

PERSPECTIVE

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PHOTOS: ERIC STEWART



Jazz vespers inspire at St. Paul's Osgoode. The Rev. Allan Budzin (centre) and the Mark Ferguson Quartet (sometimes Quintet) bring poetry and music together and a whole new worshipping community comes to listen. Musicians clockwise from top left: John Geggie; Mark Ferguson; Ed Lister; Mike Tremblay.

Future Fund fuels new connections between Julian of Norwich parish and Algonquin College

BY DAVID HUMPHREYS

Julian of Norwich parish has launched an innovative project, Julian's Place, to support the food, financial and spiritual needs of students at nearby Algonquin College.

With a grant of \$7,815 from the diocese's Future Fund the parish invites students to "come over to Julian's Place" once a month for a warm meal, check out the highly affordable Nearly New shop and renew their sense of well-being by

walking a labyrinth in the parish hall.

Julian's grant is among the first three approved by the Future Fund which was officially launched by Synod 2024. The fund is designed to support innovative and effective initiatives that foster engagement with the wider community and the formation of new worshipping communities.

The fund is based on an investment of at least \$1 million, yielding annual dividends estimated at \$62,000. From that amount, grants of up to \$10,000 are available

to parishes within the diocese.

Looking to Algonquin, Julian recognized that among its 20,000 students there are concerns about the rising costs of food, affordable housing and education.

"Our parish anticipates that developing relationships with Algonquin students through Julian's Place will plant seeds for a more fulsome and sustained engagement between students, the Julian community and the college itself," the Rev. Karen McBride said.

It's also seen as a first step

towards an intergenerational community event. "As we get to know students' needs and interests better...we will work with them to design and deliver a first event together," McBride said.

Three students from Algonquin's Culinary Skills Program are recruited to work with parish volunteers Helen Creighton, Sevilla Leowinata and Sandy Holmes.

► **Future fund, to page 2**

Jazz vespers draw a new worshipping community together

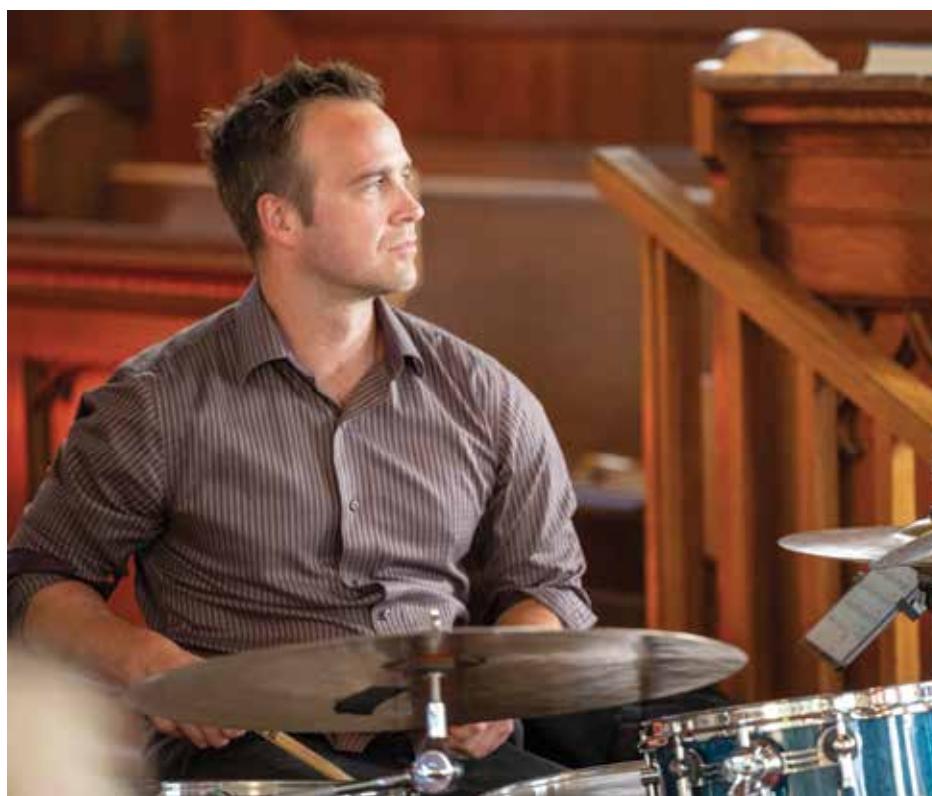
BY LEIGH ANNE WILLIAMS

The Parish of South Carleton also received a Future Fund grant of \$4,085 to help expand its jazz vespers program. "We're very grateful for the grant and support from our Diocese," the Rev. Allan Budzin told *Perspective*.

Budzin is a jazz fan. When he was a priest in Toronto, his parish there offered jazz vespers twice a month for 13 years. Inspired by that experience, "I thought we should take the risk and offer jazz vespers in a rural setting."

The monthly Sunday afternoon jazz vespers services at St. Paul's Osgoode that began in 2024 have proved him right. "Attendance has been enthusiastic and strong. I think September and October, we had 65 folks, and then even on a dreary November day, we had 75.... Several times, a number of people on their way out have thanked me for jazz vespers, and they say, 'It'd be wonderful if this was offered more often.'" So, in the spring, the parish will test out holding services twice a month.

Budzin estimates that only 12 to 15 of those attending the vespers are regular Sunday morning parishioners. The rest come specifically for the jazz service. "They just love it, and they find it spiritually supportive and enriching. It has really developed into its own



Jamie Holmes on drums plays with the Mark Ferguson Quartet for jazz vespers at St. Paul's Osgoode.

kind of worshipping community. On her way out, one woman said, 'I think you're making me a recovering agnostic.' I like that comment," said Budzin.

"What I've noticed with the Osgoode jazz vespers is I'd say 65 to 70 percent of the people are regulars who come every month. They are ... getting to know each other and I'm getting to know

them." They love the musicians, says Budzin. "The quartet, sometimes the quintet, is excellent."

Mark Ferguson is the leader of the quartet and plays keyboards and trombones. John Geggie is the bass player. Mike Tremblay is the saxophonist. The drummer is Jamie Holmes, and occasionally, for the quintet, Ed Lister is on trumpet. "Some folks scratch their head



Episcopal Election Update

The episcopal election will take place at Christ Church Cathedral in Ottawa on Feb. 28, 2026. Nominations must be complete and submitted by Jan. 24 in order for the candidates to be included in the four public meetings that will take place in four locations across the diocese. The meetings offer a chance for everyone to hear the candidates' answers to a set of relevant questions and to get to know them in a more informal setting at a following reception. The locations for the public meetings and more detailed information about the election are available on the diocesan website: ottawa.anglican.ca/episcopal-elections-2026

Bishop's Cathedra, Christ Church Cathedral

PHOTO CONTRIBUTED

PHOTO: ERIC STEWART

and say, 'How do you get guys like this to come to Osgoode?' But the musicians love it, too. They're very committed and dedicated," Budzin said.

The music is not all jazz. It's a mix of music from artists such as Leonard Cohen, Gordon Lightfoot, Joni Mitchell, The Beatles, Duke Ellington, Louis Armstrong, George Gershwin, Stevie Wonder and Burt Bacharach.

Instead of a traditional homily, Budzin usually reads one or two poems and offers a reflection. He's read poems from Gerard Manley Hopkins, e.e. cummings, Wendell Berry, Mary Oliver, and other less well-known writers, and he usually include a copy of the poem in the order of service.

"I love poetry as much as I love jazz, so I pick a poem that I think people would appreciate. And so far, I've struck a chord. Some folks have said they've collected all the poems that I've used for jazz vespers and keep them in a little binder."

Budzin adds that at St. John's Church in Richmond, they have started a monthly Sunday vespers for harp and flute with two exceptional musicians. "That is doing very well, too. Not quite as high numbers as jazz vespers, but it's getting 25 to 30 people and developing its own group of supporters," he said.

► Future fund connection, from page 1

They each get a \$100 honorarium to lead the cooking and serving.

An Algonquin website design student, Jamie Li, has been awarded a \$500 honorarium to build a new parish website.

The project fits perfectly with the Future Fund's goal of supporting new worshipping communities. The opportunity to walk the labyrinth offers an introduction to fostering the spirituality of students.

