



Pipelines

Bouches et anches



President's Message

HEATHER RICE

Time and Resources

- 1 President's Message
- 2 Centre Executive Slate 2020-21
- 3 Chaplain's Corner
RCCO Student Membership Grant
- 4 Enduring Strong Emotions
- 6 Supply List
Organ Teachers List
- 7 Our Advertisers

How can I keep from singing? This song has been on my mind for some time. As church musicians we often begin singing in choirs at an early age, learn to play the piano, organ and other instruments and lead our congregations in worship services. This prolonged 'shut down' is very difficult. Psalm 104:33 says *'I will sing to the Lord as long as I live; I will sing praise to my God while I have my being.'* One of my choir members said *'Of Course I am still singing but I miss singing in church with all of you So Much!'* Well, *'In the bulb there is a flower, in the seed an apple tree.'* (Natalie Sleeth 1986, VU#703)

We are under emergency restrictions until the end of June - no gatherings or events with more than 5 people. So our AGM is postponed, and we may not be able to have concerts, workshops, services, or practise the organ for some months. But we are learning to connect with Zoom, and a Waterloo based company has created a Zoom alternative.

The Summer Institute of Church Music in Whitby (SICM) will hold online sessions July 7,8,9 for a very reasonable fee. Read more at their website www.sicm.ca/summer2020/

The Hymn Society's 2020 Annual Conference will be held digitally from July 12 to 16. Find them at www.thehymnsociety.org/

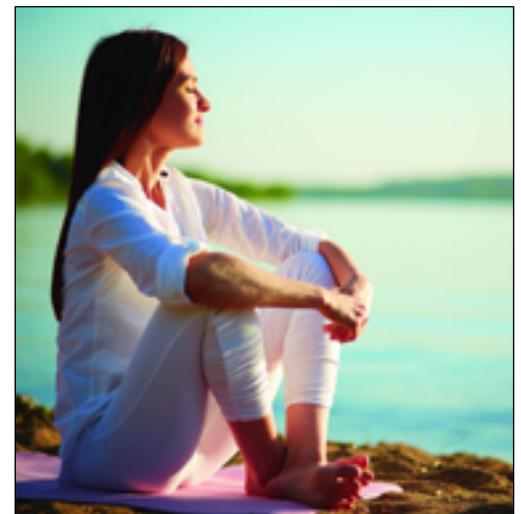
The RCCO has online resources that we can use. Visit www.rcco.ca/

The Royal College of Organists in the UK has given us free access to their online content on their website at www.rco.org.uk/irco.php/ Sign in as a guest with your email address and a password of your choice.

The Ottawa Chamberfest is hosting Chamber Chats with artists using Zoom.

Lots to do and no need to travel! We will keep in touch with one another with our newsletter, Pipelines. Thank you Suzanne and Rick!

Please listen to the YouTube recording by tenor Kenneth McKellar of this Scottish song *'Keep Right On To The End Of The Road'* Perhaps one day we will all sing it together!





RCCO Ottawa Centre Executive Slate 2020-2021

The following is the proposed slate of candidates for the RCCO Ottawa Centre Executive for 2020-2021 to be presented to the membership for approval at the RCCO Ottawa Centre's Annual General Meeting that is to be rescheduled as a virtual meeting. Email notification with meeting details will be sent out to all Ottawa Centre members shortly.

President: Heather Rice
Vice-President: Robert Jones
Past President: Sue Sparks
Secretary: - vacant -
Treasurer: Alexander Reicker
Chaplain: Rev. Canon Christine Piper

National Councillors: Heather Rice
Robert Jones
Sue Sparks
Donald Marjerrison

Members at Large: Frances Macdonnell
Catherine Helferty (to be confirmed)

Convenors of Committees:

| | |
|----------------------|------------------------------|
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| Education | Donald Russell |
| Historic Organs | John Wanless |
| Membership | Donald Marjerrison |
| Newsletter Editor | Suzanne and Rick St. Germain |
| Pro Organo | Karen Holmes |
| Professional Support | Rev. Dr. Dan Hansen |
| Program Convenor | Sondra Goldsmith Proctor |
| Publicity | Ian Guenette |
| Student Concerns | Sue Sparks and Robert Jones |
| Social Convenor | Suzanne Marjerrison |
| Webmaster | Ross Jewell |

Thank you so much to all of those who have let their names stand for office for the coming year. There are a number of vacancies in the list, so, if you know of someone, or would like to volunteer for one of them, please contact Sue Sparks.

Further info on the rescheduled AGM to come via email.



