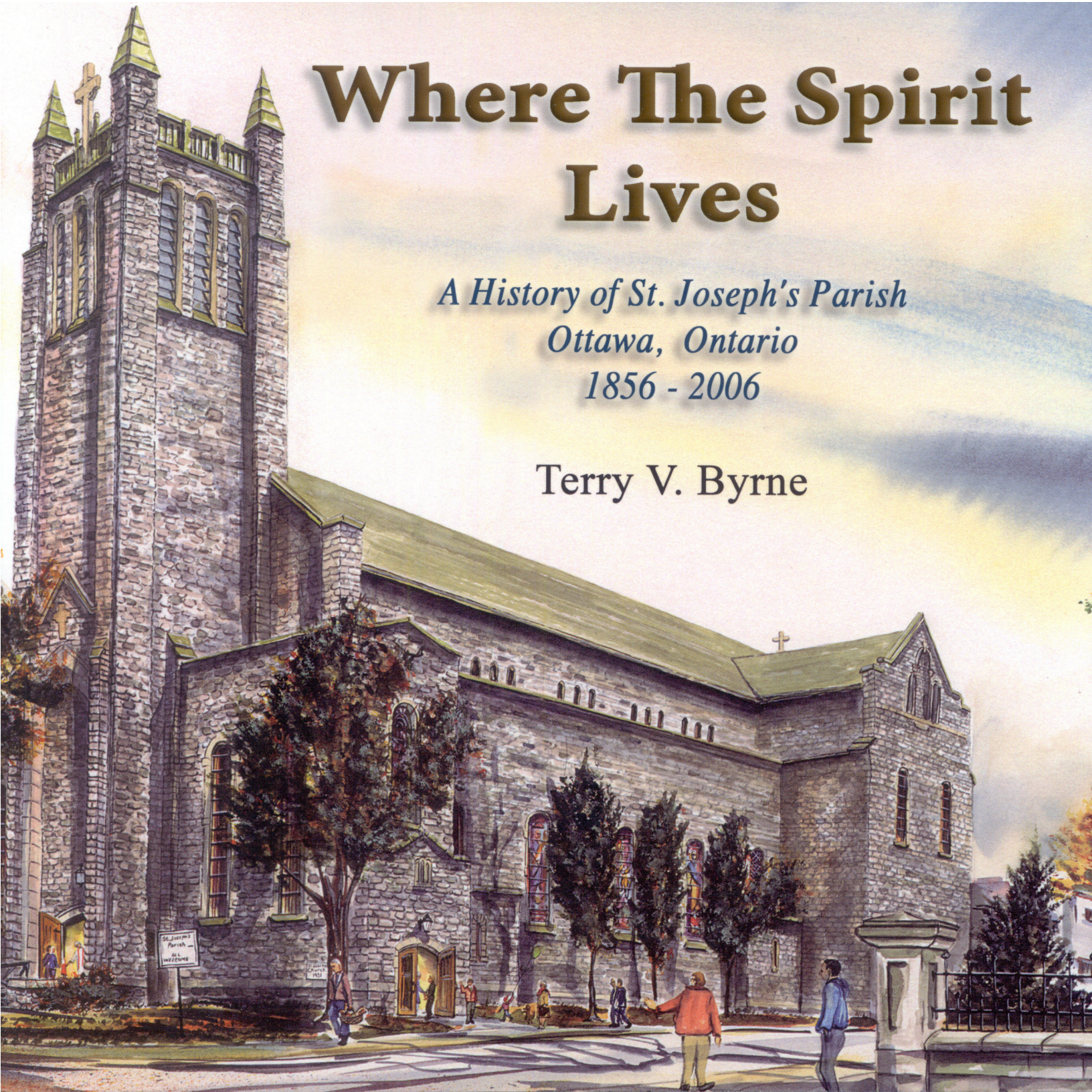


Where The Spirit Lives

*A History of St. Joseph's Parish
Ottawa, Ontario
1856 - 2006*

Terry V. Byrne



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2007

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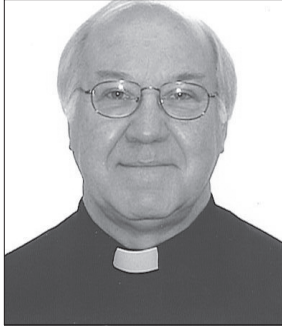
This book is dedicated to
the past and present parishioners
of St. Joseph's Parish

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Foreword

Our heritage is ours to protect and maintain



I am pleased to write the foreword for this book that increases our understanding of the first 150 years of St. Joseph's Parish. I have the unique blessing of being its 28th Pastor on the occasion of the anniversary.

As pastor, I have received much more than I have given. I have been exposed to much knowledge, to the generous parishioners who welcome people at our door, to special events organized by willing volunteers and, as shown in this book, to the dreams and stories of our parishioners both present and past.

I am struck particularly by the role of the Missionary Oblates of Mary Immaculate. If it were not for the Oblates, the parish might not exist as it does today. Through the years, their role in working for the spiritual well being of parishioners, is recognized by past and present people of the parish. Support for the Oblates' role also has come from other religious communities, most notably the Grey Nuns and the Sisters of the Holy Cross.

In the future, the reduced number of priests to serve the needs of parishes generally will be a major issue. However, we at St. Joseph's are aware of the issues and, with faith in God, are working on them. The ongoing involvement of the laity in our parish life, our celebrations and our administration, are sources of profound inspiration.

We can never forget our heritage. It is ours to protect and maintain as we move forward with great faith along the path the elders of our parish have laid out for us. We continue to remain open to the reign of God being made manifest in St. Joseph's Parish.

The opportunity that lies before us is to continue along the path of being a socially active parish, welcoming anyone who wishes to worship God in our spiritual home.

A handwritten signature in dark ink, reading "Richard C. Kelly OMI". The signature is fluid and cursive.

Father Richard C. Kelly, OMI,
Pastor, St. Joseph's Parish
Ottawa, Ontario Canada
May 2007

~ vi ~



The Oblates Change the Face of Bytown

1844 to 1855

Chapter One

*“It began with
a dream.”*

The story of the parish of St. Joseph’s in Ottawa begins, and continues, with the Missionary Oblates of Mary Immaculate. But who are the Oblates, and what inspired them to come to Canada? The answers to these questions unfold in the following pages that record the Oblates’ founding of St. Joseph’s in 1856 and what has happened since.

OMI comes into being

The Oblates began with the dreams of a young Frenchman, Charles Joseph Eugene de Mazenod, born in 1782 in Aix-en-Provence just prior to the 1789 French Revolution. His father was of the lesser nobility¹, his mother from a rich merchant family. At age eight, Eugene and his family fled France because the revolutionaries wanted to kill the nobles and their children.

The family moved many times; to Turin, Venice, Naples and Palermo. Eugene’s youth was filled with instability, lack of friends his own age, reduced opportunities for academic training, material scarcity and danger. His mother divorced her husband, Eugene’s father, to return to France and reclaim her family property.

By age 20, Eugene returned to join his mother, who was the only one with some money in the family. She urged him to marry but he resisted. Eugene felt great anguish from the superficiality of his lifestyle and the social and

moral conditions that enveloped society in France after the Revolution.

It was during the adoration of the Cross, on Good Friday, 1807, at the age of 25, that Eugene encountered Christ and recognized Him as his Saviour. He knew how he wanted to lead his life, as a servant and priest to the poor. At 26, he entered the seminary at Saint-Sulpice in Paris and three years later was ordained a priest in 1811.

He ministered to the poor, as well as to prisoners, and preached in rural areas in the common language of the people, *provençal*. By 1815, he felt the need to have companions who would share his apostolate², who would live in community with him and who would commit themselves through religious vows. On January 25, 1816, Father de Mazenod and four *confrères* consecrated their lives to God and went to carry the Good News to the poor. This was the year the Oblates were founded.

In 1826, the new religious family received final approval from Pope Leo XII. They took the name of *The Missionary Oblates of Mary Immaculate*, better known as the *Oblates of Mary Immaculate*, or simply *the Oblates* (OMI).



St. Eugene de Mazenod, Calendrier de Mazenod
1996, *Les Oblates*

Eugene de Mazenod became Bishop of Marseilles in 1837 and remained Superior General of the Oblates until his death in 1861. Through the Oblate missionaries his influence extended throughout the world. At his death, the Oblates had 417 members. On Mission Sunday, October 19, 1975, Pope Paul VI beatified Eugene de Mazenod. He was canonized by Pope John Paul II in 1995.

Saint Eugene de Mazenod was a witness to his time. He was described as eloquent, principled, relentless, impulsive, generous, intuitive and sensible. At his death, he left to Oblates throughout the world a spiritual testimony to practice charity and zeal for the salvation of souls.

Oblates arrive in Bytown

Bishop Ignace Bourget of Montreal, in 1840, undertook a tour of his immense diocese that included most of the land east of the Grande River, now known as the Ottawa River. He found that

many villages were rarely visited by a priest. The same situation applied to the logging camps and small settlements on the north shore of the Ottawa River and within the Ottawa Valley, as well as for the Algonquin Indians who roamed as far north as James Bay.

Bishop Bourget went to France in 1841 to find a religious congregation whose members would serve

as missionaries to the neglected settlers. None of the congregations which he approached were able to help. He was very discouraged. On his way to Rome, he stopped at Marseilles, at the Oblate Seminary, to offer Mass. He discussed with the rector, Father Tempier, OMI, who was the confidant and companion of Eugene de Mazenod, the challenges of spreading Jesus' teachings in Canada and the desperate need for missionaries.

The two bishops met and an agreement was reached to send missionary Oblates to Canada. Six arrived in Montreal on December 2, 1841. They spent most of their time in Montreal preaching missions and opening a novitiate³ to which a sizable number of men applied for admission.

Two years later, Bourget wrote to de Mazenod requesting more Oblates specifically to serve the needs of loggers and the Algonquins north of the Ottawa River. In his letter he stated only missionaries, and not parish priests, would be suitable for this rugged assignment.

Bishop de Mazenod agreed to the request. In early 1844, two Oblates were sent to Wrightville, once the name of Hull. The two were Father Adrien Telmon and Father Damase Dandurand (who lived to the age of 102). Both of them were trained architects. By the end of 1844, there were 50 priests in the Oblate congregation. Of that number, 10 were working in Canada.

Upon their arrival in Wrightville, the two Oblates decided to work in the village called Bytown, on the south side of the Ottawa River. The village was

named after the British colonel who built the Rideau Canal, connecting Ottawa to Lake Ontario near Kingston. Bytown was an ideal location as it was the place where the Rideau, Gatineau and Ottawa rivers met. And it was where an estimated 5,000 lumberjacks brought down the logs in the springtime. The Chaudière Falls on the Ottawa River was a necessary stopover. The rafts had to be dismantled there and the logs transferred to the downstream side of the falls.

However, Bytown was not within Bishop Bourget's jurisdiction. Bishop Phelan of Kingston was responsible for the territory south of the Ottawa river. As the Oblates, who had come from France, had not yet had an opportunity to learn English, Bishop Phelan was hesitant about accepting them. He was familiar with the Bytown situation as he was one of the eight priests who had been assigned to Bytown since its inception and one of the only two, both bilingual, who had been able to maintain harmony at the cathedral. The two bishops agreed that some English-speaking Oblates should be posted to Bytown.

The message from Bytown to Bishop de Mazenod was that an "Irish Oblate" was needed immediately so that the Irish Catholics could be better served. But there were only five English-speaking members in the entire OMI congregation at that time. None were ordained and all were novices. The founder granted a dispensation to Brother Malloy, who was only halfway through his novitiate, and directed that he be ordained and sent to Canada where he could finish his studies.

Father Michael Malloy, OMI, who was almost 40 when he arrived in 1845, worked among the Catholics of Bytown for almost half a century. Although he was never a parish priest of St. Joseph's, his efforts rallied the Irish population in Bytown to support the Catholic Church and reawakened their deep spirit of devotion and generosity to work for the good of the Church.

Father Malloy's personality and zeal helped to stem the language concerns of the Irish, who objected to having French-speaking Oblates as their priests. In 1846, additional Irish Oblates, Ryan, Fitzgerald and Brother Sweeney, arrived. By that time, however, the Irish community had grown fond of the French-speaking Oblates.

A written account at the time noted that "Even though in 1844 Father Telmon had been received coolly by the Irish, by 1848, the Irish petitioned to have him made Bishop of Bytown because of his tireless work on their behalf".⁴

Yet, when the first Oblates arrived, Bytown was still a frontier town. Many a Saturday afternoon slugfest would ensue and much water would cascade over the Chaudiere Falls before Queen Victoria shocked most citizens of Upper and Lower Canada by declaring in 1857 that the newly-named Ottawa (nee Bytown) would be the capital of Canada.

Bytown – rough and rugged

Following the War of 1812, the British feared an invasion by the new American nation. They

commissioned Lt.-Col. John By to construct a canal in defence of Canada. The canal was seen as a way to avoid sending boats filled with supplies from Montreal to Kingston along the St. Lawrence River. Americans often attacked these boats around the Prescott area. The canal was built linking Bytown to Lake Ontario, west of Kingston, to ensure that supplies and men could reach Lake Ontario and beyond.

With considerable foresight, Colonel By petitioned his office in London to build a wider canal than had been planned initially so that the new, wider steam vessels could be accommodated.

In 1826, when Colonel By's men pitched their tents on Lebreton Flats on the south side of the Ottawa River, Wrightville was a lumbering and agricultural community of 800. The south shore still was practically a wilderness. But the settlement grew quickly. By 1828, it was a bustling village of one thousand.

Bytown was one of the rowdiest places in the colony, awash each spring with exuberant lumberjacks and traders fresh from a winter in the bush and eager to spend their hard earned pay in taverns and brothels. Street battles, ethnic violence, alcoholism, filth and disease were rampant.

Fistfights were common in Bytown but more often than not took place in a ring on the north side of Rideau Street near Musgrove Street. People who had disagreements at work or elsewhere typically would meet at the ring on a Saturday afternoon, that was a half-holiday, to settle their weekly

disputes. The rules of boxing were followed, most of the time. Often, crowds gathered for their afternoon entertainment. This was the scene in Bytown when the Oblates arrived.

Schools the first need

In 1844, Father Adrien Telmon, the first Oblate to take up residence in Bytown, wrote to the Bishop of Montreal to say that good schools were needed in Ottawa. Schools that existed were not satisfactory for the community or for its priests. He stated that the educational needs of the children were priorities before the construction of a church. At that time, only 73 pupils were in schools. Five months later, Father Dandurand, OMI, the second permanent resident priest, arrived in Bytown.

At the request of the Oblates, six Sisters of Charity from Montreal, known today as the Grey Nuns, came to Bytown in 1845. Elisabeth Bruyère, only 26, led the group. Accompanying her were Éléonore Thibodeau, Marie-Antoinette Howard, Marie-Ursule Charlebois, Elizabeth Devlin and Mary Jones, listed as a domestic.

These Sisters soon became the Oblates partners in ministry in Bytown and eventually in the north and west. The Sisters of Charity quickly established The General Hospital, in 1845, and St Joseph's Orphanage 20 years later. They founded St. Patrick's Home, serving English-speaking orphans and senior citizens, in 1866, a girls boarding school, *le Pensionnat Notre-Dame du Sacré-Coeur*, on Rideau St., in 1869, St. Anne's Hospital, for infectious diseases, in 1879, and St. Vincent's Hospital, for the chronically ill, in 1925.

Shadow of potato famine

In 1847, the great potato famine cast its shadow over densely populated rural Ireland. The grain they raised for their landlords was not theirs to sell. Tenants had a choice of either starving or emigrating. Pestilence spread on the heels of the famine and the emigrants carried these terrible typhus germs as they crossed the Atlantic in crowded ships.

Several thousand new Irish immigrants arrived in Bytown and with them came the typhus epidemic. The priests and recently arrived Sisters of Charity ministered to the sick and dying. Of the seven Oblate fathers, four, including Father Malloy, became ill with typhus. In addition, of the 21 Sisters of Charity who provided health care services to the Irish, 17 became sick with typhus. None died.

Bishop Phelan saw the need to form a new diocese in Bytown since the large territory that the Kingston diocese served was greater than the size of France. At that time, four Catholic dioceses served Upper and Lower Canada. The Archdiocese of Québec that was founded as a diocese in 1674 and an Archdiocese in 1819, the Diocese of Montreal 1836, the Diocese of Kingston, 1841 and the Diocese of Toronto, 1847.

Father Bruno Guigues, OMI, was nominated to be the first bishop of Bytown. Arriving in 1844, he soon became the Superior of the Oblates in Canada. He was described as a distinguished religious and an excellent administrator. Bishop Phelan agreed that Father Guigues would be a good choice and

his name was submitted to Rome. However, Father Guigues spoke only French and before accepting the position as Bishop, he spent several months in a parish outside of Montreal practicing English.

The new diocese, centered in Bytown, was established by Pope Pius IX on June 25, 1847 and included the Ottawa Valley on both sides of the Ottawa River and north to James Bay. Father Guigues became its first bishop in 1848.

The ceremony of consecration was in the unfinished Notre Dame Cathedral. Bishop Guigues had seven Oblate priests and eight diocesan priests to administer to approximately 40,000 Catholics. In his huge diocese, there were eight churches and 25 chapels.

67 churches, 48 chapels, several schools

Under Bishop Guigues's leadership, the parish priests, missionaries, curates, chaplains and others, turned in their salaries, their gifts, no matter of what nature, and even their mass stipends, to the bishop. After deducting the strict requisite for living expenses, he used the surplus as he best saw fit, for the benefit of the diocese for building or finishing churches, schools, orphanages, convents and hospitals

In 1848, Bishop Guigues founded St. Joseph's College of Bytown as a bilingual school staffed by his fellow Oblates. It was a modest wooden building located at the corner of Guigues Street and Sussex Drive, next to Notre Dame Cathedral. The next year, its name was shortened to the College of Bytown.

By 1856, the diocese had 67 churches, 48 chapels and several schools. Some of the churches remain today and are considered historic sites. Some were little more than sheds in which to hold Mass in some remote locations where the Oblate missionaries preached God's word. The chapels, like the churches, varied in design. Some still exist today. Among the projects the Oblates built:

In 1845, the Oblates founded Our Lady of the Visitation Parish in South Gloucester. In this parish was the farm that was to become St. Anthony's Brothers' Novitiate, and later became Waupoos Family Farm.

In Bytown, the Oblates were instrumental in completing Notre Dame Cathedral.

A Methodist church at 401 Sparks Street was bought for \$1,200 and was named Saint Andrew's Church. This church was moved later a couple of blocks and became St. Patrick's Church on Kent Street.

Churches were established in Gloucester in 1849, in Metcalfe in 1850, Saint-Philippe d'Argenteuil in 1854, others in Richmond, Alymer, Montebello, Fitzroy, and Onslow as well as in numerous other locations.

Chapels were established in Cumberland in 1848, Maniwaki in 1849, Pembroke in 1851, Eganville in 1852, Pakenham in 1852, Douglas in 1854, and in other locations in the Ottawa Valley and beyond.

In 1854, Bytown was granted city incorporation under the name of Ottawa. The word derives from

the French word “l’Outaouais”, the name of a native tribe that traded in the area. The name change may have been an attempt to distract attention from Bytown’s reputation as a rough and wild town. By the mid -1850s, the Oblates’ role as missionaries in Bytown was lessening.

The Oblates were still in charge of the cathedral but, foreseeing that they would need to leave it, as their pioneering days were coming to an end, they requested a permanent establishment from which they could serve the logging camps, small missions and Algonquin Indians in this area.

On August 17, 1856, Bishop Guigues and Bishop de Mazenod signed a contract that gave to the Oblates the College of Bytown. The college was in need of more space due to increased enrolment (10 teachers and 136 students).

Also acquired by the Oblates in this historic contract were the seminary and St. Joseph’s Church, which was under construction. The Oblates also acquired land. In return for this package, the Oblates turned over to the diocese of Ottawa and its clergy 67 churches, 48 chapels and several schools as well as the residences associated with the churches.

In the agreement, the Oblates were given St. Joseph’s Church to keep in perpetuity. This may have been due to the recognition of the work done by the Oblates in Bytown or simply part of the request that the Oblates initially made to have a permanent home.

Church contract

What follows is a partial description of the original contract between the two bishops regarding the transfer of property and resources to the Oblates in order to establish their permanent establishment in Ottawa. (The full contract may be found in Appendix B)

“Monseigneur Guiges (sic) assigns to the Oblates seven lots of ground taken or to be taken from those which he purchased from Mr. Campbell. These seven lots are those which are nearest to the new college and are only separated by Cumberland Street.

“His Grace also assigns in all fitness St. Joseph’s Church now under construction on the property last mentioned, agreeing to finish the exterior work on this Church according to the plan adopted, and to have the necessary work done on the interior to put the church in the same condition as the Cathedral of Bytown during the three years preceding the taking of possession by His Grace, that is to say the Monseigneur agrees to build a floor in the interior, pews not painted and an ordinary altar.

“Monseigneur of Bytown erects St. Joseph’s Church as a parish under the direction of the R R P P Oblates and leaves them the revenues, offerings, and benefits of all kinds, only excepting the light offering which is made in all the churches of the Diocese in favor of the Seminaries.

“All the Section of St. George in the City of Bytown will be attached to St. Joseph’s Church.

“Monseigneur of Bytown agrees for himself and his successors to not allow the building of another church or chapel in the above-mentioned St. George’s section and never to build another church on the property assigned to this one.

“The Oblate Fathers will bear the expense of finishing the work on the interior of the said church.

“The said Oblate Fathers will serve in a suitable manner the said St. Joseph’s Church.”⁵

The contract noted that “It is publicly known throughout the whole of Canada that the Diocese of Bytown was created by the Oblates”.⁶

Sandy Hill “primarily squatters”

In 1828, Colonel By granted land – most of present day Sandy Hill – to one of his lieutenants, René-Léonard Besserer, who died suddenly on October 9 in that year. His property was transferred to his older brother and heir, Louis Théodore Besserer. The Sandy Hill estate was described as a tract of sandy, unproductive land, 120 miles from anywhere, and populated primarily by squatters.

Louis Théodore Besserer fought in the war of 1812 and attained the rank of Captain. Later, he became a notary and businessman in Quebec City. Between

1833 and 1838 he sat in the House of Assembly in Lower Canada, until he was forced into political retirement due to his association with *les Patriotes*. But he refused to follow Papineau into rebellion.

He moved to Ottawa and built a stone house at the corner of King Edward and Daly Avenues. He laid out a street plan for his estate in which many of the north-south streets were named after his family and friends. For example, Wilbrod and Theodore, now Laurier Avenue, were named after his sons. Trying to sell his lots on a barren hill was a challenge. Early settlers on Sandy Hill had logged all the trees from the land during the previous 20 years.

In 1845, Louis Theodore Besserer transferred six lots in Sandy Hill to the Roman Catholic Church to establish a church and college. However, it was only 11 years later, on August 17, 1856 that these lots, as well as those purchased from a Mr. Campbell, were signed over to the Oblates who planned to build St. Joseph’s Church and the University of Ottawa.

Although Besserer’s actions may seem benevolent, he did this to attract other people to live in Sandy Hill. Previous efforts to sell parts of his land to prospective homeowners proved futile. Few people were enticed to live in Sandy Hill because there were no businesses, schools or churches in the area.

Besserer provided land to other organizations to establish a presence for them in Sandy Hill. In 1845 St. Paul’s Presbyterian, on Daly Avenue, was the first church built in Sandy Hill. Later, it became known as St. Paul’s Eastern United Church. Land

was provided to establish some commercial enterprises as well.

The beginning of the development of Besserer's land began to be realized with the building of St. Joseph's Church in 1856. Within ten years, Sandy Hill would become a growing, vibrant community.

Historical Dates:

- 1816 - The Oblate Congregation (OMI) was founded.
- 1826 - The Oblate Congregation was officially approved by the Church.
- 1826 - Bytown was founded.
- 1844 - The first Oblate arrived in Bytown.
- 1845 - Élizabeth Bruyère and five Sisters of Charity of Montreal arrived in Bytown.
- 1846 - Pope Pius IX was elected.
- 1847 - New Diocese of Bytown was founded.
- 1848 - Father Bruno Guigues, OMI, was named as first Bishop of Bytown.
- 1854 - Dogma of the Immaculate Conception proclaimed by Pope Pius IX.

Endnotes

1. Lesser nobility would be equivalent to a director in a business or in government.
2. Apostolate or ministry is the way in which a person or group brings God to the people and vice-versa.
3. Novitiate is the first year for those men who were being trained to become Oblate priests.
4. St. Joseph's Church Centennial Publication 1856-1956, pp. 16-17
5. J.J. Connolly, St. Joseph's Parish Historical Publication 1857-1937, p. 11
6. J.J. Connolly, St. Joseph's Parish Historical Publication 1857-1937, p. 11



Chapter Two

Early Days of the Parish

1856 to 1892

“It holds within itself, a hidden charm, and a potency of attraction that time and long associations alone can give.”

August 29, 1856 is the accepted date of the founding of St. Joseph’s parish. On that day, Father Joseph-Henri Tabaret, OMI, was appointed Superior of the College of Bytown, of the scholasticate, of the seminary and of St. Joseph’s Church, then under construction.

Twelve days earlier the Oblates and the Bishop of Ottawa signed the contract that allowed all these transactions to take place. The church was completed in 1857. In that same year, Queen Victoria, to the surprise of many Canadians and to the dismay of others, chose Ottawa to be the capital of Canada.

At the newly built St. Joseph’s in 1858, Father Alexandre Trudeau, OMI, was appointed the first pastor, and served for the first year and a half. A native of Montreal and fluently bilingual, he had studied and was ordained in France. He was of French-Irish ancestry. On the feast of St. Joseph, March 19, 1858, the church was solemnly blessed.

Marie Louise Melvina Lafleur was the first person to be baptized in the church on March 8, 1858. Twenty-two days later the first funeral in the church was for her brother, Joseph, who was only 21 months old. The first wedding recorded, on April 22 that year, was that of John Young of Chelsea to Catherine Duaun of the parish.

Naming the Church

St. Joseph's was named in recognition of the Oblates' founder, Charles Joseph Eugene de Mazenod. Many churches across Canada were founded by the Oblates in his honour using the names St. Charles, St. Eugene and St. Joseph. At that time, Bytown already had parishes named after Our Lady of the Immaculate Conception (Notre Dame), St. Patrick and St. Anne. St. Joseph was the next obvious choice for the name of the parish in Bytown.

First parishioners

According to the newspaper *United Canada*¹ the first worshippers included the Hon. R. W. Scott, mayor of Bytown and later secretary of state to two Prime Ministers, Mrs. Turgeon, Mrs. Twohey, Patrick Casey, father of Mrs. M. P. Davis,



Léon and Victoire Sabourin, circa 1859-1892
Photographer, Dorion Delorme – Photo credit, Len Sabourin

Mrs. Shields, John Heron, Mrs. John Ring, Mrs. Thompson, whose son later became Prime Minister, Thomas Hanley and John Wade.

Other parishioners included Léon and Victoire (Turgeon) Sabourin, who were married at St. Joseph's on November 29, 1859. They had 12 children, eight of whom were baptized at St. Joseph's. They lived in the south end of Gloucester Township that was initially part of St. Joseph's parish.

A stone structure

The first parish church was a traditional stone structure with few outstanding architectural features. The church had 92 benches and could seat 230 people. Given that there were only 70 parishioners in 1858, the church was built for future growth.

Father Dandurand, as mentioned earlier, one of the first priests here, and a trained architect, designed the church. He also was the architect for St. Anne's Church on St. Patrick Street and Notre Dame Cathedral. The contractors were Pierre Rocque and Joachim St. George.

On the feast of St. Joseph in 1857, Bishop Guigues presented St. Joseph's Church with a clock from the cathedral. It was the first clock to be mounted over the outside of the front doors of the church. The following year, the bishop presented the church with the first church bells in Bytown. On the feast day of St. Joseph in 1858, Father Tabaret, OMI, donated a quality organ to the parish.

Little is recorded about the next two pastors. Father William Corbett, OMI, succeeded Father Trudeau in 1859. Father Corbett was born in Ireland and



First St. Joseph's Church before transepts 1858-1866. Note the lack of trees in the background and the clock on the outside of the Church.

Photo credit Archives Deschâtelets – Photographer unknown

ordained in Bytown. He served in Buffalo prior to his arrival at St. Joseph's. Poor health forced him to resign and he died shortly thereafter in Maniwaki, Quebec.

Father Francis A. Cooperman, OMI, became the pastor in 1860. From Belgium, he was ordained in Bytown in 1852. He came highly recommended because of the zeal he had demonstrated in the Oblate parish, Our Lady of the Visitation, in South Gloucester, just outside of Ottawa. He spent two years at the parish before leaving to do missionary work in Labrador.

Most of the parish documents of its first 50 years were destroyed in a fire in 1903 at the University of Ottawa where minutes of meetings, reports, and documents were kept. The only records retained at the church dealt with baptisms, marriages, and confirmations. These records still exist and date back to 1858.

Queen Victoria's selection of Ottawa in 1857 had a profound influence on the growth of the parish. Ottawa was transformed from a lumber town, with no paved streets and no sewers, to the capital of Canada.

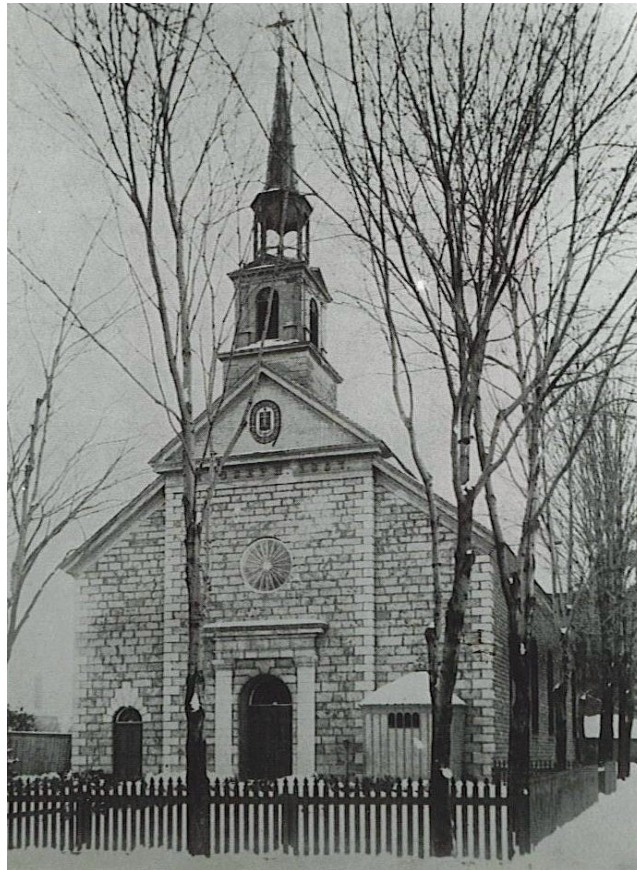


Interior view of the first St. Joseph's Church 1858-1866 before transepts.

Photo credit Archives Deschâtelets – Photographer unknown.

The actual transfer of federal employees did not take place until 1863, when between 300 and 400 people from Quebec City arrived in Ottawa. Had they been everyday regular day labourers and entrepreneurs, they probably would have settled in the already crowded Lowertown or in Uppertown, the business area. However, most of these new-comers were white-collar workers who chose to settle together in the new community of Sandy Hill.

The linguistic makeup of the church also began to change. Viewed traditionally as an Irish-Canadian parish, St. Joseph's was beginning to see a significant number of French-Canadians attending Mass. In 1892, the newspaper *United Canada* carried an account of the early parish of St. Joseph's and noted that at the time of the construction of the first church, there were few French-Canadians in the parish. But that report may not be accurate. Parish records during the years 1858 to 1862 show families with names like Valiquette, Paquette, La Forte, Brulé, Lacroix, Charlebois, Rochon, Beauchamps,



First St. Joseph's Church after transepts 1866 -1892.
Photo credit, Archives Deschâtelets – Photographer unknown

Lemaire, Desjardins, Dagenais, Charron and Guinard.

Believe it or not²

According to some accounts, around the year 1837, Roman Catholics were burying their dead at a cemetery in Sandy Hill. Many of the dead interred there would have been killed while constructing the Rideau Canal.

This cemetery apparently was located on the ground where, two decades later, St. Joseph's Church was built. However, prior to the church being built, the cemetery for Catholics was re-located to Wurtemberg

Street, along with a Protestant cemetery, in what today is Strathcona Park. Once again, during the 1870s, bodies buried at Strathcona Park were moved to Notre Dame and Beechwood cemeteries.

Transepts added

By 1866, more than 400 parishioners were attending Masses and the number continued to grow. The parish attracted many government officials who

were in the employ of the colonial parliament. Though still predominantly Irish, St. Joseph's was becoming known as a civil service parish. Father Guillard, OMI, the pastor from 1862 to 1868, realized that the church needed to be expanded to accommodate the continuing growth.

The need for more space was solved with the addition of two, two-level transepts, each 30 feet by 50 feet. The expansion added 138 new benches, bringing the total to 230. As well, a boardwalk was added along Cumberland Avenue to help parishioners gain access to the church.

The expansion, which cost \$12,000, also included the addition of a sacristy behind the altar. This work took less than seven months to complete. Robert McGreevy designed the addition of the transepts to the church. He would later become the architect for the construction of the second St. Joseph's Church. These transepts would become the focus of structural problems in subsequent years. That hastened the decision to tear down the first church.

Father Anthony Pallier, OMI: 26 years as pastor

Father Anthony Pallier, OMI, born in France in 1827, came to Ottawa in 1850. He spent time at the James Bay Mission as well as at Our Lady of Visitation parish in South

Gloucester. He began serving as pastor at St. Joseph's in 1868 and served for 26 years. During his tenure, according to the newspaper *United Canada*, he discharged his duties "with a solicitude and success that needs no special mention".³

Father Pallier is described in the souvenir program produced for the opening ceremonies of St. Joseph's second church building in 1893 as "saintly Father Pallier. The latter name is synonymous with all that is good and noble in God's priesthood, a noble high-minded man, Father Pallier is a specimen of the accomplished gentleman, one that *Belle France* sent to this country to round the corners of our native uncouthness by the refined influence of his presence".⁴



Interior view of the first St. Joseph's Church, 1882-1890, after transepts.
Note two levels of seating in transepts. Two very ornate side altars were added. St. Joseph holding the baby Jesus is above the altar behind the chandelier.
Photo credit, Archives Deschâtelets – Photographer, S. J. Jarvis

Brother Joseph Ducharme, OMI, who served as the popular sacristan for 40 years, was of great help to Father Pallier. Father J. McRory, OMI, was the curate for some of that time.

Ministries during first 35 years

The ministries help to define the parish and its values as expressed by its people. A look at the early ministries, shows how deeply involved the parishioners were in the worship and devotion to the parish. What follows is a summary of the work of the ministries during the first 35 years of St. Joseph's Parish.

St. Vincent de Paul Society

Father Guillard started the St. Vincent de Paul Society in 1866. Its goal was, and continues to be, to help the less fortunate. This Society receives little publicity and, as such, less recognition than other groups as its members worked humbly and silently. The main source of revenue to support its work came from the St. Vincent de Paul boxes that were placed at the church doors on the first Sunday of every month. One hundred and fifty years later, the same approach is used.

The Society of the Living Rosary

Father Guillard founded the Society of the Living Rosary in the parish in 1867. Its first president was Mrs. D. O'Connor who held meetings once a month. All members were expected to attend. Members showed their devotion to the Blessed Virgin Mary by reciting the rosary every day. By 1937, the Society had more than 400 members, some of whom came from outside the parish. The number in 1956 was

more than 300. At meetings, members contributed 10 ten cents each to help defray expenses.

The Sodality of the Children of Mary

Again, Father Guillard organized the Sodality of the Children of Mary (later to become known as the Sodality of Our Lady of the Immaculate Conception) for single women in the parish in 1867. Its goal was to increase the personal holiness of its members and to train them in charitable works for others. They met every Sunday. The first president was Miss Martha Waterston who was married in 1886 and became Mrs. O'Reilly. The Sodality was responsible for initiating the Senior and Junior Tabernacle Societies, and the St. Joseph's tennis and bowling clubs as well as the Sodality choir.

The Sodality sponsored bazaars, card parties, concerts and teas and decorated the altars. During the Great Depression of the early 1930s, its members distributed Christmas dinners to the poor and, even as late as 1936, they were preparing 500 Christmas dinners.

The Scapular of Mount Carmel

Father Guillard also started the Scapular of Mount Carmel at St. Joseph's in 1868. The brown scapular⁵ is a sign of love and devotion for the Mother of God. It was most likely started in honour of Eugene de Mazenod, as he was devoted to the scapular. It was often presented to the children, especially when they received their First Holy Communion.

The Apostleship of Prayer

The Apostleship of Prayer (also known as the League of the Sacred Heart) began in 1887 under

the direction of Father Pallier. St. Joseph's was the first parish in Ottawa to start this pious society. Its aim was to promote the practice of prayer for the mutual intentions of the members and to offer up all prayers, works and sufferings to the Sacred Heart of Jesus, through the Immaculate Heart of Mary. By 1956, it had more than 1,500 members in the parish and an estimated 25 million worldwide.

Sandy Hill and St. Joseph's

By the 1870s, Sandy Hill was becoming transformed into a luxurious residential neighbourhood. Canada's greatest statesmen, professionals, businessmen and public servants built their homes here. At least four prime ministers lived in Sandy Hill during the last third of the nineteenth century.

The construction of the Parliament Buildings and their Gothic style also influenced the style of many homes in Sandy Hill as well as the parish church.

By 1900, more people lived in Sandy Hill than in any other section of Ottawa.

Facts and Figures

The following statistics outline how quickly Ottawa had grown since its early days as rough and rugged Bytown.

1825	200	– before Colonel By
1841	3,122	
1851	7,760	
1861	14,669	

1871	21,541
1881	25,633
1891	43,229
1901	60,689

Source: *Ottawa, Old and New*,
by Lucien Brault, 1946

In 1876, St. Joseph's parish consisted of 270 families, 200 of whom were Irish/English. Seventy families were French-Canadian. Two Masses were held each day and three Masses were held on Sundays. It was noted that 1,200 people went to confession at Easter.

At the same time, the entire Church and the diocese were undergoing change. The First Vatican Council was held in 1869 and 1870 and defined the dogma of Papal infallibility in matters of faith and morals. It also defined the doctrine of the Pontiff's primacy of jurisdiction over the universal Catholic Church. At the diocese level, when Bishop Guigues died in 1874, the number of parishes had almost tripled, from 33 to 93 and the number of priests had increased fivefold, from 15 to 80.

Between 1875 and 1880, parishioners or members of their families bought 10 stained glass windows. These windows were made by French and Belgian artists and were considered to be masterpieces at the time

In 1886 there were 97 baptisms, 28 marriages and 62 funerals. The total parish income for that year was \$6,517.75.

