



# Pipelines

## Bouches et anches



### President's Message

SUE SPARKS

## The True Gift of Christmas

*People, look east.  
The time is near of the crowning of the year.  
Make your house fair as you are able;  
trim the hearth and set the table.  
People, look east and sing today:  
Love the guest is on the way.*

**A**nd so, we enter into one of the busiest times of a church musician's year. The extra church responsibilities we all have—Sunday morning services, Carol services, the Christmas Eve Service; not to mention the extra choir rehearsals, the special organ pieces we want to learn, all lead us into a flurry of activity.

And then there's the plethora of Christmas concerts and musical events all over the city that we would love to attend. In the past couple of weeks, I have been amazed by the number of Christmas musical events I've seen advertised in the newspapers and online. How to choose which ones to attend?

Of course, we also have our family obligations—Christmas shopping, cooking, and all the family traditions that come with the Christmas season. It's no wonder we are all exhausted when the Christmas season is over.

As organists, I'm sure that we can relate to the panic of a young priest named Joseph Mohr, who lived in the little mountain village of Oberndorf, when he discovered on Christmas Eve, (so the story has been told), that mice had eaten through the bellows of the organ rendering it unplayable for the

Christmas Eve mass. The story continues to tell us that, in a panic, Father Mohr rushed over to the home of Franz Gruber, the choir director. Gruber had recently penned the words to "Stille Nacht". The piece was sung that evening by the two of them, accompanied only by a guitar.



That carol has become one of the most treasured and loved of the Christmas season. The simplicity of both its tune and lyrics takes us to the heart of Christmas, that of peace and joy, and helps to remind us of the 'reason for the season'.

During the rush of this Christmas season, may all of us take a few moments to pause and reflect on God's wonderful gift to the world – His Son.

*Stille Nacht! Heil'ge Nacht!  
Hirten erst kundgemacht  
Durch der Engel Alleluja,  
Tönt es laut bei Ferne und Nah:  
"Jesus der Retter ist da!"  
(verse 6 from Gruber's original poem)*

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## Around Town

**Wednesdays, December 6, 13, 20, 2017**  
**12.15 p.m. Advent Noonday Organ**  
**Recitals** at Church of Christ, Scientist  
 (Metcalf and Gilmour).

**Dec. 6 - Mervyn Games**  
**Dec. 13 - Wesley Warren**  
**Dec. 20 - Shawn Potter**

**Sunday, December 10, 2017, 3 p.m.**  
 Come enjoy the music of Christmas at

**Sunday, December 10, 2017, 3 p.m.**  
 Come enjoy the music of Christmas at Immaculate Heart of Mary Church, 1758 Alta Vista Drive. Again this year, this event will feature local excellent musical groups: the Ottawa Catholic School Board Chamber Choir, the Kanata Choral Society, and the Immaculate Heart of Mary Church Choir, accompanied by the Ottawa Wind Ensemble, a 35-member orchestral group. They will be joined by tenor soloist Dr. Fraser Rubens, for special tributes to the musical season. Interspersed with this will be carol singing for all to join in. This 26<sup>th</sup> Immaculate Heart of Mary Concert is held in support of the Heron Emergency Food Centre (HEFC). Admission to the Concert is FREE and there is ample parking. There will be collection baskets for voluntary monetary donations (cheques or cash) to the HEFC

so that the HEFC can purchase fresh food and make this a special Christmas for all in our community. Tax receipts will be issued by HEFC for donations over \$25. Those interested in an advance donation or in purchasing advertising in the concert program, or for any further questions, should contact the concert organizing committee at 613-791-9115. Come and enjoy this wonderful prelude to the Christmas season; it's a joyous way to help those in need in our community.

