

# *The Evolution of a Congregation*

The History of Rideau Park United Church 1951-1987

**Dr. Karl Rasmussen, Archivist**

## Foreword



**Dr. Karl Rasmussen**

A characteristic of almost all organizations is that they accumulate records of their activities. Rideau Park United Church conformed, but throughout its existence no one individual or series of individuals have had the responsibility of ensuring that these records were properly maintained and stored safely. Not until 1985 did an archivist appear on the scene and undertake to review the records and arrange for the proper storage of these in the Presbytery archives which had been organized within the City of Ottawa archives. Fortunately, most of the important records were found to be in existence though there are a few gaps. However, from those available it is possible to obtain a reasonably clear picture of the significant events in the life of the congregation.

Early in the life of the congregation Mr. A. Bryce prepared a brief history of the congregation covering the period 1951-59 and “Presented by a grateful congregation to Rev. A. Beecroft, who, during his ministry at Rideau Park United Church 1953-59, did indeed make history.” This history was written under the title “A Church Grows in Rideau Park.” Under the same title Dr. J.A.O. McKennitt, in 1985, prepared a “Highlights of the years 1951-83” covering the early years and his twenty four years of service as minister at Rideau Park. Both of these are important in portraying the developments in the congregation. However, the archivist believes that a more detailed and complete documentation of the history of the congregation is justified and has undertaken to develop this in the following document.

Both of the previous documents used the format of reporting by years. This format has much to commend it and was considered by the author of the present history. However, it has certain limitations and it was hoped that a running narrative of general developments would permit emphasis on certain changes in priorities as the congregation grew and developed. To round the story special sections will then be given to the various organizations viz. Women’s Associations, Sunday School, the Choir, Youth Groups, Men’s Associations, etc. In delving into the records that form the basis of the history of a congregation, it becomes abundantly clear that the story is about people, as individuals and as constituent groups within the congregation. Writing this story is fraught with danger as some people that should be mentioned may be overlooked and others may be given more prominence than they deserve. Certain it is that many hundred congregational members, who have been part of Rideau Park Church, have contributed in their own quiet way without getting into leadership roles that will receive most of the attention in this record. On the other hand, it goes without question that strong leadership, both by clergy and lay members, has been and continues to be an important factor in the development and continuing strength of the congregation.

In the development of the narrative, names will be mentioned and in addition the appendices will contain lists of names of people who have filled certain positions within the congregation. These lists, as far as they go, are believed to be accurate, but they leave out many who have been subcommittee chairpersons and members of committees, functions that often are extremely important. For example, in the Committee of stewards, the chairperson of the property committee often has been the hardest working member, and with little recognition by the congregation at large.

## Introduction

The late nineteen forties and early nineteen fifties was a period of great church activity and strong growth in church membership throughout Canada. This was accompanied by a rapid increase in population. In the late nineteen forties it became evident that there was going to be a major growth in population in southeast Ottawa. Looking to the future, Ottawa Presbytery acquired property for church development, including a site at the corner of Alta Vista Drive and Cunningham Avenue. At that time there was no definite move toward the formation of a new congregation that would need the site but the situation changed quite rapidly. The first step, possibly not directed specifically at the formation of a new congregation, was taken by two men from Southminster United Church, George Wadgin and L.L. Connor, who started a Sunday School in Alta Vista public school in February 1950 with an attendance of about eighty children. This activity, supported by Southminster Church, was the beginning of a Sunday School that has continued ever since.

To place the development of Rideau Park United Church in the proper perspective, it is well to keep in mind the milieu in which the early development took place. The population in which it developed was made up basically of young families with children of school age. The families were solidly middle class, from a financial standpoint, and upwardly mobile in their development. So while the financial picture was that of a reasonably affluent society this was counterbalanced, in part at least, by the financial requirements of growing families. The mix was that of young professionals, established business men, public service personnel in the scientific and managerial categories, and people in the skilled labor force. It is of particular significance that some experienced business men were actively involved in the organization and in the governing bodies of the young church as this influenced the financial activities. All of these factors had an important bearing on the early development of the congregation as a dynamic, caring church with an outlook beyond the boundaries of the immediate community.

One may well ask, what were the factors that stirred the pioneers of Rideau Park Church to put in motion the activities that led to its formation? There is nothing in the records that can provide an answer to this question. It may be taken for granted that they had enough foresight to see that if they wanted a church home in the new community it would have to be developed. It may be that an underlying factor was the feeling of need for a focal point in the new community. The early residents of the area, while it was mainly rural, had their church homes in churches already in existence but not in the centre of the new growth area.

The narrative will show that the young church was a church in a hurry. From the date of the first formal action to form a congregation, to the first service of worship, was less than six months. From then to the first service in its own building was exactly four years. It is impossible to portray fully the scope of dedicated service by innumerable people that brought this about, but it is hoped that what follows will give at least an inkling of what was involved.

## The Formative Years

There is little doubt that prior informal conversations had taken place among future members of the new congregation, but the first step at organizing a congregation was taken on March 15, 1951 when five men, Warren A. Jeffrey, J. Ewart, R.C. Murphy, John Duncan, and L.W. Spratt, met at the home of W.A. Jeffrey. The minutes of this meeting indicate that considerable discussion took place about the question of forming a church congregation to serve the area. The final decision was to set up a Steering Committee to study the matter, this committee to be set up at a later meeting to which additional interested people from the community would be invited. Also it was decided to invite one or more members of Presbytery to act as advisors at the next meeting.

No time was wasted and the next meeting was held in less than a month at the home of L.W.Spratt on April 12, 1951. Four of the original five, R.C. Murphy, John Duncan, W.A. Jeffrey, and L.W. Spratt were at the meeting along with Charles Hobbs, W.J. Murphy, Eric Smith, and Bruce Tuttle. W.J. Cairns, C.W. Ross, and R.S. Glass were present as representatives of Presbytery.

The first item of business was to set up the Steering Committee. It was decided that the eight men present from the community should constitute the Committee. L.W. Spratt was elected unanimously as Chairman and W.A. Jeffrey as Secretary. The Presbytery advisors then outlined the proper procedures to follow for future action. These were:

(1) Call a mass meeting of all United Church people in the area and determine how many at that meeting would support and work for a new congregation.

(2) At the mass meeting appoint a committee to compile facts and figures and, if the decision of the meeting was to form a congregation, this committee to make formal application to Presbytery, in writing, for approval of such formation.

(3) This committee was to follow the written application by a personal appearance at the next Presbytery meeting on May 8 1951.

(4) After approval by Presbytery, the committee was to arrange for accommodation in which church services could be held.

(5) The committee should also appoint an Interim Moderator or have someone in mind when appearing at the Presbytery meeting.

After reviewing the outlined procedure it was decided to proceed and a motion was passed to call a mass meeting at the Alta Vista Public School for 8p.m. April 30. To ensure good attendance it was decided to compile a list of names of all United Church people in the area and conduct a telephone canvass for the two-fold purpose of advertising the meeting and getting a feel for the degree of interest.

It was decided that the Chairman of the Steering Committee should contact the local school board to determine the availability of Alta Vista School for this meeting and for church services.

To ensure a good presentation at the mass meeting, it was arranged to have Rev. A.I. Higgins, Chairman of Presbytery, address the meeting. Rev. G.D. Campbell also was requested to be present.

Matters proceeded as planned. About eighty people attended the mass meeting at Alta Vista School on April 30, 1951. There is no record of the extent of discussion but definite action was taken to advance the cause by those in attendance voting unanimously on the following motion: "That those present go on record as expressing the desire that a request be sent to Presbytery asking for their permission to form a United Church congregation to serve the Ridgemount, Elmwood, Billings Bridge, and Rideau Park area." This resolution was sent to Presbytery and a delegation comprising L.L. Connor, W.A. Jeffrey, and L.W. Spratt presented their case at the Presbytery meeting on May 8. One member of the delegation has informed the author of this history that the delegation left the meeting with the feeling that Presbytery members were cool to the proposal, leaving the impression that they really didn't think that the new group could be effective. This merely strengthened their resolve to be successful in their endeavor. Apparently

the impression was in error for the members of Presbytery did look favorably on the proposal and gave official blessing to the project at the June meeting of Presbytery. Not only did Presbytery give its blessing but the minister at Southminster Church, whose church stood to lose members to the new congregation, offered his assistance by providing a list of members and a procedure for facilitating transfer of membership. Furthermore, the Reverend H.M. Rae, D.D., of First United Church, was appointed as advisor and moderator to the new congregation, a position in which he gave excellent service until the induction of the first permanent minister.

At the same time Presbytery appointed Rev. Rae, Rev. Robt. McLaughlin, and Mr. R.S. Glass as a committee to work with the Steering Committee. Meetings of this group were held on May 22, June 7, and July 5. This was followed by another general meeting at the Town Hall, Billings Bridge. At this meeting the Steering Committee was replaced by a larger Interim Committee charged with making the necessary arrangements for getting the congregation organized and functioning. This was a large committee with L.W. Spratt as Chairman, W.A. Jeffrey as Secretary, Reginald Hendy as Treasurer, and the following people as members: Donald Acton, Howard Brown, William Collins, Dr. Drummond, John Duncan, Mr. and Mrs. James Field, P.A. Field, Mr. and Mrs. Harry Hardy, Jim Hoare, Charles Hobbs, Mrs. W.A. Jeffrey, R.C. Murphy, W.J. Murphy, Mrs. D. Pindred, Mrs. A.G. Reynolds, Jack Sinclair, Mr. and Mrs. Eric Smith, George Spratt, C.M. Turner, Bruce Tuttle, James Valliant, George Wert, and J.E.D. Whitmore.

With the aid of Rev. Rae and Rev. J.I. McKay, Superintendent of Home Missions, arrangements were made for Rev. William McDowell and Kenneth Noble to hold services on alternate Sundays in Alta Vista School with the first service being held on the Sunday after Labour Day 1951. McDowell was an ordained minister doing post-graduate work in Montreal and Noble was a divinity student at Queen's University. They commuted turn about and served the new congregation until September 1952 when Dr. F.W. Norwood began to serve as interim minister pending the arrival of Dr. W.A. Beecroft who had accepted the call from the congregation but was not available until the spring of 1953.

The first annual meeting of the new congregation was held on January 21, 1952. The interest in this meeting may be judged by the fact that no less than five ministers from Ottawa congregations were in attendance. Rev. A.I. Higgins, Chairman of Presbytery, read the scripture lesson. Later in the meeting Rev. Rae, Rev. Higgins, and Rev. George D. Campbell conducted the installation of the newly elected Stewards and Trustees. The installation of the newly elected Session was conducted by Dr. Charles Donald, Rev. Rae, and Rev. Higgins. Rev. Herbert D. Whitmore pronounced the benediction at the end of the meeting. J.Alf. Pell acted as secretary of the meeting.

Reports given at this meeting showed that members of the congregation did not believe in letting matters drift. Reports from the Woman's Association, the Men's Association, the Sunday School, and the Interim Committee all indicated that there had been much activity during the first few months of its existence. The Woman's Association report by Mrs. Georgina Griffin, Secretary, showed that the ladies met for the first time on October 4, 1951 and, with the assistance of Dr. Rae, formed the Association. They started with nineteen members but by the time of the annual meeting there were 137 active members in seven circles. The pattern of the rate of activity that has characterized this organization and its successor, the U.C.W., was already evident. There had been four regular meetings, two executive meetings, and one meeting of Circle leaders. They had catered to a Home and School convention, served refreshments to the Men's Association, provided pies for a supper at Southminster church, and Circle One had catered for a supper of the Men's Association.

The Sunday School report, by Geo. Robertson, Secretary, showed that the school had grown and numbered 200 with seventeen teachers under the leadership of Bruce Tuttle. The annual report contained this statement: "In the fall of 1951 the Sunday School was left to fend for itself and under the splendid leadership of Mr. Bruce Tuttle, and an able body of some seventeen teachers, has expanded rapidly until now there is an enrollment of 200 pupils." The implication seems to be that Southminster Church had left the

new congregation in the lurch but that is hardly justified as the new congregation was well under way before Southminster withdrew.

The Men's Association reported through the president, Art Westerby, that it had had its first meeting on November 7 with twenty seven members present. At the December 10 meeting there had been forty seven and at the first supper meeting on January 14, seventy six had attended.

The report of the secretary of the Interim Committee, W.A. Jeffrey, summarized the activities of that committee, which now would cease to exist. The report showed a membership of one hundred and ten in the congregation as of December 31, 1951. It seems fitting to include here part of the report. "At the outset I would like to say how pleased I am to be here tonight taking part in this meeting. Pleased and proud, and I trust that you will permit me to say, 'a justifiable yet humble pride,' in that a decision made, just over ten months ago, by a small group of men, in a meeting in my home, should have grown, so rapidly and found such splendid support, that tonight we see our dreams fulfilled and our work rewarded by this setting up of a permanent organization in accordance with, and as a member of, the great family of churches that make up the United Church of Canada."

"All of this in such a short span of time - surely the need was there and the desire - and it is to this small group that I would like to extend my sincere thanks tonight, the pioneers - R.C. (Dick) Murphy, John Duncan, Jack Ewart, and Whitney Spratt."

The chairman of the Interim Committee, L.W. Spratt, also reported and mentioned some of the assets already acquired.

The financial report by the Treasurer, Reginald Hendy, is of considerable interest. It showed the following picture:

General collection	\$1918.69	
Building fund	1663.20	
Bank	.63	
Men's Association	<u>10.50</u>	<u>3493.02</u>
Disbursements		
Ministers' salaries	280.00	
Ministers' board and lodging	72.50	
Rental of Alta Vista school	133.50	
Church supplies	105.82	
Publicity	<u>23.20</u>	<u>615.02</u>
Bank balance		<u>2878.00</u>
		3493.02
Cheques outstanding	59.90	

The most interesting point about this statement is that it shows a fair amount in a building fund though there had been no formal activity related to building. It does indicate that members had in mind, right from the beginning, that a building would be needed.

The first communion service had been held on October 14, 1951 at which time ninety two joined the congregation by transfer and eighteen by profession of faith. A second communion service had been held on January 13, 1952 at which time seventy one joined by transfer and twenty two by profession of faith so that at annual meeting time the membership was 203 all of whom were classed as charter members. It should be mentioned that Dr. Rae arranged for the communion service set from First United Church to be available for these communion services. This is just one example of the assistance that established

churches in Ottawa gave the new congregation. Other examples are, caps and gowns for the choir and anthem music from Kingsway, Stewarton, Westboro, and St. James United Churches.

The first baptisms had taken place on December 16, 1951 at which time Joanne Patricia Milner, Donald Alan Spear, and William Joseph Robertson were baptised.

A major function of this first annual meeting was to elect members of the boards and committees that would be the governing bodies of the congregation to replace the Interim Committee that had brought the congregation to its present status.

Twelve elders were elected for varying lengths of time in order that there would be continuity when replacement became necessary as terms expired. Those elected were:

For five years: C.B. Hobbs, E.B. Tuttle, J.E.D. Whitmore

For four years: R.C. Burstow, J.T. Rose, D.G. Wert

For three years: B.J. Ennis, J.A. Duncan, J.H. Field

For two years: J.A. Pell, Blake Denyes, C.B. Dalton

Fifteen members of the Committee of Stewards were:

For three years: L.W. Spratt, W.A. Jeffrey, R. Hendy, Eric Smith, John (Jack) Sinclair

For two years: G.H. Spratt, C.M. Turner, R. (Dick) Murphy, C.L. Mignault, Mrs. A. Reynolds

For one year: Geo. Gray, Mrs. G.H. Spratt, A.F. Westerby, J.E.D. Whitmore, and the president of the Woman's Association as it was decided that the W.A. president should always be a member of the committee. In later years this was changed to any representative from the women's organization.

The Trustees elected for an indefinite term were: L.W. Spratt, John R. Murphy, G.W. Lancaster, W.J. Murphy, and C. A. Draper.

The Session, the Committee of Stewards, and the Official Board all went into action and soon policies and plans were under development. The Session met for the first time on February 5, 1952 in what can be considered to be an organizational meeting. J.E.D. Whitmore was elected as Clerk of Session and B.J. Ennis as Roll Clerk, a position that was continued for a number of years and then discontinued. Areas of concern are indicated by the committees that were established namely: Music, Sick Visiting, Sunday School, Elder's Districts, Pulpit Supply, and Welcoming. J.A. Pell had been acting as voluntary agent for the Observer. He was commended for this and confirmed in that position.

At the second meeting the Elder's District Committee recommended that ten districts be established with about ten families in each district. The elders were encouraged to visit all of their families. The Pulpit Supply Committee had obtained the names of four prospective ministers and Dr. McKay, Superintendent of Home Missions, was asked to contact them and see if any of them would be interested. J.A. Duncan suggested that consideration should be given to the purchase of an electric organ for use at the school for the services. It was felt that it was too early to consider this.

The Official Board met for the first time on February 14, 1952 with Dr. Rae presiding and with W.A. Jeffrey as secretary. One order of business was to decide on the number of members required for a forum. This was set at fourteen. This is the only record of this question being considered despite the growth of the Board from twenty seven members at that time to well over seventy in later years. L.W. Spratt was named as the first representative to Presbytery.

The importance of the Missionary and Maintenance function was recognized by the appointment of an M&M. Committee with J.T. Rose as Chairman. The concern for outreach already had been shown at the first White Gift service on December 23, 1951 when eight hampers had been provided for needy folks in the community.

A letter had been received from Carleton Heights United Church, another new congregation, suggesting joint hiring of a minister to serve the two congregations. This caused considerable discussion but the

vision of a growing, active congregation prevailed and a motion was passed to carry on alone on the basis of "there being sufficient work and urgency in our parish to demand the full-time services of a minister." As a follow-up to this, a motion was passed to approach Rev. Wm. McDowell, who had been serving part time, to see if he was agreeable to continue as full-time minister. If not the Supply Committee was asked to call on the Superintendent of Home Missions for help in obtaining a minister. The latter step was taken as Rev. McDowell had other plans.

The first formal step at getting a church building was taken when a motion was passed for the consideration of the congregation at a special meeting on February 17, 1952. The motion by B.J. Ennis, seconded by John Duncan, was: "That this congregation instruct the Official Board to undertake a plan of raising funds for the purpose of construction of a church building for the accommodation of this congregation and that the Board proceed immediately with a study of the details of such an undertaking." The motion, when presented to the congregation, was approved by a standing vote.

The second meeting of the Official Board, on March 27, 1952 took action to organize a canvass of members for funds, this canvass to get under way on April 20. At the same time the Chairman of the Finance Committee and the Chairman of the Building Committee were instructed to approach the Church Extension Committee of Presbytery to determine what financial help might be obtained for construction. A motion was passed that a Hammond electric, or some similar make, should be obtained on a trial basis for Sunday services in the near future. As it turned out an anonymous donor provided a Hammond electric organ shortly thereafter. The annual report for 1952 states: "This beautiful instrument was accepted on behalf of the congregation and dedicated by Dr. Norwood to the memory of those who gave their lives in the service of their country."

Two other significant motions were passed at this meeting. The first was that the Board recommend to the congregation that the church be named "Rideau Park United Church". The second motion was that the church be erected on the site owned by Presbytery at the corner of Alta Vista Drive and Cunningham Avenue. The minutes note that the congregation should be requested to give approval to these two motions.

There is no record of these motions ever having been put to the congregation but the name has prevailed and the church was built on the proposed site.

A choir had been organized by Mrs. J.E.D. Whitmore in February with twelve members and in May of that year Mrs. W. (Audrey) Foster took over as organist. She was approached to also take over the duties of Music Director but declined. However, Mrs G.E. (Melba) Hopson took over this function and at the end of the year the choir had twenty three members. Mrs. Hopson and Mrs. Foster constituted the music team for several years.

The matter of obtaining a permanent minister was seen to have a high priority and the Pastoral Relations Committee was active. At the May 8, 1952 meeting of Session two names were considered, namely Rev. McLean and Rev. Woodwark. It was decided to submit the name of Rev. McLean for consideration by the congregation and this was done at a special meeting after the church service on May 11. The minutes of this meeting note that "after considerable discussion the Official Board was instructed to re-open their deliberations on this question and bring in a name that would be more readily acceptable to the congregation." This was done and at a special meeting of the Board on May 18 two names were considered viz. Rev. W.A. Beecroft and Rev. Sherman. A motion was passed that the Pastoral Relations Committee contact Dr. Beecroft first with the understanding that he would be the choice if he would be available within a reasonable length of time. A later minute noted that the Pastoral Relations Committee recommended to the congregation, under date of June 12, 1952 that a pastoral call be extended to Dr. W.A. Beecroft. Though there are no minutes of this congregational meeting it must have been held as a call was extended to Dr. Beecroft even though he would not be available until early 1953. The call was accepted. It is doubtful that the congregation could realize just how fortunate it was in making the choice of Dr. Beecroft.

Considering the salary scales of the nineteen eighties it is interesting to note that the Official Board proposed a salary of \$3000.00 per year plus a furnished manse and a car allowance be granted in accor-



dance with the amount of driving required in his work. As it turned out Dr. Beecroft decided to build for himself and, as a consequence, the decision was made, at a later Board meeting, to grant him a house allowance of \$150.00 per month.

In the meantime action on the building front was progressing despite the fact that no firm commitment of financial help had been received from the Church Extension Committee. However, the local canvass had been quite successful. A building committee of representatives from the Session, Stewards, and Trustees was organized and at the Official Board meeting of September 22, 1952, this committee was authorized to hire Mr. E. Cox, at a fee of \$500.00, to prepare preliminary drawings. Land for the church site was assured when Mr. C.W. Ross and Dr. Finlayson, on behalf of the Church Extension Committee, presented the Board with the deed to the property at the corner of Alta Vista Drive and Cunningham Avenue, at this same meeting. This lot had been purchased some time before by the Extension Committee for a price of \$3000.00.

It may be noted that at this stage the building committee was thinking in term of a structure to house 300 persons. It was proposed to build close to the ground with no basement under the church proper or the Sunday School. The purpose was to avoid steps.

As in any fledgling organization, many matters of policy and activities required attention. One item of particular interest was the matter of the privacy of information of individual members' givings to the church. The matter of publishing the givings of individuals was discussed by the Official Board at the January 12, 1953 meeting. The result was a motion that "The Board take no action on publishing a list of members' givings and that the matter be left for another year." At the last meeting of the Board in 1953 the matter again was discussed and it was decided to pass this to the annual meeting of the congregation for decision. This was done at the January 25, 1954 meeting and the decision was "that a list of individual names, showing the amounts given to the church should not be published." The vote was very close, 45 ayes - 41 nays, but this matter never again has come up for formal review.

The format for future annual reports was formally decided calling for a financial statement of church funds, plus financial statements and a brief synopsis of activities of each church group.

Beginning in early 1952 the choir leader and the organist had been functioning as volunteers. In early 1953 the Official Board voted an honorarium of \$25.00 per month for each of these individuals and since that time, individuals in these functions, either singly or combined, have been considered to be employed staff.

The arrival of Dr. Beecroft for his first service on April 12, 1953, and his induction on April 17, marked the beginning of an era of increased concentration on development of the congregation and planning for the church building. Despite being well advanced in years, Dr. Beecroft was a man of unbounded enthusiasm and drive who had the will and the ability to strengthen these characteristics in members of the young congregation. He saw no limits to what could be accomplished and had no hesitation in prodding everyone to full activity.

A major step forward was taken by the Official Board when, on June 3, 1953, the decision was taken to contract with the Wells Organization to manage a fund drive within the congregation, commencing on October 15, 1953. There had been considerable discussion about this as it was a new approach to have a paid professional organization masterminding this type of activity in the church. The canvass was very successful with \$108,000.00 being pledged by 317 members of the congregation. These pledges were for a three-year period and formed the basis for financing the construction of the church building. The following year a supplementary canvass was held for new members but this was done by members of the church without outside help.

The organization for handling the business of the church was still in its early stages of development as indicated by the action of the Official Board in December 1953. At that meeting the Stewards were requested to establish a finance committee to look after the finances and budget of the church. It was moved that C. Hobbs be treasurer of the building fund, R. Hendy to continue as church treasurer and do all

of the banking. With the Sunday services being held in the school the procedure for handling the Sunday collection, i.e. counting and depositing, presented some problems as the counting had to be done in private homes after the service.

At this same meeting it was decided to name a permanent building committee to replace the interim committee. This new committee was empowered to choose the architect and to proceed with, and to arrange for, the planning, approval, and erection of the church building. This committee, with J.G. Howell as Chairman, and G.W. McKendry, B. Ennis, D. Mix, and W. Murphy as members, wasted no time. Already on February 3, 1954 the Official Board reviewed and approved in principle the basic design as presented by the architectural firm of Burgess & McLean. The following day, a special meeting of the congregation was held, at which a motion was put and carried approving the plans and the method of financing proposed by the finance committee. This called for \$155,000.00 for the building, architects' fees, and furniture. The funding was to be derived from \$10,000.00 in the building fund, pledges of \$108,000.00, and an anticipated contribution from the Church Extension Fund. In fact, in 1955, the Extension Fund did make a dual contribution, an outright grant of \$10,000.00 and a loan of the same amount.

It was proposed that the financing should be by short-term bank credit of \$75,000.00 secured by demand notes signed by individual members of the congregation. The need to implement this came in the fall after construction had progressed. The minutes of the Official Board meeting of December 15, 1954 note that "members of the Board were asked to sign promissory notes as security against the loan and as a measure of good faith towards the bank. This was done readily by those present." As a matter of fact, some of those present at the meeting remember that there was some hesitation by some members, because of the size of the individual notes, but the Chairman of the Committee of Stewards chided the hesitant members as having little faith and the required number of notes were obtained.

It is difficult to appreciate fully the problem the young congregation had faced in forecasting its probable membership and the space requirements. The report of the interim building committee to the 1953 annual meeting provides interesting insights into the factors considered. "One of the biggest problems in planning a church in a new suburb is in trying to establish population trends over a period of ten or twenty years. One thing we do know, however, and that is that the area will grow, and we will grow older. We have a large Sunday School today, made up mostly of children under ten years of age. As they grow older we will have to prepare for a social and recreational program for teenagers. Later on, as they reach marrying age, many of them will leave this area, and instead of a district with children in every home, we will have children in only half of the homes in Rideau Park. That is the history of all suburbs. However, our church membership may reach 1,000 in ten years, and 1,500 in twenty years. A church should be able to seat about one-third of its membership at one time, -or about forty per cent when two morning services are held. Therefore, our church of the future should be able to seat 500 people or more. We cannot build to seat that many."

"Therefore, the Building Committee will propose that we build an assembly hall to be used for worship services, and able to seat 300."

Already the next year the new permanent building committee had taken a different viewpoint regarding the type of building to build though apparently using the same projections of the size of congregation that might be expected. The building plans called for a church and chapel to accommodate 650 people, a choir loft to seat forty, and Sunday School facilities to enable 400 children to attend Sunday School services. The plans included provision for an addition at a later date to provide more accommodation for Sunday School and other church-related activities if this became necessary.

