

SUNDAY MORNING WORSHIP at 10 AM LIVE STREAM

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HERE IS THE LINK TO VIEW THE KUC YOUTUBE CHANNEL ON SUNDAYS

<https://www.youtube.com/channel/UCwATU1rozB1P1laRmr2teVA>

FROM REV JENNI'S DES



Hello folks,

What a beautiful sunny Friday! If you just ignore the snow and temperature...well, you'd be delusional, I guess. But it is quite wonderful, the sun!

There are groups of youth leaving from Montreal and the Eastern Townships this afternoon and will be staying at our church for the weekend of WORSHIPLUDE (WINTERLUDE + WORSHIP + YOUTH = WORSHIPLUDE). Shanna and her team of leaders and youth have stayed with us for many years, and I hope you get a chance to meet her. Shanna is the Youth and Young Adult Minister for Nakonha:ka Region (Dana Doucette is the YAYA Minister for EOOR.). They are bringing around 20 youths, and you will see them on Sunday morning. HUGE THANKS to Doug and Norah for grocery shopping, thanks in advance to Sian and the breakfast team for Saturday morning's hot breakfast, and to Rev. Daniel who will greet them at the church tonight! Many hands make light work! NOT TO BE MISSED: SATURDAY JANUARY 31ST WORSHIPLUDE WORSHIP SERVICE at 6:30pm and all are welcome! (This service will be high energy praise worship and will be reminiscent of the 100th Anniversary service, including the Moderator the Right Reverend Kimberly Heath.)

As we enter February on Sunday, we also are entering Black History and Futures Month. Rev Daniel and God's Beloved will be sharing with us all the different tribes that are represented in the God's Beloved Group. This Sunday, the Igbo people will be reading and sharing the message. As a bonus, we will also be learning a bit more about the Burundian dancers too! Each Sunday for 6 weeks, we will learn more about God's Beloved's membership. I'm so looking forward to this!

NEW MEMBERS - those who would like to become members of Kitchissippi, please meet with me next Sunday after the service? (Sunday February 8th)

I was reminded of this poem this week and think it's so good. It was especially poignant for me during my divorce. I attended a session with the Moderator at the time, Mardi Tindal, and she used this poem and wondered out loud 'how are you like the fox, making tracks in the wrong direction?'.

Manifesto: The Mad Farmer Liberation Front

Love the quick profit, the annual raise,
vacation with pay. Want more
of everything ready-made. Be afraid
to know your neighbors and to die.
And you will have a window in your head.
Not even your future will be a mystery
anymore. Your mind will be punched in a card
and shut away in a little drawer.
When they want you to buy something
they will call you. When they want you
to die for profit they will let you know.

So, friends, every day I do something
that won't compute. Love the Lord.
Love the world. Work for nothing.
Take all that you have and be poor.
Love someone who does not deserve it.
Denounce the government and embrace
the flag. Hope to live in that free
republic for which it stands.
Give your approval to all you cannot
understand. Praise ignorance, for what man
has not encountered he has not destroyed.

Ask questions that have no answers.
Invest in the millennium. Plant sequoias.
Say that your main crop is the forest
that you did not plant,
that you will not live to harvest.
Say that the leaves are harvested
when they have rotted into the mold.
Call that profit. Prophesy such returns.

Put your faith in the two inches of humus
that will build under the trees
every thousand years.
Listen to carion – put your ear
close and hear the faint chattering
of the songs that are to come.
Expect the end of the world. Laugh.
Laughter is immeasurable. Be joyful

though you have considered all the facts.
So long as women do not go cheap
for power, please women more than men.
Ask yourself: Will this satisfy
a woman satisfied to bear a child?
Will this disturb the sleep
of a woman near to giving birth?

Go with your love to the fields.
Lie down in the shade. Rest your head
in her lap. Swear allegiance
to what is highest your thoughts.
As soon as the generals and the politicos
can predict the motions of your mind,
lose it. Leave it as a sign
to mark the false trail, the way
you didn't go. Be like the fox
who makes more tracks than necessary,
some in the wrong direction.
Practice resurrection.

And because it is **Black History Month** and we have a poet among us, here is Rev Daniel's poem for our 100th anniversary:

A CENTURY OF YES, COME IN

(Dedicated to the United Church of Canada as the Church celebrates 100 years anniversary)
Daniel Addai Fobi- Kitchissippi United Church)

They say a hundred years is a long time.
But what is time...
to a fire that never dies?
To a voice that still echoes in the silence?
To a people who still believe
in the power
of love with skin on?

