PAGE 2
Bishop's Reflection

PAGE 5
Multifaith Housing's Odenak offers rooms with a view

PAGES 8-10
News from Synod 2026

PERSPECTIVE

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



Some of the Advent - Christmas cards created by members of the Christ Church Cathedral Boys and Girls Choirs as a fundraiser to support their trip to England in 2027 for a summer residency at Westminster Abbey.

Bishop Kathryn Otley's message to parish and ministry leaders, delivered at Christ Church Cathedral

The coming year is for listening and building relationships in hope



PHOTO: LEIGH ANNE WILLIAMS

Bishop Kathryn Otley delivered her Charge to the 147th Synod of the Anglican Diocese of Ottawa at the Opening Choral Eucharist.

BY THE RIGHT REVEREND KATHRYN OTLEY

Oct. 22, 2026 — It is my privilege to introduce our theme for the 147th synod of our diocese:

Listening and Building Relationships in Hope

Isaiah speaks God's promise to a people gathered from east and west, north, and south: "Do not fear, for I have redeemed you; I have called you by name, you are mine." We come to this Synod from every deanery—East Ottawa and East Ontario, West Ottawa and the Southwest, Northwest Ottawa and Western Quebec, and the Central and Cathedral deaneries—held together not simply by geography or institution, but by the God who calls us by name.

Luke's Gospel shows us how the risen Christ accompanies people on the road. Jesus comes near, asks a question, and listens before he speaks. He receives the disciples' grief and disappointed hope, opens the Scriptures, and is made known in the breaking of the bread. Their encounter becomes relationship; their relationship renews hope; and their hope sends them out to share the good news.

This is the pattern I invite us to follow in the year ahead. As Saint Paul reminds us, the Scriptures give instruction so that by steadfastness and encouragement we can sustain a common life rooted in hope through the power of the Holy Spirit.

Listening before we decide

Over the past six months, and during the town halls prior to the episcopal election, I heard clergy and laity describe the gifts, hopes, pressures, and possibilities across our diocese. These conversations have reminded me that faithful leadership begins not with ready-made answers, but with attention: to God, to one another, and to the communities we serve.

Under our regular cycle, this Synod would consider a three-year budget for the next triennium. However, after a year of notable change, including the episcopal transition, such a decision would be premature. Instead, we will consider a one-year budget and use the coming year to listen broadly, assess our circumstances, discern priorities, and prepare strategic directions for the next Synod.

This year of listening is not a pause in ministry. Parish visits and conversations with lay leaders, clergy, diocesan staff, and community partners have already brought urgent concerns and promising opportunities into focus. These will shape our work at in the months ahead.

► Bishop's Charge, page 2

BISHOP'S REFLECTION



BY THE RIGHT REVEREND KATHRYN OTLEY

A prayer for Advent

We begin the new year of the church calendar with Advent, the season of waiting—at least, that is the intention. Too often, we rush through this season before we have experienced any waiting, holy or otherwise! We allow ourselves to be thrust into Christmas—carols, sales, purchases, trees and decorations. We do not take the time to bathe in the darkness, to breathe in the stillness, to wait. We wait with hopeful anticipation for the light—an active waiting in faith as we respond to the pain of the world with hope, with light and with peace. I invite you to wait for the coming of the Christ child—to wait "to the bottom of your toes". I share this prayer, written by Walter Brueggmann, wishing you all a blessed Advent.



ART: DAVID LIDBETTER - DLIDBETTER.COM

In our secret yearnings
we wait for your coming,
and in our grinding despair
we doubt that you will.

And in this privileged place
we are surrounded by witnesses
who yearn more than do we
and by those who despair more
deeply than do we.

Look upon your church and its people
in this season of hope
which runs so quickly to fatigue
and in this season of yearning
which becomes so easily
quarrelsome.

Give us the grace and the impatience
to wait for your coming to the bottom of our toes,
to the edges of our fingertips.
We do not want our several worlds to end.
Come in your power
and come in your weakness
in any case
and make all things new.
Amen. —*Walter Brueggmann*

► Bishop's Charge, from page 1

Relationships that shape our priorities

Our priorities are not separate projects. Each grows from relationships. Listening well will help us deepen relationships and respond faithfully, especially in the following areas:

Youth ministry
Learn what is working regionally and where gaps remain. Develop guidelines to include the presence of youth delegates at synod before the 2027 vestries. Connect our efforts with the Provincial Youth Council and the emerging National Youth Council.

Indigenous relations, reconciliation, and Inuit ministry
Work with the All My Relations panel to increase Indigenous participation on the panel. Begin a relationship with the Algonquin people on whose homeland we live, meet, worship, and serve.

Listen to the Inuit community at St. Margaret's and other Inuit groups across the city. Renew our relationship with the Diocese of the Arctic, learning from and participating in its lay-leader training programs offered in Inuktitut.

Buildings and property
Address the growing cost of maintenance and improvements by proposing a new fund to ease long-term planning and financial pressure.

Wellness and sustainability
Address exhaustion among clergy, lay leaders, volunteers, and congregations by discerning what is essential, what can be renewed, and what can be released. Reimagine parish organisation to reflect present capacity, encourage growth, and welcome new volunteers.

Vocations and formation
Adapt discernment, training, and internships to the realities of candidates who may be married, carrying mortgages, or entering ministry as a second career, while maintaining the requirements for ordination.

Liturgy
Review existing guidelines and emerging trial resources, recognizing that our prayer both forms us and reflects who we are.

Discernment in Community
No single parish or diocesan body holds all the wisdom we need. As we pursue priorities identified at past Synods, we will expand the Learning Commons, facilitating parishes' ability to contribute new resources so that their experiences can be made widely available.

Great Chapters will become places of sustained regional listening, attentive to what the Spirit is saying in each context. Challenges such as property, stewardship, and parish leadership are widely shared, but our responses must reflect the distinct realities of inner-city and suburban communities, villages and towns, rural centres, and isolated churches.

In each region, we will listen together around four questions:

- What is working well?
- Where are the gaps?
- What is no longer working and should be changed or released?
- What new possibilities could we explore?

Contributions from these regional conversations will be brought to Diocesan Council and will inform the strategic directions presented to next year's Synod.

Hope already taking root

We begin this work with gratitude for the ministry already flourishing among us. Our clergy, lay leaders, diocesan staff, and community-ministry volunteers strengthen congregations and support neighbours in need. We celebrate the many ministries, new worshipping communities, contextual mission inspirations, faith formation and educational opportunities and so much more that our diocese offers. We also rejoice in our partnerships with Partnerships with the Anglican Foundation and Alongside Hope which extend our service throughout Canada and around the world.

Housing insecurity, homelessness, and barriers to care continue to affect the most vulnerable people in our communities. We honour the Ellwood House extension, our connection with Multi Faith Housing and its new building, Odenak, and the compassionate, practical response of our Community Ministries. As needs become more complex, we will strengthen partnerships with civil government at various levels and with ecumenical, interfaith, and secular organisations. Our parishes are essential to this mission. Their relationships with all community ministries create a tapestry of care —we weave distinct colours and fibres creating a strong and beautiful tapestry of diocesan outreach. In this way, together, in the power of

CLERGY AND STAFF NEWS



The Ven. Brian Kauk has been appointed as Incumbent of the Parish of All Saints' Westboro and Archdeacon of Central Ottawa, effective October 27, 2026.



PHOTO: VEN. CHRIS DUNN

Diocesan appointment

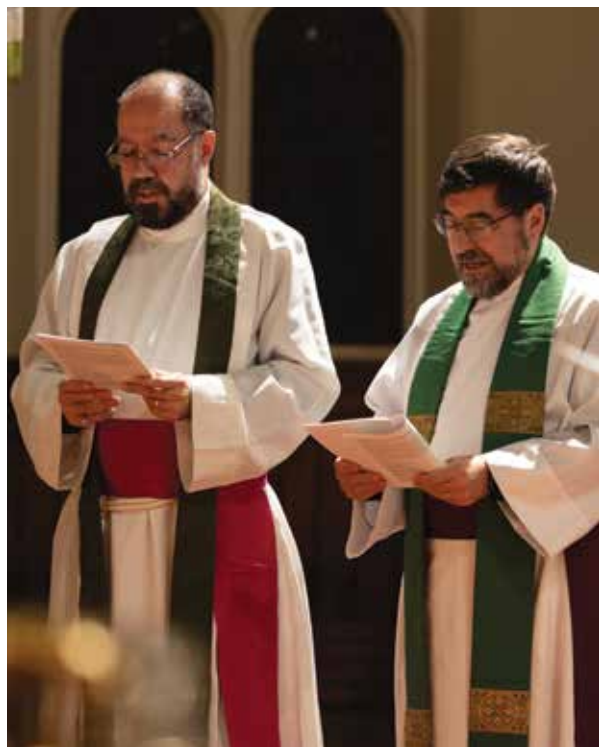
Leslie Kirk has been appointed as Vice-Chancellor of the Diocese of Ottawa, effective Nov. 1, 2026.

Installation of Archdeacons

The Ven. Robert Camara as Archdeacon of the Southwest

The Ven. Brian Kauk as Archdeacon of Central Ottawa

PHOTO: CALEB FICNER



Synod commissioning and installations

Commissioning of Regional Deans

The Rev. Dr. Tom Hubschmid as Regional Dean of East Ontario

The Rev. Canon Dr. Jon Martin as Regional Dean of West Ottawa

The Rev. Canon Gary van der Meer as Regional Dean of Central Ottawa (in absentia while on sabbatical)

PHOTO: LA WILLIAMS



Installation of Canons

The Rev. Canon Eric Morin as the Cathedral Canon of Saint Deborah

The Rev. Canon Victoria Scott as the Cathedral Canon of Saint Luke

PHOTO: CALEB FICNER

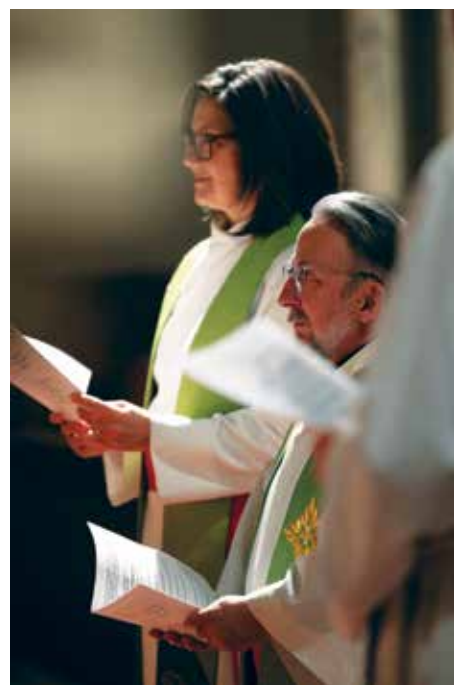




PHOTO: CALEB FICNER

"We begin this work with gratitude for the ministry already flourishing among us." — Bishop Kathryn Otley

the Holy Spirit, we share the good news of God's love in Jesus Christ.