Plans were completed and sent to eight contractors for bids, on June 9, 1954, with a closing date of June 25, later extended to June 29, to accommodate three additional contractors. The tenders were opened on that date in the presence of the building and finance committees. The contract went to Alex I. Garvock Limited with a bid of \$153,714.00, the lowest of seven bids received. The highest bid was \$173,000.00. This was for the building only and to this had to be added the cost of furniture and equipment and the

architects' fees, plus interest on borrowed money. The treasurer's report for 1958 gives the following figures for the total cost:

Church building	\$163,009.64
Church furnishings	21,919.52
Church incidentals	2,319.07
Church architect fees	<u>10,028.60</u>
	197,276.83

The ceremony of turning the first sod took place on Sunday July 11, 1954. Arthur A. Crawley, Chairman of the Extension Fund Committee of the Ottawa Presbytery, turned the first sod with the assistance of J.M. McLean, architect, and Hugh Graham of the construction firm. The religious service was conducted by Dr. Beecroft with Dr. Rae reading the scripture lesson, Dr. Charles McDonald, President of the Montreal-Ottawa Conference, reading the prayer, and Rev. L.O. Bunt, Chairman of Ottawa Presbytery, pronouncing the benediction. Mr. A. Dawson, secretary of the Official Board, read a brief account of the progress of the congregation from its inception. Music was provided by the church choir.

Construction began at once and on October 31, 1954 the cornerstone was laid. Dr. Beecroft presided at the ceremony and led with the invocation and the Lord's prayer. The scripture reading was by K. Rasmussen, Chairman of the Committee of Stewards, followed by a prayer by Rev. Ivan Edwards, Navy Chaplain and member of the congregation. The stone was laid by Rev. J.I. MacKay, Superintendent of Missions, assisted by J.M. McLean, the architect, and Alex. I. Garvock, the contractor. Dr. Beecroft conducted the act of dedication with responses by the congregation, followed by the Doxology and the Benediction. A simple ceremony, but one of deep significance to the members of the congregation.

Construction proceeded at a good pace and the Official Board met in the new building for the first time on July 15, 1955. The opening services were not held until September 11 and 12. At these services the sermons were preached by Dr. F.W. Norwood, who had served the congregation for a few months prior to the arrival of Dr. Beecroft, by Dr. V.T. Mooney, treasurer of the United Church, by Rev. I. Edwards, and by Dr. Beecroft. A reception for the general public was held on Monday, September 13.

Data in Table 1, Appendix 2, show that the projections for growth had been low. The actual growth created problems especially for the Sunday School, even after the new building was in use. With an enrollment of 1000 children and room for only 400 in the church it was evident that not all could be accommodated at one time. A special meeting of Session on June 27, 1956 decided that the Junior, Intermediate, and Senior groups would meet from 9 to 10 a.m. and the younger children would meet in two sections, one from 10:15 to 11:15 and one from 11:30 to 12:30. The latter two sessions coincided with the two church services each Sunday.

This overcrowding and the need for space for mid-week activities for other groups brought about a growing awareness of the need to expand facilities as soon as possible. So, despite the debt occasioned by the building just completed, the annual congregational meeting on January 26, 1956 decided to proceed with an addition to be constructed in 1957. The building committee that had served for the church building was asked to continue to function.

At the same meeting it was decided to again engage the Wells organization to direct a three-year combined fund campaign in the fall of 1956. It seems pertinent to pause for a moment and comment briefly on the use of the Wells Organization as it was used on three separate occasions to manage the canvass for funds. It should be made clear that, while it managed the canvass, the members of the congregation were directly and actively involved in the program. The canvassing teams of members made the actual contact with other members of the congregation. The Wells representative did none of the actual canvassing.

Two features were basic to the Wells campaign. First was the financial commitment of canvassers prior to going out to canvass. The second was the loyalty dinner for all members of the congregation as a kickoff to the actual visitation program. This provided an opportunity for members of the teams to convey to the congregation the objectives in terms of funds needed and also an opportunity for team members to witness to their own commitment.

Modifications of this program have been made for later campaigns conducted by members of the congregation without direct involvement by an outside organization but the basic concept has remained. The loyalty dinner was continued as part of the program for a number of years but has been discontinued in recent years. The early campaigns were based on three-year commitments but in later years, especially after inflation became a major factor, the time-span was reduced to two years, and even to one.

## Contemporary Developments

At this point it may be opportune to review some of the other developments in the congregation. Some of these may be classed as housekeeping activities but others relate to policy matters and set the pattern for important functions in the congregation.

It is not easy to convey to those members of the present congregation, who were not involved in the early years, and see the present facilities, some of the practical problems encountered by the young congregation. One of these was finding places for meetings of the various organizations prior to the construction of the church building. Alta Vista School was available for Sunday services, including Sunday School, and for meetings of the Session, Committee of Stewards, and the Official Board. The congregational meetings were held in various places including the old Town Hall and the school. The Woman's Association met primarily in private homes but by 1954 the membership had reached the point where it was too large for this and meetings then were held in the hall of St. Thomas Anglican church.

With Sunday services being held in the school it was necessary to arrange the facilities for the services every Sunday. Chairs had to be set out, the pulpit and the piano or organ for the choir had to be put in place and hymn books, collection plates, etc. made available. After the service everything had to be put away again. It is not clear from the early records who took the responsibility for these arrangements but it may be assumed that this fell to the Interim Committee. But at the September 29, 1953 meeting of the Official Board a motion was passed that the Men's Association be asked to take the responsibility.

No communion sets were available at first but here Dr. Rae and his First United church were most helpful in loaning sets for the first three communion services. Then the Men's Association stepped into the picture and provided the first sets owned by the congregation. Later the Association again was called on to provide additional sets and collection plates as the congregation grew. It may be noted here that this association was very active during the first few years but disbanded in 1958. More will be said of this in a separate section.

Another practical problem was encountered by the choir. There were no choir gowns and no music for anthems. A supply of eighteen anthem books was donated by the Woman's Association and gowns came from Kingsway, Stewarton, St. James, and Westboro United churches in the city. This was most helpful but the choir was not satisfied to go into the new sanctuary wearing hand-me-downs. Consequently, through various activities, the choir members raised funds and, with some assistance from the Woman's Association, were able to appear in new gowns at the first service in the new church.

It was not until October 19, 1952 that the Session took action to institute a weekly calendar or bulletin with J.H. Field as editor. Calendars have been a regular feature since that time. On June 3, 1953 the Session took action to purchase a visitors book and on February 28, 1954 decided that the names of people signing the book should be included in the calendar the following Sunday and a copy of the calendar should be sent to them. This practice was discontinued at a later date.

A Memorial Committee of three members was first proposed by the Session on February 14, 1954 with Rev. I. Edwards to represent the Session and be the chairman. This was supported by the Official Board on April 27, 1954 when it was decided that Rev. I. Edwards and G. Schaef should be permanent members. At the Official Board meeting of September 14, 1955 the Memorial Committee proposed a motion that "small plaques of a uniform nature be placed on memorials." This was agreed to and it was also agreed "that an acknowledgement be sent to all donors of memorials and the names be recorded in the minutes of the Official Board."

From the very beginning the young church showed concern for people and events beyond its own immediate constituents. The first direct evidence of this was the first white gift service, on December 23, 1951, which provided eight hampers of food for needy folks in the district. To make continuing provision for such assistance a benevolent fund was established with contributions to come from the Men's Association, the Stewards, and from individuals. At one stage money for the fund was obtained by having collec-

tion plates at the doors so people could contribute as they were leaving the church after the service. Later the practice was established of having special envelopes for the fund distributed prior to each quarterly communion service, a practice still in effect when this was written. The use of the fund has been at the discretion of the minister and of a special committee.

Concern for the broader issue of the Missionary and Maintenance function of the national church was evident very early and at the first meeting of the Official Board on February 14, 1952 a Missionary and Maintenance committee was established with J.T. Rose as chairman. It was not until an Official Board meeting on February 8, 1956 that it was formally decided that this committee should consist of representatives from each of the Session, Woman's Association, and Sunday School. In the meantime a separate bank account was set up for M&M contributions. This situation was short-lived as a shift was made to a combined fund with M&M being shown as part of this fund in the treasurer's report for 1957, 1958, and 1959, and as an integral part of the budget for 1960. This procedure has been followed since that time.

Support for Missionary and Maintenance, now called Mission and Service, has been a strong feature of the congregation throughout its existence and especially so during the twenty-four year tenure of Dr. McKennitt. The philosophy developed that the congregation should spend as much on others as on itself though this was never recorded as an official policy. While this goal never was quite fully achieved it was approached for some years when local outreach expenditures were combined with M&S expenditures.

In addition to the regular givings to both functions, special appeals, particularly at Christmas and Lenten services, have been a regular feature. The first example of such an appeal was the decision of the Official Board, on March 24, 1954, to make an appeal for the World's Hungry Children.

An example of a direct action appeal occurred in 1954 when Mr. Bruce Finlay, a member of the congregation, was injured severely in a car accident. The following Sunday Dr. Beecroft reported this at the church service and suggested most emphatically that the congregation should do something to help his family. He proposed an immediate special collection be placed on the platform at the pulpit. This was repeated the following Sunday. The response was good with the total contribution being over \$800.00. In addition to this the Men's Association and the Woman's Association made continuing contributions to the family.

The United Church magazine, "The Observer" had an early place in the congregation. J.A. Pell was the first agent for the Observer. At a session meeting on December 10, 1952 he reported on subscriptions. At that time it was agreed that any money from the sale of the Observer should be retained for use of the Session, a practice that was discontinued when the change was made to the Every Family Plan. This came about in 1957 when the Session proposed to the Annual Meeting that the Every Family Plan should be adopted and that the Committee of Stewards should pay the subscriptions for this plan. The proposal was accepted and this practice has continued since that time.

On February 14, 1954 the Session decided that communicant cards should be distributed to members only. The cards were to be to Mr. and Mrs., where applicable, but other members of a family should receive separate cards.

On March 28 of the same year the Session passed a motion "that we accept members from other churches than the United without transfer certificates."

The manner of handling the offering was a contentious point. The Committee of Stewards wanted to have it removed for counting during the service. On February 28, 1955 the Official Board agreed that the removal of the offering during the service should be adopted for a trial period. This procedure did not find favor and in September of that year the Session expressed its disapproval of the procedure and since that time the offerings have remained in the chancel till the end of the service, though the matter has been up for reconsideration at times.

The first death in the congregation was the passing of Mrs. D. Pindred in 1954.

## A New Era Dawns

With the occupation of the new building in 1955 the need arose to have a caretaker or sexton and F.A. Spear was hired for this purpose. It turned out that it became a family undertaking as Mrs. Spear became actively involved. Hiring a sexton required the development of terms of employment, a difficult task because of the nature of the job and the need for a learning experience for both the sexton and the employer. In addition to the basic duty of keeping the building in good order he was assigned the duty of being at the rear of the church during the services to dim the lights at the required time. However, because of concern for the safety of children in the Sunday School rooms, due to the absence of emergency exits, the Stewards, at their November 21, 1955 meeting decided that the sexton should be instructed to remain at or near the Cunningham street entrance during Sunday School hours in order to be readily available should an emergency arise. The captains of the ushering teams were to take over the sexton's duties in the sanctuary during the service. It may be noted that at that time the stewards had responsibility for ushering. However, this was changed by the Official Board on February 28, 1958 when this responsibility was assigned to the elders.

It is evident from certain notations in the minutes of both the Committee of Stewards and the Official Board that there was some dissatisfaction with the performance of the sexton though nothing specific was mentioned. It is of interest that at the Stewards meeting on April 26, 1956 the chairman of the property committee reported that he had inspected the church thoroughly and one cobweb was found. He expressed satisfaction with the sexton's work and asked for the support of the Committee of Stewards. The chairman of the Stewards asked that the congregation be notified that complaints about church maintenance and property should be made in writing to the Committee of Stewards' chairman. One of the problems the sexton always has faced is that there often are many requests from different people and these are not always compatible.

The concern noted about the lack of emergency exits from the Sunday School rooms prompted action to obtain and install "exit ladders" in the rooms. It is not clear whether these ever were installed in view of the impending addition to the church which would provide more space and additional exits.

Other concerns about the new building also arose. The first deficiency noted, beyond that already noted, was in a complaint from the Woman's Association that there was an inadequate supply of hot water for the kitchen. At the November 21, 1955 meeting of the Stewards it was moved that \$100.00 should be spent to ensure an adequate supply.

A major problem, and one that continued to surface for many years, was with the heating system. At the Stewards' meeting of March 19, 1956 it was moved that D. Mix should arrange a meeting with the building committee "to once and forever have the furnace repaired or put in normal operation so that our fuel bills will not be so high." Despite this it was noted at the Stewards meeting on November 11, 1956 that the heating system was still giving trouble. It was not until January 6, 1959 that the Stewards noted that the heating system now was satisfactory. The fact remains that difficulties did continue, mainly in maintaining the proper balance of heat in the various parts of the building.

With a permanent home now available, the Session, on June 6, 1955 decided that a Christian Education Committee should be established to undertake development of a program for children and young people. This committee went into action and at the September 13 meeting reported with the following recommendations: (1) the formation of Explorers, C.G.I.T., Tyros, Sigma-C, Hi-C, and Young Peoples Union. (2) that a deaconess be employed on a full-time basis. (3) that a Boys' work committee be set up. (4) that a girls' work committee be set up. (5) that a Couples Club be formed. At the same meeting a request for the use of the hall for Brownies was deferred in view of the above recommendations. The recommendations were considered by the Official Board on September 14 and adopted.

At the same meeting the question of smoking in the new building was discussed based on a motion from the Session that smoking not be permitted in any part of the building. No final decision was reached

at that time and the problem remained unresolved until 1987 when, in keeping with the general trend in the community, smoking was banned.

With the new building now available the problem of booking for its use arose. Not only was it necessary to provide booking for the various church organizations but the question of the proper use of the facilities also arose. For example, at the November 7, 1955 meeting of Session, Circle 3 of the Woman's Association was granted permission to use the church hall for ballet classes. At a previous meeting the use of the hall for wedding receptions was considered and the following regulations were enacted:

- (1) a charge of \$10.00 if both parties were non-members of the congregation.
- (2) no charge if at least one of the party was a member.
- (3) a honorarium of \$5.00 to the caretaker for extra work in either the church or the hall.
- (4) our organist to be in charge of the instrument.
- (5) a minimum fee of \$5.00 to the organist.

In general these regulations have continued in effect though the various fees have been increased from time to time.

Action on the formation of youth organizations proceeded and at the January 11, 1956 meeting of Session it was reported that Sigma-C had thirty members, Tyros forty-three, and C.G.I.T. forty-two. At this same meeting the Brownies were given permission to use the church hall. At the next meeting it was reported that the High-C group was to be started in three weeks and that a Couples Club was being formed. The Christian Education Committee reported that a Couples Club had elected an executive and was functioning. This proved to be partially incorrect, for at the January 8, 1957 meeting the Club executive reported failure at getting the Club going. It was not until 1960 that a Couples Club actually came into being.

The attempt to obtain a deaconess was not successful and at the April 2, 1956 meeting of Session a motion was passed "that we take under advisement the securing of an assistant minister." Action on this proceeded at the June 4 meeting where a motion was passed that a committee study the matter of an assistant minister with the following points to be considered: (a) whether a retired or a younger man would be best, (b) some estimate of cost, (c) availability of either type. The decision at the October 1 meeting was to engage an assistant minister with preference for a young man. This then went to the Official Board on February 6, 1957 when action was taken to invite Rev. Donald Bardwell, prospective assistant minister, to preach at the morning services on February 17. A congregational meeting was called for the afternoon of the same day. The meeting passed two motions, one approving the action of the Official Board to this point, and two, a motion that a call be sent to Rev. Donald Bardwell at a salary of \$3,800.00, plus a furnished manse, four weeks vacation, travel or car allowance of \$700.00, moving expenses and pension fund rates. This was carried unanimously.

This created an immediate problem as the congregation did not have a furnished manse, in fact no manse. The problem was solved by the Stewards providing a house allowance of \$125.00 per month for as long as Rev. Bardwell stayed at Rideau Park. Arrangement was made with the Woman's Association that in lieu of purchasing furnishings, Bardwell would be given \$1,000.00 upon his induction, to be written off by the end of two years but with repayment to be made on a pro rata basis if he left before the two years were up. This was a somewhat unusual arrangement but seemed to be satisfactory to all concerned. As it turned out Rev. Bardwell stayed for two years and then moved on to the new Emmanuel United Church. More of that later.

During this general period there still were some policy matters to resolve. For example, on September 14, 1955 the Official Board ruled that members of Session and Stewards should serve a term and then not stand for nomination again for two years. This has continued as a general rule though there have been exceptions under special circumstances.



Another matter that apparently had raised some question was settled by the Stewards at their meeting of April 4, 1956 when they ruled "That payment of all salaries and allowances in the future be effected monthly on or about the last day of the month."

One policy decision that stood for many years was passed by Session on January 11, 1956. It was that "the policy of no allowances for paid soloists is to be continued." This matter came up again at a Session meeting on October 3, 1958 and it was stated that it was against the policy of the Music Committee to entertain the thought of a paid soloist. This general policy continued until 1980 when the Music Committee hired some soloists, called lead singers, on a trial basis. So the old policy was superseded by a motion of Session at a meeting on December 10, 1980 "that a policy of paying lead singers be approved as instituted last fall by the Music Committee." This was given approval by the congregation at the Annual Meeting on January 26, 1981 when it approved the budget in which this was a special item.

The matter of adequate insurance coverage has been of concern to the Stewards at all times. The first inventory was taken in 1956 and has taken place intermittently as required. Appraisals of the building and contents have also been obtained to ensure that coverage has kept up with inflation.

One program that is unnecessary today but was of some importance in the 1950's was the establishment of a blood bank. The annual report for 1956 included the statement: "Your Session authorized the setting up of a Blood Bank at the hospital for the benefit of our members and friends. It has proven a valuable service on several occasions."

The first wedding in the new church was that of Joan Hobbs, daughter of a charter member of the congregation, in 1955. To mark the occasion the Session passed a motion that she should be presented with a copy of the Revised Standard Version, in white if possible.

Control of wedding music was assigned to the Music Committee at a Session meeting on June 4, 1956 in a motion that stated that any proposed music was to be submitted to the organist to be referred to the Music Committee for approval.

At the October 1, 1956 meeting of the Session the decision was made to accommodate the Boy Scouts, thus adding to the youth program.

Action to inaugurate Christmas Eve services was taken by Session on December 4, 1957, a service that has been a major event each year.

One interesting decision was taken by Session on April 18, 1958 with a motion that the Woman's Association should control allocation of the use of the Ladies Parlor, and that it should be kept locked. Over time the allocation function has been reassigned but the ladies have continued to have priority rating for its use.

### The Next Big Step Forward

Mention has been made of the fact that a decision was made at the congregational meeting on January 26, 1956 to proceed with the construction of an addition to the church in 1957 in spite of the debt of \$63,000.00. The building committee proceeded to obtain plans, using the same architect that had designed the church, and in April 1957 tenders were called for the addition. F.E. Cummings Construction Ltd. was the successful bidder. In view of the debt load, considerable negotiating had to take place with the bank before an increase in bank credit from \$85,000.00 to \$125,000.00 was obtained. Again notes were signed by individual members to satisfy the bank.

The addition was 85X40 feet but also included an apartment for the sexton. Construction proceeded through 1957 with the cornerstone being laid July 28, 1957 with A.A. Crawley and C.W. Ross, of the Extension Fund Committee of Presbytery taking part. The new hall was dedicated on Sunday, April 13, 1958. At that time the hours of church services and Sunday School were changed from 10:15 and 11:30 to 9:30 and 11:00. The hall was named Beecroft Hall at the 1959 Annual Meeting, honoring Dr. Beecroft for his devoted and energetic service that had been a major factor in bringing construction of the total structure to completion. The final cost of the hall was:

Church hall building	\$125,694
Church hall furnishings	3,976
Church hall architect	<u>7,541</u>
Total	137,211

The optimism of the congregation about debt retirement was high and at the 1958 Annual Meeting it was projected that three years from the time of completion of the hall the whole church would be paid for. Reference to Table 2, appendix 3, will show that this projection was in considerable error. Certain new developments were partly responsible for the slower debt reduction. One of these arose from a Presbytery Extension Fund Campaign in 1958 with a target of \$750,000.00. Rideau Park was asked for a commitment of \$60,000.00, including the \$10,000.00 loan that had been granted when the church was being built. In view of the debt load of the congregation this subject generated considerable discussion at the Official Board meeting of April 9, 1958 and the matter was referred to the Stewards' finance committee to report back at a special meeting on April 23.

At that special meeting, a motion was presented and passed that "The amount of \$50,000.00 plus the \$10,000.00 presently owing, be accepted as a realistic pledge to the fund, to be paid after retiring the bank debt." It was hoped that this would occur by the end of 1962 and the pledge would be retired by the end of 1965. Table 2 will show that this scheduling was altered considerably. Payment to the fund was \$1,000.00 per year in 1958, 59, 60, and 61, then \$6,000.00 per year in 1962, 63, 64, and 65, and then \$8,000.00 in 1966, 67, 68, and 69. In addition there were payments of \$3,500.00 in 1967 and \$3,000.00 per year in 1963 and 1969 to a Presbytery Capital Fund. In the meantime liquidation of the bank debt was delayed.

It is unfortunate that available records do not provide any detail of the discussions surrounding these expenditures. It is known that there were sharp differences of opinion about the relative importance of reducing the bank debt and meeting the obligations to the Missionary and Maintenance fund and the outreach program. The fact that Rideau Park had benefited directly from the Extension Fund was a strong argument for giving this fund some priority.

With the increased activities developing with the new facilities, it became evident that functioning with a part-time secretary was not efficient. Consequently, the Committee of Stewards decided, at their December 17, 1956 meeting to hire a full-time secretary. A supplementary motion stated "that it is preferable that any secretary hired not be a member of the church." The rationale for this was not recorded. In any

event the chairman was instructed to appoint a committee to hire a secretary and provide the necessary equipment. Up to \$400.00 was voted for this latter purpose. The result was the hiring of Mrs. B.J. (Mary) Ennis in March 1957 and, despite the preference indicated for a non-member of the church, she was a member. She gave continuous, dedicated service in that position until 1984.

The church was now fully equipped both from the standpoint of physical facilities and personnel and was ready to grow outward into the community. The first step in this direction was taken at the Session meeting on September 11, 1957 when a motion was passed "that this Session take steps to secure the use of new schools at Heron Park and Elmvale Acres for Sunday School purposes." Arrangement for this was successful and in early 1958 two new Sunday Schools were established, one in Heron Park and the other in Elmvale Acres.

The one in Elmvale Acres, in Vincent Massey school, opened on Sunday February 23 with forty children enrolled. L. Spangelo, G. Robertson, and M. Nuth launched this new venture with the support of Rev. Bardwell. By June, one hundred children, most of whom had not attended Rideau Park, were attending regularly and Dr. and Mrs. A. Bolton were acting as superintendents. By the end of the year the enrollment was 335 with a staff of twenty five. Regular church services were started in the school during the year and in 1959 a new congregation, Emmanuel United, was formed. In connection with this the annual meeting at Rideau Park stated: "The congregation of Rideau Park United Church at its annual meeting on January 29, 1959 enthusiastically passed a resolution extending best wishes to the new United Church meeting in Vincent Massey school, officially constituted on January 25th. Pleased and privileged to have participated in events leading to this special day, it is considered a highlight in the life of Rideau Park itself. The congregation wishes you God's speed in the work and fellowship of your church."

The Sunday School at Heron Park public school was opened in March by Rev. Bardwell and G. Robertson, and with H.O. Merrit of Rideau Park as superintendent. This school had a much smaller attendance than the one in Elmvale Acres and did not lead to the development of a new congregation. The 1959 report stated that the enrollment was up to ninety two but indicated that it was unlikely that the school would become self-supporting. Rideau Park continued its support until 1963 when the superintendent, H.O. Merrit, was transferred from Ottawa. Consideration was given to the possibility of chartering a bus to bring the Heron Park children to Rideau Park but this did not materialize because of the cost. This action did ensue some years later.

Through 1958 things continued to develop smoothly with Dr. Beecroft giving his usual strong leadership and Rev. Bardwell complementing his efforts. The first shock occurred in early 1959 when Dr. Beecroft announced that he was seeking a new challenge with a young congregation in Victoria Village, Toronto. He felt that he had accomplished his mission at Rideau Park now that it was well organized and well housed, even though it did have a debt of \$150,000.00

The second shock came soon after when Rev. Bardwell accepted a call from the new congregation that he had helped to develop in Elmvale Acres. All of a sudden Rideau Park was faced with a void in personnel.

At the annual meeting, on January 29, the Official Board was instructed to secure a successor to Dr. Beecroft. The Board took action on this at its February 11 meeting by appointing a pastoral relations committee. This committee acted expeditiously and at a Board meeting on March 19 recommended that a call be sent to Rev. J.A.O. McKennitt of London, Ontario. This was accepted by the Board and a special meeting of the congregation was held March 23 to act on this recommendation and to consider the purchase of a manse.

The pastoral relations committee reported that it had traveled to London to hear Rev. McKennitt and he had been invited to Ottawa to meet with the Official Board. The report recommended a salary of \$5,500.00, a car allowance of \$1,000.00 and rent allowance of \$1,000.00 in lieu of a manse. It also provided for increase of salary and allowances over a three-year period. The call was approved unanimously.

Despite the provision of a house allowance, factors intervened that made the purchase of a manse necessary. The stated requirement was for a house with four bedrooms and a den or study. It was indicated that such a unit could not be rented for less than \$200.00 per month, plus cost of heating, whereas one could be purchased for approximately \$200.00 per month including all costs. On motion of the meeting the purchase of a manse for \$26,000.00 was authorized thus adding to the debt though in this case it was a mortgage and not an addition to the bank loan.

The problem of furnishing the manse was solved by the Woman's Association agreeing to provide the furnishings, these to remain the property of the church.

## Consolidation

The period from 1951 to 1959 had been one of almost frenetic activity in the young congregation with organizational matters, financial campaigns, and building activities. Along with this were expanding programs for Christian Education, Sunday School, and increasing church attendance leading to two services each Sunday except during the summer months. With the building program essentially completed, the overall program, well developed, and a new man at the helm changes in emphasis seemed to be natural.

The annual report for 1959 states: "on the first Sunday in August we welcomed to our pulpit the Rev. J.A.O. McKennitt." Actually he had arrived in Ottawa earlier and had attended the Official Board meeting on July 2. However, the induction service for him was not held until the evening of September 10. But he wasted no time in the important function of getting acquainted with his new congregation and undertook an intensive visiting program.

It was soon evident to him that with the large church membership, huge Sunday School, and numerous mid-week activities for youths of the congregation, assistance was required and at the Official Board meeting of November 26, 1959 he made mention of the need for a director of Christian Education. This was accepted and a pastoral relations committee was established to act on this. The committee had as its objective a director of Christian Education rather than an assistant minister. The result was the employment of Jack Pearse, from the YMCA, on the basis of an eight months per year contract beginning October 1, 1960. But the developments in the field of Christian Education did not wait and on October 13, 1959 the Session decided that an adult bible study class should be instituted on Sunday evenings, to be open to all adults. The annual report for that year noted that the attendance had been as high as fifty, nearly filling the chapel. One matter of concern arose from the fact of two services and two Sunday Schools on Sundays as this tended to form almost two separate congregations with people in the separate attendance groups being almost strangers. In an effort to overcome this in part, Rev. McKennitt encouraged the formation of a Couple's Club and a Men's Club. The Couple's Club was formed in 1960 with Mr. and Mrs. R. Dohoo as presidents. A separate section will tell the story of this club.