From 1876 to 1887, the number of French-Canadian families attending St. Joseph's doubled. In 1887, there were 430 families in the parish, 290 Irish/English and 140 French-Canadian for a total parishioner base of 2,100. Even with the addition of twelve more benches in the church, there still were not enough benches for all parishioners. The Irish/English families rented 186 of the 246 benches and the French-Canadian families rented the remaining sixty. The need to better support the French-Canadian members of the parish was evident.

The need for a parish to serve the French-speaking people was realized in 1889 with the founding of Sacré-Coeur, across the street from St. Joseph's. While the new church was being built, its congregation attended Mass in the chapel at the College of Ottawa. The construction was done on a piece-meal basis, according to the *Ottawa Evening Journal*. The basement was completed in 1887, the main structure in 1890 and the front structure and steeple were completed in 1901.

St. Joseph's celebrated its first two ordinations on May 19, 1883. Father Alphonsus Mary Leyden was the first parishioner to be ordained. Father Leyden became well known for his pioneer work in Ohio. The second ordained, Father Augustine Dontenwill, OMI, was a native of Alsace-Lorraine. He became the first Archbishop of Vancouver and later was appointed the Superior General of the Oblates in Rome.

In October 1891, the Oblate Missionaries from Ireland preached their first mission in Canada at St. Joseph's Church. The newspaper *United Canada*

stated, "the church has been crowded every night and the preachers are remarkably able".⁶

A church too old, a new one needed

Even though Sacré-Coeur Church was being built and taking with it over 100 families, St. Joseph's parish still had more than 1,100 parishioners, still too many for the 32-year-old church. Structural defects were showing in the transepts. Father McGuckin, OMI, said that the church was too old and that a new one was needed. He wrote, "The wind enters by the fissures in the ceilings, walls etc. These cannot be stopped. If we have not a new church next summer, there will be few to attend divine service in it next winter".⁷

On April 23, 1890, the Superior General of the Oblates authorized preparation of the plans for a new church.

In 1892, the crypt of the original St. Joseph's Church was closed and the bodies of the Oblates buried there, including Father Tabaret, were transferred to the cemetery at St. Joseph's Scholasticate, now known as Édifice Deschâtelets. The graves were moved again in September 1977 to Fournier Boulevard in Hull, Quebec to the Cimetière Notre-Dame that later became known as Les Jardins du Souvenir.

Church services during construction of the second church were held at the university chapel - a gem of mozarabic architecture that occupied three stories in the original University of Ottawa building.

By 1890, the seminary, college and church that the Oblates received in the 1856 contract with the

Bishop were being expanded. The Oblates were planning to build a larger and more beautiful St. Joseph's Church. Sacré-Coeur Church was being built to serve French-speaking Catholics in Sandy Hill. St. Joseph's College had obtained a university charter and became the University of Ottawa, and a new St. Joseph's scholasticate, which is a seminary for religious orders, had just been built in Archville (Ottawa East) It would be transferred back to the archdiocese in 1928.

"Destruction causes honest sadness"

St. Joseph's was a well-established parish. For it to continue and to meet the increasing number of parishioners, a new church was required. In February 1892, the last Mass at the original parish church was said. Some saw sorrow in its tearing down. A newspaper report stated:

"However fickle and varying our tastes may be, the thought that what time and companionship have made dear to us, is about to be annihilated, causes even the most unfeeling heart to be stirred with a certain secret pain. Beauty, grandeur of proportions, elaborate adornments, and our idol may not possess, but it holds within itself, a hidden charm, and a potency of attraction that time and long associations alone can give.

*"And hence it is that the spectacle of their destruction creates a feeling of honest sadness. There are but few who can now recall the time when St. Joseph's Church was consecrated. But to those few the thought that it is to be wrecked will bring some grief."*⁸

In recognition of the Oblates

In recognition of the fiftieth anniversary (1891) of the Oblates arrival in Canada, a writer for *United Canada* newspaper observed:

"Their labour merits recognition and what they have done for Catholic education and Catholic progress generally should be powerful enough to rekindle Catholic sympathy and praise. In the time far back, when they arrived in Canada the scene that greeted their first and naturally anxious glances was not one of deep or strengthening encouragement.

"But the difficulties - almost insurmountable - of the task that was before them did not stand as an obstacle to their assuming it. Catholic institutions of learning were few and far between and into many portions of the far Northwest no ray of Divine faith had ever penetrated. The souls of these early missionaries, filled with apostolic zeal yearned to do God's work regardless of what dangers and anxieties the effort might cost.

"They believed that the saving of a human soul was worth the sacrifice of pleasure and honour, of fame, of the comforts of social intercourse, of home and family influences.

"They founded many schools in places where there was most need for them; but their crowning work in this respect was the establishment of the old college of Bytown that developed and grew into the Ottawa

University of the present. The influence of this establishment is far reaching.

“Let the cordial and abiding good will of Catholics be their recompense here and the imperishable joys of Heaven their reward hereafter.”

Historical Dates

1856 - St. Joseph's Church assigned to Oblates by contract.

1858 - The Virgin Mary appeared at Lourdes, France.

1858 - Father Alexandre Trudeau became the first pastor of St. Joseph's.

1863 - Federal employees from Quebec City began settling in Sandy Hill.

1869 - First Vatican Council was held.

1870 - Dogma of Papal Infallibility and Pontiff's Primacy declared by Pope Pius IX.

1878 - Pope Leo XIII elected.

1883 - First ordination of a St. Joseph's parishioner.

Endnotes

1. United Canada was a local newspaper in Ottawa in the late 1800s.
2. The sections entitled Believe it or not could not be confirmed by a second independent source, so may or may not be 100% accurate.
3. Old St. Joseph's 1857 and 1892, United Canada, January 23, 1892, p. 1
4. Souvenir Booklet of the Dedication of the New St. Joseph's Church, Oct.. 1893, p. 9
5. The scapular is a small piece of cloth suspended on front and back with a symbol emblazoned on it expressing a love of Mary and a sign of Christian faith and commitment.
6. The Mission, United Canada, October 31, 1891
7. Gaston Carrière, OMI. Histoire Documentaire de la Congrégation des Missionnaires Oblates de Marie-Immaculée dans l'est du Canada. J.-N. Gélinau, 1957.
8. Old St. Joseph's 1857 and 1892, United Canada, January 23, 1892.



A Second Church

1893 to 1930

Chapter Three

“The church had become an institution of beauty in the city of Ottawa.”

St. Joseph’s parish, like the nation, experienced both the joys and sorrows that Canadians felt during the first decades of the 20th century. Much like Canada, the parish was growing and evolving. A second church replaced the first.

It was also a time of rigidly defined lines of command in the Church. A book about the Ottawa diocese, 1847 to 1997, reflected on this era:

“The Pope, infallible in matters of faith and morals, governed and made appointments of all Bishops in all the dioceses of the Catholic world and expressed strict obedience from the bishops, without exception (and still does). Priests owed absolute obedience to their bishop, as did curates to their pastor.

“It goes without saying that laypersons were to obey their pastor with a similar eagerness. Highly hierarchical, the Church was centred on the clergy and cleric-lay relations were that of master to subject.

“The Roman-inspired catechism was taught, in which all questions of doctrine and behaviour was (sic) rigidly defined. With no room for remiss, a long list of sins, both mortal and venial, were the catechism’s guidelines to proper moral behaviour. Liturgy was uniform throughout the Catholic world. It was rich, highly colourful and its rituals marked off all seasons, weeks and days, from birth to death.”¹

Second church is built

The contract was signed for construction of the second church with W.E. Doran of Montreal on January 23, 1892. Work started four months later. The builders: Prénouveau, Turcot and Martineau of Montreal, masonry; Pierre Pâquet of Montréal and Theodore Godbout of St. Hyacinthe, non-masonry work; Kearns and Bennett of Ottawa, plastering; M.E. Daley of Ottawa, painting, and J.R. Smith of Ottawa, roof cresting.

While the new church was being built, parishioners attended Mass for over a year at the chapel of the University of Ottawa, across the street from the church.

Three Archbishops, Duhamel of Ottawa, Walsh of Toronto, and Cleary of Kingston, took part in the cornerstone ceremony on June 26, 1892. Also taking part were two prominent parishioners; the Prime Minister of Canada, Sir John Thompson, and the Hon. Joseph Curran, Solicitor General. Many bishops, priests, dignitaries from other dioceses and political parties attended the ceremony. The Hull city band provided the music.

The newly constructed church was dedicated on November 19, 1893. Larger than the first, the church had seating for 1100. The congregation included 315 families, of whom 289 lived in Sandy Hill.

The first child baptized, on November 19, 1893, in the new church was listed in the records as H. W. Davis, son of Henry Davis and Caroline McDermott. The following day the first funeral was for B. Strange. The first couple to be married apparently came a long way for the ceremony. They

are in the register as Aziz Waked and Affife Callid of Asia Minor.

Father Pallier, the pastor of the parish since 1868, remained active with the new church for less than two years. In 1894, due to age, he retired from his role as pastor and became chaplain at the Monastery of the Refuge.

Inscription: “*Ite Ad Joseph...*”

A souvenir booklet prepared for the opening of the church, described the building as follows: “It is constructed of Hull limestone, the quoins, and pilasters and dressings being finely chiseled, form a pleasant contrast with the rock faced ashlars. The facade is very effective, arising in gradations and finishing in a tower. The pediment of the main doorway contains the arms of the Oblate order and in the frieze is the inscription ‘*Ite Ad Joseph Quem Constituit Deus Dominum Domus Suae*’. That means “Go to Joseph whom God has constituted guardian of his home”.

This second church was 62 feet high, 192 feet long, and 75 feet wide, expanding to 105 feet wide at the transepts. It had four sets of benches with five aisles. The height of the tower to the top of the cross was 192 feet. The style was Roman renaissance design², typical of the time. Its decor was similar to Notre Dame Cathedral in Ottawa with frescoes decorating the ceilings and walls.

United Canada, reported on April 2, 1892 that the cost of the church was \$61,000. To pay for the church construction, the University of Ottawa arranged for a loan of \$50,000 at 5% interest and the parishioners would have to raise the remaining

\$11,000 through eight monthly subscriptions. Later that year, costs had increased and a new loan was secured for \$75,000 with the Oblate-owned University of Ottawa used as security for the loan.

By 1896, however, the parish was negotiating a new loan with Confederation Life Insurance for \$100,000 to cover all construction costs and articles purchased for the church. Cost estimates varied in the 1890s as much as today. Parishioners were given preference for employment on the project, if they were willing to work for the going rates.

The cement for the foundation cost \$2,000. Most of the foundation was reusable 37 years later when the third church was built. Stone crosses and transcriptions on the interior walls cost \$800.

Twenty stained glass windows were purchased for \$150. In addition, 10 from Belgium and France, that had been part of the first church, were retained. More elaborate stained glass windows replaced the twenty over the years.

The *Ottawa Evening Citizen*, reporting on the fire that destroyed the church in 1930, stated, “A large number of more modern stained glass windows were also destroyed, including one erected in memory of Percy Winfield, son of Reverend Mr. Winfield, a former Presbyterian clergyman of Ottawa. Young Winfield was drowned many years ago in company with three sons of the late G. P. Brophy, who contributed the window”.

The 14 oil paintings of the Stations of the Cross were replicas of those that hung in a cathedral in Belgium. Only two sets of these stations are in Canada. The other is in Notre-Dame Cathedral in

Montreal. By 1930, newspapers accounts said that these stations were deemed to be worth \$20,000 each. The oil paintings above the entrances to the church cost \$4,000.

The women of St. Joseph’s parish initiated a fund-raising campaign in 1892 to purchase a new organ that cost \$6,000. *United Canada* noted, “amongst the prizes offered are many of a very valuable nature, including a city lot, a beautiful office desk, a parlor organ, together with numerous other articles, artistic and useful”.

The funds were raised and the electrically powered organ was built by Casavant Brothers of St. Hyacinthe, Quebec.

The old altar and pulpit were retained. When Monsignor Raphaël Merry del Val, Apostolic Delegate to Canada, blessed the new altar, it was the first time the altar was illuminated with 1,000 lamps.

It was common practice for parishioners to rent pews at the church. St. Joseph’s parishioners had been doing this since at least the 1870s. As the receipt indicates, a parishioner, W. Davey, paid seven dollars to rent a pew for six months.

ST. JOSEPH'S CHURCH.	
Pew No. 201	Ottawa April 6 th 1902
Received of W. Davey	the sum of
Seven Dollars	Cents in full payment
of pew rent for term ending the first Sunday of Oct. 1902	
Wm. J. Murphy Secy.	



Second St. Joseph's Church before 1930.
Photo credit Archives Deschâtelets – Photographer unknown.

A city treasure

In 1895, even with the movement of parishioners to Sacré-Coeur parish, St. Joseph's had 395 families in its congregation. Not all French-language parishioners moved to Sacré-Coeur. The *Ottawa Evening Citizen* reported in 1906 that 22 of the 25 members of the male choir at St. Joseph's had French as their first language. The choir was considered to be one of the best in the city.

Archbishops came to St. Joseph's for annual pastoral visits and for confirmations. They often commended the parishioners for their zeal and commitment. Many of St. Joseph's pastors and curates were orators of outstanding ability and reputation. Even when parishioners moved out of the parish, many returned just to hear their talks.

Priests often spoke directly and honestly about what they thought. One example comes from Father Michael Francis Fallon, OMI, parish priest from 1898 to 1901. Some parishioners had questioned him as to why he did not specifically thank those who contributed the largest amounts of money. He responded from the pulpit by rhetorically asking the rich parishioners if he

should thank the man who gives \$50 but is a millionaire or should he thank the man who gives but \$1 and who earns very little.

A publication produced for St. Joseph's 80th anniversary, in describing the second church, stated: "The beauty and elegance of the liturgy of the Church had often impressed the parishioners and others on festive occasions like Christmas, Easter and Pentecost. Its altars, its windows, its pillars, its vaults, its pews, had become real factors in the lives of many".

The photo that follows shows the interior in the early 1910s. Senator John Connolly, a parishioner, described the place of prominence this new edifice came to hold in the city of Ottawa saying many years



Interior view of second St. Joseph's Church in early 1900s.
Photo credit, Archives Deschâtelets – Photographer unknown.

later, “the church had become an institution of beauty in a city that was becoming noted for its loveliness”.³

One of the lavish gifts the parish received in 1916 was a 76-foot long communion rail made of black and gold pencil vein marble. Mrs. M.P. Davis donated it to recognize what Father Murphy and Father Collins had done to promote the frequent reception of Communion.

From 1912 to 1915, the church was receiving between \$15,000 and \$18,000 a year in financial contributions, of which \$6,000 was used for the maintenance of the church and the rest to pay the salaries of its six priests, weekend priests and to support Oblate initiatives.



Interior view of second St. Joseph's Church 1915 -1930.
Photo credit, Archives Deschâtelets – Photographer unknown

Two parishioners, one of whom became an Oblate, recalled pushing a moveable pulpit at the church. It was attached to a track installed in front of the communion rail. This may have been used to deliver the readings. There was also a pulpit attached to one of the pillars and used by the priests as the place to deliver homilies.

University of Ottawa Fire of 1903

Fire destroyed the University of Ottawa on the morning of December 2, 1903.

A cigarette or cigar butt, left smoldering in the Academic Hall, was the likely cause. Unnoticed for several hours, the fire ignited and spread quickly through the halls of the university.

Many priests, nuns and students fled the flames and smoke, but some were trapped on the third and fourth floors of the building. Several people trapped on these floors had to jump. One of those who had to run through the flames, Father Charles M. McGurty, OMI, a 25-year-old curate, had joined St. Joseph's parish a year earlier.

The *Ottawa Citizen* stated, “Rev. Father McGurty, assistant priest at St. Joseph's Church, was one of those



Main building of the University of Ottawa before the fire of 1903.
St. Joseph's Church is in the background.
Photo credit, University of Ottawa Archives – Photographer unknown.

who were most severely injured. Cut off from the exit from his quarters he made his way through tongues of flame and when he emerged from the building his clothing was on fire and he was frightfully burned about the hands and body”.⁴

Initially, his prognosis was that he would survive. Thirteen days later he died.

The *Citizen* also reported that, “so great was the heat that houses across the street on Wilbrod Street and St. Joseph's Church were imperiled and streams were constantly poured on them to prevent their becoming ignited. The fire, however, was confined to the university proper - the big building which occupied in itself an entire block.

“That there was no wind was also fortunate, otherwise St. Joseph's Church, the interior of

which is the finest in the city, and other building adjacent would have gone-up”.⁵

Most of the minutes of meetings, many records, history and other artifacts from St. Joseph's parish first 46 years were housed in the Oblate archives at the university. These items, as well as the archivist, Father Fulham, OMI, did not escape. He died later from his burns. As noted earlier, the records relating to births, deaths, marriages, baptisms, and confirmations were housed at St. Joseph's and not affected by the fire.

Plans to rebuild the university began almost immediately. On May 24, 1904, Cardinal Gibbons of Baltimore blessed the cornerstone of the University of Ottawa's current main building. Other distinguished guests included the Apostolic Delegate, the Prime Minister, Sir Wilfrid Laurier,



Ruins of the University of Ottawa after the fire with St. Joseph's steeple in background. December 1903
Photo credit, University of Ottawa Archives – Photographer unknown.

the Hon. Robert L. Borden, leader of the opposition, Sir Sandford Fleming, chancellor of Queen's University, and Ottawa Mayor James A. Ellis.

Sacré-Coeur Fire of 1907

In 1907, just 16 years after the opening of Sacré-Coeur Church, it too was destroyed by fire. The financial loss was \$180,000 of which a debt of \$139,000 remained. Insurance would cover only \$91,000. A cigarette butt likely started the fire. The newspapers reported that boys sometimes smoked behind the arches of the front entrance to the church, out of sight of passersby. The front entrance was the only part of the church that was unfinished at the time.

The fire spread quickly and embers hit nearby buildings including St. Joseph's but were put out without causing any significant damage. According to two local newspapers, St. Joseph's was spared any fire damage due to its tin roof and stone foundation.

Sacré-Coeur was rebuilt by 1910. During the interim period, services for Sacré-Coeur parishioners were held initially at the Juniorate on the southwest corner of Laurier and Cumberland, now an academic building of the University of Ottawa, but moved later to St. Joseph's church basement.

Linguistic frictions

In the early 1900s, feuding over language became a major issue within Ontario and among the Canadian Oblates. What was occurring at the University of Ottawa, and in the province, at the turn of the

century, provides the background. Events in these jurisdictions had a direct impact on the parish.

Bilingualism was a cornerstone of the college that developed into the University of Ottawa. Bishop Guigues believed strongly in the need to have bilingual schools wherever the two languages were spoken. He believed that by having the two language groups learn and work together, a fraternal harmony would exist. This was the concept upon which the College of Bytown was founded.

In 1861, the College of Bytown, now known as the College of Ottawa, was seeking civil university status from the government of the United Provinces of Canada. Parliament had decided that it would grant university status to only one institution of a religious denomination in a province. In Ontario, Bishop Horan of Kingston was able to obtain university status for Regiopolis, the Catholic college in Kingston, to serve the needs of English Catholics in Ontario.

The College of Ottawa developed a strategy to allow for a second Catholic university in Ontario. It based its strategy on the need to have a bilingual Catholic university in Ottawa to serve primarily the needs of French-speaking Catholics, without which the higher educational needs of Franco-Ontarians would not be met. After some debate, and with the support of Thomas D'Arcy McGee of the parish, the charter was granted in 1866 and the College of Ottawa became the University of Ottawa.

By 1874, the unofficial language at the university had become English. Courses were taught in

English, books used for courses were in English. It was the language spoken at meetings involving the government of the university. Even in the mid-1880s, when the university had almost all French-language professors, English was still predominant, as many French-speaking students wanted to learn English.

The university had an influx of English language priests in the late 1880s and these priests took many of the senior positions. To an outsider, it began to look as though the university was becoming an English university.

At that time, the two senior administrators of the University were English. Father James McGuckin, OMI, was the Rector from 1889 to 1898, and Father Michael Francis Fallon, OMI, was Vice-Rector. In 1889, the university received a pontifical university charter authorizing it to grant university degrees in ecclesiastical sciences such as theology and canon law.

In 1898, due to health problems, Father McGuckin left Ottawa and was assigned to Vancouver where he oversaw the construction of Holy Rosary Church that later became the cathedral. He died in 1903. The Archbishop of Ottawa, Joseph Duhamel, appointed Father Henri A. Constantineau, OMI, a French-Canadian and former pastor of St. Joseph's (1894 – 1898), as the Rector of the University and Superior⁶ of St. Joseph's Parish. It was hoped that Father Constantineau would be able to return the university to its bilingual roots.

The move was opposed bitterly by Father Fallon and the Anglophone faculty. Shortly thereafter,

Father Fallon was removed from the position of Vice-Rector and became the Pastor of St. Joseph's Church (1898 - 1901).

In 1901, the Ontario legislature ruled that the use of the English language would be mandatory in the instructions of public schools and in all communications with the pupils.

Separate schools were not affected by this Act until the Minister of Education issued Regulation 17. By this strict regulation, communication to pupils in Ontario schools had to be in English. French could be taught not more than one hour a day and only during the first two years, and only to youngsters who did not understand English. In addition, the teaching of French in these cases required the prior approval of the school inspector. This regulation became one of the most contentious and most hotly debated issues in Canada (see Chapter 9, *St. Joseph's and its parish schools*).

The census of 1901 showed the population of the Archdiocese of Ottawa as 158,000 Catholics, 128,000 of whom were French-speaking and 30,000 English-speaking. A few hundred more people spoke other languages.

At the same time, there was a debate within the Oblates about whether to have a Juniorate for French-Canadian boys only where the supply of potential boys was highest or to have an English-speaking Juniorate where the demand from the missionaries was loudest. In the end, two juniorates were established. The English-language juniorate lasted for only a few years due to lack of financial support from the English-speaking parishes. The

French-language juniorate continued primarily because it received greater financial support, especially from parishes in Quebec.

The English-speaking parish of St. Joseph's was awkwardly positioned in several ways. St. Joseph's was one of the major downtown churches serving parishioners in many walks of life, from senior government and judiciary officials to working people and their families. It was a wealthy parish that financially supported the works of the Oblate Congregation, including to some limited extent, the University of Ottawa.

In addition, St. Joseph's had been the church of the university and attracted many of its students. But the parish was also part of the Oblate's *Province du Canada* that was primarily a French-language division of the Oblate Congregation.

Father M. F. Fallon, OMI, soon became the centre of this developing linguistic storm in Ottawa. He believed very strongly in keeping English as the language of the University of Ottawa and supported the provincial government's views that English should be the only language used in primary education.

A renowned orator, he often spoke from the pulpit at St. Joseph's expressing his francophobic views. His oratorical abilities were such that he attracted many to his viewpoint. By 1901, the Oblates of *La Province du Canada* decided it would be best to move him out of Ottawa and assigned him to a parish in Buffalo, across the border.

Over the next three decades, the linguistic debate simmered in Ontario as well as within the University of Ottawa and at St. Joseph's. The Oblates of *La Province du Canada* believed strongly in the need to protect and defend French language education in Ontario. They felt that they needed to counteract the views expressed in the English language newspapers.

To counter these views, *Le Droit* was founded. On March 27, 1913, the first issue was printed with Father Charles Charlebois, OMI, as its founder. Its aim was to promote French-language school rights that were threatened by the government of Ontario. St. Joseph's Parish supported this newspaper with a monthly contribution of \$250.

At the University of Ottawa, the reduction in the number of English-language priests continued. Some parishioners referred to it as a purge. In 1915, there were 11 English-language priests at the university. One year later only three were still teaching. Two of the 11 were sick, two were removed for disciplinary reasons and four resigned. The impact on St. Joseph's parish was significant.

Many of the priests who worked at St. Joseph's, especially on the weekends, came from the university. But now the principal source of English-language priests was lost to the parish. The university was accepting fewer and fewer English-speaking students. This caused concern among parishioners.

In late 1915, the debate within St. Joseph's parish had spilled over to the media. Parishioners met at

St. Patrick's Hall to discuss their concerns and formed a group. The group wrote letters to the archbishop and to the apostolic delegate but these letters went unanswered. The group then resorted to writing letters to the press, expressing concerns about the language of instruction at the university. Letters written to the Archbishop were shared with the English press. The Oblates of *La Province du Canada* responded. Both sides held strongly to their views without compromise.

In November, 1915, the *Ottawa Free Press* reported that there was a meeting at St. Patrick's Hall of all those who:

"Were interested in having St. Joseph's Church removed from the Canadian jurisdiction of the Oblate Order,

"Hoped to have the church placed under the jurisdiction of the American Oblate Order or have it secularized,

"Had feelings against Ottawa University that had reached a very acute state.... since the dismissal of the English-speaking priests."

Father M.F. Fallon sent a public telegram in 1916 to the major French and English papers in Ontario, charging that his removal from the parish and university was a deliberate conspiracy.

He wrote, according to the *Ottawa Journal*, that "on Monday morning June 10, 1901, I was ordered by Rev. Charles Tatin to leave St. Joseph's Church and he fixed the date for my departure for June 24, 1901. My removal in 1898 as Vice-Rector at Ottawa

University, and my subsequent removal in 1901 as pastor of St. Joseph's Church were the result of a deliberate conspiracy hatched in Montreal and Ottawa. Rev. Father Tatin told me himself in Buffalo in 1904 that it was the same hostile influence which prevented me from being named Rector of Ottawa University after the fire (1903)".

Archbishop Duhamel of Ottawa replied, as *The Citizen* reported:

"Some admirers of this priest undertook to prevent his removal to Buffalo. They called together at a public meeting the other parishioners whom they roused up to boisterously demand that their pastor should continue to serve them. They filled the columns of the Protestant newspapers with their clamor, their complaints and their threats....a usual tactic of the Irish. Rev. Father Fallon could have forbidden the un-Catholic movement of his parishioners. He had only to say a word to do this, according to general opinion. He didn't say it. He didn't wish to say it."

Some parishioners' views on this subject were so entrenched that compromise seemed unacceptable. For instance, some people threw stones at Father Edmund Cornell, OMI, in reaction to the news of his appointment as pastor of St. Joseph's by the "French-speaking Superior of the Oblates". Father Cornell was an English-speaking native of Carleton Place.

And finally, *Le Droit*, a strong supporter of the new direction of the university, satirically questioned the

Irish about their Catholic spirit, after learning about what happened to Father Cornell.

The editorial stated that “whatever the result may be of this movement, we have one very evident proof of the spirit of justice of our excellent friends, the Irish. In certain quarters they condemn the French-Canadians who submit to English-speaking priests. Yet they will not let themselves be under priests of their own race if the priest has the misfortune of being named by a French-Canadian Superior.

“Where is the Catholic spirit in this? It is at this moment well if ever to remember the grave words of an old Irish priest on his deathbed: You cannot know how sad it is for a Catholic priest to see his people going towards Protestantism without being able to stop them.”

In the exchange of articles in the press, Archbishop Duhamel referred to English newspapers as Protestant newspapers. This may have been the impetus that gave rise to the branding of all English-speaking Oblates as “Protestant Oblates” or “Protestants in disguise”. These expressions to describe English-speaking Oblates lasted until the 1960s.

Father M. F. Fallon got his reward. He returned to Ontario from Buffalo and became Bishop of London in April 1910. He continued to support the dominance of English-language education in Ontario. Five priests in his diocese accused him of not allowing them to teach French-speaking

children in the French language. These accusations were never proven. Always controversial, he made headlines again in 1917 when he supported conscription, an issue of concern especially among French-speaking Canadians.

The *Ottawa Evening Journal* reported that when Bishop Fallon died, in 1931, all English-speaking Oblates in Ottawa, who could be spared from other tasks, were sent to his funeral in London. The newspaper wrote in praise:

“Bishop Fallon was known throughout the Dominion as an able cleric, a public-spirited citizen and a man who took strong ground in a controversy and braved adverse criticism with as much calmness as if bricks were bouquets. In a discussion, he seldom took the defensive but rather an offensive one. He was fair or sought to be in every argument as even his opponents of other faiths admitted”.

Many of the articles that appeared in the press at that time can be found in our church reference books that hold photocopies of newspaper articles dealing with the parish. In addition, the minutes of the meeting of St. Joseph’s parishioners at St. Patrick’s Hall in 1915 also are available in our Church archives.

The perception of Father Tom Cassidy, OMI, regarding this linguistic debate helps to put things into perspective.

“Though these events were unfortunate, they serve to show the profound impact that well-meaning people can have when they fail to recognize that

the presumption that one's own culture is not the universal standard against which the norms, beliefs and values of all others are to be judged adequate or inadequate. My colour, politics, language, family, morality, heritage, sex, spirituality, even my generation, are the legacies that make me an individual. So when I look at others, I must be aware that what I am is not what all others should be, or compared against. I need to look at others to see the good in them, what makes them unique and learn from them as they hopefully will learn from me in a trusting non-confrontational manner".⁷

The language debates continued until 1927. During that year, the Province of Ontario changed some of its laws on language to respond more fairly to the educational needs of Franco-Ontarians.

It took the intervention of the Oblate General Administration in Rome to reach a compromise in the Oblate community over language issues. In 1929 St. Joseph's parish became part of the newly created English-speaking Oblate province of St. Peter's in Canada. The new province had 45 Oblate priests, 19 English-speaking and 26 French-speaking.

Though a compromise was reached, the English and French-speaking Oblates still held strong feelings

on this subject. A parishioner says that when she started attending St. Joseph's in the 1940s, language was still an issue.

With St. Joseph's under an English speaking Oblate Province, one linguistic issue was resolved. To resolve a second issue, it was agreed that a new college and juniorate for English speaking Catholics boys in Ottawa would be built. In 1929, St. Patrick's College High School was established and temporarily housed in St. Joseph's Red Brick Hall.



The Red Brick Hall with Sacré-Coeur Church in the background 1929 -1930.
Photo credit, Archives Deschâtelets – Photographer unknown.

The Red Brick Hall

Sometime during the first decade of the 20th century "the Red Brick Hall", the first parish hall, was constructed next to the church. It was used for many activities related to the parish, and served on two occasions as a major support for the larger community. In 1918, the Spanish influenza epidemic raged in Ottawa. By October 5, that year, the Board of Health decided to close all schools and theatres and

prohibit public meetings. Churches were asked to discontinue services.

At that time, the Red Brick Hall was being used as a hospital. Many priests and nuns worked there. The Spanish flu killed almost 40 million people

throughout the world. In Canada, the death toll was equal to the country's casualties in World War 1. In Ottawa, 440 people died in the fall of 1918.

In 1930, the Red Brick Hall served as St. Patrick's College High School, which was under construction. The faculty of seven had a first year enrollment of 135 students. Following the church fire of December 27, 1930, services were held in the hall for a couple of months.

New ministries

Ministries previously established continued with the following three new ministries being introduced between 1927 and 1929.

Tabernacle Society

In 1927, Father Killian, OMI, founded the St. Joseph's Tabernacle Society. Its first president was Mrs. George T. Brown. The Society provided linens, vestments, missals, sacred vessels and other sanctuary furniture to the parish. As well, similar items went to the Holy Rosary Scholasticate and Oblate Seminary on Montreal Road in Orleans, and to the Novitiate on Montreal Road and the Waupoos Farm.

To support its work, the Society held fund raising activities such as an annual tea, a card party and tambola (raffle) tickets. The membership fee was 50 cents. By 1937, the Society had several hundred members and had as its chaplain, Father Killian. A junior Tabernacle Society was formed to assist with the work of the seniors.

St. Theresa of Lisieux

In 1928, devotion to St. Theresa of Lisieux, the Little Flower of the Child Jesus, began at St. Joseph's. The devotion manifested to St. Theresa was such that both a statue and a stained glass window can be found in the southeast side of the present church. More information about St. Theresa can be found in Chapter 10, *Sacred Treasures*.

Missionary Association of Mary Immaculate (M.A.M.I.)

Bishop de Mazenod founded the Missionary Association of Mary Immaculate in 1840. It was known also as the "League of Mary Immaculate" and the "Apostolate of Mary Immaculate". It was considered as a "Third Order" to the Oblates, manifesting its interest in anything Oblate and was open to all parishioners. The Association supported Oblate works through prayer, promotion and fundraising efforts. Father Finnegan founded the parish's Association in 1929 and within eight years it had close to 800 members.

Through this Association, the parish provided portable Mass kits, vestments, chalices, altar linens, household utensils and furnishing as well as a host of other articles necessary for the Missionary Oblate. One of its interesting fund raising ideas was a "cent-a-meal" program where parishioners would put a cent in a cardboard bank provided by the Association for every meal they ate. In one month, they raised enough funds to provide for one of the missionaries for a year. Interest in this Association faded over the years and by 1956 there were only 45 associates.

Historical Notes.

A day student at the University of Ottawa paid \$35 tuition a year, while a student who boarded at the University paid \$200 a year, which included three meals a day. Some of these costs were lowered for those unable to pay the full amount.

Senior religious dignitaries frequently celebrated Mass at St. Joseph's. Archbishop Falconio, Apostolic Delegate to Canada, said midnight Mass in 1900. Later, Archbishop Sbarretti, also an Apostolic Delegate, presided over the Confirmation of 60 boys and girls from St. Joseph's as well as 75 boys and girls who received their First Communion on March 19, 1908.

All the boys who received their first Holy Communion that year became members of the St. Aloysius Society and took the pledge not to drink alcohol until they reached the age of 25.

According to the *Ottawa Citizen*, Father William Murphy, OMI, pastor of St. Joseph's from 1901 to 1915, was selected as one of 10 representatives from Canada to visit Rome in 1908 to choose a new Superior General. One of the representatives from the United States was Father Fallon, OMI, a former pastor of St. Joseph's.

Prior to Father Murphy's departure, the St. Vincent de Paul Society gave him "a handsome purse of gold" on behalf of the society and parishioners. He was touched by the tangible evidence of the good will borne him by his congregation. He told parishioners that he had asked the Pope to bless rosaries that he had bought, one for each family of the parish. The spirit of love between pastor and parishioner was evident.

In 1914, the Sisters of the Holy Cross became an integral part of the parish and taught at St. Joseph's school.

Later in this decade, Father Ambrose Unger, OMI, and Father W.F. Doran, OMI, two parishioners of St. Joseph's, were ordained to the priesthood.

On January 28, 1928, a new lighting system was installed in the church. It was identified as a high priority as the old system was faulty and condemned by the city. The church

also was redecorated at the same time at a cost of more than \$30,000.

In the spring of 1930, a rectory was added to the church at a cost of \$45,000 but it was insured for only \$35,000. The pastor and staff moved to the rectory. St. Peter's Provincial Administration moved to Ottawa from New Westminster, B.C. and also was located in the rectory. The construction of St. Patrick's College increased the debt of the Oblate Province by \$250,000. But St. Joseph's parish had no debt, except for the newly built rectory. The parish was one of St. Peter's Province's biggest assets.

In the summer of 1930, only a few months before the fire, the main altar had been restored and a new railing was installed at a cost of \$15,000.

Endnotes

1. Hurtubise, Pierre, McGowan Mark G., and Savard Pierre, *Planted by Flowering Water, The Diocese of Ottawa 1847-1997*, p. 16
2. Roman renaissance design is characterized by domes, columns, decorated walls and pictorial designs.
3. J.J. Connolly, *St. Joseph's Parish Historical Publication 1857-1937*, p. 13
4. *Ottawa Evening Citizen*, December 3, 1903, p. 9
5. *Ottawa Evening Citizen*, December 3, 1903, p. 9
6. Superior is in charge of the Oblate personnel, while the Pastor is in charge of the workings of the parish.
7. Father Tom Cassidy, OMI, *Roots and Branches*, p. viii



St. Joseph's Church burning. About twenty minutes after this photo was taken, the steeple fell inward onto the roof, collapsing what remained of it. December 27, 1930.

Photo credit Archives Deschêatelets – Postal card, photographer unknown.



Chapter Four

Fire Destroys Church

1930

“The statue of St. Joseph stood out sharply and almost prophetically above the ruins inside the church.”

On December 27, 1930, the building lovingly known as “Old Saint Joseph’s” was destroyed by fire.

This was the sequence of events. A mother brought her young three-year-old child into the church to pray in front of the nativity scene that was located at the southwest corner. The *Ottawa Evening Citizen* described it as one of the “most beautiful nativity scenes in Ottawa”.

The Citizen reported that the nativity scene “was prettily decorated with evergreens and streamers while, to the rear, hanging just in front of the altar (of the Sacred Heart) was a painted backdrop. In the crib, the images were placed in straw, making the whole a very natural replica of the nativity scene. Just to the left of the crib there was a large square pillar made of three large timbers encased in plaster that reached to the top of the Church, while to the front of the crib, was placed a tray of votive lights”.¹

The tray of lights was behind an altar railing. The woman pushed the railing gate to light a candle and accidentally hit the tray of votive candles, throwing some of them among the crib decorations.

When the votive candles fell onto the evergreens, it caused them to burst into flames. The branches ignited and spread quickly to the dry fir trees that surrounded the nativity. In a desperate attempt to put out the fire, the woman beat the fire with her hands and her coat.

Response within 7 minutes

Mrs. Bernadette Martineau, who was praying in the church, rushed to help put out the fire. But it continued to spread quickly. Mrs. Martineau told the woman to take her child out of the church for safety reasons and to seek help. They rushed to the rectory but there was nobody there to help. Others nearby spotted the smoke. Someone pulled the fire alarm box at the corner of Wilbrod and Cumberland and the fire department responded within seven minutes.

Fire spread up the large pillar beside the nativity scene and ignited the roof. By the time the fire department was on site, fire had reached the interior of the roof. When parts of the roof, including one of the great chandeliers, started to fall, it was no longer safe inside. Firemen were forced outside.

Within an hour, all of Ottawa's 11 fire stations, and one station from Hull, had men and equipment on site. Priests arrived at the scene and raced through the recently built rectory into the church to save the sacred vessels. Brother Tuck, OMI, rescued the Sacred Host. Fathers Denis Finnegan and Joseph Birch joined Brother Tuck in saving a few items from the altar before the blaze became too intense.

The rectory was filled with smoke and water. However, the priests, joined by volunteering parishioners, saved the parish records, furnishings and other items they could carry from the building.

As the fire spread, people in nearby buildings were evacuated. Some feared that the church steeple would crash down on homes.

At Sacré-Coeur, across the street, priests poured water on the roof of their church so it would not catch fire. Their sacristan climbed up the bell tower and placed the blessed statue of St. Theresa of Lisieux, "The Little Flower of Jesus", to ask her intervention.

While St. Joseph's church burned, hundreds gathered. Later, larger crowds came and as many as 20,000 people watched in awe. Many wept and some knelt in prayer. Everyone knew that the church they loved so deeply and that held so many memories for them was destroyed. Among those who watched in sadness was a young boy from the parish. He would grow up to become a priest, Father Archie Daly, OMI.

