Plaque for Holy Trinity Church – Recommendation for OOECA Contribution

Issue: Uniform Development is willing to erect a plaque at the front of the new "ECHO," 115 Echo Drive so should OOECA offer to make a contribution towards its creation?

Background: Holy Trinity Church was Ottawa East's first church. Three years ago, it was demolished and since then a six-storey luxury apartment building has been constructed on the site. Work is nearing completion and the Church's bell has been incorporated in an entrance feature.

In addition, Uniform is willing to provide a plaque near the sidewalk so that residents will understand the significance of the bell.

A number of community members have come up with proposed wording for such a plaque and Jocelyne Caloz has kindly offered to translate it. We've yet to provide this proposed wording to Uniform but hope to do so soon.

Proposed wording is:

Holy Trinity Church

> ***Holy Trinity Church, built by neighbouring craftsmen on this site in 1877, was the first church of Archville, the tiny community that became the village of Ottawa East in 1888. The church served not only Anglicans but many other denominations. In 1919, the growing congregation required a new church, built on Echo Drive south of the Pretoria Bridge.***
>
> ***The original building subsequently served a number of groups, including Ottawa's Ukrainian and Portuguese communities, a testament to our city and country's history of multiculturalism and religious diversity. The old church was demolished in 2021 to make way for the Echo apartment building, which houses the church's bell as part of the entrance feature.***

Uniform has no expectation that the community association will make a contribution towards the plaque but, were we to do so, then we could request that OOECA be recognized as the other party that erected the plaque.

Two years ago, OOECA created and paid for the Main Street Transformation plaque on the Green Door building. We could ask Uniform if they would make the new plaque in the same style, thus beginning a series of plaques we'd create over the years to recognize key aspects of OOE's history.

The Main Street plaque cost about $1100. Undoubtedly the cost has increased and the Church plaque would also be more expensive because it will require a stand, unlike the first one.

Motion: OOECA approve the expenditure of $200 as a contribution to Uniform Development's creation of a plaque to commemorate the Holy Trinity Church with the condition that OOECA be named as the other party "erecting" the plaque.

Additional Information follows, FYI. (far more than you ever wanted to know)

Previous example – Main Street Transformation (formatting a little different on actual plaque)

Main Street Transformation

Main Street was officially reopened as Ottawa's first major "complete street" on June 17, 2017 by Phyllis Odenbach Sutton, President of the Old Ottawa East Community Association; Councillor David Chernushenko; and Mayor Jim Watson.

After decades of community effort, Main Street was rebuilt with the well-being of residents, pedestrians and cyclists key to the new design. The multi-year project was made possible through the work of hundreds of people.

Transformation de la rue Main

Le 17 juin 2017, la rue Main a été officiellement
réouverte comme la première grande « rue complète » à Ottawa, par
Phyllis Odenbach Sutton, présidente de l'Association communautaire du vieux Ottawa-Est;
le conseiller David Chernushenko; et le maire Jim Watson.

Après des décennies d'efforts communautaires, la rue Main a été reconstruite dans le but
premier de favoriser la sécurité des résidents, des piétons et des cyclistes. Ce projet pluriannuel a été rendu possible grâce au travail de centaines de personnes.

Special thanks to / Remerciements particuliers à :

Ron Rose, Don Fugler, Paul Goodkey, Stephen Pope,
John Dance, Ron Farmer, Donald MacDonald & Helen Weaver
Community Working Group Members / Membres du groupe de travail communautaire

Josée Vallée - City Project Manager / Gestionnaire de projet de la ville

Robin Bennett & Kornel Mucsi - City Staff / Employés de la ville

Ron Clarke & Mike Keating - Lead Designers / Concepteurs en chef, Parsons

Noel Finn & Shaun Fraser - Infrastructure Contractor / Entreprise de construction, Aecon

Plaque erected by OOECA / Plaque érigée par l'ACVOE

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The Village of Ottawa East officially came into being as a result of County Council motion #27, read a second and third time, on Friday morning, December 7, 1888. With this legislation the tiny community of Archville with a population of fewer than 1,000 people became a incorporated village within the boundaries of Nepean Township. From Rick Wallace's A History of Ottawa East (Chapter 5).

Church of the Holy Trinity/Church of the Ascension (from Church of Ascension site I think)

The very first church in Ottawa East was Anglican - the Church of the Holy Trinity. Built in 1877, it was the only church serving the Christian community until the turn of the century. As such it served not only Anglicans but many other denominations that made up the Christian mosaic that was Ottawa East. Many of the founders of the church were also involved in the creation of the village in 1888 and played a major role in the evolution of the community. The original building still stands today at the corner of Main and Echo and is used by the Portuguese Community Association.

By the end of the Great War the congregation had grown to a point where a new church was required. Three lots on Echo Drive just south of Pretoria Bridge were purchased and construction began in 1919 with a dedication of the building the following year. The name of the church was changed as there was a similarly-named Anglican Church in the city) to the Church of the Ascension.

From the very beginning the Anglican Church of Ottawa East served all of the community. This tradition continues today with many interfaith gatherings and community leadership.

We are fortunate that a detailed chronicle of the church's history has recently been written by Janet Lunn, an award-winning writer (including the Governor General's Award for Children's Literature) and a member of the church. Janet has given her kind permission to allow her work to be included with this history. The work will be published shortly in book form with extensive pictures.

MS-church-HolyTrinity-picture-18257

That Old Church: Worth Preserving?

Published by Meredith Newberry on November 20, 2015 | 0 Comment

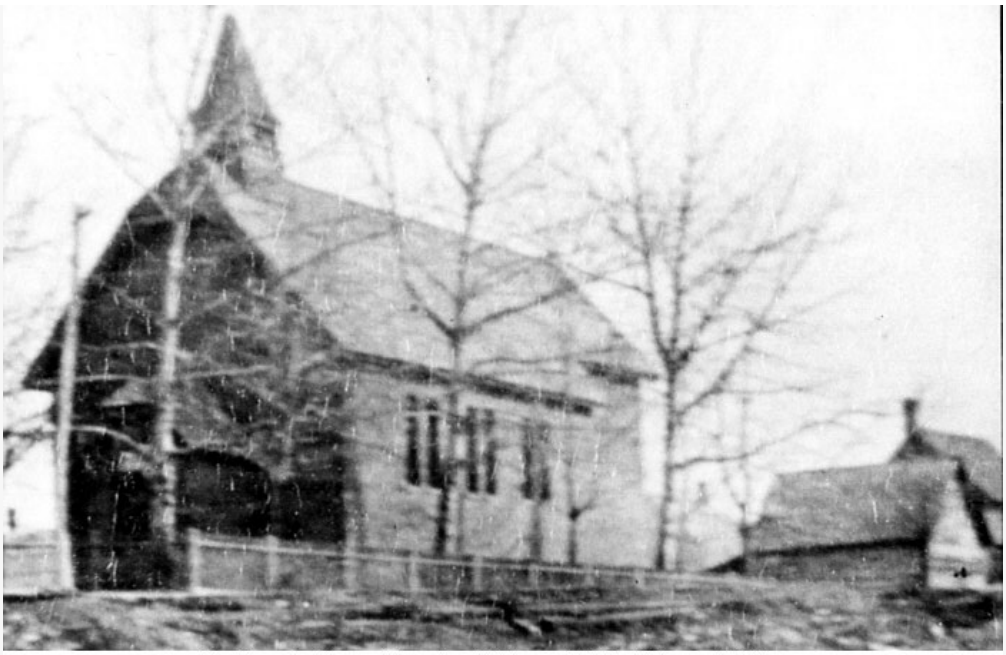

Photo from ottawaeast.ca

By Jean-François Lozier

The year 1877 was a happy year for Archville, the rural subdivision of Nepean Township that would over the years evolve into today's Old Ottawa East. The prolific Ottawa architect King McCord Arnoldi had drafted plans for the village's first church.

Arnoldi had designed some of the area's most impressive buildings, such as Christ Church Cathedral on Queen Street and St. Patrick's Basilica on Kent. In keeping with Archville's modest size however, the new church was to be a more humble building.

Construction was entrusted to William Waite and his six brothers, well-known carpenters, masons and plasterers who lived nearby. The result, at the corner of what is now Echo Drive and Main Street (115 Echo), was opened that year as the Anglican Church of the Holy Trinity.

The year 2016 may prove to be an unfortunate one for Old Ottawa East. A developer has acquired the site at Echo and Main and proposes to demolish the church to make way for a condominium.

In light of the building's rich history, this would be a great loss.