The parish's application says much research shows that yearning for spirituality is important for young people, even though they don't participate in "organized religion." Actual attendance at services now is minimal – four or five alumni and occasionally a student will show up.

During the fall term McBride has found considerable interest in presentations she has made on "Anglicanism 101" at the college's Spiritual Centre. There is particular interest in the labyrinth, designed by visual artist Barbara Brown. While not central to Christianity, labyrinths have been used as tools of meditation and prayer by Christians for centuries.

Would all this have come together without the Future Fund? Possibly, because some members of the

congregation suggested fundraising for a go-it-alone project. But McBride sees the support of the Future Fund as an opportunity to build momentum, re-energize volunteers to create long-standing connections and relationships with Algonquin.

Grants from the fund are administered by a panel whose members are executive archdeacon Linda Hill, director of Financial Ministry Sanjay Grover, director of Communications and Development Carole Breton, Ron Brophy representing the Contextual Mission subcommittee and bishop's appointments, Lily Frampton and Cat Keresztesi. The panel consults with the Bishop's Panel on Housing Justice when applications are related to homelessness and affordable housing.

As the Julian's Place initiative allows the parish to deepen its ministry with Algonquin students, the parish also continues to discern how it's called to best steward the (now rezoned) church property, in the wake of the realization that its initial vision for The Anchor, an affordable housing project, is not feasible at this point in time.

Centre 440 in Hawkesbury's hot meal program launches with a boost from the Future Fund

BY LEIGH ANNE WILLIAMS

Centre 440, a new ministry in the Parish of the Lower Valley, launched in mid-November and is now serving hot, healthy lunches every Saturday in the hall of Holy Trinity Anglican Church in Hawkesbury, Ont. It received a boost of support with a \$10,000 diocesan Future Fund grant.

Three of the core team of organizers spoke with *Perspective* after their third week of serving the hot meals, excited to see the program up and running and growing. News of the meals is spreading. The first week, they served 20 people, by the third it was 36, including some seniors and families with children.

In October, Carolyn Coffin-Caputo spoke in a group presentation on contextual mission at diocesan Synod, and she told the story of how Centre 440 was created. In the fall of 2024, the parish priest at that time, the Rev. Bob Albert worked on visioning with the congregations to help them ask "Who are we? ... And what do we want to do as a church?" In time, they discerned that they wanted to prioritize helping people who are homeless or coping with low income, and they focused on Hawkesbury, a town of about 11,000 where they knew there was a need for more social supports.

The next step was to research what was needed and what role the church could play. "We didn't want to duplicate something that was already in place. We were ready to help an existing service, add on to an existing service, or create a new service," Coffin-Caputo said. A small group met with key people in Hawkesbury — Victim Services, the Social Services Department of the United Counties of Prescott and Russell, a Hawkesbury food bank and the Eastern Ontario Health Unit.

Penny Male-Kallio shared some of the local statistics. In the fall, there were more than 120 people in the Prescott-Russell area who were homeless — in temporary situations such as couch-surfing or living outdoors, about half of them were in Hawkesbury. When asked how the church could help, the agencies all told the group the same thing: Hawkesbury needs a place where people can get a hot meal.

With that in mind, the parish team visited Centre 105 in Cornwall to listen and learn about the breakfast program that now runs there four days a week. Inspired, they followed Centre 105's example. In name, Centre 440 refers to its address in Holy Trinity Church at 440 Stanley Street, just as Centre 105's name



Centre 440 team: L to R: Angèle Lambert, Denis Tremblay, Ron Kallio, Marc Beaudet, Penny Male-Kallio, Carolyn Coffin-Caputo, Lorraine Goulet



Marie Beaudet has some fun in the kitchen while preparing one of Centre 440's delicious meals.



PHOTOS: CONTRIBUTED

comes from its address at Trinity Church in Cornwall. They are also following in Centre 105's footsteps, adapting the motto to: "Providing lunch, creating community." They also visited Cornwall's Agape Centre.

Part of the Future Fund grant will be used to pay for a commercial dishwasher and its installation in the church kitchen. "Up until now, we've been doing it all by hand," said Penny Male-Kallio. Holy Trinity already had a good kitchen, but Centre 440 has required additional freezers and fridges. The kitchen will be certified, so they can cook

on-site, which will also be a benefit to the church for rental use.

The parish's new incumbent the Rev. Felix Longdon is onboard and a strong supporter.

Centre 440 is also getting a lot of support from the community, said Ron Kallio. "It's overwhelming, just the words of encouragement, the monetary donations, the in-kind donations. It just started flowing in. We created a Facebook presence. I guess the word is out there."

The generosity in the community has been so great that the Centre hasn't had to buy much food yet. "What I think our biggest concern

is, and what a problem to have, is that donations of food have already overwhelmed us for storage space. We've had farms donating Angus beef, grocery stores donating ham and meat, and breads coming from bakeries," Coffin-Caputo said.

She added that the Rotary Club had also donated \$1,500. Individuals, both from the church and the wider community, have been donating financially and volunteering to help prepare and serve the lunches.

They were planning for a special Christmas meal — turkey, ham and all the fixings to be served on Dec. 20. The central focus is on providing hot meals, but they have distributed some donations of winter clothing to people in need as well.

It is still too early for a sense of community to have developed among the participants coming to the meals, but Coffin-Caputo said those who have come can't wait to come back and they are bringing others with them.

Feedback from the community is very positive. One person wrote on the Facebook page: "I think this ministry is the core of what a parish should be doing. Everything else including worship comes after service to neighbours."

The team is energized and happy that their vision has been put into action. "We're passionate about it," said Coffin-Caputo. "It really is meeting a need, and it's well supported.... We truly are blessed!"

STEWARDSHIP

Planning with purpose

Getting your legacy program off on the right foot in 2026

As vestry season unfolds, many parish councils and stewardship committees are taking stock of the year behind them and planning faithfully for what lies ahead. For some, this is the moment when a familiar refrain is heard: *"We should really do more about legacy giving."*

It's an area of stewardship that many churches aspire to strengthen but rarely find the right moment—or the right tools—to begin. Resources from secular charities don't always translate to a faith-based context, and conversations about wills and bequests can feel awkward or out of place in the life of a congregation.

"We often hear from parishes that they want to start the conversation about legacy giving, but they're not sure how," says Michelle Hauser, development & communications officer for the Anglican Foundation of Canada (AFC). "That's exactly why we created the *Legacy Talk Parish Toolkit*—to make it easier, more natural, and more spiritually grounded."

Rather than focusing on financial targets, Legacy Talk connects legacy giving to gratitude, discipleship and hope for the future of the Church. Each seasonal toolkit aligns with the rhythms of the liturgical year, offering clergy and lay leaders reflections, bulletin inserts, sample messages, and practical templates that can be adapted to any parish setting.



GROW YOUR LEGACY

For ideas about starting meaningful conversations on legacy giving in your church visit

anglicanfoundation.org/legacytalk

ANGLICAN FOUNDATION OF CANADA

Begin with Vestry Season: Planning with Purpose

Annual Vestry Reports and planning meetings provide a perfect opportunity to integrate legacy giving into the parish's financial and spiritual vision.

For example, the Vestry Season Toolkit offers a Parish Council Checklist—simple, concrete steps that can help normalize legacy giving as part of a parish's ongoing stewardship practice:

- Add legacy giving as a standing item in stewardship conversations;
- Include a legacy paragraph in the vestry report;
- Ensure your website or bulletin mentions bequest options;
- Publicly thank legacy donors when appropriate.

"For many churches, the checklist is a great place to start—it helps parishes move from 'we should do something' to actually feeling confident about making legacy giving part of their spiritual DNA."

From Lent to Christmas: A Year of Gratitude, Growth, and Faith

Across the seasons of the Church year, *Legacy Talk* offers practical ways to weave legacy giving into parish life—always grounded in faith rather than fundraising.

During Lent, parishes are invited to reflect on what they treasure and why, exploring legacy giving as a *spiritual practice* rooted in love and intention.

The Easter to Pentecost toolkit celebrates growth and gratitude, encouraging churches to see legacy gifts as *seeds of faith*—planted today to bless the Church of tomorrow.