The stories of contextual parish mission we will hear at Synod are not formulas to copy. They invite us to recognise the gifts and needs of our own communities and imagine what faithful ministry might become in each place.

Learning through partnership

Our partnership with Saint Paul University shows how a relationship can evolve over time. The Anglican Studies Program, established in 1981 with the Faculty of Theology, offered learning for laypeople, formation for those preparing for ordination, and broader education about the Anglican Church. A renewed agreement in 2020 expanded courses and programs for learners locally and nationally.

This year, the Anglican Studies Program will become the Centre for Anglican Studies, providing a stronger foundation for future growth. Canon Dr. Sarah Kathleen Johnson will speak about the opportunities this development offers for education, formation, vocation, and service.

Beyond this educational partnership, we will nurture our close tie with the Diocese of Jerusalem and deepen relationship with our ecumenical and interfaith connections. We do this knowing that joining our voice with others advocating for social and ecological justice has a greater impact than our voice alone.

Faithful change

As these relationships develop, we will find that familiar structures or practices need to change. This does not mean they have failed. Political, demographic, financial, and pastoral circumstances evolve; faithfulness requires us to respond thoughtfully rather than wait until change overtakes us. We can honour what served the Church in another season while asking with our present understanding, what is healthy, just, and life-giving now. This evolution is taking place at all levels of our church as nationally and provincially we respond to the Pathways passed at the General Synod in 2025.

I find the image of the church shared by Pope John the 23rd helpful: the Church is more like a garden than a museum. A garden carries the story of what has been planted and tended, yet it remains alive. Gardeners pay attention, adapt to changing conditions, welcome new growth, and prune so that life may flourish. In the same way, careful listening can help us distinguish what should be cherished, what needs to be renewed, and what we are being called to release.

Abounding in hope

On the road to Emmaus, the disciples began with the words, "we had hoped." Jesus does not dismiss their disappointment. He walks with them, listens to their story, helps them see anew, and breaks bread together with them. Relationship is reborn, their hearts are rekindled and hope becomes action.

That is our calling in this season. Our hope rests in God's faithful presence. Isaiah assures us that the God who created us, gathers us, knows us and redeems us, remains with us through deep water and fire. Paul calls us to receive one another as Christ has received us, so that with one voice we may glorify God and abound in hope by the power of the Holy Spirit. Luke shows us the risen Christ meeting people on the road and forming a community around scripture, hospitality, and bread.

May this be the shape of our life together: listening before speaking, walking alongside one another, receiving one another in Christ, and building relationships in which hope can take root. Then, with hearts renewed, may we rise and go—ready to share the good news in word, service, and love.

Stewardship Resource Hub hosts legacy giving webinar

BY LEIGH ANNE WILLIAMS

On Oct. 27, the Stewardship Resource Hub offered a legacy giving webinar, moderated by chair Derwyn Sangster, with presentations and a discussion with three expert guest speakers:

• Canon J. Davey Gerhard, executive director of The Episcopal Network for Stewardship (TENS)

• Ratul Dutta, investment advisor and financial planner with RBC Dominion Securities

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

More than 50 people registered and attended online. The webinar can serve as an educational resource for many more because it was recorded and will be available through the ADO Learning Commons on the diocesan website. It was recommended for clergy, wardens, stewardship teams, and all who care about parish vitality. It also offered valuable general information about wills and estate planning.

Canon Gerhard began the discussion considering questions of why parishes and groups should engage in conversations about legacy giving, especially since it touches on topics many people are uncomfortable talking about — money and death.

He spoke about it in both practical and theological terms. Practically, legacy gifts can be important way to help parishes survive and thrive financially. They can "form or add to your endowment, which can then be used to support your operations ministry or other kinds of work that you do," he said, "So that when something comes up, the leaking roof or the boiler that goes out ... you have money in the bank ready to take care of that....And they're also for special or named ministries."

On a more theological level, Gerhard said it is important to talk about legacy giving with parishioners "because it's part of our commitment to walking the journey with our fellow congregants, with our members on the journey of their lives. ... Death is a milestone. The end of life is something that we can prepare for. And if we engage those conversations early and beautifully and theologically, not transactionally, [it is not about] what can we get from you, but how can we help you achieve what you want from your legacy?" Gerhard said he often likes to read the names on stained glass windows or on baptismal fonts in churches that he visits. Churches, he pointed out, are built from gifts and stories from people who came before. Legacy giving offers opportunities for people to share their stories and gifts and to be remembered.



Derwyn Sangster, Chair, ADO Stewardship Resource Hub



Ratul Dutta, RBC Dominion Securities



Canon Davey Gerhard, The Episcopal Network for Stewardship



Rita Asangarani, Ottawa lawyer specializing in real estate and wills

Ratul Dutta provided practical information about how to leave legacy gifts in ways that are most tax-efficient and better for beneficiaries. He discussed the tax benefits of:

• donating shares

• naming a charity as the beneficiary of a life insurance policy

• leaving RRIF funds and tax-free savings account funds to a charity

donating secondary properties like cottages

Dutta also described steps and considerations in making a financial plan that includes legacy giving. He recommended that the person making a plan discuss their desires and plan with their family, which could help to build a culture of giving.

As a lawyer, Asangarani began with the basics of wills. "What it really is, is an act of preparation and care, not simply a document about death," she said.

She outlined three types of wills — a holographic hand-written one, a will kit, and a will written with the assistance of a lawyer. Although wills are private, she also recommended discussing legacy giving with family. "And don't forget to tell your executors [that there is a will and where to find it.] I cannot tell you how many times someone has put care and patience into drafting their will and then their executor comes in and asks 'Is there a will? I don't know.'"

There was an opportunity for those who attended to ask questions after all three presentations. Listen to the whole discussion at: ottawa.anglican.ca/legacy-giving

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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.

Multifaith Housing gives Anglicans a preview of its affordable housing project with a focus on Indigenous renters

BY DAVID HUMPHREYS

It was a beautiful October day when Bishop Kathryn Otley and representatives of five parishes donned protective equipment to ride a construction elevator to the thirty-first floor of the building that will house Odenak, the Multifaith Housing Initiative's mixed-use residential development.

They were getting a preview tour of the building on LeBreton Flats that will house 30 units reserved for Indigenous tenants. The Anglican Diocese of Ottawa's donation in 2024 of $75,000 helped to make that possible with savings of $300 a month for Indigenous families on each rented unit. The donation represents a continuation of Anglican core support that goes back to the founding of MHI.

Appropriately, the view from the thirty-first floor looked out on the Ottawa River, the traditional homeland of the Anishnàbeg people. Odenak is the Algonquin Anishinaabe word for community, a characteristic that caught the attention of all in the tour group. "It is a great model," the bishop said. "It's so important to connect community with the people who are here."

She mentioned the success that Christ Church Bells Corners has had, under the leadership of the Ven. Monique Stone, building connections and relationships with the community around its affordable housing project, Hollyer House. Hundreds of people attend community meals and celebrations that the parish hosts with community partners.

Others on the tour were similarly impressed. Marilyn Collins of St John the Evangelist Ottawa, Diocesan Liaison with MHI, said each participant learned new things and appreciated the building's "amazing" facilities. "It made me want to live there."





Bishop Kathryn Otley enjoys the view while touring the site with Anglicans from several parishes.

For Alexander Passmore, also of St. John the Evangelist, "It was great to see the amount of care and attention to designing a building that will encourage community,"

Barbara Schultz of St. Barnabas said, "the large light-filled day care space will be wonderful, as will the generous communal gathering spaces," although she was concerned about the "miniscule" kitchen space with limited capacity to prepare good meals.

Barbara Bottriell of St. Thomas Stittsville particularly liked the common spaces and an outside terrace that will allow all to have those great views of the river and the city.

Marci Taylor of All Saints Westboro said partnering with MHI on Odenak is exactly what the diocese should be doing. "Not only does it put our faith values into action by serving our community, but it demonstrates to all parishes in our diocese, as well as to other faith groups and to the broader community, how our responsibility to our fellow citizens can be enacted."

Sheldon Leong, director of fund development for MHI, summed up: "A lot of people are looking at this partnership with NCC, with Dream, with MHI, with the Algonquin community to see how we all work together to create an inclusive community where there is no us, there is no them, it's just one big community."

The Odenak project is a partnership between MHI and Toronto-based Dream group members Dream Asset Management Corporation and Dream Impact Master LP.

Dream Group was chosen by the National Capital Commission to develop the "Library Parcel" on Lebreton Flats. The project is due for completion early next year.

This project will build over 608 residential rental units - 250 of them affordable - in two towers at 665 Albert Street, between Ottawa's future Ādisōke main public library and the Pimisi LRT station.

Of the total MHI's Odenak will include 133 units that will be rented at about 59 per cent of market rates, including the 30 units reserved for indigenous people. They will benefit from an additional level of affordability, estimated at about $300 a month.

In addition to MHI's 133 units Dream is also making about 100 of the 608 in the total project more affordable, but at about 79 per cent of market value.

The diocese's $75,000 donation came from the sale of Christ Church Maniwaki. The idea arose from a conversation between Bishop Shane and Albert Dumont – at the time Algonquin Spiritual Teacher in Residence at Christ Church Cathedral -- who had said urban indigenous youth could not afford to live anywhere in Ottawa. It was subsequently determined that the donation was the most appropriate use for the funds realized.

There is a strong focus on sustainable living. Located near the Pimisi LRT station, residents will also be able to walk to a nearby grocery store, the downtown core, Little Italy and Chinatown neighbourhoods as well as the new library next door.

According to information from MHI, Odenak is designed to be "Canada's largest residential zero-carbon development, employing wastewater energy and solar power-generating systems. The design concept also incorporates LEED Gold Standards for maximum energy efficiency and sustainability."

Active supporters

The diocese and parishes have been actively supporting MHI from its beginning in 2001. The Rev. Canon Garth Bulmer and Gay Richardson, both of St John the Evangelist at the time, served as president and secretary respectively. They worked tirelessly towards MHI's first purchase, the five-unit Kent House next to St Barnabas church. Richardson remained active in MHI and on the Bishop's Panel on Housing Justice until her death last year.