Until the turn of the 19th century, Holy Trinity remained the only church serving the community. Accordingly it catered not only to Anglicans but many other denominations. It also served as a community centre of sorts, a regular site of concerts and evening entertainments. Many of the founders of this church were involved in the incorporation of the area as the village of Ottawa East in 1888. They played a major role in the evolution of the community, which remained fully independent from the City of Ottawa until 1907.

In 1920, the Anglican congregation moved to a new building on Echo Drive just south of Pretoria Bridge. It took on a new name in the process: Church of the Ascension. Over the years, the church at Echo and Main went on to serve a broad range of groups, though each moved on to larger facilities.

It was used by the Reorganized Church of the Latter Day Saints, the Calvary United Pentecostal Church and the Society of St. Pius X. More significantly, it was used as a vibrant centre for two of the city's ethnic communities.

Between 1950 and 1964, it served Ottawa's Ukrainian Orthodox community under the name of the Assumption of the Blessed Virgin. One of the existing building's most distinctive features – a central cupola typical of Eastern European church architecture – dates to this time.

In 1977, the Portuguese Community Association acquired the building. On the occasion, the association's president described the site's crucial importance to a journalist.

"All the Portuguese people in this area had no way to communicate with one another until we had this centre," he said. "Now we can get together and learn about each other, and make a closer friendship between our peoples."

The brick building continued to serve, as it had for Ukrainians, as a site of cultural preservation and dialogue. In the absence of a community centre, it also continued to serve the needs of the broader neighbourhood. For example, it hosted meetings about development of the Queensway.

Having gone through so many names and lives, the modest church at 115 Echo St. is not a building that draws attention to itself. Yet its importance must not be discounted.

This building forms part of the broader landscape of the Rideau Canal. Standing at Main Street's northern entrance, it also serves as a visual anchor to our community, a reminder that its historical roots stretch back to a Victorian and rural past. Its gabled brick structure echoes those of the many late nineteenth-century houses still in existence in the northern portion of our neighbourhood despite mushrooming new builds. At the same time, this building is a testament to our city's and country's history of multiculturalism and religious diversity. Its peculiar blending of Victorian and Eastern European elements cannot, it seems, be found on any other building of in the region.

This is a structure worth preserving, cherishing and revitalizing, not demolishing. Community members who share this view should let the city know.

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Holy Trinity Church - A History

Going to church by Rowboat

by Dorothy Helferty - Mainstreeter May 1986

When some families went to church in Ottawa East in 1877 they had to row, or be rowed across the canal and, back again when the service was over. The little red brick building at Echo Dr. and Main Street, once known as Holy Trinity Anglican -Church of Archvi11e (now Ottawa East) is still standing and now the property of the Portuguese Community Centre of Ottawa Car1eton.Still a well-known landmark, the site of the church was obtained from the late Archiba1d Stewart, after whom the village of Archvi11e was named. The church was opened for Divine Services the first Sunday in September 1877.Costs of the church were as follows: land $875.00; building $2,313.88; fence and porch $108.21, basement $200.43, and furniture $465.99

Years after he served at Holy Trinity, the late Robert Jefferson, Reverend and former Anglican Bishop of Ottawa, co-authored a pamphlet called, "Faith of our Fathers - the Story of the Anglican Diocese of Ottawa". The pamphlet reads in part: "few of the congregations in the Diocese of Ottawa have a rowboat as part of their church property, but when Holy Trinity Church on Canal Road in the village of Archvil1e was built in 1877, a boat was provided to ferry parishioners across the Rideau Canal, there being no nearby bridge.

In his pamphlet, Bishop Jefferson wrote further: lilt is an ill wind that blows nobody good and when in 1904 the church was in need of a bell, it happened that an engine of the Canada Atlantic Railway toppled into the Rideau Canal. The bell from the salvaged engine was placed in the steeple of the church and called the faithful to church for years until replaced by chimes: The bell is now used in St. Augustine's Church, Newington, Ontario.

Bishop Jefferson was ap-pointed rector in 1916, and under his leadership the parish grew so remarkably that a new and larger church was needed. The new site on Echo Drive was pur-chased and the church became the Church of the Ascension. The first sod was turned for the new church

in June 1919 by Rev. A. A. McKay and the cornerstone was laid by the late Bishop Roper in September 1919. This church still serves Anglicans in the district.

The Portuguese Community Association purchased Holy Trinity in 1977 whereupon it became a centre for both members and non-members alike. Recently, the church was apparently sold to a developer, but according to a community spokesperson the deal has been held up by a court action. At stake appears to be not only the future of this historical property but also the way in which the Community Association is to be operated.

The History of The Church of the Holy Trinity and The Church of the Ascension

By Janet Lunn (2004)

PREAMBLE

A church's history is the history of a place of worship. It is also, in a lot of ways, like a family's history, not only a chronicle of dates and events but also a collection of stories that holds its members together and gives it a collective memory. One of the difficulties in putting together this (and probably any other) church history is that it is hard to find the people and their stories behind the dry old account books and minutes of vestry meetings. It isn't any easier to discern the spiritual direction any one priest or generation of parishioners has taken. Only every once in a while is there a brief anecdote, a wry comment, a spurt of anger, of humour or joy, a sign of approval or an unexpected prayer to bring, for a moment, a person or a group sharply into focus.

However, two constants shine through the years of Ascension's records of financial ups and downs and differences of opinion about how the church should be run - from how much to pay for coal to whether or not to continue the service of evensong.

The first is that, from the beginning, our church has welcomed all comers. In a letter asking churchmen in Britain to donate money to the fledgling mission church in 1877, Thomas Phillips, wrote, "There being no other religious service in the village, members of other denominations attend Trinity church, and send their children to the Sunday School." Mr. Phillips, the church's first priest, had begun an outreach program long before that word had entered the English language. Throughout these one-hundred-and twenty-five years, our church has always welcomed everyone, from Thomas Phillips's shepherding to Gary Hauch's. The second is really only part two of the first. When Robert Jefferson came to be priest at the church in 1916, he said that one of his chief aims was to see that the people in his congregation should know and care for one another. Arthur Caulfield said much the same thing seventeen years later and it has been the unspoken wish of almost every priest who has served at Ascension. It is certainly true today. One of our parishioners said recently that Ascension is the first church in which he has felt he belonged, where he felt truly at home. "When I turn towards the congregation after taking communion," he said, "I see people I know, people I think of as friends."

The history of our church is a history of a collection of such friends, of a family.

BEGINNINGS

The Church of the Ascension is not the same church in the year 2002 as the church that was "opened for divine service by His Lordship, the Bishop of Ontario, on the first of September, 1877." Not only was divine service infinitely more formal 125 years ago than it is at Ascension today, the church building was different; it was in a different location, and it had a different name.

This first church was called The Church of the Holy Trinity. It was a mission church of the diocese of Ontario built on the corner of Main Street and Echo Drive (then called Canal Drive) in the village of Archville.

Before this, before there could be a church, a group of Anglican men in the community, including John Lowe (the deputy minister of Agriculture for Canada), ___Bethune, James Webster and Dr. James Fletcher formed a committee and sent Messrs. Lowe and Bethune to the synod in Kingston to apply to have a church. They were granted permission.

With John Lowe acting as treasurer, they raised the money and bought the site for $875.00 from Archibald Stewart after whom the village of Archville had been named. The church, the little red brick building still standing on the corner of Echo and Main, cost $3,088.51 including furnishings - a lot of money considering that you could buy a pretty decent house in Ottawa in 1877 for about $1000, and the collection plate yielded only between seven and eight dollars every Sunday. The congregation, which had formed itself that January, raised some of the money; some was borrowed from the bank. Thomas Phillips, the priest of the new church, collected the rest from his friends.

Mr. Phillips must have been a truly dedicated man because, as well as soliciting his own friends, he donated his services to the church for its first three years, and in the summer of 1878, he went to England to plead for money from churchmen there for his "poor but promising mission." Two years later, he was earning the munificent annual stipend of $206.26. He kept body and soul together as "a mathematical master" at the Ottawa Collegiate Institute (later Lisgar Collegiate) and by tutoring students privately. Mr. Phillips was a popular and surely an energetic man because, in addition to his dedication to his church and his teaching, he was apparently a fine cricket player. (He was still playing cricket in his eighties).

For a few years, Holy Trinity was the only church in the village. In the letter he wrote in England to the British churchmen asking for money, Thomas Phillips told his hoped-for supporters that he conducted divine service both morning and evening four times a month with Sunday School for fifty children in the afternoons. They were not all Anglicans.