Let me tell you a story
not of brick and stained glass,
but of Spirit.
Of breath that moved
over a cold, colonial land
and whispered,
“Do better.”
“Go further.”
“Love wider.”

This...
is the United Church of Canada.

Born in the rubble of war,
birthed by union,
not division.
By a hunger for unity
in a fractured world.
And we didn't just build churches
we built bridges.
Across denominations.
Across generations.
Across oceans of difference.

Deep spirituality.
Not just shallow Amens or rehearsed hallelujahs,
but the kind of soul-rooted faith
that looks grief in the face
and says,
“Even here... God is.”

The kind of silence
that isn't empty
but full.
The kind that listens for the voice of God
in a stranger's story,
in an elder's tears,
in a trans teen's first “they” whispered with fear
and received with blessing.

Bold discipleship.
We don't follow a Jesus who stays safe.
We follow the rebel rabbi
who flipped tables,
broke laws of the empire,
and sat beside lepers, lovers, liars
and called them all
beloved.

So we marched.
Marched for peace.
For workers.
For Two-Spirit youth.

For the water,
the land,
the truth.
We walked into the mess of the world
with our sleeves rolled up,
and said,
“We will not stand still
while our neighbors bleed.”

Daring justice.
Not performative.
Not convenient.
But justice that dares to disrupt.
To dismantle.
To decolonize.

Justice that doesn't just ask
who's missing at the table
but flips the table
and builds a new one
where every story is sacred.
Where every pronoun is respected.
Where every culture
is more than tolerated
it's treasured.

This is the justice
that sings in Cree and French and sign language.
That weeps with residential school survivors
and says,
“We were wrong.
We are still learning.
And we will not stop showing up.”

Because justice without humility
is just noise.
But justice with love?
That's church.

So here we are
a hundred candles lit,
and still burning.
Not to shine on ourselves

but to light the path forward.

Forward...
into mystery.
Into ministry.
Into the margins where Christ still walks.

Because the tomb is still empty.
The Spirit is still breathing.
The mission is still unfolding.

We are not done.
We are the United Church of Canada
and we are not afraid
to be faithful,
and fierce.
To doubt,
and still believe.
To be broken,
and still bless.
To love boldly,
because Christ
first
loved us.

And now, let me speak
for the ones who once sat
on the outside of stained glass walls.

For the ones who whispered
“I am gay,”
and were met with closed doors.
The one who was once rejected in the name of Christ, the God the love

For the trans daughters and queer sons,
for the bi and the pan and the nonbinary ones,
for the Black queer kid from a church that said “No,”
and the refugee mother
with love in her soul
and shame in her suitcase.

Let me speak for us:
The God’s Beloved.

And say
thank you United Church of Canada

Love is not a compromise.
It is a command."
And you lived it.

Epiphany Blessings,
Jenni

KUC WEBSITE
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KUC CIRCLES UPDATED MEETING TIME

Sunday, February 15, 2026

The Outreach Circle will meet on Sunday, February 15, 2026.
Everyone is welcome to participate. **Time 11:30 am – 12:30 pm.**

UCW

UCW – Wednesday 4 at 1:00 pm in the Hall

UCW is pleased to welcome **Amy Friesen of Tea and Toast**, who will share insights into the services her company provides and explore compassionate care options for older adults. This will be an informative and engaging conversation for anyone supporting or caring for aging loved ones.
All are warmly welcome.

Black History Month exists to remind us of all the rich contributions within our society from people of African and Caribbean decent, and of their ongoing struggle for equity and social justice. As we commemorate **Black History Month**, Rev. Danny will guide us on a journey through the lens of African cultures from different countries. Prepare your inner sight to take flight, journeying to Africa through the lens of stories. This week, we turn our focus to the Igbo culture of Eastern Nigeria.

ROOTED IN SPIRIT AND STORY – A JOURNEY INTO IGBO FAITH AND LIFE BY REV DANNY

The Igbo people are one of the major ethnic groups of Nigeria, located mainly in the southeastern part of the country. Their homeland includes present day Anambra, Imo, Abia, Enugu, and Ebonyi States, as well as parts of Delta and Rivers States. Linguistic and archaeological evidence suggests that the Igbo have lived in this region for several thousand years. Many historians trace Igbo origins to early settlements around the Niger Benue River areas, from where communities gradually

migrated eastward and southward, forming the dense network of villages known today as Igboland. Before the arrival of Christianity, the Igbo people practiced a deeply spiritual way of life in which religion, morality, community, land, and daily living were inseparable. Spiritual life was not confined to temples or sacred days but shaped family relationships, leadership, justice, and responsibility to one another.