COVID-19
**EVENTS CANCELLED
IN OTTAWA**

In an abundance of caution to protect everyone from the COVID-19 virus threat, all RCCO Ottawa Centre events scheduled for April and May have been cancelled or postponed to a later date. Further information will be provided here in Pipelines and on the Ottawa Centre website as it becomes available. Stay safe.

CHAPLAIN'S CORNER



Rev. Christine Piper

"... and the doors of the house...were locked for fear of the Jews (John 20:19)" *

Back on April 19, the second Sunday of Easter, what preachers saw in this phrase taken from the Gospel appointed for the day, was its amazing gift as metaphor. Our shared pastoral dilemma and interfaith concern, our societal, national even global reality was that we were all afraid. Afraid of catching COVID 19. And so as best we could, and for about several weeks, folks all over the world had been locking their doors against human contact, against the fear of catching this virus. The metaphor translated very aptly: "... and the doors of the house were locked...for fear of COVID 19."

Today, six weeks later, as on May 31 we celebrate Pentecost Sunday, our doors remain locked for fear of this Pandemic. And, as it has turned out, we are reflecting again on the very same Gospel!

Even as my own Anglican denomination in Ottawa celebrates the consecration of a new Bishop today on Pentecost Sunday, it will be done behind

locked doors with the statutory maximum of five persons present. Very different from the large episcopal electoral gathering on March 12 in that same cathedral; literally a day before Anglican churches in Ontario were all closed for services!

As six weeks ago preachers were gifted with this metaphor, today as our doors remain locked and the Gospel speaks again to the disciples' fear in that upper room. I wonder, is this gift perhaps wearing thin?



And yet, back then on the second Sunday of Easter, the good news of the Gospel, indeed the way that gift of a metaphor became amazingly good news,

was that those locked doors could not keep Jesus out. And today on Pentecost Sunday, this good news continues as the church's focus is on Jesus' then breathing upon the disciples — in fact, the very opposite of what is allowed during this Pandemic — and saying, "Receive the gift of the Holy Spirit."

And so our faith is that we are not alone. Whatever may come down for us, Jesus is with us. Indeed, we are strengthened not only as individuals, but also as community, to meet any eventuality through the grace of the gift of the Holy Spirit.

It has been my thankful privilege to welcome you, the community of the RCCO in Ottawa, to Pipelines' Chaplain's Corner through these months. As our newsletter takes a well - deserved summer break, my prayer is that we shall be well. And that we may all enjoy the gifts of the season: birds singing, trees in leaf, flowers of many colours and blue waters. Yes, my prayer is that the threat of COVID 19 will lift.

May God bless and keep you.

Christine +

* In John's gospel 'the Jews' represented the local religious authorities of the time, who happened, in this unfolding story, to be Jewish; as indeed were Jesus and his disciples. In the days following Jesus' crucifixion, the disciples had locked their doors for fear of these religious authorities.



RCCO Student Membership Grant

DONALD MARJERRISON

The RCCO Ottawa Centre is pleased to offer a complimentary student membership for any organ student meeting the RCCO requirements.

- The organ student is under 35 years of age
- The organ student meets the National RCCO criteria for Student Membership
- The organ student is a member of the RCCO Ottawa Centre
- The organ student may apply for the grant each year that he/she meets the

above criteria

- Renewals are subject to the availability of Centre funds

The student should go to the www.rcco.ca website to process their membership as a student and pay their membership directly with National Office selecting the Ottawa Centre as their choice of Centres. For information: email: info@rcco.ca or call the Office Manager, Hayley, at **416.929.6400** (Hours: Mon. to Fri. 9:00 am to 2:00 pm)

The student will then be reimbursed for only their membership fee by the Ottawa Centre if the above criteria are met and they have received proof of payment from the National RCCO.

To receive reimbursement, contact the Ottawa Centre Treasurer, Alexander Reicker by email at: alexander_reicker@hotmail.com

If you have any questions, contact the Membership Convenor by email at: donald.marjerrison@sympatico.ca



Enduring Strong Emotions

REV. DR. DAN HANSEN

We live in unprecedented times that call forth endurance in working with devastating dynamics and the general upheaval in all of life. We are invited to use the hope and courage we carry as music leaders in faith institutions, and the power we hold as performers and worship animators. Deepening our skills in being able to endure tough times and challenging issues, and moving with strengthened egos and broader consciousness about the situations at hand—all these are essential.

Several years ago, I wrote a three-part series about a fairy tale where a king's son has to find a true friend to travel with him on a pilgrimage to give thanks. He does so by seeking a companion for the journey who chooses the smaller half of an apple that his mother, the queen, has given him. His father, the king, has already died.