In Ordinary Time, the focus shifts to steady, everyday stewardship through simple reflections and conversation tools that keep faith communities engaged year-round.

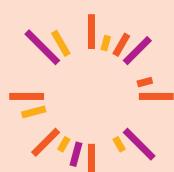
As All Saints' approaches, parishes are encouraged to remember, honour, and plan—giving thanks for those whose generosity built the Church we inherit and asking, *"What legacy will we leave?"*

Finally, Advent and Christmas offer a natural moment to express gratitude and hope, reminding us that every generation helps "prepare a place" for those who will follow.

"It is our hope that using *Legacy Talk* as a guide will help parishes build a rhythm of gratitude and generosity," says Hauser, "and that 2026 will be the year more church communities feel inspired to take that next faithful step—turning good intentions into lasting impact."

To explore or download the full series, visit anglicanfoundation.org/legacytalk.

— Anglican Foundation of Canada



PERSPECTIVE

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

Listening to, learning from and worshipping with young people

BY LEIGH ANNE WILLIAMS

The Rev. Canon Dr. Sarah Kathleen Johnson, director of Anglican Studies at Saint Paul University, offered some reflections at the recent Synod of the Anglican Diocese of Ottawa, including some insights on young people and Christian worship.

As a part of a strategic visioning process in 2023, the Anglican Diocese of Toronto hired Johnson to analyze responses from 45 listening sessions with more than 500 lay Anglicans who were invited to imagine their local church and the diocese five years in the future as having new life and to consider how they might get there. Johnson said that she expects the anonymized responses she examined would be common in Anglican and many Christian congregations in Canada and the U.S.

A predominant theme (discussed in 42 of the 45 listening groups) was that their congregations consist mostly of older people, and they need to attract younger people. Johnson quoted one typical comment: "We are in crisis mode. We have to do things differently to attract more people, especially the youth." Young people are mentioned 3.5 times more than Jesus, she noted wryly. This problematic pattern reflects what Johnson describes as "an ecclesiology of survival—a vision for the church that is primarily focused on attracting young people in order to sustain local institutional structures in familiar forms for their own sake."

"This way of thinking about the church is deeply disconnected from the realities of the contemporary Canadian religious landscape." The Canadian population is aging, and most of the population growth comes from immigration, Johnson pointed out. "Younger Canadians are more likely to be recent immigrants. More than half of recent immigrants are non-Christian or non-religious. Christian immigrants are most likely to be Roman Catholic or evangelical. Recent immigrants are very unlikely to be Anglican. Before 1946, 26% of immigrants to Canada were Anglican. By the year 2000, that number was 1%." Furthermore, throughout the 20th and 21st centuries, each generation born in Canada has been successively less religious than the preceding generation in measures of affiliation, belief, and practice.

So, while it is important to welcome newcomers who are Anglican into our parishes, it is unlikely to result in a significant demographic shift. Similarly, she



The Rev. Canon Dr. Sarah Kathleen Johnson shared some of her research at Synod 2025.

PHOTO: THE VEN. CHRIS DUNN

added that "it is important to be intentional about passing on our faith within our own families and to younger generations, but this is also unlikely to result in a significant demographic shift."

The Canadian population looks very different in 2025 than it did in 1960, and Anglican parishes will look different as well. "The ways that participants in these listening groups speak about young people suggest that they do not know this or have not taken it to heart. The overwhelming focus on young people and an ecclesiology of survival is closely linked to what I call a transactional approach to mission," Johnson said.

"The underlying transactional assumption is that the church must identify the needs of younger people and that meeting these needs will bring them back to the church, which will in turn meet the needs of the church," she explained. In addition to being harmful in the context of ministry with young people, a transactional approach to mission and an ecclesiology of survival are theologically problematic, Johnson said, noting that both the Anglican Church of Canada (in its Transformational Commitments) and the Anglican Communion (in its Five Marks of Mission) understand mission as

participating in God's action in the world bringing about God's reign rather than maintaining church institutions.

People focused on trying to attract younger people to church often focus on the style of worship. Johnson said that participants in listening groups suggested a variety of liturgical changes, yet more than any other topic, they discuss music. "Upbeat music and different instruments help attract young people," one participant said, summing up the misguided theory. Johnson says that there are several studies that call this assumption about musical change attracting young people into question. There is also some research that suggests that young people appreciate a diversity of liturgical practices, including research with emerging adults who are drawn to traditional liturgical forms, she said. "I am not arguing that traditional liturgical forms will attract young people to the Anglican Church. Instead, I am arguing that a focus on style is problematic, regardless of the style in question."

She added that "A focus on musical style is a red herring that is misleading and distracts from more relevant questions, including facing demographic realities, challenging the underlying transactional

framework, and developing a more robust understanding of what it means to be the church today."

Frustrated with a lack of research focused on listening to young people themselves, Johnson has teamed up with Emily Snider Andrews and Nelson Cowan from Samford University, a Christian university in Birmingham, Alabama. "Young People in Christian Worship Experiences, Stories, and Values" is a bi-national, multi-site, mixed methods ecumenical study of how teenagers and emerging adults experience Christian worship. "The purpose is to listen deeply to how young people age 13 to 29, experience public Christian worship in a range of liturgical expressions, Roman Catholic, mainline Protestant, evangelical, and charismatic," Johnson says.

"The goal of this research is to amplify the often-marginalized voices of young people and to integrate their insights into liturgical theology and congregational practice in order to support their full conscious and active practice in worship and to enrich the liturgical experience of all participants," she said. "Our focus in this qualitative research is listening to highly religious young people. We are complementing the qualitative research with a nationwide survey in the United States conducted in collaboration with Springtide Research Institute."

The research is still in progress, but Johnson shared a few of the responses they have received when asking 18 to 29-year-olds the question "What do you wish older people knew about how younger people experience Christian worship?" Young people name and reject the transactional framework, she said, quoting some responses: "We don't need to be catered to. Things don't need to be dumbed down for us. You don't need to make things cool or edgy or punk or hip." And, "Young people don't like to be pandered to. Don't do something because, 'Oh, this will get the young people to come to church.'" These same kinds of comments are made by young people who attend megachurches and Latin mass and small mainline Protestant congregations in Canada and the U.S., Johnson said.

Participants in interviews often say they can only speak for themselves.

They underline that young people have diverse experiences and values when it comes to worship.

► **Young people, to page 6**

COMMUNITY MINISTRY NEWS

Spotlight on The Ottawa Pastoral Counselling Centre (The OPC)

The Ottawa Pastoral Counselling Centre is one of the five Anglican Community Ministries. This is the fifth article in a series introducing readers to the OPC's team members and their work.

Heather Fawcett joined the OPC as its executive director in 2023. She is also one of its practicing registered psychotherapists with more than 16 years' experience.

With its cold temperatures and long, dark nights, January has a bad reputation for being a depressing month. How do you distinguish between Seasonal Affective Disorder (SAD) and depression?

With SAD, you have a lot of the depressive symptoms. Oversleeping ...it's a desire to hibernate, to become socially withdrawn. You crave carbohydrates and comfort food. ...It's just a low mood. It can feel like a heaviness... like things have become too much effort. And if you're experiencing it for the first time, it can be hard to identify ... because it's not something that is sudden onset. It's not that you wake up one day and you feel depressed, or you've got brain fog... It's definitely the frog in the hot water kind of scenario. It starts off and the heat gets turned up and you become used to it, but you know that you're just not yourself.

[It's seasonal.] We're getting a lot less light. For some people, it makes a huge difference to their mood. That's one of the differences between depression and SAD... Depression doesn't automatically lift because the days start to get longer. You might feel better, but you still don't feel yourself."

[Therapists] know what markers to look for, so we can help somebody



Heather Fawcett, executive director, The OPC

determine if it's SAD or situational or even chronic depression. We cannot officially diagnose, so we would say go talk to your doctor.

When people are depressed, they often hear: 'You just need to get out more.' 'You just need to have more faith.' especially in Christian circles. 'You need to stop worrying.' ... It's a biochemical situation. It's not choice.

If the causes are biochemical, how can therapy help?