The Men's Club did not get organized until 1961 but got going strongly in the fall of that year under the chairmanship of Judge J.R. McKnight. A separate section will deal with the various men's clubs that have been part of the life of the congregation.

Another major activity to encourage a greater sense of community was a series of neighborhood meetings held in 1961, with the elders being responsible for the organization of the meetings. Similar meetings were held from time to time in later years. Another activity serving the same purpose was visitation programs both alone or in connection with financial campaigns. Arising from these activities it became evident that the number of elders needed to be increased. Actually there had been some increases as the membership of the congregation increased. As shown in Table 4, Appendix 5, the data are incomplete for some years. There was growth until 1971 when the peak number of seventy-six was attained, with some decline in number of elders in later years.

Women of the congregation, in the Woman's Association and the Women's Missionary Society, in Sunday School, and as individuals, had been vital factors in the life of the congregation from day one. But, as will be seen in Table 4, they had not been included in the Session in the early years. The possibility of women serving on the Session was first broached by Mr. B. Tuttle at the Session meeting of February 19, 1961 but apparently the Session was not quite ready for this and the matter was tabled for the future. It lay dormant for several years and not until the Session meeting of May 17, 1967 did it surface again and with the same result. The minutes record that "the matter was discussed but the consensus was that no action by the Session be taken." Apparently some action was taken later for the minutes of the Session meeting of January 21, 1970 noted that "little success had been achieved in recruiting ladies of the church for the Session." However, at the next meeting it was noted that three ladies had agreed to become members. They were Mrs. J.D. Stuart, Mrs. D. Peebles, and Mrs. Margaret Ingrams. The following year two more were

added, namely Mrs. Evelyn Henderson and Mrs. Betty Simpson. Since that time there has been a more or less gradual increase in the number of women on the Session to the point where, in 1985, there were twenty seven out of a total of seventy members.

Though a separate section of this history will be devoted to the women's organizations mention should be made here of the fact that 1962 saw the union of the Woman's Association and the Women's Missionary Society into a new organization called United Church Women as a continuing powerful force in the life of the church.

When the director of Christian Education, Mr. Pearse, resigned in January 1962, a reexamination of the needs by the pastoral relations committee led to the recommendation that he should be replaced by an ordained minister to give emphasis to the teaching program in the church. The search was successful and Rev. George Clifford was called as assistant minister and director of Christian Education. He came to Rideau Park in July but his induction did not take place until September. He became a strong force in introducing the New Curriculum in the Sunday School.

In the field of music some notable changes occurred. The small electric Hammond organ that had been donated to the church in 1952 had served well while the services were held in Alta Vista school but proved to be inadequate for the size of the new church, but had been continued in use. However, in 1962, through the good services of Belle McKee, the junior choir leader, an offer was received from her brother, Mr. Ross of Edmonton, for a used concert-sized Hammond at a very nominal cost. This offer was accepted on the basis that payment was to be \$500.00 at time of purchase and three annual payments of \$500.00 and the cost of transportation but no interest charges. This organ was installed and dedicated early in 1963.

The old organ became surplus and consultation with the original donor made the organ available to another congregation that had need of one, though ownership was retained by Rideau Park Church. It was loaned to Riverside United Church where it remained for several years and then, in 1972 it was loaned to the French Protestant church in Namur, Quebec.

The second change in the music field was the break-up of the team of music director and organist, that had served since 1952, when Mrs. Hopson resigned early in 1962. She was replaced by Mrs. J.S. Ross.

The question of the activities that would be permitted in the church and hall kept recurring. For example, on November 26, 1959, the Official Board authorized the youth groups to play volleyball and badminton and to engage in other suitable recreational activities in Beecroft Hall. At the Session meeting of February 9, 1961, the question was raised about the use of the church hall for dances, cards, etc. A committee was formed to propose policy, the statement being made that the use of the building was to be the responsibility of the Session. Arising from this a policy developed that dances, card games, and similar activities were to be for entertainment only and should not be used for money-making purposes. In general this has continued to be the effective policy though there have been infrequent exceptions.

Reference has been made earlier to a benevolent fund. Keeping this fund replenished to meet the demands on it sometimes was difficult. Thus, at the January 15, 1959 meeting of the Official Board, it was decided that the collection at the carol service the following Sunday evening should be credited to the benevolent fund. At the September 22, 1959 Session meeting it was decided that the administration of the fund should be left to the minister and the elder of the district where a need arose. This arrangement was changed at the November 26, 1959 meeting of the Official Board to a committee of the minister and representatives from the Woman's Association, Session, and Stewards. As the fund had been financed rather haphazardly in the past it was agreed at this meeting that a fund should be established to which all members could contribute, through retiring offerings to be placed on plates at the back of the church. Later this apparently was limited to communion Sundays and then special envelopes were instituted for use at communion services.

The first indication of concern for outreach beyond Canada is found in the financial statement for 1959 which showed an item of \$111.35 for overseas relief as a special receipt and expenditure. At the March 16, 1960 Official Board meeting Rev. McKennitt suggested increased emphasis on support for refugees,

including the possibility of sponsoring a family. A refugee committee was appointed to arrange for a special Easter offering of money and clothing. This was successful and resulted in 700 pounds of clothing being collected and shipped at a cost of \$82.00 leaving a balance of \$832.11 which was sent to the national church refugee fund. The committee recommended to the June 22, 1960 Official Board meeting that the congregation bring two refugees to Canada but no action was taken. However, special refugee appeals continued for several years, the last one being in 1971 after which special appeals at Christmas and Easter continued but not specifically directed at overseas relief. The actual results are tabulated here as they show a respectable level of contributions from a congregation still burdened with debt and with increased givings to Missionary and Maintenance.

<b>Year</b>	<b>Dollars</b>	<b>Clothing Lbs.</b>	<b>Shipping Cost \$</b>
1959	111.35	----	----
1960	921.00	700	82.00
1961	1012.00	400	54.00
1962	1180.00	813	100.00
1963	1081.00	546	64.00
1964	1269.00	680	107.00
1965	1910.00	900	----
1966	4002.00	486	107.41
1967	2316.00	----	----
1968	5182.00	----	----
1969	2968.00	----	----
1970	5080.00	----	----
1971	3345.00	865	200.00

The large increase in 1966 was for famine relief in India and in 1968 for special relief for Biafra-Nigeria. The 1970 increase has no recorded reason.

It may be pertinent at this point to review the course of money campaigns and visitations in the history of the congregation. Reference has been made to the Wells Organization campaigns in 1953, 1956, and 1959. These were for three-year pledges in each case. There had been some supplementary canvasses of new members that joined the congregation in intervening years. In 1962 a sector-type canvass, under a local committee, was conducted for a one-year pledge. The objective of \$95,000.00 was not met, only \$84,000.00 being pledged. Similar results have been general with objectives usually exceeding reach.

In 1963 a visitation under the theme "Partnership in the Gospel" was undertaken, again for one-year pledges. In 1964 a new approach was tried and no general visitation took place but commitment cards were mailed to members to be returned on dedication Sunday November 22. For those who did not return cards a visitation was made the following Sunday. The same procedure was followed in 1965 and 1966. However, in 1967 a return was made to an Every Family Visitation for Christian Fellowship. The annual report for that year noted that it "achieved the principal aims of stimulating interest in every part of the church's life by keeping people informed and emphasizing the desirability of spending more on others than on ourselves, as well as the concomitant raising of the pledged total of givings." In 1968 the stewardship program was conducted under the theme of "Giving Like Christians" with an objective of \$146,000.00. The program was repeated in 1969 with the same objective. In 1970 the theme was "Eyes to see as Christ saw the needs of all God's children and Hands to serve as Christ served." Pledges in this campaign were for three years so the next campaign did not come until 1973. This time the objective was \$165,000.00, \$75,000.00

for outreach and \$90,000.00 for local needs. This was a two-year pledge which meant that the next campaign came in 1975, again for a two-year pledge period, and with pledges of \$146,233.00. In 1977 the response dollarwise again showed an increase with pledges of \$161,000.00 with a further increase to \$186,803.00 in the 1979 campaign.

While it has been difficult to dig out the definite results, of some of the campaigns the financial picture shown in Table 2, Appendix 3, does provide a good indication of the level of response that has been given to the various campaigns. It does indicate that given the right encouragement the response has generally been good.

An interesting point re finances arose in 1966 when the question was raised at an Official Board meeting about the status of the notes that had been signed by individual members when the large loans were raised at the bank. The information provided was that these had all expired three years earlier.

An event of particular interest in the life of the congregation was the introduction, to the Session on September 15, 1960, of Miss Susan Cawley as a candidate for the ministry. She was accepted as such but it developed that she did not proceed to ordination but did enter into church service in the field of Christian Education.

In connection with this it may be noted that on May 31, 1961 the Official Board appointed a committee to study a proposal for a Student Fund to assist young people studying for the ministry. This committee reported to the Board meeting on January 11, 1962 recommending a bursary with a maximum of \$250.00 per annum for any qualified person approved by the Official Board, the student to be a member of the Rideau Park congregation. It was suggested that the fund be financed by private donations and a special collection, with any shortfall to be made up from the general fund. This was presented to the 1963 annual meeting and appeared as a budget item for the first time. It has continued as a budget item whenever required and has been used by a number of candidates from Rideau Park. The maximum amount has been increased from time to time in line with generally rising costs.

The first recipient was Miss Cawley and other recipients have been: Kenneth Gallinger, Robert Mathe-son, Marion Hartgerink (Denyes), John Murphy, Marguerite Illman, Kathleen McLellan, and Osamu Kasahara.

When the Church Extension Committee acquired land for new churches, in the late forties and early fifties, it apparently miscalculated on the need for parking space for church-goers' cars. As a consequence a parking problem during church services had existed at Rideau Park since the opening of the church and this increased as attendance grew. In 1960 first mention appeared in Official Board minutes of the possibility of acquiring a piece of abutting property on Woodcrest Avenue. Extended negotiations with the city were carried on for three years but finally on October 10, 1963 the Board proposed that the Trustees should tender for lots 19 and 19A and that a special meeting of the congregation should be called to authorize a maximum tender price of \$12,000.00. This meeting was called and after some discussion the Trustees were authorized to tender for the property at not more than the stated price. The city had agreed that the property could be used for a parking lot in conjunction with the church property whereas, if sold to a private individual, a house would have to be built on it within thirteen months.

With this authorization and some further negotiation a bid of \$10,501.00 was submitted and accepted by the city. But it was not until 1965 that all of the legal entanglements on the property were cleared and the church received the property. The annual report for that year shows the expenditure of \$13,791.00 for the lot which included the purchase price and the cost of clearing and paving.

When the church was built the walls in the sanctuary and the chancel were left as white plaster, the only decoration in the chancel being a large banner, with a cross hung behind the altar table. The original plan had been to have the chancel walls paneled soon after construction but the necessary early construction of Beecroft Hall and the consequent indebtedness brought about a delay and it was not until 1965 that action on this project was initiated when a planning item was included in the 1966 budget. It is of note that



this item did not pass uncontested as a motion was presented to have this item transferred to Mission and Service was defeated.

At the 1967 annual meeting the Planning Committee presented plans calling for oak paneling of the lower walls of the chancel. These plans were accepted and the Committee was authorized to proceed, with a budget of \$13,000.00. The work was carried out mainly during the month of August and it was necessary to be out of the sanctuary only that month. The cost, shown in the financial statement, was \$11,895.00, well within the authorized amount.

The report of the Committee to the 1968 annual meeting contained this paragraph: "The simplicity of the design of the planning giving emphasis to the centre of worship, the Holy Table, and displaying some of the sacred Christian symbols, particularly those related to the United Church of Canada, should help us all to hear God's voice calling us to fuller dedication of ourselves to Him and a greater involvement in His work in the world."

The Committee gave consideration to the matter of windows as decorative features. Among other things they suggested stained glass windows in the sanctuary as subjects for memorials from members of the congregation. They also suggested cathedral glass in the centre chancel window but the Official Board ruled that this should be stained glass and be provided by members of the congregation or by anonymous donations.

In connection with all of this the matter of a system of recognition of memorials came up for discussion and at the October 18, 1967 meeting of the Official Board several motions dealing with this were passed. The first motion was: "that a Memorial Book be purchased for a memorial desk. This book will contain the names of those in whose memory the Memorials have been given. It will also contain the names of those who have made significant gifts of furniture or equipment to the church."

A second motion stated: "that when Memorials or gifts are presented to the church there be an understanding that these may be replaced by action of the congregation, or any board or committee acting for the congregation when such replacement appears to be desirable."

The third motion stated: "that from now on memorial inscriptions appear only in the Memorial Book. This would mean no inscription on any other piece of furniture or equipment."

Arising from the suggestion for stained glass windows a special committee was established, under the chairmanship of Earl Dudgeon, to prepare a coordinated plan for subjects for all of the sanctuary windows. This was done but it was not until 1979 that the first windows were installed. They were the three sections of the window above the main entrance on Alta Vista Drive, donated by Mrs. Mary Mossman, Mrs. E.R. Roseman, and Mrs. Muriel Spratt, in memory of their husbands and depicting the Sermon on the Mount,

The following year the front, south window, with the theme "Our Lord's Resurrection" was donated by Dr. and Mrs. W.J. Wills as a memorial to their parents.

After the death of Rev. Jamie Gosse, in 1984, a memorial window with the theme "Let the Children Come to Me" was dedicated in 1985. This was placed in the rear, south window and was financed by contributions from individual members of the congregation in recognition of his many years of dedicated service at Rideau Park, and especially for his work with young people.

We have to back up now and take note of some other important activities. Despite what had been done to meet the space requirements of the congregation a problem arose when the sexton's apartment turned out to be too small for his family. This problem was considered by the Official Board at two meetings and on January 29, 1963 authorization was given for an addition of eleven by fifteen feet at a maximum cost of \$3,000.00.

While the various foregoing activities were going on in the physical field some important developments more closely related to the spiritual also were taking place. The first of these was the ecumenical service, instigated by the Session, held at Rideau Park Church on January 17, 1965, bringing together representatives from the various Protestant and Catholic churches in the community. The annual report for

that year states of this service that it had "an overflow congregation. However, the members of Rideau Park were very conspicuous by their absence."

This event was preceded by another event proposed by the Session, namely to conduct a house survey of southeast Ottawa, about 10,000 homes. Other churches were invited to join in this endeavor and many of them did. All in all it turned out to be a successful venture, providing information of great value to all of the churches in the area.

More strictly limited to Rideau Park was the fact that Rev. George Clifford accepted a call from St. Paul's Church, Cornwall, and left in the summer of 1965. At a special meeting of the Official Board on May 25, 1965 the decision was made to call Rev. D. Stiles as a replacement. This was presented to a special congregational meeting on May 30, and given full approval, the salary to be \$5,000.00, plus \$800.00 car allowance, furnished manse, and telephone.

As a means of strengthening the congregation's support for Mission and Service, the Official Board, on January 20, 1965 proposed an association of the congregation with a missionary assigned to us by the World Mission Board. This resulted in Dr. and Mrs. Paul Newman, missionaries in Hong Kong, being designated as missionaries of Rideau Park Church. Dr. Newman began his duties in Hong Kong in 1966 and continued there until 1975, maintaining a contact with Rideau Park during that time.

In 1978 Keith and Pauline Worsely-Brown went to Kenya as missionaries and agreed to have a connection with Rideau Park. This developed into a lively contact during their stay there to 1983 when they returned to Canada and settled in Ottawa, and became members of Rideau Park. They returned to Kenya in 1984 and continued their contact with Rideau Park. That same year another couple, Rick and Janice Potter, went out as missionaries to Papua-New Guinea with a very close connection with Rideau Park as they were members of the congregation.

Related to the missionary and ecumenical activities was a series of seminars conducted by Algonquin College in 1966. This arose when the Social Action Committee of Session learned that the college was prepared to conduct a seminar and workshop on social needs for any agency or body interested in a program of social action. A series of meetings of representatives from a number of churches took place in Becroft Hall and these led the various churches to undertake responsibility for various local needs. The Evergreen Club for Seniors was one such development.

Also related to the broader mission as well as to local needs was a Presbytery Capital Funds Campaign, in 1966, to provide support for the Glebe Centre for Seniors and to establish a capital fund for the Theological College in Montreal. A special meeting of the congregation on April 27, 1966 gave approval to a Rideau Park pledge of \$10,000.00 to the fund, to be paid in three installments. Not only did Rideau Park give a pace-setting pledge but it took an active part, led by Rev. McKennitt as director of the campaign for Presbytery. This obligation of \$10,000.00, plus the cost of the chancel decoration, and the addition to the sexton's apartment, all meant that the debt load of the congregation was not being liquidated as rapidly as might be desired but priorities did change as conditions and needs changed.

Rev. McKennitt held firmly to the belief that a local church could not maintain its vitality without a strong commitment of support to the broader mission of the church. Therefore, his own commitment to the Mission and Service function of the United Church was undeviating and he gave emphasis to this in many ways, including the "Minute for Mission" in the Sunday services. This item was introduced by him in 1968 and continued consistently throughout the remainder of his tenure at Rideau Park. However, after his departure, this general area of concern seemed to receive a lower priority in the overall concern of the congregation.

In 1966 Rideau Park Church received national exposure with the Christmas morning service, Sunday December 25, being televised nationally by the CBC.

Change seemed to be the order of the day during the 1960's decade and into the early seventies. Reference already has been made to a number of these. In the field of music there was the resignation of Mrs.

Audrey Foster as organist, in 1967, after serving in that position for fifteen years. She was replaced by Miss Elinore Nelson who served for two years and then was replaced by Mr. Ron Butterfield. When Mrs. J.S. Ross retired as Music Director, in 1970, Mr. Butterfield took over these duties as well as continuing as organist. This was only short-term as he left in 1971. He was replaced by Miss Melva Treffinger who served until 1974, latterly as Mrs. Melva Treffinger Graham. Then came a period of greater stability when Mrs. Audrey Foster returned as music-director-organist. Not only were there staff changes in the music field but gradually it became evident that the used organ that had been purchased in 1962 could not continue to serve adequately. The first direct action towards replacement was taken by the Official Board on June 18, 1968 when a motion was passed "that a committee be appointed to study the situation as it now exists regarding the matter of organs and at the end of 1968 to report its findings or recommendations." It is not quite clear what transpired but at the annual congregational meeting on January 29, 1969 it was decided to appoint a committee to report back in six months. This committee was appointed by the Official Board on February 19, 1969.

A special meeting of the congregation was held on June 3 to receive the report of this committee. It soon became evident that the subject was a contentious one and that there were strong feelings both pro and con. The basic difference was whether to proceed with an organ purchase or to emphasize increased support for Mission and Service. Because of the strong feelings, it was decided to proceed in a somewhat unusual manner. Three motions were passed. The first two were procedural, namely: "that the vote be made by secret ballot." and "That sixty per cent of the ballots should constitute a majority." The main motion was then put, namely: "That this congregation empower the Official Board to purchase an organ at a cost not to exceed twenty-six thousand dollars." After considerable discussion an amendment was presented "that a special fund be set up to pay for the new organ to which pledges might be made on a three-year basis." This amendment carried and the amended motion carried by a vote of 106 to 39. This meant that the purchase of the organ did not become a regular budget item chargeable to the general fund.

The minutes of the Stewards indicate that there was not a rush of pledgers for the organ but after some persuasion the required amount was obtained and the minutes of January 13, 1970 noted that the organ had been purchased. It was dedicated on Sunday March 15 of that year but it was not until 1973 that the full payment was made from the fund as the pledges were fulfilled.

Another major event in the music field was the introduction of the new hymn books that had been developed jointly by the Anglican and United Churches.

In the field of the clergy, some important events occurred. Rev. D. Stiles, who had been called in 1965, accepted a call from the St. Davids-Queenston charge and left in June 1967. To fill the gap thus left, a pastoral relations committee was set up with the result that on July 7, 1967 the Official Board moved that a call be made to Rev. John R. Cousens as assistant minister. This was presented to a special meeting of the congregation on July 9 and received unanimous approval. Salary was set at \$5,500.00, plus travel allowance of \$800.00, house allowance of \$1,800.00 and an annual increment of not less than \$200.00 for two years. As Rev. Cousens was a Presbyterian minister he had to be appointed as ordained supply by Ottawa Presbytery pending his reception to the ministry of the United Church. The annual report for that year notes that Rev. and Mrs. Cousens were welcomed in September but there is no record of the actual date of his induction.

The first member of Rideau Park church to proceed to the ministry was Kenneth Gallinger who offered himself as a candidate in 1967. He was accepted by the Session and recommended to Presbytery. The Session minutes of March 20, 1968 noted that he had been assigned a three-point charge and was invited to take part in the service at Rideau Park on May 5 and to be presented with a Book of Common Order.

On April 16, 1969 Tom Thomson, a candidate for the ministry, was interviewed by the Session and then recommended for acceptance to Presbytery. However, though he started studies for the ministry he never completed the course. The Session minutes of September 15, 1971 noted that Tom Thomson had withdrawn as a candidate for the ministry.

Several items of continuing interest originated during this decade. At the Session meeting of April 16, 1969 a motion was passed that “on May 25 the offering is to be set aside for the Bible Society.” A second motion recommended that in the future a donation to the Society should be included in the church budget, this to go to the Official Board for consideration. The records are incomplete but apparently action was taken for the 1970 budget included an item of \$400.00 for the Society. This item has continued in subsequent years. In the same year an item of \$25.00 for Stewart House appeared for the first time. This too has continued though at a slightly higher level. The Alcoholism and Drug Foundation also appeared for the first time with a budget item of \$100.00 which also has continued though latterly at double that amount.

Despite the care given to the design of the church, the ventilation in the basement Sunday School rooms left much to be desired, so in 1968, a new ventilating system was installed at a cost of \$3,167.00. This improved the situation but some years later it was realized that the system was not functioning properly, the reason being that the fans had failed.

Though special Christmas morning services had been a regular feature at Rideau park for many years, it was not until 1969 that the first Christmas Eve (midnight) communion service was held. This has been a continuing feature since that time and has always had full-house attendance.

One matter of grave concern to Rideau Park, as well as to all churches, was the recommendation, in a provincial report on taxation, that churches should be subject to taxes. This was discussed at a special meeting of the Official Board on November 20, 1968. However, on receiving assurance from the then Premier Robarts of Ontario, that the government had no intention of taxing churches, the matter was dropped.

## The Decade of Liberation

The seventies decade began with an innovation on which action had begun late in 1969 when the Session, on November 19, gave first consideration to the matter of a photographic or pictorial church directory. An offer had been made by an organization that specialized in this, to produce such a directory at no direct cost to the congregation. Action on this proceeded successfully, despite the detailed organization required by members of the congregation and the book was produced early in 1970. It served a very useful purpose and similar action was taken to produce new directories in 1974, 1979, and 1985.

From time to time the regular morning services at Rideau Park have been altered to include drama presentations in place of the sermon. Thus, in 1966, the Britannia Chancel Players presented "Christ in the Concrete City", and they returned in 1970 with another performance. This was a forerunner of a more ambitious undertaking by the youth of Rideau Park under the direction of the Music Director, R. Butterfield, and Mr. Bruce Scrivens. This was the musical "Away He Run", the story of the prodigal son. It was a major performance with a large cast and had required many hours of rehearsal. Several performances were presented at Rideau Park in November 1970, all to full houses. The performance also was taken to other churches. More will be said of this in the section on bell choirs.

This was an outstanding example of the reservoir of abilities of the youth of the church and a prime example of how inspired leadership can mobilize these abilities.

The Session has been a key organization in Rideau Park since the church's establishment. Concerned with the spiritual welfare of the congregation many of its acts and decisions sometimes appeared to be peripheral to this function and yet, when analysed, have a direct bearing. For example, decisions re functions to be permitted in the building, concern with smoking, arranging for fellowship meetings, and involvement in social action all were directed at ensuring an environment for spiritual development.

On the other hand, much of the activity at meetings, as recorded in the minutes, could almost be considered as housekeeping. Thus, arranging and organizing for communion services reorganizing elders' districts, deciding on the frequency of elders' visits to members were necessary functions. Basically the minutes of the Session showed no major problems in carrying out its functions though a recurring comment related to the lack of visits by elders, lack of the proper use of their record books, and problems with ushering. Part of the difficulty in early years was the continual growth in the congregation outpacing the growth in the number of elders. The ratio of members to elders ranged from 19 in 1952 to as high as 29 in 1969 and has since dropped to 24 in 1985. The basic data are shown in Table 1, Appendix 2, and Table 4, Appendix 5.

Evidently a point had been reached in 1970 when a reorganization seemed to be needed and at the June 10, 1970 meeting a committee that had been studying the matter presented its report. In essence this called for the elders to be formed into four groups, each under a captain, and with an overall coordinator. It called for the formation of an executive or central committee to meet monthly and full Session meetings to take place in September, at Easter, and in May. The elders were required to make two visits per year to their members for discussion and two other calls merely to deliver communion cards. It is evident from later minutes that it took some time to get this new arrangement working smoothly.

A persistent feature of the congregation's financial situation was the debt load that originated when the church and Beecroft Hall were built, and was added to when the chancel was decorated and the obligations for the church extension fund and the Presbytery Capital Fund were accepted, and when the manse was purchased. The manse carried a mortgage, all other debt was in the form of bank loans. 1972 can be classed as a red letter year as this was the year when the congregation was free from all indebtedness. The bank loan was liquidated and the manse mortgage was released.

The latter point may require some explanation. Earlier in this report it was stated that when Rev. McKennitt was called, in 1959, the original plan had been that he would purchase his own home and would be granted a house allowance. However, unforeseen circumstances intervened and it became necessary for the

congregation to buy a manse. In 1971, Rev. McKennitt approached the Trustees and the Official Board with a proposal that he acquire a house and then be granted a house allowance, this with a view to having a home of his own when he reached retirement age. Considerable discussion took place, the outcome of which was that he purchased the manse in 1972, taking over the mortgage and paying off the difference over time.

And once again a change in assistant minister occurred. Rev. John Cousens, who had come in 1967, accepted a call from the Church of the Master United Church, in Scarborough. So a pastoral committee was named at a special meeting of the Official Board on June 13, 1971. It worked expeditiously and at a special meeting of the Board, on August 8, recommended the calling of Rev. Robert Condon, from the military chaplaincy. This recommendation was accepted and in turn presented to a special meeting of the congregation on August 15. The meeting unanimously decided to call Rev. Condon as Assistant Minister and Director of Christian Education. He began his service at Rideau Park September 12, 1971 with the induction service on September 21. His turned out to be a short tenure as he left in June 1972 to go to Wesley United Church in Ottawa.

Not much has been said about sextons in this report, though it is recognized that they play a significant role in the smooth functioning of the activities of the church. Not only do they function to keep the building clean and presentable, properly heated, and entrances and walks fully accessible at all times, but they also ensure that meeting rooms are properly organized for the various functions. So this seems to be an appropriate point in this report to pay special tribute to these people. It is particularly appropriate at this point as 1972 marked the end of Ernie and Irene Weiher's twelve years of service when they left for a new life in Muskoka. Not only had they performed the sexton's duties in a highly satisfactory manner but as members of the congregation they had been active participants in the life of the church. Physical reminders of Ernie's years at Rideau Park are numerous items of woodwork at which he was especially gifted. These include the second set of bookracks in the pews, the coat racks at the entrances, the two candelabra, and numerous other items. The Weiher's were replaced by Paul Taylor but he found the work to be too onerous for a man of his age and left in June 1973. He was replaced by Yves Ross for one year and then Jack Golden for another year. Then Paul Sorg arrived on the scene in 1975 and has continued in that position to the time of this report, filling the position in a very conscientious manner.