**Dimanche, 10 décembre, 2017, 15h.**  
 Venez apprécier la musique de Noël le dimanche 10 décembre 2017 à 15 h à l'Église Immaculate Heart of Mary, 1758, promenade Alta Vista! Trois chorales, le Ottawa Catholic School Board Chamber Choir, le Kanata Choral Society, et l'Immaculate Heart of Mary Church Choir, seront accompagnées par le populaire Ensemble à vents d'Ottawa, formation composée de 35 musiciens. Avec à leurs côtés le ténor soliste Dr. Fraser Rubens, ils rendront hommage à la saison musicale. Le tout sera parsemé de chants de Noël qui uniront les voix des chorales et celles du public. Ce 26<sup>e</sup> Concert de Noël Immaculate Heart of Mary est offert en appui au Heron Emergency Food Centre (HEFC). L'entrée est GRATUITE et le

stationnement est vaste et facile d'accès. Des paniers de collecte seront disponibles à la sortie pour ceux qui voudront faire un don au HEFC (chèques ou comptant). Ainsi, le HEFC pourra se procurer de la nourriture fraîche et rendre ce Noël spécial pour les gens dans le besoin de notre communauté. Des reçus pour fins d'impôt seront émis par HEFC pour tout don de plus de 25 \$. Si vous désirez faire un don à l'avance du concert ou acheter de la publicité dans le programme du concert, ou pour toute question, veuillez joindre le Comité d'organisation du concert au 613-791-9115. Venez profiter de ce magnifique prélude à la période des Fêtes de Noël. Quelle occasion joyeuse d'aider les moins fortunés de notre communauté!

**Sunday, December 17, 2017, 7 p.m.**  
*Joy to the World!* - an evening of Christmas music and carol singing featuring St. Paul's Senior Choir and the Manotick Brass Ensemble with percussion. St. Paul's Presbyterian Church, 971 Woodroffe Avenue (just north of the Queensway). Free admission; non-perishable food donations appreciated for the Food Bank. Parking available behind the church. Information: 613-729-3384.



*May the  
 true spirit  
 of Christmas  
 bring joy  
 to your heart.  
 Joyeux Noël*



## Centre Events

**Monday, January 22<sup>nd</sup> at 5:30 pm**

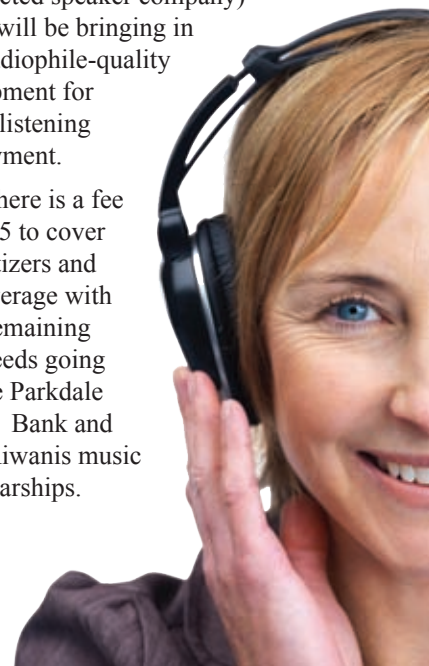


**Wellington Gastropub  
1325 Wellington Ave.**

**J**oin us on Monday January 22<sup>nd</sup> at the Wellington Gastropub in Hintonberg for a listening party of significant organ performances on vinyl.

This event is being co-presented by Tetra Speakers (a locally based but internationally respected speaker company) who will be bringing in its audiophile-quality equipment for your listening enjoyment.

There is a fee of \$25 to cover appetizers and a beverage with the remaining proceeds going to the Parkdale Food Bank and the Kiwanis music scholarships.



Thanks to Josh Zentner-Barrett, the Ottawa Centre now has a Facebook page. You're invited to take a look at it here: <https://www.facebook.com/RCCOCCRCO-Ottawa-172432746659739/> and if you like what you see, hit "like" and "share".



## Commemoration for Prof. Hugh J. McLean

**T**he music world lost a great organist, scholar, teacher and mentor with the passing of Hugh J. McLean on July 30, 2017. Students, colleagues and others influenced by Prof. McLean are invited to dedicate and perform/have performed a piece in his memory around the time of his birthday, January 5, 2018.

Please email the title and composer of your selection, performer, place and date of performance and any other pertinent details to [evgraham@sympatico.ca](mailto:evgraham@sympatico.ca). Former student, Elaine Graham will create a list for Prof. McLean's wife, Anne, which she can distribute to the rest of the family.





## Postscript: Grounding Leadership In Wholeness -- The Cross

REV. DR. DAN HANSEN

If you get an opportunity to listen to Beethoven's Ninth Symphony as performed by the Westminster Symphonic Choir (my alma mater) and the Vienna Chamber Orchestra, you will know instantly why it is up for a Grammy.