Psychotherapy can help somebody

understand what's going on, to assess and develop the coping skills and techniques. What's healthy? What's working? How come? What's that accomplishing?... Part of our training is to know what questions to ask and what to look for, which makes it different than talking to a friend.

With SAD, it is more a case of understanding or learning that this is simply how your body reacts.

That's one of the reasons why medication works in conjunction

with therapy. It works really well because you get to understand what's going on, why it's going on, what triggered it, what you can do about it, build your coping skills. Do that and take a serotonin uptake inhibitor, which is basically an antidepressant, and the serotonin is in your system, and you can really start to feel like life is manageable again.

What do you find most rewarding in your practice?

When a client says, 'I don't need you anymore. It's been good. I can see the changes, and I feel like I just don't need to see you.' That's awesome....My goal is always to do myself out of a job. Or when a client says, 'I tried that thing and it worked,' or 'I never knew I had this much value.' Life changing insights.

What do you want readers to know about the OPC?

It's a place where you can talk and explore with freedom from condemnation.... There are so few places we experience that....We protect dignity....It's a place where you can feel secure without the need to have your defenses up. It's a place where it doesn't matter who you are. It doesn't matter what you're struggling with.

The other thing is that honestly, whatever you're facing, it doesn't have to stay this way. One of my favourite quotes is from the Eagles' song. "So often time it happens that we live our lives in chains, and we never even know we hold the key." That's what we do. We find the keys so that you don't have to have the chains.

► Young people, from page 5

So it is important to avoid preconceived notions of what people want and instead be very open.

Even within one generation, people have very different styles and tastes. Participants express a desire to be heard and valued as equal members of the community. Emerging adults in interviews want to be treated as ordinary participants, not token representatives of their generation. One made the clear-sighted point that "It doesn't feel like it should be my job to tell you how to get all the other young people in church, because I'm already here."

"One of our goals in listening deeply to diverse young people in this research is to encourage others

to listen deeply to the teenagers and emerging adults in their own contexts, in our diocese here, in our parishes, and in our families," said Johnson. "The goal of listening is not to ask what young people want to facilitate a transactional approach to mission anchored in an ecclesiology of survival, but instead to listen for stories and values that can teach us all about worship, so that together we can explore the mystery of encountering the divine in scripture, song, and prayer, in water, bread, and wine, in relationship and action, so that together we can give glory to God from generation to generation."

More information about the Young People and Christian Worship study: <https://www.samford.edu/worship-arts/young-people-and-christian-worship>.

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CLERGY REFLECTION

Community Ministries put compassion into action

BY BISHOP MICHAEL BIRD

In November, I had the opportunity to visit the Cornerstone Housing for Women's Booth Street residence, one of our five diocesan Community Ministries. Carole Breton, diocesan director of Communications and Development, and I had the chance to tour the facility and hear about the incredible work that is undertaken there to offer permanent supportive housing, essential care and support to those who reside there. It was truly an inspiring visit, but it also touched me in a very personal way, and it reconnected me to a story and another visit or a pilgrimage of sorts that I made back in 2008. My wife and I had a planned trip to England that year. After some initial communications, I accepted an invitation to visit the headquarters of the Barnardo's Children's Charity in the UK and in particular to hear the story of a homeless boy named Joseph.

Dr. Thomas Barnardo came to London in 1866 from Ireland in the midst of an outbreak of cholera that swept through the East End killing more than 3,000 people and leaving families destitute. Thousands of children slept on the streets, and many others were forced to beg after being maimed in factories where they were forced to work. The following year, having decided to abandon his desire to become a missionary in China, the doctor set up a ragged school in the East End where poor children could get a basic education.

In 1870, Barnardo opened his first home for boys in London, and it would become the first of many Barnardo orphanages across Britain. A sign was posted on the front of that home: 'No Destitute Child Ever Refused Admission.' While the charity no longer runs homes for boys and girls, Doctor Barnardo's mission is alive and well in the good work they continue to do: "that every child deserves the best possible start in life, whatever their background." It is a philosophy that still inspires the charity today.

With the help of Barnardo's meticulous records, we heard something of Joseph's story whose father became blind at a very young age and had to leave his employment. Despite his affliction, he continued to support his wife and three children by playing a violin in the streets, until his death of bronchitis at the age of 32. A while

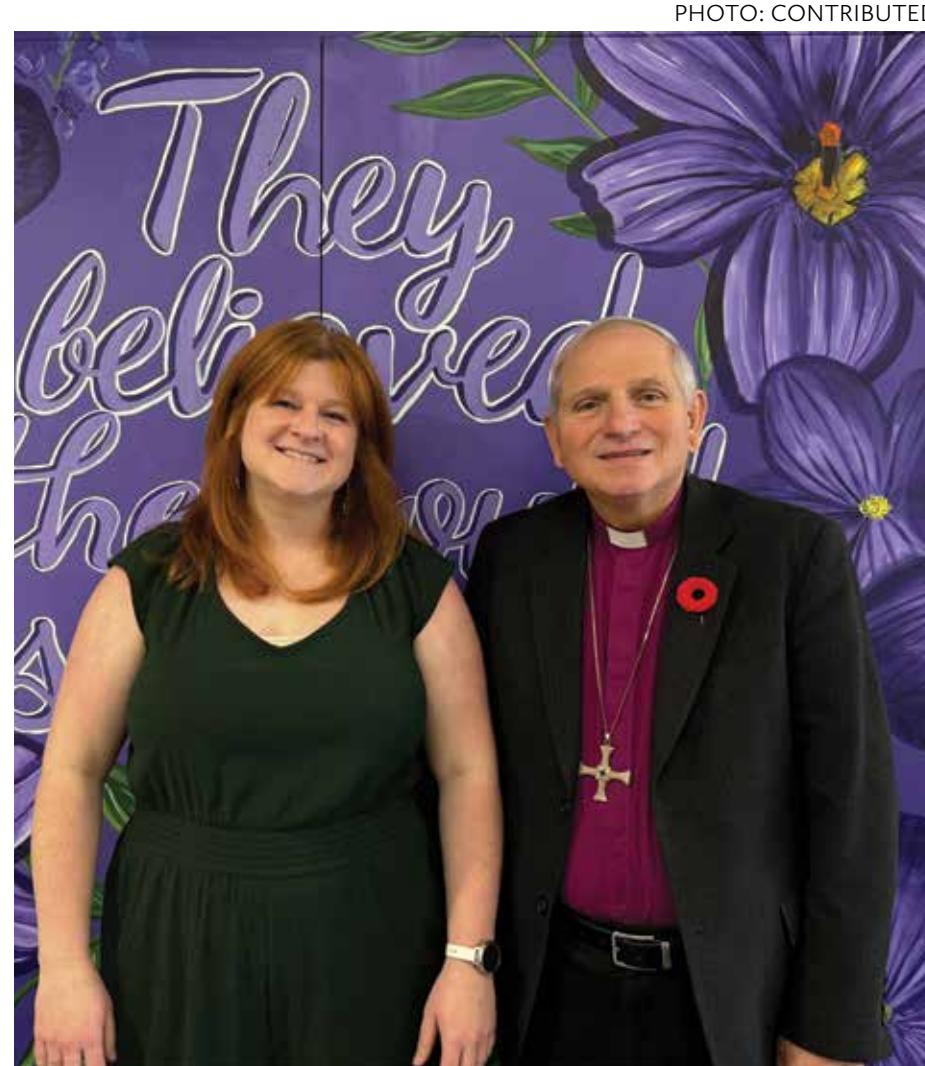


PHOTO: CONTRIBUTED

Anne Marie Hopkins, executive director of Cornerstone Housing for Women, showed diocesan administrator Bishop Michael Bird around the Booth Street residence.

Anglican Diocese of Ottawa

Hearts of Compassion Fund

A community where everyone is welcome

The Hearts of Compassion Fund (HCF) directly supports the Diocese's five Community Ministries, which provide safety and essential services such as food programs, housing, counselling, refugee sponsorship, and community outreach for people living in vulnerable or precarious circumstances.

BELONG OTTAWA

Centre 105

Cornerstone Housing for Women

Ottawa Pastoral Counselling Centre

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later, Joseph's mother also died of consumption and as a result he and his brother were left homeless.

