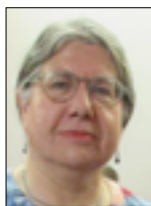




# Pipelines

## Bouches et anches



### President's Message

HEATHER RICE

## Coping in a Virtual World

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**I** am sure we have all heard the words 'hurry up and wait.' It is so fitting for the 2019-2020 year. We had great plans for recitals, workshops, festivals, the Bach Marathon, meetings, but they will have to wait. The Ontario government has a 3-stage plan to open Ontario but cannot give us specific dates. We will wait. The AGM set for June 1 will probably have to happen by Zoom. Please watch for an email later this month and check the Ottawa Centre website.

I have enjoyed the opportunity to attend other services via the web throughout this shutdown. Today, May 3, I was in Ottawa, Victoria and Edmonton! If you have ideas/suggestions for next year please email them to me at [gowans978@gmail.com](mailto:gowans978@gmail.com)

If you want something to look forward to, a week to recharge yourself, I urge you to consider the Summer Institute of Church Music at Trafalgar Castle School in Whitby. Their website is at [sicm.ca](http://sicm.ca)

Scheduled for July 5-10, it is a week of choir rehearsals, recitals, services with wonderful leaders - 'the Dream Team.'

They are bravely accepting registrations. If COVID19 circumstances prevent you from attending, or the Board decides the week is not viable, submitted fees will be fully credited or refunded. They will also explore options for virtual events.

I received this quote from St. Mary's, Sewanee (the Ayres Centre for Spiritual Development):

*I will love the light for it shows me the ways, yet I will endure the dark because it shows me the stars.*  
- Og Mandino



Today is Easter 4 - Good Shepherd Sunday. Across the street the trees are green with buds waiting to become leaves. There are some red tulips in the garden. Jessye Norman was an operatic soprano, devout Christian and often sang for church celebrations. She overcame much in her lifetime and was a good mentor/leader. Please listen to her recording of *You'll Never Walk Alone* on YouTube.

Lied hoch!



## RCCO Ottawa Centre Executive Slate 2020-21

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 currently scheduled for June 3<sup>rd</sup>, 2019 at St. Paul's Presbyterian Church:

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  
 Sue Sparks  
 Donald Marjerrison

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

### Convenors of Committees:

Archives	Larry Kempffer
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	- vacant -
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.

Josh Zentner-Berrett and David LaFranchise will not be returning to the executive next year. We would like to thank them for their dedication and support of RCCO Ottawa Centre and wish them well in their new endeavours. They won't be going to far, as each of them would like to stay involved in the Centre.



## A Note from the Treasurer

ALEXANDER REICKER

**B**y now you will have received your membership renewal statements from National Office. The College year begins on June 1<sup>st</sup> and fees are due by May

31<sup>st</sup>, 2020. If your membership category is incorrect on the statement, please correct it and enclose the total fee shown below.

The 2020/2021 fees (without a magazine subscription) are listed below:

Category	HQ Portion	Centre Portion	Total Fee	
Adult	\$ 115	\$ 24	\$ 139	* Student rates apply for anyone 35 or under or FULL time student. Please send in proof of eligibility with your fee. A photocopy of your student ID will do.
Institution	\$ 115	\$ 24	\$ 139	
Joint	\$ 149	\$ 26	\$ 175	** Joint senior rate applies if at least one of the joint members is 65 or over.
Student*	\$ 61	\$ 17	\$ 78	
Senior	\$ 96	\$ 17	\$ 113	
Joint Senior**	\$ 137	\$ 19	\$ 156	Non-member subscription to <i>Pipelines</i> is \$25 for 10 issues.

Note that you may now renew your membership on line at [www.rcco.ca](http://www.rcco.ca).

The Ottawa Centre is a registered charity. Income tax receipts will be given for all donations. If you would like to make a donation to one of our Centre funds, **you may now do so on our website directly** or by downloading a donation form. Please specify on the form which fund you would like to donate to. A list and description of the scholarship funds can be found on our website at <http://www.rcco-ottawa.ca/schol.html>

**You may now purchase Pro Organo season tickets on line** as well as make donations to the Pro Organo programme. Your financial support is most welcome as it is the generous donations of our patrons that make these concerts possible. It would be marvelous if more members would take advantage of these wonderful concerts and become a patron of Pro Organo. See the bottom of our web page for more details.