The church served people on both sides of the canal. During its first years, the nearest bridge was at Nicholas Street. (There was a buggy and footbridge across the canal by 1910; the Pretoria Bridge was not built until 1917.) So the church kept a rowboat and hired someone to row it (at the cost of fifteen cents "ferriage") so that the west-side members of the congregation (the larger number) could get to church during the summer months.

Imagine those churchgoers from across the canal. The men would be in their Sunday suits and high, stiff collars, the women in their starched, bustled dresses, hatted and gloved, sitting upright in the boat, doing their best to keep the children from falling - or diving - overboard. Were they solemn as one always imagines nineteenth-century churchgoers to have been? Or did they view the boating exercise as a lark?

It would most certainly have been hot and uncomfortable in the little church, and more than one person would, no doubt, have prayed for Mr. Phillips to preach a brief sermon. Conscientious man that he clearly was, he would likely have given it all he had, but he might have kept it brief as he had to preach a whole new sermon that evening before he could settle down to prepare his school lessons for the next day.

In winter, the over-the-canal parishioners could walk - or skate - to church, but the church was probably as cold then as it was hot in summer. And it was smoky. Ted Gunderson was nine years old when the

church was built. He grew up in it, was married in it and later served as both peoples' warden and treasurer at Ascension. He wrote a memoir for the church's 100th anniversary booklet. In it, he described the long, pot-bellied stove in Holy Trinity's early years. It stood just inside the front door, and its stovepipe right angled near the ceiling and, held in place by wire, crossed the church, presumably to vent somewhere in the sanctuary wall. As the wood was "often times green," Mr. Gunderson wrote, "it caused dense smoke, and we choked, coughed and had red eyes, and sat in smelly clothes."

Heat and cold were the least of the difficulties people had to deal with. The 1870s and '80s were hard times, in some ways, even for the rich. Diseases, for which cures have since been found, regularly carried away more than one child in a family, and old graveyards give evidence of whole families dying in a single week. No matter how smoky the church was, those winter prayers must have been fervent. And the Christmas services, when all were well, must have been joyful - and wonderful for the children. There would be the pageant and the ever-new wonder of the Christ child's birth. Then, for some, there might be the magical midnight skate over the canal.

Between 1882, when Thomas Phillips left to settle in the United States, and 1885, when Holy Trinity became attached to St. John's on Mackenzie Avenue in Ottawa, the church was in such financial trouble and the stipend for the priest was so little, there was a succession of four priests (although the first one was only a six-months fill-in until Thomas Phillips' successor could be appointed). All the same, Holy Trinity was a lively church with an organist, William Carter, who led a choir that Henry Pollard, the priest from St. John's, called "the best and most efficient in the county of Carleton." The church also had a branch of The Brotherhood of St. Andrew, an entertainment committee, a Working Club, and, by 1884, an active Ladies' Guild. Ten years later, it had one of the first branches of The Women's Auxiliary to the Missionary Society.

The church must have seemed as promising as Thomas Phillips had told those British churchmen twelve years earlier because, in 1889, Mr. Pollard and thirty members of the Holy Trinity congregation met to discuss forming a parish. The result was that Holy Trinity became the parish of Archville that year with George Taylor as its priest. Still, when the annual vestry meeting was held on a rainy April evening, the vestry secretary wrote ironically in the minutes that it was held, "to the usual small attendance of six people" - one of whom was the priest (still Henry Pollard). He went on to describe a cozy scene of the six sitting around the box stove in the church basement engaged in "social converse" and "oral combat."

II

THE NEW PARISH

The new parish did not prosper at first. The congregation was so small in the 1880s that most of its organizations had dwindled and died. Within a year of taking the church, Mr. Taylor was gone, and Holy Trinity came under the care of St. Barnabas in Ottawa. Its priest, Thomas Bailey, took charge with the help of four Holy Trinity lay readers, one of who, James Fletcher (of the original committee), was also the superintendent of the Sunday school and teacher of the Bible class. In 1896 (the year the diocese of Ottawa was formed), Holy Trinity was independent again, and Frederick Squires became its rector.

In the nineteenth and through at least the first half of the twentieth century, churches were not only spiritual but social centres in the lives of their parishioners. They encompassed ladies' guilds, altar guilds, sewing societies and their junior "helpers", the Young Peoples' Associations, the men's clubs, the

branches of the Women's Auxiliary and of the Brotherhood of St. Andrew. And there were drama societies and entertainment committees to see to the lighter side of life in the church family.

Mr. Squires wanted this kind of vitality for his church. A man then in his middle years, he appears to have had plenty of energy and determination. But, by 1899, Holy Trinity's financial situation was not good. In the September minutes of that year's annual vestry meeting, Mr. Squires pointed out that "the church is in a precarious position and could be closed at any time." He offered to "take the debt of the church upon his own shoulders." He advised the "re-opening" of the Ladies Guild, the Sewing Society and other organizations - all of which had fallen away.

"With strenuous effort we would soon have our little church one of the finest little churches around," he told his parishioners and said that he hoped "to leave the church in a better state than when I found it." (All this when his own stipend was in arrears).

Things were still so bad (or worse) a year later that the parish considered asking Mr. Squires to leave. They would put the church, once more, under the care of a more prosperous parish. (The missions of Hawthorne and Leitrim, attached to the parish in 1899, were given up in 1904.)

Mr. Squires did not leave. He was Holy Trinity's priest for nineteen years, and under his direction, finances were stabilized and the parish grew. The mortgage on the church was soon reduced to $1,030, and the "reopened" Sewing Society (membership fee: seventy-five cents) made it its goal to reduce it further. (With the church's weekly intake of between seven and eight dollars, those women really had to sew!) Fifty-four dollars was collected towards the installation of electric lights. As well, the parish women furnished the church with a new altar (since the old had been given to St. Columba in Manor Park). There was enough money now to send bales (bundles of clothing) to mission churches in the west and to support a blind boy in India.

The teen-age girls formed a junior sewing society, called The Cheerful Workers. Those girls must have taken up the challenge and thrown themselves into their work with missionary zeal because by the end of 1904, the amount of the debt was only $376.96. (All the same, the church took out a new mortgage in 1905). That same year, the Altar Guild presented to the church three brass vases, complete with artificial flowers for the altar, paid for with money from the Guild's bazaar. And the pennies the sixty-five Sunday school children had been saving for three years added up to enough to pay for The Good Shepherd window that is now the west window of Ascension. And the church acquired a bell.

So far, no amount of research can make the several stories (or the dates) concerning the acquisition of this bell come together. What's certain is that the bell was a bit of serendipity that resulted from a railway accident. In his memoir, Ted Gunderson wrote that it came from a train engine that fell into the water in 1904 from the canal bridge. (The railway bridge spanned the canal just north of the footbridge). The keepers of railway lore have a record of just such an accident in 1891 and of an accident in 1907, in which the engine did not quite fall into the canal but was suspended precariously over it for several hours. Nothing in 1904.

Whichever accident it was, Joseph Leslie, one of Holy Trinity's wardens, negotiated with the Canada Atlantic Railway for the bell. He got it, and the bell was ceremoniously hoisted up into the steeple of the church, where its cheerful clang brought the faithful to church every Sunday until 1967, when it was given to the church of St. Augustine in Newington.

A much more disastrous railway accident was the occasion for one of the stained- glass windows now on the west wall of Ascension. Alfred Parks, a long-time active member of the congregation, was an engine driver for the Grand Trunk Railway. When a passenger train he was driving struck a broken rail on the track between the spa at Carlsbad Springs and Hawthorne, five miles outside Ottawa, the engine capsized, and the cars were derailed. Six of the twenty-two passengers were injured (among them Rural Dean George Taylor). Both the fireman and engineer Parks were scalded to death by the steam. Alfred Parks was forty-two years old. His widow and children gave the church the window in his memory.

That same year, James Fletcher died, and Captain Charles Winter took over the job of Sunday school superintendent. Dr. Fletcher was so well liked that the congregation bought the brass lectern in his memory. As well as being a founding member of Holy Trinity, he was lay reader, superintendent of Sunday school and Bible-class teacher. The authors of the 1956 church history wrote about Dr. Fletcher: "Any person who came under his guidance was privileged indeed."

Although the church itself still wasn't very comfortable - Ted Gunderson remembered Mr. Squires delivering his sermons with his eyes closed because of the stinging smoke - the parish was better off. It now had, in addition to its other organizations, a boys club, called The Boys Brigade (complimented in one set of vestry minutes for "the improvement of the boys' conduct and bearing"), an elaborate Christmas Festival and an annual summer sports day.