As you may have guessed, Joseph was my grandfather, and the story of my great-grandfather playing a violin on the streets of London in a desperate attempt to feed his family has had a powerful impact upon my life and ministry. I know, first-hand, the potential that this kind of poverty and deprivation can have to reach down and touch the lives of those in the generations to follow.

What was remarkable to me and so encouraging for all of us in our diocese was the fact that Cornerstone was a ministry that began when a few faithful Anglicans saw a need in their neighbourhood and responded from their hearts and in response to their baptismal calling. As stated on our website our five community ministries: "serve those most vulnerable in our midst. They are often people struggling with issues around homelessness, poverty, mental illness, trauma, and addiction. All are welcome and accepted regardless of faith, race, gender, or orientation. Together, we strive to nurture the health and well-being of all those who seek our services, creating communities of compassion around them." I invite you to learn more about each of our five remarkable community ministries and, if you are not already doing so, to consider supporting them financially.

We have just concluded our Christmas celebrations and given thanks that in the humble setting of the birth of the Christ-child, the glory of the Lord shone around an unlikely people with a message that has echoed down through the ages: that no life or no situation, no matter how difficult or how impoverished, is beyond the reach and desire of God to enter into and to change in dramatic ways. May we all be inspired by the wonderful directors, staff members, volunteers and board members of each of our Community Ministries so that we too may be instruments of this transforming love of God to the world Christ came to save.

All My Relations shares ideas and inspirations

Reading Larry Audlaluk's *What I Remember, What I Know: The Life of a High Arctic Exile*

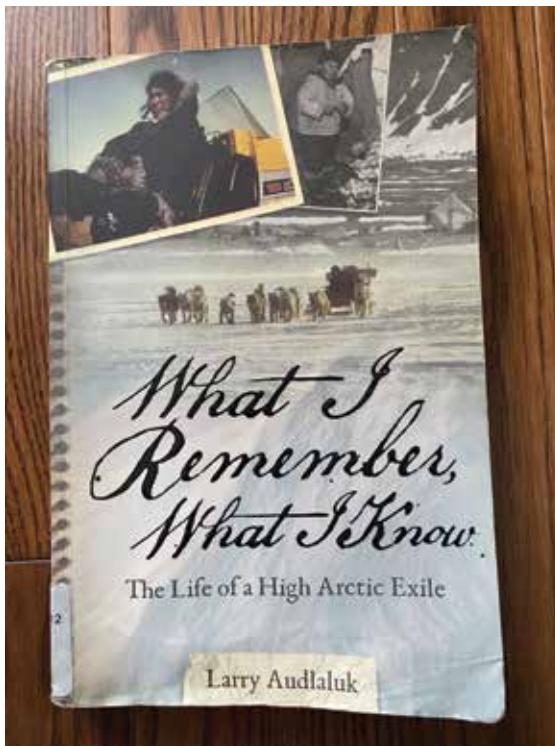
BY AILEEN LAMONT

To walk in the *kamiik* of a High Arctic dweller is not practical, for that Inuk would be soulless, soleless and freezing. However, to listen while walking beside one who wears *kamiik*, who bears witness to the truth, and the pain, along with the warmth and support of family, friends and community, especially a community in exile, is an experience that I highly recommend.

In his 2020 autobiography, *What I Remember, What I Know: The Life of a High Arctic Exile*, Larry Audlaluk exposed this *Qallunaaq* to the life-threatening lies and promises the Canadian government told his family, friends and community, forcing them to relocate, survive and thrive in a foreign environment, known as Grise Fiord, now Aujjuatuq (Inuktitut for "place that never thaws") 2,200 kilometers northeast from their home in Inujiuak.

While Larry was only three at the time of their forced exile in the 1950s, the collective memories and stories from living witnesses provide some of the weathered material for his early childhood experiences. The seven families from Inujiuak who were forced into exile were victims of a multi-purposed, inhumane, experiment: to populate an area against the invasion of Greenland hunters' to "rehabilitate" the Inuit to become less dependent on government handouts by moving them to less populated areas to "follow the native way of life"; "to determine if Eskimos can be induced to live on the northern islands"; to use them as human flagpoles for Canadian sovereignty.

The human flagpoles became thin and battered in their desolate new environment. Given empty promises of "a land of plenty" and provisions to be provided, they arrived to a stark reality of a barren land and no provisions. They lacked basic necessities: food, shelter, heat. They arrived in August in a land that lacked some of their usual food sources. On their first day, three large families and at least six dog teams had to survive on one harp seal some of the men caught. The only shelter they had were tents because they were expected to build igluit, but the snow required



to build them does not arrive until December in that region. Due to the lack of vegetation, they had to heat with moss they collected kilometres from the site. They weathered their first winter wearing their clothing day and night. That winter of near-freezing survival led to lifelong arthritic problems for some of the displaced people.

The aptly named "Prison Island" chapter of his autobiography recounts the imposed incarceration of Larry's family in the new environment. They lacked medical services. Tuberculosis and starvation plagued them. If, due to hunger, they foraged for leftover scraps in the base dump at the Department of Transportation six kilometers away, they were reprimanded. Despite the government's promises to return the deportees back to their homes from where they were taken, if requested, after two years, multiple requests were repeatedly denied. In addition, the northern bureaucrats lied in their reports to their southern counterparts about what a positive success the relocation was, in accounts generally being accepted by the exiles.

By the 1960s, the deportees were coping and surviving. Larry says they were the best years of his childhood, and in general, those of his whole family. Their homemade shacks were replaced with houses from the south. Radio and television were enabling them to experience new sounds and sights, even in their Inuktitut language. Although he wrangled with the notion that "the world is much smaller now," due to the report of the new Russian and American space race, he enjoyed



PHOTO: LA WILLIAMS

Sacred items were at the centre of the AMR gathering.

News from the AMR Circle

There was an online gathering of the All My Relations (AMR) Circle, which includes members of the AMR Episcopal Panel as well as anyone from any parish in the diocese interested in working toward reconciliation with Indigenous Peoples, on Nov. 20. Co-chairs Kathryn Fournier and Karen Luyendyk shared this summary and update:

At our gathering, we heard about new and ongoing projects that many of you are engaged in and we all shared the challenges of competing priorities, diminishing resources and not knowing how to get started. We also talked about how the All My Relations Episcopal Panel could support parishes/congregations wherever you're at with learning opportunities, guest speakers, workshops and by sharing stories; an AMR newsletter was suggested as well as a more visible and accessible AMR webpage on the Diocesan website.

In response to the excellent presentation at Synod about the ceramic feathers gifted to parishes at the conclusion of the Truth and Reconciliation Commission, and in light of our discussions at the Circle Gathering about honouring and integrating them into parish life, the AMR Panel is considering how we might support this across the diocese in 2026.

Everyone who attended expressed a desire for another virtual Circle Gathering in the new year and then an in-person meeting once winter is over. So, stay tuned!!

We hope all of you will join us as we continue to live out the commitment of our Diocese and the Anglican Church of Canada to this vital and deeply meaningful work, and we invite you to be in touch with us if you have questions or simply want to check in for a conversation about something.

Contact us at: amr.workinggroup@gmail.com

listening to musical shows such as *The Max Ferguson Show*, *Gilmour's Albums*, *Wolfman Jack*, *Kalaallit* (western Greenlandic comedy).

I felt in step with Larry, for we were born but 10 days apart. As he grew in his teens, we shared similar experiences of teen crushes, taste in music, hairstyling, clothing. But he was torn being in two worlds, forced from his family to attend distant boarding school and abandoning the hands-on learning of his traditional life skills.

Larry had to endure loneliness and separation from his family, not only leaving for school but also numerous times for medical treatment, crossing swaths of the country and staying in new cultural settings. He had an adventurous spirit, which allowed him to marvel at his new encounters, yet he missed his

family, country food and being on the land. The notes he wrote on his experiences provided the wealth of material for this autobiography.

Larry's family's story of forced deportation, separation, death, survival, adaptation and resilience is as well-sculpted as the sculptures he and his father have produced. Their sacrifices have enabled this *Qallunaaq* to live in peace in the sovereign nation of Canada.