The Rt. Rev. Peter Coffin, bishop at the time, later wrote in *Crosstalk* that MHI is "an exemplary model of how faith communities can come together, in the words of the prophet Micah, to "do justice, love kindness and walk humbly with their God."

The bishop was an active supporter of MHI's Veterans' House, the Andy Carswell Building of 40 units, opened in 2021.

Although the project ultimately proved not to be feasible, the diocese partnered with Julian of Norwich parish and MHI on an ambitious plan to develop 75 units and community facilities on church property.

How people and parishes support the Multifaith Housing Initiative

Anglican support for Multifaith Housing Initiative takes three forms: parish annual membership for a fee of $100; annual "Tulipathon" fundraising to help lower tenant rents; and donations to the Odenak Capital Campaign.

During December the charity is campaigning to promote membership for 2027. This year 19 parishes and the diocese are registered members.

Marilyn Collins, the diocesan representative on MHI, is looking to enlist more parishes. "The higher the number of total memberships is important to MHI," she says, "as it gives leverage to approach corporations and other non-governmental organizations to participate."

While the benefits of membership may not be obvious to rural parishes, there is mobility in homelessness and among those precariously housed and membership is a way for the parish to address the issue in their area.

Collins has found that parishes that have a line item in their budgets for MHI membership make it easier for them to become a member on an annual basis.

Two years ago the Diocese formally approved MHI as an official Diocesan Partner. The Rev Rosemary Parker, chair of the Diocesan Partnerships Committee, has encouraged parishes to take out memberships, noting that each parish member is entitled to vote at MFI's annual meeting.

Membership doesn't require any commitment beyond the $100 fee. Some parishes have also done fundraising events such as concerts or sales.

Six parishes that participated in the 2026 annual Tulipathon – All Saints Westboro, St. Barnabas, St John the Evangelist, St John's Kanata North. St Mark's and St Stephen's – raised more than $20,000 to help exceed the campaign goal of $125,000.

The Odenak Capital Campaign has raised just over $1 million towards a goal of $1.6 million, with 18 months to go.

The $1 million includes the up-front donation by the Diocese of $75,000. In addition, MHI was happy to acknowledge that All Saints Westboro organized a concert and reception that raised $17,445. Smaller parishes have made smaller contributions – all help move closer to the goal.

— *David Humphreys*

More info: Multifaithhousing.ca + ways to donate

COMMUNITY MINISTRY NEWS

Foundation supports the Anglican Community Ministries' frontline compassion

BY LEIGH ANNE WILLIAMS

The Wesley M. Nicol Foundation has generously supported the Anglican Community Ministries in recent years. Foundation president Bruce Nicol agreed to sit down with *Perspective* to discuss philanthropy and how it can make the most impact and benefit in the lives of people in need.

What motivated your father, the late Wesley M. Nicol, to start the foundation?

My dad grew up in the Depression. He grew up in Vanier, it used to be called Eastview. He experienced hardship in his young life. He didn't come from an affluent background at all. But he was a very successful businessperson and started his charitable foundation maybe 25 years ago, specifically to run his student entrepreneurial award across the country.... As he was aging, he was talking to me about the future of the foundation—that he would leave it to me and my three siblings to run. The one comment he made to me as he was getting quite a bit older was that he hoped the foundation could orient its charitable donations to what he called "the disadvantaged of Ottawa," harkening back, perhaps, to his own childhood.

How has the foundation evolved since you and your siblings took it over?

After he passed away, my siblings and I, the four of us altogether, had a meeting, and we really renovated the whole foundation from top to bottom and decided that a chunk of our annual donations should go to the disadvantaged in Ottawa, which is what my dad wanted. These would not be anonymous donations and we would engage in the charities, work with them, and help put the money to its best use. A large chunk of our donations remain anonymous. The choice that we've made as a foundation is to not broadcast our name. We don't wish for specific acknowledgements or to name anything. It's only what my dad wanted to do, that we make explicit. It's a donation from his foundation to the Ottawa-based charities.



PHOTO: BEN RALPH

Bruce Nicol, president of the Wesley M. Nicol Foundation,

How did you first hear about the work of the Anglican Community Ministries?

I grew up in a nominally Anglican family, so we were in and out of Anglican churches growing up. My own family still attend Anglican church. I sing in the choir. We've seen posters over the years for the ministries. When my role evolved into finding the charities that we could work with in Ottawa, I went to visit. What struck me right away is how they really are on the ground. They are right there where the people are, where the hurt is. No barriers, no questions about who you are, where you come from. It's really frontline work. I was very heartened to know that our money is getting put to work right away. There's no question about it. I met the people running it and decided that this was a very good long-term relationship for us to make a lmulti-year commitment.

How has the collaborative relationship between the foundation and the Community Ministries grown?

Over the many years of our foundation's involvement with the ministries, we've really seen the situation on the streets and the nature of the needs change. Housing has become a much bigger issue now. There are more unhoused people, precariously housed people. The ministries have evolved what they do to try to address it....I'm very familiar with Centre 454. I've been there many times. I've seen the work they do in that part of town. It's really vital. It helps a lot of people, and it's helping ever more people as the need evolves. I learned that the city funding might get cut, so as a responsible donor, I want to know about that. I want to know what I can do to help, either through advocacy or tailored donations or rallying donations from other sources. This is just part of maintaining a relationship with the charity as the situation evolves for them.

I've learned that multi-year donations are very, very important for charities because they can plan. They know they have that money in their budget. It can be way more transformative to the charity if the donation is multi-year, even if it's not a very big donation.

Would you recommend Anglican Community Ministries to others for support?

Our foundation really doesn't want to be in the limelight, but as I've learned how philanthropy works, I've learned how important it is sometimes for a donor to stand up and say, "This is what we're doing, and here's why, please join me." Because it really helps the charity raise additional funds. What I've said to people before with respect to the five Community Ministries, is I've done the research. Our foundation has gone and visited all the ministries at work, and I go every year and visit them again. I've done the due diligence. I know the work that they're doing. I know it's vital to the city of Ottawa. I'm there, donating, and I invite anyone else to do the same. And if anybody wants to call me and ask me what I think about it, I'd be happy to take that call.

Ottawa Pastoral Counselling Centre
An Anglican Community Ministry

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This year's Purple Tie Gala raised $203,000 for Cornerstone Housing for Women's emergency shelter. Belong Ottawa's India Bedson; the Rev. Canon Victoria Scott, director general of the Anglican Community Ministries; Belong Ottawa's executive director Shauna-marie Young; and Anne Marie Hopkins, executive director of Cornerstone, celebrated together.

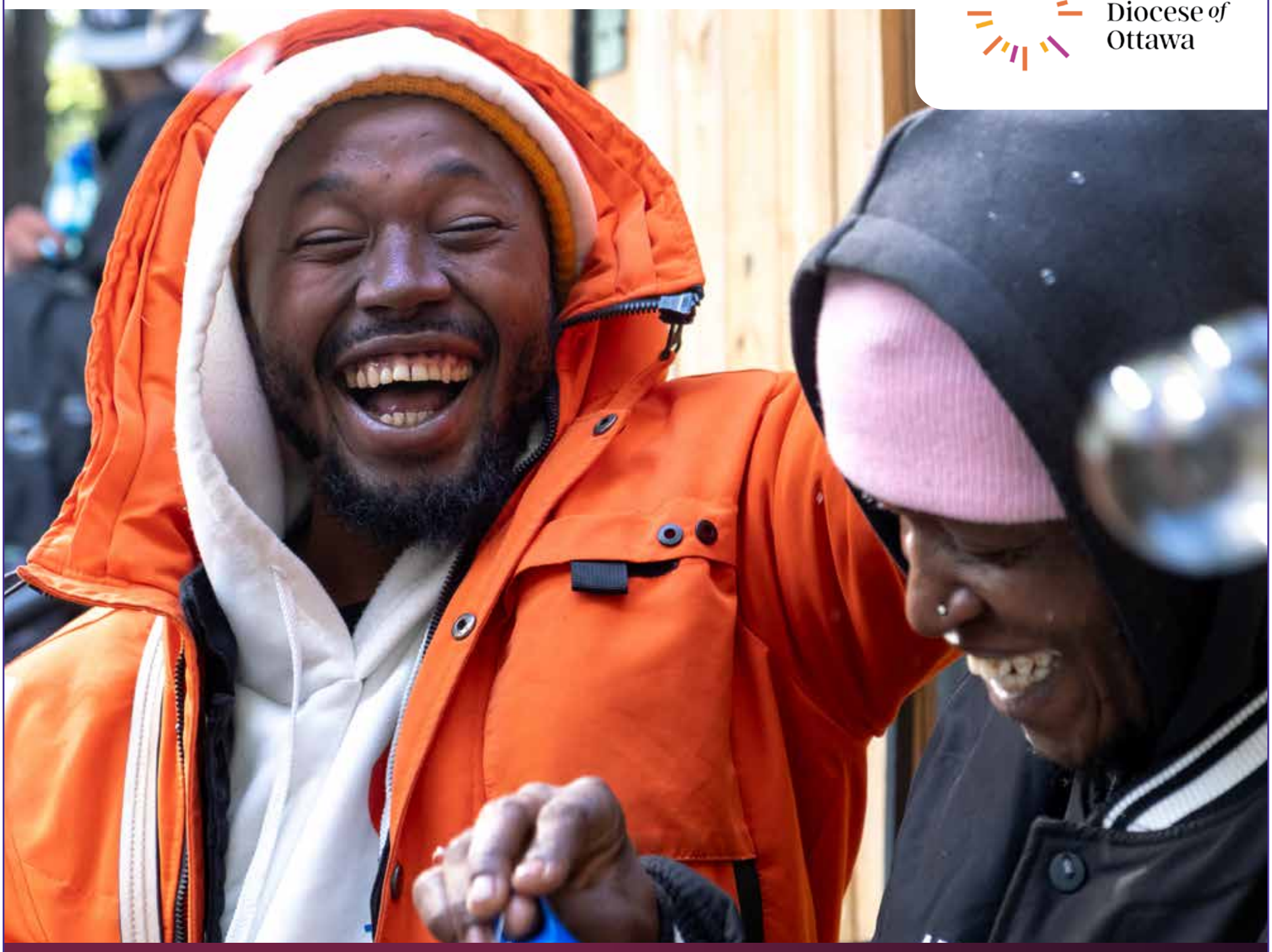
PHOTO: COURTESY OF CORNERSTONE

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One Donation. Five Areas of Impact.
Building Resilient Community.