You will hear the "juxtaposition of the opposites" (i.e., the fact of two things being placed together with contrasting effect). You will hear the relationship between "horizontal" (e.g., brotherhood) and "vertical" (e.g., ecstatic) dimensions, musically and psychologically.

At the end of the recording, I guarantee you will leap out of your seat, as I am sure the audience did at William H. Scheide's 100th birthday celebration the night of that live recording!

Below, however, I am going to talk about the "horizontal" aspects concerning "brotherhood." I will save the more climactic discussion regarding "verticality" (the experience of the numinosum) for another time.

Years ago, while doing doctoral studies, my primary academic interest was the identity of the musician in the United Church of Canada. I developed quantitative and qualitative research around that topic, including the perceived and actual identity of the church musician. I wanted to bring to light the many dynamics in the life of a church musician regarding his or her relationship with congregants and ministers. Overall, I found that there was a tension in the role, especially between the pastoral and the artistic activities, opposites in some ways, and that made the relationship a challenging one.

I did that work while I had been a church musician for almost twenty years, but just before that doctoral program, I had completed the necessary graduate studies for the ordained ministry. Now, with twenty more years as an ordained clergyman, and with further training in spirituality and psychology, I can utilize a more inclusive approach to identity and what it means, including concerns about leadership.

In a seminal essay entitled "On the politics of the individuation in the

Americas," Jungian analyst Murray Stein says, "With respect to psychological identity, individuation means creation, destruction, eternal recreation—an ongoing process whose faraway goal is maximum wholeness through the union of opposites in consciousness" (The Cultural Complex: Contemporary Jungian Perspectives and Psyche and Society, edited by Thomas Singer and Samuel L. Kimbles).

As you will recall, I wrote a three-part paper recently on the symbol of the apple in a fairy tale (presented in September, October, and November issues of Pipelines). The story had to do with choosing the smaller piece of the divided apple to be considered a true friend, a brother. The journey that took place following showed the challenge of facing the shadow, but an initial pledge to remain together brings the brotherly pilgrims into a new realm: a ruling principle that is inclusive, relational, and progenitive.

Working on this tale led me to think more about brotherhood, and what that meant. It also significantly increased my interest in Old Testament stories, such as Esau and Jacob, fraternal twins, but obviously opposites. The biblical narrative focused on how Jacob deals with his darker shadow side. Challenged by how Jacob relates to his brother, even from birth, and overtaken at times by his will to power regarding birthright and patriarchal blessing, he becomes aware of the presence of the Lord within him.

In that story, many years later, reconciliation takes place. But on the way home, God is actively present to Jacob one night, and he wrestles all night long, being successful yet permanently wounded by the mysterious man in the process. Jacob will always have a limp. His injury will remind him of the challenge faced in desiring healing and reconciliation, within himself and with his brother. Jacob is able to make peace with Esau, and, in doing so, extravagant gifts from Jacob's accumulated wealth are offered.

In a comment about a New Testament story, the Prodigal Son (A Father and His Two Sons), the Episcopal priest and Jungian analyst John Sanford says, "We

see the problem of man's duality. All of us have within us an elder brother, who conforms to social expectations, and a younger brother, a shadow side who wants to 'to live it out'" (Evil: The Shadow Side of Reality).

Sanford adds, "The parable concludes with the attempt of the father to reconcile the two hostile sons through his own loving attitude."

Rev. Sanford says that Jesus is urging "our lives and personalities . . . to be brought to completeness, to the end goal for which they are destined. This will necessarily involve recognition of the Shadow and the acceptance of this part of ourselves as an inevitable part of our totality. The solution to the shadow problem that Jesus suggests . . . the growth of psychological consciousness and spiritual maturity by the recognition of our dark side as well as of our light side; he does not call upon us to repress the Shadow and identify with persona."

The above stories underscore the "dual nature" of humanity, the activity of the God throughout, and how dealing with the "opposites," regarding brotherhood (sisterhood), can bring something new to life. These opposites can be viewed mostly everywhere; they exist psychologically, internally, and they can be clearly found in the outer world, including faith-based (religious) institutions.