Parishioners respond to the fire

The *Ottawa Citizen* wrote that many parishioners helped to save some of the belongings in the rectory:

"With the church burning fiercely and the flames rapidly approaching the rectory, parishioners rushed in and out of the priests' home (the rectory), carrying to safety all manner of furnishings and personal effects of the priests. One of the foremost in this work was Walter M. Heney, of John Heney and Son Limited who, in addition to lending a helping hand himself brought all the men from the company's Nicholas Street yard to assist in getting the furniture to safety.

"Another prominent member of the parish who did yeoman service was A. Godfrey Fournier, of Fournier Van and Storage, Ltd. Mr. Fournier

had a number of employees together with large motor vans at the rectory soon after the fire started and into these vans was piled the major portion of the furniture and various other items that were in the rectory.

“When the vans were loaded, they were parked on Laurier Avenue out of the danger zone. When the fire was out and the rectory safe again, the furniture was moved in again. The



St. Joseph's Church entrance after the fire. December 28-31, 1930.
Photo credit, Archives Deschâtelets – Photographer unknown.

men worked at this and in fixing up to a late hour Saturday night.”

Acts of kindness

“Another fine gesture on the part of a parishioner was that of Hugh Doran, of the Doran Construction Company, who had a large steam boiler brought into the rectory yard. The heating system in the rectory was connected to this boiler and shortly after 7 o'clock Saturday evening; the rectory was receiving sufficient heat. The central heating plant was temporarily out of commission due to the large amount of water in the basement of the church. Otherwise it was not damaged.”²

A couple of days after the fire, the *Ottawa Evening Journal* reported that Alex T. Bailey, manager of Orme Ltd, donated an organ that was to be used in the parish hall. Some parishioners, as well as neighbours, gave money to the pastor. One person, who was not a parishioner, gave \$500. Parishioners gave baskets of food, electric heaters and other items. These were just a few of the many acts performed by parishioners and friends of St. Joseph's.

Losses due to the fire

The losses due to the fire exceeded \$500,000 of which only \$160,000 to \$200,000 was covered by insurance. The losses included the original 10 stained glass windows from the first church. The windows dated back to 1876 to 1880. The other twenty stained glass windows were valued between \$2,000 and \$10,000 each.

Also destroyed were valuable oil paintings and the music library valued at \$10,000 and containing the music for every Mass sung in the church since it had opened. Much of it was difficult to replace. A new organ had been installed six months earlier at a cost of \$8,000. The church bell, given to the parish in 1858, fell from the steeple. It was badly cracked and was of no further use.

For some, memories were all that remained. A newspaper account at the time captures the mood:

“Memories included those of hundreds of boys and girls having made their first Holy Communion; the large number of couples who exchanged marriage vows at its altar; the thousands who sought forgiveness at its confessionals; the incalculable number who prayed at the artistically beautiful Stations of the Cross or in front of the various statues of the saints.

“It is not surprising to learn that as the church burned, its altars, its windows, its pillars, its vaults, its pews, its statues and its Stations of the Cross had become real factors in the lives of many of the parishioners. Their destruction brought tremendous sorrow to hundreds of people.”³

Now all was lost.

Valued items survived the fire

Among the items salvaged, and refurbished for the third church, were the altar cross and candlesticks.

Apart from the items retrieved on the day of the fire, only three others survived - the tabernacle within the altar, the statue of St. Joseph and the statue of the Sacred Heart.

As the press reported “on the main altar the statue of St. Joseph, patron saint of the Church, had come through the fire with only slight damage, despite the fact that the main altar was destroyed and all the ornaments and furnishings of the sanctuary had been burned.

“On Saturday afternoon the image of St. Joseph stood out sharply and almost prophetically above the ruins inside the church. Most of the base on which the statue stood, however, had been burned and broken away by the force of water and on Sunday while the congregation over which St. Joseph had looked down for many years, worshipped elsewhere, the image fell from the pedestal and crumpled in the debris of the altar”.⁴

The statue of the Sacred Heart that was on the side altar overlooking the nativity scene was not damaged. The *Ottawa Evening Journal* noted:

“Right at the very point of the origin of the blaze, before the altar of the Sacred Heart, the image of Christ, standing with suppliant arms outstretched, had escaped the flames almost completely, although all else around it was burned. The fingers of the extended hand were slightly burned, but otherwise the statue was unharmed.”⁴

To this day, this statue is a fixture in the third church.



St. Joseph's Church after the fire. Note the statue of the Sacred Heart of Jesus still standing in the middle right side of this photo. December 28-31, 1930.
Photo credit , Archives Deschâtelets – Photographer unknown.

The rectory escaped major damage in the fire of 1930. Yet, its sounds linger on. The squeaking noise, caused by walking on the rectory floor, is attributed to the water damage from the fire.

After the fire, Sunday Masses were held in the basement of Sacré-Coeur Church. Although too small to hold the number of parishioners who attended St. Joseph's (between 1,000 and 1,500 families), it served as an interim location until Hugh

Doran, of Doran Construction Company, constructed two temporary chapels in the Red Brick hall.

At the Sunday masses, Father Finnegan summed up his feelings:

"We thank God that no one was injured and that no one lost his life in the disastrous fire. It has been a crushing blow to us. God knows, we have not spared ourselves and while God

s pares us we will continue to do good work and one day every man, woman and child in the parish will walk into a new temple of God and once more we will take our places in this new temple of St. Joseph's. Let us pray. It is all that is left to us.

*"Pray God to give us strength to bear this burden. ...and there will rise from the ashes of St. Joseph's a new edifice that you will be proud of and that will be used to the honour and glory of God."*⁵

No blame to woman and child

Father Finnegan said the woman who accidentally started the fire should not feel any blame. Neither she, nor the other woman who initially tried to put out the fire, saw the fire extinguisher located near the nativity scene. In the opinion of the fire department of the day, had either one of them used it; the fire likely would have been put out.

The parish also received reassuring editorials of support, such as this one in the *Ottawa Journal*:

"In the shadow of the calamity that has fallen upon them, the priests and parishioners of St. Joseph's must have the deepest sympathy of the entire community. Their loss, too, more crushing and poignant because coming at this time, is one in which, in a measure, the whole of the city shares. St. Joseph's Church was, in the truest sense, a part of Ottawa.

"Standing in the heart of the city for 38 years, it had become a landmark, a place where, for decades, thousands among us worshipped and found consolation, and whence came spiritual and moral aid for the whole of the community. Such a loss cannot be measured by mere figures upon currency. For what goes with it are associations and memories, the recollections of a spot hallowed by things that are and will remain far dearer than intrinsic values."

"For these reasons, because of what St. Joseph's was to those who worshipped in it, and because of what it meant to this city, irrespective of creed, we must all of us feel a sense of loss.



St. Joseph's Rectory after the fire. Rectory suffered only water and smoke damage. December 28-31, 1930.

Photo credit, Archives Deschâtelets – Photographer unknown.

“The Journal, for its part, extends to the Oblate Order⁶ and to St. Joseph’s parish, and its particular Rev. Father Denis Finnegan, devoted parish priest, its sincere sympathy, coupled with the wish and faith that from the ashes of the edifice that has gone there will arise a new Church, worthy in every way of the traditions of the parish, and worthy as well of the historic mission which the Church fulfils.”

After a couple of days of remorse, the spirit of the parish returned and the parishioners of St. Joseph’s began to look to the future. Work was begun immediately on the building of a new church. Within months, the church basement was the new location for Sunday masses.

Endnotes

1. Ottawa Evening Citizen, December 29, 1930, p. 13
2. Ottawa Evening Citizen, December 29, 1930, p. 15
3. Tom Cassidy, OMI, Roots and Branches
4. Ottawa Evening Journal, December 29, 1930, p. 3
5. Ottawa Evening Citizen, December 29, 1930, p. 15
6. Order, the newspapers often referred to every religious organization as an “Order” when in fact most were congregations like the Oblates.



Laying of cornerstone for third St. Joseph's Church, July 12, 1931.

Photo credit St. Joseph's Church Archives, photographer



Detail of the laying
of the cornerstone



Rejuvenation

1931 to 1959

Chapter Five

*“May God continue
to watch over
the lives of the
people of
St. Joseph’s parish.”*

Prime Minister Louis St. Laurent

With almost nothing left from the second church, the parishioners of St. Joseph had to start the process of building a new one. All the richness and decor that took 37 years to build and accumulate was lost. What was not lost was the spirit to persevere and start over.

The third and current church was built on the foundations of the second structure. Parts of the exterior walls of stone were retained. Also kept were most of the walls along both sides of the building, up to the stained glass windows.

The style of the church was changed from Roman Renaissance to Gothic. On January 4, 1932, Archbishop Guillaume Forbes of Ottawa consecrated the marble altar that became the focal point of the third church. For information related to the contents of the present church, please refer to Chapter 10, *Sacred Treasures*.

Father Finnegan, the pastor, was determined to make the third church fireproof. Bare cement brick walls replaced the varnished decorated wood walls of the second church. An altar boy, upon seeing the new church for the first time, was in awe as he thought the church was so huge and the ceiling so high. However, it actually was the same size as the earlier one but without a lot of the ornateness of the previous church.

Father Finnegan oversaw the construction of the church and St. Patrick’s College. To add to his busy life, in 1932 he was appointed Provincial for the

Oblates. Father Ambrose Unger, OMI, was appointed acting parish priest while Father Finnegan was absent, fulfilling the functions as the Provincial outside of Ottawa. Father Unger, eloquent and talented, was the first native of the parish to serve as a curate. In 1935, Father Finnegan was transferred to the First American Province. He later left the Oblates and joined the Ogdensburg Diocese where he died in 1951. The parishioners of St. Joseph's did not forget his work in the parish. As a mark of their esteem for him, they dedicated a stained glass window to his memory.

As noted in the St. Joseph's Centennial Publication 1856–1956, Father P.J. Phelan, OMI, pastor from 1935 to 1941, said in his first sermon:

“Your most recent pastor, Father Finnegan, laboured amongst you...for over twenty-five years and his labours have borne abundant fruits. He will hold a cherished place forever in your memories and hearts. The good people of St. Joseph's parish also appreciate fully the excellent work accomplished by Father Unger and the zealous priests who have been assisting him.”

Financial straits

Prior to the 1930 fire, the parish church was used as collateral for the building of St. Patrick's College High School and Holy Rosary Scholasticate as well as Canadian Martyrs Church.

Following the fire, the parish increased the debt load on the Oblates. The building and its contents were

only partially covered by insurance. Also a factor was the impact of the Great Depression. It meant that many families and parishioners could not contribute as generously. To help finance the new church, a variety of fundraising efforts were undertaken including those parishioners who formed the “Dollar-a-Week Club”.

St. Peter's Province was threatened with bankruptcy just after being formed. Even the recently introduced publication, *“The Ottawa Catholic Times”* could not make money and declared bankruptcy in 1932.

The Superior General of the Oblates assigned Father Joseph Scannell, OMI, the recently retired Provincial of the Anglo-Irish Province (Europe) to determine the financial viability of St. Peter's Province and its governance. After an eighteen-month review, Father Scannell submitted his report to the Superior General stating the problems were almost insurmountable. Father Scannell was asked to become the Provincial of the new province and take whatever action was needed to improve the financial picture. He reduced the projected size of St. Patrick's College High School and dismissed its lay staff. He ensured that the two churches being built were not too grandiose. And he reduced the debt by getting creditors to accept less money in some instances. He remained the Provincial of St. Peter's for 12 years, retiring in 1947.

Father Scannell worked out of St. Joseph's rectory, saying Mass and often delivering sermons. He was a skilled speaker who often left the pulpit to speak to the faithful while walking up and down the central aisle. In a nod to ecumenism, he is believed to be

the first Catholic priest in Ottawa to speak at a non-Catholic Church.

Getting over the Depression

Canada was one of the countries hit hardest by the Great Depression. Between 1929 and 1933 the Gross Domestic Product dropped 40% and Canadian exports sank by 50%. The unemployment rate reached 27% in 1933. Yet, due to a stable banking system, no banks collapsed in Canada during the depression, as was the case in other countries.

High unemployment brought a lot of social unrest. For many families, their only food was found in the bread lines. Many of those directly affected by the depression turned to the churches for support. It was a time of sharing and giving for parishioners.

Five hundred and seventy nine (579) from the parish served in the armed forces during World War II of which twenty were killed. The honour roll of parishioners who served is listed in a framed print at the front entrance to the church. More information about parishioners who served in the World Wars can be found in Chapter 10, Sacred Treasures.

Conscription became an issue of concern for many Canadians. The Red Brick Hall in the parish was used by the military as a barracks for the RCAF Women's Division. In September 1941, a day of prayer was held on Parliament Hill. Among the crowd of 30,000 were many from the parish.

Here is how one former parishioner described Sandy Hill during the 1940s: "For Catholics in Sandy Hill,

St. Joseph's was the focal point. Sandy Hill was like a small city within a city. People in Sandy Hill were very territorial and did not go out of their area very often. There were no cars and people walked everywhere. People were proud to be a part of Sandy Hill".

And another parishioner notes, "growing up in the 1940s and 1950s was strict in some ways but important in my upbringing. I would not have wanted to miss it".

A look at parish life

The leading Irish and Catholic political families continued to congregate around St. Joseph's even though it was known still as the civil service parish.

Most churchgoers went regularly and did not miss Sunday Mass. They would arrive all at once just before Mass began. Usually they sat in the same pew week after week. Pews were no longer rented by parishioners instead parishioners paid ten cents for a seat, not including the weekly tithing (contribution to the church).

A parishioner recalls: "You could go to church daily, there was always Mass and in the evening there were benedictions, devotions or the rosary". Church services were every hour on the hour on Sunday mornings beginning at 6:00 a.m. This meant that the Mass had to be over and people out of the church about ten minutes before the next Mass started.

Father Monahan, OMI, the pastor from 1947 to 1953, had a golden rule regarding sermons on Sunday - "Thou shalt not go beyond twenty-five



Sodality of Our Lady at St. Joseph's Church, circa 1944-1945
Photo credit, St. Joseph's Archives – Photographer unknown.

minutes after the hour”. This rule made a lot of sense considering the large number attending Mass. One parishioner recalls that “for many Masses the church was full with no standing room. Some people had to stand on the front steps”.

Children did not sit with their parents during the 9:00 a.m. Children's Mass. Instead, they gathered at the school. At the school, they formed two lines and paraded to the church to sit together in a designated section.

Boys were encouraged to serve on the altar (girls were not allowed to go behind the communion railing). Some boys were very pleased to do so, especially at the 9:00 a.m. weekday Masses, as it

meant the boys did not have to attend class for the first hour. Furthermore, if an altar boy assisted at a wedding, he could earn up to 50 cents in tips.

About parish missions

Prior to 1910, occasional missions were conducted in many parts of Canada and the United States. Numerous Catholic Orders and Congregations had priests who preached at churches. Most of these priests were powerful orators. The Redemptorist Fathers, especially, were famous for their fire and brimstone messages. The missionary spoke with assertiveness. There were no ifs, ands, maybes or buts.

At St. Joseph's, at least two missions took place before 1910. *The United Canada* reported on

Bud and Jim and Tomfoolery

A parishioner recounts the story of two altar boys by the names of Bud and Jim. During High Mass, they would be in charge of releasing incense around the altar and the congregation. While the priest had his back to the congregation, one altar boy would shake the incense while the other boy bowed. Then they would reverse the practice. Smiling broadly, they would return to the altar knowing full well that they should not be doing this but realizing that they would not be caught as the priest was continuing to celebrate Mass with his back to the pews and the parishioners were not aware that this practice was not considered acceptable.

October 31, 1891, that the Oblate Missionaries from Ireland opened their first mission in Canada at the parish on the previous Sunday. The report noted, “the church has been crowded every night and the preachers are remarkably able”.

In March 1909, the Paulist Fathers from New York came to the parish and held separate men and women’s missions. Each mission lasted a week. On the last day of the men’s mission, more than a thousand men attended the morning and evening services and each renewed his baptismal vows.

An Oblate parish mission would provide instructions on a variety of matters, including confessions, mortal sins, salvation, marriage, the commandments, the Catholic Church, the mercy of God, priesthood and other subjects. The mission was open to everyone, including non-Catholics. The three-week mission would dedicate a week to men, a week to married women and a week to single women. Single men attended with married men. Children were encouraged to attend too, but to a shortened version of the mission adjusted for them.

Oblate Missions were different from those given by others, as there was less raising of voices and fear of damnation. Parishioners recall that the Oblate mission spoke to you and made you feel good about yourself and the importance of trying to improve yourself. The mission at St. Joseph’s attracted people from across the city. Attendance each evening often exceeded 1,100, greater than the seating capacity of the church. At the end of the mission, people had received instructions in their faith and felt renewed.

During the mission, the rosary was said, sermons were delivered with zeal and confessions were heard. Sunday evening was usually set aside for devotion. After each of the evening missions, parishioners would flock to the sacristy where they would find all sorts of religious goods for sale. As one priest recalls, it was like a bazaar of religiosity. One parishioner recalls that this was also a great place to meet young women, as you were always bumping into people and having to excuse yourself.

The mission band reached its peak of popularity and success during the period 1932 to 1942. There were two major centres from which the Oblates Mission Band worked. One was out of St. Joseph’s Rectory and the other, St. Augustine’s Rectory in Vancouver. Some of the greatest parish missionaries according to Father Paul Monahan, OMI, a great parish missionary himself, are identified in his book *Yesterday’s Pulpit* (1952). Included are Fathers Ambrose Unger, Joseph Scannell, Joseph Birch, Bernard Quinn, Patrick Phelan, all former priests at St. Joseph’s.

Not the Final Word

A priest asked an eight year old boy during a Mission if he ever considered becoming a priest. The young boy replied “no”. When the priest inquired as to why, the boy responded: “There is no money in it”. Well, the young boy changed his mind and later became an Oblate priest.

The missions were a key part of the parish and the Oblate Congregation for more than 70 years. By the time of the Second Vatican Council, the missions were on the wane and disappeared altogether from the parish immediately following the council.

Some Catholic customs

Some people may remember certain practices that were common for Catholics in the 1940s and 1950s. They were an integral part of their lives.

- Tipping the hat or bowing the head on passing a church,
- Using holy water on entering or leaving home and on rising in the morning or retiring at night,
- Wearing scapulars or the scapular medal,
- Saluting every priest one met,
- Carrying a rosary with you at all times,
- Saying family prayers together at night,
- Beginning and ending every task with a little whispered prayer, offering the task to the Sacred Heart,
- Fasting from midnight if one wanted to go to Communion the next day.

Marriage preparation

Father Tommy Mitchell, OMI, and Helen Furlong, a public health nurse developed a marriage preparation course at St. Patrick's College. It answered a need after the Second World War when many young couples were planning on getting married. A former parishioner, who took the course,

remembers the priest advising the women, "Ladies, it's your choice who you choose. If you make the wrong choice, it will be hell on earth".

In the 1950s the banns of marriage were still announced three times in the bulletin and photos were not taken during the marriage celebration.

What follows is a copy of the instructions given to all couples planning to marry.

REGULATIONS FOR MARRIAGE

St. Joseph's Church, Ottawa, Ont.
Regarding the Bride and Bridegroom

1. Procure Baptismal (must be dated within six months of marriage) and Confirmation certificates.
2. If marriage by banns, banns should be called three Sundays prior to marriage.
3. If married by license, license must be obtained at least three days before marriage. If both parties are Catholics, a Dispensation from Banns must be obtained from the Chancery Office, for which there is a tax of \$2, \$5 or \$10, depending upon the number of banns dispensed.
4. If either party is under 18, the civil law requires the written permission of at least one parent or guardian before the banns are published. The Church requires the same when either party is under 21 years.
5. Confession should be made before the Wedding Day. Mention your marriage to the confessor.

6. All musical arrangements, floral decorations, etc. should be made by the parties being married. The Church organist is Mr. Charles Pare 3-9494. (Cost \$10)
7. Catholics should be married with a Nuptial Mass at which Holy Communion is received. **Be Sure To Be On Time** - another wedding may follow yours.
8. The Marriage fee set by the decrees of the Diocesan Synod is \$15. and should be brought the night of the rehearsal.

Time of rehearsal

Regarding Non-Catholic Marriages

Besides the documents mentioned in Nos. 1 and 3 above, the Catholic Party also requires a dispensation from the Chancery Office to marry a non-Catholic. The Chancery fee is \$5.

The non-Catholic party must promise that:

- a. All children of the marriage be brought up in the Catholic Faith.
- b. The Catholic Party be given the free practice of his or her faith.
- c. There be no ceremony other than the Catholic one.

N.B. Both parties sign these promises.

The non-Catholic party requires 10 instructions or the equivalent. Six weeks notice should be the minimum time allowed for these instructions. The customary place for such a marriage is the vestry (rectory).

Regarding the Bridal Party

- No more than three couples (including bride and bridegroom) shall make up the bridal party.
- Witnesses, bridesmaids and ushers should be Catholic.
- Married persons, whose marriage was not performed by a priest, should not be witnesses.
- All who are to take part in the marriage ceremony must be present for rehearsal.

Throwing confetti inside the church or on the church steps and the tooting of automobile horns is certainly not in keeping with the dignity of a Catholic marriage.

Believe it or not!

According to a curate at the time, the Right Honourable Mackenzie King, the Prime Minister of Canada for 21 years, came to St. Joseph's for instructions on marrying a Catholic woman. The instructions began and he listened carefully to the various instructions offered by the parish priest. During the instructions, he was able to ask questions and seek clarification. When he reached the part of the instructions regarding bringing up his children as Catholics, he stopped the instructions. He could not agree to do this. Mackenzie King never married.

A typical church bulletin, 1949

The St. Joseph's Church bulletin measured just 6.2 inches by 11 inches and folded to allow printing on four sides. The following is a copy of the bulletin from Easter Sunday, April 17, 1949.

St. Joseph's Church

Oblate Fathers

Cor. Cumberland and Wilbrod Sts. Ottawa, Ont.

ST. JOSEPH'S RECTORY

Address: 151 Laurier Ave. E. Phone: 4-3310

THE CLERGY

Rev. Paul McNahan, O.M.I.....	Pastor
Rev. Ernest Connolly, O.M.I.....	} Assistants
Rev. Joseph Mullany, O.M.I.....	
Rev. Garrett Morris, O.M.I.....	
Rev. Jerome Giroux, O.M.I.....	} Sacristan
Bro. John Cullen, O.M.I.....	

ORDER OF SERVICES

Masses

Sundays 6, 7, 8, 9 (Children's), 10 (High), 11, 12 o'clock.

Weekdays: 7, 7:30, 8, 9 o'clock.

Holydays: 6, 7, 7:30, 8, 9 (High), 10 o'clock.

First Fridays: 6, 7, 7:30, 8, 9 o'clock.

Evening Devotions

Sunday: 7:30 P.M.—Rosary and Benediction.

Tuesday: 3:45, 5:30 and 7:30 P.M.—Novena Miraculous Medal.

Wednesday: 5:30 P.M.—Novena St. Joseph.

Mon., Thur., Fri. and Sat.: 5:30 P.M.—Half-hour Adoration.

First Friday: Exposition all day.

CONFESSIONS

Weekdays: At all Masses except Holydays and First Fridays.

Saturdays

Eves of Holydays } 4 to 6 P.M. 7:30 to 9 P.M.

Eves of First Fridays }

At other times: On request or by appointment.
Confessions of the deaf and of the hard-of-hearing at the Rectory.

The Church USHERS are for YOUR convenience. Your consideration of THEIR efforts will be greatly appreciated.

"Let all things be done decently, and according to order."—1 Cor. 14:40.

(Continued on Page Four)

1949

April 17th

1949

EASTER SUNDAY

THE OBLATE FATHERS OF ST. JOSEPH'S wish all those who worship within its walls and find consolation in its devotions a full measure of Easter joy and gladness. The attendance at devotions, at morning Masses and the large numbers who receive Holy Communion during Lent, particularly the young people of the parish, has been a source of great edification to all. May the Peace of Christ in the Sacrament of His Love always be with you.

YOUR PRAYERS are asked for the repose of the souls of Beatrice Irvine and Laura Kennedy; for the sick of the parish and those for whom prayers have been requested.

THE SPEAKER this morning is Father Dowsett, O.M.I. of St. Patrick's College.

THE EASTER OFFERING for the clergy of the parish will be taken up at all Masses.

THIS AFTERNOON Rosary and Benediction at 3 o'clock. St. Joseph's Girls' Choir will render Easter music. There will be no service this evening.

ALL THE MEN of the parish are especially invited to attend a get-together of the Men's Association in the Parish Hall tomorrow evening at 8:15. A special program has been arranged which should be interesting and entertaining to every one. It is hoped that every man will make a special effort to attend and at the same time become a registered member of the Association.

TUESDAY Novena Devotions in honor of Our Lady of the Miraculous Medal at 5:30 and 7:30 P.M. Owing to the Easter vacation there will be no service at 3:45 P.M. for the children this week.

WE REMIND YOU that Catholics are obliged to approach the Sacrament of Penance, if in a state of sin, once a year and to receive Holy Communion worthily at least once during what is called the Paschal Season. This season extends in our country from Ash Wednesday until Low Sunday which is *next* Sunday.

NEXT SATURDAY AFTERNOON the Local Association of Sandy Hill District, Canadian Girl Guides, will sponsor a Home-Cooking Sale in aid of the Guides and Brownies of the district in St. Joseph's Parish Hall. The Sandy Hill District includes the two Catholic parishes, St. Joseph's and Canadian Martyrs; the two Anglican parishes, All Saints and the Church of the Ascension; and the open Brownie Pack at Lady Evelyn School. It is hoped with this sale to raise funds to cover expenses for these groups including the payment of their insurance policy.

AS PREVIOUSLY ANNOUNCED the Sacrament of Confirmation will be administered to the children of the parish, Thursday, May 5th at 11 o'clock, while First Holy Communion will be received at the 9 o'clock Mass, Sunday, May 8th. On this occasion, the children will be accompanied to the altar rail by their parents who will receive with them.

WITH REGRET we feel obliged to again warn our people to beware of thieves who not infrequently take advantage of the crowds to ply their nefarious trade.

THE BANNES OF MARRIAGE are published for the first time between: Jean Villeneuve, son of Hermos Villeneuve and Louise Chenier of Sacred Heart Parish and Lorna Mary Graham, daughter of Hugh Graham and Jessie Macfarlane of this parish. And for the second time between: Bernard Joseph Kimber and Mary Ann Rose Malloy; James John Doyle and Joy Marguerita Dunn; William Benson Johnson and Rita Ann Manion; Leslie John Halden and Lois Landry; and Gerard Arthur Taylor and Ruby Puck.

A Happy Easter to All!

1949

April 17th
EASTER SUNDAY

1949

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Midnight Mass by ticket only

Admission to Midnight Mass at Christmas was by ticket only. The prized tickets were bought weeks prior to the celebration. The tickets were sold to the envelope holders first. Volunteers who did good work for the parish often received a couple of free tickets. Many of these Masses were carried on CBC and on local radio stations like CKOY.

ST. JOSEPH'S CHURCH – Midnight Mass GOSPEL SIDE-CENTER AISLE

**This seat will not be held
for you after 11.45 p.m.**

*(Doors Open 11 P.M. Entrance Main
Door Wilbrod Street)*

Example of ticket for 1950 Midnight Mass

Midnight Mass was spectacular. The altar reredo, the wooden backdrop to the altar, was lit up with candles in green and red glass holders that would make the altar look “awesome”. The choir would begin singing before Mass to get the congregation into the mood.

As Mass was about to start, the church would darken and a young boy would stand on the podium with a spotlight shining down on him. The Church would be hushed into silence and the young boy would sing “O Holy Night”. With this song, the awe and wonderment of this special night filled the hearts and souls of the parishioners.

Easter celebrations

In preparation for Easter, parishioners would visit seven churches on Holy Thursday. In Sandy Hill, they would visit St. Joseph's, Sacré-Coeur, the Ottawa University Chapel, the White Fathers Chapel (Wilbrod & Chapel), St. Brigid's, St. Anne's and Notre Dame Cathedral. At each church, prayers would be said. Some parishioners recalled visiting these churches even as late as midnight.

Guard of Honour

When Father Tom Murphy, OMI, came to the parish he started a “Guard of Honour” composed of eight boys. The guard was ceremonial in nature and often used in processions. These boys were dressed in white cassocks with red buttons, a red bib and a red sash and wore white shoes. During the processions the boys often held small lanterns. This was another attempt of having the boys more involved in the ceremony and adding to its pageantry.



Mass at St. Joseph's Church, Guard of Honour about to receive Holy Communion. Easter 1950s

Photo credit, Archives Deschâtelets – photographer unknown.

Catholic Action at St. Joseph's

The Church felt that the blue-collar workers, intellectuals and youth were slipping away from their Catholic faith. Something had to be done. In Belgium, Father Joseph Cardijn, who developed the "Observe-Judge-Act" method for the Joscist Movement, introduced Catholic Action in Belgium. The Young Christian Workers (YCW) was formed and its focus was militancy directed at the enemies of the Church.

A few years later the YCW shifted its focus. Its new aim was to help Catholics to strengthen Christian values while contributing to improving the social and spiritual dimensions of peoples' lives. The best way to do this was by providing a variety of forums in which Catholics could participate both spiritually and socially.

The Young Christian Students (YCS) and the Christian Family Movement (CFM) were formed. The new concept sprang to life and spread throughout Europe and it became known as Catholic Action. According to the book, *Hitler's Pope*, Cardinal Eugenio Pacelli (later Pius XII) promoted and announced the establishment of Catholic Action in Germany in 1928 at a Eucharistic rally. In the 1930s, Father Daniel Lord, S.J., was in Canada spreading the seed for this new idea and the seed germinated and blossomed quickly.

In January 1936, Father Phelan introduced Catholic Action to St. Joseph's parish and Father W. V. Doran was its first chaplain with John J. Connolly serving as the first president of this Society. Its aim was to promote study and discussion groups regarding

matters of religious and quasi-religious nature. Topics were selected from a pre-determined list. A discussion group would be composed of eight to ten members and each discussion group would meet weekly. Meetings were held in a member's home. Within a year, 14 discussion groups had formed with an estimated 100 parishioners involved.

The goals of Catholic Action were behind the creation of four new groups that were initiated at St. Joseph's parish in the 1930s: the Catholic Women's League (CWL), the Holy Name Society (HNS), the Legion of Mary and the Catholic Youth Organization (CYO).

The CWL at St. Joseph's

The Catholic Women's League (CWL), formerly known as the Catholic Women's Guild, was devoted to spiritual, cultural and intellectual concerns as well as the development and practice of social actions. It had a very strong presence at St. Joseph's parish for many decades and in 1956 had more than 400 members.

With such a large membership, the CWL was organized into several sub-groups that were focused on one particular activity. For example, the Tabernacle Committee was involved in maintaining, repairing or purchasing altar linens, priests' vestments and surplices.

Other sub-groups would be involved in providing spiritual and financial assistance to new Canadians in the parish, fund raising events, social functions, and support for Red Cross activities such as canvassing for financial contributions, maintaining



Members of the CWL at provincial convention held at St. Joseph's in 1963.

Photo credit St. Joseph's Archives, photographer unknown.

the blood bank at three local hospitals and providing bandages at the cancer clinics. As an example of their particular contribution, in 1955 these women prepared approximately 3,000 dressings for cancer patients.

On behalf of the veterans they sold poppies. They provided St. Patrick's Home each year with hundreds of quarts of jams and jellies, as well as baking breads, buns, pies and cakes. Around St. Patrick's Day the women of the CWL would sell shamrocks for St. Patrick's Home and raised several hundred dollars. Their frequent and varied fund raising efforts from bazaars, to card games, to selling tambola (raffle) tickets allowed them to purchase such things as carpets for the rectory, altar cloths, surplices, vestments, chairs for the parish hall, fencing for the parking lot and much more.

In the 1950s and 1960s the church hall was the setting for their Annual Bazaar. At the Bazaar, you

could shop for "fancy work" (knitted products), visit the book bar, buy some home baking and candy or go to the white elephant table and purchase a wrapped present with a surprise gift inside. If you were tired or thirsty, a tearoom was available to satisfy your needs. A typical bazaar raised more than \$8,000.

Some of their more spiritual activities included keeping vigil before the Altar of Repose on Good Friday, attending Mass together as a group on the first

Sunday of each month and holding retreats.

Dog With a Sweet Tooth

A former parishioner recalls one particular social engagement the CWL was hosting. There was a celebration in the church, presided over by a bishop after which followed a social event including tea and dessert. Father Renaud, OMI who owned a dog, brought the dog to church and allowed the dog to wander downstairs to check things out. One of the women took a broom to the dog trying desperately to get it out of the church hall. The dog would not leave and decided to climb on the table with the desserts and relieved himself over various cakes and biscuits!

The Holy Name Society

The Holy Name Society, open only to men, was founded in the parish in 1930. In support of Catholic Action, its purpose was to develop a sturdy, manly religious spirit, a deep love of God, and a special reverence for the Holy Name of Jesus. Specifically the Society wanted men to refrain from profane and indecent language, and to speak respectfully of God and His saints.

The first meeting took place on January 4, 1931. Three hundred and fifty men, holding lighted candles, recited the Holy Name Pledge, binding them to revere and honour the sacred name of Jesus, to show love and respect for the Vicar of Christ on earth and to obey all religious and civil authorities.

Every month on Holy Name Sunday at the 8:00 am Mass the members received Holy Communion as a group. Setting a good example for their children was their aim. The Holy Name Society was active in the parish for almost 50 years. Its first President was Peter O'Connor and its first chaplain was Father Charles Fallon, OMI.

In February 1960, the Holy Name Society introduced a nocturnal devotion before the Blessed Sacrament at St. Joseph's. One night each month, 70 men of the parish spent one hour before the Most Blessed Sacrament exposed on the altar. This was in response to the Lord's request "Could you not watch one hour with me". More than 20,000 men throughout North America took part in the nocturnal devotions. The Society came to an end at St. Joseph's in the early 1980s.

The Legion of Mary

The Legion of Mary is a worldwide organization of Catholic men and women who volunteer to do spiritual works in the parish or wherever needed, as requested by the pastor. It was founded in Dublin in 1921 and introduced into the Ottawa area at St. Joseph's church on October 11, 1934.

It was one of the earliest lay associations in the Archdiocese of Ottawa that specifically advocated a lay apostolate. A priest at St. Joseph's, Father James Sullivan, OMI, and a number of parishioners founded a Legion in the parish. It promoted Catholic Action through prayer and through the example of edifying lives. Members encouraged other Catholics to practice their faith. In the words of the Legion handbook, members "are at the disposal of the pastor for any and every service which may be useful for the welfare of the Church".¹

Ms. Bessie O'Meara, a parishioner and member, said "we must remember that the lay apostolate was something almost unheard of at that time. So it took more than a little courage for these first legionaries to make such a commitment and start out on a visitation of the parish".²

More than 1,500 home visits were made from November 1934 to December 1936. The next year there were 21 active members and 350 auxiliary members. Auxiliary members, thought of as the "praying army", were asked to say the rosary daily to aid the active members in their work.

In the early years, the Legion had been involved in teaching catechism to Roman Catholic boys and

girls who attended public schools, visiting the city jail, the sick and nursing homes. The Legion supported parish activities, helped to count and to sort the Sunday collection, assisted the needy and read to parishioners with disabilities. As the Legion grew steadily, the Junior Legionaries were established and provided babysitting services during Masses and supported activities of the Legion.

Father Sullivan brought the Legion of Mary to other parishes in Ottawa. By 1956, four active groups held their weekly meetings at St. Joseph's under the direction of Oblate Fathers. An Oblate led each group: Fathers P.J. Whelan, Georges Forbes, A. Simpson and S. Gordon.

Other activities were started as a result of the Legion of Mary. One of these was the League of Daily Mass. This League was set up to encourage parishioners to attend daily Mass. Close to 500 joined this league.

In the 1950s, Father Conlon, OMI, formed a subgroup and named it the "Cause of Our Joy". Its members were a dozen single young women who had their lives in order. Their aim was to bring friendship and help prostitutes who had children in the parish. It proved to be a difficult assignment as the single young women did not feel that they were prepared to address many of the issues affecting prostitutes. The group lasted only two years.

The Legion continued to grow at St. Joseph's and expanded throughout the city until the 1970s, at which time it started to decline and lose members. By 1980, there was no further reference to this Society in the parish weekly bulletins.

Maybe Yes, Maybe No

One of the young boys whose mother was a prostitute asked the young Father Conlon if he would come to his home to talk to his mother. While thinking about the pros and cons of such a visit, the young boy asked Father Conlon if he was afraid. Father Conlon responded "yes". However, he did agree to the visit but only during the daytime.

The CYO

The Catholic Youth Organization, starting in 1938, had an active role in the parish for 25 years. Its purpose was to offer opportunities to men and women, between the ages of 18 and 35, to take part in Catholic Action, sports, recreation and social activities.

The CYO provided young people a way to socially interact. It fostered numerous Catholic marriages, and some vocations to the priesthood and religious life.

A number of Oblate priests who made the CYO special in the parish included Fathers Bowers, Conlon, Devine, Gordon, Monahan, Mullaney, Quinn, and Sullivan. However it was Father Sheahan, OMI, who started the first youth group in the parish in the 1930s.

During the war years, the CYO at the parish was a meeting place for young people who came to Ottawa to work for the Federal Government or for the

military. Some attended due to the RCAF, Women's Division using the Red Brick Hall as a barracks.

For many of the young people of St. Joseph's, going to church was not simply going to Mass. It was their centre for social and leisure activities.

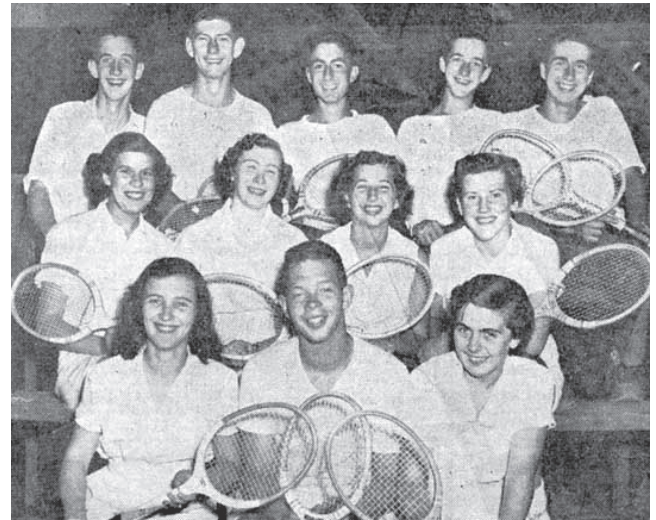
Youth activities

Prior to the CYO, young people could join the St. Joseph's Bowling League that began in 1924. By 1937 it had 11 teams of seven players per team. A mixed league that included married parishioners, it gained the distinction of having members who held the highest scores in bowling in the city. Examples: for high cross, Olive Connolly, 859, and for high single, T.W. Burke, 435.