One of the challenges of charitable giving is deciding where your donation can make a meaningful difference. Through the Hearts of Compassion Fund, one gift strengthens five Community Ministries providing vital services across our communities.

Anglican Diocese of Ottawa



The Hearts of Compassion Fund (HCF)

Your gift to the Hearts of Compassion Fund strengthens the Anglican Diocese of Ottawa's five Community Ministries, meeting immediate needs for food, shelter and care, providing professional counselling, and opening doorways to refugee sponsorship, community, connection and new beginnings.

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SYNOD 2026 REPORT

Following the Choral Eucharist at Christ Church Cathedral on the evening of Oct. 22, Bishop Kathryn Otley called the 147th Synod of the Anglican Diocese of Ottawa to order on the morning of Oct. 23 at the St. Elias Centre in Ottawa. Here are some highlights from the sessions and presentations.

PHOTO: THE VEN. CHRIS DUNN



Synod Secretaries Margaret Porter (Lay), the Rev. Canon Stephen Silverthorne (Clerical), Bishop Kathryn Otley and Dean Beth Bretzlaff guiding the proceedings.

Community Ministries

The Rev. Canon Victoria Scott was appointed as director general of Anglican Community Ministries in February 2026, following the retirement of the Rev. Canon Peter John Hobbs. Describing her first months in the role, Scott said, "It's fair to say, I hit the ground running. As I've been listening and learning, I found myself returning to a conviction that we can do more together than we can apart. For me, this work of community ministries goes to the heart of what it means to follow Jesus. It's about recognizing the dignity of every person, responding when people are struggling, and cultivating communities where everyone has an opportunity to flourish. I also believe that following Jesus asks us to move beyond binary choices, beyond either/or, beyond us and them. It asks us to stay curious and open to what we can't yet see clearly and to trust that God is at work in the uncertainty, opening up possibilities we might not yet be able to imagine."

Scott briefly described the growth of each of the five community ministries and the urgent crisis that Belong Ottawa's Centre 454 is facing.

• **Centre 105** has grown over a few years from a simple act of welcome with coffee and Timbits to a ministry that offers hot meals, showers, laundry, social support. and connection. In 2025, Centre 105 served close to 21,000 meals. The City of Cornwall provided $50,000 in funding for first time in 2026.

• The **Refugee Ministry Office** – This ministry began in 1979. As a Sponsorship Agreement Holder, the Diocese supports parishes and community groups sponsoring new Canadians. Due to government reductions, the RMO is processing fewer applications than previously, but case managers Ishita Ghose and Reem Abu-Afieh have submitted more than 100 applications in recent years

• **The Ottawa Pastoral Counselling Centre** began as a one-person counselling ministry at Christ Church Cathedral. Today, it provides professional psychotherapy and pastoral counselling to individuals, couples, and families. In 2025, OPC provided 1,200 counselling sessions and supported close to 300 subsidized sessions through its Counselling Support Fund.

• **Cornerstone Housing for Women** began with just three cots in the basement of All Saints in Sandy Hill. Today, it is Ontario's largest provider of emergency shelter and supportive housing for women and gender diverse people, supporting around 330 people each day and serving 270,000 meals last year.

• **Belong Ottawa**
Belong Ottawa brings together three programs with deep roots welcoming and serving the most vulnerable and marginalized in Ottawa — The Well, Center 454, and St. Luke's Table. Belong Ottawa now has served more than 255,000 meals since June 2025. Staff also provide crisis intervention and immediate compassionate support to people in complex circumstances. Belong staff have carried out more than 13,000 crisis interventions on the street since August 2025.

Canon Scott drew particular attention to a crucial and urgent issue for Centre 454. The City of Ottawa's funding Center 454 at its current location in the basement of St. Albans Church will end in January 2027. Belong Ottawa is asking for an extension, so that they can properly plan a transition and ensure continuity of service for the people who depend on Centre 454. She added that it is not too late to voice support for Centre 454 and asked anyone who wanted to help to talk with her or Belong Ottawa executive director Shauna-marie Young.

Partnerships

It can be difficult for parishes, individuals and as a diocesan church to discern how best to make a meaningful difference on issues such as homelessness, climate change and division across the globe, and to decide what organizations and projects to support. This is where the Diocesan Partnership Committee comes in, its chair, the Rev. Rosemary Parker, explained, outlining the committee's three primary tasks:

• Assessing potential partners. If they fulfill the criteria, they are put forward to the bishop and Diocesan Council for approval

• Supporting diocesan liaisons who connect the diocese with the partner

• Ensuring that all partnerships are active, meaningful and visible

Committee member Kathryn Fournier said that the current 10 partners — **Alongside Hope, The Anglican Fellowship of Prayer, The Anglican Foundation of Canada, The Communion Forest, The Compass Rose Society, The Episcopal Diocese of Jerusalem, The International Anglican Women's Network in Canada, KAIROS, Multifaith Housing Initiative and Saint Paul University** — are active across a whole spectrum of important issues, some global, others local. Examples of the ways parishes can engage could be fundraising for the Episcopal Diocese of Jerusalem to support the Princess Basma Hospital; planting trees locally or fundraising for an international effort through the Communion Forest; or taking part in the Tulipathon to support the Multifaith Housing Initiative in Ottawa. For more information, see the Partnership page on the diocesan website. https://ottawa.anglican.ca/what-we-do/partnerships

Education and Learning Commons

Caroll Carkner, chair of the Education Committee, shared plans to make the diocesan Learning Commons more accessible and responsive to parish needs.

• The application form for parishes wishing to share activities and resources has been simplified by the Rev. Gillian Hoyer,

• There will be a brief survey asking what resources parishes need and want, so the committee can work to find and add those resources.

Contextual Mission

Archdeacon Mark Whittall, chair of the Contextual Mission Subcommittee, reminded Synod members that three years ago, they set a goal that by 2028, every parish in the diocese would be involved with one new or renewed contextual mission initiative. Resources that have been provided to help parishes achieve their goal include: a step-by-step guide for parishes, courses from our partners in the Niagara School for Missional Leadership, in the Cente for Missional Leadership in Vancouver, coaching and facilitation, and Future Fund grants.

For those not sure how to begin, he outlined eight steps:

• Pray

• Form a team

• Do some listening in your neighbourhood or community.

• Pull the team together to generate some ideas, perhaps with the help of a facilitator.

• Try something.

• If the initiative requires money, apply for a Future Fund grant. (Application **deadlines are March 15 and Nov. 1.)**

• Evaluate

• Rinse and repeat. "This is not just a one-off for us. This is how we live into our mission to be followers of Christ and to proclaim God's good news, in the neighborhoods, in the communities that we're part of," Whittall said.

In total, out of 50 parishes, 35 parishes have reported that they are engaged in contextual mission in some way — taking courses with a planning process or in actual initiatives.

Whittall announced plans for a Contextual Mission Symposium in the spring of 2028 that may include keynote speakers, reports from other dioceses for inspiration and practical advice. He asked for feedback on what parishes want to hear at the symposium.

SYNOD 2026 REPORT

PHOTOS: THE VEN. CHRIS DUNN






Contextual Mission presenters: (L to R) The Rev. Karen McBride, the Ven. Monique Stone, Carolyn Coffin-Caputo and Ron Kallio

The presentation offered three examples of new contextual mission initiatives:

• The Rev. Karen McBride described Julian's Place, an outreach from Julian of Norwich to students at Algonquin College, inviting them to the parish for meals, shopping at the New-to-You and Book Nook and to walk the new labyrinth in the parish hall.

• Archdeacon Monique Stone described the Forest Church initiative from Christ Church Bells Corners, which offers a chance to worship while walking in a forest that has attracted new participants, online enquires and media.

• Carolyn Coffin-Caputo and Ron Kallio provided an update on the growth of a weekly hot meal served to those in need in Hawkesbury in Parish of the Lower Ottawa Valley

Watch for a report on all of these initiatives in upcoming issues of Perspective.

Provincial Youth Gathering



Colson Puchala (above), a member of the Parish of Huntley and a first-year student at Carleton University attended the first Youth Gathering for the Ecclesiastical Province of Ontario last summer. He reported that they discussed how to empower youth and amplify their voices within their parishes and in the wider church. They also began to set up the Council of the Ecclesiastical Anglican Provincial Youth Council.

All My Relations Episcopal Panel

The All My Relations (AMR) Episcopal Panel works to encourage reconciliation throughout the diocese by supporting parish and community engagement with Indigenous peoples.



Co-chair Karen Luyendyk (above) reported that last year, the 10th anniversary of the release of the Truth and Reconciliation Commission's Calls to Action, diocesan Synod voted unanimously to renew its commitment to Call to Action #59 that calls on the churches to educate their members on the legacy of Indian residential schools.

The AMR Panel surveyed parishes to learn about their reconciliation activities. Only 15 of the 38 parishes that responded reported having a dedicated Truth and Reconciliation committee or group, but there was continued interest in reconciliation efforts. Parish activities included:

• Regular land acknowledgements and wearing orange shirts.

• Special services for National Indigenous Peoples Day of Prayer and the National Day for Truth and Reconciliation.

• Inviting Indigenous Elders and Knowledge Keepers to share their wisdom.

• Book studies, film screenings, and educational activities.

• Community-based projects, including healing gardens, friendship trails, and public displays reflecting Anishinaabe teachings.

While these activities have encouraged important conversations, much of the work remains focused within church communities rather than building broader relationships with Indigenous communities. Parishes identified several needs to help them continue their work:

• More educational resources and knowledgeable resource people.

• Better connections with the AMR Panel and other parishes.

• Funding for reconciliation initiatives.

•Stronger relationships with Indigenous peoples.

• Support for Inuit-led ministry within the diocese.

AMR Co-Chair Kathryn Fournier encouraged parishes to begin identifying practical next steps within their own communities. She suggested visiting powwows and Indigenous community events, participating in Indigenous-focused exhibitions and educational programs, undertaking book studies and webinars, and appointing parish champions to lead reconciliation work. Parishes that have intentionally partnered with Indigenous communities have reported very positive experiences. The next step in reconciliation is to move beyond symbolic gestures toward meaningful relationships, shared responsibility and sustained action, said Fournier. The AMR Panel invited parishes to join its email network and access available resources to continue this journey.