In Murray Stein's article, which I quote earlier, he focuses on a geographical example of opposites: North and South America. He describes their similar and differing personalities, including that they were both colonized, with indigenous people already there, as well as having their same European stalk.

Stein says, "It is my thesis that the Anglo and the Latin cultures of North and South America represent important elements of the unconscious for each other. Therefore, in the interaction between them this critical pair of opposites is constellated, and here we should begin to identify the emergence of the transcendent function and the beginnings of new identity formation.

*...continued on page 5*



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"This would, in turn, lead the way ahead to broader unity, to greater integration within each of our separate cultures; and to a closer approximation to wholeness on both side of the division. If we look in the mirror facing us from the South, and you in the mirror facing you from the North, do we not find ourselves looking into the face of the unconscious? Do we not see there a shadow brother or sister?"

An aside: Throughout this discussion, we can raise concerns regarding what our Canadian cultural complexes are, since we are a nation within the North American context. Whatever these may be, they may be in tension, positively and negatively, with those below the boarder, adding another dimension to Stein's thesis.

For Stein, the spirit of the unconscious has been unleashed and has three faces. One of these is the globalization, which has behind it commercial intentions. This is evidenced by imports such as Coca-Cola and MacDonald's to the south, and, to the north, cocaine, heroin, and marijuana.

Overall, there is a tension between the South's Dionysian (e.g., excess and intoxication) and the North's Apollonian (e.g., stern) style.

Stein says, "In the present confrontation of Anglo and Latin cultures, there is most certainly a strong constellation of opposites, of mutual unconsciousness and projection and contamination."

"We cannot judge North as better because it is 'up' or 'higher' on the map, while South is 'down' and therefore 'inferior.' Multiculturalism decentralizes the map. Instead of a single 'center of power,' there are now many 'loci of influence.' Multiculturalism also transforms 'opposites' into 'contrasting poles' or 'polarities' and thus eliminates splitting and gross shadow evacuation and projection on to the 'alien other.'"

Stein adds, "The consciousness that is being born, because it required here on these colonized continents, is a harbinger of the future, a type of consciousness that will be required more and more throughout the entire world. With it comes the concept of the human being as citizen of the world wherever he or she happens to live or come from. Ironically enough, the very forces that are driving the mass movements

of collectivism and homogenization are also producing a global setting in which the individual can be more adequately respected and prized."

According to Stein, the challenge of exploitation emerges from that discussion. Previously, he talks about technology, and what its positive goals should be.

The upshot of Stein's brief but powerful 12-page essay, at least from my perspective as a church musician, ordained minister and Jungian analyst-in-training, is his final comments on "leadership."

Stein says, "The leaders of the past on both continents were principally male heroes, many of them military. . . . Conquest, rebellion, division and differentiation, formation of autonomous units with a new identity—all of these are features of vigorous individuation in the first half of life."

Moreover, and this is the point where I have been headed in this month's article, Stein says, "Raw macho power no longer adequately meets the demands for further individuation. The grand ideologies of the past are also spent and passé."

He emphasizes, "The new challenges [whatever they may be] can be met only by leaders who embody in themselves some degree of integration of the opposites, who themselves give concrete image to the new identities forming. They must combine the energies of masculine and feminine, of logos and eros, and also the identities of master and servant, teacher and student, governor and governed. The relevant and effective leader must be someone who does not split these archetypal polarities but holds them intact and represents a pattern of wholeness for society."

"A politics of individuation requires questioning one's own most cherished cultural certainties and dearly held convictions. It means letting go of earlier identifications and being open to exploring what is unknown and uncertain. These must be an open attitude to the 'alien other' and a willingness to engage in dialogue with the foreign element. This draws out also the foreign element in ourselves, the repressed, the shadowy, the frightening and the forgotten."

Yes, identity remains an essential focus. We can learn about what it entails through fairytales, stories from the Old and New Testaments, and, geographically,

throughout the world, such as the relationship between North and South America.

We can also learn about identity—the tension of the opposites—in our churches regarding our differences in perspectives. That includes those about music and worship. These polarities can create conflict and workplace challenges.

In the end, however, it will be our own personal growth as church leaders—an expanded understanding of identity—that will fuel the revamping of our cultural priorities, such as religious ones in communities of faith, and its individuation, even how we view all of the possible dynamics involved and hold them together.