Nakurmiik Larry!

kamiik—a pair of seal/caribou boots;

Qallunaaq—a white person

igluit—snow houses [previously mispronounced and spelled "igloos"]

nakurmiik—thank you in one of the Inuktitut dialects

Pilgrimage: Three reflections on walking the Camino

January is a time for resolutions, introspection, taking care of body and soul, spiritual journeys. In a happy editorial coincidence, three women shared their experiences and reflections on their pilgrimage walks on the Camino de Santiago in Spain with *Perspective*.

PHOTOS: CONTRIBUTED



Gwynneth Evans (St. Thomas the Apostle, Ottawa)

Every pilgrimage is unique, both in the nature of each day and the arrival at the destination. The 'way' from Sarria to the Cathedral square and then into the interior of Santiago de Compostela, where St. James' bones are in the crypt, offered me the unforgettable experience of elation and fatigue, thirst and fulfillment, joy and bewilderment and the overwhelming sense of joining others, near and far, now, then and always, in God's presence. I travelled with UTracks and 12 others; for each person, it was a personal Camino, but friendships were forged.



Christine Boucher (St-Bernard-de-Clairvaux)

Le 10 octobre dernier j'entrais à Saint-Jacques-de-Compostelle (Santiago) après 36 jours de marche. J'étais l'une des 3184 pèlerins qui sont allés chercher leur compostela ce jour-là attestant que nous avions bien effectué le pèlerinage et parcourus les 779 kilomètres depuis St-Jean-Pied-de-Port en France. Ai-je accompli quelque chose de spécial en marchant tant de kilomètres jour après jour, sur tous types de terrains, mais quand même dans des conditions météorologiques plutôt favorables? Je ne pense pas... J'ai simplement marché chaque

jour, poursuivi mon chemin, un pas, un kilomètre et une journée à la fois ajoutant ainsi le nombre de kilomètres parcourus à ceux des jours précédents, jusqu'à ce que le total devienne impressionnant. À bien y penser, avec du recul, les kilomètres n'avaient aucune importance... Les rencontres elles, ont été des cadeaux. Les pèlerins venus de tous horizons portaient avec eux des histoires, des blessures, des rêves et plus souvent qu'autrement un besoin silencieux de se retrouver. Il s'est tissée une complicité que seule le "Chemin" peut offrir. J'ai rencontré la bienveillance, l'empathie, la fragilité, la solidarité, la compréhension,

l'entraide, la gratitude... c'est un chemin qui parle profondément on appelle ça "l'esprit du camino"- il est ressenti plutôt qu'expliqué, il laisse tout doucement sa marque sur nos pensées. Ce n'est pas toujours avec les oreilles qu'on entend les messages! Quiconque a parcouru un chemin de Compostelle sait qu'il ne s'agit surtout pas d'une longue marche. C'est une traversée intérieure qui transforme et éveille.

Je suis partie en solo, je ne sais pas trop pourquoi, mais je sentais que c'était ce que je devais faire. Les premières journées, en traversant les Pyrénées je me suis demandée dans quoi je m'étais embarquée? Je n'ai pas tenté de répondre à la question... J'ai plutôt laissé l'expérience me traverser. La solitude, le silence ça t'ouvre l'esprit pour faire de la place à ce que tu n'aurais pas imaginé. C'est ce qu'on appelle la Grâce du chemin. La marche devient une forme de méditation active. Chaque pas, chaque souffle, chaque regard échangé sur le chemin devient une véritable leçon d'humanité.

Le plus important des voyages n'est pas celui qui mène vers Compostelle, ce dernier n'était que le commencement d'un chemin beaucoup plus large et plus long mais plutôt celui qui est en nous et qui nous conduit, pas à pas, vers L'ESSENTIEL, vers soi, les autres dans l'ici et maintenant.

O camiño empeza agora (Le chemin commence maintenant.)

Carole Breton (diocesan director of Communications and Development)

I had been longing for silence, for a quiet mind, and for a spiritual journey. Over the years, several people around me had walked the Camino de Santiago. Some completed long routes over many days, while others stepped away from their busy lives to walk only a short portion. It always sounded mystical. When I first heard about it, I could not imagine myself walking even for a few hours. I did not understand what it meant.

In the summer of 2023, a friend walked part of the Camino, and that is when I began exploring the possibility myself. I looked into it more seriously, unaware of how deeply it would shape me, the very next year.

The many routes can be confusing, especially when time is limited. My children, then eight and 10 in July 2024, were away at summer camp for a week. With the support of a dear friend, my mother and my sister, I was able to extend an international trip by a few days.

After some research, I chose a 100-kilometre stretch from Vigo to Santiago de Compostela.

I could describe the preparation, heat, hostels, gear, and the small logistical details. But what mattered most was the spiritual journey.

I walked alone. No music. Just a backpack and a notebook I assumed I would use for writing. I walked, but it was the people I met who shaped the experience. Encounters. Stories. Conversations full of meaning. I shared daily reflections on Facebook and revisiting them still brings me back into the heart of that pilgrimage.

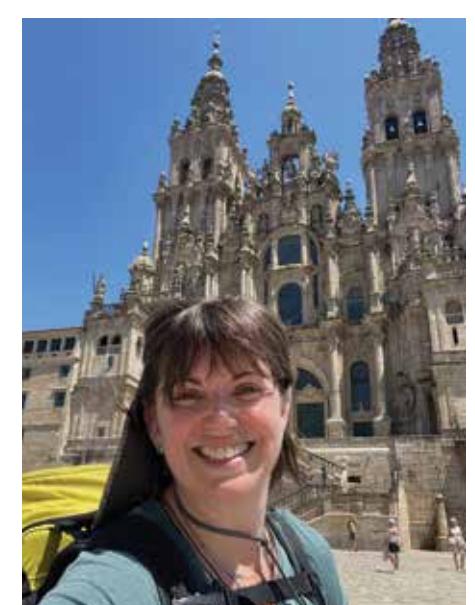
My spiritual guide, Father Francisco, sent daily prayers and Scripture passages to reflect upon. I stopped in churches, prayed quietly, attended mass when I could, and reflected on God, on hope, on love, and on my life as a solo parent of two energetic boys. The Camino offered long stretches of silence, but also rich exchanges with other pilgrims. One of my posts from July 21 captures that spirit:

"Day 2 of the Camino — Arcade to Pontevedra, 13 kilometres. Sun, heat, elevation, sore feet. A

simple women's room in a hostel. Pilgrims share advice, confidences, and words full of wisdom. We receive and we give. Everyone walks for a reason: a 70th birthday celebrated by visiting seven countries; a father honouring his daughter who died 10 years ago; a woman marking the anniversary of her father's passing. Some walk as a family; others walk for faith, challenge, or healing. Each story is unique. Even without knowing each other, we listen and accompany one another. We say: 'You are loved.' 'You are not alone.' 'You are beautiful.'

Despite the intense heat and the pain of the final days, I found myself able to notice the beauty around me and to pause—something rare for me. *Prendre le temps de vivre et de respirer*. To be truly present and open to others with a steady, gentle attentiveness.

On July 24, I arrived in Santiago de Compostela on the Feast of Saint James. I attended mass, prayed to Saint James for a special grace, and later joined the celebrations and fireworks. The journey was short—too short. Intense. Transformative.



Will I return? Absolutely. I am already exploring a Québec pilgrimage inspired by the Camino—a way to continue walking, praying, and rediscovering that sacred rhythm closer to home. *Prendre le temps de vivre et de respirer* now guides me in my daily life.

The Camino invites us to slow down, to breathe, and to rediscover the sacred within and around us. For me, it offered the ideal setting for reconnecting with my own heart and with God.

DIOCESAN ARCHIVES

Saint Paul, Dunrobin

Ottawa West Deanery

It Looks Familiar? Or Does It?