To avoid missing any publications, please renew promptly. It also saves us much time and money if all renewals are in by the due date, May 31<sup>st</sup>, 2020.

Have a great summer.

*Alexander Reiker  
 Treasurer*

## CHAPLAIN'S CORNER



Rev. Christine Piper

Good Day to you, all members of the RCCO Ottawa Chapter:

You have been, and are, in my thoughts and prayers during this time of Coronavirus 19 exile. Some of you - particularly if you live in a seniors' residence - may have had, or have, this virus that has swept across our world with such alarming force. Others may be reeling from the shock of the death of someone you know and care for. Others might be like myself, unaware of anyone within my circle struggling with this infection; and trying to do my very best to live up to the demands of physical distancing. I am sure that many within our membership are praying deeply for other members, colleagues with whom we work, and our congregations. It is surely not easy to see events for which we ourselves have worked hard to prepare postponed for now. Indeed, we surely have a care for all ministries affected by cancellations and changes, here and everywhere.

In my family, we experienced our own challenge through these days, a loved one becoming seriously ill from something quite different than Covid19. After the media speculation over what has been going on in the hospitals, we found ourselves worrying deeply as to her safety in going to emergency. After the fact, I

am happy to report that she received more than adequate care from the neurosurgical unit of the Civic Hospital including every effort to keep her free of infection. What a calm place she reported it to be! Now that she is home, day by day she becomes stronger!

Last evening as we ate dinner and heard a cacophony of diverse sounds coming through our open windows, we joined with our neighbours in celebrating health care and other essential workers during these times!

In closing, I would be remiss if I did not offer my sense that our frenetic world, through these times, has been offered a time of needed Sabbath; as opposed to 'exile' which was the word I used in my opening sentence! And yes, I recognize that this is easy for me to offer as I have not been negatively affected health wise, or indeed financially, by what is happening. As, last evening, I picked up the diocesan newspaper of the Anglican diocese of Ottawa, it was as though I had read in advance Lynn Ungar's poem that I discovered on its last page. I quote it below:



## Pandemic

*What if you thought of it  
as the Jews consider the Sabbath—  
the most sacred of times?  
Cease from travel.  
Cease from buying and selling.  
Give up, just for now,  
on trying to make the world  
different than it is.  
Sing. Pray. Touch only those  
to whom you commit your life.  
Center down.*

*And when your body has become still,  
reach out with your heart.  
Know that we are connected  
in ways that are terrifying and beautiful.  
(You could hardly deny it now.)  
Know that our lives  
are in one another's hands.  
(Surely, that has come clear.)  
Do not reach out your hands.  
Reach out your heart.  
Reach out your words.  
Reach out all the tendrils  
of compassion that move, invisibly,  
where we cannot touch.*

*Promise this world your love –  
for better or for worse,  
in sickness and in health,  
so long as we all shall live.*

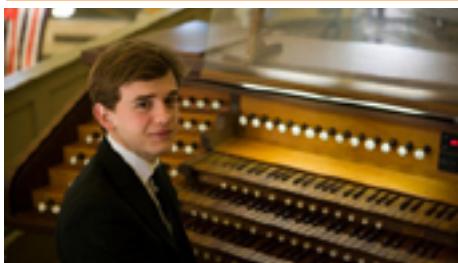
—Lynn Ungar 3/11/20  
(author of *Bread and Other Miracles*)  
lynnungar.com

Reprinted from CROSSTALK,  
Anglican Diocese of Ottawa,  
May 2020



## Kiwanis Music Festival Update

FRANCES MACDONNELL



The RCCO Ottawa Centre, with the agreement of the Ottawa Kiwanis Music Festival, has determined that the RCCO will be able to organize the same organ classes for those candidates who applied for these classes in the spring, offering the same scholarships and with an external adjudicator, when the churches re-open and events generally begin again, perhaps in the autumn of 2020. Further information will be provided to teachers and in the pages of *Pipelines* as details become available.







## CERB Relief for Musicians

REV. DR. DAN HANSEN

### MEMO

From: The Professional Support subcommittee of the RCCO  
Topic: **Temporary loss of church music employment related to COVID-19 restrictions**  
Date: May 1, 2020

Although communication from some denominations has requested communities of faith to retain full staffing to the best of their ability, RCCO members are aware of many instances where contracts have been suspended, organists have been asked to take furlough, and choirs are meeting seldom or by Zoom. There is no existing description of how professional musicians might weather this storm.