With the leaving of Rev. Condon a pastoral relations committee again was named, at the Official Board meeting of April 16, 1972. No time was lost and at a special meeting of the Board on May 17 the committee recommended the calling of Rev. Jamie Gosse as Assistant Minister and Director of Christian Education. Again the records are incomplete, as there is no record of a meeting of the congregation making the call. But the call was made and Rev. Gosse began his ministry at Rideau Park on the first Sunday in July 1972. This was the beginning of a very fruitful period of stability in the clergy at Rideau Park. Rev. Gosse continued there until 1983 when he accepted a call from a young congregation at Orleans.

Rev. Gosse was particularly effective in working with young people and in his first year he organized a Youth Council which became a very active organization. One of its outstanding activities was the Singing Group, which, under the direction of Mrs. Audrey Foster, was a potent musical group for many years. Not only did it take part in the Sunday services on a regular basis but it also provided special programs on several occasions.

Another new development with the Youth Council, spearheaded by Bruce Scrivens and Den Brown, was the purchase of a set of bells and the organization of bell choirs in 1973. These, as well as adult groups, have continued through the years and have added greatly to the music program of the church. More about these groups will be reported in the section on music and choirs.

Two major developments for the children of the church and the community occurred. The first of these was the beginning of the Vacation Bible School in 1972, an activity that has continued every summer since that time. The second was the inauguration of a Sunday School bus service, in 1973, from the Heron Gate-Heatherington area. The suggestion first was made when the Heron Park Sunday School was discon-

tinued in 1963 but at that time the proposal did not receive support. This service has continued and has been expanded to other areas, two buses being used. Not only do they bring children, but also adults who have no other means of getting to church. Both of these activities were spearheaded by Mrs. Alice Campbell who became General Superintendent of the Sunday School in 1971. She continued to act as Director of the Vacation School until 1984 and as General Superintendent of the Sunday School until 1987.

Two memorable events related to the clergy occurred in 1973. The first of these was that Kenneth Gallinger, a candidate for the ministry from Rideau Park, was ordained, the first ordinand from the congregation. The second event, a recognition of his long and outstanding service as a minister, was the granting of an honorary Doctor of Divinity degree to Rev. J.A.O. McKennitt by Victoria College of the University of Toronto, on May 2.

A student bursary, financed by the congregation, had assisted Gallinger in his years of study. On April 16, 1972 the Official Board decided to extend the eligibility for bursary assistance to include full-time students who are not certified candidates for the ministry but who are in second year or above at university with a view to entering the ministry or other full-time professional service in the United Church. In special cases a student in first year may be eligible for a bursary.

Nineteen seventy four saw an addition to the candidates for the ministry from Rideau Park when Robert Matheson presented himself to the Session on March 27. He was recommended unanimously to Presbytery. On September 14, 1976, another candidate, Mrs. Marion Hartgerink (nee Denyes) appeared before the Session as a candidate for the ministry and also received full support to Presbytery. Robert Matheson was ordained in 1977 and on that occasion was given a personal communion set by the congregation. Similar action was taken for Mrs. Hartgerink when she was ordained in 1979. While Mr. John Murphy did not enter training for the ministry as a candidate from Rideau Park he had very close connection with the congregation so the Official Board decided to support him with a bursary the same as the other candidates. A special feature, in 1977, was a pot-luck supper, arranged by the Session to which all three candidates and their families were invited.

Sometimes it is difficult to pinpoint and document the origin and time of certain developments in an organization such as a congregation. This is true of what is now categorized as community work. In a way it can be said that it began with the first White Gift service held by the congregation in 1951 when eight hampers of food were provided for needy folks in the community. The benevolent fund, an early development, was another aspect of providing assistance to individual cases of need. The women of the congregation, in their organizations, have been actively involved in various aspects of community work from the very first year of the church. More will be said of this in the section dealing with those organizations. But though the documentation is indirect, it seems true to say that the real thrust in this direction was generated by Mrs. Alice Campbell after she became General Superintendent of the Sunday School in 1971.

The first evidence of this possibly was the Vacation Bible School started in 1972 under her direction, but with strong support from members of the congregation. There is no doubt, though without written evidence, that much preliminary work had been done through visits to families in the Heatherington area. The first public official recognition of the broader scope of this work is in the 1977 annual report when a section headed "Community Work" reported on the numerous activities undertaken. The report was signed by Mrs. Campbell, Community Worker. On January 7, 1976 the Stewards first gave official recognition to the outreach work of Mrs. Campbell by agreeing to pay her car operating expenses for this work. However, the following year a car was donated by a private individual. This was transferred to the ownership of the church and the expenses for its operation were included in the 1977 budget for the first time. This has been a continuing item in the budgets since that time, including replacement of the original car.

From its origin this work was carried on on a voluntary basis though offers had been made to change this status. The occasional gift, from the congregation to Mrs. Campbell, had recognized the value of this work. However, in 1986 a change was made and the community worker was placed on salary, based on half time devoted to this work.

When the church and Beecroft Hall were built all washrooms had been placed in the basement. This was only one evidence that no real consideration had been given to the problem of providing for people with physical handicaps. The need for a washroom on the main floor was the first recognition of this fact. The first discussion of this matter is recorded in the minutes of the Stewards' meeting on January 7, 1975. Approval of action on this was given at the annual congregational meeting on February 4, 1975 and a committee was set up to develop plans. The outcome of this was that the U.C.W. took this on as a special project and the washroom was installed in 1975. The financing was through a major auction of items donated by members of the congregation.

Two other relatively major items, relating to the physical plant, became matters of concern. The first of these, in 1976, was the redecoration of the lower Sunday School rooms. This developed into a major project, costing \$11,000.00 and making necessary a loan from the bank. This was cleared the following year.

Then in 1977 the age of the heating system began to make itself felt and it became necessary to do a major overhaul of the boiler. Again it was necessary to go to the bank but this was a temporary situation and the loan was cleared off that year.

Another part of the building also was showing its age and it became necessary to replace the roof of Beecroft Hall. The decision was made to not merely replace the shingles but to provide for insulation to improve heat conservation. Bids were received in May 1979 and the work was completed by September at a very favorable price of \$13,986.00. Other bids had been \$16,850.00, \$17,995.00, and \$21,365.00.

The Youth Council had become actively involved in working with physically handicapped young people in the community. This emphasized what already had become evident, namely, that the church building had not been designed with these people in mind. At all points, except at the front entrance to the sanctuary, stairs presented a problem to wheelchair patients or others with physical problems of movement. The first specific reference to the possibility of overcoming the problem was in the minutes of the Official Board meeting of December 1, 1976 when a committee was established to study what could be done to adapt the building to the needs of the handicapped, and an estimate of the cost. This committee, under the chairmanship of Den Brown, worked hard during 1977 and at the Official Board meeting on January 11, 1978 made certain proposals re the installation of an elevator or lift. This was presented to the annual meeting on January 25, but no final action was taken at that time. At the February 15, 1978 meeting of the Official Board the matter was advanced by the committee and a special meeting of the congregation was authorized. At this special meeting on May 2, 1978 it was decided to proceed with the installation of an elevator. Funding was to be obtained by a special appeal with an objective of \$30,000.00 on a three-year pledge. It was decided that as soon as sufficient pledges were received the Stewards were authorized to borrow funds so that the work could proceed at once with the hope of having the lift installed by the end of the year. The financial appeal received an enthusiastic response from the congregation and at the Official Board meeting on October 4, 1978 it was reported that \$43,072.00 had been pledged. Because of various unforeseen problems some delay occurred and it was not until 1979 that the installation was completed. The lift was dedicated on September 23, 1979 as a memorial to Douglas Ian Brown who had met accidental death earlier that year and had been very active in the Youth Council work with the handicapped.

It should be mentioned that the South Ottawa Rotary Club made a donation of \$2,000.00 in support of the work with the handicapped.

While the main thrust had been for aid to the physically handicapped the point was made that there also were people who were handicapped because of hearing impairment. Steps were taken to investigate what action might be taken to overcome this problem. The solution was action by Carl Devries who donated and installed hearing devices in four pews near the front of the church. Strange as it may seem, there has been very little use of these by members of the congregation.

During this period the Vietnamese boat people were very much in the news and a proposal was made that Rideau Park Church should sponsor a family. This was dealt with by the Official Board on June 9,



1979 at which time a committee, that had been appointed to study the matter, recommended that “there be no undertaking of any specific responsibility for a refugee family but that we seek to maintain a high level of support for the M&S Fund, which Fund encompasses every kind of need.” After considerable discussion a motion was passed that “a special financial appeal for sponsoring a refugee family not be undertaken.” However, there was a strong feeling in the congregation that more direct action should be taken. This resulted in a special meeting of the Official Board on August 1 at which the previous action was reconsidered. This time direct action was authorized by a motion that “Rideau Park sponsor a family from the Boat People refugees.” This was amended to provide for voluntary contributions and for a committee to be appointed to launch the fund appeal and sponsor the family.

At the September 12 meeting of the Official Board the committee reported progress with \$5,000.00 already collected. At the December 5 meeting of the Board the committee reported that a family, the Trinh family, had arrived and had been settled. At that point contributions had reached \$12,272.34. Despite the problems encountered by refugees, but with strong support from the sponsoring committee, the Trinh family has been successful. The sequence to this was that, in 1986, the family wanted to bring additional members of the family to Canada. Again a sponsoring committee stepped in and after much delay this addition of eleven members arrived and was settled. Again financial support was obtained as voluntary givings through special envelopes but with no major drive for funds.

### **The Decade of Change - From Tranquility to Turmoil**

It is easy for individuals and organizations, when they have developed maturity and a well-established pattern of life, to forget that change must come. So it was at Rideau Park. No doubt everyone knew, subconsciously, that some day Dr. McKennitt would reach retirement age but this knowledge was kept in the background as the congregation moved along under his strong guiding hand. The first official action foreshadowing a change came at the Official Board meeting on January 15, 1980 when the first formal action was taken to bring about an extension of his tenure for one year from July 1, 1981 at which time he normally would retire. This matter was brought forward at the 1980 annual meeting on January 30 and received strong support. The following year the annual meeting on January 28, 1981 took steps to extend the tenure for an additional year to 1983.

This raised the whole matter of retirement age for ministers and on March 26, 1980 the Official Board discussed a memorial to go to the General Council to allow for a fully active role for ministers to age sixty eight without need for a request or authorization as presently required beyond age sixty-five. This memorial was given final approval at the May 20, meeting for transmittal to Conference and the General Council. The outcome was disappointing as the memorial was rejected by the General Council.

In the meantime preparations were made to celebrate the twenty-fifth anniversary of the opening of the church building on October 19, 1980. This was a special occasion marked by having Rev. Kenneth Gallinger, the first ordained minister from the Rideau Park congregation, as guest preacher at both services.

Nineteen hundred and eighty three was a year of shock to the congregation. Not only did Dr. McKennitt retire, as announced, but Rev. Jamie Gosse accepted a call from a new congregation in Orleans and left to take on his new duties May 1. These two moves left a gap that was going to be difficult to fill. In preparation for Dr. McKennitt's retirement, a pastoral relations committee had been functioning to find a replacement and on March 15, 1983 a special meeting of the congregation issued a call to Rev. Donald C. Frame from Fort Garry United Church in Winnipeg. The call was accepted and it looked as if the congregation would have a normal change of ministers. However, this was not to be, for no sooner had the formalities of call and acceptance been completed than Rev. Frame discovered that he had cancer and the decision was made that he would remain in Winnipeg for treatment. It looked as if Rideau Park would have two vacancies for quite some time. Fortunately for the congregation, Rev. Stan Parkhouse, about to leave Ottawa for retirement at a new home in Bobcaygeon, agreed to stay in Ottawa and serve as interim minister. This took temporary care of one vacancy but the Christian Development position continued vacant as it was decided to not fill this permanently until Rev. Frame arrived and could be consulted on how it should be filled, after he had surveyed the local situation. In the meantime the music director, Barbara Tiedeman, stepped in and acted as Christian Education coordinator, a function that imposed a heavy workload, capably executed.

Finally, in April 1984, Rev. Frame, restored to health, arrived on the scene and quickly stepped into his role as minister. Rev. Parkhouse stayed on for a few weeks but left in May, having effectively led the congregation through a difficult period. But the arrival of Rev. Frame still left a large gap to fill the function that had been carried by Rev. Gosse. After much deliberation and searching Georgina Fitzgerald was secured in September as lay minister to assist in fulfilling the needs for pastoral care. Though not ordained she was fully trained as a minister. To fill the remaining gap in Christian Development direction, Carolyn Scollick was employed in September to assume the responsibilities of Christian Development coordinator that had been carried by Barbara Tiedeman during the interim period.

It was possibly logical that, when Dr. McKennitt left and a new man took over, some review of the overall organization and functions of the various governing bodies within the church would be undertaken. To this end the Official Board, at a meeting on May 2, 1984 established a Special Planning Committee of sixteen members with Don Harper as Chairman and Rev. Frame as ex-officio member. Through questionnaires and interviews this committee made an intensive review of the various governing bodies in the

church and the attitudes of members of the congregation to various aspects of the functioning of the church in general. The end result was a major report to the Official Board on November 28, 1984 and on January 6, 1985 and to the annual meeting of the congregation on January 30, 1985. Basically the report indicated that the members of the congregation who had replied to the questionnaire were satisfied with the emphasis being given to the various activities of the church, i.e. worship, outreach, pastoral, etc., but that there was some need for improved communication and some reorganization, particularly of the committee structure of the Session. The major recommendation on structural change was to form an executive committee composed of chairpersons of the major governing bodies.

The average member of the congregation very likely has not noticed any change as a result of this whole exercise. It does appear that there has been an increase in committee activities but the impact of all of this is still not clear at the time of this writing.

In the meantime the Committee of Stewards was being faced with some major problems in connection with the physical plant. Increasing recognition was being given to the need for heat conservation as the heating bill had been rising drastically with the increasing fuel costs. This came to a head in 1984 when it was realized that the roof of the original building needed to be replaced. The Stewards made a comprehensive review of needed repairs and maintenance items to put the building into first class condition. The plan was presented to the annual meeting of the congregation on January 30, 1985. This called for insulating the roof when it was replaced, installing a new gas furnace to replace the old oil burning unit, installing ceiling fans in the sanctuary, double glazing windows, a major paint job on all exterior woodwork, and replacing the floor in lower Beecroft Hall. The overall package was called Restoration 1985 and was estimated to cost \$150,000.00. The plan was approved by the annual meeting, which also approved a special appeal for the necessary funds. Action on several items proceeded at once but it soon became evident that the appeal for the necessary funds would fall short of its objective. However, the roof project and the replacement of the heating unit were completed in 1985 but some items had to be carried over to the following year. Despite a number of problems the work was essentially completed in 1986 and the building as a whole restored to a very acceptable condition.

An interesting little by-play occurred in relation to this program. The Board of Trustees was holding a Manse Fund of some \$30,000.00 derived from the sale of the manse some years before. It was thought that there was little likelihood that these funds would ever be needed for the purchase of a manse at any time in the future so the Trustees proposed that these funds be used in the Restoration 1985 project. However, Presbytery would not permit liquidation of the fund but it did authorize the Trustees to lend this money to the Stewards for a period of seven years at an interest rate of eight per cent. It then authorized that the interest could be returned to the Stewards as partial payment of the house allowance of the minister.

Two new activities for children were begun in 1984, entirely separate from the Sunday School activities of the church. The first of these was directed as much or more towards the mothers as toward the children. It was the Moms and Tots program primarily designed to enable mothers to leave their small children under supervision while the mothers had a couple of hours of free time. This has been a useful program but it did seem to falter in 1986 and 1987.

The other activity was the Rideau Park Cooperative Nursery School. This had a rather lengthy gestation period, being under study by the Christian Education Committee, the Stewards, and the Official Board for almost two years before it was authorized as an official program of the church by the Official Board on February 14, 1984. It is a financially independent organization having the use of two Sunday School rooms for five days per week, from September to June. The basic reason for the church support is that originally it was designated as a Christian Nursery School and still is considered as such though this is not indicated in the title. It may be too early to judge the ultimate success of this venture but on the basis of success to date action was taken, in 1986, to have the school incorporated as a non-profit cooperative nursery pursuant to the Day Nurseries Act. If incorporated it may become eligible for ministry funding.

## The Sunday School

To write the real story of the Rideau Park Sunday School without having been an active participant as a pupil and/or as a staff member is an impossible task. Without such participation one cannot portray fully the commotion that was part and parcel of a large Sunday School, the problems that had to be overcome, or the response of the children to the teachers and the lessons that were taught. The most that can be done is to glean from the records some of the problems encountered and overcome and some statistical information that provides some concept of the scope of the operation. There is no real yardstick for measuring the success or failure of such an operation. Superficial success in the fact that enough staff usually was available and the classes were well conducted is evident in the available records. But there are no criteria for measuring success in the sense of achieving the objective of leading the children into the full acceptance of Christ and into active continued participation in the life of the church. The fact that several graduates of the school have gone on to serve the church as ministers can be taken as one measure of success, but for the hundreds of others that have been pupils one can only hope that the Sunday School experience has been a sustaining factor in their later years.

Sunday School has been the seed bed for many congregations, and such was the case for Rideau Park Church. As already stated in the general historical section, Sunday School was started in the Rideau Park area by George Wadgin and L.L. Connor from Southminster United Church in February 1950, with about eighty children in attendance at Alta Vista Public School. Unfortunately the Sunday School records leave something to be desired as they seem to be missing for some years and incomplete for others. Much of the statistical data, derived from various sources, is shown in Table 5, Appendix 7. This provides an overall picture of the number of children enrolled, the number of staff, and a listing of key staff. Actually it is not correct to use the term “key staff” for the few individuals listed, for department superintendents, teachers, and all other staff fall equally into this category. However, the sheer number of people involved is such that it is not possible to list them in a simple meaningful form.

If one visualizes the circumstances in the new congregation it is rather remarkable that it was possible to effectively operate the Sunday School in the early years. Classes were held in the public school until late 1955. The congregation consisted mainly of people who really did not know each other and at first there was no resident minister to act as a focal point and assist in recruiting staff. The rapid growth of the congregation and the Sunday School made necessary an almost continuous expansion in the number of classes and the number of teachers needed.

The Sunday School was and is the most complex operation among the church functions. This was especially true in the early years, first at the school because of shortage of facilities, and again at the church when enrollment was at its peak. Even after Beecroft Hall was built there was a shortage of classrooms. The earliest solution was to conduct the school in two sections with Juniors, Intermediates, and Seniors meeting at 9:45 and the younger pupils at 11:00. In 1956 it was necessary to increase this to three sections. The Juniors, Intermediates, and Seniors met from 9:00 to 10:00 and the others met in two sections to coincide with church services at 10:15 to 11:15 and 11:30 to 12:30. Even then the problem was not completely solved and it was only with the help of some members of the congregation, who offered their homes for classes, that everyone could be accommodated. In later years, when enrollment had declined, the Sunday School met in two sections to coincide with the church services.

But entirely aside from the shortage of facilities was the problem of finding teachers and other staff members. Somehow or other, usually enough people volunteered, or were persuaded, to make the operation a success. When one considers that in the years of maximum enrollment as many as 155 staff members were recorded, the extent of the operation becomes evident.

The extent of the space problem encountered can be seen from the 1952 annual report, while the Sunday School was being held at the public school. “The number of classes which can be accommodated by the school has nearly reached its maximum. Further enrollments will mean larger classes which will be

harder to manage and more difficult to teach.” The actual dimensions of the problem can be seen in the 1954 report when the superintendent of the Junior, Intermediate, and Senior departments stated: “with the commencement of the fall term it was hoped to limit classes to seven or eight pupils each; this being considered an ideal number, in order that the necessary close personal relationship needed for Christian teaching might be maintained. However, due to the rapid growth, there just isn’t sufficient classroom space to do this. At present we occupy all available classrooms in the school, hold four classes in the auditorium, one in the choir loft, and two on the balcony.”

The earliest available record of the complete Sunday School staff is found in the 1953 annual report and is included here, though without the addresses and telephone numbers in the original record. Of the fifty-eight members listed only ten still were members of the congregation in 1986.

### **Sunday School Staff 1953**

#### Officers

General Superintendent	Mr. E. Bruce Tuttle
Primary Superintendent	Mr. Blake Denyes
Beginners Superintendent	Mrs. Haddow
Cradle Roll Superintendent	Mrs. F. Spear
General Sec-Treasurer	Mr. Geo. Robertson
Envelope Steward	Mr. Stan Goudie
Primary Secretary	Mr. John Rose

#### Teachers

Babies	Mrs. Delmer Hall Miss Eleanor Sinclair	Miss Claire Woodruff
Nursery	Miss Margaret Rose	Miss Kathleen Smith
Kindergarten	Miss Donna Bacon Miss Joan Connor Miss Valerie-Montgomery Mrs. W. Smith	Miss Muriel Whyte Miss Jean Whyte Miss Patricia Whitworth
Primary	Miss F.A. Morrall Mrs. A. Lee Mrs. R. Burstow Miss Judy Simpson Mr. Stewart Elder	Miss Ann Elder Mr. Jim Connor Mrs. E.S. Dolson Mr. Haddow
Junior Department	Miss Joan Hobbs Miss Olive Pindred	Mr. Norman Guest Mr. Earl H. Dudgeon

	Miss Shirley Lancaster	Mr. E. Rhoades
	Miss Dorothy Mignault	Mr. John A. Duncan
	Mr. Ernest Smith	
Intermediates	Miss Ina MacLachlan	Mr. B.J. Ennis
	Mr. John Rose	Mr. G.E. Streb
Seniors	Mr. E. Bruce Tuttle	
Pianist	Mrs. Bacon	
Supply teachers	Mr. W.B. Melvin	Mrs. L. Whitney Spratt
	Mr. M.C. Crosbie	Mrs. Ron Toone
	Mr. Geo. W. Stacey	Miss Dawn Duncan
	Miss Joan Rudd	Mrs. Earl Dudgeon
	Mrs. C.M. Sager	

Teachers and officers who found it necessary to withdraw during the year: Mrs. B.B. Denyes, Miss Joan Dunning, Mrs. W. H. Stilwell, Mr. Douglas Smith, Mr. Bob Terry, Mrs. Allan Brown, Mr. Dick Ridgeway, Mr. Art Westerby.

The presence of numerous “misses” in this list suggests that many young people were involved. This was, in fact, the case and one of the problems the Sunday School executive had to face was to determine the minimum age at which young people would be permitted to serve. There is a hint of early discussions on this but nothing specific until 1961 when an executive meeting report indicated that the minimum for teachers should be continued at age eighteen. An undated report of the Christian Education Committee, but apparently in the early 1960’s, contained the following recommendations:

- 1) Minimum ages for teachers:
  - a. Teachers aged 15 will be accepted for the nursery department under adult supervision.
  - b. Teachers aged 16 will be accepted for the kindergarten department.
  - c. Teachers aged 17 will be accepted for the primary department.
  - d. Teachers aged 18 will be accepted for the junior department.
- 2) All the above will be accepted only on the understanding that they attend church regularly.

Minutes of a superintendent’s meeting January 15, 1967 noted that the minimum age was 16 years. More recently it has been set at 18 years though younger people will be accepted as helpers.

The first available minutes for the Sunday School were dated December 2, 1954 when the executive met at the home of N.W. Guest. The executive consisted of several elders and the superintendents of the various departments. These minutes noted that the duplex system of envelopes had been introduced and had led to an increase in givings. A note found in an attendance record book contained the following information. “Before introducing duplex envelopes our offering averaged 93¢ per pupil per quarter for local purposes only. Since the introduction the offering for local purposes has jumped to \$1.07 per pupil per quarter plus 39¢ per pupil per quarter for missionary and maintenance.”

Another 1954 note stated that the Ontario Boys’ Work Board share selling campaign was to take place from the seventh to the twenty-first of February. It stated that “last year our boys sold \$100.00 worth of shares. Our part of this helped to send our member, Ross Alexander, to Boys Parliament at Toronto last year.” This indicates that the young Sunday School already was actively involved in events beyond its bor-

ders. It is not clear from the records whether selling of shares continued to be an activity but in 1965 the executive recommended against it, in fact ruled against door to door selling.

The minutes of December expressed appreciation to all who had helped with paper drives. It is not clear when these started but the 1953 annual report stated that \$450.41 from the paper drives had gone to the building fund. The 1954 report contained the following financial statement about the paper drives of that year:

Two paper drives in 1954

Bank balance 1953	\$ 33.46
Drive June 8, 1954	339.24
Drive November 17, 1954	<u>248.55</u>
	621.25
Disbursements	
Expenses	91.22
To building fund	<u>530.03</u>
	621.25

Those who took part in these drives remember the high level of activity involved, including the active participation of young people. It was a major operation and the executive, at the December 2 meeting, decided to turn this operation over to the Men's Association as it was getting too big an operation for the Sunday School.

Another early development was the introduction of the Cross and Crown system of attendance awards instituted in January 1955. This system, with changes in detail from time to time, was continued until the end of the Sunday School year in June 1965. A survey conducted earlier that year indicated that doing away with this award would have little if any effect on attendance. Another deciding factor may have been the cost of the pins and the amount of record keeping involved.

One thing of some concern to the executive was the practice of some teachers giving gifts to their pupils. The executive decided that this should be discouraged as it was not uniform practice and, therefore, could lead to some hard feelings among the children.

It may be noted that at this time there was no Christian Education Committee and at the April 27, 1955 meeting of the Sunday School executive the need for a Director of Christian Education was noted and this was referred to the Session for consideration. The outcome of this was that a Christian Education Committee was named for the purpose of developing a program for children and young people. In effect the Sunday School became part of the total Christian education program of the church, including the mid-week groups that came into being.

An undated minute, but apparently in 1955, proposed that beginners and primary classes should be taken to church services so that they would learn what such services were. It was not clear how often this was to be done but it was the beginning of a practice that has been the subject of discussion in the Session and the Sunday School with great regularity. It is evident from the minutes of the Sunday School executive that there never has been full agreement on this subject. It would appear that closest agreement would be on limiting attendance to special Sundays such as White Gift, promotion, Christmas, and Easter. As recently as 1985 and 1986 several discussions were held at executive meetings and the difference of opinion still continued. One main point of contention was the effect on teaching time after the children returned to their classes. Also there always was a difference of opinion on whether all classes gained equally from

the attendance. Promotion Sunday always has been a major event in the school year. The first specific reference to it is noted in 1955 when it was held on June 26. It was noted that the primary and beginners classes should walk through the church and should each be given a flower. The eight-year-olds were to have their names called and then be given a bible, a gift from the Session. This practice of giving bibles to this group has been a constant feature of promotion exercises since that time though other features of the exercises have been changed from time to time.

From the very beginning the Sunday School executive has been concerned with various aspects of outreach as a means of teaching concern for others. The very first year the white gift service had provided food hampers for needy families and this continued to be the objective the first few years. However, at the April 12, 1956 dinner meeting of the executive and teachers, where Dr. Hitschmanova was the speaker, a committee was established to plan for assistance for underprivileged children in foreign countries. This proposal was for a clothing drive and a sub-committee was named to organize this. The effort proved to be successful.