St. Joseph's won several bowling championships including the Ottawa Catholic Church League that was composed of teams from St. Patrick's, St. Brigid's, St. Theresa, and Blessed Sacrament parishes. The bowling league continued for almost 50 years.

The Girl Guides began in the parish in 1930 under the leadership of Florence McLean and Constance Troy. The following year the first Brownie Pack was formed with Maisie Jette and Lulu Kealey as leaders. Mr. W. A. Simpson introduced scouting to the parish in 1936. Robert Emond formed the first Cub group in 1948 and John Hebert started the Rover Crew in 1952.

By 1956, the parish had one company of scouts; one company of guides; two cub packs; two brownie packs and one rover crew. One of the cubs at



St. Joseph's Junior Tennis Champions, July 1950
Ottawa Citizen, Photo by Newton



St. Joseph's Tennis Courts, July 1950.
Photo credit, St. Joseph's Archives – Photographer unknown.

St. Joseph's in the 1940s was a young boy by the name of Paul Martin, the person who later became Prime Minister of Canada.

Badminton was another option and the parish had set up five courts in the church hall to accommodate this activity. The aim of these groups was to encourage, among the youth, personal development, charity and social responsibility.

One of the major activities for young people was the St. Joseph's Tennis Club that began in 1924. Flora McDonald was its first President. The club became known as one of the leading clubs in the city with its first champions being Rose Grimes in Ladies Singles and Harold Munro in Men's Singles in 1924. Initially it was played at the "Oval" but by the spring of 1930, the parish had built seven clay courts in what is today our parking lot. Changing rooms and a refreshment stand were all part of the set-up. In 1936, the tennis club had won sections "B" and "C" of the Ottawa and District League and came second in section "A". Alma Gillespie was rated number two among the ladies of the Ottawa and District League.

Many of the young women and men of the parish belonged to the tennis club and paid fees. Members' fees in 1937 were: men \$8.00, women \$6.00, juniors \$3.00 and married couples \$12.00. Some joined to improve their skills and compete, while others just wanted to socialize or meet that special guy or gal. For many years, Lewis and Bee Carroll ran the tennis club.

The priests would often sit on the veranda attached to the eastern side of the rectory. From the veranda, they could keep a close eye on the tennis players as

the courts were in very close proximity to the rectory. In 1953, St. Joseph's won the Ottawa District junior tennis championship. Tennis was the "in thing" at St. Joseph's and young people loved to come to the courts to play or watch. However, when summer was over, many complained that there was nothing else to do.

So the Oblates thought of other ways to keep them occupied within the church environment. With the arrival of Father Bernard "Barnie" Quinn, OMI, in 1942, the young people became occupied in producing plays and musical productions. Father Quinn, an Ottawa boy, had the talent, skills and motivation to make them happen. He even wrote some of the productions.

As Lent approached, the youth became active in preparing for some type of play or musical production in the church hall. They developed the props, the costumes and marketed their productions. Some of the Oblate priests, like Fathers Quinn, Devine and Conlon, helped to write the scripts. The performances were held typically after Easter to a sold-out church hall over three or four nights. The performances included one piano and a couple of arrangements. Some of the young people were considered excellent entertainers, including a Mr. Downey who went on to entertain the troops.

What follows is a partial list of the plays and musicals performed by the CYO:

- The Betrayal (1942),
- The Dear Departed (1942),
- Dust of the Road (1944),



Cast of CYO production "It's In The Air", 1944
Photo credit, St. Joseph's archives – Photographer unknown.

- It's in the Air (1944),
- Buffalo Bills Rodeo,
- Christmas for Carol (1949),
- Let's Look Back (1950),
- Riot in Rio,
- Vodvil Daze (1953),
- Broadway Memories (1955).

The productions, such as Buffalo Bill Rodeo, won wide acclaim for the CYO, both in the city and wherever the show was staged.

The CYO staged plays until the mid-1950s. At that time, its senior chaplain was Father Stu Gordon, OMI. After the production of "Broadway Memories" in 1955, some of the youth expressed an interest in performing more musicals and a new



Cast of CYO production, "Riot in Rio", circa 1950-1952.

Photo credit, Terry Gaw – Photographer unknown

group, the Regis (Christ the King) Players, formed in the parish.

During the next couple of years, the CYO players and Regis Players amalgamated into the Regis Players. The Regis Players would present major Broadway shows for which a handsome price was paid for the rights to perform the shows. With a sizeable upfront cost, it meant that the players had to be assured of good sales in order to cover their

costs. As a result, more youth became involved in marketing the production and selling tickets.

The Regis Players put on a musical every spring and a variety show in the fall. The musicals were normally featured at Ottawa Technical High School Auditorium, as it was the only stage large enough to perform a musical. The musicals were typically a three-act affair, lasting up to three hours.

Some of the shows they presented included:

- The Minstrel Show (1956)
- The Boy Friend (1959)

Father Cornelius Herlihy, OMI, pastor, 1959 to 1965, didn't like the aura of Broadway shows and disliked the thought that young women should

dance on stage in short dresses. For him, it wasn't the right image to project in a Catholic parish. He decided the Regis players should not use church facilities to develop or perform their shows. When the Regis players left the parish, Father Herlihy suggested that they might want to choose a new name, as Regis was closely associated with St. Joseph's parish. So these young working people formed a new group called the Genesian Players.

The Genesian Players each year moved from one building to another. Some of the productions of the Genesian Players included:

- Babes in Arms (1960),
- Salad Days (1961),
- Leave It to Jane (1962),
- Little Mary Sunshine (1963),
- Babes in Toyland (1964)

After a few short years, the Genesian Players stopped performing. The musicals and plays had outlived their usefulness. Twenty years of engaging the youth of the parish in producing plays and musicals ended. But their memories still live on.

The following review appeared in Le Droit on March 24, 1960:

***"Babes in Arms" a merry-go-round
of fun and merriment***

"The Ottawa Regis Players of St. Joseph's Parish, Ottawa, Thursday night staged their annual spectacular in the Technical High School Auditorium. This year's production is

Senoritas	Senoras
JUNE THOMPSON	BOB COUILLARD
JOAN AUBREY	BRIAN KERR
PAT BATTLE	JACK DOOLAN
ROSITA CALETTI	GERRY LEVESQUES
MARGARET DEHLER	TERRY MACKEY
GABY HAMEL	JERRY BELISLE
YVONNE DE SALABERRY	HOWARD MONETTE
PIXIE JONES	BOB GORMAN
AUDREY GUILLET	DES GUILLET
BARBARA GUILLET	MICKEY MALONEY
JOAN LALONDE	BILL STOCK
DOREEN LEBLOND	BILL BELEMARE
HELEN MACKEY	MOE DELAIRE
ANNE JOHNSON	BILL BOUCHER
MAUREEN O'CONNOR	TED GEICK
PAT GAVIN	DRAKE SAUVE
MARY PENNEFATHER	JACK MORNEAU
BETTY LALONDE	MARTY MALONEY
HUGUETTE ST. JEAN	FRANK CARDO
EVELYN JESSOP	CHARLIE HAYES
JOAN WHITEHORNE	PAUL CHIASSON
LORNA MALONEY	
MARION MOESER	
THERESA DOOLEY	
DONALDA HACHE	
BARBARA LUNNY	
MARY CATHERINE RICHARDS	
MARION GRACE	
MARGARET GALLOP	

We wish to thank Father Monahan for his continued kindness to CYO and especially for his patronage on this occasion.

We also wish to thank the Minto Club and the Atlas Paper Co. for their very material aid.

Plot and Research	EVELYN JESSOP, GORDIE GUILLET, JOAN LALONDE, JOAN WHITEHORNE, PAT RICHARDS, GABY HAMEL, BARBARA LUNNY.
Scenery	GORDY GUILLET, BILL STOCK, GERRY LEVESQUE, MR. M. GUILLET, MOE DELLAIRE, MICKEY MALONEY.
Lighting	CLAUDE MARCHAND, KEN DUNN.

Names of cast of "Riot in Rio" from programme, circa 1950-1952.
Programme credit Terry Gaw.

“Babes in Arms”, a musical comedy by Richard Rodgers, from a text by Lorenz Hart.

“Bernard McManus, director; Brother N. St. Louis, musical director; Bill and Arlene Dick, choreographers and Vic Atkinson, set designer; are worthy of much praise for having produced such a gay, exact, quick moving show.

“It was our first experience with a Regis production and we readily admit that it was truly a happy one. It is stunning to observe what a group of well-directed youngsters can achieve through hard work and love of art.

“We must here praise the spirit with which the Oblate Fathers of St. Joseph’s Parish encouraged the Regis Players. A musical production of such scope obviously entails many hours of practice and many months preparation. Here we see in practice one of the goals of the Oblates, that of sanely entertaining the leisure of a good number of young people desirous of turning their spare time into something creative and valuable.

“Of the large cast, six names deserve special mention for a most colourful performance in a show where musical talent and dramatic art are rivals. They are Doreen Reynolds (Terry), John Beam (Gus), Earl Fiegenwald, (Val), Anna Wright (Susie), Joan Thompson (Bunny) and Judy McNally (Jennifer).

“This is a most enjoyable show and it will surprise many. It should not be missed. ”

Let’s Dance!

And when the young people wanted to relax and just socialize, dances were their favourite forum. Dances were not commonly held for single people on church grounds. However, dances did occur, initially at St. Joseph’s Boys school and later at the Red Brick Hall, next to the church.

These dances were defined as alcohol free. A retired member of the RCMP, who was a parishioner, was hired as the bouncer. The dances at St. Joseph’s Red Brick Hall were considered to be one of the best places to go to dance.

The hall could hold up to 200 people and it was always full. Dark lights or strobe lights often were part of the ambiance of the Hall, whereas, on special occasions, like Halloween and Valentine’s Day, the hall would be decorated in accordance with these themes. Soft drinks were sold along with snacks and a nickelodeon built by Pat Martin, a parishioner, played the records. From time to time, special local entertainers, like Alex Dawson, would be invited to perform.

Periodically, the dances were stopped because they were becoming too noisy or the nuns thought the couples were dancing too closely together. However, after a short break of a month or so, they restarted again. Some of the priests preferred to have the young people near the church than to have them wandering off to a dance in another part of the city.

The dances were profitable. Admittance cost was 25 to 50 cents, depending on the entertainment. Drinks bought for five cents were sold for a dime.

At one point, the youth group had over \$800 in the bank. Father Quinn decided that he would use this money to hold a party for them at the Chateau Laurier. Several hundred young people attended the function.

A Jazz Band Too

In 1956, St. Joseph's parish had a young five-man jazz band called "The Blue Notes". They performed at a variety of functions including the Central CYO Variety night at the Capital Theatre. Based on a newspaper story, they were quite good.

When there were no dances, according to one parishioner, going to the Red Brick Hall was still the "in thing" to do. You could go there to play a

game of pool or to stand around the piano and sing songs. A parishioner recalls that Father Quinn was "really good with young people". He was a good friend and a great showman. Father Quinn "played the piano, not well, but he played it and of course we all sang along".

In the fall, the CYO would organize a bus trip to Montreal for football games. The youth would sing all the way to Montreal. During the football game they would cheer for their favourite Ottawa Rough Rider, Tony Golab, a parishioner. Tony Golab was also a hero of the Right Honourable Paul Martin when he was a youth. Like Martin, Golab came from



CYO dinner at Chateau Laurier, circa 1950s
Photo credit, Archives Deschâtelets – Photographer unknown

Windsor and when Mr. Martin met his football hero at the Red Brick Hall, he considered it as one of the highlights of his youth.

There was also a yearly bus trip into the Gatineau Hills to hike and to play baseball, followed by a meal in a restaurant.

Some parishioners recalled the CYO Debating Society that met with some success, whereas others recalled renting six winter sleighs and going for a ride through Rockcliffe Park.

On other occasions, buses would be rented to take the youth skiing. It was not uncommon to see up to 200 young people participating in these events. Even when events were not organized formally, small groups would get together. For example, on

Sundays, they would attend Mass at 6:00 am. They would leave their skis stacked against the back wall of the church so that they could make a quick exit in order to catch the 7:00 am train to the ski hills. Father Quinn often said the early Mass and knew the time schedule the youth were facing so he often said Mass quickly so that they wouldn't miss the train connection. The youth affectionately referred to Father Quinn as BJQOMI (three initials of his name with his OMI designation).

St. Joseph's was considered to have the most successful CYO in the city. Most of its youth were involved in one way or another and it was financially viable. Many of the youth met their future husbands or wives at the dances, sporting activities or productions and most were married subsequently

Oops! Wrong Number

One parishioner recounts the story that occurred one evening at her home back in the 1940s around Easter. Her girlfriend and she were looking for something to do. They decided to push numbers randomly on a telephone and see who responded. The man who responded struck up a conversation with the girls and asked their names. And that was it.

However unbeknownst to the girls, when the man hung up the telephone, his suspicious wife accused him of having a girlfriend. To prove this wasn't the case, he called the police and registered a complaint, advising the detective of the telephone call and the names of the girls.

Well one of the girl's uncles was the detective who took the call. And another uncle was the Chief of Police. The girls were taken to the police station to determine what action would be taken. On route, they passed by St. Joseph's Church and the father of one of the girls suggested they might wish to go into the Church and say a few prayers that their uncles would believe their story and not charge them. Their prayers were answered! However, this young girl, who has aged gracefully, still wants to know "who was the jerk that squealed on them".

at St. Joseph's. Others joined the priesthood or a religious order. The youth made great friendships that lasted lifetimes. As Father Conlon noted, "It was a God-given thing, the right thing at the right time".

The CYO window

The CYO, through funds that they had obtained presenting various plays, donated \$1,700 to purchase one of the stained glass windows in memory of the CYO. During Father Keighley's tenure as the parish priest, 1953 to 1959, and thanks to the generosity of parishioners, the costly and beautiful stained glass windows that depict the life and glorification of the Blessed Virgin Mary were installed. Further information related to these windows and other items within the Church may be found in Chapter 10, "Sacred Treasures".

The Credit Union

St. Joseph's Parish established its own Credit Union in the early 1950s. The following is an announcement that appeared in the Sunday bulletin:

"Five dollars or even less can give you access to the biggest, surest and soundest investment interest rates. Meeting will be on Monday at 7:30 p.m. in the Red Brick Hall."

It was a non-profit government chartered corporation. The membership fee was 25 cents and a share in the credit union came with a \$5 investment. Parishioners could borrow money to pay bills, mortgages, or buy cars. A former parishioner said her sons were paperboys and they invested their savings in the credit union. Unfortunately for all its members, the credit union

folded about 20 years later when the investment by the managers in a milk farm failed.

Believe it or not

Many people invested in the credit union because its aim, according to one parishioner, was to help parishioners buy homes in the community. A nasty cold war rumor stated that the Soviet Union was buying up real estate in Sandy Hill. Maybe the investors wanted to stay a step ahead of the communists.

Helping the Hungarian refugees

In 1956, Hungary's bid for freedom was quickly crushed by invasion by the Soviet Union. Tens of thousands of Hungarians fled their homeland and approximately 40,000 settled in Canada. Some settled in Ottawa. St. Joseph's parishioners responded by sponsoring families or by other forms of help – donating money, clothes, furniture and even providing short term housing.

Centenary Celebration

In preparation for St. Joseph's parish 100th anniversary celebration, the overall appearance of the church and its grounds was improved. Michael O'Leary and family paved the parking lot. Robert Strang decorated the church hall and added curtains to the stage and the Doran Construction Company painted the ceiling.

A week of activities revolved around centenary celebrations that began on November 11, 1956. Every day closed with an evening Mass celebrated by a visiting Bishop while another senior Religious



Musical production "Calvacade of Years" for St. Joseph's centenary celebrations, 1956

Photo credit, Archives Deschâtelets – Photographer unknown

spoke on the theme of the day. Many dignitaries took part, including James Cardinal McGuigan, archbishop of Toronto, the Most Reverend Giovanni Panico, the apostolic delegate to Canada, Most Reverend Lemieux, O.P., the archbishop of Ottawa, the Most Reverend Denis Hurley, OMI, the archbishop of Durban, South Africa and 20 other archbishops and bishops..

For eight days, the parishioners and friends of the parish flocked to the church to join in the celebrations.

Following the Wednesday evening services, all the visiting clergy gathered in the church hall for the Centennial Clergy Banquet. More than 245 diocesan clergy as well as 20 visiting dignitaries were present.

After the banquet, the children of the parish, under the direction of the Sisters of the Holy Cross, presented their pageant "*The Cavalcade of Years*", depicting the aspirations of a Catholic parish. The pageant won acclaim from the clergy that night as it did when it was presented to the parishioners later that week.

Prime Minister Louis St. Laurent sent a letter of congratulations to Father Keighley and his parishioners in which he said:

"In building this nation, no one single force has contributed more than our Christian faith, nurtured and replenished by the weekly attendance of the faithful at the church services throughout the land, be they summoned from the inspiring spire of

St. Joseph's or from the humble belfry of a mission church in the furthestmost parts of our country."

"May God continue to watch over the lives of the people of St. Joseph's parish. May they ever grow in the spirit of faith and love, which He has implanted in their souls. May He continue to send them priests who will be a model and an inspiration to the flock. And may 1957 be the beginning of an even more joyful and blessed era in the history of this devoted family of God."⁴

Historical Notes

In 1931, Canadian Martyrs, an Oblate church, was constructed on Main Street, Ottawa near St. Patrick's College. Parishioners of St. Joseph's supported the building of this church by taking a second financial collection each Sunday throughout the late 1920s. As one parishioner put it, "we were always asked to donate to our church as well as to some other project".

In December 1937 the first microphone system was installed at St. Joseph's. Prior to that time, priests had to project their voices to be heard.

In December 1941, St. Joseph's was the scene of a large-scale ceremony commemorating the 100th anniversary of the arrival of the Oblates in Canada.

In 1947, the Marian Congress was held at Lansdowne Park to mark the centennial of the Archdiocese of Ottawa. Tens of thousands attended this open-air event.

In 1950, during the Holy Year, St. Joseph's was elected as one of the four Churches in the city that pilgrims might visit to receive the same indulgences granted those who visited the four Major Basilicas in Rome.

In 1950, the Archdiocese was promoting the family praying the Rosary together on a daily basis.

In the 1950s, anyone who needed help would be given a \$10 stipend so that they could go to the Dominion Store at 120 Osgoode Street to buy groceries.

Parish visitations were common during this time period and the streets being visited were announced in the bulletin and sometimes in the newspapers.

On May 24, 1954, seven young Oblates were ordained. The ceremony took place at St. Joseph's Church under the glare of klieg lights and TV cameras. It was the first ordination to be televised in Canada. Archbishop Giovanni Panico, Apostolic Delegate to Canada, presided.

In 1956, *the Ottawa Journal* reported that more than 1,000 families were registered in the parish and the number of parishioners was more than 4,000.

Father Gordon started Christian Family Groups in the parish. Participation required a couple to get to know eight other couples. These nine couples would meet in each other's homes to discuss the bible in context of family life. This ministry was so successful that other parishes copied it.

In celebration of the 100th anniversary, the parish provided a parking lot for the increasing number of cars by paving the tennis courts. The plan had been to allow both for parking and tennis. But the tennis players found playing on the black top unsuitable and the tennis days at St. Joseph's came to an end.

Historical Dates

1937 - Saint Paul Seminary founded by Oblates

1939 - World War II declared

1939 - Pope Pius XII elected Pontiff

1941 - 100th anniversary of Oblates in Canada

1945 - World War II ended

1950 - Pius XII defined the Dogma of the Assumption of the Blessed Virgin Mary

1956 - 100th Anniversary of the founding of St. Joseph's Parish

1958 - Pope John XXIII elected Pontiff

1959 - Pope John XXIII announced the calling of the Second Vatican Council

Endnotes

1. J.J. Connolly, St. Joseph's Parish Historical Publication 1857-1937, p. 28
2. Pierre Hurtubise, Mark G. McGowan and Pierre Savard, Planted by Flowering Water – The Diocese of Ottawa 1847-1997, 1998 Novalis Publishing, p. 43
3. Genesius of Rome - An actor hired to work in a play that made fun of Christian Baptism. In the middle of the performance he suddenly received a word from God, suddenly realized the truth of Christianity, and converted on stage. He refused to renounce his new faith, even at

the emperor's orders, and was martyred by order of Emperor Diocletian 284-305)

4. Oblate Missions, Winter Issue, 1956 p. 32



Chapter Six

Vatican II and St. Joseph's

*“St. Joseph’s
parish became a
citywide centre
for liturgical
innovation and
renewal.”*

The Second Vatican Council, popularly known as Vatican II, 1962 to 1965, was undoubtedly the most significant event for the Roman Catholic Church in the 20th Century. It represents an important shift in thinking and theological emphasis.

A Personal Reflection

But what are the memories of a churchgoer who was young prior to Vatican II? Allow me to share with you some of my memories of church life as a boy.

The church interpreted God’s will for the ordinary Catholic through documents, papal encyclicals, the catechism and priests’ sermons. Young eyes viewed the priest as apart from the rest of the community, and he was somehow more holy and more wise than a layperson. Through the action of the priest, the layperson could reach God, especially through attendance at Sunday Mass and through going to confession frequently.

At Mass, priests often talked about heaven, hell and sin. We were reminded constantly of our sinfulness and went to confession in order to seek forgiveness.

I recall that a nun would help us prepare for confession during class. She would teach us the right formula: “Bless me Father for I have sinned, it has been two weeks since my last confession. These are my sins”.

Sister would help us to capture accurately the sins we committed. How many times did you disobey your parents? How many times did you think bad thoughts? How many times did you lie?

She would have us write our answers on a piece of paper. I would normally answer one or two to most of the questions. While we were doing this exercise, the nun would circle around the class, and look over our shoulders. She would remind us that not to tell the complete truth is a sin. I remember quickly erasing answers and adding to my numbers just in case I forgot some sins. I still recall thinking at the time, when I was only 10 years old, that I was a real sinner who desperately needed to repent.

Rolly Leroux told me about a booklet that he was given that had a whole section on “Examination of Conscience”. It provided the readers with thoughts about sins that may never have otherwise occurred to them.

To be Catholic meant belonging to the “one, true, apostolic faith”. We were not encouraged to have Protestants as friends or to attend non-Catholic services or weddings.

As a child, I thought you could sin all you wanted, then all you had to do was obtain a plenary indulgence¹, and all your sins would be forgiven.

On the “First Friday” of the month, elementary school children attending Catholic schools were paraded by class to church for confessions and were expected to go to Holy Communion the following Sunday.

Since we did not read the Bible for fear that we may misinterpret it, the Baltimore Catechism was our guide to the answers to every question that could be asked about our faith. We had to memorize these answers word for word in order to receive the sacrament of Confirmation and to answer confidently anyone who questioned us about our religion. Many of us probably still remember some of these answers.

The priest and the congregation traditionally faced in the same direction (usually the east) during Mass. Usually, the priest had his back to the congregation while he said Mass, in Latin.

Most people at Mass wore their “Sunday best”. Women were required to wear hats or kerchiefs to cover the top of their heads. Females were not allowed on the altar and the laity had very limited roles in the celebration of Mass.

Preparing to receive Holy Communion was quite different too. We had to fast from midnight if we wanted to receive Holy Communion during Mass on Sunday. The length of time was later reduced to require fasting for at least three hours. A communion rail separated the priest from the laity. People knelt at this railing to receive Holy Communion. It was dispensed in the form of a white wafer that the priest placed on our tongue. We were not allowed to touch or to bite the wafer.

Parishioners genuflected to show respect whenever they passed in front of the Tabernacle that was typically placed in the middle of the altar (a practice going back to the 17th century). Genuflection took

place as well when entering and exiting from the pew in which you sat.

The lifestyle of a Catholic was quite regimented. Sunday Mass was obligatory. We ate fish on Fridays as atonement for Christ being crucified on Friday and we fasted on certain holy days throughout the year. Going frequently to confession, saying the rosary as a family, participating at Mass or other church events on special feast days all was part of being Catholic.

Priests encouraged families to pray the rosary together and left this thought for those who didn't: "The family that prays together stays together".

The clergy wore the same black clothes wherever they went, typically black with a white Roman collar.

Geographic parish boundaries determined where to attend. When St. Basil's Church was built in Ottawa, the parish boundaries were adjusted to accommodate the new parish. Though we had been attending St. George's Church on Piccadilly Avenue, we were advised that we would have to start attending St. Basil's. The dividing line ran down the middle of our street.

These are some examples. Many readers might recall other features of Catholic life before Vatican II. Though I look back with some amusement at what we did, it was done for a purpose and that was to make us more aware of our faith. It probably was the right thing at the right time for Catholics but with a more highly educated population, the

Catholic Church needed to evolve. Pope John XXIII recognized the need for change.

The Council "opened the windows"

When Pope John XXIII was elected in 1958, he was 76 years old and seen as an interim Pope. But he had fresh ideas and a vision of what the modern Church should be. He wanted, said Bernard Daly, "to prepare the Church for greater service in a rapidly changing world".² John XXIII started preparing for the Second Vatican Council in 1959.

Only when the Pope explained what he meant by *aggiornamento* (bringing up to date) did talk begin about the changes planned. He hoped that the Council would start a much-needed spiritual renewal, rebuild Christian unity and promote the peace and unity of all humankind. He had a deep love for humanity and was filled with a refreshing spirit of hope for the future.

Preparation for the Council differed around the world. The Canadian Conference of Bishops sought input within their dioceses.

An ecumenical council (meaning "the whole wide world") is unique. The Pope always presides at its sessions and officially approves and promulgates the decrees that are issued. Vatican II was the largest council in the history of the Church with the greatest number of delegates - more than 2,600 bishops, more nations and cultures represented and more non-Catholic and lay observers in attendance.³

A spirit of collegiality prevailed. Bishops of the world exchanged and debated views from their

pastoral experience. The Pope sought their opinions and their voices were heard. Not all bishops embraced the Pope's new vision. Many saw the changes being proposed as challenges to their authority. Some did not like the idea of changing the historic way that liturgy was celebrated, while others saw the need for change.

Pope John XXIII died on June 3, 1963, between the first and second sessions. His successor, Pope Paul VI, continued and presided at the closing ceremonies on December 8, 1965. During its four sessions, the council approved 16 documents.

What Vatican II achieved

1. The Mission of the Church

The council offered a better understanding of the nature and mission of the Church. New attitudes, liturgical reforms and changes in the pastoral life of the Church affected all Catholics. The council's teachings reflect the following principles:

“The Church is a Mystery: a reality filled with a feeling of the hidden presence of God, and not simply a means of salvation, a Sacrament: a visible sign and instrument of our union with God and the unity of all humankind. The Church is also the whole People of God. The laity do not simply participate in the ministry of the hierarchy, they participate in the saving mission of the Church itself.

“Everyone - laity, religious and clergy - is called to holiness and ministry. The mission of the People of God includes service to human

needs as well as the preaching of the Word and the celebration of the sacraments. The Church is truly present at the local level, the diocese and the parish, as well as at the universal level. All authority in the Church is for service, not domination.

“The Church embraces more than the Catholic Church; it is the whole Body of Christ: Catholics, Orthodox, Anglicans and Protestants. Religious truth is also to be found outside of the Church, and no one is to be coerced to become a Christian. The Church is always for the sake of the Kingdom of God and is not itself the Kingdom.”⁴

Vatican II highlighted the bond that exists between the Church and humankind. This is stated beautifully in the opening words of the *Pastoral Constitution on the Church in the Modern World* (article 1):

“The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ.”

For example, this sense of solidarity led the council to the affirmation of religious liberty and human rights; the recognition of God's saving presence in the whole of human history, recognition of the rights of conscientious objection, and the repudiation of the preaching that the Jewish people have been rejected or cursed by God.

The influence of the council went far beyond the specific documents that were approved. It was an event that inspired energy and hope, new attitudes, and new ways of thinking and acting by Catholics throughout the world.

2. The Sacred Liturgy

Because the Church is all of the People of God, everyone is encouraged to participate fully in the celebration of the Eucharist and the other sacraments.

The *Constitution of the Sacred Liturgy*, article 14 (hereafter referred to as *SL*) reads:

“It is earnestly desired that all the faithful should be led to the full conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy and to which the Christian people ‘a chosen race, a royal priesthood, a holy nation, God’s own people’ (1 Pet.2; 9) have a right and obligation by reason of their baptism.”

The council’s emphasis on participation and its acknowledgement of the dignity and worth of each person have inspired widespread changes in liturgical life. These include that the liturgy be more understandable (*SL*. n. 21), that the laity be more involved, and that the rites or ceremonies be simplified and understandable.

Changes to the Liturgy included:

- The use of the vernacular became the norm in the celebration of the Church’s liturgy.
- The homily was made an integral part of the Mass, instead of being treated as an adjunct.
- The Ordinary (or unchanging part) had consisted previously of two parts: the Mass of the Catechumens and the Mass of the Faithful. In the revised liturgy, it was divided into four sections: the initial rites, the liturgy of the Word, the liturgy of the Eucharist, and the concluding rites.
- Most of the Offertory prayers were altered or shortened.
- The ancient Prayer of the Faithful was restored.
- Three new alternative Eucharistic Prayers were introduced alongside the Roman Canon, which formerly was the only one used.
- The words of the Canon or Eucharistic Prayer were now spoken aloud, whereas previously the priest had spoken the entire Canon inaudibly.
- A procession was now allowed at the Offertory or Presentation of the Gifts, when bread, wine and other gifts, symbolic and real, are brought to the altar.
- Both male and female lay readers, servers and Eucharistic ministers became commonplace.
- The numerous signs of the cross that the priest made over the host and chalice during the Canon were reduced to a single sign shortly before the consecration.
- The exchange of a sign of peace before Communion, previously limited to the clergy at High Mass, was permitted at every Mass,

even for the laity, though it is not obligatory. The manner in which the sign of peace is given is to be determined by each country's Conference of Bishops and should be done in accordance with the culture and customs of the peoples.

- Lay people were allowed to receive Holy Communion under the appearances of both bread and wine. The circumstances in which this was permitted were very restricted initially, requiring the bishop's permission.
- More active participation in liturgical celebrations led to the repositioning of the altar and tabernacle in Catholic Churches. The liturgical action was no longer directed to some place beyond the people and priest; it happened in the very midst of the assembly.
- The main altar must be freestanding so that the ministers can easily walk around it and Mass can be celebrated facing the people. The *General Instruction of the Roman Missal* added a phrase declaring a free-standing main altar "desirable wherever possible".
- Recognizing that it would be inconvenient for a celebration in which the priest faces the people to have the tabernacle on the altar, the revised missal states that the tabernacle be located, according to the judgment of the Diocesan Bishop.
- The missal does, however, direct that the tabernacle be situated "in a part of the church that is truly noble, prominent, readily visible, beautifully decorated, and suitable for prayer".

- In most churches the communion railing has been removed, eliminating a perceived barrier that had existed between the priest and the people.

Movement from a pre-Vatican II notion of a liturgy that emphasized individual worship of a distant God, to a communal worship of an intimate God, has meant a profound change in feeling, awareness and practice for all believers.

For some Catholics, this has been welcomed; for others, such change has been experienced as unsettling and faith shaking. What has emerged is a different understanding of God and vision of the Church itself, both internally and to the outside world. God has become more present and less frightening.⁵

Embracing Vatican II at St. Joseph's

Until the end of the 1970s St. Joseph's was regarded as similar to two other downtown parishes, St. Brigid's and St. Theresa's, characterized as old, quiet and with a small congregation. Would this be a parish that would embrace the new direction of Vatican II?

Father Jack Davis, the pastor, brought in guest speakers who tried to engage people and foster a sense of responsibility for ministries with lay people. Progress was slow as the changes being contemplated were major. Typical of any parish, there was a certain amount of inertia and resistance to new ways.



St. Joseph's Parish Pastoral Team of 1985. Garry Byrne, Edna Montague, Father Doug Crosby, OMI, Jane Williams, Delia Carley, Father Lorne T. McDonald, OMI, and Norah McMahon.

Photo credit, St. Joseph's Archives – Photographer unknown.

For instance, trying to get the parishioners to sing required a major change - even though the choir was moved from the balcony to near the altar. Folk masses and charismatic renewal were introduced. Yet, the number of people attending Mass did not significantly increase.

As stated earlier, Father Fred Magee was named pastor in 1978 with a special mandate to foster the involvement of laity in all areas of ministry. Change did not occur overnight. But it did occur and no doubt helped to save the parish.

Father Tom Cassidy, OMI, in his book, *"Roots and Branches"* states:

"In the early 1980s the Oblate Congresses [of St. Peter's Province] called for the periodic assessment of all Oblate parishes. Its aim was to determine whether a parish should remain under Oblate direction or transferred to diocesan control. St. Joseph's parish was part of this review.

"Concern was expressed as to whether St. Joseph's parish could financially support itself after having lost 15 square blocks of residential housing to the expansion requirements of the University of Ottawa.

"However, some members of the congress felt that St. Joseph's parish should be given special

consideration as it was the Oblate's founding parish of [St. Peter's] Province and it had been the largest financial contributor to the missions of the Province.

*"The congresses asked that St. Joseph's parish remain under Oblate direction. It was felt by some Oblates that if new approaches were taken, it might attract a larger number of parishioners from across the city. The Provincial Council agreed and the parish became a citywide centre for liturgical innovation and renewal."*⁶

Under the direction of Father Magee and Father Crosby the parish took on a new life and, with it, attendance increased dramatically. Father Magee created a parish pastoral team of lay people. He called on parishioners to provide leadership in management, music, outreach, liturgy, and teaching.

The pastoral team acted on the call for change issued by Vatican II. Workshops were held to plan the ways to make the parish's liturgical life compatible with the vision of the Church as "the people of God".

The welcoming liturgies attracted people. As a result of Father Magee's efforts, many parishioners took part in the lay liturgical ministry. Others became interested in ministries such as education, outreach, prayer and environment.

The Spirit within St. Joseph's had been awakened and change was set in motion.

Endnotes

1. An indulgence was not the purchase of a pardon that would secure the buyer's salvation or releases the soul of another from Purgatory, it is not the forgiveness of the guilt of the sin, it is not the permission to neither commit sin nor pardon a future sin. The Church allowed for partial and plenary indulgences based on certain works, acts of its laity. Indulgences were to signify the kindness and mercy of God by allowing for the remission of the temporary punishment due to sin the guilt of which had been forgiven. The plenary indulgence remits the entire temporal punishment due to sin so that no further expiation is required in Purgatory. A partial indulgence commutes only a portion of the penalty.
2. Bernard Daly, Ottawa Journal, June 26, 1959. He was formerly a member of the staff of the Canadian Council of Catholic Bishops. He attended all of the Second Vatican Council.
3. McBrien, Richard P. Catholicism, 1980. Vol. II, pp. 657-659
4. McBrien, Richard P., Catholicism. 1980. Vol. II, pp. 671-689
5. Main source for this information comes from Schreitter, Robert J. "The Impact of Vatican II," in The Twentieth Century: A Theological Overview, ed. Baum, G. [Ottawa: Novalis, 1999], p.163.
6. Father Tom Cassidy, Roots and Branches, p. 173



Chapter Seven

The Winds of Change

1960 – 2005

*“Social action
defines the spirit
of St. Joseph’s
parish.”*

*I sought my soul, but my soul I could not see
I sought my God but My God eluded me
I sought my friend and I found all three*

These were the years of major changes occurring within communities, families and Church. Small close-knit communities like Sandy Hill began to unravel as families moved to the suburbs. Young people attended university in greater numbers and often not close to home.

The standard of living had improved, and people reached out for more. In the new age of materialism, both parents often had to work to pay the bills. Television developed as a major influence on society and home life. It preceded the computer age and instant global communication opened up by the Internet.

New generations questioned authority. They wanted the Church to adapt to what they perceived as the new realities in the modern world.

Pope John XXIII too wanted change. People welcomed his promise “to open the windows of the Church”. He convened the Second Vatican Council. The Pope did not live to see the results. But his influence resulted in the Church initiating the greatest changes in the past 500 years.

Parish life in the 1960s

In the early 1960s St. Joseph's benefited from good pastors and parishioners who felt comfortable going to church. The seven Masses on Sunday began at 6:00 a.m. Five Masses were said each weekday. Seven priests and one brother worked in the parish as well as many Grey Nuns who supported various ministries.

Still active in 1965 were the following groups. Many were discontinued in the next three decades.

- Legion of Mary
- Junior Legionaries
- Holy Name Society
- Parents-Teachers Association
- St. Vincent de Paul Society
- Nocturnal Adoration Society
- Missionary Association of Mary Immaculate
- League of the Sacred Heart
- Living Rosary
- Convert and Inquiry classes
- Three choirs
- Catholic Women's League
- Credit Union
- Scout groups (Rovers, Scouts, Cubs, Guides, and Brownies)

Confessions were held during the week and prior to Sunday Mass. Retreats lasting three days continued and were

held separately for men and women at Villa Madonna Retreat House. The Catholic Women's League continued its work.

Social activities, common to most Catholic parishes, included weekly bingo games, card parties, retreats, bowling, bake sales, bazaars, and the church dinners that always drew a capacity crowd. A home-made church dinner cost \$1.50 for an adult and 75 cents for a child.

A newly formed St. Joseph's Young Adults Club followed in the steps of the Catholic Youth Organization and presented the play *One Mad Night* in the church auditorium. This club lasted only a couple of years.



Interior of 3rd St. Joseph's Church before changes made to its structure. Circa 1970.
Photo credit, St. Joseph's Archives – Photographer unknown.

Father Herlihy helped to start St. Mary's Home for single mothers. Sunday bulletins often carried information from the Children's Aid Society about specific children who needed a Catholic home. As a result, during 1956 to 1966, at least 27 children were adopted.

By the late 1960s the nature of the community began to change. The 1968 Annual Report noted the changing demographics of the parish. Added to the mix were more new Canadians, people on social assistance, and people in low rent housing. Meanwhile, many long-time parishioners were moving away. More apartment buildings were being constructed in Sandy Hill, which meant a more mobile population.

The following statistics show how quickly the demographics were changing in the parish:

- 1956 – 4,000 to 5,000 parishioners (estimated 1,000 families) considered as one of the largest parishes in the city.
- 1967 – 2,700 attend mass regularly, 1450 are adult wage earners. Collection averaged \$1,300 weekly and 625 people used envelopes.
- 1968 – 2,240 in parish, 1,500 adults. Collection averages \$1,219.25 a week with 479 envelope users.

In the late 1960s, Father Conlon, OMI, pastor 1965 – 1970, initiated a remarkable parish renewal. He visited every family in the parish, approximately 1,000 homes. Mass was celebrated in 175 of them.



Interior of third St. Joseph's Church after the first series of structural changes made to its structure. Circa 1982.

Photo credit, St. Joseph's Archives – Photographer unknown.

The sense of community strengthened and the sliding attendance at church services was temporarily stopped. Under Father Conlon's tenure the first parish council met in September 1968.

In an effort to make parishioners more aware of Baptism, Father Conlon baptized Michael Joseph Coderre and Catherine Irene Mary St. Louis in front

of the congregation on December 10, 1967. This practice became the norm years later.