Mr. Squires saw the congregation through the worry of the South African War - in which one member of the congregation, Robert Bradley, was killed; the window now on the east wall of Ascension is a memorial to him. And Mr. Squires was still Holy Trinity's priest when the First World War started in August of 1914.

While there's nothing in the church records to say exactly what Holy Trinity's parishioners did during the war, the Sewing Society, under the direction of the Red Cross, would have been making sheets and bandages for the wounded, and sewing for the orphaned and displaced children in Belgium. They would, too, have been filling boxes with their knitted socks, food and treats for "the boys in khaki" and taking part in concerts to raise money for the Red Cross. Prayers for those soldiers, the sailors and the nurses overseas must have been long and deeply felt and every voice lifted to the height of the church in the singing of hymns like Eternal Father Strong to Save and Oh God our Help in Ages Past.

At the same time, the ordinary life of the church went on. Frederick Squires' relations with his parishioners had become strained - possibly because he so often engaged in acrimonious discussions with them about his stipend. In 1915, Mr. Squires and his wife moved to an apartment on Elgin street but by now, there was so little money that his stipend was cut from $800 to $600 and then to $400. He left Ascension. In fact, the bishop (the newly elected John Charles Roper) retired him, and he left Canada to return to England to take a parish somewhere in Norfolk.

Mark Malbert, who followed him, stayed only a year, after which the bishop appointed him as full-time priest to the III

CHURCH OF THE ASCENSION

In 1916, Bishop Roper appointed Robert Jefferson to take over from Mark Malbert. Mr. Jefferson came to Holy Trinity from Franktown and Montague and was inducted on December 24th of that year. The bishop described him as a "young, energetic Irishman" and Wilfred Bradley (in his book The Life and

Times of John Charles Roper) called him, "a canny, warmhearted Ulsterman," with, "the mind of a Scot and the heart of an Irishman". His coming, after the dithering of an aging, querulous Frederick Squires, was welcomed with enthusiasm. He conducted three Sunday services: 8:00 a.m. communion, 11:00 a.m. morning prayer and 7:00 p.m. evening prayer with church school, young men's and young women's Bible classes in the afternoon. He led a weekly Bible Study on Wednesday evenings. Baptisms were held on the first Sunday of the month and by appointment.

Robert Jefferson had a lot of innovative ideas, and he brought about what one admirer called "remarkable growth" in the parish. Clubs and organizations proliferated under his guidance. While he continually despaired of the choir (in the 1920s he was still complaining about the fact that Ascension was the "only church in the city" without a choirmaster), Sunday school flourished, the Babies Branch of the Women's Auxiliary regularly had between twenty and thirty members (at a yearly fee of seventy-five cents). There was again a branch of The Brotherhood of St. Andrew and the members of the Men's Club played billiards and carpet ball in tournaments with men's clubs from other churches. Mr. Jefferson, because he wanted his parishioners to feel like a family, promoted frequent picnics and, because he was a great proponent of outdoor sports, saw to it that there was a church tennis club. After the move to the new church, he oversaw the building of a tennis court next to the church.

Patriotism was running high in these war years. After Canadian soldiers in France had captured Vimy Ridge and Courcellette from the Germans in 1917, Robert Borden's Conservatives won the federal election on a vote for conscription. Patriotic songs were sung everywhere. War-bond drives increased in number and fervour. In churches there were more and longer prayer vigils. Bishop Roper declared diocesan-wide days of prayer. When the department of health closed all public buildings during the 1918-19 influenza epidemic that killed so many people, the bishop was reluctant to decree that the churches were to comply, but, finally, he had to.

Despite the continuing worry about the war and the flu epidemic, there was a feeling of buoyancy at Holy Trinity. The congregation had been steadily growing, the financial situation had improved and the parish decided it needed a bigger church. A building committee was struck, plans were underway and Captain Andrew Acres, the parish treasurer, began organizing campaigns to raise money. Campaigners canvassed the parishioners and all their friends and relations. The Men's Club had dinners, the choir and the Dramatic Society put on plays, the Ladies' Guild had suppers, bazaars and rummage sales. For several years, that guild operated a booth at the Exhibition where they sold cakes, bread, jams, pickles and crafts.

The war was over in November of 1918. The church was open for prayers of thanksgiving on that day. The armistice was signed on November 11th at 11:00 o'clock - and that day, Armistice Day, (now called Remembrance Day) was declared a national holiday for all the years to come. The Winter family gave the church the pulpit in thanks for the safe return of their son and daughter. The Guy family contributed to the purchase of the prayer desks in thanks for their son's safe return; the Boscall family contributed to the prayer desks in memory of a husband and father who were killed.

By the following summer, the Holy Trinity congregation had amassed enough money to buy "three lots south of the Ottawa East bridge" (at a cost of $4,000). Amid the relief and the prayers of thankfulness, Archdeacon Arthur Mackay turned the first sod for the new church in June of 1919. (Mr. Mackay had been Holy Trinity's priest back when it had been under the care of St. John's.)

Then, on Saturday, the 27th of September, the bishop, the rector, the wardens, visiting clergy and the congregation formed behind a "colourful" banner anchored between two "ornate staves" and solemnly processed to the new site. Bishop Roper gave a speech in what Ted Gunderson described as his "pure, deep baritone voice" and laid the cornerstone for the new church. Mr. Gunderson never forgot it (one reason being that it was his 21st birthday).

According to Charles Winter (by then Colonel Winter) who wrote the church's 1944 commemorative pamphlet, the old church was "advantageously disposed of by sale". (There are records and letters to say that attempts were made to sell it in 1925, but there doesn't seem to be a record of an actual sale until 1977 when it was sold to the Portugese Community Association which still owns it.)

The new church, to be called The Church of the Ascension, was dedicated on the feast of the Annunciation, Maundy Thursday, March 25, 1920. The name change was at Bishop Roper's recommendation. The diocese of Ottawa already had Trinity Church on Bank Street in Ottawa South, which was older than Holy Trinity (by a year), and he wanted to avoid confusion. The total cost of the new church, according to Colonel Winter, was $23,000. Insurance for it was so hard to get that quite a few members of the Advisory Board (later the parish council) took out one- thousand-dollar life-insurance policies, naming the church as beneficiary.

The church bell (the old train-engine bell) was moved from the old to the new building, as were the organ, the lectern, the pews, other minor furnishings and the memorial windows. While much of the church's interior was still rough, Mr. Jefferson and his congregation began at once to worship in it.

In 1923, the parish council decided to buy the two lots next to the church for a rectory and a new parish hall and, for the time being, took out a three-year lease on 223 Echo Drive (at the corner of Hawthorne and Echo), the rector's then residence. In the meanwhile, work on the existing parish hall and the church interior was being completed. The Men's Club, under the direction of their president G. C. Armstrong, did the actual work themselves and paid for the materials with the proceeds from a play they were putting on. The hall and the sanctuary floor were both finished by Christmas.

In Ascension's first year, the parish started a monthly magazine called The Church of the Ascension Parish Magazine, founded by the Young People's Association and published by the Men's Club. It was an ambitious project, professionally printed and paid for with ads and subscriptions at one dollar a year. It contained a regular rector's letter, plus reports of organization meetings and synopses of vestry meetings.

Not long afterwards, Henry Humphries, active Men's Club member, started a scout troop (the 29th Troop), which was active all through the 1920s. It lapsed in the early '30s, was re-activated later in the decade, but it didn't really flourish again until the 1970s and '80s.

In May of 1927, when Robert Jefferson left to become the priest at St. Matthew's in the Glebe, there were 235 families in the parish (about 900 people) with 250 children in the Sunday school. The parish had its 50th anniversary that year.Ottawa Hebrew Mission.

DEPRESSION YEARS

The New York Stock Exchange crash that started the Great Depression happened in the fall of 1929. The "bad times" when so many people were out of work and so many had to rely on soup kitchens for their only sustenance lasted for ten years. The plea for money, for parishioners to support their church, a running theme through the church's whole history, has never been more poignant than in these Depression years. There was never a "fixed charge for sitting" in Ascension's pews but, as Francis Wimberly said at one annual vestry meeting, "donations are hoped for." Wistful words. Mr. Wimberly, who succeeded Robert Jefferson as priest, donated part of his $200-per-year stipend to the church in 1932, and, at some point in the mid 1930s, Ted Gunderson, then parish treasurer, had to go to the bank to borrow money to pay the arrears owed to the coal company and to Mr. Wimberley. The bank manager was reluctant to lend the church the $1,000 without collateral. In his memoir, Mr. Gunderson wrote, "I explained our people were faithful and the property was actually backed by the diocese of Ottawa. I also advised them I had a new automobile and I would put this up as collateral." He got the loan. The coal dealer and the reverend both got their money.