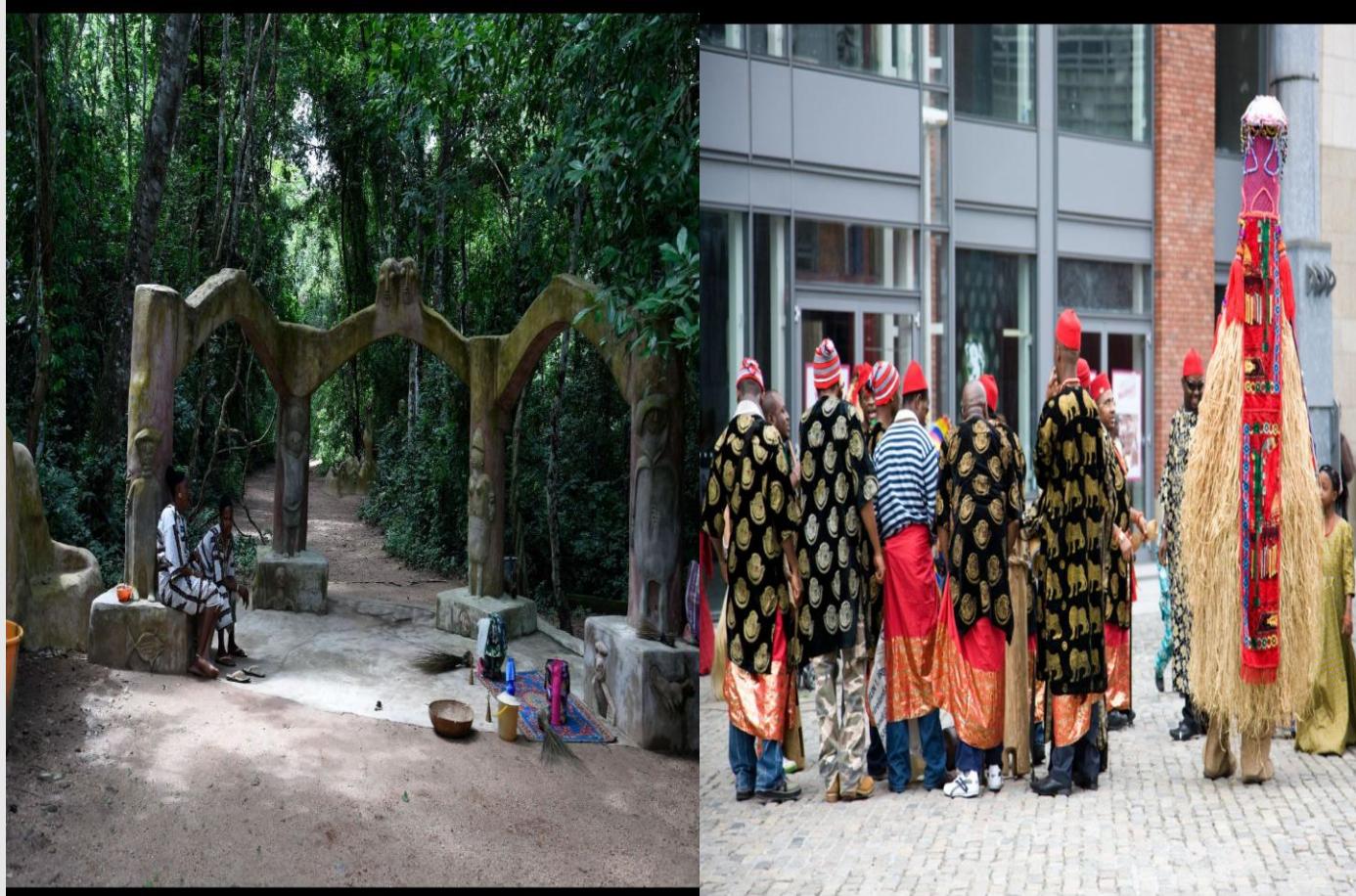
Traditional Religion and Spiritual Worldview At the center of Igbo traditional religion is belief in one supreme creator God who is the source of life, order, and morality. God was understood as powerful, just, and present in all of creation. Rather than worshipping God through images, people related to God through prayer, ethical living, respect for life, and care for the community. Ancestors held an important place in Igbo spiritual life. Ancestors were family members who had lived honorable lives and were remembered as guides and moral witnesses. They were not gods and were not worshipped as such. Instead, they were honored as reminders of right living, truth, and accountability. Harmony in the community depended on justice, honesty, reconciliation, and respect for elders and family bonds. Igbo spirituality placed strong emphasis on moral balance. Wrong actions were believed to disturb harmony between people, the land, and the spiritual world.