Another proposal was to adopt two Korean children. This was to cost \$60.00 per year per child. This proposal was accepted and the two children were supported for several years though the cost of support rose quite substantially. The support program was up for review in 1962 and the executive decided, at a February 10, 1963 meeting, to continue the support until the children became self-supporting or until the Unitarian Service Committee, which was the primary sponsor, altered arrangements. As it turned out the boy withdrew from the program in 1964. At that time it was decided to continue support for the girl for two more years while she was attending teacher's college. This did not materialize as she changed from teacher's college to the work force in 1965 at which time support was discontinued though she was given a parting gift of \$25.00. One feature of this program was that correspondence was carried out between the two children and pupils of the Sunday School. At this time it was decided that no further adoptions should be undertaken.

In addition to the support for the Korean children the white gift funds have been used for a variety of purposes. They have supported the benevolent fund, the Ottawa Welfare Council, Family Service Centre, Christmas Exchange, and, in recent years the Mission and Service fund. One particularly interesting project one year was giving assistance, along with other Sunday Schools, in shipping an organ to a church in Nigeria.

But entirely aside from the white gift funds there has been regular concern with the Mission and Maintenance and the Mission and Service funds with annual contributions to these funds as shown in Table 6, Appendix 8. The Sunday School has been actively involved in the Mission Festivals that have been held regularly in recent years. The executive has attempted to keep the various matters in perspective as the minutes of a meeting on March 7, 1965 noted that the criteria of concern with mission should be the growth of the child rather than raising money.

Nineteen fifty-eight was a banner year in Sunday School development as two new Sunday Schools were started away from the church to serve new areas. The first was begun on February 23 in Vincent Massey Public School in Elmvale Acres with forty children in attendance. By June 100 children were attending. By the end of the year the enrollment had reached 335 and the school became part of the new congregation the next year, no longer needing support from Rideau Park.

In March 1958 another Sunday School was started in Heron Park Public School with H.O. Merritt as superintendent. It was much smaller in attendance with about sixty pupils at the end of the year. This school was continued until 1963 but then was disbanded.

There is no record describing the teaching material used at various times though it can be taken for granted that it was material obtained from the central church office. The only specific mention of any material was at the December 2, 1954 meeting of the executive when the Woman's Association was to be asked to donate thirty copies of Halley's Bible Hand Book for use of the teachers



The 1963 annual report makes first reference to a new curriculum to be introduced in the following: “While the introduction of the New Curriculum is of great interest to all members of the congregation it is of special interest to the Church School. Already our teachers and children are familiar with the four weekly papers — Wonder, Discovery, Hi-Venture, and Onward — and we are looking forward to the introduction of the new teaching material in September 1964. We hope that the three annual themes God and His Purpose, Jesus Christ and the Christian Life, and the Church and the World — will help us to bring to our children a realization of the love of God and a knowledge of the faith of the Church.”

The annual report for 1964 contains the following information: “With the start of the new school year last September the new curriculum came into full operation. Teacher's guides bearing on the first annual theme — God and His Purpose — were distributed during the summer and pupils' books were given to all pupils in September. The new material undoubtedly provides greater challenge, but also greater opportunity, to all teachers. While one or two have experienced considerable difficulty the great majority have risen to the challenge with the result that the standard of instruction and leadership has risen appreciably.”

This was followed up in 1965 with the statement: “The first year of instruction with the new curriculum ended in June and the second started in September. While there were some differences of opinion on the material provided for particular lessons, there has been generally a whole-hearted acceptance of the new teaching material.”

Emphasis has been given to this material as it has continued to be the core curriculum with new supplementary material added from time to time. On the whole the comments noted in the records indicate general satisfaction with the material. However, it seems pertinent to note the comments of the general superintendent, Roy Dohoo, in his 1967 report to the congregation. “The new curriculum has been well received. It has provided more adequate support for the teacher than did the old material, and has challenged the teachers in the preparation of lessons.”

“Nevertheless, and in spite of the faithful service week after week by the teachers and officers, it is still true that we are not providing for our children, in their teens, the quality of religious education which they need and which we should be able to supply. — Most of our children are leaving the church school when they are in grades 9 and 10 at high school. If they left high school at this stage, we would not think them well educated. We have no reason to regard as adequate the religious education they are now receiving.”

This has continued to be a problem with no complete solution despite changes made in resource material.

It should be noted that throughout the history of the Rideau Park Sunday School teacher training, in one form or other, has been a constant feature in an effort to maintain a high level of competence.

An event of considerable significance, in September 1973, was the introduction of a bus service, with one bus, to certain areas where there was a population of people not favored with other means of coming to church or Sunday School. This was started on an experimental basis without being included in the budget. The following year it did appear as a budget item and has continued as such. In the beginning the bus served one area for the 9:30 service and another for the 11:00 o'clock service. In later years a second bus was provided to extend the service. In addition a van for handicapped operated for the 11:00 o'clock service. While the bus service originally was intended primarily for children it also has provided transportation for adults and especially for seniors.

A commentary on the change in the social environment in which the church functions is seen in a directive issued by the general superintendent, Alice Campbell, in 1985. This stated that if a child needed a ride home the first step was to phone the parents. If the child was to be taken home, a woman, not a man, should take the child home if it was a girl. In case of a real emergency it would be all right for anyone to drive the child to the hospital.

In looking at records it is sometimes difficult to know what is or is not significant. So it is with the Sunday School in the annual report of the congregation. It has always had a relatively prominent place, in

the section on Christian Education or Christian Development, being in first position until 1977. Since that time it has been relegated to essentially third position after outreach and vacation school.

The financial story of the Sunday School and its activities has some interesting features. For example, the first recorded financial statement is for 1952 and is presented here as it appeared in the congregational annual report:

Financial Statement 1952

Receipts

Sunday offerings	\$365.85
Donations	77.98
Other receipts	26.73
Balance from 1951	<u>77.49</u>
	548.05

Expenditures

Lesson material and Sunday School papers	\$376.61
Teaching aids	24.56
Fees: Ottawa Boys Work Board Camp	32.00
Sunday School Picnic	35.35
Donation: Ontario Council of Christian Education	25.15
Trip to sugar bush	28.00
Miscellaneous	10.05
Bank balance	<u>16.33</u>
	548.05

Table 6, Appendix 8 gives a general picture of the Sunday School finances over the years as derived from the annual reports.

There is nothing in the records to indicate that either the Session or the Official Board ever ruled that the Sunday School should be self-sufficient financially. However, it operated on this basis until 1964. In 1954 the receipts showed \$200.00 from the Committee of Stewards but expenditures showed repayment of the loan to the Stewards so it is evident that it was not considered as a grant. However, by 1964 the Sunday School was operating on a deficit and had to receive financial help from the church. That year an item appeared in the church budget for the Sunday School and this has been a regular feature since that time. The exception to the above general statement is that bibles for the promotion ceremonies have always been provided from the church budget as they were a presentation from the Session of the church.

## Music and Choirs

Though certain aspects of the music program have been mentioned in the general story of the church it is of sufficient importance to warrant some special mention. Music and song have been vital ingredients in the life of Rideau Park congregation from its very beginning. Throughout the years there has been musical activity in the various age groups within the congregation but it appears that there never has been a planned, integrated program aimed at continuity of advancement from group to group and into the senior choir. At all times the emphasis has been on the senior choir, this being designated as the primary responsibility of the director of music, with other choir activity being dependent on volunteer leaders.

Basically the responsibility for the music program has been with the Session and the Official Board but a Music Committee has been the primary directing unit. First reference to a Music Committee is found in the first annual report of the congregation when two members of the Session, D.G. West and J.A. Duncan, were appointed to the Committee. There is no specific reference to the composition of that Music Committee but a minute of the Committee on January 8, 1962, indicated that only choir members constituted the Committee at that time. This minute contains a recommendation to the Official Board that in the future the Committee should consist of five members of whom two should not be from the choir. Changes have been made in the composition of the Committee from time to time but it always has had a strong representation from the senior choir.

Unfortunately, very few minutes of the Music Committee are available and it was not until 1986 that the Committee submitted a report to the annual meeting of the congregation. The first report from a Director of Music appeared in the annual report for 1983, providing an overview of the music program. The various choirs submitted annual reports and these do provide a general picture of developments in the field of music in the church. Each of these units will be dealt with separately but a brief review of the Music Committee's activities will be dealt with first.

The fact that the first Director of Music, Mrs. G.E.(Melba) Hopson, continued in that position from 1952 to 1962 and the first organist, Mrs. W.(Audrey) Foster, from 1952 to 1967, suggests that there was not much for the Committee to do during those years. A junior choir was formed in 1957 and an intermediate choir in 1962 but there is no record of the Committee having any direct action on the first of these developments. No doubt the Committee was involved in various housekeeping duties such as acquisition of pianos, having them tuned, and other such activities, but staff problems were minimal.

The first such problem was recorded in the minute of April 15, 1960 when the Committee concerned itself with the temporary replacement of the organist, because of illness, and the question of compensation for the sick employee. It is evident that regulations covering this matter were non-existent. At a subsequent meeting the problem was resolved by the decision "that leave due to sickness beyond one month could be granted at the discretion of the Music Committee and that full salary should continue for such reasonable time as the Committee deemed proper."

At this same meeting the duties and responsibilities of both the Director and the Organist were discussed as they did not seem to be clearly defined. The outcome was a simple statement of duties for each.

"Director of Music. In conjunction with the minister, to arrange and be responsible for the type and presentation of all music for all regular and special services in the church."

"Organist. To Play for all regular and special services in the church. To play for all choir rehearsals, soloist rehearsals, and any special rehearsals at such times as required by the Music Director."

The Committee agreed further that both the Music Director and the Organist should have the use of the church musical facilities for teaching purposes and that these facilities should be available to either person should they be asked to provide music for weddings or funerals.

At a March 26, 1962 meeting of the Committee, action was taken to find a new Music Director. The Committee expressed interest in the development of an intermediate choir and raised the possibility of the new Director assuming responsibility for all choirs. Mrs. McKee, a member of the Committee and also

director of the junior choir, expressed her willingness to relinquish direction of the junior choir if the new director was interested in assuming responsibility for it. The outcome of this was that the Committee recommended to the Official Board that one of the applicants be appointed as combined director and organist but this was not acceptable to the Board which wanted to retain the two separate positions. With this directive as guidance, Mrs. J.S. Ross was appointed for a one-year term from September 1, 1962, with the thought that this would be reviewed at the end of the term and then arranging a continuing appointment if satisfactory to both parties. This did occur.

A major concern for the Committee, in late 1962, was the need for a new organ to replace the small organ originally donated to the church. While it was an excellent organ it was never designed to be adequate for a large church. In late 1962 an offer was received from a Mr. Ross, in Edmonton, through his sister, Mrs. D.C. McKee, for a five-year-old concert model Hammond electric organ. The price of \$2,000.00, spread over four years and without interest, was deemed to be very reasonable and the purchase was recommended to the Official Board which accepted the offer.

The organ was installed in 1963 and it is of some interest that the minutes of the Music Committee subsequently indicated some disappointment with the actual performance of the instrument. Whether too much had been expected or whether the instrument actually was inadequate is not clear. A later minute stated that experts in the field recommended that additional speakers be installed to increase power output. It was not until 1965 that this matter was finalized.

In June of 1963 Mrs. McKee indicated her desire to resign as director of the Junior Choir. Despite numerous attempts to find a new director, these were unsuccessful and the choir lapsed for 1964. The minutes of January 11, 1965 indicated that the Music Director was having difficulty getting adequate attendance at practices of the intermediate choir. She suggested that if the intermediate choir members would merge with the senior choir she would be prepared to take on the Junior Choir if she could be assured of the services of a choir mother. This action was approved by the Committee though a later meeting agreed that this action should be delayed until September. The end result was that the Intermediate Choir was terminated in 1965 and the Junior Choir was reconstituted in the fall of that year.

It was not until 1965 that the responsibilities of the Music Committee were clarified vis-a-vis the Committee of Stewards. It was agreed that the Music Committee should be responsible for the care of the pianos and the organ, for the purchase of music, cleaning of choir gowns, etc. and should submit a budget proposal to the Stewards each year to cover the cost of these items.

The first change in organist at Rideau Park occurred in 1967 when Mrs. Foster resigned after serving for fifteen years. Advertisements in the two Ottawa papers drew five applications for employment. Four of these were considered to have potential and were interviewed. The result was the hiring of Miss Elinore Nelson. The tabulation in Appendix 9 indicates that this was the beginning of a period of frequent changes in both organists and Director-Organists, the latter being the dual function of the Director of Music after 1971, except for a short period in 1979-80.

Lack of satisfaction with the organ obtained in 1963 led to action to have it replaced. At the April 5, 1968 meeting of the Music Committee definite action was taken to study possible action and make a recommendation to the Official Board meeting of May 22. As reported in the general section (see page 31) the final outcome was the purchase of a new organ which was dedicated on Sunday March 15, 1970.

Throughout the years there has been less than complete satisfaction, among the musically sophisticated members of the congregation, with the quality of music that could be produced by the organs that have been in the church. In the late 1970's and early 1980's this was voiced more and more strongly and, when the electronic organ then in the church was reaching the stage of having to be replaced for structural reasons, the pressure for getting a pipe organ became very strong. The Music Committee made a detailed study of the whole situation and recommended that the congregation should take action to obtain a pipe organ. Essentially this was approved by the Official Board on January 15, 1986. This in turn was presented to the annual congregational meeting on January 29. The meeting authorized the Music Committee "to pre-

pare a report with specifications and options for a replacement organ and its installation, to be presented to the Official Board by May 1986 and report to the congregation at a future meeting.” At the same time authorization was given for establishing an organ fund for contributions.

Though the motion called for a report with specifications and options the Music Committee did not present any options, merely presenting a final proposal for the purchase of a pipe organ at a cost of \$295,000.00. At the annual meeting of the congregation on February 4, 1987 this project was advanced by the introduction of a motion “that the congregation approve in principle the purchase of a pipe organ.” This motion was amended as follows:

1. “and that the Executive of the Official Board be empowered to constitute a project team immediately to prepare a detailed action plan for the purchase of an organ for Rideau Park, including the outlines of a proposal plan to the Official Board by March 31, 1987 after having consulted with the Stewardship Committee for the financial campaign aspects.

2. That the initial financial campaign should be completed as expeditiously as possible, avoiding the September/December 1987 time period, and that a full report of the results be made to the congregation and a reconfirmation of authority to proceed be obtained.

3. Formal tenders be issued under the aegis of the team for a pipe organ of approximately 30 stops, 44 ranks, 3 manuals, including a gallery organ. The total cost of the organ installed is not to exceed \$295,000.00. Tenders to be called as soon as possible after reconfirmation of authority to proceed is received.

4. The team to report directly to the Official Board and that it be required to inform the congregation at regular intervals of the progress of the organ fund.” The amendment carried and the amended motion carried.

The project committee moved expeditiously and at the special meeting of the congregation, on June 10, 1987 re-confirmation of authority was granted after the committee reported that the financial campaign had brought pledges of \$216,000.00. At the annual meeting of the congregation on February 3, 1988, the project committee reported that a contract had been entered into with Guilbault-Therien Inc. of Ste. Hyacinthe, Quebec to build and install the pipe organ at an agreed price of \$291,360.00. The committee reported that at that time the organ fund stood at \$222,000.00.

The church records indicate that all previous organ purchases had caused controversy and this was the case with this purchase as there had not been unanimity about the absolute need for a pipe organ at such high cost.

#### The Senior Choir

In the history of Rideau Park Church numerous groups have formed and disappeared but one constant has been the senior choir, renamed the Chancel Choir in 1984. It had its debut in February 1952 with twelve members under the direction of Mrs. J.E.D. Whitmore and has functioned continuously since that time. It has not been possible to find a list of names of the original members but it is known that among these was Mrs. C. Hobbs who has been a continuing member and was still in the choir in 1986. There have been many others with many years of faithful service but there are no records from which their names can be obtained.

The first music was provided by the piano at Alta Vista school but the desire for an organ found early expression in the Session and was met by an anonymous donor early in 1952 when a Hammond electric organ was given to the congregation. In May of that year Mrs. W. (Audrey) Foster became the organist and, soon after that Mrs. G.E. (Melba) Hopson took over as Music Director. These were both volunteer functions but in 1953 they were each voted honoraria of \$25.00 per month. Since that time these positions, either separately or combined, have been paid staff positions.

As access to the school, where services were held, was limited the choir held practices in various homes but finally settled on the Foster home until the church building was available. Mrs. Foster told the author that she went to the school on Saturday forenoons to practice on the organ while the men of the congregation were setting up chairs and making other necessary preparations for the Sunday service. The organ was kept on the stage, and, to prevent damage by students, was enclosed in a cabinet during the week.

The 1952 annual report noted that the choir had been fortunate in receiving donations of caps and gowns from Kingsway, Stewarton, Westboro, and St. James United Churches. It also had received eighteen church anthem books from the Woman's Association and had purchased five more with choir funds obtained through weekly collections. The first executive was:

Honorary President - Dr. Beecroft

President - Mrs. Isobel McKee

Vice-president - Mr. Graham Lancaster

Sec.-treasurer - Miss Olive Pindred

Librarian - Mrs. Mildred Rose

Gown Mistress - Mrs. Marion Hardy

The scarcity of anthem material was a handicap but the 1953 report stated: "we are gradually increasing our library of music which is ever a challenge and a delight." There is no record of financing for the choir until 1962 when an item "choir" of \$200.00 was included in the budget of the congregation. Since that time increasing amounts have been budgeted for the choir or for the Music Committee to meet the needs of the various choirs.

Looking forward to the time when the choir would be in the church, and not wanting to appear there in hand-me-down gowns, the choir members decided to take action to procure new gowns. To this end they sponsored a concert by the Studio Singers, which was successful in all respects, including raising some funds. The Woman's Association came to their Assistance with a donation of \$250.00 and the Men's Association also chipped in but with a smaller amount of \$25.00. The result was that the 1955 annual report stated: "It was fitting that for the first service in our new church the choir appeared in their new gowns and hats. Beige collars for the ladies and maroon ties for the men completed the costumes." The report doesn't state the color of the gowns. The next annual report indicated that the Woman's Association again had made a contribution of \$452.00 for additional gowns.

The main purpose of the choir has been to provide leadership in congregational singing at the regular Sunday services and to further enhance the worship service with anthems, groups, and solos. In addition the choir always has contributed to special services at Christmas and Easter and for other special services. For example, they sang at the wedding of Marcia Becker and Rev. J. Gosse, the farewell party for the McKennitts, for the funeral of Rev. Gosse and Mr. R. Watson, and for the wedding of Barbara Tiedemann and Rev. D. Frame.

In addition to these functions the choir has been actively involved with other churches. The first reference to this was in 1960 when they sang at the Week of Prayer service at St. Thomas the Apostle Anglican Church. The next year they sang at a similar service at St. Timothy's Presbyterian Church, and the following year at the Good Friday services at Dominion-Chalmers United Church. In 1964 and 1965 they took part in a Festival of Choirs with Emmanuel and Trinity United Churches and St. Thomas Anglican, the first year at St. Thomas and the next year at Rideau Park. Other major events of a similar nature were:

1968 - Assisted in a concert by the Parkdale church orchestra at Parkdale United Church.

1973 - Sang Part I of Handel's Messiah and the Hallelujah chorus with the senior choir of St. Mark's church, under the direction of Mr. Fred Graham. This was performed at both churches.

1975 - Performed a Kaan music festival, singing hymns written by him. He was present at the performance at Rideau Park.

1976 - Joint performance with the Rideau Park Singing group and the Etobicoke Youth Orchestra at Rideau Park.

1985 - Joined with the St. Peter's Lutheran choir in singing the Easter and Pentecost sections of the Messiah.

The same year they took part in the massed choir at Lansdowne Park on the occasion of the sixtieth anniversary of the United Church. This was under the direction of Rideau Park's Director of Music, Barbara Tiedemann.

1986 - Exchange with the choir of Trinity United Church for one Sunday.

To many of the newer members of the congregation, and maybe even to members of the choir, it may not be known that in the 1960's the choir regularly competed in the Ottawa Music Festival with considerable success. Thus, in 1960 the choir won first prize in its class and repeated this in 1961. They competed in 1967 and received adjudication of 90 and 91 but there was no mention of a prize. There was no mention of a prize in 1968 but in 1969 first prize was captured again. This seems to be the last year in which the choir participated in the festival.

The choir didn't limit itself to serious church music. In 1957 it produced a "Gay Nineties Review" in Alta Vista School and at Manotick and Kemptville. The next year a "Notes and Nonsense" concert was performed in Beecroft Hall. Proceeds from these concerts were used to provide a background curtain for the stage in Beecroft Hall. It is not clear from the records whether such activities were discontinued for a number of years or simply not recorded in the annual reports but they appeared again in 1977 and have been frequent since that time. Funds derived from this type of activity have been used for various purposes. Among other things the wooden candelabras that still are in the church, were commissioned by the choir and built by Mr. Weiher. The 1986 proceeds went to the new organ fund.

The size of the choir has -varied considerably from time to time as can be seen in Table 7, Appendix 9. This tabulation also provides a record of the music directors and organists who have served the congregation. A careful look at the data would suggest that some of the secretary-treasurers were not strong in arithmetic. When they showed losses and additions to the previous year's total this didn't always add up to the new total given. Be that as it may, it can be said that there has been continuing good support from within the congregation.

Through the years guest soloists and musicians were invited occasionally, the first mention of this being in 1968 when a Mr. J. Hopwood was trumpet soloist on May 19. It was stated policy of the Session and the Official Board that there should not be regular paid soloists in the choir. The first breach in this policy came in the fall of 1980 when the Music Committee brought in three guest soloists on an experimental basis. They were: Freda Blain, soprano; S. McKinnon, baritone; and David Galbraith, tenor. As of January 1, 1981 they became recognized as lead singers and an alto voice was added later. There have been changes in the personnel but S. McKinnon has been a continuing member of the group.

### The Junior Choir

While not stated specifically in the records it is apparent that a Junior Choir was organized in 1956 for the Session reported, in the 1957 annual report, that "Through Mrs. D. McKee's efforts young voices are being trained." The choir itself reported a membership of thirty boys and girls. The activities for the 1957 year included: nine church services, the White Gift service, four special Sunday School services, Ladies Night for the Men's Association, and the Explorer Mother and Daughter dessert party.

The 1958 report stated a membership of twenty-eight and a waiting list. Girls were eligible at age ten and boys at age nine. The following year the age of ten was applied to both sexes. The report stated that the

choir had participated in the 9:30 service on the last Sunday of each month, the White Gift Sunday, and, for the first time, had taken part in the Christmas Carol service. Mr. S. Walker was accompanist for the choir.

The Junior Choir continued with a membership in the 30-35 range until 1963 under the direction of Mrs. McKee but when she resigned that year, and no replacement director could be found, the choir ceased to function. However, in 1965 it was reconstituted under the direction of Mrs. J.S. Ross, the Director of Music.

In 1966 the name of the choir was changed to Youth Choir but it continued to participate regularly in one service per month plus joining the Senior Choir for special Christmas and Easter services. It took part in the Kiwanis Musical Festival and received "a very commendable adjudication for its performance." It was honored by being invited to perform at the March meeting of the Hillcrest Junior Music Club.

The same general schedule continued in 1967 with the addition of a full concert in May, the proceeds to go to the U.C.W. The same pattern was continued in 1968 and 1969 with the choir winning the Board of Trade trophy at the Musical Festival in 1968. The choir grew to a membership of fifty-five in 1970 the year in which it was an integral part of the musical "Away He Run", the story of the prodigal son.

The program of the choir changed somewhat in 1971 after Mrs. Ross resigned as Music Director and was replaced by Miss Melva Treffinger. That year they led in the 11:00 a.m. service of worship every second Sunday. This was continued in 1972 as well as participation in special services. In 1973 the choir performed the musical chancel drama "Joseph and His Technicolor Dream Coat" at the March 4 services.

In 1974 Mrs. W. (Audrey) Foster was appointed Music Director and under her direction the choir again was renamed "Junior Choir", and the program was expanded. For several years it put on a special concert each spring the titles being: "It's a Small World" in 1975, "Outer Space" in 1976, "How To be Happy" in 1977, "The Story-telling Man" in 1978, and "David And The Giants" in 1979.

In 1980 Mrs. Foster resigned as Music Director and was replaced by Mr. Dennis Punter. With this change the program for the juniors went into eclipse. Mrs. Lois Harper took over in 1980 and 1981. Then in 1982, with Barbara Tiedemann as Music Director, the children's choir program was restructured to include a Cherub Choir for three-to-six-year-olds, a Boy's Choir and Girl's Choir for seven-to-twelve-year-olds, and a Singing Group for teenagers. The 1982 annual report indicated membership as follows: Cherubs - forty, Boy's Choir - twelve, Girl's Choir - twenty-two, and Singing Group - twenty-five.

From then on the annual reports contain very little information about these programs, possibly an indication of the reduced interest in this area of the musical program of the congregation.

#### The Intermediate Choir

This choir, for youth between the ages of sixteen and eighteen years, was formed by Mrs. J.S. (Barbara) Ross, the Music Director, in the fall of 1962. The report for that year indicated a membership of ten girls. In 1963 the choir provided leadership for one church service per month as well as participating with the senior choir in the Christmas Carol service. In 1964 the choir branched out and competed in the Musical Festival, garnering first place in one particular class for Choral Ensemble. However, the choir was short-lived and was disbanded in 1965 with members being invited to join the senior choir. This permitted Mrs. Ross to take over the leadership of the Junior Choir which had lapsed for lack of a leader.

#### Other Musical Activities

There are two areas of the music program at Rideau Park, namely the Youth Singing Group and the Bell Choirs, that had their origin in the Youth Council and possibly should be dealt with under that heading. However they have become part of the total music program under the aegis of the Music Committee so will be dealt with here but with full recognition of their origin.



## The Youth Council Singing Group

The first reference to this group is found in the 1972 annual report of the congregation. It was formed in the spring of 1972 under the direction of Mr. Bob Belanger with high hopes for development in the fall. However, Mr. Belanger could not continue so it appeared that the group would be lost. Fortunately there was a volunteer in the person of Audrey Foster who took up the challenge of this group of teenagers, fifteen years and older. This was the beginning of a group that for many years gave enthusiastic leadership, usually at one service per month, plus participating in special services. The report for 1972 stated that "the average attendance was 28 and 1/3 - will somebody please get busy fattening up that one-third." Future reports showed that this did happen and much more.

Evidence of the level of activity of this group is seen in the 1974 report. In addition to giving leadership once each month at the Sunday services it had put on several performances as follows: "Celebrate Life", created by Marion Denyes, at Bell's Corners United Church in the spring, 'Ookpik Follies', the annual variety show in May - exchange trip in June with the Youth Choir of Islington United Church at Glenn Conference near Toronto - participation in the anniversary services in Cornwall in the fall - 'Love', created by Marion Denyes, at the Britannia United Church, Ottawa, in November - Carolling at Riverside Hospital, the Children's Hospital and the Walkley Road Senior Citizens Home."

This was fairly typical of the level of activities of this group for several years. A highlight in 1978 was a visit from the Etobicoke Youth Orchestra, the Etobicoke Centennial Choir, and the Islington United Church Youth Choir. These groups, along with the Rideau Park group gave several performances under the combined direction of Mr. R.B. Gosse and Mrs. Foster, including a benefit performance, for the disabled, at Ridgemont High School and a superb performance at St. Joseph's Oratory in Montreal.