Straightaway, Mr. Gunderson suggested to the Advisory Board that "in order to offset further embarrassment" every household have a box, to be called "the fuel box," in which to put a penny every day. Coal cost between seven and eight dollars a ton per year so, "With the hope of $3.65 from every box at the end of the year," there would be "ample" to pay for the coal. (He did not mention how the priest's stipend was to be paid.) The first year brought in $400, so the penny-a-day system was followed until both the church and the rectory were converted to oil. (What poor Mr. Wimberley - or Adrian Bender who succeeded him in 1935 - lived on is anybody's guess.)

Impoverished though so many of them were, Ascension's people supported one another through those rough times, and they created times of fellowship. The prayer circle, the Dramatic Society, the Men's Club, The Brotherhood of St. Andrew, the Women's Auxiliary were all active, and Mr. Jefferson's tennis club was still going strong. (As late as 1940, at the annual vestry meeting, there was a heated discussion about the morality - or the propriety - of tennis being played "on the Sabbath.") The Babies Branch, now called Little Helpers, was active (At one annual party, there were twenty-two mothers, thirty-eight children, nine W.A. members and four visitors. The two cakes cost forty-five cents, the cookies, thirty-six cents). The Sunday school was thriving, as was the Young Peoples' Association; there were active Boy Scout and Cub Scout troops, and, the Depression notwithstanding, a rectory was built in 1932 on the land that had been bought nine years earlier. It cost $5,000, money raised over twelve years by the Ladies' Guild. There was money enough to keep up Ascension's portion of the diocesan's mission fund and to send bales to the mission churches in the west and to the Arctic. (The prairie drought is described in one vestry account as, "the western difficulty.")

Francis Wimberly (an Englishman who had, early on, been in mission churches in western Canada, came to Ascension from North Gower) was a strong leader and a kind man about whom one of his parishioners said, "that the parish survived [the Depression] and the activities continued was in no small way due to his leadership." Mr. Wimberley left in 1935, and Adrian Bender came from Pakenham to succeed him. Mr. Bender saw the parish through the last years of the Depression, the Second World War and the church's 90th anniversary.

SECOND WORLD WAR

The Second World War started in September 1939 and lasted until August 1945. Adrian Bender wrote in the 1944 commemorative booklet for the 25th anniversary of the laying of Ascension's cornerstone that, "about one hundred young men and women from Ascension are either in training or overseas. Some are prisoners of war, some have laid down their lives in the cause of humanity."

Mr. Bender seems to have been a kind man and a hard working one. He was also keen on the war effort. He had been a soldier in the First World War and, almost from the start of this war, served as a military chaplain in Ottawa. At Ascension, he oversaw the Christmas boxes and the regular parcels of candy, food, paper and cigarettes that went to the service men and women in Europe and the Far East. An appeal from the Red Cross had the girls and women of the church knitting and sewing again for those in the armed forces and for people in "distressed areas" in Europe and Asia. In the 1944 booklet, Mr. Bender referred to this work when he wrote, "The Church of the Ascension, like most churches, owes more than is generally realized to the loyal and untiring efforts of its women members." The church family prayed for peace and, once again, sang fervently, Eternal Father Strong to Save and Oh God Our Help in Ages Past.

In the meanwhile, the every-day life of the church went on. Mr. Bender left to become the priest at Trinity in Ottawa South, and Arthur Caulfield came to Ascension.

September 27, 1944 marked the twenty-fifth anniversary of the laying of Ascension's cornerstone. To celebrate, on the day of the anniversary, there was a service of commemoration; Charles Winter (now Brigadier General Winter) wrote a brief history for the memorial booklet; and the parish established a "Jubilee Fund" to raise $52,500 to retire the mortgage. (General Winter died in 1946. He had been, according to Bishop Jefferson "a tower of strength" throughout his many years first at Holy Trinity, and then at Ascension as Sunday-school superintendent and rector's warden. He was remembered with great affection by everyone in the parish.)

Peace was declared in Europe on May 8, 1945. There was a special service of thanksgiving at Ascension that day, and the church was open all day for those "wishing to offer private devotions" over the souls of the seven servicemen killed in the war or of thanksgiving for those who would soon be coming home. The Emerson family gave the church the silver ciborium in memory of their son Harry. One Sunday, soon afterwards, Mr. George Bebbe put a fifty-dollar war bond on the collection plate with a note that read, "to the glory of God and in thankfulness of peace."

The war ended in the Far East in August. That fall, there was a joyful reception for the returning veterans, and, not long afterwards, a tea for their war brides. In October, there was a day of national thanksgiving. At Ascension, people were talking about a memorial to the war dead, a plaque with their names and an honour roll with the names of all who had taken up military service.

Foreign missionary work had been, more or less, suspended during the war and now, while the work was gradually being resumed, at the same time, a lot of that missionary energy was going towards getting food and clothing to the orphaned and the destitute in Europe, to the refugees pouring into Canada

WITHIN OUR MEMORY

There are people in our church now who were here when Arthur Caulfield was priest. (He married Jean and Arthur Humphries in 1945). They remember him as a quiet, somewhat straight-laced, but good man. Mr. Caulfield was in his thirties when he came, a man still full of energy who had been assistant priest at the Cathedral for four years before coming to Ascension. He had good organizational abilities and, as well, he felt keenly the need for "the growth in the things of the spirit." Like Robert Jefferson, he considered it essential for "all the people in the parish to know each other."

For this reason, he initiated the Ascension branch of The Church Year Fellowship in 1946 (a movement established in the Diocese of Toronto) and introduced a system of "sacrificial giving" to try to do away with having to raise money with bazaars, bake sales and the like. Reminiscent of the fuel boxes of a few years earlier, each member of the Fellowship was to put aside one cent a day over and above his/her regular giving. The priest took the special envelope to the fellowship member every week and, in this way, not only ensured the giving, but also kept in close touch with his parishioners. The Fellowship met once a month, and every year there was a Festival of Light service on the eve of the Feast of the Presentation of Christ in the temple (then still called the Purification of St. Mary the Virgin).

In his time, the vestry agreed to buy the two lots north of the church for $3500.00, (and after repeated requests, agreed to fix the rectory's garage doors so that Mr. Caulfield could get his car into the garage).

Earlier, when he'd been at St. Peter's Mission on Merivale Road, Mr. Caulfield had helped set up the Anglican Young Peoples' Association there. Later, he became president of the diocesan Sunday School Association, and he always involved himself in work with young people. (This was a good thing because his introduction to the parish had been to deal with church hall windows that "the boys from St. Patrick's next door had broken, a problem that regularly plagued his years at Ascension). Mr. Caulfield left Ascension in 1950 to be the priest at St. James in Perth.

Richard Crossley was quite different from Arthur Caulfield. Mr. Crossley was an Englishman who had been camp chaplain at Petawawa, as well as priest in Matawa and Chalk River. Both he and his wife Elva are still remembered as being kind and friendly by those in the present congregation who were children when he was here. Those who were adults remember, too, that he was very understanding, a man to whom one could take troubles and be guaranteed a real listener. He was also gifted with a great sense of humour and would startle his congregation with swift, sharp remarks when he found them dozing during his sermons. While there were those in the congregation who felt that he was sometimes not sufficiently aware of the dignity his position demanded, most enjoyed his wit. (One newspaper reporter called one of Mr. Crossley's sermons "pungently expressive.")

Mr. Crossley led the church through the difficult post-second-world-war years. The Depression was over, but Canada was suffering from a staggering war debt, and few people were well off. Ascension's parishioners still sent bales to people inside the country (the diocese still sends bales to the north) and every Christmas, sent a Christmas box to a priest and his family in England where rationing was still very strict.

In 1950, one of the Crossleys' three children, their teen-aged daughter Patricia, became very ill, and her Ottawa doctor wanted to send her to Boston for treatment. It was going to be very expensive. The

congregation collected enough money for both the trip and the treatment. Patricia recovered, and the grateful Crossleys gave the church the small window on the north side of the chancel as a thanks offering.

In 1952, the year King George the sixth died, the parish finally decided on a memorial to the two world wars. The memorial was a splendid electric organ, a Wurlitzer with a chimes attachment that could be played through the old bell tower under the memorial spire. (This was when the old railway-engine bell was given to St. Augustine's in Newington).

Three years later, after the candlelight service on Christmas Eve, the church mortgage was finally retired in a joyful ceremony in the church hall. The congregation gathered around Ted Gunderson who held a large plate. The paid-up mortgage agreement was put on the plate. Mrs. Teague (the organist) lit a match and set fire to it - to much applause.