To attract younger people back to the Church, folk Masses were held. The Masses became popular with guitars being the musical instrument of choice. A new young curate, Father Richard C. Kelly, OMI, was often the celebrant at the folk Masses.

In the 1970s, charismatic prayer meetings, to attract the attention of young adults, became the newest religious devotion. The meetings had a large following including, among others, Paul Martin who later became Prime Minister. It was a time for people to gather in community to praise God on a one-to-one basis; however the Holy Spirit moved them.

During the 1970s parish attendance rapidly started to decline again. This was due to several factors. The University of Ottawa was given the authority to expropriate more homes in order to increase its size. With the increasing size of the University, the parish started to see a much larger transient population, composed primarily of students. More families with children decided to move to the suburbs.

Father Jack Davis, OMI, pastor 1971 - 1974, worked to bring wayward Catholics back. He divided the parish into 14 wards and nominated a ward captain. The ward captain would encourage small groups of Catholics to meet in their homes, on a monthly basis, when Mass was usually celebrated. These small groups helped to establish stronger bonds among Catholics within their local community. But there was little indication that fallen away Catholics

had joined these meetings. Even parish picnics, in which the whole community was invited, did not meet with much success.

A low point

In the late 1970s, it appeared that there were too few parishioners to maintain services in the church building. Alternative arrangements were discussed, including a move of the parish to another smaller church in Sandy Hill. The Oblates decided that what St. Joseph's parish really needed was a dynamic, outgoing parish priest who would embrace the direction of the Second Vatican Council and could relate well to the people. His priority would be to stop the decline in attendance.

Resurgence

The person chosen was Father Fred Magee, OMI, who became the pastor in 1978. As a socially conscious pastor, he embraced the findings of the Second Vatican Council. He challenged parishioners to better serve the poor of the community. Attendance increased as people were drawn to St. Joseph's from outside its boundaries. Parishioners shared a renewed sense of purpose and pride. Father Magee was the impetus for change.

As one parishioner put it, Father Magee's homilies set the tone for dealing with the poor and Jane Williams supported Father Magee's message through her leadership in music and liturgy. For example, one year the church was decorated for Lent with purple banners giving the impression of a tent. Her aim was to depict the ancient gathering place

of people in the desert that was directly related to the readings.

Parishioners no longer entered the church and sat alone in a pew. Mass was considered a community celebration. People did not pray alone. They prayed together, in community. People were encouraged to chat before and after Mass as they entered or left the Church, a practice started by Father Conlon and continued by Father Davis. To encourage this practice, a couple of rows of seats at the back were removed to allow parishioners to mingle.

In December 1981, a prayer basket was introduced. People could write their prayer requests on a piece of paper and place it in the basket. During the prayers of the faithful, parishioners were asked to pray for the intentions in the basket, as well as for their own.

Life in the parish was marked by increased participation by the laity. Father Magee encouraged the laity. The involvement started with the Parish Council and continued with the formation of the Finance and Liturgy committees and the Parish Team. Those who worked with Father Magee and continued after his tenure included Jane Williams, director of music and liturgy, Garry Byrne, director of finance and administration and social programs, Edna Montague, religious educator, and Delia Carley, secretary

A series of adult group programs was put in place that included: Bible study, Genesis, Cursillo, Scripture reading, pre-marriage seminars, Christopher Leadership courses, Patrician meetings

and various workshops. As an example, Father Walter Vogels, a member of the White Fathers, gave a course on the Bible to 100 parishioners during the winter and early spring of 1995.

Social action at St. Joe's

Two groups that define the parish as a continuing force for social action in the Ottawa community are St. Joe's Women's Centre, a daytime shelter and resource for disadvantaged women, and St. Joe's Supper Table, which welcomes guests every weekday for food and friendship. Both groups were founded in the parish and continue to define the parish (much more about them later in this book).

Many other services for social action were organized over the years. Among the programs are the work of the Refugee Outreach Committee, the founding of the Rite of Christian Initiation for Adults, liturgies for the deaf community, religious education for children, marriage preparation, marriage encounter groups, alcoholics anonymous, Cursillos, the Waupoos Family Farm, supporting Native Canadians to name a few.

Embracing Vatican II

Father Conlon organized a meeting of the ministers, rabbis and priests from all of the parishes in Sandy Hill. In the same ecumenical spirit, the Catholic Women's League provided outings for seniors, to see the tulips in the springtime, the changing of the leaves in the fall and picnics in the summertime. These outings would end with a hot meal at St. Joseph's or at the United Church.

On February 28, 1981, the parish and Amnesty International sponsored an ecumenical event to show solidarity with the people of Poland. Leaders from Hindu, Jewish, Christian and Buddhist religions, along with 200 other people, attended.

The First Christian Festival in Canada was held at Lansdowne Park, Ottawa in three days of May 1982. The theme of the festival was *“Together in Hope”* and symbolized the dialogue and co-operation between Catholic and Protestant churches in Eastern Ontario. Father Magee hosted the youth rally. Parishioners billeted some of the visitors. Jane Williams, Marlene Bosch and Cecile Paquette were key participants.

In 1986, the Right Reverend Edwin Langley, bishop of the Anglican Diocese of Ottawa, was a guest homilist at St. Joseph’s. A year later, Father Kent Doe from St. Alban’s Anglican Church spoke at the parish about Christian unity. In the same year, parishioners of St. Albans and the parish got together over brunch to celebrate the feast of St. Joseph. Six years later, people from the two churches gathered again, this time at a Canada Day neighbourhood breakfast. More than 500 people attended and the money raised was divided, with \$1,000 going to the St. Joseph’s Women’s Centre.

In May of 1987, Yong Gao-Jian and Cai Ti-Yuan, two bishops from the Patriotic Church of China, along with seven other Chinese guests, attended a buffet dinner in their honour at the Oblate Centre.

In 1992, the Christian Council of the National Capital Area asked the parish to host and help to

prepare their annual ecumenical service celebrating the World Council of Churches theme, “Justice, Peace and Integrity of Creation”. The speaker was Archbishop Ted Scott, former Primate of the Anglican Church of Canada.

Changes to liturgy

The changes to the liturgy were made gradually and faithful to the directions of the Second Vatican Council and the General Instruction of the Roman Missal (GIRM).

Father Magee and Jane Williams again led the way in introducing changes to the liturgy. Among the changes:

- the practice of standing throughout the Eucharistic Prayer;
- the use of Eucharistic Ministers during the Communion Rite;
- the practice of standing to receive Communion;
- the practice of receiving Communion in the hand.

The altar had been moved so that the priest could face the congregation during Mass. Also, the marble altar rail was removed as it was seen as a barrier between the priest and the laity.

Over time, the role of the celebrant’s assistant had been established and women were encouraged to take part.

Music and singing helped to set the tone for the readings. Actions no longer were those of a penitent

seeking forgiveness on bended knee. Instead, people sang praise to God, exclaiming God's greatness and God's mercy.

Lay people proclaimed biblical readings and led the Responsorial Psalm during the Liturgy of the Word (though the Gospel reading was still reserved to the clergy).

The homilies became an important and integral part of the Mass. Lay people, including women, were able to give their reflections on the Sunday readings. These reflections were vetted by the pastor to ensure consistency with Catholic teachings and appropriateness to the readings.

The Offertory or Preparation of the Gifts became more oriented to preparing the table, with a greater focus on Communion.

Liturgical dance, as a means of prayer, was introduced for special occasions.

In the 1990's, the practice began of offering the communion cup to the laity. Also introduced was the use of baked bread in addition to the wafer hosts. These two steps enhanced the fullness of Communion as a meal.

*"Everything about the way communion is conducted speaks to the fact that we come to the banquet as co-celebrants without hierarchical distinctions; we take bread in our hands, we drink the wine as did the apostles at the Last Supper, we come to the table singing, standing in the presence of the Lord as his baptized chosen, priestly people (not kneeling as penitents)."*¹

A Tug in the Right Direction

Two parents recall how the change impacted one of their children. In the early 1970s, their child would tug on their father's coat during Mass and say, "Can we leave now"? When they returned to St. Joseph's in the 1980s, they saw a parish much more alive and energetic. There was a large lay participation, particularly in the liturgy. There was even a children's liturgy! They felt a need to be involved and make a contribution. This time their young child asked her parents: "Is the Mass over? Can we come back?"

The practice of the reception of communion at St. Joseph's has been influenced by the monastic tradition. Before going forward to receive Communion, the priest elevates the bread and says "The Body of Christ" and the people respond "Amen". When they receive Communion they take either the host

or the bread from the basket in silence. The Eucharistic minister does not say "The Body of Christ" and no reply "Amen" is made.

This silent reception of Communion was introduced at the parish following a visit by pastoral staff to Weston Priory in Vermont. There, a monk held a large tray of consecrated bread for Communion. Communicants could help themselves. No words were exchanged. Long after, Jane Williams could

still recall the warmth expressed in the eyes of the monk who held the tray. An attempt was made to replicate this practice at St. Joseph's.²

At the end of Mass, rather than reading the Post-Communion Prayer, the St. Joseph's Missioning Prayer is recited together.

Not all parishioners agreed with the changes being made. Some felt that the Second Vatican Council diluted some of the richness of the rituals. Other parishioners missed the quiet times and some missed some of the Latin prayers such as the *Agnes Dei*.

With all this change, the parish attracted a lot more parishioners as the numbers that follow indicate.

Parish statistics	1971	1981	1996
No. of Adults	1,714	796	1,289
No. of Children	830	150	212
Total	2,544	946	1,501

In respect to the physical changes made within the church building, some parishioners did not support the changes made. Some thought the money could be better spent on the poor and others didn't see the need for change.

With any type of change, there will always be some who will accept it more easily than others. Some people left to join other parishes. On the other hand, some people joined St. Joe's because of its openness to all.

New ministries introduced

With the changes resulting from the Second Vatican Council, a number of new ministries started, and several old ones ended due to lack of interest.

Ministering to Children

Catholic schools have always been responsible for teaching religion to children. These schools enjoyed a close relationship with the local Catholic Church. The parish had that kind of closeness with St. Joseph's boys' school, St. Joseph's girls' school and St. William's. Students would go each month to the church for confession. Other visits were for Masses on the first Friday, the Stations of the Cross, and receiving the sacraments of First Communion and Confirmation.

Priests would make periodic visits to the schools to ensure that the students were well prepared, in matters of faith. By the late 1970s, however, with the closing of Catholic schools in the city centre,



Children participating in the Easter celebration 1997.
Photo credit, St. Joseph's Archives – Photographer unknown



Children listening to the readings during the Family Mass at Christmas, 1987.

Photo credit, St. Joseph's Archives – Photographer unknown

there was a concern that the children were not receiving information about their faith.

In 1979, the Children's Liturgy of the Word was informally introduced. It was a way to take part in the Eucharist. At first, Maureen King, who was a staff member, and Cathy Bergeron guided a small group of children to rooms in the rectory. Equipped with no more than paper and coloured markers, they led the children in celebration of the Word.

The committee became structured and was headed by the Pastoral Associate, Gerry Van Regan. Soon after, lay members of the parish took on the

leadership. Jean Cimon provided beautiful artwork, Joy Heft organized a diocesan conference on Liturgy of the Word at St. Joseph's and helped initiate the 5:00 p.m. family Mass on Christmas Eve.

Rosemary Strohmer arranged the Christmas pageant at that Mass. Many team members, such as Joe Maingot and Carol McDonald, who remain regulars at the 9:30 Mass, contributed to the vigour of this team.

By the mid-1980s, four separate groups of children from kindergarten to grade eight were meeting regularly on Sunday mornings.

About this time, the parish organized a diocesan convention on Children's Liturgy with Sister Marjorie Moffatt as the main presenter. About 150 teachers, parents and liturgists from the diocese attended the event. All the resources that had been acquired to assist in this ministry in the parish as well as the beautiful displays of support material that had been created by the children and the parents over the years were considered quite impressive.

The guiding principle regarding the Children's Liturgy was that it should not be catechism based or Sunday school oriented. Rather, there was a firm conviction that the children should be celebrating The Word and should be allowed to experience liturgy. This was done in a variety of ways.

These included having a Bible present and placed with dignity on a table adorned with a white cloth and a lit candle signifying the presence of Jesus among them, creating art to represent the message of the day, or choosing appropriate music to emphasize the themes expressed in the readings.

In addition to the weekly children's liturgies, there were other special liturgies, such as those in preparation for Advent and Lent. The themes chosen for the parish as a whole were reflected in the celebrations of the children's liturgy in terms of activities, art and music. For example, on the first Sunday of Advent, wreaths were created using coat hangers and evergreen boughs brought in by parents. Afterwards a lunch was shared. This was considered important as it encouraged fellowship among parents and children.

At Christmas, a children's choir participated with the music ministry at the early Christmas Day Mass. Later, when the 5 p.m. family Mass on Christmas Eve was instituted, the children's choir provided all the music. The Christmas Eve Mass grew in popularity and soon after included a Christmas pageant.

In the early years, during the Lenten Season, the children created an Easter craft that was redistributed to them during Communion on Easter Sunday. As attendance increased for Easter Sunday liturgy, this practice became impractical. The approach to the Lenten Season was changed and featured a children's Good Friday morning liturgy where a Seder meal was prepared, the Stations of the Cross re-enacted, and other appropriate reflections.

Related Youth Ministries

In the mid-1980s, the children's choir returned to St. Joseph's. By the early 1990s this choir had grown to become the ministering choir for the 9:30 a.m. Mass while the senior choir sang at the 11:30 am Mass. Some of the choir directors included Judith Kropp, Michael Coderre and Kathy Crowe.

With the turn of the century (2000), the children's choir became the family choir and included parents of the younger members of the choir as well as other adults. The family choir continues to minister at the 9:30 a.m. Mass at the end of 2006.

Several people provided childcare services to the very young during the Mass. This service allowed the parents to participate in the Mass without

distraction. In the 1980s, Bev and Patrick Chen provided the leadership for this ministry.



Youth group at St. Joseph's parish, 1987.
Photo credit, St. Joseph's Archives – Photographer unknown

More recently, Sandra Bussière was its leader for many years. Much effort was made to create a safe, stimulating environment for the children using Christian music and visual supports. This service operated occasionally as a co-op effort in which one person would be a regular and be assisted by a parent on a rotational basis.

Youth groups have existed off and on over the years. Early leaders of these groups were Rosheen Andrew, Sheila Smith, Kathy Crowe and Christine Gervais. The main focus was to provide fellowship with other young people in the parish through social activities such as the viewing of a film or a skating party. Sometimes activities were of a more spiritual nature. The annual weekend retreat at Galilee was a highlight and the young people often participated in parish life during the year by assisting at the

Supper Table or helping to serve the annual Christmas dinner.

Preparation for the sacraments has been offered to children of the parish for many years. In addition to leadership from the pastoral associate and other members of the parish, students attending Ottawa University's Faculty of Education have provided significant assistance.

As the parish ends its sesquicentennial, the presence of children continues to bless parish life and augurs well for its future. Engagement by parents and other members of St. Joseph's Community in the nurturing of their faith strengthens the faith of the community. It is a living response to the invitation "Let the children come unto me". (Matt. 18:16)

A Special Guest

On April 21, 1968, the Right Honourable John Diefenbaker and his wife came to St. Joseph's to speak to the St. Joseph's youth on leadership. It is reported that it was the first time that the youth gave any speaker a standing ovation.

Cursillo Movement

The first Cursillo (an informal retreat) was held in Ottawa in February 1966. The spiritual director was Father Joe Hattie, OMI, and Father Fred Magee, OMI, was the organizer. When a fire destroyed the building where the Cursillo weekend was to take

place, Father Magee, and Garry Byrne, a cursillista (person who attended a weekend retreat) agreed to make the church halls available for the three night weekend retreats.

The parish became in the 1970s the focal point for the Cursillo Movement in Ottawa. Hundreds of parishioners made a Cursillo over the 40 years it has existed in Ottawa

The objective of the Cursillo movement is to cultivate a relationship with God through prayer, study and action over a period of three days. Cursillo weekends differ from traditional retreat formats in that the focus is not on extended solitary contemplation or fasting but on strengthening one's faith through shared prayer, study and fellowship. Cursillos were offered to men and women separately. Challenge, which was an offshoot of Cursillo, was targeted towards teenagers. The current pastor, Father Richard C. Kelly, OMI, was actively involved with Challenge weekends in the 1970s.

After the Cursillo or Challenge weekend, cursillistas and challengers met weekly to continue to strengthen their faith. These meetings are Ultreyas, during which Mass is celebrated and reflections shared.

In 2006, Cursillo celebrated its 50th anniversary in Ottawa. In recognition of the role our parish has played in this movement for many years, the anniversary celebration was held at the church to which hundreds of Cursillistas attended. The Cursillo movement has diminished over the past

decade and is no longer a major activity within the parish, although it is still active within the diocese.

The Ministry of Hospitality

This Ministry was started to help people who came to the parish door. In 1978, Marg Varga, with other volunteers, saw the need. Sometimes, the people at the door needed only to talk. On other occasions, a person might need a winter coat, shoes or a place to sleep. In coordination with the Union Mission, the Salvation Army and the St. Vincent de Paul Society, the Ministry of Hospitality provided help. Within a year it was serving supper to those in search of a meal.



Hospitality kitchen volunteers: Marie Armstrong, Marie Doyle, Mary McLaren and Fay Christian.

Photo credit, St. Joseph's Archives – Photographer unknown.

In December 1983 the ministry expanded to serve breakfast to the 20 women who stayed at the makeshift women's shelter at All Saints Anglican Church Hall in Sandy Hill. The women had to leave this shelter by 7:00 a.m. so the hall could be used

for other purposes. They arrived at St. Joseph's and were fed breakfast. Afterwards, they wandered the streets, spent the day in the park or, on the colder days, tried to stay warm by walking around an indoor shopping mall. There was no place in Ottawa for homeless women to stay during the daytime.

The Ministry of Hospitality sparked the beginning of three major initiatives: the St. Joseph Women's Centre, Martha's House and the St. Joe's Supper Table.

St. Joe's Women's Centre

In May of 1984, a room in the former Oblate Centre was made into a daytime meeting place for women who were living down the street at All Saints Anglican Church's temporary shelter. For the next five years, this small room was an area where the women could feel safe. Angie MacDonald, ran the centre, helped by 40 volunteers who served breakfast, and demonstrated how to quilt and how to make crafts. The initial budget was only \$500.

Garry Byrne brought financial stability to the Women's Centre through his advocacy for grants by the Emergency Shelter Assistance Program. These grants were expanded in contracts with the City of Ottawa. Today they are the centre's major financial resource. The Regional Municipality of Ottawa-Carleton offered funding after witnessing how area churches filled a gap in services for the disadvantaged.

With funding and support, further efforts were made to re-integrate the women into the community by providing them with personal identification and



Edna Montague and Angie McDonald circa 1985.
Photo credit, St. Joseph's Archives – Photographer unknown.

helping them apply for social benefits. The Public Health department provided a part-time nurse and the Royal Ottawa Hospital provided the services, part-time, of a psychiatrist.

In 1989, after major renovations in the rectory, the Women's Centre moved to the basement of the Rectory. The provincial government provided \$100,000 to complete the renovation of this space. This newfound area enabled the centre to have laundry facilities, a fully equipped kitchen and more space to provide for meals and social activities. That year, the Archbishop's Annual Charity Dinner donated \$5,000 to the Women's Centre.

St. Joe's Women's Centre, as it is now called, conducts a day program dedicated to the needs of women, in a supportive and safe environment. Social and educational programs are offered to promote empowerment, autonomy, and dignity. Each day, more than 50 women from diverse cultural backgrounds come to the centre for nourishment of mind, body and soul. The small staff has done remarkable work. Assisting the staff are student placements from the local universities, colleges and high schools and the Adult Learning Centre.

In 1995, an advisory committee was formed to assist in fundraising events for the Centre. The major fundraising effort is the annual *Quality of Life Award* dinner. A couple and/or individual from Ottawa is presented with the award in recognition of good work done for the community.

This award has been presented to:

2000: Bill and Bunny Collins, in recognition of their many years of work with the Waupoos Foundation.

2001: Jacqueline Holtzman, for her dedication to the City, not just as the former Mayor of Ottawa from 1991 to 1997 but for her volunteerism and her service on many boards of directors, including chairperson of the Ottawa Congress Centre.

2002: Sister Betty-Anne Kinsella as the visionary who founded the Youville Centre.

Claude Turgeon for his inspirational work as Director of the Boys and Girls Club of Ottawa.

2003: Judith Yaworksky, for serving as President of Sandrine's Gift of Life (a national organ and tissue donor awareness campaign), and volunteering with the United Way, CHEO, Company of Young Canadians and more.

Jim Watson, for his dedication to the city as Mayor of Ottawa from 1997 to 2000, Chair of the United Way Campaign in 2002, and for serving on other boards including Riverside Hospital, the National Arts Centre and the Christmas Exchange.

2004: Sue O'Sullivan, for service as the Deputy Police Chief and on a number of boards. She has been recognized through several awards - the YM-YWCA Women of Distinction Award, the House of Commons Leadership Award, the Governor General's Exemplary Service Medal and the Queen's Golden Jubilee Medal.

Jeff Hunt, owner of the Ottawa 67s Junior A hockey team, has supported many charities in the 50/50 draw at hockey games, including the St. Joseph's Women's Centre. He supports initiatives such as the Anti-bullying Program and Adopt a School Program.

2005: Sister Véronique Belcourt, for her volunteer work with a home for unwed mothers in Plantagenet, women at the Ottawa-Carleton Regional Detention Centre and for volunteering at St. Joseph's Women's Centre.

Michelle Valberg, for her charitable work and support to such organizations as CHEO, Ottawa Regional Cancer Centre, Make-A-Wish Foundation, and the Canadian Guide Dogs for the Blind.

Debbie O'Brien, for co-chairing the St. Vincent Capital Campaign, serving as chair of the SCO Foundation, and a board member of the Brockville General Hospital.

2006: Kathy and Basil Wren, for their many years managing the Waupoos Family Farm and volunteering for a variety of other activities in the community.

Barbara O'Connor, for dedicating her life to the support of palliative care in the community.

Even though the Women's Centre has once again outgrown its space, the centre was allowed to use other rooms within the church to establish new programming. However any further expansion would require an addition to the building.

Garry Byrne, Delia Carley and Edna Montague founded the Women's Centre. During the period 1984 to 2006, only three women have held the post as Director. They are Angie MacDonald, Linda Gunning and Marsha Wilson. It has been through the many years of dedicated service of Marsha Wilson, the staff and the Advisory Committee members that the Women's Centre has been able to expand its services and raise funds.

The Women's Centre had been able to operate without church funds since it received Emergency Shelter Assistance Program funding. Marsha Wilson has enhanced the profile of the centre to such an extent that it is known throughout Ottawa and its day programs are much praised.

Martha's House

Martha's House is an ecumenical project sponsored by the Anglican Diocese and St. Joseph's parish through the Oblates. As mentioned previously, women spent the night at All Saints Anglican Church Hall and had their breakfast at St. Joseph's. However, there was a need for a proper place for these women to sleep at night.

The two churches worked together to identify solutions and lobby the government for funding. Michael Iveson, from the Anglican Diocese, and Garry Byrne, from St. Joseph's, worked together on the request for funding. Mary King from the Anglican Diocese and Delia Carley from the parish became the Women in Crisis team and did an exceptional job to get this house underway.

The Province of Ontario granted full funding in March 1984 to buy the house at 374 Besserer Street. Many of the parishes and community organizations in Sandy Hill, including St. Joseph's, donated money, furniture, appliances, blankets and a variety of other items to make this project possible. In May 1985 Martha's House was opened. With staff on site 24 hours a day, the first four women moved into the house. Martha's House would eventually have 12 residents.

This project resulted in other initiatives that helped to ease conditions for homeless women in Ottawa. Martha's House evolved and later became a young women's shelter.

St. Joe's Supper Table – “welcoming people into our home”

St. Joe's Supper Table grew out of the Ministry of Hospitality. At that time, members of the hospitality ministry gave bag lunches and coffee to those in need. Father Magee felt that the parish could do better.

Edna Montague explained:

“Instead of handing out bread to the poor through a small church window as had been done in the past, Father Magee invited the poor and the homeless into the church to eat, regardless of their religion. He used to say that we have to stop helping people at arm's length and welcome them into our home.”

Father Magee's approach to welcoming them became the cornerstone on which the Supper Table was created.

Since its inception in 1978, the Supper Table has offered a safe, comfortable, non-judgmental environment for anyone to have a meal and friendship. In 1984 and again in 1994, the quarters were renovated to meet the demand for hot meals. It is the only program in the downtown area to serve a hot supper Monday to Friday. During 2006, an average of 1,791 meals was served each month.

During the weekdays, from 8:00 a.m. to 7:30 p.m. coffee is served. On Fridays, a grocery program is available for those people who have an emergency need for food. During 2006, 982 people used this program.

Melissa Sabourin manages the Supper Table and she has ensured a continual well organized operation of this service for several years.

All the people who support the Supper Table breathe life into the parish mission statement, “which serves the needs of its people and reaches out in solidarity, especially to those who are poor and marginalized in the community at large”.



St. Joseph's Supper Table serving dinner to those who come to our door in need. Circa 1990s.

Photo credit, St. Joseph's Archives – Photographer unknown.

Refugee Outreach Committee: “called to welcome newcomers”

In 1981, St. Joseph's parishioners contributed \$14, 218 to Cambodian refugees who had come to Ottawa. The money paid for rent, furniture, bus passes and food for the refugees. It was one of several instances where the parish was called to help refugees in the 1980s.

In 1990, Pope John Paul II, in his Lenten message, called *The Whole World, Our Common Home*, and went on to state: “I address to you, individual members and communities of the Catholic Church, this urgent Lenten exhortation: Seek to help our brother and sister refugees in every possible way by providing a welcome that will lead to their full participation in the every day life of society”.

Archbishop Marcel Gervais endorsed the Lenten message of Pope Paul II in support of refugees by advising the diocese:

“As a response to the Holy Father’s concerns for the plight of refugees, I have asked each parish to establish a committee on refugees... and to work with the Catholic Immigration Centre in providing practical assistance to newcomers. An Archdiocesan Symposium on Refugees and Immigrants is planned for the weekend of April 27-28, 1990.”

Louise Lalonde attended that symposium. Along with Theresa Olsheskie, Luc Young Chen Yin and Father Gerry Morris, OMI, she developed the plan for a refugee committee in the parish. Twenty-two people joined and the St. Joseph’s Parish Refugee Committee, later renamed the Refugee Outreach Committee, came into being.

Norma McCord, coordinator of the host program at the Catholic Immigration Centre, met with the committee and, in short order, matched most of its members with families from El Salvador, Afghanistan, Ethiopia and Sudan.

Meanwhile, Gidey, a 25 year-old Eritrean refugee, arrived in Ottawa from Italy six months earlier than expected. The two local parishes that had committed to sponsoring him withdrew. They had not yet done their fundraising and were not ready to sponsor. The Catholic Immigration Centre pleaded with the Refugee Outreach Committee to take on the one-year sponsorship. The barely two-month-old committee agreed after negotiating a \$3,000 loan from the parish. Being a hardworking, resourceful young man, Gidey became financially independent within six months.

So began the mission of the Refugee Outreach Committee. Its mission statement, written by Alex Campbell in 1993, remains the same today:

“We, the Refugee Outreach Committee, remembering St. Joseph’s experience as a refugee, are called to welcome newcomers to our midst: to reach out to them, responding to their needs by offering support and friendship.

“We are called to promote in our community a spirit of openness and welcoming, an understanding and celebration of our differences and an awareness of refugee issues in the world.”

Hosting was the committee’s core activity. The committee would agree to sponsor a refugee family for a year or as long as necessary for the family to become independent. It would offer social and emotional support and practical assistance with everyday problems. The committee’s awareness on

how best to support refugees grew as their experience increased.

In the 1990s, Pierre and Margo Gauthier helped newcomers assigned to the parish to find apartments and assisted them by asking parishioners to donate used furniture. The service attracted attention. Requests for needy refugee families came in from all quarters of Ottawa, as well as offers of used furniture. In one year alone, Margo and Pierre helped 375 families. The furniture service became an almost full time job for the couple, retired from business but not retired from volunteering to help others.

For the sponsored families, having trusted friends always available in times of crises as well as for the celebrations of small victories made all the difference in their adaptation.

Ariat, a mother of four from Sudan, expressed her experience with her family's host this way:

"It is tough to be a newcomer in a country where you don't know the language, the culture and the system. Our host helped me learn English and showed me where to get information. She found good schools for the children. My marriage fell apart. She was always there for me. She gave her heart to me. All she did, I will never forget. As long as I live, I will never forget. She is still the best friend I have. Now I am doing things I thought I could never do."

Over time, the committee extended ad hoc services to refugees from African, Asian and East European

countries. Marg Quinn and Yvette Lynch were especially interested in supporting refugee claimants who came into contact with the Committee. Yvette said of her experience with a young Zairean: "Through it all, I have watched his pride and confidence grow and have discovered his sense of humour".

Pursuing the sponsorship route, the committee successfully sent for Atim, a Ugandan refugee in Botswana to accompany his brother, Richard, who, shortly after his arrival in Canada as a refugee, learned he had an irreversible illness and did not want to die alone. The brothers were able to spend four months together.

More recently, the committee sponsored an Iranian woman and a child who had fled to Turkey. She was classified by UNHCR (United Nations High Commission for Refugees) as a woman at risk and was fast-tracked to Canada.

Shortly thereafter the Sisters of Sacred Heart and the committee jointly sponsored a young Iranian couple who had paid smugglers to take them to Sweden but somehow ended up in Thailand.

In keeping with its mission statement, the committee advocated for the rights of refugees. It held evenings to sensitize the local community, the most recent being an event spearheaded by Maureen Monette and Sharon Gravelle on the reform of Canada's refugee determination system. This event featured Peter Showler, professor at the University of Ottawa Law Faculty and former chairperson of the Immigration and Refugee Board of Canada,

completed by a panel of experts and with CBC's Bob Carty as moderator.

In June of 2005, the committee faced the greatest challenge of its existence. In partnership with the First Unitarian Congregation and Sacré-Coeur's parish, it offered sanctuary to an asylum seeker, an Ivorian woman who had been refused refugee status and was served a deportation order following her failed interview with the Refugee Board.

The First Unitarian Congregation provided funds towards the woman's legal fees. Sacré-Coeur sheltered her in a meeting room in its church while St. Joseph's Refugee Outreach Committee assumed the leadership of the joint venture with Pierre Gauthier as coordinator. The committee saw to her care and her legal matters and never left her unaccompanied.

Pierre Jean-Louis undertook to keep her sunglasses franchise at Hazeldean Mall operational. Thanks to numerous volunteers coordinated by Maria Virjee and Michèle Gascon, the woman in sanctuary had her business to go back to once she was finally freed.

The committee set up a Media & Political Lobby Group, composed of parishioners Pierre Gauthier, Marg Quinn, Joe Gunn and Lauchlin Chisholm and representatives from the two church partners. The group diligently kept the woman's case in the public eye and in the politicians' ear.

In November, a candlelight vigil was organized at Sacré-Coeur Church followed by a march to Parliament Hill where politicians from the House

of Commons Standing Committee on Citizenship and Immigration met the marchers.

Inspired by Marc Coderre and coordinated by Maureen Monette, a benefit concert of impressive proportions was held in April to raise funds for the woman's legal fees. St. Joseph's choir and well-known local performers, all of whom generously donated their time and talent, provided the entertainment. The atmosphere was electric and the event made over \$10,000.

In June 2006, almost a year after going into sanctuary, the woman was granted permission to remain in Canada. Her first reaction was to thank God for her newfound freedom – a prayer to which the many people who supported her could say *Amen! Alleluia!*

As 2006 came to an end, this committee received a family of six from Burma and has furnished them with a two-bedroom apartment.

How to sponsor a refugee

St. Joseph's Parish and its Refugee Outreach Committee through the Catholic Archdiocese of Ottawa provides for single and group refugee sponsorships. Families who want to sponsor one or more people sign a contract with the parish in which they agree to pay all costs related to sponsoring the person(s). Sponsors place money in a reserve account with St. Joseph's to facilitate at a later date the payment of costs associated with refugees coming to Canada. If the family can no longer obtain refugee status for a family member, the total amount of the funds put up by the family is refunded to them.

English Conversation Group

The English Conversation Group (ECG) is a drop-in for newcomers to Canada that is part of St. Joseph's parish outreach. It was initiated in 1994 to address a need for newcomers and refugees to practice their English language skills. It soon became a place of meeting and friendship. The ECG is sponsored by St. Joseph's and Canadian Martyrs Roman Catholic parishes, Wesley United, Calvary Baptist, Ascension Anglican Church, as well as the Sandy Hill Community Health Centre. Volunteers meet with newcomers every Wednesday evening. Greg Humbert and Patrick Barr from St. Joseph's have been involved in organizing the group for more than 10 years. St. Joseph's administration looks after the bookkeeping and payment of bills for this group.

Development and Peace

Development and Peace was started in Canada in 1967. It was initiated as a result of discussions between Canadian bishops and bishops from the Third World. The Canadian bishops agreed to take action. They formed the Canadian Organization for Development and Peace and in the spirit of the Second Vatican Council they turned this initiative over to the laity.

Two bishops were appointed to the 21-member National Council (since expanded to add two more members as representatives of the youth). Two parishioners, Rolly Leroux and Paul McGuire, have been elected to the national council.

The main purpose of the national council is to ensure the overall direction of Development and Peace by approving overseas development projects

and programs. The council provides the focus for the education programs conducted by local parish committees. Canadian staff is not deployed overseas but rather partnerships and consultation are formed with grassroots organizations.

A cadre of regional volunteers is drawn from different parishes across the country to work on policy and to integrate educational themes. Paid regional animators across Canada give support to local groups in the preparation of their parish campaigns. The yearly program includes an educational component along with the Share Lent financial appeal that is matched by government funding from the Canadian International Development Agency. Over the next five years, the government's grant is set at \$8.2 million per year.

St. Joseph's parish has been involved in Development and Peace since the 1970s and has always had an interested and active group that has worked to endorse the national Development and Peace campaign. The committee reflects and studies the mandate and the programs of Development and Peace and then leads the parish in further reflection

Some previous campaigns by Development & Peace:

- | | |
|----------|---|
| 1968-69: | Hunger |
| 1970: | Education...the Second Hunger |
| 1976-77: | Distribution of Resources...the Earth Is For All, but... |
| 1978: | South Africa: A Time to Act |
| 1979-80: | Grandmothers of the Plaza de Mayo, Argentina (disappearances) |

- 1984: Militarization: Obstacle to Development
- 1985-87: Agro-Industry: Who Feeds Whom?
- 1999-00: Jubilee Debt Campaign to Reduce Third World Debt
- 2001-03: “The Earth is for All”: Biopatenting and Genetically Modified Seeds
- 2003-06: “Life Before Profit”: Human Right to Safe Water

Development and Peace is the official aid agency and social change organization of the Roman

PM Appreciates the Message

The Right Honourable Paul Martin recalled attending Mass at St. Joseph’s during the Jubilee Year, 2000. At that time, there was a lot of talk about reducing or eliminating the debt African countries owed to the G-7 countries. Mr. Martin, as Finance Minister, remembered the homily and felt that the homilist was speaking to him personally. He recalls that the talk had an impact on him.

When he went to the G-7 Finance Ministers meeting, he spoke to Gordon Brown, the British Chancellor of the Exchequer and told Mr. Brown that he got heck from the pulpit on this issue. Mr. Brown, a Presbyterian, advised Mr. Martin that he too had received a similar message from his minister. At the subsequent meeting of the G-7 finance ministers, an agreement was reached to relieve some of the debt that African countries owed.

Catholic Church in Canada. More than 70 countries are recipients of financial aid that helps in various programs for educational, medical, nutrition, environmental and community needs. During the past 40 years, over 13,600 projects have been approved.

Marriage Preparation

Marriage Preparation is a seven-week program offered to couples. Married couples meet with the engaged couple to discuss issues the couple will face in marriage. The initial St. Joseph’s group developed a “Pre-Marriage Inventory Sheet” to assist in their discussions with the engaged couple. This Inventory became mandatory for all parish marriage preparation programs to use in the Ottawa diocese.

Marriage Encounter

Marriage Encounter is a weekend for couples that gives them the opportunity to reach out to each other and build a deeper relationship of unity and love. They are given the occasion in quiet and privacy to reflect on their own personal growth as a couple. The encounter weekends have been part of the parish since the early 1970s. The team includes three couples and a priest.

Pastoral Care

This group was involved in ministering to the elderly, sick and shut-ins. It has had several leaders over the many years of its existence, including Sister Teresa McNamara and Father John MacNeil, OMI.

Rite of Christian Initiation (RCIA)

The Rite of Christian Initiation commonly referred to as RCIA started in the parish in 1979. Its focus is

to welcome new members into the Catholic community. After instruction and a period of prayerful discernment, RCIA candidates decide if they want to come into full communion with the Catholic Church. The celebration of the entry of these new Catholics normally takes place during Easter time.



RCIA group from 1988 at St. Joseph's Church.
Photo credit, St. Joseph's Archives – Photographer unknown

Some ministries stay, some go

Some ministries in the parish are started to meet a need of the moment. Others are organized by individuals to support a special cause. Often, these ministries fade away after the individual leaves, or loses interest. This was the case for the following groups.

The Husband of Mary Prayer Group

This group was formed in the parish in 1974 and ended in the late 1980s. It met weekly to praise and thank the Lord for all He does. The group held

spiritual growth days, a weekend retreat and an annual picnic. Attendance ranged from 80 to 100. This group is still active in some other parishes in Ottawa.

A New Twist on Prayer

When Father Richard C. Kelly, OMI, was associate Pastor and Father L.T. McDonald, OMI, was the resident Pastor, Father Richard was assigned to the Husband of Mary Prayer Group. As was his way he encouraged the lay people to set it up in such a way that it would continue on after his departure. Father Richard's main role was to give "Inspired Teachings" and to be present at the Weekly Prayer Meetings. The Legion of Mary Group wanted to join in the prayer meeting. A discussion took place as to what name the Prayer Group should be given. After prayer and discernment a collaborative decision was made that accommodated the Legion of Mary and St. Joseph's Parish at large. The name selected was the Husband of Mary Prayer Group.

Prison Fellowship

The Prison Fellowship group was formed in the parish during the 1980s. For a while, its members met weekly with ex-prisoners, providing support and fellowship in a non-judgmental environment. Dave Farrell was the leader of this fellowship that closed down shortly before he died.

St. Joseph's Single Friends

Garry Byrne suggested creating this group in 1995 after reviewing parish statistics and noting that 40%



A group of St. Joe's Single Friends after a softball game against the St. Joseph's parish administration. The administration drafted a lot of last minute "volunteers" in order to beat the Single Friends. A water fight took place at the end of the game as part of the celebratory spirit of the day.