Mrs. Foster, who had led the group since 1972, retired in 1980. The Music Director, Mr. Punter, took over the leadership until the fall of 1981. Then Mrs. Nancy Tanguay took over for a short time to be followed by the new Music Director, Barbara Tiedemann, in 1982. These numerous changes, and possibly other factors, led to a sharp decline in numbers in the group. In the 1985 report the Music Director stated that "our youth choir (the old singing group) lost nine strong singers last June when our high school graduates deserted us for university. This has left only a handful of young people to sing, but we met anyway as a kind of "pick-up" group, on whatever evenings or Saturdays were mutually acceptable." Similar losses no doubt had occurred in previous years without causing major declines in the group as replacements came in. However, there was a general decline in the number of young people in the congregation.

## Bell Choirs

The development of the bell choir program at Rideau Park is an intriguing story and it will be told in some detail as it shows clearly the influence that an individual can have. It also indicates how the fortuitous interplay of certain people can be particularly significant. Much of the information about the early development has been provided by Bruce Scrivens, who might well be called the father of the bell choirs at Rideau Park.

Bruce's introduction to bells was on a visit to First Presbyterian Church in Rochester, N.Y. He was particularly impressed by the enthusiasm and enjoyment of the young ringers and thought of the benefits of such a program-for the young people at Rideau Park. His next visit to First Presbyterian was to attend a musical they had written about the parable of the prodigal son, and called "Away He Run." The music was catchy and fun to sing. Most important, it involved a teen chorus and a five-octave bell choir. This performance impressed Bruce so much that he bought a recording of the performance. This was to bear fruit a couple of years later when he approached Ron Butterfield, the organist at Rideau Park, with the suggestion of putting on the musical at Rideau Park. This turned out to-be a fruitful liaison. Not only was Butterfield an organist but he had training in theatre, multimedia, and organizing ability. The two of them decided to organize the young people to perform "Away He Run" at Rideau Park. Unexpected interplay occurred

when they learned of a priest, Father Bernard Veckman, who was working with the Ottawa Diocese to stimulate more use of music in Catholic liturgy. He had purchased a two-octave set of Schulmerich handbells but the group that he had formed was no longer functioning. He agreed to rent the bells and, more importantly, to write the theme melody on cards and teach a chosen group as the first bell choir at Rideau Park. This group was: Marcia Becker, Debbie Bourne, Nancy Graves, Douglas Brown, Peter Scrivens, Jeff Froggett, and Nancy Hodge.

Months of work ensued in developing costumes, lighting, and staging and in rehearsing and training members of the cast. The end product was a first class production that played to three packed houses in the Rideau Park Church sanctuary in the fall of 1970. The performance also was taken to St. James United Church with great success.

Following this successful endeavour a period of let-down ensued. It had been hoped that the Boards of the church would see the importance of this type of activity to the youth of the church and would press forward to get a set of handbells and continue this aspect of the program. Such was not the case but there were individuals, especially Den Brown and Don Harper, who were in strong support of developing the program and were prepared to take the proposal to the Committee of Stewards and the Official Board to get official approval and the necessary funding for the purchase of bells. However, 1971 and 1972 went by without results. But then a new element entered the field when Rev. Jamie Gosse became Assistant Minister and Director of Christian Education in 1972. He was strongly in favor of the program but formal authorization still was needed. But in order to get the program under way in 1973 the bells would have to be ordered without delay.

As Bruce Scrivens said: "I felt so strongly about the beneficial effect a bell program would have on our developing Youth Council that I took on the responsibility of placing an order in my name. I figured that if the annual meeting did not wish to authorize the expenditure I would be the happy owner of a twenty-six bell set of handbells".

"When the bell order arrived, the large boxes accompanied me to a Youth Council meeting at the DeVries home. When they were opened, the resulting enthusiastic attitude of the youth gathered there confirmed to me that the right decision had been made." Events since that time have proved him to be right.

There was no trained bellringer leader available but with the assistance of Audrey Foster and Jeff Froggett, Bruce organized the first bell choir of members of the Youth Council. The first practice took place in September and already by year-end the group had performed at several services with the Singing Group, with the Teenage Choir from Islington United Church, had played at Riverside Hospital on Christmas Eve, and at the Rideau Park Christmas Eve service.

The 1974 schedule of events was equally heavy and that year a training bell choir was developed to provide replacements for the senior group. This was designated as the Intermediate Bell Choir. These choirs continued their activities in 1975, venturing to Cornwall and Montreal in addition to the local performances.

The interest in handbells developed rapidly and already in 1974 an adult group of ringers was formed. By 1975 there were four groups, i.e. The Senior Youth Group, the Intermediate Youth Group, and a junior group of 12-to-14-year-olds in addition to the adult group.

Audrey Foster and Jeff Froggett were the early leaders of the bell ringers but later were followed by Nancy Graves and Debbie Bourne. The 1982 annual report stated that "the leads benefitted from their attendance at the American Guild of English Handbell Ringers (AGEHR) held at York University in Toronto. At this time, plans are afoot for 12 ringers to attend and perform with 2,000 others at Ithaca, N.Y."

Additions have been made to the original set of bells which enables the ringers to perform a broader range of numbers. There is no doubt that the bell program has been an outstanding success and has added much to the music program at Rideau Park.

## Christian Development Committee

At Rideau Park all activities except worship, music, and women's organizations, have fallen under the general jurisdiction of the Christian Development Committee, originally called the Christian Education Committee. This Committee came into existence in 1955, when, with the construction of the church completed and occupied, facilities became available for mid-week activities. The Session recognized the importance of such activities and at a meeting on June 6, 1955 established a Christian Education Committee to undertake the development of a program for children and young people. This committee acted expeditiously and at the September 13 meeting of the Session reported with the following recommendations: (1) the formation of Explorers, C.G.I.T., Tyros, Sigma-C, Hi-C, and Young Peoples Union, (2) that a deaconess be employed on a full-time basis, (3) that a Boys Work Committee be set up, (4) that a Girls Work Committee be set up (5) that a Couples Club be formed. These recommendations were approved by the Official Board on September 14. At this meeting a request for the use of the hall for the Brownies was deferred.

Action proceeded and at the January 11, 1956 meeting of the Session the Committee reported that Sigma-C had thirty members, Tyros forty-three, and C.G.I.T. forty-two. At this same meeting the Brownies were given permission to use the hall and it was reported that the High-C group was to be started in three weeks.

This was the beginning of an ever-expanding list of activities for children, youths, and adults. These will be dealt with individually in abbreviated form. Though technically the Sunday School falls under Christian Development it had an earlier origin and, as it is tied closely to the worship services, it has been dealt with earlier as a major, separate function. Not all of the groups have been equally successful, a few being consistently active, others fading out, being reactivated and then continuing, and still others fading out completely.

It may be noted that the congregation was not successful in obtaining a deaconess, as originally recommended, but there has been a succession of assistant ministers and other personnel responsible for the Christian Development program.

### Mission Band - Messengers

The first specific reference to the Mission Band, in the annual reports, occurred in 1961. The first meeting was held on September 16 with twenty-five children, in the six-to-eight-year-old age classes, and three leaders in attendance. The total enrollment for the year was twenty girls and ten boys. The leaders were Mrs. Wm. Wilson, Mrs. T.M. Dick, and Miss Judy Stevens with Mrs. D.F. Rutherford as Superintendent. The report stated: "With the inauguration of the United Church Woman's Organization, the administration of the Primary Mid-Week group will come under the Christian Education Committee and as of January 1962 the Primary Group, or Mission Band, will have the new name of "Messengers". This suggests that this group was functioning previously under the Woman's Association.

The activities of this group have been directed at mission studies. In 1963 eight-year-old girls were organized as senior Messengers to serve as a bridge between the younger Messenger group and the Explorers. There were sixteen girls in this group that year and a total of fifty-four in the two groups. The number of members in the two groups increased to a maximum of eighty-seven, twenty senior and sixty-seven junior, in 1967. From then on numbers have decreased, reaching a low point of only eight in 1986.

### Explorers

This group of nine-to-twelve-year-old girls was organized January 9, 1956 and has had continuous activity since that time. The first leaders were: Mrs. H. Stevens, Mrs. R. Laplante, Mrs. H. Haddow, Mrs. W. Smith, Miss Margaret Rose, and Mrs. Frank Spear as Chief Counsellor. The first forty-four girls were

initiated on February 6, 1956. By the end of the year membership had reached ninety-four. The membership grew to a maximum of one hundred and twelve in 1961 but then declined gradually in line with the decrease in children in this age group in the congregation. The decline was drastic in the late seventies and early eighties with only five members reported in 1983. Since then some increase occurred with thirteen reported for 1986.

The highlights of the activities the first year, as reported in the annual report for 1956, provides a clear picture of the high level of activity for this group. "Highlights of our year:

1. A Valentine party
2. Exploration of our church - Dr. W. Beecroft gave a talk on 'Our Church a Place of Worship'. Mr. & Mrs. J. Whitmore conducted a tour of the building telling the girls many interesting facts which they did not know about the church building.
3. Special Easter service and play planned and produced by Mrs. F.A. Morrall. Flowers were made and used to decorate our Sunday School on Easter Sunday.
4. Camp night - film of Camp Kallalla shown by Mr. W. Simpson and narrated by Mrs. J. McGregor from Chalmers Church.
5. Rally of Explorers from all over the city at St. James Church.
6. Family party - Explorers made all the sandwiches and cookies for this party, 187 parents and Explorers in attendance.
7. Hike with 100 girls in attendance.
8. Thirty-four Explorers attended Camp Kallalla.
9. Exploration on the home - Dr. D. Stewart and Mrs. Reiser, Reg. Nurse, gave special lectures.
10. A Father & Daughter Dinner attended by two hundred. Explorers prepared and served the dinner. Our guest speaker was Rev. George Connolly.
11. Carol Service led by John Ambrose and followed by a Christmas party."

#### C.G.I.T.

This group of young girls, ranging in age from twelve to seventeen years of age, was formed in November 1955 under the leadership of Mrs. E.B. Barry, Mrs. D.W. McDuffee, Mrs. R.S. Seiter, and Miss S. McKnight. There was an enrollment of thirty-five. Already by 1956 the group had grown to fifty-four members in six groups. Growth continued through 1957 and 1958 to a maximum of eighty-one in the latter year. Then for a few years numbers stabilized in the high seventies but by 1964 had dropped to fifty. Further reductions continued in line with the decreasing number of girls in the congregation and finally stabilized at twenty to twenty-five through the seventies and eighties. However, the group continued to be active and reported its activities to the congregation in every annual report.

The 1956 report included the following: "Each Thursday evening at 7 p.m. the girls enjoy a busy and varied programme with recreation, sing-songs, worship, and group projects. From such 'fun' activities, for example a trip to the Sugar Bush, or a Halloween party, the programme turned to more serious sessions such as the prescribed Mission study on the Canadian Indian, or preparation of weekly worship services. Other highlights included our Valentine Tea, Mother and Daughter banquet, Affiliation Service with the W.M.S., Initiation service for new members, participation in the W.A. Bazaar, our Christmas visit to the children's ward of the Sanatorium, with carols and gifts for the children, and the making of eighty large Christmas stockings filled with toys and clothing for needy children."

This is a fair sample of the type of activity reported each year.

### Tyros

This group of boys, in the age class eight to eleven years, was first organized in early 1956 with Bill Smith as leader and assisted by Ken Waddell, Herb Haddow, and John Sterling. After the summer recess the leader was John Lewis assisted by Bill Smith, Herb Haddow, George Gray, and Dick Ager. There were sixty boys registered at that time. This was the highest membership ever recorded though numbers held up well through the nineteen-sixties. It is interesting to note that the 1962 annual report stated that membership was not limited to boys from Rideau-Park but also included boys from Anglican, Presbyterian, and Catholic churches.

In the early years of its existence this group was active in selling bonds for the Boys Work Board and Halloween kisses to raise money for Woodland Camp. This was in addition to the usual activities of study projects, crafts, games, and visits to places of interest.

In 1966 the annual report noted the shortage of leaders, a problem that seemed to arise quite regularly. Through the nineteen-seventies the number of boys involved decreased though the group continued to be active. However, in 1982 the group was merged with Sigma-C but the annual report for that year stated "that next year the group will be divided. Tyros (boys 8 to 11 years), Sigma-C (boys 12 to 14 years)," It would appear that this did not happen, rather both groups ceased to function as they are not mentioned in subsequent annual reports.

### Sigma-C

This group, for boys in the twelve to fifteen age group, had its first meeting on November 18, 1955 under the leadership of R.W. McCarthy and E. Matheson, with G.M. Bailey and Major S. Waye being added as leaders at a later date. The first report (1955) stated that some thirty boys made their appearance at one or more meetings with a solid core of from eighteen to twenty turning out regularly. The 1956 report already indicated some of the problems experienced by this group through the years. Only an average attendance of eight was reported for thirteen and fourteen-year-olds in 1956, Lack of leaders made it impossible to start a twelve-year-old group.

In subsequent years this group has faded, been reactivated and faded again. Though it functioned as a group in 1957 and in 1958 it folded in 1959. Under the sponsorship of the Young Peoples Union this age group was reorganized as Junior High-C in 1960 and seemed to flourish that year and in 1961 and 1962 but after that no reports appeared so apparently it ceased to function.

However, in 1961 Sigma-C was reconstituted so there appears to have been some degree of competition for members between the Junior High-C and Sigma-C. In any event the Junior High-C apparently ceased to function after 1962 but Sigma-C continued for some years. The reports from this group indicate clearly that the main problem has been lack of men to provide the necessary leadership. For example, operations were suspended in the fall of 1965 for lack of leaders but the group was reactivated in 1966 and, though the number of members never was large, the group continued to function until 1979. There were no reports from this group in 1980 and 1981 but in 1982 it was combined with the Tyros for that year. There has been no report from a Sigma-C group since that time.

### High-C Youth Council

The first mention of this group is in the 1957 annual report where it is stated that "the year commenced with a group membership of eighty boys and girls fifteen to seventeen years of age." The report also stated that "this report would not be complete without reference to Mel Nuth whose tireless devotion and guidance was so effective in initiating and carrying on Hi-C work." Eleanor Serviss was the Counsellor reporting for the group. The report indicated that regular Friday night activities included worship services, discussion groups, singing, and games.

Several special activities were listed in the report. Among these was: "Miss Saunders instructed the group in ballroom dancing. Following this, Valentine and Halloween dances were held in the church hall and a large group attended the supper dance at the Chateau Laurier hotel." The group also sold poppies for the Canadian Legion and assembled a welfare basket for a needy family at Christmas.

In going through the early reports of this group one gets the impression of a group with tremendous energy, enthusiasm, and a serious concern with problems in growing up but also the ability to put cares aside and enjoy life. The 1963 annual report is a good example of the activities of this group.

"Our Sunday night meetings start at 7:15 and end at 9:00. We talk about anything and everything; 'Church vocations, the Bible, witnessing our faith, alcoholism, going steady, the mission fields of India, Ceylon, Pakistan, and Nepal' have all been discussed. Everyone has a chance to express his opinions freely and more than once good strong arguments have ensued. We all learn a great deal about ourselves and other people in these talks. Our programming is centred on the Christian faith that we profess,"

"On Friday nights we usually have a dance from 8:00 to 11:00 o'clock. We have had two really big nights this past year. On October 19th we held an indoor track meet for all High-Cs from the city, followed by a dance and three folk singers. Our Christmas dance, held on December 20th, was a great success. The St. Thomas A.Y.P.A. combined with our High-C for the evening and over 250 people came and enjoyed the 'Pharaohs'."

It is difficult to fathom what caused a change as the years moved on but by 1971 the tone of the annual report was almost defeatist and it was evident that all was not well with this group. The next year saw the beginning of a revival with the arrival of Rev. Jamie Gosse. The story is told in the 1973 annual report with pictures and is worth recording (though without the pictures).

"One day last year a bunch of kids sat around like blobs. They had no unity, no direction, no way to bring themselves out of their own sorrow. Then in the dark of the night a stranger bombed in from the west. He looked around & the things he saw disturbed his heart. At that moment he decided to bring some of the blobs together in a hope that they might discover & remold themselves."

"He issued decrees which were sounded from high places (pulpits) & summoned for help from the only man who could match his humor & from a lovely dedicated lady. Suddenly a tree-mendous thing happened & the blobs discovered their potential & turned into people, vibrant in growing numbers & spreading joy, life, & light."

Now the High-C had disappeared in name and the Youth Council had taken its place, a very live group that recaptured the spirit of the early years of Hi-C. A wide range of activities again was characteristic including car washes, Easter Sunrise breakfasts, sports programs, winter weekends, and study groups. Two major contributions of this group to the life of the congregation were the Singing Group and the Bell Choir, both of which contributed mightily to the musical life of the congregation. More detail about these two groups is presented in the section of this report dealing with music and choirs. Unfortunately the Singing group has experienced a major decline.

#### Youth Council for the Disabled

One of the activities of the Youth Council had been providing assistance to meetings of a group of disabled youth. In 1983 the annual report gave separate attention to this group and stated that it had continued to meet each month for parties or casual fellowship. The 1984 report stated that the group had continued to meet but the group had less than half a dozen members. The report added that the program would be reviewed to determine if it should be continued. The 1985 report indicated an increase in numbers to about twelve. The group continued to meet through 1986 and 1987.

### Junior Hi-C

In 1960 a Junior Hi-C group had been organized but it, apparently lasted only three years as there are no reports for this group after 1962. The reports showed forty-five members in 1960, 200 in 1961, 100 in 1962 but then nothing more. Another attempt at a similar group, a Junior Youth Council, was made in 1985 for youth in the twelve to thirteen year age class. The report for that year showed a membership of fifteen. This group continued with monthly meetings in 1986 and 1987.

### Tuxis

This group for senior boys was started in the fall of 1963 with ten members. It had no real success as it never again was mentioned in any annual report. It may be assumed that senior boys found their way into Hi-C and the Youth Council.

### Brownies

Though the Brownies had requested permission to use the church hall in 1955 and had this request granted in 1956 there is no official record of their activity except in the 1962 annual report.

### 28th Ottawa Group Boy Scouts

The 1959 annual report was the first record of Scout activity at Rideau Park. The group, which was co-sponsored by the church and the Alta Vista Home and School Association, consisted of two Scout troops of eighty boys and three Cub Packs of one hundred and eight boys. Since that time there has been continued activity but with the usual problems of finding enough leaders and the decline in the number of boys in the community. As of 1987 there was a Beaver pack, a Scout troop, and a Venturer Company in the program.

### Young Peoples Union

This group of young people, ages seventeen to twenty-four, was formed in 1956 with twenty to twenty-five members. The first executive was:

President - Bud Smith

Vice-president - Stewart Elder

Secretary - Joy Denison

Treasurer - Joan Jessup

Program Conveners - Phyllis Mitchell, Gary Collins, Jean Denison, and Marjorie Barnes.

Social Convener - Owen McGuire

In the early days of its existence this group was very active at both the local and regional level. The first president, in the annual report, made a significant statement: "Although some people may ignore the fact, the Young Peoples Union, whose members generally range in age from 17 to 24, is one of the deciding factors determining whether a young person will maintain his or her church interest on reaching the late teens and early twenties. If there is no functioning Y.P.U., a young person is left with no alternative organization to join and his or her future participation in the church activities is left in doubt."

The 1960 annual report provides a good example of the range of activities undertaken by this group.

1. Bible study classes conducted by Rev. McKennitt.
2. Ushering every fifth Sunday.

3. Entered a ball team in the Ottawa Presbytery Softball League and ended in the finals.
4. With the assistance of the Christian Education Committee and the W.A., we sent two delegates to Five Oaks retreat.
5. Sold ball point pens.
6. Conducted a bottle and paper drive.
7. Sold Christmas cards.
8. Held a car wash.
9. Made and sold Christmas decorations with the proceeds going to the Austrian Refugee Camp.
10. Assisted ladies by selling hot dogs and soft drinks at their Cotton Fair.
11. Minded children for Emmanuel Church while the congregation attended their Canvassers' Dinner.
12. Adopted a Korean child.
13. Contributed to a Mission Project for Ottawa Presbytery.
14. Decorated the Church and Halls for Christmas.
15. Took care of a needy family at Christmas.
16. Organized and looked after the Jr. Hi-C group every Friday night.

The level of activity continued through 1961, 1962, and 1963, and even into 1964. However, in 1963 a new group of young adults, above the age of twenty-four, was formed under the name "Young Adults". The following year the name "Young Adults" replaced the name Y.P.U. and it appears that the two groups merged. The membership of the group appears to have reached its maximum numbers in the middle and late sixties. There was no report for 1970, indicating a possible decrease in interest and activity but the 1971 report showed renewed activity under the title "Young Peoples Group". It may be significant that the report suggests that the scope of activities had shifted and had become more sports oriented though some of the other activities were continued.

From then on this age group seems to have had problems in maintaining membership and activities. There were reports in 1972 and 1973 but not for 1974 and 1975 except that in the latter year it was reported that a new group called "Kairos" had just been formed. It presented no report in 1976 but reported briefly in 1977. The reports indicated that physical recreational activities constituted the program. It is not clear what happened in 1978 as there was no report but in 1979 the annual report indicated that a "Young Adults" group had begun to function in October of that year. There is some confusion about this group as the 1980 report stated that it had begun in September of that year. It reported briefly in 1981, 1982 and 1983 so was in existence in those years.

No mention was made of "Young Adults" in 1984 but in 1985 this age group reported under the heading "Young Adults Volleyball Group". That same year a new group entitled "Time Out" reported. The stated purpose of this group was "to allow singles and couples between the ages of twenty and forty to gather on a monthly basis for a social evening". Neither group reported in 1986 or 1987 so, as far as recorded information is concerned there is no evidence that either group continued to be active. However, two new groups reported in 1987 and these may have taken the place of the old groups. These new groups were "Young Adults of the United Church - Ottawa Presbytery" and "United Church Singles". Both groups were regional i.e. serving the Presbytery rather than a single congregation. The first named group was made up of people in the 19 to 30 age category and the other group covered the ages 30 to 55.

It is evident from the foregoing report that the young adults in the church have had difficulty in maintaining continuity of organization.



### Men's Organizations

Unlike the women of Rideau Park Church, who have had continuity of organization from the very beginning, the men of the congregation have had intermittent periods of organized group activity. They started well with a strong, active Men's Association with its first meeting in January 1953. However, judged by the 1953 financial statement it is evident that there had been organized activity in 1952. The association began its operations on a split year basis with one executive from January to June and the other from September to December. This was changed to a calendar year basis in 1955. The two first recorded executives were:

January to June 1953		September to December 1953
G.W. McKendry	President	G.C. Grant
E.E. Rhoades	Vice-president	Ken Waddell
W.S. Simpson	Sec.-treas.	W.S. Simpson
Geo. Woodman	Director	Geo. Woodman
John Linn	"	Chas. Hobbs
Ralph Bailey	"	R.S. McLaren
Jack Rose	"	Ches. Prevey
Ralph Foster	"	

Fund raising was a major objective and two projects were organized the first year. The one was the importation and sale of Christmas holly from British Columbia and the other was the production and sale of "stop skid", a mixture of salt and sand packaged in cardboard artillery shell containers. To these activities were added short-term operation of a service station and paper drives.

The 1953 annual report showed that the Association sponsored the Sunday School picnic and a Christmas party for the Sunday School, provided a communion set and additions, to the congregation, provided a duplicating machine and contributed \$475.00 to the building fund. Additions to the communion set and collection plates were regular contributions as the congregation grew.

The 1954, 1955, and 1956 annual reports all showed full activity but then reports ceased and it is clear that the Association ceased to function, being officially disbanded in 1958.

The 1961 annual report states that the Men's Association, after a dormant period "was re-launched this fall", with the name Men's Club. The stated purpose of the club was to bring together men from the two congregations of the church to become acquainted with each other. Five dinner meetings were held during the year. There was no report from the club in 1962 but the 1963 annual report stated that the Club had six dinner meetings with an average attendance of forty. In September a special weekend was held at Pine Lodge, Bristol, Quebec. Similar activities were reported for 1964, 1965, and 1966. However, the 1967 annual report was under the heading "Men's Club Curling" and indicated an enthusiastic activity with sixteen regular players and spares. It was stated that towards the end of February (1968) "a dinner is planned when it is hoped men of the church will join in fellowship and inspiration".

There was no report from the club in 1968 but the 1969 report indicated that there had been activity in 1968 and interest had grown so that in 1969 the number of teams had grown from four to ten. It was indicated that some ladies were included but it has been primarily a men's club through the years. By 1974 there had been an increase to twelve teams and this continued through to 1986 when it was reduced to ten but again increased to twelve in 1987.

Mention should be made here of the Padre's Hour and Men's Fellowship Supper. This was organized by Dr. McKennitt in 1978 and consisted of a dinner meeting and then a presentation by Dr. McKennitt of a

subject related to the Christian faith. While there was no formal executive, this series of meetings, usually one per month during the fall and winter season, was well received and enjoyed good response in terms of attendance and fellowship. It was continued until the retirement of Dr. McKennitt in 1983.

### The Fellowship Club

The Fellowship Club, originally called the Couples Club, celebrated its twenty-fifth anniversary in 1985. The minute book states that "the first meeting of the Rideau Park United Church Couples Club was held on Monday 19th Sept., 1960 in the church parlour. Thirteen couples were present for the meeting." There had been some preparatory activity prior to this meeting. The first official mention of the club was at a meeting of the Session of the church on March 22, 1960 and a committee was formed to explore the possibilities. This consisted of Rev. J.A.O. McKennitt, Orville Hancock, Harold Bennett, and Roy Dohoo. This committee met on May 5, 1960 and it was agreed to call a meeting of interested persons to get three couples to plan meetings for September and October. The proposed meeting was held on May 26 and had the following people in attendance: Flora and J.A.O. McKennitt, Lorna and Orville Hancock, Wanda and John Bogan, Gwen and Harvey Benson, Helen and Bastian Groenweg, Ann and Bill Totten, Audrey Foster, Mary and Roy Dohoo, Marjorie and Colin Ogden. (Harold Bennett was sick).

The nature of the club was discussed and it was agreed that it should be a social club and not a fund-raising club. It was agreed that meetings should be held on the third Monday of the month at 8:30 p.m., beginning in September. A committee of Gwen and Harvey Benson, Wanda and John Bogan, Lorna and Orville Hancock, and Mary and Roy Dohoo was formed to plan the first two meetings.

Roy Dohoo, as interim president, presided at the first general meeting of the club. He stated that the purpose of the club was to provide a social activity that would bring members of the congregation together to meet one another and become better acquainted. It was definitely not intended to be a fund-raising organization, There was to be no membership fee but those in attendance at meetings were to be charged fifty cents per couple to defray costs. Considering what inflation has done in the intervening years the club has done well in only quadrupling this charge.