Members of the Professional Support subcommittee have received many inquiries related to options for our members as they deal with this unprecedented circumstance. Fortunately, the Federal government has outlined possible steps, and has answered many questions related to processes and eligibility for their relief programs. At least one member of our College, abruptly suspended in March, has successfully subscribed to the **CERB program**. **To those who are suffering financial loss, the advice is to follow the prescription as far as possible. Under new regulations, a musician may also request a leave of absence due to the impact of COVID19.**

Members should feel free to seek assistance by clicking on the link below, and read each of the paragraphs carefully as they apply to the local or personal situation. It is also worth checking the website of provincial ministries of labour (contacts listed below) in case there are regional benefits available. Members should always feel free to contact either their regional representative to this subcommittee\* or the convener of the subcommittee\*\* to explore particular issues.

Wash hands. Stay safe, stay well. Keep fingers nimble!

Website (revised April 24, 2020) for follow-up: [www.canada.ca/en/services/benefits/ei/cerb-application.html](http://www.canada.ca/en/services/benefits/ei/cerb-application.html)

\*The representative for Eastern Ontario is Rev. Dr. Daniel Hansen <[uccdan@sympatico.ca](mailto:uccdan@sympatico.ca)>

\*\* The Convener of the national subcommittee is Dr. Fred Graham <[cantorg@rogers.com](mailto:cantorg@rogers.com)>

Provincial Contacts: ON Ministry of Labour/Employment Standards #416-326-7160 (GTHA); or 1-800-531-5551

QC Commission des normes, de l'équité, de la santé, et de la sécurité de travail (CNEEST) #1-844-838-0808

# 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.



## A Meditation for Mother's Day

REV. DR. DAN HANSEN

*Transition: At the Edge of Birth, Death, and New Life*

### *A Meditation for Mother's Day*

Even though we are moving through the Fifty Days of Easter, several things continue to stay in my mind from during Lent and our fight against the coronavirus and what is taking place socially. Certainly that continues to challenge and inform us regarding how we are an Easter people.

My first thought goes back to the 1<sup>st</sup> Sunday in Lent, when we read about Jesus in the wilderness, and how the devil challenged him about power and whom Jesus was going to follow. How different Matthew's and Luke's versions of this are when compared to Mark's very simple two-line account. Mark's version certainly led for a more creative or wide-open interpretation of what took place when Jesus was tempted by the devil in the wilderness, wild beasts were there, and he was waited upon by angels.

Our Lenten journey was clearly one that took on this feature in an open-ended way. Midway through Lent, we were shut out of our churches, forced to stay home, to go out only for the necessities, and to utilize social distancing and hand hygiene. It was a time that dealt with the powers of the world—priorities—and in a decisive way, brought to our attention what is truly important—community, people working together and helping one another.

The coronavirus is putting the world “on notice,” with everyone being involved and required to take immediate action. The suffering of those with the virus, those trying to save them, the resources needed for that, and the tremendous social and financial upheaval were heretofore unknown.

Another recollection is the Gospel reading about Jesus meeting the woman at the well, the gospel story for the 3<sup>rd</sup> Sunday in Lent. Their conversation eventually goes to the topic of what is true worship. From Jesus' perspective, true worship goes beyond any place of worship, in that case a historic mountain.

But as Jesus confirms, true worship involves worshipping God in spirit and in truth. So, there is no sense arguing about what is right or wrong worship and where it must or must not take place.

John's Jesus, as we hear and see throughout the entire Gospel of John, is pointing to something far deeper about the Christian life, and how it is dependent on the relationship between Jesus and God.

We live in interesting times, don't we? It is as if we have been thrust back to the pre-Constantinian perspective, at that time and other times in history and specific cultural settings, when going to church was illegal and Christians would suffer greatly for their beliefs.

Without our church buildings, what does it mean to be the body of Christ? Without our Sunday worship, leading from the pulpit or the organ bench, what is our understanding of faith and church leadership? Who are we to ourselves and to one another, with respect what is taking place throughout God's world?



A third point that comes to mind has to do with Holy Week, which we were not able to celebrate publicly as faith communities. That week began with Palm-Passion Sunday. My plan for my church's service was to read only the part of the Passion Narrative that includes the Roman Trial of Jesus, the last part of the passion (Mt. 27:11-54), considerably shorter than in previous years.