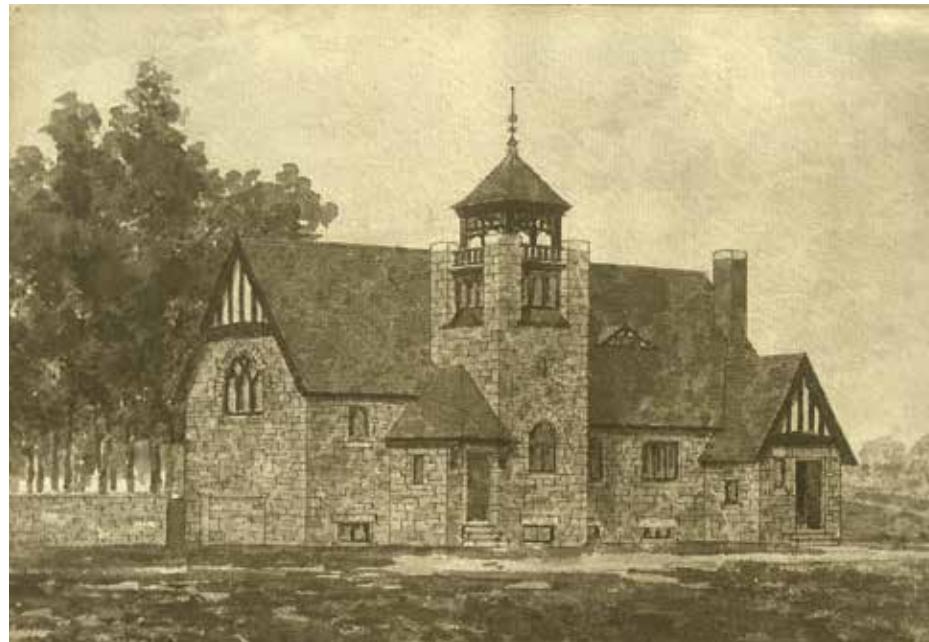
BY GLENN J LOCKWOOD

This photograph was brought into the Archives in 2024. There was no identification, except on the back where the query was faintly penciled, "St. Paul's, Dunrobin?" Note the question mark. Below the image one can make out the words on the matte referring to the eminent Ottawa Studio of photographer, "Sam[uel] J. Jarvis." The design of the matte lettering suggests that this photograph was made at some point between the 1890s and the early 1900s. So much for evidence.

Depend on it, gentle reader. This is NOT Saint Paul's Church, Dunrobin. This is apparent for a number of reasons. First, it is much too large a building. Second, there is a tower showing in this image where there never was a tower on the house of worship at Dunrobin. Third, there never were eyebrow windows on the roof of Saint Paul's Church. Fourth, we remind ourselves that Saint Paul's Church at Dunrobin was built in 1896. Even at that late date, it accorded with the precepts promoted by the Tractarians. It must have seemed the latest word in the Tractarian canon. At least it must have so seemed in the Ottawa valley. In that respect, it was in decided contrast with the two other rather old-fashioned churches in the then Parish of March—Old Saint Mary's Church at Pinhey's Point on the Ottawa River (built 1827) and Saint John's, South March (built 1842).

The two older churches in the Parish of March were rectangular auditory boxes, one of them fronted by a central tower on the front façade, while the other simply had a centrally located front entrance porch and boasted no tower.

Saint Paul's, by contrast, was built according to a rubric whereby the external features were emblematic of the internal functions. A bell-cote for a sacral bell was located midway along the roof ridge, just like at Saint Albans in the Sandy Hill area of Ottawa, as an external indicator of the boundary between the congregation and the chancel indoors. There is no evidence of that bell-cote in this photograph. The notation on the back of the photograph notwithstanding, we repeat, this is NOT Saint Paul's Church at Dunrobin.



DIOCESAN ARCHIVES 51 D4 7

But, then, where is it? There is a certain whimsy to the gable above the main entrance and the chancel gable, suggesting timber and plaster work of an earlier time as reimagined by some backward-looking Edwardian architect.

There is whimsy as well in the father fine details of the belfry at the top of the tower—apparently designed so that the sound of the bell calling parishioners to worship will sound as far and wide as possible over the surrounding countryside.

Wait a minute! There is something eerily familiar about the tower, with the four pylons of stone at the corners supporting the belfry—the unmistakable hallmark of J.W.H. Watts who designed and built churches at Port Elmsley (1900), Renfrew (1900), Galeta (1902), Holy Trinity, Riverside (1902), Saint Mary's, North March (1908), Saint John's, Innisville (1911), Saint Thomas's, Woodlawn (started 1913) and Christ Church, Ashton (1915).

Come to think of it, is what we see here not the same design of belfry that we see on New Saint Mary's Church, North March? And are those not the same timbered gables we see on new Saint Mary's Church, North March? Why do they look so similar?

And yet, it is demonstrably clear that this is NOT Saint Mary's Church, North March any more than it is Saint Paul's, Dunrobin. Something here is tried up in the internal politics of the Parish of March.

It is only when we look more closely that we realized that not only is this NOT the church at Dunrobin, NOR is it Saint Mary's, North March. Small wonder that someone in the past trying to

he or she is beholding an actual building that exists, not simply a sketch of a proposed building. Artists refer to this as 'trompe l'oeil' which is a French expression that means "deceive the eye." A well-known example of 'trompe l'oeil' in Ottawa can be found in the fantastic marble pillars in Notre Dame Basilica which in fact are pine pillars cleverly painted to give the impression of rare, imported marble.

At a time when Anglican clergy still remained in short supply in the larger Ottawa region, this sketch was part of an attempt to reduce the number of places where the parish priest would be obliged to hold service on Sunday morning. This seemingly logical solution came up smack against the pride of the Pinhey family descendants whose ancestor had built and paid for the building of the original Old Saint Mary's on the Pinhey property—right down to the remarkable masonry of the ogee-arched windows.

The Pinheys refused to let the name of the church they had built and funded lapse by being merged in some new larger building at Dunrobin—the building proposed here. They were willing to compromise only in allowing the New Saint Mary's to be built in a more central place in the concessions of northern March Township.

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.

The Companions Program

September 2026 – June 2027

The residential Companions program is an immersive opportunity to experience a contemporary monastic community rooted in the Benedictine tradition. It is open to women aged 21 and up regardless of Christian denomination.

Companions live, work, and pray alongside the sisters, learning from them but also sharing each companion's own gifts with the sisters and their ministries. They will:

- ↳ Learn to cultivate peaceful and creative ways of living in a diverse intentional community
- ↳ Appreciate silence and solitude as well as community and service for a healthy life
- ↳ Put down deep roots of spiritual intimacy with God and each other
- ↳ Develop a personal path to ongoing spiritual growth



Cost:
Residential Companions: sugg. \$150/month.
Companions Online: sugg. \$100/month.

If cost is a hindrance, assistance is available.

Open to women of all Christian expressions, **Companions Online** is an opportunity to become "monastics in the world," living a Benedictine rhythm of prayer, work, study, and recreation. Online Companions learn to develop practices that support and nurture their spiritual life from the comfort of their homes.

They meet regularly for classes and discussion groups, and commit to times of personal prayer at home. They share in book studies, participate in online worship and sometimes screen a film relevant to spiritual growth and self-understanding. Online Companions also develop spiritual disciplines that follow the liturgical year.

To learn more about either program, or to apply, email:
Canon Sr. Elizabeth Rolfe-Thomas, SSJD, at
companions@ssjd.ca, or phone St. John's Convent:
416-226-2201, ext. 304



Application start & end (both programs):

January 1, 2026 – May 1, 2026

The Sisterhood of St. John the Divine

PRAYER MATTERS

Praying for help in times of trouble

BY PAUL DUMBRILLE

We all experience times of trouble when we cry out for help. From time to time, we are faced with things that seem beyond our resources to cope with situations such as illness; death; relationship breakdowns; money problems; important decisions; and uncertainty at work or in the home. In these times of trouble, as Christians, we are likely to reach out in prayer to God for help. In doing so, we are faced with our expectations of what God will do, how God acts, and how he provides answers.

In our heart we initially are likely to call upon God to fix the situation with speedy observable action in answer to our prayers. God sometimes does use the Divine Energy to break into our circumstances, and mysteriously and awesomely alter them, transcend them, and change them in such a way that what we find ourselves facing is something very different. A biblical illustration would be in Mark 2, where a man is cleansed of his leprosy, and the flesh was restored on his hands, he was made new and fresh. These are times when God acts directly, in ways we might call: **Miracle**. However, I suggest that God does not always, dare I say



PHOTO: VEN. CHRIS DUNN

Paul Dumbrille is the contact for the Anglican Fellowship of Prayer (AFP) in the Diocese of Ottawa.

often, work in this way, but rather in two other ways.