At the November meeting elections were held for the 1961 executive which was:

Mary and Roy Dohoo	Presidents
Lorna and Orville Hancock	Vice-presidents
Gwen and Harvey Benson	Sec.-treasurers
Betty and Jim Hooke	Publicity & membership
Evelyn and Frank Cooper	Social & refreshments
Inez and Bert Robinson	Programs

The positions on this first executive set the pattern for those that followed though the position of secretary-treasurer was split some years later. The vice-president position has been in and out, changing places with a Past-president position at times. The members of the executive that have served through the years are listed in Appendix 14. It is evident that there have been many active participants but it is also clear that a number of people have served on more than one occasion. In addition to the executive members there have been active program committees functioning in arranging the individual meetings though the executives have been primarily responsible for the New Year and spring dances. It is not possible to list the members of these committees but without their participation the club could not have functioned as it has. It should be mentioned that until 1967 the executives served on a calendar year basis but in that year a change was made to have the executives serve from June to June to conform to the actual period of activity.

The club began as a couples club. As time passed a number of single people, especially widows, became members and to encourage this trend it was suggested, as early as 1969, that the name of the club should be changed to avoid any hint of exclusion of single persons. However, at that time the proposal did not meet with the approval of the members. It was not until 1975 that the proposal again was brought forward and the name was changed to “Fellowship Club” which really describes the basic purpose for which the club originally was established.

The programs for the regular monthly meetings have had quite a variety though a few types have been used consistently. The first programs, from September to December were: court whist, pot luck supper followed by a talk on counterfeiting, a tour of the airport terminal, a Christmas dinner and carol singing. Throughout the years pot luck suppers have been held at least once almost every year. These were usually followed by cards, whist in the earlier years and bridge and whist in later years. Other popular programs have included talent nights, variety shows, travelogues, square dances, career nights, provincial nights, wiener roasts, films, discussions, car rallies, and visits to various establishments. These have included: the airport terminal, the Dominion Observatory, Bell Telephone, Carleton University, the Cancer Clinic, the Science Museum, the Environment Laboratory at Carleton University, Parkers Cleaners, a fire station, the McSkimming Farm, the Humane Society, the C.N.I.B., and Place de Portage in Hull.

The first spring dance was held in April 1964. This included an orchestra and a dinner served by a U.C.W. unit, all for the sum of \$4.00 per couple. The spring dance continued to be a feature for many years with the format changing from time to time, ranging from big bands and catered dinners to taped music and dessert only. The first New Year's Eve dance also took place in 1964 but the record does not mention the kind of music that was provided. It does state that games also were played and that the evening was a great success. The New Year dance has continued as an annual event with the format changing from time to time like that of the spring dance.

The demographic change in the membership of the club since its beginning is reflected in some of the changes in the programs. Family dinners at Christmas and/or New Year, with children in attendance, and family picnics in June, were major events for a number of years but in more recent years these have ceased. It may be noted that the 1967 Christmas dinner was attended by sixty five couples, seven guests, and 135 children. Club members of 1987 might be able to gather that many grandchildren for an evening but certainly not that number of young children.

The club has always maintained an open invitation to all members of the congregation and special attention has been given to trying to keep the club rejuvenated by getting younger members to join in the club activities. The results of this endeavor have not been completely successful for various reasons.

## **New Directions**

Up to this point the various groups dealt with had their origin in the early life of the congregation. In recent years a number of groups have been organized in an attempt to meet the, changing needs of the community. These will be dealt with briefly.

### **Evergreen Club - Harmony Club**

This interdenominational group of seniors of the Alta Vista community was started in March 1971 by members of Unit 3 of Rideau Park United Church Women, under the leadership of Norine Wolfe. In the early years they met from 1:30 to 3:30 at the church for games, singsongs, and refreshments. The food was provided by the U.C.W. and the Anglican Social Action Group

Special activities have been part of the program for this group. For example, the 1973 report stated that a bus trip to Pakenham, to the United Church House for lunch and the afternoon, was enjoyed by thirty-four members and friends in April. A luncheon was held in June and forty were present. The following year the trip to Pakenham was repeated and a trip to the sugar bush at Orleans was enjoyed. This general format continued for a number of years but the reports for the early 1980s indicated a decrease in attendance.

In the 1985 annual report the Club appeared under a new name, "Harmony Club," and with a somewhat new format. The meetings were primarily luncheon meetings with card and other games before lunch. Not only was the format changed but the group was given a more formal organization with an executive. Membership increased to a total of sixty in 1985 and with thirty-two to fifty in attendance at meetings. The club continued to function in 1986 and 1987 with good attendance. It added a new activity with a bell-ringing group.

### **HIOMEG (Handicapped in Ottawa Meet to Encounter God)**

This group was recorded for the first time in the 1986 annual report. It is a group of handicapped people, most of whom are in the age range of thirty-five years and older. It is an ecumenical group whose meetings alternate among Roman Catholic, Anglican, and United churches, meetings being from 2:00 to 5:00 on Saturdays. Meetings involve a time for discussion, some form of program or entertainment, a worship service including communion, and a light luncheon of sandwiches and sweets prepared by the U.C.W. when meetings are at Rideau Park.

### **Moms and Tots Group**

The objectives of this group, which began operations in 1984, is best stated in the report of this group for 1985. "The Moms and Tots Group gives mothers of pre-school aged children a much needed change of atmosphere. Moms have the opportunity to meet with other mothers who have similar interests and needs and are also able to leave their children, if they so desire, so they can go to appointments or have a little free time to themselves. The children learn to socialize and interact with other children and to feel comfortable when left in the care of other responsible adults."

This is basically a cooperative organization in which mothers take turns in doing the babysitting. They meet in the forenoons, the number of days per week varying from year to year depending on the number of mothers involved. While this group seemed to fill a real need it has had some difficulty in continuing as an active group.

### Rideau Park Nursery School

The non-emotional, factual statements in the annual report do not always portray fully the long gestation period and the birth pangs of a new organization. This was certainly true of the Nursery School that opened with its first class on September 4, 1984. The report for that year opens with the statement: "A Christian Nursery school was established at Rideau Park this year." It was established as an official program of the church, by the Official Board, on February 15, 1984. This was the culmination of months of discussion, study, and planning to determine the role of the school in the church program, the responsibility of the church re finances, liability, and use of facilities.

The school is self-governing, the administration being the responsibility of the parent members through a parent board of directors. It is financially independent of the church and operates on revenue generated through monthly fees and registration fees. It operates on a non-profit basis. In 1986 action was initiated to have the school incorporated under the Day Nurseries Act

In the first year of operation, classes were held on three days per week from September to June. The 1985 report stated: "Opening this past September with a three day program, we soon expanded to a four day program due to the demand for our services. Even with this expansion, a waiting list still exists. We have over thirty families involved in the school." The 1986 and 1987 reports indicated further expansion.

### The Woman's Association and The United Church Women

Despite the best efforts of the author of this history the story that will unfold cannot portray fully the overall level of activity that has characterized the women of the church through the years. As one reads the minutes of meetings and the annual reports amazement increases at the amount of thought, time, and energy the women have contributed to the growth and development of the congregation and the larger church. But their attention has gone beyond even that to encompass the needs of the local and world community through group and individual action.

As with other organizations within the congregation it has not been possible to list the names of all the many active workers. It has been necessary to limit this to the presidents, secretaries, and treasurers and these are tabulated in Appendix 11. In a similar manner the financial record of the organizations is shown in Appendix 12. Finally, a tabulation has been made of the numerous activities in which the organizations have been involved. This is shown in Appendix 13. It should be evident that not all of these have been carried out each year but many of them are hardy perennials. But the tabulation does show that energy and imagination have been involved in the money-raising projects and widespread compassion and concern is shown in the wide range of community projects in which the women have been involved.

The women's organizations of Rideau Park Church have had a continuity of service that exemplifies to the highest degree dedication, faithfulness, and hard work. The first organization, The Woman's Association, held its first meeting at Alta Vista School on October 4, 1951 with nineteen ladies in attendance. It is not recorded who actually organized this meeting but, in view of the fact that Mrs. J.W. Whitmore was elected as the first president, it may be assumed that she was the moving force. It is of some interest that the slate of officers named at this first meeting apparently was considered to be an interim executive only. Those nominated were:

President - Mrs. J.W. Whitmore  
Vice-pres.- Mrs. E. Jordan  
Secretary - Mrs. D. Griffin  
Treasurer - Mrs. L. Jordan

The second meeting of the organization was held on October 23, with forty-three in attendance. At this meeting a Mrs. Davis, President of the Ottawa Presbytery, and Miss Elliott, Ottawa organizer, were present. The latter person chaired the meeting for the nomination and election of officers which resulted in the following slate of officers:

President	Mrs. J.W. Whitmore
1st vice president	Mrs. E. Jordan
2nd vice president	Mrs. Smith
3rd vice president	Mrs. W. Spratt
Secretary	Mrs. D. Griffin
Treasurer	Mrs. L. Jordan
Corresponding sec.	Mrs. E. Alexander
Nominating officers	Mrs. Montgomery, Mrs. Tuttle, Mrs. Melsness

At this meeting it was decided to hold meetings regularly on the third Tuesday of each month. This was changed later to the first Tuesday of the month.

Even at this first fully organized meeting, the pattern of activities that characterized the Association began to show. It was agreed to cater to the Home and School convention at Broadway school on November 10. An attendance of 200 was expected and the price per person was to be thirty-five cents. Of the Association members at the meeting, twenty offered to donate scalloped potatoes and fifteen offered a donation towards the purchase of hams. At the November meeting it was reported that receipts from the dinner were \$12.10. It was not clear whether this was total or net.

At this November meeting preliminary arrangements were made for a tea to be held in the Orange Hall in January 1952. Arrangements were made to cater for the Men's Association on December 10, and for a "Candle Light" and "White Gift Service" with invited friends at the December meeting. At the November meeting appointments were made for:

Flower Convener	Mrs. Tuttle
Pianist	Mrs. Sinclair
Leader of circles	Mrs. Rudd

At this meeting it was decided to have the circles, i.e. the units comprising the association, take turns in being responsible for the monthly programs. At the December meeting the treasurer reported a balance of \$61.00. This was real progress since the October meeting when the treasurer had reported: "\$4.75 in the fund - rental of school \$4.50, balance 25¢."

The general pattern of activities is made clear by the 1952 annual report to the congregation, which follows:

"The Woman's Association is divided into seven groups. Each group or circle as they are called, hold their own regular monthly meetings and take their turn in sponsoring various church functions. They also have their own money-making schemes.

The W.A. met the third Tuesday of each month last year (this has now been changed to the first Tuesday). At these meetings the circle leaders give their monthly reports, and also projects which are to be undertaken by the W.A. as a whole, are planned and discussed.

We had four guest speakers at our meetings last year; Miss Mickleborough of the Victorian Order of Nurses, Miss E. Graham of the Grenfell Labrador Mission, Mrs. R. Garret, President of Ottawa Presbytery of the W.M.S., and Mrs. Ralph Collins of Angola, Africa.

The individual circles held over forty projects during 1952, which included rummage sales, home-baking sales, teas, theatre nights, fish demonstrations by the Dept. of Fisheries, and catering.

Four money-making projects were undertaken by the W.A. as a whole. The first of these, held in January, was a social evening with Maud Ferguson C.B.C. commentator speaking on "The Royal Visit". The net profit for this evening was \$139.53.

In February a home beautification programme was put on by the Downham Nurseries. This was illustrated with coloured slides and netted \$35.83.

The Strawberry Social held in June was an overwhelming success due to the enthusiasm of the members and friends, and the beauty of a June day. Although this was undertaken primarily as a social get-together, and only secondly as a money-making project, the financial profit of \$237.50 was very gratifying.

The bazaar held on Saturday November 1, was the largest project of the year. A few days later Mr. Austin Cross of the Citizen headed his column "bouquets for Bazaar at Rideau Park Church." and by saying, quote, "All in all it was not what I call 'an attic and white elephant' bazaar. This was the kind of bazaar I always hope to find and so rarely do," unquote. The net profit of the bazaar was \$952.75."

Financial Report - 1952

Receipts

Receipts from seven circles	\$964.24
Maud Ferguson Tea	187.87
Home Beautification Program	40.43
Strawberry Social	311.83
Bazaar	1018.34
Monthly collections, donations, etc.	305.34
	Total
	2828.41

Expenditures

Rental of room and janitor services	35.50
Dishes for church kitchen	308.43
Choir music (anthem books)	54.00
United Church Training School	25.00
Maud Ferguson Tea	48.34
Home Beautification Programme	4.50
Strawberry Social	74.33
Bazaar	65.95
Rideau Park Church Building Fund	1500.00
Miscellaneous (secretaries' supplies, literature, printing, etc.)	50.19
	Total
	2828.41

The activities of the Association for the years 1951 and 1952 have been given in some detail to emphasize how quickly the ladies organized themselves and became involved in a wide range of activities, a pattern that has continued. The financial statement shows clearly that the women early on gave direct financial support to the local congregation but also provided funds for activities of the national church. Both of these activities have continued to characterize the women's organizations.

There is no intention of going into year by year detail of the activities but rather to highlight a few that appear to be particularly interesting and/or significant. For example, the matter of flowers for the church services was of early concern but, as long as the services were held in the school, it was not easy to make provision for this. Nevertheless, a request was made to members of the congregation for flowers or plants for Easter Sunday in 1952, these to be brought to the school on Saturday evening. From then on the matter of flowers gradually evolved until the present system was developed. This involves purchase of flowers by the U.C.W., or donations of memorial flowers by individuals each Sunday, and the delivery of these flowers to sick members of the congregation after the final service.

In 1952 affiliation with the Ottawa Presbytery was arranged. This was followed by affiliation with the Grenfell Labrador Mission, The Local Council of Women, and the W.M.S. in 1953. The possible formation of a local unit of the W.M.S. was discussed seriously in 1958 but the decision was postponed pending a reply to a questionnaire going out to all ladies of the congregation. The majority of the returns were against formation of a separate W.M.S. In later years affiliation was extended to: The Protestant Women's Association, Bronson Home, The Social Action Committee, The U.N. Association, Consumer's Association of Canada, and Pollution Probe.



Though the congregation had no manse, a parsonage committee was appointed by the W.A. in April 1952, but it had nothing to do as Dr. Beecroft, the first resident minister, provided his own house. It was not until 1957 that the situation changed when Rev. D. Bardwell arrived as assistant minister and a manse, in this case rented accommodation, was provided and the ladies undertook to provide furnishings. The interest of the ladies in a manse was shown when, in 1954, they suggested to the Official Board that property adjacent to the church should be purchased for a manse. The Board acknowledged this but took no action to make the purchase, partly because of the then financial situation when funds were needed for the church building. The situation changed again in 1959 when Rev. J.A.O. McKennitt replaced Dr. Beecroft and a manse had to be purchased.

Two of the first community activities in which the W.A. became involved were, in 1954, when they managed the local canvass for the Salvation Army and provided seven ladies per month to make dressings at the Cancer Clinic. Since that time members have been involved in a broad range of community activities as shown in Appendix 13.

When building plans for the new church were being prepared, in 1954, the W.A. was asked to help plan the kitchen. The same request was made in 1957 when plans for Beecroft Hall were being developed. At that time they also were asked for input into the plan for the Ladies Parlor. Not only were they involved in the planning but they undertook to finance the purchase of furniture for the parlor and furnishings for the kitchen.

At this point it may be noted that the W.A. made annual reports, including financial statements, to the congregation. These financial statements were unaudited but auditing began in 1963 under the new U.C.W. regime. It is of some interest to note that it was not until 1957, when the W.A. had been operating for six years that a finance committee was established and budgeting became a regular feature of the financial system.

Though the minutes of the W.A. do not provide any detail on the matter it is evident that in the interim 1958-61 there was some discussion about the new organization proposed for women of the United Church. One specific proposal was that when the new organization came into being the circles of W.A. should be broken up and the members should be distributed to new units. This was voted on by the various circles. Five accepted the proposal but six rejected it, wishing to continue with unchanged grouping.

The new organization, The United Church Women (U.C.W.) was to begin functioning on January 1, 1962 so, to provide working capital, the W.A. transferred \$1,500.00 to the new organization. At the same time it voted sixty per cent of the balance of its funds to the combined fund of Rideau Park Church and forty per cent to M&M, as it was known at that time, but later changed to M&S.

Before concluding comments on the W.A. a minute of the June 1961 meeting is of interest in pointing to a problem that easily could arise when many hands were involved. "At the time the Dominion Church women were holding a wedding reception in Beecroft Hall (May), Mrs. Hardy, as a precautionary measure, examined the cups stored in the cupboards. She found about fifty cups which had not been thoroughly washed and dried. She washed them herself before the arrival of the guest organization." This was followed with the note: "Warning - Please do not place stained cups in the cupboard. Please drain coffee pots."

In 1962 the U.C.W. officially came into being with the stated purpose: "to unite all women of the congregation for the total mission of the church and to provide a medium through which they may express their loyalty to Jesus Christ in Christian Witness, Study, Fellowship, and Service." Prior to this there had been two organizations i.e. The Woman's Association and the Woman's Missionary Society, with somewhat different emphasis in their objectives and functions. From a strictly operational standpoint the new organization did not differ noticeably from the W.A. but it did have a broader mandate as it encompassed the Missionary Society as well as the W.A.

Comparisons may be odious but anyone looking at the actual records of organizations within the local church cannot but arrive at the conclusion that no organization has more consistently fulfilled its stated

purpose than the U.C.W. Study, Fellowship, and Service have been the basis for Christian Witness evident in the reports. The wide range of subjects that have characterized the study part of the ten monthly meetings each year shows clearly the deep concern for knowledge and understanding of the Christian faith and of the social problems to be faced and alleviated.

The activities of the U.C.W., as was the case with the W.A., follow a pattern that varies only slightly from year to year so no detailed accounting will be followed here. The summaries of the various activities are found in Appendix 13 already mentioned. Some special activities will be noted. For example, in 1966, under the heading C.S. and Social Action these items were noted:

Letters to Mr. Paul Tardiff, M.P., against legalized lotteries.

A letter to the Minister Of Health, Mr. McIlreath, requesting an amendment to birth control legislation.

Ten names to Mayor Reid in support of a Children's Hospital in Ottawa.

Four members attended Citizenship Court and greeted ninety new Canadians in November.

In 1967 a special project was a Hunger Supper with the proceeds going to the Hunger Fund of the World Council of Churches. That year a Memorial Book and stand were purchased as a Centennial project. Also purchased was a memorial plaque in memory of Cora Whitmore, the first president of the W.A. at Rideau Park.

Though women of the church had been actively involved in their organizations since 1951 and, through them, had been represented on the Committee of Stewards and other committees of the church, it was not until 1968 that they first participated actively in a Stewardship Campaign visitation and it was not until 1970 that women first were invited to be members of Session.

Expenditure for furnishings were major and continuing items so, in 1971, a special furnishings account was set up to which funds were allocated from the annual revenues. Furnishing was not limited to the kitchens, the Ladies Parlor, and the manse but include such things as drapes for Beecroft Hall, carpets for various offices, and tables for general use. One special project emphasizes the wide range of interest of the ladies. This was the provision, in 1975, of a washroom on the main floor level of Beecroft Hall, especially for the handicapped. Funding for this was obtained primarily from a large auction arranged by the ladies but with contributions of items from members of the congregation. This was a financial success, raising some five thousand dollars.

Twenty years of U.C.W. was celebrated in 1982. "A special church service was held on January 10th in celebration when U.C.W. members took part in both morning services, and newly elected officers were installed at the 11 o'clock service." The annual report states further: "During these 20 years, members of U.C.W. have made significant contributions to the life of Rideau Park Church, and continue to do so through their sense of Christian Stewardship." After again enumerating their various other activities the following paragraph seems worth quoting: "There may be some who still think that a woman's place is in the kitchen. We were there too. During 1982, thirty social functions were catered by the U.C.W. under the capable guidance of Lois Presley and the Social Committee. These included new Member's Receptions, dinners for youth groups, Christian Education Dinner, Choir Receptions, dinner at the monthly Padre's hour, and the large reception following the wedding of Rev. and Mrs. Gosse. Some units also catered for a variety of other functions including dinner by Unit 10 for the Gosse wedding and dinner by Unit 5 for the wedding of Mr. and Mrs. Froggett."

The twenty-fifth anniversary of U.C.W. was celebrated in 1987, another time for reviewing the past but also for looking forward to a future of continuing service.

### Appendix 1 — Ministers and Christian Education Directors

Year	Minister or C.E. Director
1951-53	Dr. H.M. Rae Moderator until Dr. Beecroft arrived as the first resident minister.
1951-52	Rev. W. McDowell Served alternate Sundays K. Noble (Divinity student) Sept. to Sept.
1952-53	Rev. F.W. Norwood Sept. 1952 to April 1953. This was the interim between Dr. Beecroft's acceptance and arrival.
1953-59	Dr. W.A. Beecroft
1959-83	Dr. J.A.O. McKennitt
1957-59	Rev. D. Bardwell Assistant minister and C.E. Director
1960-62	Mr. J. Pearse - Not A minister but C.E. Director.
1962-65	Rev. G. Clifford Asst. minister and C.E. Director
1965-67	Rev. D. Stiles "
1967-71	Rev. J. Cousens "
1971-72	Rev. V. Condon "
1972-83	Rev. J. Gosse "
1983-	Rev. D. Frame
1983-84	Rev. S. Parkhouse. Served as interim minister during the illness of Rev. Frame.
1984-	Georgina Fitzgerald Lay minister
1984-	Carolyn Scollick Director of Christian Development.

#### Church Secretaries

1957-84	Mrs. M. Ennis
1984	Mrs. J. Olinik
1984-	Mrs. J. Little

#### Church Sextons

1955-57	Mr. F.A. Spear
1957-58	Mr. J.A. Marsh
1958-60	Mr. W.E. Crowder
1960-72	Mr. Ernest Weiher
1972-73	Mr. Paul Taylor
1973-74	Mr. Y. Ross
1974-75	Mr. J. Golden
1975-	Mr. Paul Sorg

Candidates for the ministry from and/or supported by Rideau Park

1960	Susan Crawley
1967	Kenneth Gallinger
1974	Robert Matheson
1976	Marion Hartgerink (nee Denyes)
1977	John Murphy
1982	Marguerite Illman
1986	Kathleen McLellan
1986	Osamu Kasahara

**Appendix 2 — Membership and Related Data**

Table 1

Year	No. of Families	No. of Members	New by profession	New by certificate	Removal by transfer	No. of Marriages	No. of baptisms	No. of deaths
1951	---	110	---	---			3	
1952	---	226	27	89	---	---	15	---
1953	---	322	21	62	1	---	---	---
1954	---	457	19	123	9	---	---	1
1955	---	645	45	148	7	6	62	3
1956	780	865	40	230	71	11	60	4
1957	871	912	181 (combined)		--	9	73	2
1958	835	1098	57	178	47	24	89	2
1959	800	1094	26	85	--	14	57	5
1960	850	1254	70	114	50	14	56	14
1961	900	1347	48	120	42	14	57	3
1962	850	1412	60	110	44	22	63	5
1963	801	1499	76	102	75	21	70	4
1964	---	----	55	115	73	---	---	---
1965	810	1703	63	106	57	32	43	5
1966	850	1736	84	90	72	38	37	5
1967	900	1906	81	91	66	47	45	7
1968	900	2006	56	107	33	40	33	10
1969	900	2059	74	37	50	36	24	8
1970	900	2140	52	64	31	51	26	4
1971	820	1935	51	51	58	67	27	7
1972	830	1842	30	47	35	50	22	9
1973	815	1817	38	38	45	52	23	6
1974	825	1762	28	56	28	79	27	11
1975	764	1690	42	23	27	49	26	10
1976	760	1720	35	58	44	47	21	5
1977	750	1696	35	38	35	50	35	14
1978	750	1666	34	26	30	52	32	10
1979	790	1648	26	50	32	49	21	12
1980	790	1664	18	53	38	56	34	17
1981	863	1704	44	68	42	62	32	13
1982	849	1693	28	42	43	69	30	13
1983	821	1706	17	46	40	70	30	10
1984	840	1718	20	40	39	67	53	9
1985	882	1709	18	31	42	46	33	16
1986	867	1655	6	13	37	49	29	17
1987	784	1768	9	31	26	51	50	19

The data in this table were obtained from annual reports. There were a few blanks spots in the original data as shown in the table. The changes in membership numbers from year to year cannot be explained by the arithmetic of additions and subtraction so must have been derived from other sources. However, they do show a steady increase until 1970, the peak year, and then a gradual decrease to a low point in 1979. Since then membership numbers have been fairly stable with some variation from year to year.

**Appendix 3 — The Financial Picture**

Table 2  
Data in dollars

Year	Revenue			Expenditures		
	General Fund	Building Fund	M&M	General	Building	M&M
1951	1,918	1,663	----	615	----	----
1952	6,174	5,844	899	3,370	----	899
1953	8,250	13,690	1,505	8,018	6,123	1,505
1954	9,056	33,417	2,157	10,070	46,863	2,157
1955	12,460	135,653 <sup>1</sup>	2,868	13,587	137,110	2,868
1956	19,170	88,290 <sup>2</sup>	4,499	20,534	88,336	4,499

Change to Combined Fund

Year	Revenue	Debt	Expenditures		
			General	Building & Debt Payments	M&M M&S
1955		93,303			
1956		63,100			
1957	71,703	94,100	27,398	105,701 <sup>3</sup>	5,856
1958	74,068	135,545	33,136	97,585	6,289
1959	67,886	150,476	38,490	36,851	10,357
1960	75,158	124,160	29,140	32,471	14,183
1961	80,289	100,092	34,011	29,150	15,970
1962	80,972	80,297	39,950	26,183	14,865
1963	89,596	64,357	41,214	25,790 <sup>4</sup>	24,792
1964	94,138	46,097	44,603	23,343	26,331
1965	111,337	47,269	61,933	21,424	27,971
1966	103,120	24,789	48,751	19,553	34,526
1967	116,961	24,153 <sup>5</sup>	51,321	25,814	38,955
1968	122,050	21,761	61,663	3,906	56,440
1969	126,013	15,144	57,742	8,139	56,045
1970	133,727	12,198	77,434 <sup>6</sup>	3,994	52,275
1971	138,266	8,750	71,280	4,019	60,545
1972	138,797	0 <sup>17</sup>	77,501	0	58,158
1973	136,732		77,936	1,377	57,312
1974	155,461		86,745	664	65,298

1975	172,253	96,567	0	75,285
1976	193,295 <sup>7</sup>	126,161	0	66,960
1977	195,943	127,557	0	68,239
1978	238,727 <sup>8</sup>	125,778	0	80,558
1979	270,999 <sup>9</sup>	145,258	36,695 <sup>14</sup>	89,046
1980	302,398 <sup>10</sup>	150,465	32,771 <sup>15</sup>	99,686
1981	304,795 <sup>11</sup>	174,701	4,580	110,097
1982	323,110	202,100	0	105,449
1983	336,349 <sup>12</sup>	234,677	0	85,773
1984	376,934	242,945	0	116,052
1985	489,483 <sup>13</sup>	277,534	84,781 <sup>16</sup>	80,207
1986	411,588	299,182	24,509 <sup>16</sup>	115,863
1987	428,848	309,583	0	104,386

Explanatory Notes For Table 2

1. This includes a Church Extension Fund gift of \$10,000.00, plus a loan of \$10,000.00, a Woman's Association donation of \$3,500.00, a Sunday School paper drive donation of \$530.00, and a bank loan of \$73,400.00.
2. This includes a W.A. donation of \$4,000.00, a transfer of \$2000.00 from the general fund, and additional bank loans of \$42,500.00.
3. This includes a new bank loan of \$67,100.00.
4. Bank loan of \$3,352
5. New bank loan of \$12,000.00.
6. Includes \$9,484.00 organ fund.
7. New bank loan of \$10,000.00 for redecorating Sunday School rooms. This was liquidated during the year so does not show as an increase in debt.
8. Includes elevator fund of \$20,548.00.
9. Includes elevator fund of \$15,306.00, Douglas Brown Memorial fund of \$8,111.00, and Rideau Park memorial fund of \$4,989.00.
10. Includes elevator fund of \$8,467, Douglas Brown Memorial \$2,608.00, and Rideau Park Memorial \$13,766.00.
11. Includes elevator and memorial funds \$4,232.00.
12. Includes memorial funds \$7,138.00.
13. Includes contributions to "Restoration '85 Fund" of \$71,885.00, bank interest \$2,176.00, and Trustee's Manse Fund loan of \$30,000.00.
14. New roof on Beecroft Hall and installation of elevator.
15. Memorial and chancel Rose window and completion of elevator.
16. "Restoration '85", including new roof on original building.
17. The manse was sold to Dr. McKennitt and this cleared the debt.