At the beginning of March, while continuing to plan Holy Week services, it occurred to me, at first unconsciously, in terms of understanding, that there was more Scripture that needed to be read on Holy Thursday (John 13:1-17:26). My already written sermon no longer seemed to fit — I had a feeling something else was required. It finally dawned on me the need for us to hear more of the Word of God regarding the details given by Jesus to his disciples that night.

This was a transitional evening, between Jesus' suffering and imminent death, and the new life of the disciples that was to ensue. Something was dying. Something was beginning—being born.

What Jesus had to say after he and his disciples had eaten their supper, and he had knelt down and gone around the table to wash their feet, was extensive. In fact, if you had a version of the Bible that printed everything in red that Jesus said, you would be seeing a lot of red at this point!

Jesus goes on about his leave-taking and what it would be like for the disciples, how they would be further nurtured, and what would empower them. He also talks a lot about his relationship with God, including where he would be going and the room there would be for disciples in that relationship, not a physical place but a spiritual dwelling.

Jesus prepares a place for disciples within the capacity of God's presence and love. Jesus leads them to know how they are a part of God and His creation. It is the connection between God and Jesus that is crucial here; after all, the Word was made flesh and dwelt among us, as the beginning of the Gospel of John states.

That is where we are on Mother's Day in terms of the Gospel reading from the Revised Common Lectionary (John 14:1-14). In fact, interestingly enough, the next Sunday, May 17<sup>th</sup> (6<sup>th</sup> Sunday of Easter) is John 14:15-21, and the following Sunday, May 24<sup>th</sup> (the Sunday closest to Ascension) is John 17:1-11 (the Gospel reading for Ascension Day). These Gospel

*...continued on page 6*

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texts are from that same sermon (farewell address) Jesus gives at the Last Supper.

The last Sunday of May, Pentecost (the 50<sup>th</sup> Day of Easter), picks up from an earlier part of the Gospel of John that talks about living water (a reflection back to the earlier shared story of Jesus and the Samaritan woman at the well) and the presence of the Spirit after Jesus had been glorified (John 7:37-39).

It is no surprise that we are getting another opportunity to reflect on important aspects of the Last Supper that we did not get to experience together on Holy Thursday.

Notwithstanding our church building closures is the lectionary compilers' traditional underscoring of the necessity to dwell on what John's Jesus says at the Last Supper by giving it further consideration.

All of the Gospel readings during May, from John's Last Supper, make perfect sense. They show the significance of listening to what John's Jesus has to say to his disciples before he leaves them and returns to God. The readings assist in indicating why Jesus is leaving and what place there is for the disciples: what they are called to take up.

In the biblical commentary, *Feasting on the Word*, Shannon Michael Pater, a minister in the United Church of Christ, says, "The disciples are unwittingly about to be simultaneously dispatched as both hospice chaplains and maternity midwife. The red-lettered words that follow are their primer. When their hopeful visions for a just and peaceful messianic kingdom let in the crucible of crucifixion, the hearts of the disciples will be diseased—and their anxiety will be blinding. More than Jesus' body will perish; a hospice chaplain is needed in the upper room as the disciples' understanding of the mission of Jesus, and of themselves, passes away."

What is taking place with Jesus' words to the disciples, and the subsequent events in his life, brings together a fuller sense of who God is and how disciples are part of His presence. Within the fullness of God (the Self) is the capacity to embrace the expansive tension or dynamic of life: from birth to death to rebirth to new life. Within the capacity of God is the embracement of

the entire human experience, which Jesus embodies in a fleshly way.

For disciples then and us today, the images of a midwife and a hospice chaplain can be helpful in understanding what is taking place during transitional or liminal times.

Pater adds, "The settings of a maternity midwife and a hospice chaplain are startlingly similar. As the new is birthed, something dies and that which is eternal can find its full nativity only in death. In both the maternity wing and the hospice room, the family is changed—all things are being made new. Birth and death are but the bookends of a shelf full of stories of transformation; birth and death are repeating cycles in the narrative of our lives. Visions of who we are and are becoming give us life, even as a previous sense of our self dies. However, in these moments, even as Christ is leading us, we often echo Thomas in asking how we can know the way if we do not know where God is going; with Philip we claim that we will be satisfied if we can just see. The role of the midwife and the hospice chaplain is to be fully present, even as they cannot see and do not know what comes next in the narrative of life."