Photo credit, St. Joseph's Archives – Photographer unknown.

of those who attended were single (defined as being not presently married). He persuaded his brother, Terry, to become active. Terry ended up, in August 1995, as the group's first leader. Its mission was to provide a spiritual environment where singles could meet for fun and friendship and share their unique gifts and values with the community at large. Events included volleyball, book clubs, visiting museums, car rallies, days of reflection, attending the theatre, brunch after Mass, dinners, and walking expeditions. An average of eight events were held each month.

The word about Single Friends spread and friends from outside the parish and from other faiths were drawn

to the group. All were welcomed. By 1997, 137 members had registered and many more took part.

Members were encouraged to join ministries of interest in the parish. Fund raising activities included the Strawberry Social, Night of Sharing and Caring, and numerous food drives and entertainment nights. During the fall and winter of 1997-1998 St. Joseph's organized three job-finding clubs. The club required people to take seven free seminars. Of the 75 people who attended these seminars, 58 found jobs within six months.

The Single Friends had closed down as an organized group by the early 2000s. But many friendships

The Spirit Calls

A member of the St. Joseph's Single Friends had proposed that a job finding club be initiated in the parish to help parishioners and refugees find work. I had over twenty-five years experience in this field but hesitated to volunteer to work on this project, as it would be doing more of the same work I was employed to do during the day time but at night-time. I questioned myself as to whether or not I should do it. One Sunday, I was asked to hold the prayer basket during the prayers of the faithful. As I was holding the basket, I couldn't help but notice one of the prayers that had opened in front of me. It stated, "Please God, help me find a job". Well my decision had been made! The Spirit provided me with the answer for which I was searching.

endure and many former members are active in various ministries.

Environment Committee

Under the guidance of Jane Williams, an Environmental Committee was formed. By 1990 the church had recycling and composting in place. An Earth Vigil as part of Earth Day 1990 attracted 300. The church remains committed to being environmentally responsible. An Environment Committee existed in 2006 but its focus is on issues related to the visual appearance and decoration of the church.

Ministries that are no longer active

After the Second Vatican Council, but not because of it, a few ministries in the parish have come to an end. Among the more prominent, the Missionary Association of Mary Immaculate, commonly referred to as MAMI, which supported the Oblates for over 60 years, closed down in the new century.

Missionary Association of Mary Immaculate – MAMI

The founder of The Oblates, Eugene De Mazenod thought of the concept of a lay association in 1815. He realized the need for laity to provide material aid and prayerful support.

Several proposals were sent to the Holy See over the years to seek approval for an Association. Formal approval received from Pope Benedict XV on July 20, 1920 gave the Association the breadth it has today. In the formal approval it was noted that, "Not only will its members work hard to promote and help religious and priestly vocations, but they will also attach themselves to these priests in their apostolic work so as to collaborate with them in the redemption of souls".

MAMI became a worldwide association of lay people including both men and women. Members committed themselves to promoting devotion to Our Lady and to providing spiritual and material support to the priests and brothers who are Missionary Oblates of Mary Immaculate. The Association helped to educate men for the Oblate Priesthood and Brotherhood.

Each Oblate Province set up an Association to encourage Oblate vocations, publish a magazine,

cover the missions and provide for the spiritual growth of its membership.

In 1932, Father Anthony Hall, OMI, initiated MAMI in St. Peter's Province at the parish. Each member had to be registered in the Association, say at least three Hail Mary's for the apostolic work of the Oblates and support the Oblates financially on an annual basis. In return, they were included in the prayers and Masses of the Oblates worldwide.

In 1936, Father Patrick Phelan, OMI, the pastor of St. Joseph's, started the Miraculous Medal Novena under MAMI. A monetary offering was taken at each

novena for the education of Oblate priests and brothers.

MAMI at St. Joseph's Church held monthly meetings of Promoters, the name given to active members, during which an Oblate priest gave a talk. Each Promoter was to seek new members and prayerfully support the apostolic work of the Oblates.

The St. Joseph's chapter of MAMI, through its fundraising efforts, financially assisted Holy Rosary Scholasticate and the missions in Labrador and in Peru. In addition, MAMI raised money to place a stained glass rose window in the chapel at Holy



A group of parishioners participating in a MAMI Day of Reflection in Arnprior, Ontario in the 1980s.

Photo credit, St. Joseph's Archives – Photographer unknown

Rosary Scholasticate as well as a stained glass window in the church.

Some fundraising activities included collecting stamps and holding an annual Valentine card party. Parties, raffles and bake sales were held. For example, in 1977, MAMI raised \$1,030 through a card, tea and dessert party.

To help educate parishioners, once a year after the Sunday Masses, MAMI would provide soup and lunch and have a guest speaker. Each May, members and other parishioners, would drive to Galilee House in Arnprior, Ontario for a Day of Recollection, a day-long retreat.

MAMI organized many activities that often included the whole parish, such as collecting Christmas gifts and clothing for Father Ollie Rich, OMI, who was a missionary on Black Tickle Island, Labrador. Also, MAMI collected household items for the Waupoos foundation.

In 1982, the St. Joseph's chapter of MAMI celebrated its 50th anniversary and invited members from other chapters across Canada to join them in celebration. The Papal Delegate and Father Ed MacNeil, OMI, were present for the celebration of Eucharist and dinner. A booklet was printed in honour of the 50th anniversary. Maureen (White) Pinsonneault created a MAMI pin that was provided to all members in St. Peter's Province. Rose Lappan was its treasurer for many years.

While MAMI is no longer active in the parish, some of its work continues under other ministries. Many

of its former members continue to be active within the parish.

Other inactive groups

Among groups that closed down in the parish during the last three decades of the 20th century are the following:

- Legion of Mary
- Junior Legionaries
- Holy Name Society
- Parents-Teachers Association
- Nocturnal Adoration Society
- League of the Sacred Heart
- Living Rosary
- Catholic Women's League
- Holy Name Society

Active groups in the parish: 2006 and prior

The Terry Fox Run

Terry Fox, the cancer victim famous for his valiant attempt to run across Canada, once said, "I guess that one of the most important things I have learnt is that nothing is ever completely bad, even cancer. It's made me a better person.

"It's given me courage and a sense of purpose I never had before. But you don't have to do like I did and wait until you lose a leg or get some awful disease before you take the time to find out what kind of stuff you're really made of. You can start now. Anybody can."

St. Joseph's did start to see what kind of stuff its



Some of the many participants from St. Joseph's parish for the annual Terry Fox Run. Circa 1990s.

Photo credit, St. Joseph's Archives – Photographer unknown.

parishioners were made of. In 1981, scores from the parish joined 300,000 other Canadians that first year to run for Terry.

Terry Fox, who lost his right leg to cancer at 18, ran his “Marathon of Hope” across Canada to persuade people to donate funds for a cancer cure. After completing 3,339 miles he was forced to stop running outside of Thunder Bay, Ontario, due to cancer reappearing in his lungs. He died less than a year later.

But the young man and his mission inspired many Canadians, including Jane Williams, who introduced the Terry Fox run to the parish. For many years, Jane and the pastors made the walk. Included among the walkers were Father Toby McGivern, OMI, and Father Gerry Morris, OMI, two who died later of cancer.

Inspired by Terry's courage, Marina Molinari (Coderre), of the parish, received the Terry Fox Humanitarian Award when she graduated from Immaculata High School in 1992. She was awarded a four-year scholarship given to a student for high marks and community involvement, in spite of physical limitations. In support of the annual Terry Fox Run, Marina was coordinator, for several years, for the parish run.

For a while there was a friendly challenge among parishes to encourage participation in the run. Between 1989 and 1995, the churches in the challenge raised \$108,700. Of that total, St. Joseph's raised \$77,500, averaging over \$11,000 a year.

Eight hundred parishioners, along with thousands of other Canadians, signed a petition in 1998 to have the Terry Fox statue moved from its subterranean location on Sussex Drive to a more prominent place, fitting a national hero. The response to the petition was positive. The statue was moved to a location across the street from Parliament Hill.

In 2006, the 25th anniversary of the Terry Fox Run, St. Joseph's parish continued to be actively involved in this run.

The Spirit - St. Joseph's Newsletter

The St. Joseph's Parish Newsletter started in 1985. On a quarterly basis, this newsletter told of the events and stories that were unfolding in the parish. Featured reports from parish committees, information on upcoming events and activities and special interest stories, interviews and photos were all part of this newsletter that was printed on newspaper.

They were the days before desktop publishing. As Rosemary Strohmer stated, “these were the days when articles had to be typed, laid out and adjusted by hand with a lot of cutting and pasting to get all the articles and photos to fit.” Maureen and Joe McIntyre were the editors of this newsletter and did a masterful job capturing the character and interests of the parish during their 14 years at the helm. The name of the newsletter changed in the early 1990s to “The Spirit”.

Recognizing that these newsletters capture a history of our parish from 1985 to 1999, the 150th Organizing Committee had them bound into a copybook to ensure that the memories of this period would not be lost.

The newsletter was dormant for a couple of years, until Lauchlin and Dorothy Chisholm volunteered to revive it in 2001. Since its revival, *The Spirit* has been published at the rate of 10 issues each year. It is intended as a forum for information, discussion and debate on issues that affect people in the parish and community. Twenty-four signed articles, by people in the parish, were contributed in 2006. In conjunction with *The Spirit*, a souvenir program was produced for the Homecoming Weekend, a key event of the 150th anniversary year.

Fire at Sacré-Coeur

In November 1978, Sacré-Coeur Church was destroyed by fire. The cause was thought to be overheated wiring. Parishioners used the auditorium at St. Joseph’s for their Sunday services. In November 1981, the new Sacré-Coeur was opened.

Father Guy Levan, OMI, the pastor, wrote the following letter to St. Joseph’s parish:

“As we are moving into our Sacred Heart’s [Sacré-Coeur’s] new Church, we wish to say that we are deeply grateful to the personnel and parishioners of St. Joseph’s Church for their heartfelt hospitality.

“Once again we wish to extend to every one of you our most grateful recognition for the spontaneous and cordial way in which you immediately received us with open arms and without failure during the three years when we kindly benefited of your kind hospitality.

“Many thanks to Father Fred Magee, OMI, in charge of pastoral work, and to his immediate associates Delia Carley and Gerry Van Regan.”

More fires at St. Joe’s

On Saturday January 9, 1982, during a choir practice in St. Joseph’s rectory, Bob Dubroy went into the church to collect some music sheets. Upon entering the church he saw some of the Christmas trees on fire. He ran to the rectory and alerted the choir members of what was happening and immediately called the fire department.

Some choir members froze for a moment, others panicked and others ran to put out the fire. When Dubroy returned to the church, the flames had reached to the top of the trees and were heading for the ceiling. Baden Stetmach was using a fire

extinguisher. The fire department arrived quickly and doused the flames. The cause of the fire was unknown but it was suspected that someone came in through the side doors of the church that were unlocked and set the trees on fire. The trees quickly ignited, as they were in the church for more than two weeks.

On July 15, 2001, the roof of the rectory caught on fire, due to a discarded cigarette butt. The fire raced across the tar roof.

But a stained glass window withheld the heat and prevented the fire from entering the church. Had it entered, the church would have suffered major damage. The fire did reach the second floor of the rectory and caused considerable damage. The first floor had water and smoke damage. What helped to limit the damage was the nearness of the fire department, its station being located at the end of the block.

Fire and age of the building led to many renovations. What follows is a short summary of the renovations over the past quarter century as well as the story behind

the major renovation of the mid-1990s in which the interior of the church underwent a major facelift.

Renovations

In 1981, with a loan of \$35,000 from the Oblates, a new furnace was purchased.

In 1982, a new ramp was built at the front entrance to the Church to better accommodate persons with disabilities and seniors who had difficulties walking up stairs.

In 1986, the veranda along the side of the Rectory was torn down to allow for added parking.

In 1987, significant renovations were made to the church. Renovations to the rectory included a completely modern residence for the priests. No improvements had

been made since it was erected in 1930. In addition, a new home for the St. Joseph's Women's Centre was created in the lower level. As for the church, the major change involved refurbishing the hall in the basement. Further changes to the rectory included reduction of the sacristy space and addition of a new meeting room.



Fire on roof of Rectory to St. Joseph's Church July 15, 2001.
Photo credit, St. Joseph's Archives – Photographer unknown.

Major facelift of church building

By the 1990s, the interior of the church looked dingy. It clearly needed refurbishing because it hadn't been painted in 20 years. Father Gerry Morris, OMI, the pastor, created a committee and gave it a mandate to spruce up the interior.

Committee members met with the ministries - lectors, eucharistic ministers, choir members, liturgists, greeters, and others. They brought the ideas discussed back to the committee. People were eager to share their ideas about change. The committee analyzed the information gathered and identified the changes parishioners wanted. For example, people wanted a brighter atmosphere, lighter paint, better lighting, and better sound system. The altar and the congregation needed to be brought closer.

Renovations got underway. It took several years to bring about the changes. This was due to personnel changes in the parish and the determination to be consultative and inclusive. Though the committee knew what the people wanted, the committee needed to know how much money could realistically be raised in the parish before arriving at a final design.

A sub-committee of four was formed to run the fundraising campaign and a professional fundraiser was hired to manage the process. The fundraiser, Navion, determined that the parish could realistically raise \$600,000 over five years. The fundraising committee approached a number of parishioners to help with the fundraising campaign.

The committee's aim was to visit everyone in the parish in order to request a pledge. This would be a challenge for the volunteers since 85% of the parishioners lived outside the traditional parish boundaries. Volunteers would need a car in most cases to be able to make the visits.

Volunteers were reluctant and nervous about asking parishioners for a financial commitment. However,



Interior of St. Joseph's Church undergoing significant changes in 2001.

Photo credit, St. Joseph's Archives – Photographer unknown.

with some guidance from the professional fundraiser, they met with their fellow parishioners in their homes. For the most part, they related how wonderful the experience was. Parishioners provided cookies, cakes and tea. Others stayed for the evening sipping on wine and engaging in a variety of discussions.

The experience for the fundraisers was very rewarding as they got to better know the people of the parish. After nine months, the fundraising campaign was completed and \$733,000 was pledged for the renovations over the next five years.

A new committee was formed to implement the renovations. Larkin Architect Limited was selected for the redesign of the church interior. In the plans presented to the parish, the most contentious issue was the removal of the main altar. Good liturgy dictates that there be only one altar and it be located in the body of the church, closer to the people, as parishioners requested. This meant removal of the “high” altar at the back of the apse.

The architects were aware that a sense of community was important and proposed ways to create a sense of closeness by using a screen across the apse to make the space more intimate. The architect rearranged the pews to surround the worship space.

The months of renovations were somewhat disrupting. In order to paint the interior, scaffolding had to be erected within the Church. Masses were held in the Oblate Hall next door. On February 7, 2002, the project was complete.

A great celebratory Mass was held and the new environment was blessed. The design brought the celebrant closer to the people. The area was designed with portable platforms so that it could be rearranged. The choir was positioned where its members felt one with the people, as had been their request. Most of the kneelers were removed from the pews, because they were in poor shape and funds to replace them were insufficient. In any event, modern liturgy allowed for standing, instead of kneeling, as an acceptable posture for prayer.

The new arrangement created a bright, well-lit space, adaptable and versatile for a variety of events. For example, the church could be used for concerts, parish meetings and prayer services.

In 2003, the hall in the basement of the church became accessible thanks to a grant from the Trillium Foundation of Ontario. The grant paid for a chair-lift to be installed.

Reflecting on the 1990s

When the 1990s began, St. Joseph’s was recognized as a parish that embraced liberal Catholicism and was known within the city as being very active in a variety of social outreach programs. Accomplishments were many during the 1980s and the parish received praise for its work. A parish that the Oblates had contemplated closing in the late 1970s now was considered a model one.

In the 1990s, the focus changed. Much of the attention was directed to the major renovations of the interior of the church. Much energy and vitality was directed to this important project. But during

this time, the defining social outreach activities that characterized the parish through the 1980s lost some of their appeal. The definition of who we were as a parish seemed to have lost some of its clarity. For a variety of reasons, St. Joseph's began to lose parishioners.

But maybe we forgot the message left by Father Magee, who said that "the success of any parish community is judged not so much by its activity but by its commitment to the presence of Christ. No matter what structure or system we have for organizing various parish events, they have little value unless they lead the individual to a deeper relationship with Christ".

At the turn of the current century, with the renovations complete, the Parish Pastoral Council could focus on other needs. Also, the arrival of Father Richard C. Kelly, OMI, as pastor in 2002, was another sign of renewal, and more activity in the parish. Today, the relationship with Christ, expressed earlier by Father Magee, continues and grows in the parish.

Do You Remember

- \$ Parishioners would save their cash register receipts from Dominion stores. A percentage of the total bill could be used for purchasing items at this grocery store.
- \$ Parishioners would take the Gold Bond Stamps from IGA grocery stores that they would receive after purchasing groceries and paste them in a booklet. Once the book was

full, it would be given to the church to use to purchase items at IGA.

- \$ Paper drives were a big fundraiser in the 1960s and 1970s before recycling began. You would often see children going door to door seeking newspapers that they loaded in their parents' car or truck.
- \$ Canadian Tire money was collected and used to buy goods from the store.
- \$ In 1982, the parish sold crates of oranges and grapefruits to parishioners. This idea was not as successful as initially hoped. Only \$100 was raised.
- \$ A fine art sale was held in 1984 and 1985. A percentage of the sale was donated to the church.

Historical Notes

In 1968, 10% of the collections went to the Scholasticate, 10% to missions in Peru and 10% was sent to the Archbishop as a “tax” for diocesan works and extraordinary expenditures.

From March 9 to 11, 1975, the Archbishop was at St. Joseph’s to celebrate the Lenten Tridium. During this time, he held frank discussions with the people including messages to non-practicing Catholics, reconciliation with God, reconciliation with the Church and the Sacrament of Reconciliation.

In 1981, when the City of Ottawa was developing a “bus way” system, one of the plans was to have a two-lane curve carved through St. Joseph’s churchyard.

In 1988, the parish raised over \$3,000 towards the purchase of a wheelchair designed especially for spinal injury patients.

In the mid-1990s, Father Peter Monty, SJ, had liturgies once a month for the Deaf Community of Ottawa. The liturgies in the church were signed for all parishioners.

On January 2, 1998 Douglas Crosby, OMI, pastor from 1988 to 1991, became the first former pastor of St.



Oblates join Bishop Doug Crosby shortly after he became a bishop at St. Joseph’s Church, 1998.

Photographer unknown.

Joseph’s to be ordained a bishop in the church. Now Bishop of St. Georges and Labrador City and Schefferville, he was ordained by Archbishop Petter Sutton, OMI of Keewatin-Le Pas Manitoba. Father Michael Fallon, OMI, also a former pastor of St. Joseph’s 1898 -1901, was ordained a bishop in London, Ontario.

On May 2, 1999, Lorcan O’Reilly, professed his final vows at St. Joseph’s. He ministered as a deacon during the fall before returning home to minister in Ireland. As Father O’Reilly, OMI, he returned for a visit in 2002 with a group of Irish youth.

The presence of Pope John Paul II for World Youth Day in 2002 in Toronto was the third official visit that the Holy Father made to Canada. More than 800,000 people crowded into Downsview Park for the closing papal Mass on July 28, 2002. The Pope spent six days in and around Toronto, meeting with young people from the four corners of the globe.

Historical Dates

1962 - 1965: Second Vatican Council.

1963, June 3: Pope John XXIII died.

1963, June 21: Pope Paul VI elected Pontiff.

1965: Second Vatican Council ended.

1966: Pope Paul VI discontinued Index of Forbidden Books and allowed dispensations from celibacy.

1967, June 29: Archdiocese sent out the proclamation from Rome to allow for the Canon of the Mass to be said in the vernacular.

1968: Pope Paul VI promulgated encyclical *Humanae Vitae* dealing with the Regulation of Birth.

1977: General Absolution was introduced at St. Joseph’s with the Archbishop presiding over it. Parishioners could still have their confessions heard in the traditional manner at the confessional. These reconciliation services continue to be held at St. Joseph’s followed by individual absolution as many parishioners find them very meaningful.

1978, August 6: Pope Paul VI died.

1978, August 26: Pope John Paul I elected Pontiff. The “smiling Pope” died 33 days later.

1978, October 16: Pope John Paul II elected Pontiff. He was the first non-Italian Pope in 455 years.

1984, September 19 - 20: Pope John Paul II became the first Pope to visit Canada while in office. When he visited Ottawa, members of St. Joseph’s choir participated as members of the choir at one of the Pope’s open air masses.

1988: The Supreme Court of Canada struck down the law on abortion, thus allowing for abortion on demand.

1991, August 18: Father Marcello Zago, Superior General of the Oblates participated in the ceremony in which a plaque from the Government of Canada was unveiled recognizing the Oblates 150 years of ministry in all of Canada. A Mass was celebrated at Notre Dame Basilica, followed by the unveiling of a plaque on the west lawn of the church. A reception was held at St. Joseph’s Parish Hall. The plaque was located in Ottawa rather than in Montreal, where the first Oblate ministry took place. This location is at the corner of four Oblate ministries: two Oblate Churches representing its English-speaking and French-speaking parishioners (St. Joseph’s and Sacré-Coeur), the Oblate founded University of Ottawa and the OMI Juniorate.

Endnotes

1. Cummergen , Paul, “The Mass as Reformed by the Second Vatican Council: Ritual Undergoing Change in St. Joseph’s Parish Ottawa” Thesis paper, pp. 91-92
interview with Jane Williams
2. Cummergen Paul, “The Mass as Reformed by the Second Vatican Council: Ritual Undergoing Change in St. Joseph’s Parish Ottawa” Thesis paper, p. 89,
interview with Jane Williams



Chapter Eight

150 Years of Music for the Soul

*“The gifts
of the Spirit
are diverse.”*

Gaudium et Spes
Pope Paul VI

The choirs of St. Joseph’s have been renowned throughout the years. From the beginning of the parish, the choirs have been magnificent. The quality of singing and the music have enriched the celebration of Mass.

A sampling of what was written in the local newspapers about the early choirs shows that they were held in high regard.

In *United Canada*, on November 25, 1893:

“Mrs. Kearns who played the new organ is one of the most gifted artists in Canada and is regarded as a high authority on sacred music. Her skill and splendid accomplishment as a musician is due in no small part to the fame of St. Joseph’s choir. Some of the best Canadian artists of the generation have sung in St. Joseph’s, among them being Miss Rose Braniff, Miss M. Helen O’Reilly, Miss Jane Aumond, Mrs. McGarr, and the late Miss Mary M. McMahon, Miss Smith and Miss St. Jean and a great many others perhaps better known in fame in other cities and countries. Nearly all the bright stars have been heard in old St. Joseph’s.”

Thirteen years later, the *Ottawa Citizen* was singing similar praises. It reported that the St. Joseph’s male choir, with 25 members, “has long been regarded as probably the best in the city”.

Sister Mary St. Andrew Apostle, a Holy Cross nun, founded St. Joseph's Girls Choir in 1929. The choir was skilled in delivering inspired, religious and artistic renditions of plainchant and polyphonic music. Later, the choir was under the direction of Sisters Mary of St. Benedict, C.S.S. and Mary of St. Madeleine Clare, C.S.S. It won several distinctions, trophies and much commendation.

There were many other laudatory mentions of the choirs in *The Citizen* and *The Journal*. They noted the performance of the excellent children's choir and university choir and commented on the grandeur of the musical program at Midnight Mass, when the choir was accompanied by a full string orchestra.

Choirs of the 1940s and 1950s

Parishioners and former parishioners also recalled the great choirs of the 1940s and 1950s under the guidance of Father Conlon and Brother Norman St. Louis. The choirs were skilled at performing ecclesiastical music polyphonically as well as performing Gregorian chant. Two senior parishioners remember the contribution of Fred Simms, a policeman with a baritone voice, who performed many solos in the 1930s and 1940s.

Mixed choirs were not common in the Catholic Church before Vatican II. The Church held a dim view of women singing in choirs alongside men. At St. Joseph's, women were in the senior choir prior to the council.

Choirmasters had to work hard with their choirs to make them perform at such a high level. When many

members of the boys' choir lost interest in the choir, Father Paul Monahan, OMI, pastor of St. Joseph's, looked for someone to lead the choir and the youth group. A newly ordained priest, Father Laurie Conlon, OMI, was recommended and he gladly accepted the assignment.

With the help of Gabrielle Bourke, the principal of St. Joseph's Boys School, the choir increased in size dramatically over a one-week period to some 60 boys. After a month of practice, its members were ready to sing at a Mass.

In the early 1950s, a Boy's Chancel Choir was formed under the direction of Miss V. Ryan and Miss Gabrielle Bourke. The Chancel Choir was stationed on the altar during Mass. Since both choir directors were women, and women were not allowed to be on the altar in the 1950s, they directed from the sanctuary door. Even when removed from the choir, Miss Bourke always kept a close eye on the boys. If anyone misbehaved or did not meet her high expectations, the issue would be brought to the boy's attention the next day at school.

Twenty-four singers, who wore capes and skullcaps, made up the Boys Chancel Choir. A parishioner remembers them as looking like "little bishops". The intent was to add to the awe and grandeur of the celebration and allow the younger boys the opportunity to take part. When Brother Norman St. Louis took over the choir in the mid-1950s, he improved the quality of this choir by giving them voice training and instructing them on how to read music. However, the interest of the young boys in the choir waned and it ceased to exist by the end of the 1950s.

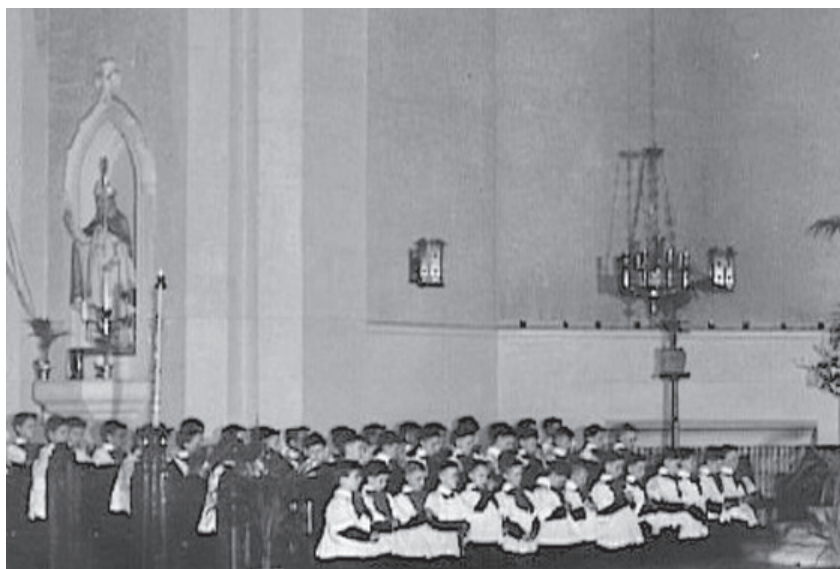


St. Joseph's Senior Choir in Church Hall, 1950-1951
Photo credit, St. Joseph's Archives – Photographer unknown



St. Joseph's Girl's Choir, 1949. Photo taken at St. Joseph's Girls School.

Photo credit, St. Joseph's Archives – Photographer unknown



St. Joseph's Chancel Choir circa 1955. Photo taken in St. Joseph's Church. The altar boys are in the first row and the Chancel Choir with capes and caps situated behind them.

Photo credit, St. Joseph's Archives – Photographer unknown

The Choirs of the 1960s and 1970s

In the 1960s, St. Joseph's had a children's choir (boys and girls), an intermediate choir and a senior choir. The children and intermediate choirs would take part in the city music festivals and often won awards. This was attributable to the work done by their choir directors in preparing them.

Until the end of the 1960s, the Casavant organ, with its 1,892 speaking pipes, was used during all celebrations. The choir would sing from the balcony and the songs were sung in Latin, except at Christmas when some traditional carols were sung in English.

After Vatican II, the choir moved downstairs and closer to the altar. Though they tried to continue to make use of the large organ in the balcony, the time delay became too confusing for effective singing.

As a result, a smaller organ was bought and used downstairs. As the Mass changed to the vernacular in 1967, the songs sung during Mass started to slowly move from Latin to English.

In the years before Vatican II, people in the parish did not normally join in with the choir to sing. Few parishioners knew all the words for the Latin hymns sung during Mass and fewer knew how to sing them. However, some were able to sing the *Kyrie* and the *Gloria*. At Christmas, when a song such as *Adeste Fideles* was sung, most people knew the first couple of lines and would make a low keyed effort to sing the parts they knew.

After Vatican II, parishioners continued to be reluctant to join in the singing during Mass. Even when the choir moved from the balcony to the front

of the church, the congregation was not likely to join in the singing. Over the years, however, parishioners gradually became more accustomed to singing along with the choir.

25 Years of Choral Music

The parish continued to have talented music directors. Their desire to have the choirs perform to the best of their ability was, and continues to be, a common trait among choir directors over the years.

Jane Williams was hired as director of music and liturgy in September 1980. She took part in the

liturgies as well as the music at each Mass. She introduced new types of music with compositions from the Jesuits, Western Priory, the Catholic Book of Worship, and Gather music books. Piano and guitars were commonly used during Mass but other musical instruments such as trumpets, flutes, violins and drums were used as needed.

Under Jane's direction, the choirs of St. Joseph went through a renaissance. The music became much more relevant to, and supportive of, the readings. Many parishioners who were interviewed said the music under her direction was wonderful and



St. Joseph's Adult Choir 1990. Photo taken in St. Joseph's Church.

Photo credit, St. Joseph's Archives – Photographer unknown.

inspiring. Some said that the music kept them coming back to Mass.

The choirs helped to make many church events special. One example often quoted by parishioners to demonstrate the impact music had in supporting liturgy was when the choir put on a Good Friday liturgical drama entitled “*At the foot of the Cross*”. The drama dealt with the Passion of Christ. It had a positive impact.

The choirs participated in many parish events including the cabarets “*Spring Fling*” and “*Father Fred’s Farewell Frolic*”. Outside the parish they attended liturgical workshops, ecumenical prayer services, prayer breakfasts on Parliament Hill, interdenominational prayer vigils including the vigil for South Africa, Christmas caroling at a senior citizen home, the Gelineau Conference and the Christian Festival.

In 1984, Jane Williams was the co-director of music for the Pope’s Mass at Lebreton Flats. Several members of St. Joseph’s choir were involved, including Mary Zborowski, who sang as a soloist during the Mass.

The choir played an integral part in supporting the annual Advent Vigils. At St. Joseph’s, it is the time when the parish decides on the liturgical theme for the season. The Advent Vigil allows parishioners to reflect on an issue. The impact can be quite significant.

For example, in 1989, the parish celebrated the blessedness and fragility of God’s creation. This

theme helped parishioners to see a world disfigured by our uncaring exploitation of resources. The theme was so meaningfully portrayed that parishioners started a parish Environment Committee. Some parishioners changed their attitude towards recycling and reusing goods or refusing harmful products.

As one parishioner noted, “It changed my whole way of thinking about what I throw away”. Such was the power of some of these Advent vigils.

Some themes from other Advent vigils included: “*Behold Now the Kingdom: See With New Eyes*” in 1982; we were “*Called and Gifted*” in 1985; our desert journey “*A voice in the wilderness*”; and “*Thy Kingdom Come*” in 1990 that explored our relationship between God and His people.

Whatever the theme, while Jane Williams was actively involved, the parish could be assured that the vigil would be filled with a lot of energy and creativity. Whatever the theme that was selected, large seasonal and liturgical theme banners and displays were often created.

People enjoyed the singing of the choirs so much so that many encouraged the choir to produce a CD containing some of their favourite songs. Two CDs were recorded, one entitled “*Songs of the Parish*” and the other, “*A Parish Journey*”. Some choir members went on to record other CDs.

The adult choir had many notable accompanists, such as Pam Hoswitschka, Shelley Solmes, Jim McIntyre, Armando Prini and Louise Rathier. Some

of the adult choir members are still active today and hold many fond memories of joining the choir in the 1980s because of the type of music sung at St. Joseph's.

The Story of the *Exultet*

In 1988, Father Douglas Crosby, OMI, and Jane Williams commissioned, on behalf of the parish, a choir member and music student Michael Coderre, to compose an *Exultet* for the Easter Vigil.

What follows are Michael's thoughts regarding the composing of the *Exultet* and its premiere performance.

"I remember how Jane Williams approached me to create a choral high point for the Easter Vigil. She gave me the text, readings and two really boring choral versions that had already been written. I especially liked the text from the Old Testament about pillars of fire, and other musically fertile images. Of course, a number of dry bits never got set to music but no one seemed to mind.

"I started with the "Rejoice" section first. I used the rising fourth melodic figure because it sounded triumphant. Jane really liked the energy and drive that this section set. I wrote the soprano solo with Mary Zborowski in mind. She has a very clear diction and a voice that keeps the energy going. The idea of each verse is to build in intensity. It was a great start. Jane Williams wanted the next section to keep growing. Imagine her surprise on

hearing the slow and psalm-like second section.

"After the energy from "Rejoice" it is appropriate to figuratively catch-your-breath. The contrast highlights the exuberance of "Rejoice" through the deliberate of "Christ Has Ransomed Us".

"The "Christ Has Ransomed Us" is based on the idea of a responsorial psalm. Jane wanted the congregation to have a role, rather than just standing there for 10-15 minutes. The intent was to have the congregation take part.

"I especially liked the text: "Father, how wonderful your love for us..." I tried to write music that would describe the indescribable, the depth of God's immeasurable love. Basses sing to the depths, the chords are sweet and comforting. When the human element is introduced with the word "slave", the dissonance reminds us of our imperfection in contrast to God's perfect love and perfect gift. I am quite pleased with the way it turned out.

"I wrote "Most Blessed of All Nights" with Anne Marie Ryan in mind. She had a smoky and earthy sound to her voice. She represented mother-earth or the human element in contrast with Mary Zborowski's first solo.

"Everyone liked the "dispels all evil..." cascade. Originally, as I was writing this part, I thought I was taking a short cut jamming all those words on top of each other going down

a simple scale, but it worked and it was effective.

“I remember being nervous before the premiere, but I was busy answering many questions about a note here or there and making sure everything was ready. The Mass started at 11:00 p.m. Jane Williams turned to the congregation and explained the commission and that this was the world premiere. On the recording I have of that performance, I have Jane Williams barking commands in a hoarse whisper to adjust sound levels on the piano or to reposition soloists, all the while flailing her arms keeping us all in time.

“During the reception, Jane Williams, on behalf of St. Joseph’s parish handed me a cheque. This was completely unexpected and made the Exultet a formal commission. It still is hard to express my thanks to Jane for trusting in my abilities in writing the Exultet and for the choir in performing it so magnificently.

“I reworked the Exultet in 1994. The original piano part was mostly block chords played to simple rhythm because I didn’t know how to play anything harder. It served its purpose: delivering a sense of tonality and supporting the choir harmonically. But I wanted a more equal partnership of instrument and voices so the 1994 revision was to address that.

“There are still a few things I’m less than satisfied with even now. I shouldn’t complain

- no other piece I wrote has been performed as often and I am humble that you are performing it during the Homecoming Weekend. I am sorry that I could not be with you. St Joseph’s has given me many blessings and has changed my life’s direction. I became first a singer, then a choir director because of my experiences at St Joseph’s.”

Jane Williams - the music continues

Jane Williams retired due to ill health, but the music she introduced to St. Joseph’s continues to be used. And the parish is fortunate to have had devoted choir directors, including James Kubina, with Louise Rathier as accompanist, and Jamie Loback.

In 2006, Jamie Loback was the lead choir director. He directs three of four choirs: the adult choir which sings at the Sunday Mass at 11:30 a.m., the choir for the Saturday Mass at 5:00 p.m. and the choir for the University Mass on Sunday evening at 7:30 p.m.

Jamie directs and is the accompanist for the 11:30 a.m. choir. This choir has more than 20 regular members and sings in four-part harmony. This choir generally sings modern liturgical music, which is a combination of Canadian, American, and African compositions.

At the 5:00 p.m. Mass on Saturday, Jamie Loback directs and he is accompanied by Ryuko Kimura. This group often sings in two to three-part harmony. The repertoire of the 5:00 p.m. choir includes a combination of traditional and modern liturgical music. Past directors have included Bonnie Fox-McIntyre, Theresa Fournier and Kathy Crowe.

Jamie Loback coordinates the choir for the Mass oriented to university students. The group is the smallest of St. Joseph's Choirs and consists of three regular choristers who are accompanied by piano, guitar, and cello. The choir is mostly composed of students from the University of Ottawa. Previously, Louise Rathier, David Keyes, and Nancy Keyes coordinated the music at this Mass.

Jamie has brought a youthful energy to the parish. He is totally committed to making music a joyful experience for those who are part of the choirs and for those who enjoy hearing such beautiful music.

Many members of the choirs have been singled out and everyone should be recognized for the time and effort that they give of themselves to deliver song and music. But, truly, Tony Graziadei, deserves a special mention. Tony has been a faithful member of the choir for more than 40 years.

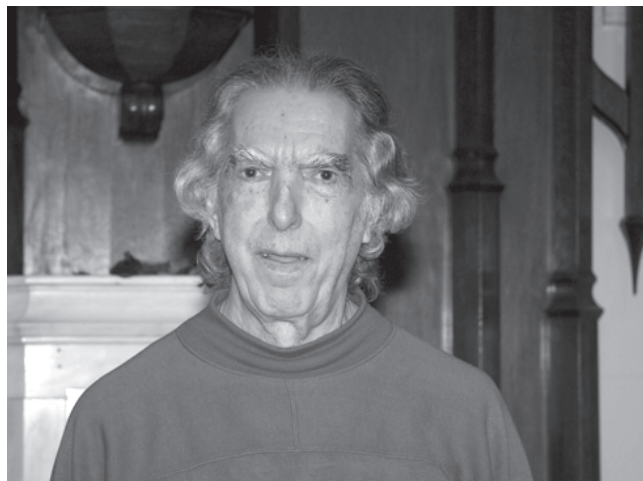


Photo of Tony Graziadei taken at St. Joseph's Church, 2007.
Photo credit, Rick Lennon

The choir that sings at the 9:30 a.m. Mass is composed of both children and adults. Nancy Keyes, who directs this choir, selects music that is oriented to the youth and the readings of the Mass.

The Children's Choir

Earlier, in the 1980s and 1990s, the children's choir became the choir for the 10:15 Mass. The accompanist was Parvaneh Eshghi, and later on, Louise Rathier.

Kathy Crowe was the children's choir leader for many years. She has many talents, among them her musicality and lovely alto voice. She also loves children - their energy, their gifts and their joy. The choir section in the sanctuary was indeed a sanctuary for girls and boys of all ages who loved to sing. Kathy gave the children the chance to be soloists and song leader for the assembly from time to time, encouraging them to play a wider role in the liturgy.