There was a much more solemn ceremony the next spring when the church was consecrated by Bishop Ernest Reed. This took place on the evening of May 9. The petition for consecration was presented to the bishop at the church door by Mr. Crossley and wardens, D.A. Edgar and W. Boland. The bishop accepted it with the words, "Brethren, if this be your desire, and the desire of the parishioners, we will now proceed to the act of consecration." The wardens, rector and bishop, followed by the rest of the congregation, proceeded from there into the church and up the aisle to the chancel as they said the twenty-fourth psalm, The Earth is the Lord's and all that therein is.

Then the bishop proceeded with the service of consecration, saying these words just before the final blessing: "Blessed by Thy Name, O Lord God, for that it pleaseth thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon earth. Bless, we beseech thee, the religious service of this day, and grant that, in this place now set apart to thy service, thy holy name may be worshipped in truth and purity to all generations. Through Jesus Christ our Lord. Amen".

Mr. Crossley served in this church for another six years. (N.B., he finally got Arthur Caulfield's new garage.) Alfred Anderson replaced him in 1961 but died after only four and a half months. Edwin Allsopp, who replaced Mr. Anderson, was here for ten years. All anyone seems to remember about him now is that he was very proper, not much fun and a rather fussy, "little old man."o local people in desperate need.

VII

CHANGING TIMES

The western world was changing rapidly. The threat of nuclear war was ever present but, at the same time, there was exciting new technology. There were new goods - lots of them - and there was a feeling in Canada that the possibilities for prosperity were endless. God no longer seemed relevant to the lives of a great many people. Books like Pierre Berton's The Comfortable Pew, saying that the church had become more ritual than substance, were very popular. Furthermore, church was no longer at the centre of social life, nor was belonging to a church necessary for social status, as it had once been. And, as Bernard Barrett points out (in his article The Future: Celebration, Repentance and Vision in Anglicanism in the Ottawa Valley), the church wasn't sure how to respond to the sexual, political and social changes that were taking place in Canadian society and, too often, simply did not respond. Church attendance was falling off across the country.

But, as more than one critic has pointed out, Anglicans are very cautious. While, gradually, women were being ordained and there was a new prayer book in the '70s, most parishes were doing their best to keep the faithful within the fold by responding only in small ways to the changing times. Very slowly, priestly authority was giving way to more lay involvement - lay people were chairing annual vestry and advisory board (now called the parish council) meetings - and parish councils were including women.

Clubs and associations were being encouraged. At Ascension, there was a branch of Chi Rho, the Bible Society branch was still active and so was The Church Year Fellowship with its Advent Service of Light. There was a senior citizens' club, in conjunction with The Church of the Canadian Martyrs and the Wesley United Church, called the Wednesday Club. John and Priscilla Copeland and Bill Brook were leading active Boy Scout troops and wolf cub packs at Ascension. There was a Married Couples Club whose members made gifts to the church (among which were dishes for parish suppers) and had evenings of religious films and card parties.

Social events included swimming at the Chateau Laurier pool and a Valentine Dance in the church hall at which 29 people showed up for ballroom and square dancing and a smorgasbord (served by Betty Service).

The church hall was renovated in 1966. Then, in 1967, the parish celebrated Canada's 100th birthday and its own 90th. Ascensiontide 1967 brought forth a commemorative booklet, a week of social evenings and special Eucharist and Evensong services preached by visiting priests, two of whom, Robert Jefferson and Arthur Caulfield, had served at Ascension. On the evening of May 4, the Feast of the Ascension, Bishop Reed celebrated confirmation and dedicated the "light- weight, pre-fabricated spire with cupola," which the parish had bought to mark the anniversary. The dinner afterwards was held in Canadian Martyrs' parish hall.

There were 115 families and 84 individuals and 60 Sunday school students enrolled in the parish that year, but, by 1970, the rolls were way down. (However, the congregation was active enough in 1969, when the city planned to take down the Pretoria Bridge and create wider roadways, that, with Canadian Martyrs, it sent a letter of opprobrium.) Evensong was discontinued because of poor attendance, and a year later, church membership was so low that the vestry was actually talking about possibly uniting with Wesley United. In fact, church attendance was so poor throughout the diocese that, in 1971, for the first time in its history, the diocese had a budget deficit.

At a vestry meeting that year, Mr. Robert Phillips (a hospitable man who always opened his summer home in the Gatineau for church picnics) suggested that, since other churches were doing it, a "half an hour get-together over a cup of coffee [after the Sunday morning service] will have far-reaching benefits." Vestry considered it "a splendid idea," the experiment was successful, and coffee hour at Ascension became, for a brief time, an accepted practice.

Church attendance continued to decline. Coffee hour was abandoned. There were only five children left in Sunday school, so Ascension children joined with Wesley United Church's children for their weekly teaching. The guild room was rented to Carleton University for French classes twice a week at a fee of eighty dollars a month, and some of the church's parking space was rented out. At the annual vestry meeting, Mr. Allsopp exhorted his parishioners to" search your hearts to see how you can help the church."

On Ascension Day in May 1971, the Church Year Fellowship celebrated its twenty-fifth anniversary, and Bishop Robinson celebrated a Eucharist of thanksgiving. Later that year, the church chimney was struck by lightening (for which nobody was thankful). In spite of the poor church membership, money was found to repair the chimney, to contribute to church work in Africa, India and the Diocese of the Arctic and to share the $750 cost of landscaping between the church and Carleton University. (Carleton was then where Immaculata high school is now.)

Edwin Allsopp retired in September of 1972. His replacement, Gerald Shaw, presided briefly over a not only declining, but aging congregation. A chartered accountant before his ordination, Mr. Shaw had been secretary-treasurer for the diocese of Calgary and parish priest in Winnipeg. He was a good manager, fiscally prudent and, by all reports, a good priest, a man with strong spiritual direction.

He tried to steer his congregation towards a greater spirituality. In one sermon, he echoed the criticism so many outside the church were leveling at it: "We are constantly confusing commitment to Christ and his Church with what we think is loyalty to tradition..." He wanted to add an outdoor Eucharist to the annual picnic, and he wanted every third Sunday (at least) to be a celebration of the Eucharist, instead of the once-a-month celebration which was conventional in Anglican churches at that time.

Mr. Shaw's private life was not as well regulated or as spiritual as his public one, however. There was a scandal, then a divorce and, after only two years, the bishop decided that Gerald Shaw had to go.

During the brief Shaw sojourn, there were a significant number of accomplishments: the rectory was renovated; a new roof was put on the church; the vestry phone was installed; the ambry light was donated; the parish bought the new red hymn books (although fifty old prayer books and hymnals were kept, "just in case..."); there was a daycare in the hall during the week; and there were no more "special" envelopes. Mr. Shaw did not want his parishioners to allocate their money for specific purposes; he felt that, if the church was important to them, then all of its work should be equally important.

Their priest was very well liked at Ascension, and the parish was loath to give him up, but the bishop was adamant. Ascension's congregation had dwindled to twenty or thirty souls, and the few children in Sunday school were still with the children at Wesley United Church. Before he left, Mr. Shaw advised his parishioners to consider where they were, "in their spiritual walk," and, because there were so few of them and so many were already past middle age, to think hard about what sort of a man they were looking for in their next priest.

(After leaving Ascension, Mr. Shaw took a four-year leave of absence, then had a parish in Gaspe and later served in an Episcopalian church in Florida.)

In 1974, Bruce Olsen was appointed priest, possibly to oversee the closing down of the church. An American, Mr. Olsen had started his ministry as a Baptist and worked in New York among street people. He had come to Ottawa to study theology at St. Paul's University, and he was still a deacon when he came to the church. (He was priested at the Cathedral during his incumbency). He was both a triumph and a disaster for Ascension. He was a splendid - if long-winded - preacher. He performed exorcisms, encouraged glossolalia and, according to one parishioner, "kept the church in such an uproar that the noise from the singing and shouting could be heard across the canal." He held two services every Sunday morning, a special charismatic service on Sunday evenings and a Friday night Bible study. He established

a permanent "office of evangelism" with Geoffrey Blake, the rector's warden, as chair, and invited missionaries to the church to "evangelize" (with not everyone in the parish in agreement).

Parishioners who disliked the charismatic services left the church. Others, who had left the church earlier, came back. And people came from all over the city for the charismatic fellowship. The pews were not long enough to hold them all, and chairs had to be set up in the aisles. Church attendance, in the mid-1970s, was regularly around 200 people, and there were usually between 100 and 150 people at the Sunday-evening services.