Nominations Report

All of the nominations for election to Provincial Synod, Diocesan Council and the Advisory Panel on the Termination of Clerical Appointments were acclaimed. For names of all of the representatives, please check the Synod Highlights on the Diocesan website.



On behalf of the Diocese, Bishop Kathryn expressed her gratitude for the Rev. Canon Stephen Silverthorne's dedicated service as Clerical Secretary to Synod, announcing his departure from the role. Synod members gave him a standing ovation in recognition of his years of devoted and exemplary service.

Centre for Anglican Studies

Canon Dr. Sarah Kathleen Johnson announced that the Center for Anglican Studies at Saint Paul University will officially launch with a public celebration on April 1, 2027. Both Bishop Kathryn Otley and Archbishop Shane Parker, Primate of the Anglican Church of Canada plan to attend. Anglican Studies has been part of St. Paul University since 1981. "Reframing the Anglican presence at the university as the Centre for Anglican Studies aims to more clearly communicate the diversity of our current community and to empower new directions for partnership and participation," she said.

SYNOD 2026 REPORT

Financial Update

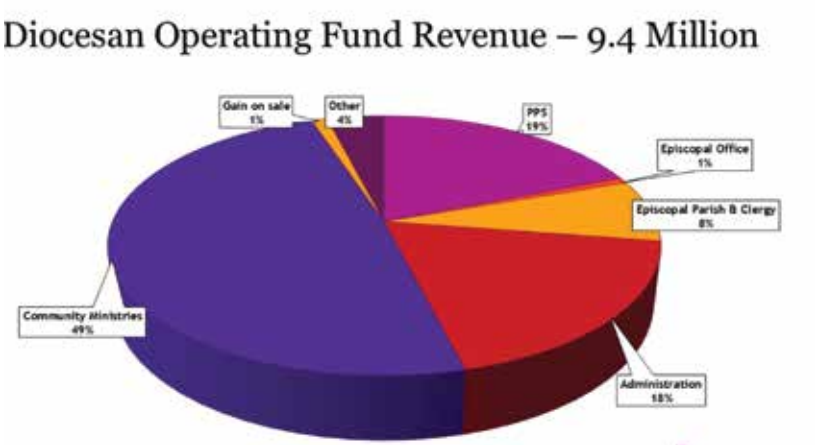
The 2025 audited statements were presented by Sanjay Grover, director of financial ministry.

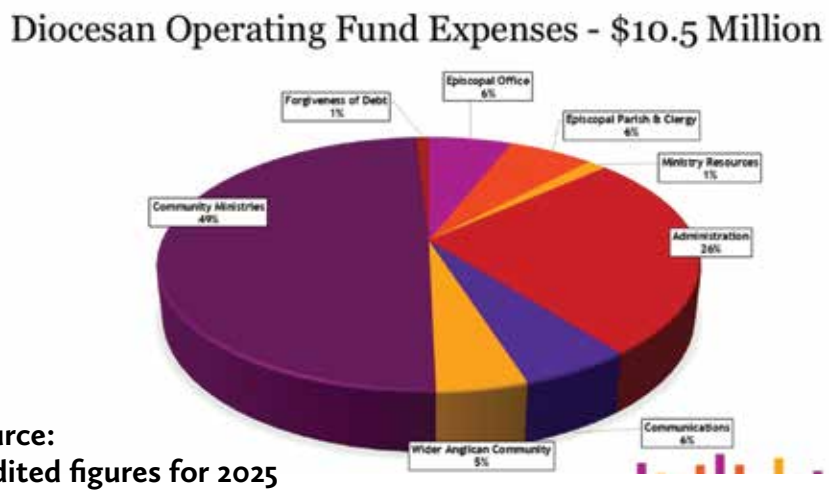
• Total consolidated assets were $157 million for the year across the board, up about $2 million from $155 the year before.

• Liabilities went up to $131 million from $128 million the year before. The difference relates to non-church buildings owned by the Diocese such as Hollyer House and Cornerstone buildings. The asset values offset debt that we carry against those, he explained.

• Diocesan investments in the Consolidated Trust Fund (CTF) were $32 million at the end of 2025, compared to $29 million in 2024. (Cornerstone funds of $5 million are included in this figure.)

• Revenues were at $9.4 million, expenditures at $10.5 million, so there was $1 million shortfall. $900,000 was covered by unrealized market value gains in the diocesan CTF, which left a small deficit of about $100,000.





Source:
Audited figures for 2025

Operating Budget 2027

Archdeacon Chris Dunn, chair of the Property and Finance Committee, outlined the Diocese's proposed 2027 operating budget. The Diocese is adopting a one-year budget for 2027. This gives the new bishop time to establish priorities before returning to the usual three-year budget cycle.

• General increase
A general 3% increase has been applied to many budget lines, based on the Consumer Price Index. Salary and benefit figures remain provisional pending final decisions.

• Parish Proportional Share (PPS)
The total has increased by 3% to approximately $1.84 million, representing 40% of budget revenue. Each parish's contribution is calculated using a three-year average of its assessable income, so individual increases will vary.

• Budget deficit
The proposed budget has a deficit of approximately $200,000 on a budget of $4.5 million. This is considered manageable and will be covered by accumulated surpluses of approximately $8–$8.5 million.

One concern raised during the presentation was that the Diocese is owed approximately $490,000 in overdue parish commitments from previous years. Because some parishes pay late or have accumulated arrears, the Diocese must sometimes borrow money to meet its own obligations. The increased borrowing costs are a major reason administration expenses have risen, with the net cost of this budget area increasing from $286,000 to $518,000.

Diocesan Capital Improvement Fund

Bishop Kathryn Otley introduced this new proposed fund explaining that in months since her election she has heard about the urgent financial challenges facing parishes that need significant repairs or improvements to their church buildings and properties. She acknowledged their frustration learning that the former Church Extension Fund could no longer provide mortgage-style loans.

The bishop explained that approximately three to four years ago, the fund was folded into the Diocese's undesignated investments in the Consolidated Trust Fund (CTF). This change helped generate investment income to support diocesan operations, including the Episcopal Office, and reduce the financial burden on parishes by lowering parish proportional share, but loans can no longer be issued through the closed extension fund.

The bishop introduced a proposal for a new fund to help parishes manage major building repairs that the diocese aims to launch by mid-2027. Approximately $750,000 has been identified as seed funding from selected undesignated CTF trust assets. The fund is still being developed, and its final criteria have not yet been approved.

The Diocese is also exploring ways to reduce the costs and complexity of building projects by:

• Establishing relationships with qualified building assessment firms and contractors.

• Negotiating arrangements that could reduce assessment costs through economies of scale.

• Helping parishes prioritize urgent repairs and develop realistic timelines for completing projects.

• Learning from other dioceses that have established similar funds.

Archdeacon Rhonda Waters expressed some concern in a comment from the floor that there is not yet enough money in the fund. The bishop mentioned one possible avenue for increasing the fund, noting that if diocesan property is sold in the future, a portion of the proceeds may be added to the new fund to increase its capital. No motion was required at this Synod, but the proposal will be submitted to Diocesan Council.

Stewardship

Carole Breton, diocesan director of Communications and Development presented stewardship as an expression of faith, generosity, and belonging — a year-round way of living out faith, not simply an annual fundraising campaign. A thriving parish is one where people feel welcomed, valued, connected, and able to contribute with their time, talent and treasure. Small acts of care help build a sense of belonging, which encourages participation and generosity, she said.

The diocesan Stewardship Resource Hub helps parishes strengthen stewardship by sharing experiences, exchanging ideas, and offering practical support tailored to each parish's circumstances. For example, Holy Trinity, Pembroke's Ministry and Money Working Group shared insight from some of their successful ideas in a video posted in the Learning Commons' "Stewardship in Action: Voices from Across the Diocese" series.

Resources and opportunities available to parishes:

• Learning Commons: provides materials under the Financial Stewardship and Management section.

• TENS (The Episcopal Network for Stewardship): The Diocese's membership gives parishes access to pledge cards, campaign materials, and this year's stewardship campaign.

• Legacy Giving webinar: held online on Oct. 27, a video will be posted on the diocesan website.

• Communications webinars: Upcoming sessions cover social media accessibility, photography, media relations, (Nov. 17, from 11:30 am to 1 pm) and websites (Feb 2, 2027, from 11:30 am to 1 pm). Webinars will later be posted on ADOLearningCommons.ca

• Stewardship Resource Hub: presenting another workshop planned for spring 2027.

• Anglican Foundation of Canada: Offers funding opportunities, with the next deadline mentioned as Nov. 3 for the January 1 cycle. Applications require Diocesan Council approval.

• Future Fund: offers $10,000 in funding, with deadlines of November 1 and March 15.

Ms. Breton encouraged parishes to:

• Recognize the generosity and gifts already present in their communities.

• Invite new people and perspectives into stewardship discussions.

• Establish a stewardship committee or renew an existing committee where appropriate.

• Share stories and successful practices so other parishes can learn from them.

• Contact diocesan staff for help with resources, communications, funding applications, or planning.

The Diocese's Stewardship Resource Hub, Learning Commons, and Communications and Development team are available to help parishes put these principles into practice.

Synod Reflector: Dr. Catherine Clifford, Saint Paul University

Dr. Clifford is a professor of systematic and historical theology. Her research focuses on ecclesiology, ecumenism, and the history of the Second Vatican Council. "I come as one who's deeply aware that my own church has much to learn and receive from the Anglican Communion. This is especially true in the case of synodality, the practice of gathering the people of God in each local church in order to discern together what the Spirit is saying to the churches in our time," she said.

Receptive ecumenism is a method of dialogue that has also come to characterize the work of the most recent round of Anglican-Roman Catholic international dialogue. Dr. Clifford said Pope Francis shared his appreciation for this spirit of ecumenical learning. "How many important things unite us if we really believe in the abundantly free working of the Holy Spirit, we can learn so much from one another."

Serving breakfast, serving community at Centre 105

BY CAROLYN GODDARD

On Oct. 29, a perfect fall morning, Centre 105 invited dignitaries and the public in for its Fall Open House to enjoy a full course breakfast. It was also an opportunity to learn about the free essential services the Centre provides to vulnerable people in the Cornwall community.

Located at Trinity Anglican Church, Centre 105 is open between 7:30 am and noon Tuesday to Friday. Aside from breakfast, people who come to Centre 105 can also access laundry and shower facilities, social supports and connection.

"We are extremely thankful to everyone who stopped in to see us during our Open House! It was a great turnout. A big thank you to volunteers who joined us in the kitchen," said program manager Melodie Cousineau.