But it wasn't only the children who wanted to sing. So did some of the parents. Kathy started an Advent Family Choir, parents and children together. It was weekly choir practice during Advent, singing on Sundays, and for the Christmas Eve Family Mass. Nancy Keyes joined as the 'seasonal accompanist'. After a few years, these parents found themselves in the choir all year long, and the St. Joe's Family Choir became a year-round phenomenon. When St. Joe's went from three Sunday Masses to two, the family choir moved to the 9:30 Mass, where it is today.

Janet Becigneul took over as the choir's director when Kathy moved on to other duties. Janet and

Louise Rathier, as accompanist, continued to welcome young singers and instrumentalists of all ages, and any willing parents. When Janet moved to Nova Scotia, Louise then performed double-duty until she brought Nancy Keyes in as full-time accompanist.

At this point, the choir was made up of moms and dads, children and teenagers, singers and instrumentalists. The ministry of the Family Choir had flourished, first under Kathy's leadership, and then with Janet and Louise's collaboration. When Louise also pursued other musical challenges, choir members were already in place to help out in guiding and supporting the choir.

Since 2004, the 9:30 a.m. Family Choir has been led by choir members Deborah Dorner and Kate MacDonald, choir leaders, and Nancy Keyes, accompanist. As in its beginning, the ministry continues to provide opportunities for the younger choir members to share their talents - as singers, instrumentalists and conductors - and to train them for leadership roles in the parish.

Joyfully, and with music to soothe the soul, the choirs of St. Joseph's reach out each weekend to share their message with the congregations praying in the pews.



St. Joseph's and its Parish Schools

Chapter Nine

*“Those who
instruct others
unto Justice will
shine like stars for
all eternity.”*

Book of Wisdom

In the era of parish schools, St. Joseph's had them all, starting with a school that had a pot-bellied stove, and on to boys' schools, girls' schools, and junior and intermediate schools. The last parish school was closed in 1984.

But separate schools continue as an integral, thriving and important part of Ontario's school system. It hasn't always been easy.

The Church has had a role in education for the last millennium, as noted in this observation from a history of the Ottawa diocese, written in 1997:

“The Catholic Church had involved itself in education for over a thousand years becoming over time the major instigator of schools and the authority for education. In 19th century Canada, provincial governments started to become involved in education as Canadian society at the time was being faced with new and growing needs resulting from industrialization and urbanization requiring a need for a more educated population”.¹

1867 and “inalienable rights”

In 1867, the British North America Act gave to the Catholics of Ontario the inalienable right to conduct and maintain their own schools. Sir Richard W. Scott, K.C. a member of the parish, was recognized as the key person who

fought a long fight, and won, before Confederation, separate schools for Catholics in Ontario.

Bishop Edward J. Horan of Kingston, in a 1863 letter to Mr. Scott, said “you will be long remembered by a grateful people as the friend of true education, and your name will be handed down as that of the successful advocate of the parent’s right to have his children educated and instructed according to the dictates of his conscience.... thanking you for this signal service to the Church and to society”.

The same history book of the Ottawa diocese stated:

“The legislature of Upper Canada (Ontario) sought to set up government-funded public schools. The first school model was non-denominational and aimed to accommodate the majority of school children in a given school district.

“The second type of school - the “Separate School” - provided for the needs of a minority religious denomination in a given school district. The British North America Act of 1867 guaranteed these schools’ existence and eligibility for government subsidies.”²

Parishioners at St. Joseph’s had the option to send their children to either type of school. However, the Government of Ontario discouraged “separate schools” and the funding of them.

By 1879, Bishop Duhamel of Ottawa demanded that all Catholics send their children to separate schools and direct their school tax to support these schools,

unless given special permission from their clergy. Failure to abide would be considered a mortal sin and the sacraments would be refused.

The Archdiocese of Ottawa (an archdiocese in 1886) became more focused on protecting Catholic education and its schools. This became the most important battle of the Catholic Church of Ontario and continued for 100 years.

Regulation 17 - use of French restricted

In 1912, Ontario under Premier James Pliny Whitney passed Regulation 17 that forbade the use of French in the classroom beyond the first two years of school. This regulation had a major impact on Catholic education in Ottawa. There were 17 bilingual Catholic schools with 4,300 students in the region.

The Separate School Board refused to comply with the regulation. Ontario responded by withdrawing grants to the Board. A year later, an injunction was obtained from the Supreme Court of Ontario prohibiting the Ottawa Separate School Board from paying its teachers and from making any expenditure on behalf of the schools as long as non-compliance with Regulation 17 continued.

The Archdiocese took up the fight for education in both languages. The Oblates supported the Archdiocese and founded the newspaper *Le Droit* to communicate better with French-speaking Catholics.

The schools were kept afloat through the generosity of several organizations such as l’Association

canadienne-française d'Éducation de l'Ontario and the St. Jean Baptiste Society of Montreal. Teachers worked for little pay for two years. Some were removed from their schools and, in one case, at Guigues School, students walked out with their teachers who then taught them in a home and in a garage. Some parents decided to send their children to the Public School Board.

By 1916, a strike and protests were underway. At Guigues, teachers, parents and children took back their school. Mothers were armed with hatpins in their confrontation with the police.

It took 15 years before the Ontario government struck down Regulation 17. It was abolished after many protests by parents and an investigation by the government.

Catholic education survived and expanded despite underfunding and attacks against it. By the late 1960s there were 1,635 teachers in 79 English Catholic high schools in Ontario. 50.5% of the teachers were religious or priests and 49.5% were lay teachers. Of the lay teachers, 85 were non-Catholics.

Students attending schools in Bytown	
1844	73
1850	203
1854	625
1865	1,428
1875	2,998
1878	3,100

From their earliest days, the Oblates played an important role in Catholic education. From the beginning, they built parish schools. As a result, Ottawa, from its very early years, had an educational system second to none in Canada.

As mentioned earlier, the Sisters of Charity (Grey Nuns) arrived from Montreal in February, 1845. They were, in essence, partners with the Oblates in providing education and health services. Mother Bruyère's two-room school in the shed beside Notre Dame Cathedral was the start of bilingual education in Bytown and the foundation for what was to become Ottawa's separate school system.

St. Joseph's Parish Schools

St. Joseph's parish involvement in education began in the late 1800s. A school at Cumberland and Daly Streets was known as John Doyle's school (heated in winter by a huge box stove). Mr. Tassé succeeded Doyle and the school was moved to a site on Besserer St. where it lasted until 1889.

Father Anthony Pallier, OMI, the pastor, decided that the parish needed a school of its own. A two-storey, red brick structure with eight classrooms was built at 59 College Avenue (now Copernicus Avenue). It was named St. Joseph's School. Children who attended a school on Besserer St. were transferred to the new school. Boys were taught on the first level and girls on the second level. Teachers were primarily laywomen.

In 1904, the then pastor, Father Murphy, OMI. and the current principal, William J. Lee were concerned



St. Joseph's Girls School class photo taken at St. Joseph's girls' school, circa 1950.
Photographer unknown.



St. Joseph's Intermediate School
600 King Edward Ave. Ottawa
Photo credit Eleanor Rabnett, 2007



St. Joseph's Boy's hockey team,
circa 1949
Photo provided by Frank Cardo

about overcrowding in the school. A second small school was built at 339 Wilbrod Street. It was named St. Williams and was for boys and girls in grades one and two. It needed only one teacher for the children, Miss Nellie T. Delaney. The cost of the school as reported by The *Ottawa Citizen* was about \$14,000.

By 1911 there were 550 children in the two parish schools.

With increased attendance at the schools, it was decided to destroy St. Williams and build a larger school at the same location. In 1934, St. Joseph's girls' school was completed. The school at 59 College became known as St. Joseph's boys' school.

By 1937, the primary school had 735 children in the two schools.

In 1954, the number of students continued to increase and a new building was erected at 600 King Edward Ave. It was known as St. Joseph's intermediate school where students in grades 6, 7, and 8 were taught.

On December 22, 1957 St. Joseph's boys' school was destroyed by fire by an arsonist.

Father Keighley wanted the new school built close to the church, not on Mann Ave as initially planned by the Ottawa Separate School Board. He arranged to have some of the Oblate-owned homes on Wilbrod torn down and he leased this land to the school board for \$1. St. Joseph's primary school was built at 200 Wilbrod and the playground (now the parking lot) was covered in black top.

With this new St. Joseph's school, the St. Joseph's girls' school at 339 Wilbrod was no longer needed. The Parsifal Waldorf School now occupies the building.

With decreased enrolment in the early 1970s, the intermediate school on King Edward Ave was sold to the University of Ottawa and students were transferred to St. Joseph's last remaining school at 200 Wilbrod. This school closed in September 1984.

From the days of Father Murphy and later, schools associated with the parish were noted for the high quality of their teachers and the students' success rate. Principals of note at St. Joseph's schools included William J. Lee, 1891 – 1915, who later became the Inspector of Separate Schools in Western Ontario.

The following comment about him is from the St. Joseph's centennial publication:

“His influence on several generations of parishioners remains as a permanent legacy ...They will remember him, not as one that spared the rod, but yet as one who had the best interests of his pupils at heart, and who, with firm hands and a stout heart, molded characters that could withstand the storm and stress of life.”

Lee's former pupils held a reunion banquet, in 1941, at the Chateau Laurier to suitably honour him.

Gabrielle Bourke was principal of St. Joseph's Schools for 25 years. From the same publication, this praise: “Her dedicated life and indefatigable

energy left an indelible mark on the parish including the Society of the Holy Childhood, Altar Boys, and Boys choirs”.

Many parishioners recalled Ms. Bourke (called Gabby in *sotto voce* by her students) as a strict disciplinarian. When Father Conlon, OMI, took over the choir in 1949, she asked him about the choir and if he had a lot of students in it. When he advised her of the limited number of boys who attended the first practice, she realized that not all the boys who were capable singers had attended. She began making calls. At the next practice, the choir had at least 60 members.

Other principals at St. Joseph’s Schools were William Burns, John A Moriarty, William “Billy” Burke, Helen Ruddy, Sr. Mary Jane, Bob Kendall, Wayne Carroll and Tony Duggan.

Some of the fond memories for former students were the annual parish picnic and the Christmas party. In June, the students would board the Hull Electric Railway at the base of the Chateau Laurier Hotel (former Union train station) and travel to Aylmer Park to spend a day picnicking and playing games. The location would change years later when Ottawa introduced streetcars that went to Britannia Park.

To cover the costs of the picnic, a special collection was taken up at Sunday Masses. The annual Christmas party featured a ride on a horse-drawn cutter with the first graders receiving a small gift, thanks to a benefactor from a well-known family.

Some of the more famous students who attended the St. Joseph’s parochial schools included Bishop Cuthbert O’Gara, Frank (King) Clancy, Billy Boucher, D’Arcy McGee, the Ungers, the Dorans, Frank Ebbs, the Heneys, and many others.

In 1929, the Sisters of the Holy Cross began teaching at St. Joseph’s Boys School and shortly after at the Girls School. Apart from devotion to Our Lady, the sisters gave pupils the chance to be involved in hockey, baseball, music festivities, choirs and as altar servers. A fine example of their work was the presentation, during the parish’s centenary celebration, of the pageant “*Cavalcade of the Years*”.

Some of the better known Sisters of the Holy Cross who instructed at St. Joseph’s Girls School included Reverend Sisters Mary Calliata, M. Margaret Mary, M. Martha of Calvary, M. St. James Ina, M. St. Bernard, M. Agnes Louise, M. Frances Teresa and M. Catherine de Sienna.

Green Statues, Red Faces

One day in honour of St. Patrick, the boys using green water paint decided to give the French statues at the University of Ottawa a new green look.

Salary of teachers

Back in the 1930s, lay teachers in Catholic schools received approximately \$75 per month and the principal’s salary ranged from \$115 to \$135 a

month. Teachers of religion were paid a pittance. Similarly qualified public school teachers received \$125 a month and the public school principal's salary ranged from \$235 to \$300 a month.

The dedication of these Catholic teachers to work for less money speaks of belief in their faith and values as well as the importance of teaching children within a Catholic setting.

In the late 1960s, teacher salaries for Catholic schools in Ontario became comparable with public school salaries. Lay teachers were paid, on average, 98% of the collegiate scale. The Religious were paid 80% of what the lay teachers were paid.

University of Ottawa

A distinctive feature of the College of Bytown, founded in 1848, was its bilingualism. Classes were taught in French in the morning and in English in the afternoon. Father Guigues dreamed of bringing Anglophones and Francophones together by having them live together during their years of training. Activity in the classroom was to be conducted, half the time in English and half in French.

Five professors taught 80 students, including a student by the name of Joseph Thomas Duhamel who would become the successor of Bishop Guigues, the first bishop of Ottawa.

The College was relocated again in 1856 to a newly constructed building located across the street from St. Joseph's Church. In 1861, it assumed the name of the new city and became the College of Ottawa.

Five years later, it was elevated to university status by royal charter recognizing its bilingual status.

Father Tabaret led the university for more than 30 years in the 19th century. An ardent advocate of bilingualism, he was often heard to say, "in this part of Canada, the use of both languages is not a matter of discussion; it is a matter of necessity".

The university has been conferring undergraduate degrees since 1872, master's degrees since 1875 and doctorate degrees since 1888.

In 1889, the University of Ottawa received the status of a Catholic (pontifical) University from Pope Leo XIII. The only other Pontifical University in North America at that time was Laval in Quebec City, although the Catholic University of America in Washington was under construction at the time.

Originally a liberal arts college, the university nonetheless began teaching pure and applied sciences in both French and English well before the turn of the century.

As reported earlier in this book, the university was destroyed by fire in 1903. It was rebuilt quickly. Five weeks after the fire, Cardinal Gibbons of Baltimore blessed the cornerstone of the present main building. A Pontifical High Mass was sung by the Cardinal. Distinguished guests included the Apostolic Delegate to Canada, many religious, Prime Minister Sir Wilfrid Laurier, the Minister of Justice, the Hon. Charles Fitzpatrick, the Leader of the Opposition, the Hon. R. L. Borden, the Chancellor of Queen's University, Sir Sanford Fleming, Mayor Ellis of Ottawa and many others.

In 1965, the University of Ottawa obtained a new civil charter from the Government of Ontario, and was placed under lay leadership. A new entity, Saint Paul University, was created out of the religious faculties of the University of Ottawa, which returned all of the original 19th century charters, civil and ecclesiastical.

St. Joseph's had a close relationship with the University for the first seventy years. After the resolution of the language issue in the late 1920s, the relationship came to an end. A new relationship began with St. Patrick's College High School.

St. Patrick's high school and college

In 1926, Father William Byrne-Grant, OMI, acting on behalf of the newly-formed English-Canadian Province of the Oblates was assigned the task of organizing a college, and a high school.

St. Patrick's was the name selected for both of them, even though the pastor of St. Joseph's, Father Finnegan, favored naming both after St. Theresa of the Child Jesus. Despite losing on selection of a name, the pastor co-operated fully. He placed the Red Brick Hall at the disposal of teachers and students until the first units of college and high school on Echo Drive were completed.

Since the Red Brick Hall was a temporary and crowded location for the students, the need to construct a building for the college and high school was imperative. With the help of Fathers Finnegan and Killian of St. Joseph's, a fund-raising campaign was conducted. The cost of construction was estimated to be \$500,000.

In the past, the people of the parish had contributed generously. Prior to the fire in 1930, which destroyed the church, they had given close to \$200,000. Now, they would be called upon for new levels of giving.

The Oblates had to look for help from the American Oblate Province as well as Oblates from England and Ireland in order to have a sufficient number of teachers.

Also, the parish looked to St. Pat's for its source of English-speaking Oblate priests to help out on weekends. By 1931 St. Patrick's building was completed. Over the years, the parish had a very close relationship with St. Pat's. For instance, the Marriage Preparation Course was designed by teachers at St. Patrick's and was first offered at St. Joseph's.

The parishioners, who had always provided St. Pat's with material and moral support, were recognized on St. Patrick's College and High School's 25th anniversary.

Father Gerald E. Cousineau, OMI, the rector, wrote in St. Joseph's Centenary Publication:

"The College is eternally indebted to the priests and people of St. Joseph's. They have been in the vanguard of those who have interested themselves in and who have supported the founding of the college and its apostolate among the English-speaking Catholic youth of Ottawa.

"Our relationship with St. Joseph's has always been a happy and a rewarding co-operation.

It has been a chief source of courage and strength to us in the dark precarious years.”

The high school and the college, each with their separate budgets, both reported to the rector of ‘St. Pat’s’, as it became known. By the early 1950s, the high school received some funding from the Provincial Government but the College did not receive funding until the 1960s.

St. Patrick’s College became affiliated with Carleton University in 1967. Later it was fully merged as an integral part of Carleton. Saint Patrick’s High School continued but it was moved to a building in the Alta Vista area.

About teachers

Many teachers made sacrifices, Often they found more reward in the achievements of the pupils they taught than in financial gain.

Marks for students attending Catholic high schools were on average 1% higher than the public high school students. 9.52% of Catholic high school graduates were Ontario scholars as compared to 8.71% of the public high school graduates.

In 1967-68, there were 31,325 students in Catholic high schools, and 86% of the schools reported that they had to turn students away because they did not have the finances to offer more programs.

As the Book of Wisdom states “Those who instruct others unto Justice will shine like stars for all eternity”.

Endnotes

1. Hurtubise, Pierre; McGowan Mark G.; and Savard Pierre, *Planted by Flowering Water*, The Diocese of Ottawa 1847-1997, p. 14
2. Hurtubise, Pierre; McGowan Mark G.; and Savard Pierre, *Planted by Flowering Water*, The Diocese of Ottawa 1847-1997, p. 14



Sacred Treasures

Chapter Ten

“ A fascinating story lies behind the architecture, the statues, the stained glass windows.”

A fascinating story lies behind the architecture, the statues, the stained glass windows and other treasures found inside St. Joseph’s Church in Ottawa.

J. Gibb Morton M.R.A.I.C., a distinguished church architect noted also for his works in Toronto, designed the present church. Morton designed the Church of the Blessed Sacrament in Ottawa and numerous other buildings across Canada. Doran Construction was the general contractor for the church of St. Joseph’s that stands today.

The exterior of the current church is considerably different from the second church design. Old walls had to be retained. This led to remodeling. Efforts were made to match the old stonework that was made of limestone. H. Robillard & Sons and James Ritchie and Company were assigned this task. The style of the church was changed from Roman to Gothic.

The nave was flanked on either side by seven Gothic arches trimmed with cream caen-stone plaster and the walls were finished in buff acoustic plaster. This was the work of James Mercer & Sons.

A good deal of the interior decoration, including the sanctuary floor and all aisle floors, was due to the artistry of George Oakley & Sons. The floors under the pews are in terrazzo. At one time the pews extended to cover all of the terrazzo flooring. The altar floor is made of marble.

D. Kemp Edwards built the pews, confessionals and the terrazzo flooring. There are two sets of pews with three aisles. At the end of each pew, emblazoned in the wood, is the Oblate emblem OMI.

The altar was made of marble, supported by a richly carved oak reredo¹. The reredo was more than 30 feet high and had 10 statutory niches built into it. The pulpit, pews, balcony and confessionals were all made of oak and stained the same colour as the reredo.

Built into the walls with the fronts made of rich oak were six confessionals. The centre compartment of each had a finely ornamented gate.

The ceiling is in wood, with cork panels and plaster arches spanning the whole width of the nave, which adds greatly to the loftiness of the interior.

The world-renowned Casavant Frères Ltd built the pipe organ in the church. J. H. Chagnon carried out the delicate task of installation. The organ is a three manual, 30-stop instrument, having a total number of 1,892 speaking pipes. It is insured for \$750,000.

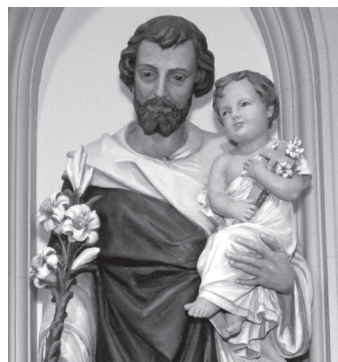
Other companies involved in constructing the church included John Strang & Son, who did the painting; Eclipse Sales and Plating Company, designed and supplied electrical lighting fixtures; G. Edge Limited, installed the heating, ventilation and plumbing; Builders' Sales Ltd. and W. A. Rankin Ltd. provided hardware; Wright Builders' Supply Ltd. provided the cement; Mahoney and Rich Ltd. handled the excavation. Harry Hayley

Company provided the cinder blocks. Trew and O'Byrne initially insured the church building.

(A note on changing lights: Changing the lights above the altar involves climbing up a permanent ladder that begins in the basement and continues to the top of the nave. It's not a job for the faint of heart.)

Statues in the church

St. Joseph and the Child Jesus²



This statue portrays Joseph as the loving earthly “father” of Jesus. St. Joseph is the patron saint of the parish, of Canada, the Universal Church, and of workers.

Information about St. Joseph is sketchy.

Chief sources are the first few chapters of the Gospels of Matthew and Luke. Joseph was of the royal line of David, a carpenter by trade, who likely was born in Bethlehem. He was married to the Virgin Mary and lived with Mary and Jesus in Nazareth for most of Jesus' life. He probably died before the beginning of Jesus' public life.

The privilege of being the foster father of Jesus and the spouse of the Virgin Mother is the basis of the honour paid to Joseph by the Church. Joseph exemplifies the virtues of faithfulness, patience, obedience to the will of God and willingness to trust

in God in the midst of great hardships. He is a model for fathers.

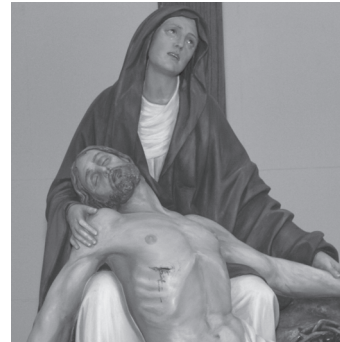
The first signs of public recognition of Joseph's sanctity arose in the Coptic Church of the fourth century. In the West, devotion spread during the Middle Ages through the influence of such figures as St. Bernard, St. Thomas Aquinas, St. Gertrude and St. Bridget of Sweden. Pope Sixtus IV (1471-84) added March 19th to the Roman calendar as St. Joseph's feast day.

Joseph's popularity grew, particularly among the working classes, during the 19th century. In 1870, Pope Pius IX declared Joseph patron of the Universal Church and, in 1955, Pope Pius XII added the feast of Joseph the Worker, celebrated on May 1st, the traditional Labour Day.

The parish's earliest statue of St. Joseph initially survived the fire of 1930. However, the day after the fire, the statue fell, along with the stand on which it was displayed, and it smashed into many pieces.

Not long afterwards, the next statue of St. Joseph also was damaged. A person who used to protest against the Catholic faith, at Wilbrod and Laurier streets, entered the church by the side entrance one Sunday morning during Mass. With a stick he smashed the head off the statue. Father Mitchell, saying Mass at the time, was shaken when he saw the broken head. Brother Pollock, the long time sacristan, and a few others rushed the man outside. A replacement statue of St. Joseph was erected shortly thereafter. Father Phelan arranged for the construction of the niche where the statue now rests.

La Pietà³



This statue represents the Virgin Mother Mary mourning over the dead body of her Son in her lap. In Christian art the image of the Pietà, which means “compassion”, has been carved and painted an

endless number of times. But none is as beautiful or as famous as Michelangelo's Pietà in St. Peter's Basilica, Rome.

It shows Mary accepting the fate of her son's death with a tender resignation. This scene recalls the prophecy of Simeon at Jesus' Purification in the Temple when he says to Mary, “This child is destined to be a sign which is to be rejected; and you too shall be pierced to the heart”. (Luke: 2:35).

St. Patrick⁴



St. Patrick, Apostle of Ireland, probably was born along the West Coast of England or Scotland in 387. He died at Saul, Downpatrick, Ireland, around 460/461. St. Patrick's feast day is celebrated on

March 17th. He is the patron saint of Ireland along with St. Brigid and St. Columba.

At about the age of 16, Patrick was kidnapped by Irish robbers and shipped to Ireland as a slave. Sent to the mountains to tend his master's flocks, he spent most of his time in prayer. After six years of this way of life, Patrick had a dream in which he received a command to return to England. Seeing it as a sign, he escaped.

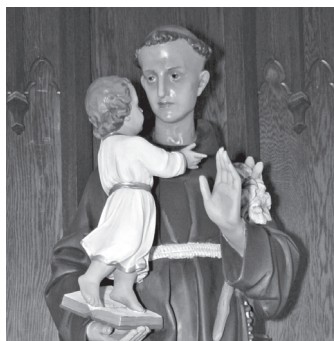
After travelling and studying throughout the continent, he was ordained to the priesthood and joined St. Germain as a missionary to England. Later, Pope St. Celestine I entrusted Patrick with the evangelization of the Irish people. Patrick was not the first missionary to Ireland; he followed in the footsteps of Secundus and Palladius. It was Patrick, however, who established the Church in Ireland as a lasting foundation.

Over a period of 33 years, he effectively converted Ireland, through preaching, teaching, building churches, opening schools and monasteries, converting chiefs and supporting his ministry through miracles. Patrick's writings include his "*Confession*," and Christian tradition has ascribed to him the well-known "*Breastplate of St. Patrick*" - a prayer for God's protection.

In the Middle Ages, Ireland became known as the "Land of Saints". During the Dark Ages, its monasteries were the great repositories of learning in Europe, all a consequence of Patrick's ministry.

St. Patrick's statue was placed in St. Joseph's Church in recognition of the many families of Irish descent who have formed, and continue to represent, a significant part of the parish.

St. Anthony of Padua and the Child Jesus⁵



St. Anthony of Padua was born at Lisbon in 1195 and died near Padua in 1231. One of the Church's most popular saints, Anthony's images and statues are very common in churches throughout the world.

His feast day is celebrated on June 13th. Anthony is most frequently invoked as the patron saint of missing things.

At a young age, Anthony joined the Canons Regular of St. Augustine. Later, he became a Franciscan. Although Anthony longed to become a missionary to the Muslims in Morocco, his fate would be to serve in Northern Italy and Southern France. He attracted large crowds to his missions, with eloquent preaching, a clear voice and a winning smile. He was also a learned teacher, noted for his zeal in fighting against heresy and for his numerous conversions. Anthony was renowned as a gifted miracle worker.

Since the 17th century Anthony has been depicted most commonly with the Child Jesus in his arm. It is disputed whether the celebrated apparition of the Infant Jesus to Anthony occurred at the castle of Chateaufort-la-Forêt, near Limoges, France, or near Padua, Italy.

The legend relates that Anthony was praying late into the night when suddenly the room was filled



St. Joseph
and the Child
Jesus



St. Theresa
of the Child
Jesus



La Pietà



St. Anthony of Padua
and the Child
Jesus



St. Patrick



The Sacred Heart of
Jesus



Our Lady of the
Miraculous Medal



The Holy Family



The Blessed Virgin Mary



The Crucifixion



OMI Mission



St. Vincent de Paul



Et Spiritus Sancti (Rectorry)



Oblate Charism



Queen of the Universe



The Assumption



St. Theresa of the Child Jesus



Blessed Pius X



The Immaculate Conception



The Annunciation



The Nativity

with light more brilliant than the sun. Jesus then appeared to him in the form of a little child. The Lord of the castle noticed the bright light and was inclined to witness publicly to what he had seen but Anthony asked him to tell no one until after the saint's death. There are other accounts of Anthony's apparitions of Our Lord and of St. Francis of Assisi.

The placement of St. Anthony's statue in St. Joseph's church unites the parish with Catholics throughout the world in devotion to this popular saint.

Our Lady of the Miraculous Medal⁶



Devotion to Our Lady of the Miraculous Medal owes its origins to the apparitions of Sister (now Saint) Catherine Labore (also Labouré), to whom the Blessed Mary appeared several times during

1830, when Catherine was a novice in the community of the Daughters of Charity in Paris.

On one occasion, Sister Catherine records that the Blessed Virgin appeared dressed in white, standing on a globe and holding a golden globe in her hands. Many rays of light were streaming from rings on Mary's fingers. They were, Mary explained, symbols of the graces she obtains for those who ask for them.

The vision then changed to show Our Lady standing on a globe, as the Queen of Heaven and Earth, with her arms outstretched and with the dazzling rays of light still streaming from her fingers. Her feet were crushing the head of a serpent to proclaim that Satan and all his followers are helpless before her (Genesis 3:15).

Framing the figure was an inscription: "O Mary conceived without sin, pray for us who have recourse to thee". The vision turned and showed the design of the reverse side of the miraculous medal. Then Mary spoke to Catherine: "Have a medal struck upon this model. Those who wear it will receive great graces, especially if they wear it around their neck".

With the approval of the Church, the first medals were made in 1832 and were distributed in Paris. The devotion spread rapidly with reports of blessings bestowed on those who wore Our Lady's Medal. Soon people were calling it the "Miraculous" Medal. A Canonical inquiry undertaken in Paris declared the apparitions to be genuine. In 1894, Pope Leo XIII instituted a feast of the Manifestation of the Immaculate Virgin under the title of the Miraculous Medal, to be celebrated yearly on November 27.

The medal, like all other sacred treasures within this chapter, is meant to focus attention on the devotion to the person it represents.

The Sacred Heart of Jesus⁷



The physical heart is viewed commonly as a symbol of love. Devotion to the Sacred Heart is to be understood as devotion to the love of Jesus Christ. The Sacred Heart represents divine love for

humanity. It emphasizes the central Christian attitude of loving and adoring Jesus.

The first signs of devotion to the Sacred Heart appeared in the 11th and 12th centuries. In its modern form, however, this devotion owes its origins to Margaret Mary Alacoque (1647-1690).

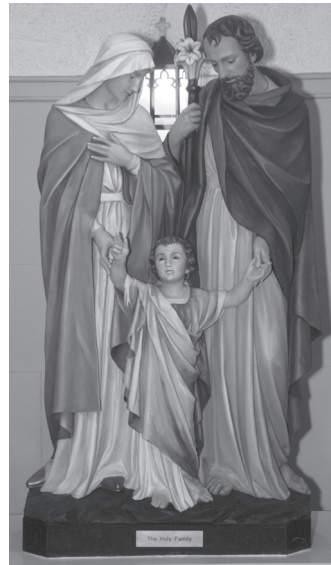
A Visitine sister of the Monastery of Paray-le-Monial, Margaret Mary described numerous revelations of Jesus in which He confided to her the task of giving new life to this devotion. In these visions, Jesus asked for a devotion of loving repentance shown by frequent reception of Communion, Communion on the First Friday of the month, the observance of the Holy Hour and the institution of a feast of reparation.

The devotion spread widely throughout the Church, particularly in Religious communities. In 1856, Pope Pius IX extended the feast of the Sacred Heart to the whole Catholic Church and in 1899 Pope Leo XIII consecrated the entire human race to the Sacred Heart of Jesus. The feast of the Sacred Heart is celebrated 19 days after the moveable feast of

Pentecost, always on a Friday. Margaret Mary was canonized in 1920. Her feast is celebrated on October 17.

By 1899 the statue of the Sacred Heart was introduced to St. Joseph's second church, and families were encouraged to place their trust in Jesus. As noted in Chapter 4, this statue was the only one that survived the church fire of 1930.

The Holy Family⁸



Devotion to the Holy Family is based on the accounts of Jesus' life with His mother Mary and His foster father Joseph in the Gospels of Matthew and Luke. Devotion to the Holy Family reminds people of the sacredness of the family and offers it a model.

The Holy Family has been represented widely in religious art by many of the great masters of art, including Da Vinci, El Greco, Michelangelo, Raphael and Rembrandt. Widespread devotion to the Holy Family did not manifest itself in the Church until the 17th century when it became popular throughout Europe. It was introduced to Canada by François de Montmorency Laval, the first bishop of New France.

In 1921, the Congregation of Rites instituted by decree the feast of the Holy Family for the Universal Church. The feast is celebrated on the Sunday that falls between Christmas and New Years Day (if there is no Sunday, the feast falls on the Friday). Catholic piety also has associated the month of February with the Holy Family, probably due to the feast of our Lord's Presentation in the Temple, celebrated on February 2.

St. Theresa of the Child Jesus⁹



St. Theresa (also Thérèse) was born in Alençon, Normandy, in 1873 and died in Lisieux, France, in 1897 at the age of 24. One of the most instantly popular saints of the 20th century, Theresa was

pronounced a saint by Pope Pius XI in 1925, only 28 years after her death. In 1927, she was declared the Patroness of Missionaries and, in 1997, Pope John Paul II declared her a Doctor of the Church in tribute to the way her spirituality has influenced people all over the world. St. Theresa's feast is celebrated on October 1.

Theresa was the youngest of nine children of saintly parents, although only five of them reached adulthood. Her mother died when she was four years old. Brought up in an atmosphere of faith, she developed an advanced prayer life at an early age. It seems that as a child, Theresa was excessively sensitive and very demanding.

All of this changed on Christmas Eve, a few days before her 14th birthday. On this occasion Theresa had an experience that she ever after referred to as "my conversion". She was visited by the Infant Jesus who healed her of her excessive sensitivity and filled her with His strength: "He made me strong and brave: He put His own weapons into my hands so that I went on from strength to strength, beginning, if I may say so, to run as a giant".

At the age of 15, Theresa entered the Carmelite convent at Lisieux taking the name of Theresa of the Child Jesus. Living a simple, hidden life of prayer, she felt close to Jesus. Through sickness and dark nights of doubt and fear she remained faithful to God, rooted in God's merciful love. In 1897, Theresa died of consumption after 18 months of physical suffering and spiritual trials.

Theresa's life and spirituality is expressed in her "Little Way" to holiness - of achieving sanctity doing the ordinary with extraordinary love. Her autobiography, "*Story of a Soul*," is admired for its simplicity and deep spiritual wisdom. Theresa loved flowers and saw herself as the "little flower of Jesus" who gave glory to God by being herself among all the other flowers in God's garden.

The devotion to the "Little Flower" is expressed in the St. Joseph's church by both a stained glass window and a statue.

The Large Crucifix

Margaret McCarney donated the large crucifix in the 1940s in loving memory of her husband Neil McCarney. He was a coal merchant on Nicholas St.

and a regular parishioner for many years. The crucifix was taken down during the renovations to the church, and is in storage. It is expected to be reinstalled in 2007.

Casavant Organ

The church organ is a Casavant Opus 1454 with 1,892 speaking pipes and 24 stops. Purchased in 1932, it is still operational and located in the balcony. Its use was discontinued after Vatican II when the choir moved from the balcony to the front of the church. Initial attempts to continue to use the organ by the choir proved unsuccessful. More recently, the use of the organ is restricted to special occasions. Jamie Loback, the lead choir director, played it during Christmas Mass and Tom Lamothe played it during the 150th anniversary concert.

The Stained Glass Windows

Long before the invention of the printing press, when few could read or write, stained glass windows were the religious books of the Catholic Church. The windows, made with lead and myriads of gem-like pieces of glass, depicted the mysteries of the faith and the lives of Christ, the Blessed Virgin Mary and the saints.

The windows take on a living quality when warmed by the rays of the sun. They glow and fade, blend and contrast with each variation of light. The face of the Blessed Virgin Mary takes on a supernatural glow in the burst of a sunbeam, whereas the death pallor of the crucified Christ becomes awesome and eerie in the grey twilight of a winter evening.

With the passage of time, the old techniques for making stained-glass windows deteriorated steadily and were replaced by the new vogue of portrait painting on glass and the picture-post-card windows.

The stained glass windows divide the length of the walls. The predominant colour is blue, in honour of the Virgin Mary, for St. Joseph's is the Church of the Oblates of Mary Immaculate.

Two of the earliest stained glass windows are found behind the Altar.

Latin scholars, take note

Latin experts among the readers will note an error in Latin in the words inscribed on one of the stained glass windows. Can you find it? If not, read further in this chapter and you will find the answer.

Da Vinci code

Just like the movie, *The Da Vinci Code*, there is a code imbedded in five of the stained glass windows. Can you find it? The answer can be found later in this chapter.

Stained Glass Windows behind the Altar

Mrs. Daniel Martin donated both of them to the church. Her husband owned a feed and seed business on Besserer St. He was one of the first people to arrive at the church after it caught fire in 1930. He immediately contacted his workers, and with their help, was able to save some items in the tabernacle and retrieve items from the rectory.

The Blessed Virgin Mary



On the right hand side of the altar a stained glass window depicts Our Lady. Engraved on this stained glass window are the words, “In loving memory of Daniel Martin, donated by Mrs. Daniel Martin”.

The Crucifixion



On the left hand side of the altar a stained glass window depicts Jesus on the Cross. Engraved in the window are the words, “In loving memory of Daniel Martin, donated by Isobel and Daniel”, his children.

Stained Glass Windows in the Nave – Right Side Facing the Altar

OMI Mission



Evangelizare Pauperibus Misit Me
He sent me to bring good news to the poor

Pauperes Evangelizantur
The poor have the good news preached to them

This stained glass window depicts the OMI crest and motto and the cross on which Jesus died. Parishioners who were Members of the Association of Mary Immaculate (MAMI) donated it.

In 1995 this window was removed, repaired, re-soldered and reinstalled at a cost of \$4,000. The cost of similar work for the larger windows was estimated at \$10,000 in 2004.

St. Vincent de Paul



This stained glass window depicts the life and works of St. Vincent de Paul. Claude Lane donated it in memory of the deceased members of the St. Vincent de Paul Society. It was installed in 1955. The Society began in the parish in 1866 and still remains active. It has provided financial support to those in need for more than 140 years.



Oblate Charism

Evangelizare Pauperibus Misit Me
He sent me to bring good news to the poor

Pauperibus Evangelizantur
The poor have the good news preached to them

Many parishioners and admirers donated money to have this window created. It was the first stained glass window in the church. It is in memory of Father Finnegan, the builder of the new church and its pastor from 1929 to 1935 as well as Provincial Superior from 1932 to 1997. He had been the assistant at the parish since 1915.



Queen of the Universe

Regina Coeli et Terra
Queen of heaven and earth

Maria Advocata Renatorum
Imperatrix Angelorum
Mary supporter of those born from above and
Queen of Angels

The St. Joseph's Catholic Youth Organization, 1953 – 1956, donated this stained glass window. The CYO was active in the parish in the 1940's and 1950's, performing many musicals and holding dances. Over a three-year period, its members raised sufficient money to cover the cost of this window.