During Mr. Olsen's eight years at Ascension, the public address system was installed; the heating system was changed from oil to gas; the red hymn books were sold and the 1938 Book of Common Praise installed; and, in 1975, a small organ, to be used downstairs, was bought from St. Aidan's for $300. The big, memorial organ in the church sanctuary ceased to function and was replaced in 1980.

VIII

ONE HUNDRED YEARS

In 1977 the church celebrated one hundred years of service. The centennial committee, headed by Arthur Humphries (son of the Henry Humphries who had been a key member of the church from its first days), organized six months of celebrations during which, once a month, former rectors preached at Ascension. (Unfortunately, Richard Crossley died that January and Edwin Allsopp was too ill to preach.) The celebrations culminated in the week-long "Ascensiontide" festivities from May 15th to the 22nd with a special service on the 19th, Ascension Day.

There was a new reredos behind the high altar and the memorial plaque in the narthex of the church. There were commemorative pens and silver spoons and a booklet was published that included a message from Bishop Robinson, Charles Winter's brief history of the church and Ted Gunderson's memoir. There was plenty of newspaper coverage of the events.

Bruce Olsen, took the service, Bishop Robinson preached the sermon, the "gentlemen and boys of St. Matthews choir" sang a choral Eucharist and the anthem Thy Church, O God (after which they, their choirmaster and Alan Crabtree, the Ascension organist, were supplied supper by the Hitman caterers in the Wesley United Church hall - turkey a-la-king plus tea and coffee). The dinner for the congregation and guests, afterwards, on "a first-come-first-serve basis," cost $5.00 a person.

Bruce Olsen was at Ascension for five more years. He left abruptly in 1982 (for reasons unknown Olsen had his license to preach in the Anglican church revoked but he continued a charismatic ministry under another rubric) With him went all but twelve of his congregation.

For several months after he left, there were fill-in priests trying to give heart to the tiny, bewildered congregation. Finally three of Ascension's stalwart parishioners, Lydia Allison, Richard Goodwin and Maisie Stevenson, went to Bishop Robinson to insist that he find them a full-time priest.

What kind of a priest do you want?" the bishop asked, but, as one of the delegates said later, "he already had a man in mind". That man was Arthur Brewer, a chaplain at the hospital in Smith's Falls. Mr. Brewer was everything Mr. Olsen was not. He was punctilious, traditional (away went the BAS, back came the BCP) and considered by some to be completely humourless. Others were devoted to him. While he was apparently not inclined to the high church, he was very particular about his priestly robes

and he liked to be addressed as Father Brewer. He was not married; his mother lived with him, kept house for him and had definite ideas about how things should be done (She told the rector's warden when she came not to let her son choose the hymns.) He was a first- rate administrator, and, although, like many priests in the 1980s, he wasn't keen to pay the diocese its apportionment (the assessment for nine months was over $30,00.00), he did pay the $10,000.00 owing that Mr. Olsen had refused to pay.

Most of the parishioners who had left Ascension during its charismatic days came back. Among them were Arthur and Jean Humphries who had been and were again strong supporters of the church. (Arthur became the lay reader, Jean returned to the Altar Guild and to sing in the choir). John and Priscilla Copeland returned to continue their work with the Beavers (who met regularly in the church hall), Cubs and Boy Scouts (in 1980 Priscilla was honoured by Scouts Canada for " distinguished service to Scouting" and again in 1991 for "especially distinguished service").

Bill and Betty Service had never left. Lydia Allison, who had never left, spent the next twenty years as the rector's warden. Maisie Stevenson and her daughter Karla, neither of whom had left, continued to serve, Maisie as head of the Altar Guild. (Those who remember Mrs. Stevenson say of her that she worked devotedly and always "for the glory of God.") As a mark of the times, it was in these years that women's given names began to appear in accounts of vestry and parish council meetings - Judith Tyrell, Jean Humphries, Gertie Mackett, Maisie Stevenson, Karla Stevenson, Priscilla Copeland, Muriel Hogan - all had their contributions faithfully recorded under their own given names. (Until this time women in the church were always referred to as Mrs. followed by their husbands' names.)

By the mid-1980s, the old rectory was badly in need of repair and it was standing on what was now a large and valuable piece of property. The parish agreed to sell the property for $190,000 to Charlesfort Developments. They were to build town-house condominiums on the land and sell the church one of them for its rectory. Barry J. Hobin was one of six award-winning architects in 1985 for his design for the seven town houses and Ascension's rectory.

The church, too, was to be improved. At the January 1989 Vestry meeting, the parish decided to have a chair lift for those who were no longer able to come to church because of physical disabilities. Money was raised by renting the hall to a ballet school and a day care, renting parking space and renting the church, every other Sunday to the Romanian Orthodox Church. The lift was bought that same year from a company called Portamatic Inc. and built at the back of the church.

Then, at four o'clock on Saturday morning, August 29th of that same year, Arthur Brewer woke up to the shrieking of sirens and the clanging of fire- engine bells in front of the rectory. The church was on fire. Mr. Brewer was recovering from the heart attack he had suffered three weeks earlier and didn't dare rush to the scene. He phoned one of the wardens and Archdeacon Allen Box who was filling in for him as priest.

By the time Mr. Box arrived, firemen were already shooting water into the church office, the basement and the kitchen. The fire was all but out. It had started in the office and actual fire damage was confined to the office, the basement and the kitchen. The chair lift was undamaged, the fire doors saved the church itself, but the organ was ruined by the smoke, and so were the prayer books and hymnals. The altar hangings and communion vessels all had to be sent out to be cleaned. Office equipment (including the computer; Mr. Brewer was very up to date) was entirely destroyed. In all there was $490,000

damage. Police investigation discovered that someone had forced the office window open and deliberately set the fire but no one ever discovered who - or why.

The church hall, the office and the kitchen were completely renovated. The stage where the children had always performed their pageants disappeared, the ramp was constructed, the kitchen was enlarged and the small rooms behind the hall were reorganized.

The neighbourliness that has kept this community strong from the beginning was immediately in evidence. While the church's insurance bought the new electronic organ, the prayer and hymn books and the cleaning of the building and furnishings, the Church of The Canadian Martyrs offered Ascension's one hundred homeless parishioners space for divine service and The Wesley United Church took in the children.

IX

PRESENT DAYS

In 1990 Arthur Brewer left Ascension (he spent two years at St. Barnabus, after which he retired.) Gary Hauch came from St. Thomas the Apostle on Alta Vista Drive where he had been the assistant curate. An American, Gary was born in Germany, immigrated to the United States as a child and naturalized as an American citizen. He came to Canada in 1977 to study at Regent College (an international graduate school of Christian studies) in Vancouver, British Columbia. In 1979 he and his wife Linda moved to Ottawa where Linda began her doctoral studies in Medieval literature. It was at this time that Gary and Linda were drawn to the Anglican Church. Two years later they moved to Princeton, New Jersey, where Gary studied for his doctoral degree. When the Hauchs returned to Ottawa with their two sons in 1985, Gary took the position at St. Thomas while Linda continued her studies and taught at Ottawa University. Gary came to Ascension in August and was inducted as priest on November 30, St. Andrew's Day.

When he came to Ascension, Gary Hauch said he hoped "to help build a community of people who would make a difference in the world," who would, as serious Christians, "work to break down the prejudice against people of different races, colours, and cultures, would understand themselves to be environmental stewards, and would explore the social implications of the gospels."

Ascension has been actively involved with refugees and new Canadians since 1991. In the early '90s this included sending funds to a refugee camp in Tanzania where an Ascension associate was working, and supporting communities from El Salvador and Guatemala. More recently Gary encouraged the parish to sponsor refugees "from countries at war or where repressive regimes threaten lives". Since then, Ascension has sponsored refugee families from Burundi and, in conjunction with Trinity and All Saints, Sandy Hill, refugee families from Sudan.

In the spring of 1993, Wes Maultsaid, Judy Cray, and six people from two other churches in the diocese (St. George's and All Saints, Westboro) went to Guatemala for two weeks. Judy said, "We went there to learn about the Mayan people, their culture and what it was like living under an oppressive regime". Each person paid his/her own way but had support with prayer and some financial assistance from their home churches. On their return, those who had made the trip reported to their home churches and, as well, spoke to interested people elsewhere.

Later, that same year, Ascension sponsored parishioner Colin Rowatt to travel in Mexico and Guatemala on "Project Accompaniment". From September until the following April, Colin was among those who accompanied a group of Guatemalan refugees home from the refugee camp in Mexico where they had been living for some years under the protection of the UN Commission on Human Rights.