Indeed, we must pay attention to the opposites, especially concerning our own leadership and its possibilities, and be open to how their constellation can move us to new ground, internally and outwardly.

Not only is our identity at stake in this regard, but also the future of our churches, especially the liturgical-musical dimension, which is at the heart of who we are and can be as people of God's emerging kingdom of heaven on earth.

However, there is more. How we move into and through this new Church Year (Liturgical Calendar) is also at stake. Advent is about the fact that Christ has come, Christ is with us, and Christ will come again. During Advent, we look back to what God has done, what God is doing, and what God will bring to pass.

When it comes down to it, the primary theme of Advent, amidst the urge of the world to get to Christmas, even creating a countdown with the Advent Wreath, is about living in the tension of the opposites.

This is represented in the symbol of the Cross, where both horizontal and vertical dimensions contribute to the identity of God (the Self). Symbolically, working from the centre, grounded in God, is where we want to be as church leaders: psychological and spiritual balance and wholeness.

*Rev. Daniel A. Hansen, ThD, MDiv, Registered Psychotherapist, is the Ottawa Centre's Convenor of Professional Concerns, the Minister of Word, Sacrament, and Pastoral Care at Zion Evangelical United Church (Pembroke), an Advanced Candidate in Training with the Ontario Association of Jungian Analysts (OAJA), and has a private psychotherapy practice in Renfrew.*

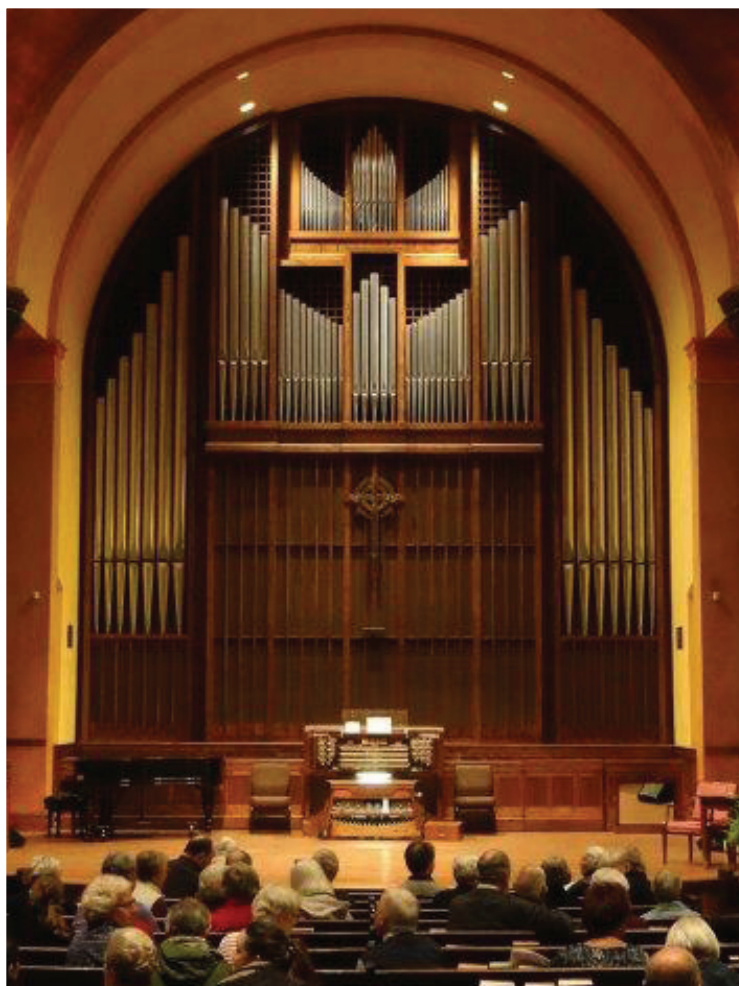
## Members' Recital Review

KAREN HOLMES

**I**t was wonderful to have a good turnout at Dominion-Chalmers for the Pro Organo fundraising concert - members of the Centre, members of the church, and others we may not have recognized. Thanks to all the performers and presenter Frances Macdonnell, we raised enough funds to finish this season at least.