For the disciples, their image of a powerful Messiah is wiped out. They are moving into a new identity. No longer is their Saviour going to miraculously save them and take away all of their problems, which were mostly political at the time created by the ruthlessly oppressive Roman Empire. However, the Messiah that God sends is one of love and compassion, unlike anything expected, one who is not to be served but who models servanthood for all to see and take up. The disciples are learning who they are called to be as servants of the living God and His world.

Our commentator states, "The opening imperative of the Farewell Discourse is not just an effective command, 'Do not let your hearts be troubled,' it's a direction to the disciples' will. It is a command to stand firm, even when their hearts abandon them. Their theology of a messianic military strongman will be replaced with the revolution that only engaged compassion can bring. Birth and death are fraught with pangs and the potential for transformation."

The disciples are on the brink of leaving behind their old ways and notions of life, and becoming more open to learning what it will mean to be Jesus' disciples after he is gone. He has already shown them, but they have yet to know that by integrating it in their soul and way of being.

The dynamic of the Last Supper is paradoxical. It is both ending and beginning—a spiritual energy that disciples are called to be aware of and learn from. Within that aspect is the ability to look back and to look ahead, and especially to work with what is in the present. This is not unlike the meaning of the beginning of the first season in the Christian calendar (Advent).

Another image that helps in understanding the liminal place of faith is one with which many people are familiar: working with teenagers. These young people are in transition from childhood to adulthood. They look back to what they have been and also anticipate what they are in the process of becoming. To say they least, they can be in a precarious situation.

Again, commentator, Shannon Pater, offers some wise words: "Tumultuous teens . . . know this space of faith in their very body and soul. No longer in the relative safety of childhood, but not yet in the supposed self-sufficiency of adulthood, adolescence is a space of liminality, that is, an in-between space. Door frames are liminal places; a space between rooms, a portal from the outside to the inside. Teens need a companion who can be both midwife and chaplain, someone who will help them navigate the loss of infancy and facilitate a safe crossing to the terrain of adulthood. For the adolescent disciples, that will soon be the Holy Spirit. The Comforter will come to cure their diseased hearts and help them stand firm in the coming transformation" (Ibid.).

There is one further image, or perspective, that is crucial to our context as musicians and ministers in faith communities during this Eastertide. It is one we frequently work with, which not only provides us with organ/piano repertoire but is also the foundation of communal worship: the song of the

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people. Peter W. Marty, the editor/publisher of *The Christian Century*, talks about the musician-turned-minister, Martin Rinkart (1586-1649). He was the only surviving minister to care for the people in the walled city of Eilenberg following the invasions of the Swedish military. In 1637, there was so much famine and pestilence that 8,000 people died, with 200 during one week. However, in the midst of such immense communal suffering and death, something remarkable came to life. Rinkart wrote the hymn that most denominations have come to know so well—"Now Thank We All Our God." The first verse talks about praising and thanking God, and another verse speaks of what Marty calls "a bounteous God staying near us through our anxiety." That hymn is only one example of the vast repertoire of hymnody inspired by scripture and faith, the experience of the living God, and especially what can be born during tough times.

Life as a people of the Resurrected Christ is one that embraces both life and

death, and all of their various forms. In his visit with us, Jesus has shown God's love for us and the depth to which God will go in proving that love. As with God's raising Jesus from the dead, life in the power of the Holy Spirit goes beyond all thoughts and imagination.



We were born of biological mothers, whom we remember and celebrate on Mother's Day—those who have gone to their eternal rest and those who are with us. Let us be thankful for our mothers, who brought us into this world. Because of them, we have the incredible opportunity to continue to be born again in Jesus Christ, to grow in spirit and truth, as we move not only through these

wilderness times of life, but also as a whole people of God, nourished by the body and blood of Jesus Christ, the well-spring of life. It is the fullness of his life with us and in us that enables us, as an Easter people who live within the capacity of God's generous and unconditional love, to be that presence for others.

As church leaders, we are called to join in such abundant life: to know the transitional and liminal place—being on the edge—of what God has done, is doing, and bringing forth. Not only for ourselves, as our lives change because of these unprecedented times, but also as we attend to our further calling in our faith communities of assisting and encouraging others.