PHOTO CONTRIBUTED



Preparing to serve: Centre 105 kitchen staff were joined by Bishop Kathryn Otley, who helped serve a full-course breakfast.

PHOTO CAROLYN GODDARD



Cornwall Mayor-Elect Sarah Good during the Fall Open House on October 29.

PHOTO CAROLE BRETON



Wonderful donation by Walker Home Services: Walker Home Services donated $4410 during the Fall Open House. L-R: Julia Cameron, Melodie Cousineau, Joe Geneau, the Rev. Canon Victoria Scott, Bishop Kathryn Otley and Joseph Geneau.

Helping in the kitchen was Anglican Diocese of Ottawa Bishop, the Rt. Rev. Kathryn Otley. Carole Breton, director of diocesan Communications and Development had also come to volunteer at the event. She mentioned that a new website created for Centre 105 and located at www.centre105.com was now live.

During the event, Joe Geneau from Walker Home Services (WHS) brought a donation of $4,410. "We work as a team to give back to our communities" said Geneau. He explained the donation was made as part of WHS's Give Back Program, which uses one dollar from each member of the "Gold Plan Membership," the company service plan. Non-profit charitable organizations are eligible for the program and once a recommendation is made, research is done to see the role it plays in the community and then a decision is made to donate.

"I am looking forward to getting started on the work ahead," said Cornwall Mayor-Elect Sarah Good, explaining that that will include working with community partners and "identifying both challenges and opportunities to improve the way we deliver services to all our residents."

The number of people needing assistance is rising in Cornwall and Stormont, Dundas and Glengarry, but the care and community people find at Centre 105 offers a sense of hope.



All Saints' Westboro offers resource for Advent at home

BY LEIGH ANNE WILLIAMS

PHOTO: CONTRIBUTED



All Saints' Westboro's Children and Youth Ministry leader Janet Currie-Kelk with the take-home Advent kit.

It's easy for the quiet, contemplative season of Advent to get lost in the noise of the secular lead-up to Christmas.

All Saints' Westboro has put together some Advent kits to help parishioners reclaim the spirit of the liturgical season at home.

All Saints' Children and Youth Ministry leader Janet Currie-Kelk says the take-home kits include Advent candles, a devotional booklet with a scripture reading for each day, a prayer and also some suggestions for activities. We've also included an Advent calendar that suggests an item for each day that could be donated to the Westboro Region Food Bank, which the parish operates in its basement.

There is also a small map so that families can trace Joseph and Mary's way from Nazareth to Bethlehem and then back to Jerusalem, to Egypt and then back to Nazareth. We're trying "to give them a visualization of where Jesus and his family were travelling in the first few years of Jesus's life," Currie explained.

Currie-Kelk says that much of the reading she does on children's spirituality and youth ministry observes that "as a church community, we only have a very small window of time with children and youth. Really the bulk of the time is with parents or the family members. And so, by equipping them with some spiritual tools, we hope that they'll have an opportunity to expand beyond just Sunday morning."

Currie-Kelk said the All Saints' Advent kit aims to be multi-generational, not just for children and youth. Seniors can take one home. If grandchildren visit, they can enjoy a devotional together with a prayer and lighting a candle, or maybe doing some meditative colouring, and those might be things adults will enjoy even sans grandchildren.

"This is the first year I don't have kids at home," says Currie-Kelk. I'm still pulling out the Advent calendar, and I still want to celebrate Advent at home."

She has asked people to sign up for a kit, so she knows how many to prepare. She adapted and Anglicanized a devotional book she bought on Etsy. If other parishes are interested in using her adaptation, she suggested they can buy the original version online for $12 to properly compensate its author, and then she can share her adaptation. https://www.etsy.com/ca/listing/4381354129/christmas-advent-calendar-jesus-family?ref=user_profile&pro=1

Other Advent resources:

From Alongside Hope

Alongside God: Active Waiting in Times of Uncertainty and Difference.

What does it mean to walk alongside God when the ground beneath us feels unsteady and our communities feel fractured? This Advent season, Brittan Hudson will explore "active waiting"— a holy, gritty posture of expectation that engages with uncertainty and difference, to become the ground for change.

Hudson holds a Master of Theological Studies in Development from the University of Toronto and was a member of the Dismantling Racism Task Force representing Black Anglicans of Canada at General Synod in 2023. https://alongsidehope.org/advent2026/

From the Diocese of Jerusalem

St. George's College in Jerusalem has created a new Advent/Christmas series of films "From the Wilderness Into the Light." Each film is shot in a location that illustrates themes.

1. Wilderness - 'A voice calls in the wilderness'. (Filmed in the desert)

2. Promise - 'He has helped his servant according to the promise'. (Filmed in the Judean Hills)

3. Journey - 'Joseph and Mary went to Bethlehem to be registered'. (Filmed on the road to Bethlehem)

4. Light - 'The glory of the Lord shone all around them'. (Filmed in Bethlehem)

5. Flight - 'Joseph got up, took the child and his mother, Mary and went to Egypt'. (Filmed on the edge of Gaza).

All films can be accessed on the St. George's College YouTube channel. If you subscribe (free), you will be notified when each film is published. There will be some questions available for each film to help with individual or group reflections. For these, send an email to: admin@sgcjerusalem.org



Owen Spicer and Henry Webb are pictured at the historic pipe organ in Trinity Anglican Church, Cornwall, as the "Phantom of the Organ" organ recital concluded. PHOTO: CAROLYN GODDARD

Phantom of the Organ supports music ministry

BY CAROLYN GODDARD

Nearly 100 people attended an evening organ recital, "Phantom of the Organ" on Oct. 30 at Trinity Anglican Church in Cornwall.

There was an eerily wonderful ambiance in the nave of the historic church when the low lighting, accentuated by between 300 and 350 tealights, arranged by Wendy MacDonald, featured many guests dressed in Halloween costumes.

Music included several selections performed by Henry Webb and Owen Spicer as well as vocal performances by soloist Lana Watson. A large screen television at the front of the church provided the audience with a close-up view of the incredible musical talents of both Webb and Spicer as they performed on the historic pipe organ.

Father Adam Brown, Trinity Church incumbent explained during the intermission, attendance at the event is growing and is in support of Trinity's music ministry and that more organ recitals are being planned.

CLERGY REFLECTION — RĒFLEXION

Advent: while we are waiting...

BY THE VEN. ROB DAVIS



The Ven. Rob Davis is a retired priest of the diocese.

'Watch therefore, keep alert, for you don't know when the time will come.' (Mark 13: 35). Well that is hard, isn't it? It is proverbially hard for children; how often have we heard their questioning: Are we there yet? Is it Christmas yet? Is it here yet? I can still hear my mother telling me to just wait, to be patient. Apparently, one of her favourite phrases (to me anyway) was, "Possess your soul in patience, child!" But it is still hard for me, especially when I don't know the day or time.

I wonder if that is why Advent calendars seem to be making a comeback, even among those who have no church connection and no idea of what Advent is. But I see them in stores, with chocolates offered for each day, perhaps to sweeten the days of waiting. I've even seen one designed for pets with a different pet treat in each box! It is so much easier if we have a set time given and a way to count down the days, hours and minutes as we wait.

And especially in these times. Prices are high, jobs are insecure, we wonder what will happen with Alberta and Quebec, and the international scene seems to jump from insanity to greater insanity daily. Who of us, as we watch the news, cannot empathize with Isaiah's cry, 'O that you would rend the heavens and come down, so that the mountains would quake, so that your name would be known to your adversaries, and the nations tremble before you!' (Isaiah 64: 1, 2) We are so tired of waiting! We are in trouble now; we need your help now; come and help us now! And our troubles are so varied and so very pressing. Everything from a beloved child fighting for life to violence between the nations. And we, we are caught in the middle and can do nothing but cry out for the help that sometimes seems so slow to come. Or seems not to come at all. This has always been the reality of the people of God, and all through the Bible we hear them crying out, 'Restore us, O Lord God of hosts; show the light of your countenance and we shall be saved!' Psalm 80: 18

But in Advent we also hear Jesus reminding us that we are not just waiting, not just trying to stay awake and alert but that we have a role to play in this time of waiting. We are, he says, like servants (only he calls us friends!) who are left in charge of an estate while the owner is away, each of us with our own work to do, our own role to play. (Mark 13: 34) And that is a very different thing than just hanging around waiting for something to happen. They say a watched pot never boils, but if you are busy cooking the rest of the meal that same pot seems to boil long before you expect it or are even ready for it. Time moves better for us when we are busy, but time really flies when we are busy doing something we love. I remember long trips with the family in the car and all of us singing (no radio in the car in those ancient times!) and the question then often was not, 'Are we there yet?' but more likely, 'Oh, are we here already?'

Which is not a bad image for our life with Jesus and our companions on life's journey. Imagine us walking with Jesus and with all the company of saints singing through all our lives. Doing the work to which each of us has been called which is, basically, showing the love and joy and will of God, each in our own way. So, we might feed the hungry, clothe the naked, house the homeless, or visit those in need. We might live in generosity, giving to support others doing those things. We might listen to voices that are mostly ignored. We might preach, or teach, or just help people to hear each other. We might tend our small part of the garden that is this beautiful world, or we might work differently to heal or cleanse a larger part of it. We might paint, or write, or sing, or do something that nobody else has ever thought of doing before. But whatever it is that we do, as we walk with Jesus and his other friends through this life, we use the gifts and talents God has given to us to be a blessing.

Then we find that we have no time to worry about waiting. We have no trouble keeping awake and alert. After all, who would fall asleep in the middle of the party? We are having way too much fun with Jesus and his friends. And then, when the Kingdom does come, our response is likely to be, 'What, already?' May it be so for all of us.

L'Avent : écouter la Parole de Dieu



LE RÉV. CHANOINE KEVIN FLYNN

L'Avent est une période riche en récits et en images de personnes à qui l'on s'adresse, que l'on met en garde, à qui l'on chuchote, que l'on interpelle à voix haute, et à qui l'on répète sans cesse de se réveiller et d'être attentives. Cela correspond à la croyance chrétienne selon laquelle nous sommes constamment appelés, d'une manière ou d'une autre. Dès le commencement, tel que le relate le livre de la Genèse, Dieu « dit » chaque élément pour lui donner vie. Ce que Dieu dit est bon. Les croyants ne considèrent donc pas l'existence comme quelque chose de neutre, quelque chose à tolérer provisoirement, en attendant de voir si cela nous plaît ou non. Au contraire, la vie est quelque chose dont il faut se réjouir immédiatement.