**Appendix 4 — Financial Aspects of the Outreach Program**

Table 3

Table showing the financial aspects of the outreach program  
at Rideau Park Church (dollars)

Year	Combined fund M&S	Other outreach	Sunday School	W.A. U.C.W.	Total
1952	899	-----			899
1953	1,505		-----	-----	1,505
1954	2,157	1,034	285	-----	3,456
1955	2,459	93	410	-----	2,962
1956	3,791	192	551	650	5,184
1957	5,856	48	990	782	7,676
1958	6,289	226	951	665	8,131
1959	10,021	336	1,366	806	12,529
1960	12,000	2,378	1,066	1,434	16,878
1961	12,000	2,859	1,988	1,111	17,958
1962	12,000	2,152	1,912	2,095	18,159
1963	16,000	8,099	1,873	2,733	28,705
1964	18,000	8,331	1,838	2,145	30,314
1965	18,500	8,608	1,536	3,399	32,043
1966	21,000	13,114	1,312	4,373	39,799
1967	24,000	14,755	1,228	4,444	44,427
1968	39,000	17,440	944	5,308	62,692
1969	41,000	15,045	1,146	5,201	62,392
1970	46,500	6,275	997	6,578	60,350
1971	56,750	4,595	997	6,295	68,637
1972	54,853	3,855	1,016	6,052	65,776
1973	52,750	5,112	1,132	6,761	65,755
1974	58,370	8,112	1,125	6,845	74,452
1975	67,300	7,983	1,174	8,670	85,327
1976	57,700	9,260	1,153	8,168	76,281
1977	52,900	15,289	1,380	8,841	78,410
1978	68,000	11,658	1,436	10,537	92,531
1979	78,386	10,660	1,264	12,180	97,490
1980	85,500	14,186	1,214	14,172	115,072
1981	85,600	24,497	1,396	15,898	127,391
1982	83,900	21,626	1,399	17,006	123,931
1983	57,800	28,033	1,986	18,342	106,161
1984	91,000	17,914	1,879	19,461	130,254
1985	60,000	20,207	1,665	19,890	101,762
1986	97,897	28,797	1,565	17,966	146,225
1987	86,000	19,826	1,100	17,286	124,212

The data in the column "Other outreach" include \$6,000.00 for the years 1963,64,65, and \$8,000.00 for 1966,67,68,69 as a contribution to the Church Extension Fund. They also include \$3,500.00 in 1967 and \$3,000.00 in the years 1968 and 69 as a contribution to the Presbytery Capital Fund.

This column also includes funds from special appeals. These varied widely but in general were appeals at Christmas and Easter, and for the Benevolent Fund at communion services. Other appeals were for a refugee family, famine relief, etc. The amounts derived from these appeals varied widely from year to year. For example in 1980 it was \$7,226.00, in 1981 \$15,695 and in 1985 \$11,336.

## Appendix 5 — Session and Trustees

Table 4

### Size and composition of the Session

Year	Men	Women	Year	Men	Women
1952	12	--	1971	71	5
1953	16	--	1972	68	6
1954		--	1973	68	8
1955		--	1974	64	9
1956		--	1975	59	12
1957	42	--	1976	58	14
1958	50	--	1977	56	15
1959		--	1978	57	15
1960		--	1979	56	13
1961		--	1980	54	13
1962	53	--	1981	53	12
1963	56	--	1982	53	12
1964	62	--	1983	55	12
1965	63	--	1984	45	19
1966	67	--	1985	43	27
1967	70	--	1986	40	30
1968		--	1987	36	33
1969	72	--			
1970		3			

### Clerks of Session

1952-54	J.E.D. Whitmore
1955-59	J.F.M. Fydell
1960-62	E.B. Tuttle
1962-65	K. Waddell
1966-68	H.W. Iwasaki
1969-72	D. Wiles
1973-77	F.D. Williams
1978-80	M. Holdham
1981-83	D. Harper
1984-86	L. MacLauchlan
1987-	D. Clark

Trustees

1952-58	L.W. Spratt	Chairman
1952-59	C.A. Draper	Secretary
1952-58	J.R. Murphy	
1952-81	Wm. J. Murphy	
1952-83	G.W. Lancaster	Chairman succeeding G. Spratt
1957-81	G. Spratt	Chairman succeeding L.W. Spratt
1957-70	G.W. McKendry	
1957-84	J.G. Howell	Secretary succeeding C.A. Draper
1977-82	G.C. Schaefer	
1982-87	D.G. Wilson	Chairman succeeding G.W. Lancaster
1982-87	K. Rasmussen	Secretary succeeding J.G. Howell
1985-87	Muriel Spratt	
1985-87	R. Martin	

**Appendix 6 — Committee of Stewards Executives**

Year	Chairman	Secretary	Treasurer
1952	L.W. Spratt	-----	Reg. Hendy
1953	L.W. Spratt		"
1954	K. Rasmussen	-----	"
1955	D.L. McDonald	-----	"
1956	J. Sinclair	D. Wilson & R.B. Bennett	R. Mulholland
1957	Don McKee	H.W. Iwasaka	"
1958	Robert Lawlor	G. Woodman	R. Serviss
1959	S.L. McCracken	C. Boone	"
1960	R.G. Armstrong	H. Brusse	F. McNaughton
1961	V.W. Johnston	"	"
1962	T.T. Scovill	"	K.F. Collins
1963	J.E. McCannel	J.R. Johnston	J.E. Finnie
1964	D.E. Brown	"	"
1965	K. Rasmussen	J.H. Hooke	"
1966	N.F. Hunter	"	R.I. Johnson
1967	J.H. Hooke	J.G. Clarke	"
1968	G.C. Sutcliffe	R. Handy	R. Bayne
1969	R.C. McLaughlin	J. Bannerman	"
1970	"	"	"
1971	E.G. Law	R.J. Ireland	L.W. Gold
1972	F.E. Goudge	Betty Scrivens	J.L. Britt
1973	H. Matheson	"	"
1974	M. Bayne	Christine Sloan	D.F. Sutherland
1975	"	J. Bannerman	N. Jackson
1976	R. Bayne	"	"
1977	L.W. Gold	G. Gibb	G. Schaeff
1978	"	D. Simpson	"
1979	M. Bayne	"	G. Lindberg
1980	"	J. Bannerman	"
1981	"	"	"
1982	"	A. Smith	"
1983	"	E. Dudgeon	H. Matheson
1984	"	"	"
1985	"	"	"
1986	G. Lindberg	G. Scott	J. Goods
1987	"	"	"

**Appendix 7 — Sunday School Data and Executive**  
Table 5

Year	Pupils	Teachers	Superintendent	Secretary	Treasurer
1950	80	17	G. Wadgin & L.L. Connor	----	----
1951	200	20	E.B. Tuttle	G. Robertson	G. Robertson
1952	271	27	"	"	"
1953	426	41	"	"	"
1954	559	77	"	"	"
1955	792	90	"	"	"
1956	1035	90	"	"	"
1957	1041	100	L.P. Spangelo	"	"
1958	987	100	"	"	G. Cavill
1959	1050	100	"	"	"
1960	1070	150	"	"	"
1961	1020	134	R. Dohoo	J. Blair	N. Longstreet
1962	950	145	"	M. Andal	"
1963	900	155	"	"	"
1964	950	140	"	"	"
1965	880	139	"	"	"
1966	835	108	"	J. Fydell	"
1967	775	101	"	"	"
1968	690	132	E.R. Bennett	"	"
1969	---	165	"	"	"
1970	---	150	"	"	"
1971	---	125	Alice Campbell	"	"
1972	411	117	"	"	"
1973	472	87	"	"	"
1974	437	86	"	"	"
1975	426	86	"	"	"
1976	428	87	"	"	"
1977	505	99	"	"	"
1978	516	103	"	"	"
1979	516	103	"	"	"
1980	470	105	"	"	"
1981	483	96	"	"	"
1982	482	104	"	"	"
1983	457	114	"	"	"
1984	441	128	"	K. Lamb	J. Fydell
1985	390	100	"	"	"
1986	445	97	"	"	"
1987			M. MacLaurin		"

For some years the church annual reports did not include data on enrolment or number of staff. Many of the data were found in other sources but some are still missing.

The basis for reporting staff was not consistent. Some years it was indicated that substitute teachers were not included but in other years they apparently were.

There were changes in the groups included in the reported data. For example, in 1973 a breakfast club for youth was organized and it was decided to include this group in the Sunday School attendance records.

**Appendix 8 — Sunday School Financial Picture**

Table 6

Year	Receipts	Local Expenses	M&S	Other Outreach
1952	543.05	490.90	---	57.15
1953	1349.80	1325.64	---	24.16
1954	1823.87	1522.82	285.05	16.00
1955	2391.39	1938.90	409.49	43.00
1956	3221.32	2554.54	666.78	---
1957	4213.60	3210.30	840.80	162.50
1958	5240.65	3648.09	891.40	701.16
1959	4159.22	2793.69	738.78	626.75
1960	4420.27	2604.68	981.51	838.08
1961 <sup>2</sup>	5271.72	3282.95	1750.77	238.00
1962 <sup>2</sup>	5108.70	3196.62	1660.08	252.00
1963 <sup>2</sup>	5607.16	3734.54	1535.62	337.00
1964 <sup>3</sup>	6159.05	4321.05	1783.28	55.00
1965	6531.37	4996.37	1364.92	171.00
1966	4209.97	2898.39	1248.06	63.52
1967	4303.45	3134.36	1169.09	59.07
1968	4185.59	3241.07	894.52	50.00
1969 <sup>4</sup>	4747.66	3601.32	755.61	390.73
1970	3853.91	2903.79	638.20	311.92
1971	2764.00	1767.00	643.00	354.00
1972	2970.00	1954.00	782.00	234.00
1973 <sup>5</sup>	3291.00	2159.00	725.00	407.00
1974	3277.00	2152.00	837.00	288.00
1975	3234.00	2060.00	823.00	351.00
1976	2892.00	1739.00	814.00	339.00
1977	3330.00	1950.00	1109.00	271.00
1978	4110.00	2674.00	1145.00	291.00
1979	3843.00	2579.00	1046.00	218.00
1980	3615.00	2401.00	968.00	246.00
1981	3946.00	2550.00	1082.00	314.00
1982	4253.00	2854.00	1115.00	284.00
1983	4982.00	2996.00	1682.00	304.00
1984	5015.00	3136.00	1517.00	362.00
1985	4485.00	2820.00	1397.00	268.00
1986	3973.00	2408.00	1395.00	170.00
1987	3154.00	2798.00	1100.00	---

1) Included \$496.37 from paper drives.



- 2) Included Heron Park Sunday School
- 3) The first year that receipts included funds from the church. From then on the church budget contained an item for the Sunday School each year.
- 4) Unicef Halloween boxes contributed \$340.73 to the receipts and in outreach. This has continued as an item each year with the amount varying from year to year.
- 5) The U.C.W. contributed \$500.00 to the receipts.

The Sunday School was essentially self-supporting until the mid 1960's. It has required considerable financial support from the church budget since that time.

**Appendix 9 — Senior Choir, Music Directors, Organists**

Table 7

Statistics of membership in the Senior Choir

Year	No.	Year	No.	Year	No.
1952	23	1964	35	1976	40
1953	29	1965	42	1977	45
1954	29	1966	39	1978	43
1955	42	1967	41	1979	46
1956	49	1968	44	1980	49
1957	49	1969	42	1981	45
1958	37	1970	32	1982	41
1959	39	1971	35	1983	48
1960	38	1972	30	1984	52
1961	36	1973	36	1985	48
1962	37	1974	39	1986	44
1963	34	1975	47	1987	48

List of Music Directors and Organists

Directors or Organist-Directors		Organists	
Mrs. J.E.D. Whitmore	1952		
Mrs. G.E. Hopson	1952-62	Mrs. W. Foster	1952-67
Mrs. J.S. Ross	1962-70	Miss E. Nelson	1967-69
Mr. R. Butterfield	1970-71	Mr. R. Butterfield	1969-70
Miss M. Treffinger	1971-74	Mr. T. Showalter	part 71
Mrs. M. Treffinger-Graham			
Mrs. W. Foster	1974-80	Miss B. Foster	1979-80
Mr. D. Punter	1980-82		
Miss B. Tiedemann	1982-85		
Mrs. D. Frame			
Mr. D. Punter	1986		
Mrs. D. Ferguson	1987		

**Appendix 10 — Membership in the Rideau Park U.C.W.**

Table 8

The minutes of the W.A., which preceded the U.C.W., did not record membership regularly but the 1957 report made the following statement: "It is hard to say exactly how many members we have, since there is a good deal of coming and going within the congregation but it is estimated that the membership stands at about 300." The succeeding reports did not give any data on membership but, in view of the number of members listed by the U.C.W., in 1962, this estimate seems to be a little high. In any event the U.C.W. annual reports have recorded membership as listed below:

Year	Regular members	Life members	No. of Units	Members at large
1962	254	1	11	
1963	205	1	10	
1964	212	2	10	
1965	186	4	9	
1966	194	4	9	
1967	187	9	9	
1968	200	8	10	
1969	207	11	10	
1970	229	13	10	
1971	200	12	9	
1972	198	17	9	
1973	192	17	9	
1974	191	19	9	
1975	189	20	9	
1976	189	21	9	
1977	193	24	9	
1978	193	24	9	3
1979	196	30	9	18
1980	239	31	10	23
1981	241	35	10	5
1982	227	--	10	4
1983	266	--	10	4
1984	237	--	10	23
1985	239	--	10	32
1986	238	--	10	30
1987	220	--	10	32

Apparently there occurred some changes in description of the classes of members. The membership designated "at large", was changed to "associate" in 1984 and the "regular membership" was changed to "active membership". It is not clear what happened to "life members".

**Appendix 11 — W.A. and U.C.W. Executives**

W.A. Executives (1951-1961), U.C.W. Executives (1962-1987)

Year	President	Secretary	Treasurer
1951	Mrs. J.W. Whitmore	Mrs. D. Griffin	Mrs. L. Jordan
1952	"	Mrs. J.H. Field	"
1953	"	"	"
1954	Mrs. W. Spratt	Mrs. D.C. Carey	"
1955	"	Miss B.M. Tait	"
1956	Mrs B.C. Carey	"	"
1957	Mrs R.W. McCarthy	Mrs. Ross Anderson	Mrs. G.W. McKendry
1958	"	"	"
1958	Mrs. H.A. Hardy	Mrs. J.V. Johnson	"
1959	"	Miss B.M. Tait	"
1960	"	"	Mrs. Geo. Woodman
1961	"	"	"
1962	Belle McKee	Buddy Tait	Minnie Woodman
1963	"	"	Phyllis Cumming
1964	Elena Ross	Phurn Stuart	"
1965	Joyce Stuart	Muriel Overholt	"
1966	"	"	"
1967	Peggy Ingrams	"	"
1968	"	Isobel Bennett	Jo Asquith
1969	Betty Simpson	Christine Sloan	"
1970	"	"	"
1971	Avenel Jones	"	"
1972	"	Lilian Olson	"
1973	Ayliffe Kettles	"	Margaret Johnston
1974	"	"	"
1975	Irene Schaeff Jean Fydell	Mary Mossman	Beryl Shipley
1976	Mary Mossman	Mary Lamb	Gail Copithorne
1977	"	"	"
1978	Flora McKennitt	Hope Wilson	"
1979	Charlotte Goods	"	"
1980	"	Ruth Stockley	Winnifred Jamieson
1981	Cassie Whitteker	"	"
1982	"	Isabel Bennett	"
1983	Bonney Clark	Kathleen Simpson	"

1984	"	"	Cassie Whitteker
1985	Joan Gold	Mary Froggett	"
1986	"	"	"
1987	Lois Presley	Hope Wilson	"

The above designations are as they were listed in the official records. A definite change was made by the U.C.W. from the formal to the informal designation.

**Appendix 12 — Financial Summary for W.A. and U.C.W.**

Table 9  
 Financial Summary for the Woman's Association  
 and the United Church Women  
 (All data in dollars)

Year	Income			Expenses			
	Balance	Receipts	Total	Local	Outreach	Balance	Total
1952	----	2828	2828	2161	25	642	2828
1953	642	4612	5254	2447	----	2807	5254
1954	2807	4708	7515	2795	866	3854	7515
1955	3854	5309	9163	6618	268	2277	9163
1956	2207	6250	8457	6114	650	1693	8457
1957	1693	6834	8527	2697	782	5048	8527
1958	5048	5960	11008	8392	665	1951	11008
1959	1951	5592	7543	5684	805	1053	7543
1960	1053	5932	6985	3960	1968	1057	6985
1961	1057	7411	8468	4763	2205	1500	8468
1962	1500	5802	7302	3707	2095	1500	7302
1963	1500	5367	6867	2139	3228	1500	6867
1964	1500	5412	6912	2407	2555	1950	6912
1965	1950	5531	7482	2672	2860	1950	7482
1966	1950	6798	8748	3087	3711	1950	8748
1967	1950	8228	10179	3986	4243	1950	10179
1968	1950	8490	10440	2982	5508	2000	10490
1969	2000	9532	11532	4526	5006	2000	11532
1970	2000	10436	12436	4009	6427	2000	12436
1971	2000	10602	12602	3166	7436	2000	12602
1972	2000	10714	12714	4951	5813	1950	12714
1973	1950	12583	14533	6110	6473	1950	14533
1974	1950	13119	15069	6170	6949	1950	15069
1975	1500	21408	22908	12468	8471	1969	22908
1976	1969	17225	19194	9526	7668	2000	19194
1977	2000	17935	19935	9594	8341	2000	19935
1978	2000	21862	23862	11157	10705	2000	23862
1979	2000	24140	26140	11960	12180	2000	26140
1980	2000	29168	31168	14496	14172	2500	31168
1981	2500	31004	33504	14674	16330	2500	33504
1982	2500	32552	35052	15546	17006	2500	35052
1983	2500	33565	36065	15223	18342	2500	36065
1984	2500	35670	38170	16208	19462	2500	38170
1985	2500	35775	38275	15885	19890	2500	38275

1986	2500	36564	39064	14318	22246	2500	39064
1987	2500	36610	38610	15084	20926	3130	38610
Total		541529		271681	266277		

These data were extracted from the annual reports of the two organizations. In some cases it was difficult to be certain of the distribution of the funds to local expenditures and to outreach but the picture shown is reasonably accurate. The important point is that the funds have been divided almost equally between the two objectives.

### **Appendix 13 — Summary of Activities of the W.A. and the U.C.W.**

The activities and projects of the ladies, in fulfilling the purpose of their organizations, can be divided into four main categories as follows: Money-making activities; money-spending activities; service activities within the church; service activities beyond the church. These activities are summarized below:

#### Money-making projects of the W.A. and the U.C.W. as a whole.

The most consistent project has been the bazaar, held in most years. Others have been intermittent or occasional. Strawberry socials, rummage sales, sales of unclaimed clothing, sale of souvenir teaspoons (Queen's visit), sale of candy, sale of calendars, like new sale, production and sale of a church cookbook, home beautification (landscaping) show, Maytime tea, spring bonnet sale, spring cotton fair, fashion review, fur and hat show, spring festival tea and bazaar, barbershop harmony performance, stock taking at H.B.C. stores, auction, quilting, catering for various groups inside and outside the church.

#### Money-making projects by circles and/or units.

While circle and/or unit members have been involved in the projects of the organizations as a whole, they also have had individual projects in great variety. Rummage sales, home baking sales; sale of Christmas cakes, address labels, hasti notes, decorator flowers, Halloween candy, commemorative plates, praying hand pens, aluminum buggies, magazines, paintings, Canada Savings Bonds, bedding plants, Easter eggs, candles, spices and Stanley products, Unicef Christmas cards, other Christmas cards and wrapping paper; making and selling marmalade, costume jewellery, felt shoe bags, oven mitts, afghans, quilts, boot-ees, braided rugs; nearly new sales, used book sales, garage sale; teas, coffee parties, theatre nights, bus trips, baby sitting, fashion shows, fun and fitness classes, bowling parties, flower demonstrations, Christmas decoration classes, doll displays, styling demonstrations, defensive driving classes, china displays, art show, chocolate making demonstration, Tupperware party, cookbook, evening bridge marathon, other bridge, catering for wedding receptions, Men's Club dinners, and other groups.

As the financial summary in Appendix 12 indicates these projects, in total, have been consistently successful in financial terms. This has enabled the organizations to fund many activities as listed under two headings as follows.

#### Funding within the local church.

Building fund, the upstairs washroom, Committee of Stewards, choir music, choir gowns, Christian Education Committee, Sunday School, Explorers, Messengers, C.G.I.T., Sigma-C, Hi-C. To this must be added furnishing and maintenance of the manse (when there was one) the Church Parlor, the kitchens, drapes and carpets, and many other things too numerous to mention.

#### Funding outside the local church.

Mission and Service, U.C. Training school, vacation bible school, Five Oaks training school, United Theological College, Canadian Bible Society, John Knox Chapel, Carleton College Department of Religion, St. Marcs United Church, Ottawa, Ottawa Chinese Mission, Grenfell Labrador Mission, Stewart House, Bronson Home, Island Lodge, Glebe Manor, Indian Friendship Centre, Distress Centre, Interval House, Home for delinquent boys, Ottawa Home for Girls, Protestant Home for the Aged, Ontario Mentally Retarded Children's Home, Youth Bureau, C.A.R.E., Ottawa Welfare Society, Christmas Exchange, Red Cross Hungarian Relief, Springhill Disaster Fund, India Famine Relief, Biafra and Nigeria Appeals,



World Refugee Organization, Cancer Society, Canadian Hearing Aid Society, Meals on Wheels, Harriet Christie Memorial Fund, Anniversary Youth Exchange. Program, White Cross Club, Christmas gifts to missionaries, Hospital Visitation, Music Festival, Woodland Boy's Camp. C.G.I.T. Summer Camp, Camp Kallala, Camp Bitobi, Christie Lake Boy's Camp.

#### Service Activities

In recording the service activities of the ladies there are cases where it is difficult to determine whether the activity was organized or whether it was an individual initiative. For example, it is recorded that U.C.W. members serve as elders, Sunday School teachers, choir members, etc. but these activities are not limited to U.C.W. members and the individuals do not officially represent the U.C.W. in these functions. On the other hand the functions of greeting congregational members at the church door on Sundays, delivering flowers from the service to the sick, washing communion glasses, etc. are organized activities.

#### Activities organized by the W.A. and/or the U.C.W.

Not all of these are current projects. Tea for new Canadian girls at the Y.W.C.A., teaching English to new Canadian mothers, serving at the Cancer Clinic, serving at Red Cross blood donor clinics; organizing and staffing fund raising campaigns for the Salvation Army, the Heart Fund, Poppy Day, Cancer Society, Miles for Millions Walk, March of Dimes; collecting used clothing for overseas refugees, for Indian Missions, the John Howard Society, the Elizabeth Fry Society, etc.; collecting used Christmas cards, used postage stamps, used eye glasses, used nylon stockings, plastic pill boxes; supplying cookies and drivers to Good Companions, to Hi-Horizons; Catering to the Evergreen Club (now the Harmony Club); knitting goods and sewing gowns for the Grenfell Labrador Mission.

#### Service Activities undertaken by individual members.

The 1978 annual report stated that "Approximately 25 charitable organizations or groups were supported by U.C.W. members in 1978". Among these were: Glebe Centre, Superfluity Shop, Mental Health Association, Retarded Children, Children's Aid, Institute for the Blind, Perley Hospital Auxiliary, Home and School Association, Meals on Wheels, Freedom from Hunger Association, Ottawa Distress Centre.

**Appendix 14 — Fellowship Club Executives**

Year	Presidents	Vice or Past Presidents <sup>3</sup>	Secretaries	Treasurers
1960 <sup>1</sup>	R&M Dohoo	-----	H&G Benson	H&G Benson
1961	R&M Dohoo	O&L Hancock	H&G Benson	H&G Benson
1962	J&B Hooke	-----	F&E Cooper	P&E Cooper
1963	J&B Hooke	-----	G&W Woodman	G&W Woodman
1964	F&D Williams	-----	H&B Cole	H&B Cole
1965	W&A Foster	-----	J&G Scott	J&G Scott
1966	W&A Foster	-----	J&G Scott	J&G Scott
1967	W&A Foster	-----	O&I Bennett	B&S Johnson
1967-68 <sup>2</sup>	W&A Foster	-----	O&I Bennett	B&S Johnson
1968-69	A&C Redekopp	W&A Foster	C&I Bennett	O&I Bennett
1969-70	E&M Becker	A&C Redekopp	B&J Gilmour	W&R Nuttall
1970-71	B&J Gilmour	D&J Stuart	J&J Campbell	E&L Fitzpatrick
1971-72	D&J Stuart	F&B Stannard	J&J Campbell	D&M McPherson
1972-73	W&A Foster	-----	J&J Fydell	G&M Sylvestre
1973-74	O&I Bennett	W&A Foster	J&J Fydell	E&H Boothe
1974-75	P&L Skelton	O&I Bennett	E&L Fitzpatrick	K&P Rasmussen
1975-76	K&P Rasmussen	P&L Skelton	J&G Scott	B&B Laurie
1976-77	F&N Price	A&C Redekopp	J&G Scott	B&B Laurie
1977-78	C&E Whitteker	F&N Price	B&W Illman	A&I Bowman
1978-79	A&C Redekopp	C&E Whitteker	B&W Illman	S&I Murphy
1979-80	B&W Illman	A&C Redekopp	L&A Paulhaus	S&I Murphy
1980-81	Sal Murphy	B&W Illman	L&A Paulhaus	J&G Scott
1981-82	L&A Paulhaus	S&I Murphy	K Lamb & J Evans	J&G Scott
1982-83	M&J Brown	L&A Paulhaus	K Lamb & J Evans	J&G Scott
1983-84	J&C Goods	M&J Brown	J&D Beech	K&M Harris
1984-65	K&P Rasmussen	J&C Goods	F&N Price	K&M Harris
1985-86	K&M Harris	T&S Bernard	F&N Price	B&M Wilson
1986-87	T&S Bernard	B&B Scrivens	A&J Anderson	B&M Wilson
1987-88	B&B Scrivens	M&R Nuth	A&J Anderson	M&J Gale

1. This was the interim executive that served from September through 1960.
2. This was for the period January to June 1967. A change then was made so that the executive year extended from June to June rather than through the calendar year.
3. The context will indicate who acted as past-presidents and who acted as vice-presidents.