No matter your situation, working or not, or retired, our current health crisis is not a time to give up, but to search more deeply for the personal calling that dwells within you, and to hear, in new ways, beyond the walls of our traditional meeting places (the church), the depth of God's presence, and to respond.

## **The Professional Support Subcommittee for the Royal Canadian College of Organists: Roles and Responsibilities**

### **What is the Mandate of this subcommittee of the National Council?**

The mandate of the Professional Support subcommittee includes (a) reviewing all ads received from congregations who plan to advertise for a new music director. Review includes examining the integrity, accuracy of scope, employment parameters described in the ad, and promotes the use of the RCCO salary grid. And (b), offering, as needed, confidential counsel to practising church musicians who may be struggling with issues arising from hiring expectations, contractual matters, or termination.

What roles and responsibilities pertain to the committee members?

The eight members of the group (selected on a regional basis\*) act as advisors in dealing with (a) and (b) above. In addition, they are available to provide confidential conversation opportunities for members in their own area to discuss conflict resolution in the workplace, creative approaches to collegial ministry, and team relationships with a respectful attitude.

### **What is the role and the responsibility of the Convener?**

The Convener, a member of the National Council as well, maintains connection with the national office so that inquiries related to employment may be dealt with in a timely way; distributes ads to one-third of the committee (in each case) for comment and advice prior to confirming the ad for RCCO posting; and advises members who pose employment questions as to possible next steps in reaching a resolution to their stated challenge(s).

### **How are decisions made?**

Decisions are made through collaborative consultation and email exchange mediated by the Convener so that a consensus is achieved.

### **Proposed changes in the operation of this subcommittee?**

The group reviews 50-60 ads each season and is usually able to perform the vetting of ads within 48 hours. The system works well, and the workload is not onerous for any one individual. Team standards are in place, and the service is seen as pivotal to the profile of the RCCO and member satisfaction.

\*The Eastern Ontario representative is Rev. Dr. Daniel Hansen.

## OTTAWA CENTRE EXECUTIVE 2019-2020

### OTTAWA CENTRE EXECUTIVE

PRESIDENT	HEATHER RICE	613-563-1409
VICE-PRESIDENT	ROBERT JONES	613-448-1647
PAST PRESIDENT	SUE SPARKS	613-823-3739
SECRETARY	JOSHUA ZENTNER-BARRETT	613-816-1695
TREASURER	ALEXANDER REICKER	613-884-8539
CHAPLAIN	REV. CANON CHRISTINE PIPER	613 725 2164

### NATIONAL COUNCILLORS

HEATHER RICE	613-563-1409
SUE SPARKS	613-823-3739
DONALD MARJERRISON	613-724-3793
JOSHUA ZENTNER-BARRETT	613-816-1695

### MEMBERS AT LARGE

SONDRA GOLDSMITH PROCTOR, CATHERINE HELFERTY,  
DAVID LAFRANCHISE, FRANCES MACDONNELL

### CONVENORS OF COMMITTEES

ARCHIVES	LARRY KEMPFER	613-230-5564
EDUCATION	DONALD RUSSELL	613-738-9223
HISTORIC ORGANS	JOHN WANLESS	613-283-2590
MEMBERSHIP	DONALD MARJERRISON	613-724-3793
NEWSLETTER EDITORS	RICK AND SUZANNE ST. GERMAIN	613-841-0246
PRO ORGANO	KAREN HOLMES	613-728-8041
PROFESSIONAL SUPPORT	REV. DR. DAN HANSEN	613-635-2127
PROGRAM CONVENOR	- VACANT -	
PUBLICITY	JOSHUA ZENTNER-BARRETT	613-816-1695
SOCIAL CONVENOR	SUZANNE MARJERRISON	613-724-3793
STUDENT CONCERNS	ROBERT JONES	613-448-1647
WEBMASTER	ROSS JEWELL	613-741-5467

ROYAL CANADIAN COLLEGE OF ORGANISTS

OTTAWA CENTRE  
P.O. Box 2270, STATION D  
OTTAWA, ON K1P 5W4

COLLÈGE ROYAL CANADIEN DES ORGANISTES

SECTION D'OTTAWA  
C.P. 2270, SUCCURSALE D  
OTTAWA, ON K1P 5W4

**NEXT EXECUTIVE MEETING:**  
**SUNDAY, MAY 24<sup>TH</sup>, 1:30 PM,**  
**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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## 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.