Chaque parole que Dieu « prononce » est, d'une manière ou d'une autre, une forme d'amour. Nous pouvons l'affirmer parce que nous croyons que chaque parole qui vient de Dieu doit être considérée comme une forme de la Parole suprême, révélatrice de Dieu et normative, qui est Jésus-Christ. Saint Jean, au début de son évangile, déclare que « tout a été fait par lui, et sans lui rien n'a été fait » (Jean 1, 3). En d'autres termes, rien n'existe sans ce qu'est Jésus. Et ce qu'est Jésus est une manifestation de l'amour de Dieu.

Parmi les grandes images de l'Avent figure celle de l'Annonciation : Gabriel, le messager céleste, apportant à la Bienheureuse Vierge Marie l'invitation à porter l'Enfant saint (Luc 1, 26-36). C'est peut-être là la plus grande expression de la conviction chrétienne selon laquelle chaque expérience est une sorte d'Annonciation, une annonce que Dieu souhaite que nous recevions quelque chose, que nous fassions quelque chose ou que nous endurions quelque chose. Si nous disons « oui », alors le fait de recevoir, d'agir et d'endurer nous ouvrira à nouveau les yeux sur la révélation que Dieu fait de lui-même à notre égard.

Dieu parle par l'intermédiaire de divers messagers et est entendu ou n'est pas entendu. Dieu est vulnérable parce que Dieu parle alors que nous n'écoutons peut-être pas. Dieu peut dire ce que nous ne souhaitons pas entendre. Dieu peut ne pas parler du tout au moment même où nous voulons désespérément savoir ce que seul Dieu peut nous dire. Dieu peut dire ce que nous trouvons à peine croyable : que nous ne sommes pas seuls, que l'ami tant attendu est là, et que la vie se dirige vers un accomplissement imprégné de joie.



Annunciation window, Holy Trinity, Pembroke

Lorsque la Sainte Vierge entend ce Dieu, elle se retrouve plongée dans une profonde solitude. Elle est isolée des exigences morales de sa culture. Elle sait quelque chose qu'elle ose à peine croire, quelque chose qu'elle ne peut révéler à personne. Elle doit continuer à vivre sans laisser transparaître l'impact que cette annonce stupéfiante a sur sa vie, aux prises avec la pensée que cela pourrait ne pas être vrai, se demandant si cela présage un soulagement ou une perte catastrophique.

Pendant l'Avent, nous écoutons les oracles poétiques des prophètes, nous chantons les hymnes poignants et élégiaques de cette saison. Ils rejoignent et affirment les promesses de Jésus selon lesquelles ceux qui aiment la vie et qui abandonnent tout ce qui les protège des risques de l'amour ne seront pas perdus. Ils seront éveillés. Ils aimeront être en vie. Ils ressentiront de moins en moins le besoin de nier ou de déformer telle ou telle partie de la réalité. Ils découvriront, comme Marie, que « le Seigneur est avec toi ».

*An English translation of this reflection is available in the December issue online: ottawa.anglicannews.*ca/

PRAYER MATTERS

The Church Liturgical calendar takes us into divine time

BY PAUL DUMBRILLE

The church calendar invites us to live inside the story of Jesus and notice how time forms us spiritually. I'd like to suggest that we would do well to do more than learn dates and seasons.

Have you thought about what calendars represent or are based on? They are not just things we use to keep track of our To-Do lists and appointments. They are a lot more than that. Calendars tell stories: who we honour; what we treasure; who we aspire to become. They are teaching devices, doing their work through cycles of repetition and ritual. Calendars mark and shape our experience of time.

The secular calendar is very much a product of the Roman empire. It is based on the cycles of the sun and moon. Every month is named after a Roman God, pagan festival, emperor, or Roman numeral. In many European languages the days of the weeks bear their Roman names. Knowingly or not, the Roman empire is with us every day of the secular calendar, inhabiting our memories and plans. What does it mean to our culture that we live guided by an imperial map, naming our days, weeks months years?

As Christians, the liturgical calendar we follow is guided by something different from the Roman calendar. In the ancient world, the earliest followers of Jesus lived with the stories in two calendars: a solar calendar based on Roman imperialism and a lunar calendar of feasts and they inherited from Judaism, with distinctive Jesus modifications.

From the Jews, early Christians learned that living differently, with different heroes, feasts and rituals, with a distinctive calendar, provided cultural and religious strength. Hence the development of a Christian liturgical calendar.

Our Church calendar is a liturgical cycle of stories and rituals based on the life and teachings of Jesus. We now use the Revised Common Lectionary, with readings from both the Hebrew Scriptures and the New Testament. In a normal Sunday, there is a reading from the Hebrew Bible, a reading from one the four Gospels (Matthew, Mark, Luke or John}, and a reading from the other parts of the New Testament. It provides a pattern for worship, memory, prayer and discipleship.

The lectionary provides a schedule of texts for six seasons. Although the seasons remain the same, the readings vary according to a to a three-year cycle. The six seasons are: Advent; Christmas, Epiphany; Lent; Easter; and Ordinary Time (or the time after Pentecost). These seasons are not the same length.

The first five seasons occupy the first half of each liturgical year, and the readings tell the story of Jesus. The Pentecost story of the coming of the Holy Spirit brings the spirit of Jesus into the whole world and beyond. It initiates the second half of the liturgical year, in which the readings invite us, in our ordinary lives, to live out what Jesus taught and showed. The focus after Pentecost shifts from hearing the story to embodying the story in our lives. This is no accident. How we live out our lives as the followers of Jesus needs to occupy our hearts and minds as much as the story of His birth, life, crucifixion, resurrection, and ascension.

In conclusion, the church calendar forms our imagination over time. It keeps Jesus at the centre of our worship and memory. It balances story, ritual, scripture, and practice. It helps us resist being shaped only by the priorities of secular time. And It invites the whole Church to walk a shared rhythm together.

Acknowledgement: Many of the ideas presented herein come from a recent book by Diana Butler Bass entitled: A Beautiful Year*, a book I highly recommend.*

A gift of socks and something more

BY LEIGH ANNE WILLIAMS

Ten years ago, Jessica Baird was a young elementary school teacher in Ottawa when she began having problems with inflammation in her eyes. As doctors struggled to diagnose the cause, she began having problems in her neck and back too. She had to stop teaching.

Close to a year later, she was diagnosed with ankylosing spondylitis (AS), a chronic autoimmune disease that affects the spine, joints and eyes. "A friend of mine who has lupus disease said, 'Go and get yourself one pair of fun silly socks to emotionally get you through,'" Baird recalls. And she noticed that fun socks started conversations with people during medical appointments and made it all more human.

"At that time, people kept asking me how they could help, so my brain turned on [and I thought] I'm going to respond to those people and say, 'Send me socks. That's how you can help.' And before long, thousands and thousands of socks kept coming because I had also joined social media groups where people were also going through diagnosis and trying to figure out what was going on." Connecting with all those people on social media gave Baird an idea. "I could start asking people if they would like some socks and a note of encouragement sent to them."



Jessica Baird's sock project boosts morale and connections.

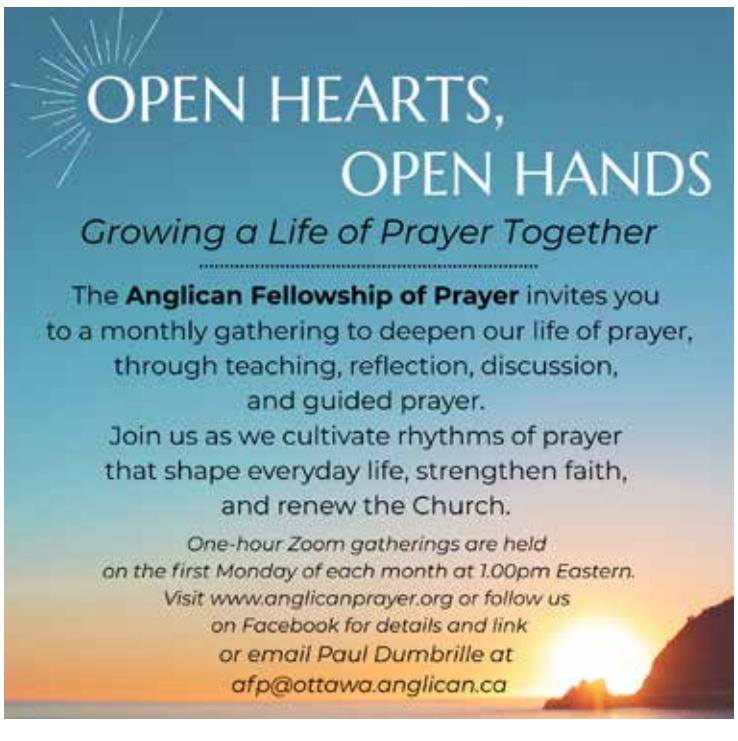
That's how the Sock Project began. Nine years later, she has sent more than 51,200 pairs of socks personally chosen for each person with a note written especially for that person. People also send her donations to help cover the costs of mailing the gifts. Along the way she said she has also done fundraising projects benefitting organizations that include the Arthritis Society, the Spondialitis Association of America, the Canadian Spondialitis Association, the Garvin Institute in Australia, and some medical programs through the Ottawa Hospital, Dalhousie University in Halifax and research programs in Calgary.

"The stories that people share with me are a huge piece of what keeps me going.... It is a gift when somebody reaches you and tells you ... their story," she said. Baird is Anglican and often speaks about the Sock Project at churches (of various denominations) as well as in other settings and in media interviews. It has become a personal ministry for her with connections to scriptures like Matthew 25: "I was sick and you visited me."

Baird is grateful that a new type of treatment known as biologics has helped her tremendously. She is now treated with annual injections, and her condition is considered to be in biologic-induced remission. And she is back to her work as a teacher.

Her goal is still to keep the socks moving. Really, she says, "It isn't about the socks... It's about community, kindness and compassion.... It's about lifting up people and holding people up in light, so they know that they're not alone because ... the medical system is very difficult to navigate."

"It is people's stories, experiences and trust, and kindness and love for one another that keeps me going...Almost 10 years later, I think this is a lifelong commitment."