Restoring peace requires confession, reconciliation, and making things right. In this way, religion functioned as a moral compass for the whole community. Festivals and Sacred Celebrations Festivals were central to Igbo religious and social life. They marked seasons of farming, celebrated life, honored ancestors, and renewed communal unity. The New Yam Festival is one of the most significant festivals. Yam symbolized hard work, dignity, and survival. The festival gave thanks for harvest and life itself. Before new yams were eaten, prayers of gratitude were offered, acknowledging dependence on divine provision and collective effort.

Masquerade festivals known as Mmanwu carried spiritual and social meaning. Masquerades represented ancestral presence and community authority. They appeared during festivals, funerals, and important public events to teach moral lessons, preserve history, and reinforce shared values. Music, dance, drumming, and storytelling were sacred expressions that connected living with their past and with one another. The Coming of Christianity arrived in Igboland in the nineteenth century through European missionaries during British colonial expansion. Anglican and Catholic missions were among the earliest. They brought the Bible, churches, schools, and Western education. Many Igbo communities responded positively to Christianity. The belief in one supreme God made Christian teaching understandable and familiar. Christian values of love, justice, forgiveness, and compassion resonated with existing moral traditions. Mission schools also offered education, literacy, and new opportunities. However, Christianity did not arrive without conflict. Missionaries often dismissed Igbo religious practices as pagan. Shrines were destroyed, festivals discouraged, and ancestral traditions condemned. Colonial authorities supported missionary activity, which weakened traditional systems and disrupted cultural continuity. What Followed Over time, Igbo Christianity became deeply rooted and uniquely expressed. Rather than losing their identity, many Igbo Christians reshaped Christianity through their cultural lens. Communal worship, vibrant music, dance, prayer, and storytelling became central to church life.

Today, the Igbo are among the most Christian peoples in Nigeria, with strong Anglican, Catholic, and Pentecostal traditions. While traditional religious practices have declined, their moral foundations remain visible in Igbo Christian life. Community responsibility, respect for human dignity, justice, faith, and resilience continue to shape both cultural and spiritual identity. So, from today, if you meet

any God's Beloved member who is Igbo, remember that you are meeting someone shaped by a long story of faith, community, and resilience. You are meeting a people whose spirituality was woven into daily life long before Christianity arrived, and whose embrace of the Christian faith was grounded in deep moral values of justice, dignity, and shared responsibility. You are meeting someone formed by community rather than individualism, by dialogue rather than domination, and by a faith that is meant to be lived, not merely spoken. You are meeting people who know what it means to rebuild after loss, to hope after suffering, and to carry both memory and promise into the future. So, meet them with curiosity, with love and with open hearts. Listen to their stories, honor their journey, and recognize in them the shared human longing for belonging, faith, and love that binds us all together as God's Beloved.



ASH WENESDAY & ANNUAL PANCAKE SUPPER

Ash Wednesday will take place on **Wednesday, February 18, 2026**, with service beginning at 6:00 p.m.

Please note that **KUC's Annual Pancake Supper** will also be held on the same day. We look forward to welcoming everyone as we begin the Lenten season together.

REQUEST FOR WINTER COATS

If you have **warm winter coats** in good condition, many of God's Beloved would be grateful!

- Where to donate: Please place coats on the newly donated rack in the hall.
- Spread the word: Feel free to email or tell your friends about this opportunity.
- Need help or questions: Kindly contact **Judy Mills** she's noticed that her usual sources for winter wear are running low.

Thank you for helping keep our community warm this winter!

SCENT FREE SPACE

NOTICE



SCENT
FREE
SPACE

We have recently found out that one of our new members has severe asthma and can not tolerate strong scents and perfumes. Please refrain from using this product when attending church services and events. Thank you!

KITCHISSIPPI UNITED STAFF

Kitchissippi United Church
630 Island Park Drive
Ottawa, ON K1Y 0B7
PHONE: 613-722-7254
www.kitchissippiuc.com

Office hours

10am-2pm Monday- Friday
Please call ahead if you are
dropping by!

Rev. Jenni Leslie
Minister jleslie@kitchissippiuc.com

Diana Brushey (ON LEAVE)
Faith Formation Leader diana.brushey@kitchissippiuc.com

Daniel Addai Fobi
Interim Faith Formation Leader danieladdai@kitchissippiuc.com

Jennifer Shahid
Administrator admin@kitchissippiuc.com
Office Phone: 613-722-7254

Gavan Quinn
Music Director gavanquinn@gmail.com

Jerzy Spychalski

Custodian