In 1999, Tricia Wind and Dwein Hodgson left for Tanzania to work with the Christian Reformed World Relief Committee on community projects and justice education, an organization dedicated to improving conditions in parts of the world where there is considerable poverty and injustice or where disaster has struck. "We worked with farmers to increase their incomes and with widows to help them keep their lands and possessions after their husbands died," Tricia reported. Dwein and Tricia returned in October, 2002 to settle back into life in Ottawa in time for Tricia to give birth to their first child.

In October 2003, Bill Baldwin, Ascension parishioner and retired priest, went for two weeks to Palestine and Jerusalem with a contingent from Christian churches as part of a multi-national, inter-denominational Christian Peacemaker's team.

Ascension has long been involved with the Ottawa East neighbourhood of churches but, in our time, Haig McCarrell set up weekly "Coffee and Conversation" evenings to welcome and interact with refugees and new Canadians. Those evenings still happen every Wednesday evening, now at 88 Main Street. (The neighbourhood community-kitchen group that meets twice a month in our church kitchen to share cooking is an offshoot of these evenings.)

Like Robert Jefferson and Arthur Caulfield before him, Gary Hauch wanted this parish to be a family. Together with Haig McCarrell, Dwein Hodgson, Mishka Lysack and others, he explored having house groups at Ascension. House groups would be made up of a small number of people with particular aims and interests.

The house group idea wasn't new but it hadn't been tried at Ascension so, at first, it was a short-term project, The Epiphany Project, so named because the first house-group meetings were to take place in the week following the 1996 Epiphany Night celebration at the church. The celebration that year included a performance of Julian, a one-woman play about Julian of Norwich, performed in the church sanctuary by Kathleen McLaughlin, an Ottawa Roman Catholic nun. It was followed by a potluck supper in the hall.

The house-group idea caught on. Some of the original groups are still meeting, some have fallen by the wayside, and others have started up. The Alpha Groups are still going, the once-a-month Monday Night Epiphany Group still gathers to talk, to sing, to share experiences, the music group still meets. In 1997 Gerry Green started a men's club to meet once a week for breakfast and, afterwards, take care of church maintenance. A Bible study group was formed in 2000 and, in 2004, a mothers' and babies group has begun to meet on Thursday mornings for mutual support, conversation and lunch.

Over the last twelve years, the parish has held one-day retreats in the church and at Gracefield and Temple Pasture in Quebec. As well, The Parish Council has gone on weekend retreats at Temple Pastures and many in the parish have shared weekend retreats at Camp IAWAH, the non-denominational Christian camp on Wolf Lake near Westport.

These retreats have become important to the life of the parish. Not only do they encourage the sense of family that is so important to us, serious decisions have been made on retreat. During a retreat

"discernment process" in 1996 members of the parish prayed and discussed what outreach Ascension should focus on. To everyone's surprise, the response, loud and clear, was children. As a result we changed our liturgy to make children more a part of it, and have made every effort to welcome children to our church. There is now a children's story at the beginning of every service. Linda Hauch, with the help of Anneke Jansen van Doorn, headed the effort to enlarge the Sunday school and re-shape the curriculum with the special House-of-the Good-Shepherd program for the nursery-school age. And Ascension is now is a church full of children ranging in age from a few weeks to adolescence.

A new newsletter ("An Occasional Newsletter from the Church of the Ascension") was started in December of 1990.It fell by the wayside but was started up again in 2002 by Annie MacTavish. Gary has invited artists in the parish to make use of the hall for book launches or art exhibits - Alison Gresick launched her first book of short stories, Brick and Mortar at the church in 2000.

In the mid-nineties Gary encouraged the young adults in the parish to organize a series of coffee-house evenings to celebrate causes like social justice, peace and care for the environment (in 2001, Ascension, with All Saints, Westboro And St. John's, Elgin Street, won the first Green Church Award) or simply as get-togethers for the deanery young people. For these evenings the hall was transformed into a colourfully decorated 1960's style coffee house with coffee, tea, or soda pop to drink plus all manner of home-made baked goods. A stage was set up from which people read poetry, performed on musical instruments or sang. (The idea has taken hold once more and the first of a new coffee-house series was held on January 18, 2003.)

These evenings only stopped when the parish energy shifted to raising money for an elevator. The chair lift, which everyone in the congregation had hoped would be so wonderful, had turned out to be unworkable. A wheel-chair-bound person had to get out of his/her chair and navigate a couple of steps in order to get in or out of the lift and, sometimes, the lift would tip. In the end only the kids used it (and it beeped loudly and constantly while they did). Maintenance fees still had to be paid even though the lift wasn't being used and the parish council decided to abandon it.

A family is not a family when some of its members can't get into the house so plans were soon being discussed for an elevator. This project turned out to be monumentally expensive. The first architectural drawings, alone, cost $5,000. A committee, made up of Shirley and Reg Callard, Gerry Green and Alf Perinbam explored all possibilities. Their explorations yielded the information that the elevator would cost more than the parish could possibly afford. The parish council discussed asking for money from the Trillium foundation but that money comes from the provincial lottery and vestry voted not to take it.

That's when the miracle happened. Marian Rollinson, a long-time Ascension parishioner died and left the church over $140,000. At first the parish council thought the bequest would buy us the elevator but when it was discovered that only the interest could be spent, the members of council decided to go ahead and spend parish funds. The church would get its elevator. Work started. The old coal cellar-cum-junk-room (always called "the glory hole") below the stairs leading into the church disappeared, a wall was moved, the side entrance to the church was closed, a new downstairs door with the ramp and the small courtyard appeared in front, the elevator was built and, at last, people who couldn't manage the stairs could get to church. The elevator was up and running by Easter, 1999. For those who could manage the stairs, the old, worn wooden ones gave way to new, more reliable cement ones.

If the parishioners who marched in procession from the old Holy Trinity to lay the cornerstone for their new Church of the Ascension back in September of 1919 could be around today, they would see many other differences in their church. The choir stalls are gone and the sanctuary/worship space has now more room and four communion stations. In the mid nineties, after much discussion and some experimenting with worship space, vestry decided to have the Eucharist celebrated closer to the congregation than the high altar. So a small temporary altar was set up near the chancel steps.

The glass windows at the back of the church have gone. There is a more open feeling to the whole church and there are no military flags. The large baptismal font stands, as it always has, in the narthex, but baptisms are now celebrated in the chancel and the font is a small, hand-made font that Bill and Betty Service gave to the church when the old Anglican Church in Sherbrooke Corners (part of the parish of St. Paul's, Westport) was dismantled. (The Sherbrooke Corners' church was Betty Service's childhood church and was where the Service children were baptized.)

No one in Gary Hauch's church has ever thought of calling him Father or even Mr. Hauch (first names for priest and parishioner alike in this 21st century). There is no choir, except at Easter and Christmas. Instead, we have an organist, Beatrix Finta, and the music group, that sings and plays various instruments (including bongo drums). There is no traditional altar guild; volunteers do the work the altar guild once did. And, there is no licensed lay reader. When Arthur Humphries died in 1998, he left the position of lay reader open. Now a group of parishioners share in the reading of the lessons, the psalm, the gospel and the prayers of the people.

We gather often, as a church family, for potluck lunches and suppers and, every year, as well as the traditional pancake supper in the hall on Shrove Tuesday, Ascension has a Seder supper on Maundy Thursday to remind us of our Old- Testament roots and of the Passover supper Jesus shared with his disciples.

In the spring of 1990, the year he came to Ascension, Gary wrote in the newsletter that the parish of Ascension is "a remarkably diverse community that is serious about living its faith in the world... a grateful response to God's gift in Christ." His words surely express what so many of Ascension's priests and congregations have felt over all these years.

May we continue to be so blessed.

LIST OF CLERGY 1877-2002

HOLY TRINITY

1877- Thomas D. Phillips

1882 - Edward Beaven

(C.V. Forster Bliss filled in for six months between Phillips and Beaven)

1884 - Samuel McMorine

Arthur Jones

1885 - Attached to St. John's: Canon Henry Pollard, Alfred Mackay

1889 - George Taylor

1890 - Attached to St. Barnabus: Thomas Bailey

1896 - Frederick Squires

1915 - Mark Malbert

1916 - Robert Jefferson

CHURCH OF THE ASCENSION

1920 - Robert Jefferson

1927 - Francis Wimberley

1935 - Adrian Bender

1944 - Arthur Caulfield

1950 - Richard Crossley

1961 - Arthur Anderson

1962 - J. Edwin Allsopp

1972- Gerald Shaw

1973 - Bruce Olsen

1982 - Arthur Brewer

1990 - Gary Hauch

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