The king's son has to endure some emotional challenges when he goes through another kingdom on the way to the shrine and returning home. A traditional king wants to get rid of the true friend, so that the handsome prince

can immediately marry his beautiful daughter and carry forth a conventional kingdom life.

Throughout the tale, a new kingdom is being established, but not without facing some old-fashioned perspectives, and risking a life in order that another, the true friend, might live. In the end, because of the king's son's unwavering commitment to his true friend, a miracle occurs, and all — the king's son's mother, the prince, his bride, the granddaughter, and the true friend — live happily ever after. The result is a new ruling order, one that is more integrative.

In a fairy tale that I have been pondering lately, another king's son sets out on an adventure. And this tale also involves an apple, at least to get things going. This prince is bored with his life, having no specific purpose, so he leaves.

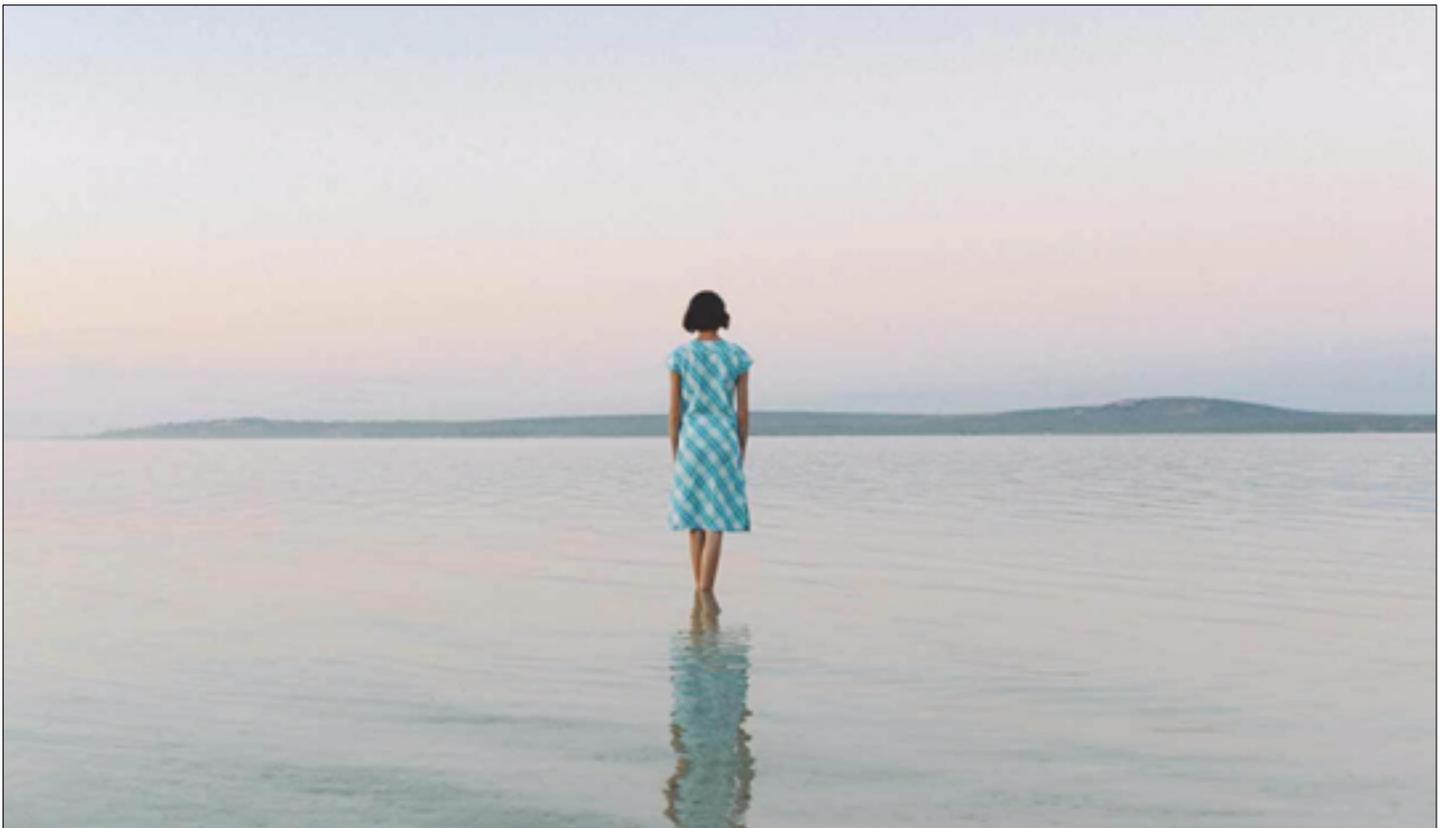
He first encounters a giant, who has lawn bowling in his yard. Without a problem, the king's son is able to throw the large balls and knock the pins down.

