemade baking, preserves, pies and soups, as well as knitting, jewellery, puzzles, board games and many other treasures – perfect for holiday giving or a little something special for yourself! Come for the shopping, stay for the refreshments and leave with some festive finds.

FALL & EARLY WINTER 2026

COFFEE COMPANY & CONVERSATION IS BACK!

a weekly gathering for seniors in the community

SENIORS – COME & JOIN US

September 10 to December 17

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

WE ARE BACK! THURSDAYS AT 10AM

UP-COMING ACTIVITIES

October 1

Guest: **Mary Reid** of *Green Thumb Garden Centre* (master gardener and guest expert on CBC radio) – ‘Putting Your Garden to Bed and/or Bringing Your Garden Inside’

October 8

Games & Koffee Klatsch

October 15

Guest: **Alan Sandeman** – ‘music man about town’ – singer/composer, playing in bands for over 40 years, with a repertoire of iconic songs ranging from rock to reggae

October 22

Creative Writing & Koffee Klatsch

October 29

‘Hallowe’en Horror’ & *Hijinks!*

November 5

Games & Koffee Klatsch

November 12

Post Remembrance – Guests: **Rob Clipperton** (retired CBC Radio broadcaster and host), **Garth Hampson** (retired RCMP Staff Sergeant & community volunteer) and **Evelyn Greenberg** (well known Ottawa pianist) – sharing stories and songs from the Wartime Years Honouring the Royal Canadian Legion’s 100th anniversary

November 19

Creative Writing & Koffee Klatsch

November 26

Guests: **Mike Martin** (*Sgt. Wildflower Mysteries*) – Volume II of the Capitol Crime Writers short story mysteries with writers **Kim Blanche** and **Maya Valenzuela**

December 3

Getting Ready for Christmas at CCC

December 10

Christmas Stories Shared

December 17

‘Christmas Joy’ – CCC’s Traditional Singalong – led by Joy Bowerman on piano

Christmas Break until January 2027

JOURNEYING AS ALLIES

2026-2027 SEASON

Reading is only the first step in reconciliation, but it is essential to building a bridge of understanding. Join us to read and discuss the works of Indigenous authors. All are welcome.

October 18

Kihiani
Susan Aglukark – Inuit
St. Margaret’s Vanier,
205 Montreal Rd.

November 15

A Short History of the Blockade
Leanne Betasamosake Simpson – Anishinaabe
Julian of Norwich,
7 Rossland Ave.

January 31

Reading the Bible on **Turtle Island- Part I and II**
T. Christopher Hoklotubbe – Choctaw
H. Daniel Zacharias – Cree-Anishinaabe/Métis
ZOOM – TBA

February 28

Wild People Quiet
Tara Gereaux – Métis
Julien of Norwich,
7 Rossland Ave.

April 18

Meetings are on Sundays
2 pm to 4 pm.

Join our mailing list to receive updates,
by contacting: ereicker@gmail.com