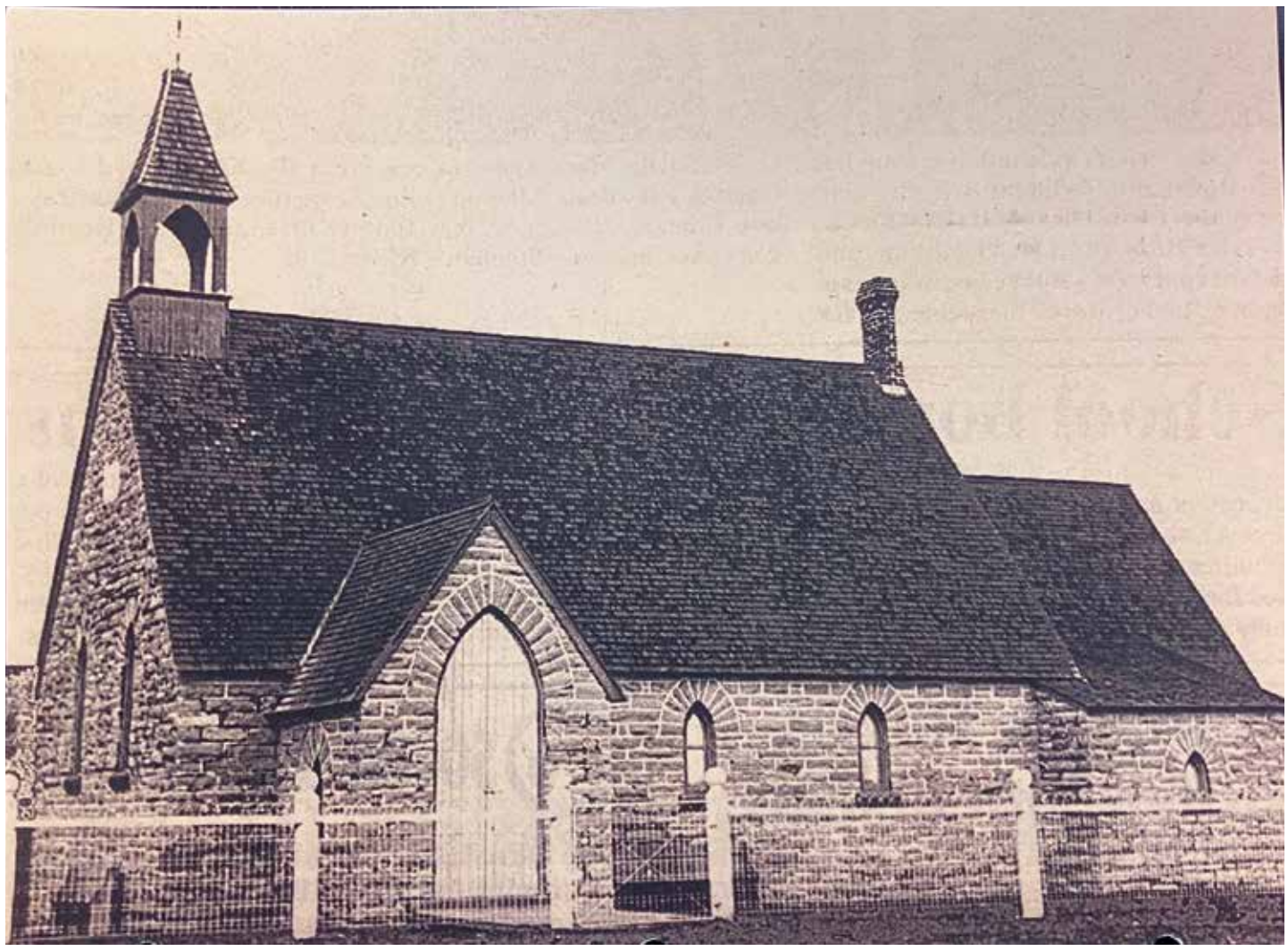
DIOCESAN ARCHIVES

Saint Stephen's, Munster

Deanery of the Southwest

A Kingdom of the Word

BY GLENN J LOCKWOOD





DIOCESAN ARCHIVES 51 M1 2

The first Munster vestry minutes date back to 1882 when the possibility of building an Anglican church in this hamlet in central Goulbourn Township was mentioned. At that time preliminary services were held in the local Orange hall. Munster, it is claimed, was named by Thomas Tubman, an immigrant from County Cavan, the first postmaster of the hamlet. Rather than have the hamlet named Tubman's Corners, he instead urged the name of the old Irish kingdom of Munster. It was appropriate, given the large number of immigrants from southern Ireland who settled in Carleton County.

The cornerstone for this church was laid on 4 August 1886. Saint Stephen's Church, Munster, was built in 1887 on land donated by Thomas Tubman and was consecrated by Bishop John Travers Lewis on 9 October 1887. At that time Munster was a part of the Parish of Richmond along with Christ Church, Ashton and a school in adjacent Marlborough Township.

We see here Saint Stephen's Church as photographed by a journalist at some point in the mid 1960s before the church was deconsecrated some 60 years ago. Alas, this is the only photograph of the church exterior while still a house of worship that the Archives has been able to locate. We would be interested in learning about other photographs of both the exterior and the interior of this handsome building.

What we see here is the solid stone masonry of Saint Stephen's. The interior also showed a striking abundance of good taste. The chancel was the centre of attention, being a separate wing of the building with its lower roof proclaiming its particular function. The chancel opened to a vestry or sacristy whose particular function was expressed by being another separate wing of the church with a different height of roof.

Was there ever a more focal chancel built among the Anglican churches in the Diocese of Ottawa? Perhaps only at Smiths Falls. The sole interior view of Saint Stephen's in the Archives shows the chancel flooded with daylight from a large tripartite chancel window. Unlike many other churches where chancel windows soon filled with memorial stained glass soon after they were built, that at Saint Stephen's remained filled with clear glass. The chancel flooded with light made the rest of the church interior seem dark by comparison, helping to rivet the attention of the congregation on what was taking place up front. The chancel was three shallow steps up from the body of the church, and the sanctuary another three shallow steps up from the chancel.

In 1888, Munster became part of the newly created Mission of Ashton with churches at Ashton, Fallowfield ((1908-1909), Munster, Prospect (from 1891), Rathwell's Corners (or Stittsville briefly in 1890-1891), and Tennyson (from 1961). In 1967, the Mission of Ashton was amalgamated, the churches at Munster and Prospect were closed for regular Sunday services, and the church at Tennyson closed for good. The last service in Saint Stephen's Church, Munster was held on 11 June 1967. The cemetery was sold to the Munster Union Cemetery in 1970. The former house of worship was leased to the local community and for the last half century it has served as a public library, now part of the City of Ottawa system.

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

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

Nov. 27-28

St. Paul's Annual Christmas Bazaar
St. Paul's, Hazeldean- Kanata
(20 Young Rd)
Nov. 27 — 4 pm to 8 pm with Chili supper • Nov. 28 — 9 am to 1 pm with luncheon.
Fun for the whole family! Christmas gifts and decorations, jams and jellies, baked goods, knitted and crocheted items, jewelry, toys, used books and CDs, household items, Silent Auction, and more...

Nov. 28

Festive Market
Christ Church Cathedral
(414 Sparks Street, Ottawa)
11:30 am to 3 pm
Shop for a wide variety of baking, preserves, soups, pies,
along with knitting, jewellery, puzzles, board games & other treasures.
Refreshments – Noon to 2:30 pm
Delicious soup and bun with tea or coffee and cookies. $15 per person. Christmas music by Cathedral Carolers!

Nov. 29

Advent Carols and Lessons
Christ Church Cathedral
(414 Sparks Street, Ottawa)
4 pm
The service of Advent Lessons and Carols features a candlelight procession to the four corners of the Cathedral, where scripture is read that helps us enter into anticipation and waiting. The music is rich and the voices of the Boys Choir, Girls Choir and Lay Clerks lift us out of darkness into the light of God's love.

Nov. 30

Virtual *Meet the Author: the Rev. Maggie Helwig*
The Bishop's Panel on Housing Justice is organizing a weekly online study and discussion of the Rev. Maggie Helwig's award-winning book: *Encampment:*



CHRIST CHURCH CATHEDRAL BOYS AND GIRLS CHOIR

Resistance, Grace and an Unhoused Community each Wednesday in November at 7 pm leading up to the Nov. 30 online event with the author.

Dec. 6

Scarf and Jewelry Sale
St. Matthew's Anglican Church
(217 First Avenue, Ottawa)
9 am to 1 pm
25 percent of proceeds go to the Ottawa Food Bank

Dec. 6

O Antiphons
Christ Church Cathedral
(414 Sparks Street, Ottawa)
4 pm
The O Antiphons, sung in ancient evening offices during mid-Advent as antiphons to the Magnificat, provide a rich source of devotional imagery, and are well known through the hymn "O come, O come, Emmanuel." In this contemplative and gentle evening liturgy, they offer a tone of expectation and hope.

The Joy of Christmas
St. John the Evangelist
(154 Somerset St. W., Ottawa)
2 pm
Join the St. John's Choir, Woodroffe United Choir, and Strings of St. John's for our annual Christmas Concert, titled "The Joy of Christmas". This concert will feature a variety of Christmas favourites, including the Saint-Saëns Christmas Oratorio, and a performance of J.S. Bach's Double Violin Concerto in D minor featuring soloists Victor Li and Veronika Jovic.
https://www.stjohnsottawa.com/events/christmas-concert-2026/2026-12-13

Dec. 12

St. Aidan's Annual Christmas Concert
St. Aidan's Anglican Church
(934 Hamlet Road, Ottawa)
7 pm to 9 pm
St. Aidan's Annual Christmas Concert is open to all featuring a wide variety of music including classical, Broadway and traditional carols. Reception follows.
613-733-0102

Dec. 20

Nine lessons and Carols
Christ Church Cathedral
(414 Sparks Street, Ottawa)
4 pm
A service of Lessons and Carols for Christmas was first developed in 1880 by Bishop Edward Benson of Truro. A later adaptation by King's College, Cambridge, became widely known. Christ Church Cathedral Ottawa has further adapted this iconic Christmas liturgy, using readings and carols to narrate the story of God's loving purpose in creation, from the Spirit of God, which moved over the waters at the beginning of time, and the covenant God made with humankind, to the abandonment of that covenant and the hope-filled promise of humankind's redemption by the Holy Child of Bethlehem.



Save the dates

Journeying as Allies book club meets by Zoom on Jan. 31 and Feb. 28 from 2-4 pm to discuss ***Reading the Bible on Turtle Island.***
Join the mailing list to receive updates by contacting: ereicker@gmail.com