The giant is impressed, and thus wants to engage the young man to do something for him. The prince has a great deal of courage and strength, and could easily help the giant.

The problem is that the apple the giant would like to give his fiancée is on the Tree of Life in a walled garden protected by a wild animal at the entrance. The giant may be big, but he does not have the wherewithal to get the apple. You know how giants can be.

The king's son, who is also very naïve, agrees to help the giant. When the prince arrives at the gate of the garden, he finds the beast having a nap, so he goes over the wall and fetches the apple from the Tree of Life. While doing so, he has to put his hand through a ring, and as he does so, the ring clasps his arm. The ring gives him added strength to pick the apple. As the king's son leaves the garden, he does so by the gate, but the lion there, now awake, does not attack. Rather, it goes with him as a dog with its master.

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...continued from page 4

The giant is glad to receive the apple, but his fiancée is not. She wants the ring, too, to prove that her beloved got the apple himself. Since the king's son would not give up the ring, the giant decides to take it by force. He wrestles with the prince. In the midst of that, being that the giant is not overcoming the prince, the giant suggests that they take a break and cool themselves in a nearby river. The king's son agrees, and when he takes off his clothes, including the ring, and jumps into the water, the giant grabs the ring. However, the lion pursues the giant, takes the ring, and brings it back to his master.

But when the king's son is dressing, the giant returns and pokes his eyes out. The prince does not seem to have learned anything from his previous experience. Twice then the giant leads the blind man to the edge of a cliff, hoping to easily collect the ring from the dead man, but both times the lion rescues his master. The third time the giant tries this tactic, the lion pushes him off the cliff to his death.

Subsequently, the lion leads his master to a stream and sprinkles some water on his face. The king's son realizes this is assisting him to regain his sight. He then sees a bird accidentally crash into the trunk of a tree, and in its blind stumbling, fall into the stream, but fly away, healed. Taking note, the prince washes his eyes some more, and begins to see clearly.

When the king's son and his faithful companion, the lion, travel onward, they come to an enchanted castle. There the prince sees a beautiful girl standing at the entrance, but she looks as if she has a gloomy shadow over her. She wants the king's son to help her deal with a curse and escape the spell.

As with the giant, the king's son remains eager to help out. He has not lost his natural spirit of adventure and kindness. To assist the beautiful girl, however, he must remain in the grand hall of the castle for three nights, while being

tormented by demons. He is to withstand everything that they do, and not cry out. The beautiful girl tells him that he will not be killed in the process. Each night, the prince is tortured endlessly by the devils. No matter what happens, he sits quietly, and lets them do whatever they want to him.

As the king's son's spiritual guide, the lion protects him and leads him to where he needs to do some inner work. He does not have to fight a ferocious lion, to kill the beast, but he is not going to get away scot-free. He has his work to do. A beautiful girl now replaces the lion, in terms of his developing capacity for relatedness.

The beautiful girl — representing an inner nurturing feminine energy — comes in after each nightly ordeal, and brings her bottle of magical water. Like the stream, this water heals the king's son's gaping wounds. And each time she does so, different parts of her own body lighten from the shadow, first her feet, and then her fingertips.

The third and last night is awful. The demons toss the king's son around like a rag doll and try to tear him to pieces. But he endures. He does not fight back or even shout out. Following, after the beautiful girl washes his wounds, he falls into a deep sleep, to awaken to the same girl who now appears as beautiful and light as the day. Being told by her to swing his sword over the door three times, the prince then discovers that she is indeed a rich princess. You know the rest of the story. The castle comes alive, the servants prepare a great banquet, and the marriage is celebrated that evening.

The king's son requires his innate courage and hope, even his naiveté and blind trust, to face his challenges, and to find the resources within himself to make it through the night and relate to overwhelming, unprecedented emotions, if only at first by deeply feeling them.

The prince's natural strength takes

him further in his journey and enables him to bring the lion — those powerful sometimes ferocious emotions — to him, in order to be his friend, protector, and spiritual guide. This relationship leads to further awareness regarding deeper relational and integrative work. The king's son learns from what challenges him most.

As with the tale I reflected on several years ago, we end up in a similar place. This time, however, it is not a hierarchical dynamic that is dealt with and overcome, bringing a more integrative ruling principle. Here, it is strong relational dynamics and possible projections that are withstood and paid attention to, so that a new perspective can be engaged.