God often acts in what can be called **Collaboration**. God comes alongside us and activates the wisdom and courage of ourselves and others. God says, "I will solve the problems you are facing with you, instead of for you, in partnership." A biblical example of **collaboration** is the story of Mary. She finds herself in a very difficult position of being pregnant and

unmarried. The angel Gabriel comes to Mary with the proposal that she was to be the mother of Messiah. Much was being asked of Mary and when the Divine One proposed that she **collaborate** with him in the doing of this great saving deed, she said "yes." God made a proposal and Mary said, in effect, "I second the motion." In times of trouble in our own lives, God helps us in times of trouble by working with and through our spirit and in interactions with doctors, teachers, sages, spiritual leaders, friends, and others in our lives. In seeking answers to our prayers, we can look beyond Miracle and Collaboration to **Endurance**.

A third way God acts in response to prayer in times of trouble is to give us the gift of **Endurance**. These are the times when the Holy One, for purposes of his own, instead of solving things for us, or even offering to work out things with us, comes to us in our quiet and dark places and says, "What I will do is to enable you to **endure** what will not be changed. The change that comes will be in your spirit, and in all those who are touched by this event, with the gift of **endurance**. A biblical example is with the "thorn in the flesh" of St. Paul (2 Corinthians 12:7). We don't know what the thorn is, but I'm

sure that Paul begged God to heal it. He probably sought whatever collaborative medical advice was available that day. However, there came a moment of tremendous revelation, where God says to Saint Paul, "The thorn in your flesh is not going to be removed; the situation is not going to be changed, but I will give you grace sufficient to bear it, and to **endure** that which will not be changed." In seeking answers to our prayers, we can look beyond Miracle and Collaboration to **Endurance**.

"Isaiah 40: 28-31: The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint and strengthens the powerless. Even youths will faint and be weary, and the young will fall exhausted, but those who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint."

Acknowledgement: This article was inspired by listening to a talk given many years ago by Rev. John Claypool, an Episcopalian priest, at an International Anglican Fellowship of Prayer Conference.

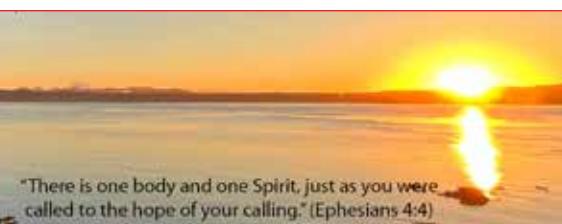


The Week of Prayer for Christian Unity is observed from January 18 to 25. Details of the service in Ottawa were not available before our press date, but they will be posted on the events calendar on the diocesan website.

On Nov. 18, Archbishop Stephen Cottrell of the Diocese of York in the U.K. returned from a visit to the Episcopal Diocese of Jerusalem and delivered a speech at Lambeth Palace. The following excerpt offers some reflections on Christian unity and interfaith relations in the current global context.

And if we allow the ideologies of hatred and separation, and the dehumanising of one set of people, then what will this do to our own humanity, and who might we choose to turn on, and who will turn on us? The tectonic plates are shifting, and there is a real danger that the values, standards and rights we have cherished will be eroded and overridden to our shame and detriment.

In each of the holy sites I visited, Bethlehem, Nazareth, and of course at the Church of the Holy Sepulchre in Jerusalem, I was received with joyful and gracious hospitality, by Orthodox and Roman Catholic sisters and brothers alike. This is the spiritual and theological foundation upon which our vision for peace must be built: for as Christians, as we come closer to Christ, we also come closer to each other. We see the face of Christ in each other. Or if we find that too



Jan. 18-25

hard, see the face of others reflected in the eyes of Christ, who looks on each of us with the same steadfast, tender and compassionate gaze of love. For it is Jesus Christ himself who makes the hero of some of his most famous stories people of another faith: a good Samaritan, a Syro-Phoenician woman, a Roman centurion, and the one leper who comes back and says thank you is a Samaritan too. We must also, therefore, see and honour the image of God in our sisters and brothers of other faith communities.

It is this theological vision which is what our world needs and is the greatest bulwark against the erosion of human rights and human dignity, which is the image of God and the face of Christ in every human person. This is the Christian vision, and the recovery of that vision in our social and political discourse can enable us, as those great women in Ramallah asked us, to hunger and

search for justice and build peace in the land of the Holy One - and in our own neighbourhoods as well, where we see an increase in antisemitism and Islamophobia and where we are less and less trusting of each other, and this threatens to tear us apart.

I know our Jewish and Muslim brothers and sisters will have themes in their own traditions that seek to bring us together, not in a way that dissolves our difference of belief, but that recognises we all need to flourish.

CALENDAR

PHOTO: LA WILLIAMS



Christ Church Cathedral Ottawa, 2025 New Year's Day Eucharist Service. This year's service will be a warm homecoming for Archbishop Shane Parker who will preach.

Jan. 1

New Year's Day Eucharist

Christ Church Cathedral
(414 Sparks St., Ottawa)

12 pm

Archbishop Shane Parker, Primate of the Anglican Church of Canada, will preach. A festive reception in the Great Hall will follow.

Jan. 11

Jazz Vespers

St. Paul's Anglican Church
(5462 Main St., Osgoode)

4 pm

Tribute to Classic and 70s Rock with the Mark Ferguson Quartet

Jan. 15

Coffee, Company and Conversation - "Koffee Klatsch"

St. Mark the Evangelist
(1606 Fisher Ave, Ottawa)

10 am

Jan. 18

Journeying as Allies

Zoom discussion

North of Nowhere: Song of a Truth and Reconciliation Commissioner
by Marie Wilson
2-4 pm
Contact: allmyrelations@ottawa.anglican.ca for the link

Jan. 18-25

Week of Prayer for Christian Unity

Jan. 24

Deadline for Episcopal Election nominations.

Feb. 8

Jazz Vespers

St. Paul's Anglican Church
(5462 Main St., Osgoode)

4 pm

Tribute to Mark Ferguson with the Mark Ferguson Quartet



Start 2026 with Clarity. Honour Your Legacy.

As we enter a new year, take the opportunity to solidify the decisions that matter most. Preplanning your cemetery and funeral arrangements is not just practical, it is an *act of care, leadership, and foresight* for the people you love.

At Beechwood Cemetery, we support families in making informed, dignified choices that ensure their wishes are honoured and their legacy preserved. Our team provides professional guidance, personalized planning options, and the peace of mind that comes from knowing everything is in place for the future.

Make 2026 the year you take control of your story. Plan ahead. Protect your family. Preserve your legacy.

Connect with Beechwood today and begin your preplanning conversation.

280 Beechwood Ave, Ottawa - 613-741-9530 - beechwoodottawa.ca
Owned by the Beechwood Cemetery Foundation and operated by The Beechwood Cemetery Company



UP-COMING ACTIVITIES

January 8
January 15
January 22

Welcome to 2026 at CCC – New Year's Wishes & Looking Forward Games – or – "Koffee Klatsch"
A Prelude Morning to Robbie Burns Day – a tribute to the Scots Guest: Neil Emberg, lead singer and guitarist with the well-known Celtic group, "Hadrian's Wall"
Fitness and Healthy Living – Guest: Meg Stickl of Aim Fitness on Fall Prevention as we age

January 29



February 5
February 12
February 19
February 26

Creative Writing – or – "Koffee Klatsch"
Aged In Harmony – an a cappella group of 20 men sharing music and humour
A Post Valentine Morning – Trivia and Famous Stories from the History of Love Games – or – "Koffee Klatsch"



March 5
March 12
March 19
March 26

The Rev. Dr. Mary Cate Garden, Theologian and Archaeologist – Speaking on the fascination and relevance of Archaeology for today's society
Creative Writing – or – "Koffee Klatsch"
St Patrick's Ceilidh – Irish Shenanigans with Food, Fun, Brian and Irish Dancing Games – or – "Koffee Klatsch"



Journeying as Allies

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

January 18, 2026

North of Nowhere
by Marie Wilson
[Zoom discussion](#)

March 22, 2026

Waiting for the Long Night
Moon by Amanda Peters

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

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