The programme began with a fast and flashy performance of *Nu La Oss Take Gud* by Scandinavian composer Egil Hovland, played by Dominion-Chalmers organist Ian Bevell. Gordon Johnston brought us back to earth with a couple of movements from Handel's *Music for Royal Fireworks*, then an expressive performance of Reger's *Benedictus* and

finally Canadian William Reed's *Grand Chœur*. Shawn Potter was up next, with a performance of Arvo Pärt's *Mein weg hat Gipfel und Wellentäler*, a piece descriptive of the hilltops and wave valleys of the title. I particularly liked the sudden ending. This was followed by a chorale fantasia by Buxtehude, which Shawn played idiomatically. Jennifer Loveless





gave impressive performances of two Vierne movements - the *Scherzo* from the Second Symphony, and the famous *Carillon de Westminster* from the *Pièces de Fantaisie*. Jennifer's 10-month-old daughter Mackenzie may not have been particularly impressed, but the rest of us were! And last but not least, Thomas Annand played the Trio arrangement of *Allein Gott* from the Leipzig Chorales, perhaps the highlight of the afternoon, and the brilliant Allegro movement of Widor's *Sixth Symphony*.

No encore was needed, but it was good to have Andrew Ager involved. He and Ian Bevell played a piano - organ duet by Liszt, not listed in the programme, but intended as an encore. So the programme included some well-known composers of organ works - Buxtehude, Bach, Reger, Vierne, Widor ; some lesser-known ones - Pärt and Hovland; a transcription - Handel's *Royal Fireworks*; and a Canadian composer - William Reed. What more could one ask for? Well, in addition, Frances Macdonnell gave lively commentaries between performers, while

they changed pistons. Did you know that Dominion-Chalmers has archives that include a section of documents about the organ? Frances told us about controversies and letters written at the time of the installation of the current instrument.

A heartfelt thank-you to Sondra Goldsmith Proctor, who started the ball rolling for this event; to Frances Macdonnell for her participation; and to performers Ian Bevell, Gordon Johnston, Shawn Potter, Jennifer Loveless, Thomas Annand and Andrew Ager.



**The** Hymn-sing was a very well-organized event, with hymns for several occasions close to November 19, beginning with two for St. Cecilia (November 22); then one for Reformation, (*Ein'feste Burg*, of course!) plus an organ solo based on that tune; six Canadian hymns for Canada Music Week, including *Among the Stars*, *We Praise You* by Gilles Maurice Leclerc; and two for the upcoming Feast of the Reign of Christ (November 26).

Two “audience choices” were included - *Lasst uns erfreuen* and *How Great Thou Art*. The accompaniments were shared by Bob Jones and Gilles Leclerc, and Bob played the Praetorius *Fantaisie on Ein'feste Burg*, while Gilles played an improvisation on a tune by Michael Capon called *Church Hill*.

Both organists played masterful accompaniments, although Bob Jones, being accustomed to this organ, had more variety in his playing (including special effects such as bird-calls and thunder!)

The presenter for the occasion was Josh Zentner-Barrett, who read some notes about the composers and hymns, and also some poetic and profound commentary that he had written himself. His voice was perfect for the event, and he graciously told the audience when to sit and stand, and sometimes when to start singing, when there was a canon.

The programme was well-prepared and enjoyed by all.





## OTTAWA CENTRE EXECUTIVE 2017-2018

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## 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
Janice Gray	613-276-3172	janicenlpegypt@hotmail.com
Frances Macdonnell	613-726-7984	fbmacdonnell@sympatico.ca
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, Saturdays and Sundays, 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

Please note: Supply list can also be found on the RCCO Ottawa web site at <http://www.rcco-ottawa.ca>

Anyone interested in adding their names to the Supply List, please contact Suzanne St-Germain at 613-841-0246 or via email at [newsletter@rcco-ottawa.ca](mailto:newsletter@rcco-ottawa.ca)

## Organ Teachers List

**D. Mervyn Games**, B.Mus., FRCO, ARCM. Students in piano, organ, and theory at all levels. Info: [mervyn.games@gmail.com](mailto: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](mailto: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

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Send your articles and photos to:

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newsletter@rcco-ottawa.ca  
or  
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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.