The new kingdom, or governing principle, that emerges in this fairy tale is one that moves beyond retribution and fighting, to acceptance and endurance. This representative attitude can withstand pressure, even extremely challenging situations, and is open to receiving the healing therein. It faces the details of grim realities, which also have the potential to strengthen the ego, in positive ways, and affirm the hope that tough times will be gotten through. Recognizing this inner capacity, and learning to work with it, can bring more balance to emotional one-sidedness and greater opportunity for the integration thereof, for wholeness and new life.

This is true with our personal spiritual and psychological work, and our outer creative activity, be it practicing, composing, teaching, consulting, praying, or planning. While our religious institutions are closed to the public during these unprecedented times, what we are doing at this liminal place, behind the scenes, as music leaders, working or not, is also the threshold of life-changing transformation.

*Rev. Daniel A. Hansen
RP, ThD, Jungian Analyst
Professional Support
RCCO Ottawa Centre*



*Have a great summer!
See you in September.*

OTTAWA CENTRE EXECUTIVE 2019-2020

OTTAWA CENTRE EXECUTIVE

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**NEXT EXECUTIVE MEETING:
DATE TO BE ANNOUNCED
WEB MEETING**



Supply List

| | | |
|--------------------|-------------------|--|
| Amy Andonian | 613 224-8117 | Sundays, weddings, funerals. Organ and piano. All denominations. |
| Nadia Behmann | 613-723-8601 | nadia@behmann.ca Weddings and Funerals. |
| James Brough | 613-733-2972 | Piano & organ, all styles of music. Any denomination. Sundays, weddings, funerals. |
| Elizabeth Brown | 613-608-1210 | lizbrown2007@hotmail.com Sundays, weddings, funerals, any denomination |
| Catherine Helferty | | catherinehelferty@hotmail.com Sundays, weddings. |
| Matthew Larkin | 613-862-4106 | matthewlarkin@live.com Weddings, funerals, Sunday services, all denominations |
| Gilles Leclerc | 613-798-0264 | gilles.leclerc7@sympatico.ca |
| Frances Macdonnell | 613-726-7984 | fbmacdonnell@sympatico.ca |
| James McGowan | jjmc321@gmail.com | Sundays, weddings, funerals; choral, organ, piano; traditional, classical, jazz |
| Daniel Morel | 613-228-8331 | moreldan15@gmail.com Sundays, weddings, funerals. |
| Leora Anne Nauta | 613-816-8629 | Choral conducting and organ. Any denomination, any service, Sat./Sun., weddings, funerals. |
| Simon Pinsonneault | 613-299-1886 | simon.pinsonneault@tc.gc.ca |
| Gavan Quinn | 613-695-0533 | gavanquinn@gmail.com |
| Donald Russell | 613-738-9223 | russell.kimberwick@me.com |
| Wesley R. Warren | 613 726-6341 | Weddings and Funerals |



Organ Teachers List

D. Mervyn Games, B.Mus., FRCO, ARCM. Students in piano, organ, and theory at all levels. Info: mervyn.games@gmail.com or 613-729-2515.

Robert P. Jones, M.Mus., ARCCO (ChM). All levels of students (teenager or adult). Lessons at St. Luke's Church (760 Somerset Street W.) Info: pentland1212@eastlink.ca

Heather Rice, ARCT, BMus, ARCCO (ChM). Welcomes students in piano, organ, voice and theory, Beginner - Intermediate, Children - Adult. Call 613-563-1409

Wesley R. Warren, M.Mus., FRCO, (ChM), ARCT. Beginning to advanced organ students, piano and theory. St. Barnabas Anglican Church, (Kent St. at James), Ottawa. Info: 613-726-6341

Next Deadline





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Disclaimer

Pipelines is published by the RCCO Ottawa Centre for the express purpose of informing its members about RCCO activities. The use of information contained in this publication, including personal information and mailing lists, for purposes not related to the RCCO is not allowed.

Advertising Policy

1. Any Ottawa Centre member may announce his/her event on the Around Town section of the newsletter free of charge if **he/she is** the coordinator, conductor, **soloist**, or organist/accompanist of the event.
2. If a member wishes to place a free announcement in Around Town for an event of another organization he/she is a member of (not covered by Policy 1), the member must make a written request to the RCCO Centre Executive for approval of that one specific event. Approval may be granted on the basis that this **extraordinary** event would be of specific interest to our members: e.g., church/choral, and/or organ/bells, **and/or** the encouragement of young organists and pianists.
3. If a non-member wishes to announce an event of his/her organization in Around Town **free of charge**, he/she must make a written request to the RCCO Centre Executive for approval of that one specific event. Approval may be granted per Policy 2; in most circumstances, however, we would expect the Organization to pay as per the rates set out by the Centre for advertising.