The Assumption

Assumpta Est Maria in Coelum
Mary taken up into heaven

Deus
God

Sanctus Sanctus Sanctus
Holy, Holy, Holy

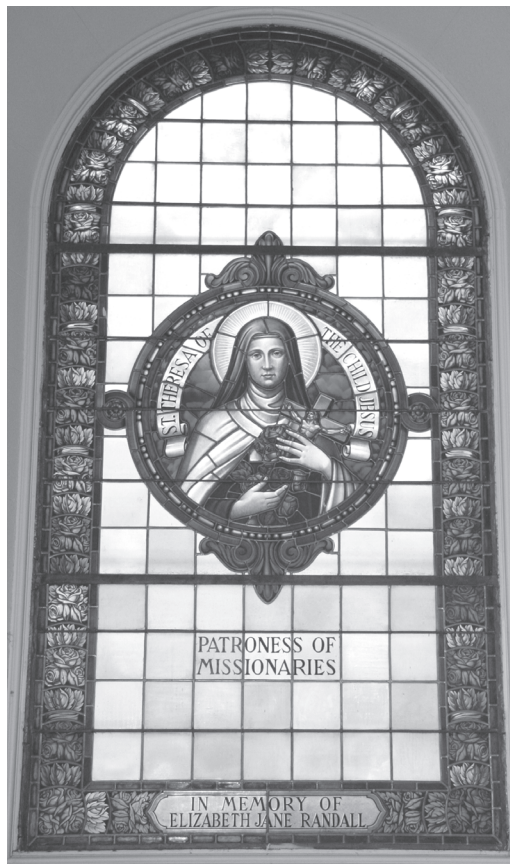
Multum Amabilis Regi Iesu Altissimo
Most loved by Jesus the most high King

Bruno Robillard donated this stained glass window
to the memory of Anna Robillard and family.



Stained Glass Windows in the Nave – left side facing the Altar

St. Theresa of the Child Jesus



On the left side of the church, overlooking the statue of St. Theresa is a stained glass window depicting “St. Theresa of the Child Jesus” who was the “Patroness of Missionaries”. It was donated “In memory of Elizabeth Jane Randall”.

Blessed Pius X



In memory of his daughter Ruth, who died of tuberculosis 1951, A. Godfrey Fournier donated the stained glass window of Pope Pius X. Ruth often prayed to Blessed Pope Pius X in hope of being cured.

Pius X reigned from 1903 to 1914 as the 257th pope. He was beatified on June 3, 1951 and later canonized on May 29, 1954. He is remembered for promoting children receiving their First Communion at an earlier age (7 instead of 12 to 14), frequent Holy Communion, clear and simple homilies and the teaching of catechism. He brought Gregorian chant back to services.

This window was designed and installed before Pius X became a saint and as such is referred to as Blessed Pius X.

The Immaculate Conception

Tota Pulchra Es Maria Et Macula Non Est In Te*
*You are completely beautiful, Mary,
and without sin*

“Total pulchra es, Maria et macula originalis non est in te” is a Catholic prayer written in the 4th century. It is one of five antiphons of the psalms of Second Vespers for the Feast of the Immaculate Conception. Since 1821 the Oblates have recited this antiphon after Compline as the last prayer of the day.

Turris Eburnea
Tower of ivory

Fons Signatus
Unique fountain

Pulchra ut Luna
Beautiful as the moon

Stella Matutina
Morning star

Turris Davidica
Tower of David

Porta Coeli
Gate of heaven

Lignum Vitae
Tree of life

Mater Anna Radice Jesse Adorta
*Born to Anna sprung from the root of Jesse**

*Jesse was David’s father. The Messianic King is called the “root of Jesse” (Isaiah 11:1) to signify his descent from David. Cf. the genealogy of Joseph in Matthew 1:5-6, that at times is also attributed to Mary.

Isobel Lane donated the Immaculate Conception stained glass window in memory of Mr. and Mrs. Thomas McDonald and family.



The Annunciation

Ave Maria Gratia Plena
Hail Mary full of grace

Mater Altissimi Regis Integritatis Auctrix
*Mother of the most high King, Author of the
Innocent One*

This stained glass window was created in memory of Thomas Patrick Foran, K.C., and his wife, Mrs. Mary G. Hay Foran. The family donated it just before Mrs. Foran died.

The Nativity

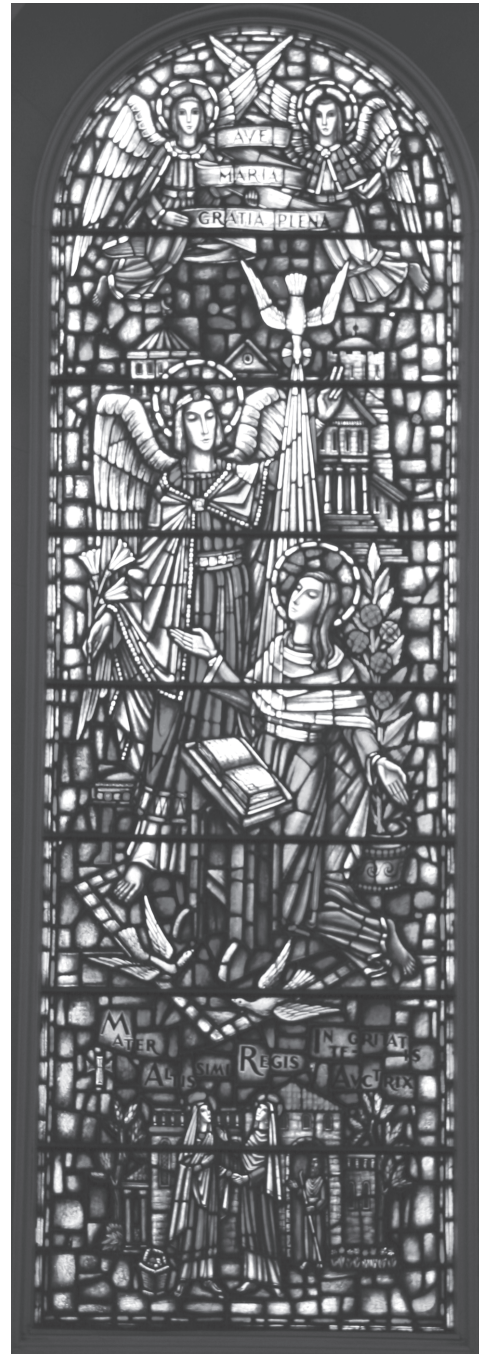
Gloria in Excelsis Deo et in Terra Pax in
Hominibus Bonae Voluntatis*
*Glory to God in the highest and on earth peace
among men and women of good will*

*Luke 2:14

Mater Alma Redemptoris In Centium Amoris**
*Gracious Mother of our Redeemer animated by
the fullness of love*

**The root meaning of this phrase is unclear.

George McHugh donated this stained glass window in memory of his parents, Bernard and Margaret McHugh.



The Artist for Stained Glass

Theodore Lubbers designed and installed seven of the stained glass windows in the church. Mr. Lubbers was born in Holland in August 1922 and was educated widely in art and religion through his studies at Arnhem, Utrecht and Maastricht.

He came to Canada in 1951 and was married two years later. He started work on St. Joseph's stained glass windows shortly after his marriage. The windows were one of Lubbers' first stained glass creations in Canada.

As a beginning artist, he lived and worked in his apartment on McLaren Street. He was commissioned to do the work by Father Keighley for the centenary celebrations. Father advised Lubbers of the theme he wanted. With a strong sense of imagination and colour, Lubbers developed the design for each of these windows.

The initial design was created on the wall in his bedroom. His former wife, Hedwig, recalls inviting Father Keighley to their home to see the design. To fully appreciate the overall design, Father Keighley had to stand on the Lubbers' bed. Hedwig prayed that Father Keighley would not fall off.

When the design was accepted, Lubbers sent the designs to the studios of Ger. G. Mesterom & Sons



Theo Lubbers, stained glass artist, circa 1960
Photo provided by Hedwig Lubbers.

in Bunde, Holland to have the windows finished. Nobody in Canada did this type of work at the time. He specified the colour that was to be used in every part of each stained glass window. Each window was created using six panels. Between each panel was a lead bar that allowed the panels to be easily interconnected.

Six of the windows were designed to tell the story and depict the life and glorification of the Blessed Virgin Mary. They were conceived and crafted in the best traditions of medieval stained-glass classics. The renaissance figures with their long hands and fingers and long faces portray a commemorative type of person.

In the window displaying "The Assumption", three angels are shown. Lubbers designed the head of the angel, in the centre, as an image of the head and hairstyle of his wife. He later developed the window of St. Vincent de Paul.

Lubbers designed the stained glass windows for Canadian Martyrs as well as other churches and synagogues in Ottawa. He moved to Montréal in 1958 and later opened a large studio where his business continued to flourish. He died on August 30, 1993, active until the last, doing what he loved best, designing and creating stained glass windows. As part of the 150th anniversary, plaques were created to honour his work. They have been placed on the pillars on each side of the church.

In addition to the 12 stained glass windows already described, there are 36 in the upper level, 28 in the lower level and seven in the Rectory.

Ok, Latin scholars – hidden word revealed

In the St. Vincent de Paul window, although “Pauperibus” is the Latin word written on the window, it should be “Pauperes”.

The Da Vinci code revealed

The hidden word built into five of the stained glass windows was MARIA. At the end of five texts in the descriptions of the stained glass windows, is a Latin phrase. The first letter of each word, when put together, forms the word Maria.

The Stations of the Cross

From the earliest days, followers of Jesus told the story of his passion, death and resurrection. When pilgrims came to Jerusalem, they were anxious to see the sites where Jesus had traveled. These sites become important holy connections with Jesus. Eventually, following in the footsteps of the Lord along the way of the cross became a part of the pilgrimage visit.

The stations came about when it no longer was easy or even possible to visit the holy sites. In the 1500s, villages all over Europe started creating “replicas” of the way of the cross, with small shrines commemorating the places along the route in Jerusalem.

Eventually, these shrines became the set of 14 Stations we now know and were placed in almost every Catholic Church in the world.

The First Station: Jesus is condemned to death

The Second Station: Jesus is made to bear his cross

The Third Station: Jesus falls the first time

The Fourth Station: Jesus meets his afflicted mother

The Fifth Station: The Cyrenian helps Jesus to carry his cross

The Sixth Station: Veronica wipes the face of Jesus

The Seventh Station: Jesus falls the second time

The Eighth Station: Jesus speaks to the women of Jerusalem

The Ninth Station: Jesus falls the third time

The Tenth Station: Jesus is stripped of his garments

The Eleventh Station: Jesus is nailed to the cross

The Twelfth Station: Jesus dies on the cross

The Thirteenth Station: Jesus is taken down from the cross

The Fourteenth Station: Jesus is placed in the sepulchre

The 14 Stations of the Cross were painted, as far as possible, as replicas of the original Stations of the Cross, that were destroyed in the fire of 1930, and which were well known to the parishioners. The painting of these stations was done in Italy.

The War Memorial Plaques

In the main entrance of our church are plaques honouring those members of the parish who fought in the First and Second World Wars.

First World War Plaques

The two bronze plaques represent those St. Joseph's parishioners who fought in the First World War. Entitled "1914 – 1919 Erected in Honour of Those Members of Saint Joseph's Parish Who Served With the Allied Forces - Many of whom LAID DOWN THEIR LIVES IN THE CAUSE".

These plaques pay tribute to parishioners who served their country during the First World War. Two plaques, representing all ranks and services, list 322 names in alphabetical order. Among those identified were several Oblates who served as military chaplains and who had previously ministered at the parish.

The following 31 parishioners died in the war:

Dorney Adams	John B. Brophy
James Carrol	S. A. Clarke
Jas. M. Collins	M. Cunningham
H. E. Currier	Michael Dooley
A.. J. Downey	Patrick Gosson
C. D. MacDonald	Jas. C. Maloney
J. F. Maloney	Harold McBride
Jas. Ed McGee	Frank C. McGee
G. McGillivray	Wm. McGovern
Mathew Morain	William Nault
J. V. Donahoe	Jas O'Grady
Francis B. O'Meara	C.A. Pelletier
J.A. Ritchie	H. Schelletter

M.O.H. Spruyt De Ray W. Stewart
M. Street James Styles
Fred J. Tighe

Stories of valour by parishioners have most often followed them to the grave. Father Ambrose Madden, OMI, baptized in the parish, was one who was recognized for his bravery. An army chaplain in both world wars, he was decorated twice for heroism and bravery, receiving the Distinguished Service Order and The Military Cross. He was at the Battle of the Somme as well as at Vimy Ridge.

At the Somme, the Allies had an estimated 420,000 casualties, including 146,431 who died. The German Forces had an estimated 434,500 casualties of which 164,055 died.

At Vimy, the ridge was taken after four days of battle by 100,000 troops from Canada.

Second World War Plaque

Those members of our parish who served in the Second World War are listed in a framed print entitled "For King and Country, Members of St. Joseph's Parish Ottawa Who Have Volunteered for Active Service with Canada's Fighting Forces". Noted on this listing are those parishioners who gave their lives. Among those listed are several Oblates who served as military chaplains who earlier ministered at St. Joseph's.

In World War II, of the 579 parishioners who served, the following 20 parishioners died:

Gordon Belec	John Brophy
Leo Clyne	Carleton J. Coffey

Arnold Gleason	John R. Gorman
Arthur Harris	William Hull
John Kinkaid	Stanley Kozolowski
Brady Long	Winston McCarthy
Roderick McLachlan	Ian McNaughton
Robert O'Leary	Francis O'Neill
Daniel Somers	Joseph Vincent
Gaston Farlette	Lawrence Wilks



In September 1941, a day of prayer was held on Parliament Hill that attracted over 30,000 people, a scene never before witnessed in Ottawa.

Father Charles Fallon, OMI, a curate at the parish, served as chaplain with the US Army in the First World War and with the Canadian Armed Forces

during the Second World War. Other priests who had ministered at the parish, Fathers Paul Monahan, OMI, Edward Killian, OMI, and Joseph Mullaney, OMI, also served during the war.

The Dieppe Raid was one of the key battles in which Canadians participated. The raid was a tactical disaster. 907 Canadians died in the battle and 2,340 were captured. In Canada, many felt deep sorrow for the casualties of war among Canadians serving in the Armed Forces. Ainslie Kerr, from the parish, was but one of these who felt this sadness, and wrote the following poem after hearing about the Dieppe Raid.

After Dieppe

We sent you maple leaves today,
To strew upon your grave.
'Tis little, to be sure, and yet
What matter what we gave.

There are no words to tell our love
For strong Canadian sons.
No words to thank those stalwart men
Who traded games for guns.

No gifts to pay the debt we owe,
For Death denies remittance,
And all our tribute, all our wealth
Were but a puny pittance.

But there are thoughts more deep than death
When hearts are fraught with woe,
The heart of Canada will call
And reach to where you go.

You were so brave, so young, so true
You had to keep the trust,
For brave young hearts had died before
You thought it only just.

The rich green fields will miss you, men,
Now that you choose to stay
And forests, hills, and woodland streams
Will weep for many a day

Now English pines will shelter you
And whisper English grief,
And we who cannot go, we send
A precious maple leaf.

In November 1942, a remembrance ceremony was held at the church to honour those parishioners and students of St. Patrick's College High School who died in the war. Many names were read. What brought a great sense of sadness to one parishioner were the names of those with whom he had attended school less than a year before.

Church bells silent

Though the first two St. Joseph's churches had bells as part of their treasures, the present church never installed any. No written record exists to explain why bells were not installed. Former parishioners and Oblates believed that there was a by-law in place prohibiting or reducing the use of church bells. They recalled that the community had expressed concern about the number of bells ringing at all hours of the day and night.

For example, when St. Joseph's had bells, they would be rung for the Angelus at 6:00 a.m., noon

and 6:00 p.m. as well as before each Mass, at weddings and before and after funerals. Residents in Sandy Hill had seven churches in a six-block radius that sounded the bells at different times of the day and night.

At St. Joseph's, when the bell crashed from the spire in the fire of 1930, it was not replaced. Since that time, there has been no reference to the parish considering purchasing a church bell.

Endnotes

1. A reredo (also spelled raredo) is a screen or decoration behind the altar in a church usually depicting religious iconography or images. It can be made of stone, wood, metal ivory or a combination of materials. The images may be painted, carved, gilded composed of mosaics, and/or embedded with niches for statues. At St. Joseph's the reredo was made of wood with niches embedded in it for status.
2. Much of the information was extracted from *The Catholic Encyclopedia*, Vol. VIII. Online edition 2000. *Butler's Lives of the Saints: a Concise Biographical Dictionary*. Online edition.
3. Much of the information was extracted from Jung-Inglessis, E. M. *St. Peter's*. Special Edition for the Vatican Museums And Galleries, 1980.
4. Much of the information was extracted from *The Catholic Encyclopedia*, Volume XI. Online edition, 2003. *Wikipedia*. Online, September 2006. *Catholic Community Forum & Liturgical Publications of St. Louis*. Online.
5. Most of the information was taken from *Butler's Lives of the Saints*, Revised edition, Turston & Attwater. *The Catholic Encyclopedia*, Volume 1. Online edition, 2003.
6. Most of the information was taken from *The Catholic Encyclopedia*, Volume X. Online edition, 2003. *The Association of the Miraculous Medal* (Western Province of the Congregation of the Mission in the United States). Online.
7. Most of this information was taken from *The Catholic Encyclopedia*, Volume VII. Online edition. 2003 *Wikipedia*, "Sacred Heart." Online.
8. Most of this information was taken from the *Catholic Culture: Liturgical Year, Documents, Site Review & More*. Online 2006. *New Catholic Dictionary*. Online edition.
9. Information obtained from the *Society of the Little Flower*, Online



Celebrating 150 Years

*“A model parish
in the archdiocese,
a parish where
the Spirit is
at work.”*

Most Reverend Marcel Gervais

Three major events were organized in 2006 to mark 150 years in the life of St. Joseph’s parish and of the people who helped it endure and thrive over the years.

The warmly received events, the result of much planning, were the Pioneer Day, Homecoming Weekend and celebrations held the day of the Feast of the Immaculate Conception.

Also, it was a time to make several improvements to the church, from refurbishing statues to a complete freshening of the interior. It was also a time to capture and preserve the parish’s history. A time capsule, filled with articles and items, was interred and left for discovery by a future generation. All this didn’t just happen. It took the enthusiastic work of a 150th organizing committee to determine, plan and carry out the activities.

Pioneer Day

“Pioneer Day”, on March 19, the Feast of St. Joseph, was the first public event for people of the parish. More than one hundred appeared in vintage attire in response to the appeal to dress in the style of 1856. Even the Archbishop of Ottawa, Most Reverend Marcel Gervais, who celebrated the Mass, and his concelebrants Father Roy Boucher, OMI, Superior of the Ontario Local Oblate Community, and the pastor, were dressed in the



Some of the parishioners in pioneer costumes for St. Joseph's 150th anniversary. Pioneer Days.

St. Joseph's auditorium, 2006.

Photographer Tom Okranic.

vestments of a past era. More than 900 attended the Mass and many filled the hall for the celebratory pioneer breakfast afterwards.

In his homily, Archbishop Gervais congratulated the parish on the outreach work it has done over the years and described it as a model parish in the archdiocese, a parish where the Spirit is at work.

Irish music was featured during the pioneer breakfast. The archbishop circulated among parishioners, chatting with many of them and having his picture taken with their families. After the breakfast, the archbishop thanked the pastor for the invitation and told him how evident it was that parishioners truly loved him. That love was exemplified best that day when Father Richard (as

Father Richard C. Kelly is known) received a prolonged standing ovation.

Homecoming Weekend

A special welcome was extended to former parishioners for Homecoming Weekend, September 23 and 24. On Saturday night, under the direction of Jamie Loback, 38 members of the three parish choirs joined together to present a concert. It was a two-hour musical collection of church music sung at the parish over the past 50 years.

A highlight of the evening was the choir's performance of "the *Exulter*", which was composed by Michael Coderre some twenty years ago (see story in Chapter 8). Another highlight was when, Martin Keyes, a young boy, sang *Dona Nobis Pacem*. Tom Lamothe returned to the parish to play several organ recitals using the 1932 Casavant Organ.

On Sunday, Bishop Douglas Crosby, OMI, bishop of Labrador City, Schefferville and St. Georges, N.L., and pastor at the parish from 1985 to 1988, returned to celebrate Mass. Concelebrants were Father Conlon, a former pastor, and Father Richard C. Kelly. More than 1,100 people took part in this celebratory Mass. Bishop Crosby spoke about the role of St. Joseph and the quiet love he had for Jesus. He went on to talk about the works done out of love by the people of the parish.

After the Mass, a catered BBQ, on the lawn of the University of Ottawa, was another opportunity for people to gather. Of interest was the weather forecast for the day - cloudy with a 90% chance of rain. But by 8:30 a.m. Sunday, the sun began to shine and remained shining throughout the afternoon. God truly blessed all with wonderful weather for the celebration.



Youth playing cards during Homecoming Weekend. Photo taken in tent on the lawns of the University of Ottawa, 2006.

Photographer Beverly Byrne

As a souvenir of the 150th anniversary, an anniversary gift package was created with the Oblate crest on one side and St. Joseph's church design on the other. The package contained a Holy Medal that depicted two of the statues in the church. On one side of the medal was St. Joseph holding baby Jesus and on the other was a depiction of the Holy Family. A religious card had the photo of the statue of St. Joseph holding the baby Jesus, and St. Joseph's parish missioning prayer. A member of the parish paid the costs for the design and printing of the card.

An agenda booklet for 2007 also was part of the package.

The Feast of the Immaculate Conception

St. Joseph's parish invited the Oblates to hold their annual feast day, the Feast of the Immaculate Conception, at the parish. Over 70 current Oblates and a number of former Oblates attended along with over 180 parishioners. The dinner in the parish hall was held following a Eucharist celebration. In the late afternoon, Father Eugene King, OMI, Vicar General, presided over the bilingual Eucharist celebration and the installation of the OMI Lacombe Canada Leadership Team. Later, at the dinner, he spoke on "Oblate Spirituality".

In his homily, he spoke warmly about St. Joseph's parish and especially its work with the poor. He stated that the faces of the poor may change, but the oppressive sting of poverty does not. He said "the poor are valued in this parish, not just as the object of charity but also as bearers of the good news. In their own right, the poor are partners in the mission of the parish. The poor deserve to know their worth and dignity. Part of everyone's dignity is to know that they are the object of God's special love and called in their own right to be a bearer of good news for others...

"The brand at St. Joseph's parish is to be a permanent miracle that shocks, unsettles, consoles and affirms", said Father King.

Enhancements to the Church

The following enhancements were made to the church in honour of its anniversary:

Two lighted display cases were added to the front entrance to display artifacts of the parish and those of the Oblate Congregation. The Ottawa Airport Authority donated the cases to the parish. They had been part of the old air terminal. With much diligence, Lawrence Hagerty was able to refurbish and reconstruct them.

Two parishioners, Graham Mastersmith and Joe Fidia, skillfully painted the eight statues in the church. Mastersmith refurbished the statues of La Pieta, the Holy Family, St. Theresa, St. Joseph and the Blessed Virgin. Fidia refurbished the statues of the Sacred Heart, St. Patrick and St. Anthony.

A new canopy was installed at the entrance to the rectory on Laurier Ave. The canopy provides shelter from the elements for those who come to the door for food and friendship. The canopy was a gift from the Clear Skies charity program of the Airport Authority.

Outside the church on Wilbrod Street there is an historic plaque that commemorates the 150th anniversary of the Oblates arrival in Canada. This site was selected, as it is the location of four symbolic OMI sites/legacies: St. Joseph's Church, Sacré-Coeur's Church, the Sacré-Coeur Juniorate and the University of Ottawa. At the request of the parish, and at no cost to it, Parks Canada refurbished the plaque and the grounds around it.

Two bronze plaques in the front entrance of the Church list the names of St. Joseph's parishioners who took part in World War I. Antique gold paint was applied to the names on the plaques to allow for easier reading.

The floors in the Women's Centre were retiled, as were the hallway and one of the meeting rooms on the lower level of the rectory.

The sound system was improved. Three new speakers, an amplifier, a mixer, microphones and boom stands, as well as a better microphone for use by the presiding priest, were purchased.

Len Sabourin installed a hand railing on the steps to the pulpit. The railing provides support for physically challenged parishioners who do readings or make announcements.

A retractable screen was purchased to replace the old portable screen that was used for years to project the words to songs sung at Mass.

Nameplates were attached to each statue as well as below each of the stained glass windows.

A number of large and small painting jobs were completed, included repainting of the exterior of the rectory, the two side altars in the church, the two stands that hold the vigil lights, the baseboards and the wood bases of the statues depicting the Holy Family and La Pietà. The repainting of the exterior of the rectory was done by a number of unemployed people. Nick Cacciato, the maintenance coordinator for the parish, organized this effort.

Twenty-five parishioners cleaned the church, washed the walls, confessionals and pews.

Additional spotlights were installed to project light onto the statues of the Holy Family and La Pietà.

In recognition of the work of Theodore Lubbers, who designed and installed seven of the stained glass windows, two plaques were created and attached to two pillars inside the church.

Capturing and preserving parish history

A number of actions were taken to expand and preserve the parish's history.

Sixteen registers of parish records were rebound. Dating back to 1858, these books list the baptisms, marriages, deaths, and confirmations. Later registers are in good condition.

Also, the research for this book has added to the historical record. Rolly Leroux spent about 200 hours reviewing local newspapers for stories about the parish. He identified more than 130 articles, some dating back to the 1890s. Copies of these articles have been placed in scrapbooks retained as part of parish history.

Another addition to parish history is photos relating to the parish. Three hundred coloured photos were found in the church, most from the last 10 years of parish life. Former and current parishioners provided additional photos. These were scanned and copied and returned to the owners within a week. The Oblates' archive was another source of photos.

The parish now has more than one thousand photos in archive-friendly albums. These include the pictorial record of all three churches, both inside and outside. Beverly Byrne has placed photos in appropriate albums, as well as taking a great number more at anniversary events in 2006.

A number of articles uncovered in the research became part of the new showcase at the church entrance. For example, a parish bulletin from 1950, provided by Mary Bingham, is included in this book. It is believed to be one of the earliest parish bulletins still existing.

The parish started to retain its bulletins in 1956 at the Oblate Archives on Main St. In addition, a thesis, focusing on how St. Joseph's embraced the Second Vatican Council, was purchased and properly bound. The thesis was written in 1990. A program from a CYO production in the 1940s is displayed as an example of its involvement in parish life. The search continues for additional information related to the parish and its history.

A bronze plaque listing the names of all the pastors of St. Joseph's and their years of service can be viewed at the main entrance. Another new bronze plaque lists the names of all the Oblate Provincials to whom St. Joseph's parish reported.

Finally, this book, *"Where The Spirit Lives – A History of St. Joseph's Parish"* was started as a story to be told about the parish and its people during its first 150 years.

150th Anniversary Committee



Back - Terry Byrne, Bill Clarke

Middle - Rick Lennon, Garry Byrne, Marsha Wilson, Roly Leroux,
Eleanor Rabnett, Brian Hanley, Richard Haughian

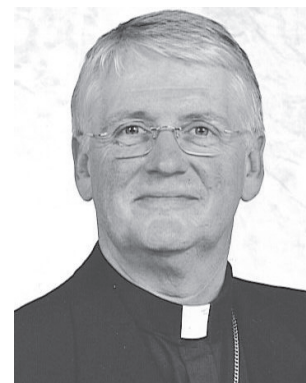
Second from front - Basil Wren, Dianne Taylor, Shirley Hegarty, Lawrence Hegarty

Front - Celia Lennon, Fr. Richard Kelly, Melissa Sabourin, Nancy Rousselle

March 19, 2006

Dear Father Kelly and parishioners of St. Joseph's:

When I was appointed pastor of St. Joseph's Parish in 1985, I succeeded Father Fred Magee, OMI, who was a creative, energetic and successful pastor. During his mandate, St. Joseph's Parish experienced a major renewal. His great accomplishments included renewal of the liturgy, encouragement of the ministries of the baptized, development of a fine pastoral team for the parish, and care and attention of the poor. He had a strong Oblate heart!



The transition from the beloved Father Fred to me was difficult for some parishioners. Still, I was warmly welcomed, people were kind and encouraging, and I loved my three years as pastor of the parish. I have only good memories of working with the pastoral team, parish council, marriage preparation team and other volunteers. Deeply committed to the parish, everyone worked hard to assure that Sunday Masses were well-prepared, special events were well-organized, all sacraments were well-celebrated, and the poor were welcomed and helped at our door(s). We were always busy and there were many volunteers – people involved in just about every service imaginable. In that way, it seems like the parish hasn't changed over the past 20 years and more!

During my time, we changed the living quarters of the Oblates of Mary Immaculate who resided at St. Joe's, providing more space for the enlargement of the Women's Centre which has proved such a blessing to the parish. It was a welcome change, I believe, for the Oblates-in-residence and for those who worked at the Women's Centre. While the residence has since become the Provincial Offices for the Oblates, St. Joe's continues to offer a place of welcome and rest to women who need it.

I was particularly pleased to have had my ordination as bishop at St. Joe's in 1997. It was a wonderful celebration – one I will never forget. I will always be grateful to you. Congratulations on your 150th anniversary. It is a significant achievement. Please God, I will be able to join you on September 24th for the homecoming. I pray for God's rich blessing on the priests, team members and parishioners past and present. May this celebration be an encouragement for the parish into the future!

Sincerely in Christ and Mary Immaculate,

+ Douglas Crosby, OMI
Bishop of St. George's and of
Labrador City-Schefferville.



Bob Chiarelli

Mayor Maire
City of Ottawa Ville d'Ottawa

**St. Joseph's Parish 150th
Anniversary Weekend**

September 23 – 24, 2006

WHEREAS, St. Joseph's Parish, as part of the Missionary Oblates of Mary Immaculate, has worked hand in hand with its diverse neighbours to build a supportive community in Ottawa since 1856; and

WHEREAS, it is important to celebrate all those in the parish who reach out to serve the community with a spirit of welcoming, belonging and nourishment for the mind, body and soul; and

WHEREAS, St. Joseph's has created a place where those who feel lost, abandoned, lonely and marginalized can find a safe place to eat, share, worship, learn, find a helping hand, a listening ear, and connect with the greater network in Ottawa that it seeks to serve;

THEREFORE, I, Bob Chiarelli, Mayor of the City of Ottawa do hereby proclaim September 23 – 24, 2006 as St. Joseph's Parish 150th Anniversary Weekend in the City of Ottawa.

**Fin de semaine du 150^e anniversaire
de la paroisse St-Joseph**

Les 23 et 24 septembre 2006

ATTENDU QUE la paroisse St-Joseph, qui fait partie de la congrégation des Missionnaires Oblats de Marie-Immaculée, travaille à Ottawa, en étroite collaboration avec ses divers quartiers, à la création d'une collectivité soucieuse des autres, et ce, depuis 1856; et

ATTENDU QU'IL est important de souligner le dévouement de tous les paroissiens qui oeuvrent auprès des membres de la collectivité et dont l'esprit de sollicitude contribue à donner à ces derniers un sentiment d'appartenance et à nourrir leur corps, leur esprit et leur âme; et

ATTENDU QUE la paroisse St-Joseph a donné aux personnes se sentant rejetées, abandonnées, seules et marginalisées un endroit sûr où elles peuvent se rassasier, partager, prier, apprendre, avoir de l'aide et une oreille attentive, et que la paroisse a établi des liens avec le réseau général de la ville d'Ottawa qu'elle cherche à servir;

PAR CONSÉQUENT, je, Bob Chiarelli, maire d'Ottawa, déclare par la présente les 23 et 24 septembre 2006 fin de semaine du 150^e anniversaire de la paroisse St-Joseph à Ottawa.

Bob Chiarelli
Mayor / Maire

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the parish of st. alban the martyr
454 king edward avenue at daly
ottawa • canada k1n 7m8

telephone (613) 235-0596

Dear Priests and People of St. Joseph's Church,

Greetings in the name of our common Lord and Saviour Jesus Christ.

On behalf of the people of St. Alban's, congratulations on 150 years of worship and service.

We commend you for the many ways in which you make a difference to the people of Sandy Hill and Lower Town – in fact, we know your reputation extends throughout the city. We pray that the Lord will prosper you for many years to come. We consider it an honour to contribute in a very small way to your exemplary ministry to the poor.

We look forward to the day when our human divisions will end, and we can be united fully in worship and witness to Jesus Christ.

We pray that you will be deeply blessed in this celebratory year of looking back with thanks and forward with hope.

Sincerely

The Rev. George Sinclair

Rector, St. Alban's Anglican Church



St. Joseph's Parish

151 Laurier Avenue East
OTTAWA, Ontario K1N 6N8
Telephone (613) 233-4095
Fax (613) 233-4594
st.joseph@sympatico.ca

10/17/2006

Mr. Garry Byrne
Chair, 150th Anniversary Committee
St. Joseph's Parish
151 Laurier Avenue
Ottawa ON K1N 6N8

Dear Garry,

On behalf of the members of St. Joseph's Parish Pastoral Council and the parishioners of St. Joe's, I wish to express our most grateful appreciation to the members of the 150th Anniversary Committee for the extraordinary effort and work that went into the preparation, organization and implementation of the parish's Homecoming Weekend celebrations.

At the Parish Pastoral Council meeting on October 13, we heard glowing feedback relating to the various activities of the weekend. As volunteers ourselves, we are perhaps in some small way aware of the huge effort and skill that had to be dedicated to ensuring the success of the wide range of events. Your tremendous efforts are evidence to all of what a proclaiming, a welcoming, a discerning and a ministering community can be.

We are aware that several activities are still underway, but given the particular success of the Homecoming Weekend, we wanted to pass on our gratitude and congratulations so that this letter can be shared with all members of the 150th Anniversary Committee at your upcoming meeting.

Along with our heartfelt thanks, please also receive our most sincere commitment to collaborate in the upcoming events and activities related to the anniversary celebrations.

Wishing you and the committee members continued blessings in your work and service for the Parish.

Sincerely,

George Martin
Chair, PPC

cc: Richard Kelly, OMI

In Collaborative Ministry With The Missionary Oblates of Mary Immaculate



151 LAURIER AVE EAST • 151 AV. LAURIER EST OTTAWA ON K1N 6N8
TEL: 613-230-2225 • FAX/TELEC: 613-230-2948

December 14, 2006

Fr. Richard C. Kelly, OMI
Pastor
St. Joseph's Parish
151 Laurier Avenue East
Ottawa, ON K1N 6N8

Subject: Thank you for December 8, 2006

Dear Richard, Parish Team and parishioners:

We continually hear wonderful comments regarding the December 8, 2006 celebrations from our team and from many Oblates who were present.

The threefold reason for celebration that day was indeed very fitting: the concluding celebration of the 150th anniversary of the Parish of St. Joe's, our feast day of the Immaculate Conception and the installation of the Leadership Team of the OMI Lacombe Canada Province.

We, as the Leadership Team, were very privileged in being hosted so well by you, St. Joseph's Parish. Because of the well organized and well orchestrated celebrations, we were able to sit back, partake of and enjoy the event. We therefore want to sincerely thank you for making of this December 8 Feast such a memorable one and for including us in those celebrations.

Enclosed is a small token of our appreciation in order to help cover some of the costs.

I take this occasion to wish you all a merry Christmas and a happy and peace filled New Year!

Faternally,

André Boyer, OMI
For the Leadership Team of
OMI Lacombe Canada



Into the 21st Century

Chapter Twelve

*“The future is
uncertain and
it must be
approached with
a fresh faith,
an honest hope
and much love.”*

Father Magee
much referred to in this book

Vatican II affirmed that the Church, by its nature, must be in a continual state of renewal. The next leg of the journey of renewal has begun. Instant communication has made the world a shrinking community. People in the Church generally, and at St. Joseph’s in particular, have become much more aware of other cultures and traditions, and of the need to help transform, not shrink from or condemn, the rest of the world.

A starting point for renewal at the parish was the arrival of Father Richard C. Kelly, OMI, as pastor in 2002. Parishioners soon expressed great respect for him as an active listener, whom they found knowledgeable, objective and decisive. His kindness showed in his visits to the sick and to those who could no longer attend church services regularly.

Father Richard C. Kelly came to a parish where the laity was active in 30 and more ministries. He encouraged even greater participation. He spoke out on behalf of the poor and marginalized and said that people of the parish must be concerned for all who come to the door. He has helped parishioners relate to the teachings by sharing some of his own experiences and vulnerabilities during his journey of life. He is a totally committed Oblate, who actively lives the Oblates values and mission, by serving the poor and visiting the sick.

Father Richard, as he became known, found great support in an energetic and highly capable Parish Pastoral Team and in the good work of the Parish

Pastoral Council and the Parish Pastoral Finance Council.

Members of the Parish Pastoral team include Mary Murphy, Garry Byrne and Melissa Sabourin.

Mary Murphy is the pastoral associate, who is a theology graduate and knows most parishioners by their first names. Among the tasks that Mary Murphy undertook, when she joined the team prior to Father Richard, was overseeing the music and liturgy ministries. Chris McConnell, who had been director of music and liturgy, left to complete his doctoral thesis in liturgy.

The pastoral associate's work relates to all parish ministries and outreach such as Interfaith, Development and Peace, Refugee Outreach, and outreach to neighbouring churches. She encourages people in the parish to share their time and talent in many projects. She restored the liturgy committee that functions in two parts, seasonal planning and visioning. She encouraged the music ministry to come together to find its new direction, and implemented and renewed stewardship campaigns. She helped to set a renewed vision for the pastoral team.

As pastoral associate, Mary Murphy continued the initiatives of her predecessor Dierdre Pike. These included the continuation of the Sunday Mass for university students. And, in the role of pastoral associate, she calls upon many groups to excel as best they can, from Sunday school, teen and young adult, to middle age and elderly.

Managing the finances

With the help of an increased level of generosity from many people, Garry Byrne has put the administration of the parish on a strong footing. It's a major change. Back in the early 1980s, the parish had to verify the amount of money it had in the bank before writing a cheque.

Under his leadership, a number of fundraising efforts improved the financial picture. Some of these include operating a rental parking lot, enhancing the parish hall and renting it out for weddings, parties and meetings, garage sales, and dances. Parishioners were encouraged to use direct deposit instead of envelopes for the Sunday collection. They were asked to make a bequest to St. Joseph's in their will. Garry Byrne has faithfully served the parish for 23 years. He is regarded as the mainstay that keeps the financial ship afloat.

The third member of the parish pastoral team, Melissa Sabourin, has been serving capably and cheerfully since 1990. She is executive secretary to the pastor and collaborates with him regarding all canonical requirements. She works closely with Garry Byrne coordinating activities related to the Supper Table, including making sure there are enough volunteers to welcome those who come to dinner. Melissa is helpful to parishioners by her assistance to the many ministries in the parish.

The reports of the parish's Pastoral Financial Council for the past five years reflect improvement. In 2001 the Parish had a deficit of \$46,790 and in 2002 the deficit was reduced to \$17,683. The current

reports show a small surplus. Expenses during those five years include payments for the major renovations completed in 2002.

The Parish Pastoral Council and the Pastoral Finance Council, with the parish team, prepared the parish's first stewardship campaign, focused on creating awareness. Mailings included information on financial stewardship, and on the need to offer time and talent. The parish's donation envelope was redesigned and circulated.

As 2006 ended, a major gifts program was in place. As well, improved financial planning has brought about a more stable position for planning ministry, services and facilities.

St. Joseph's parish has been blessed over the years with many dedicated salaried staff. For the most part, these employees see working at St. Joseph's as being part of their family. Though they are hired to do a specific function, they extend themselves, more often than not, to do whatever needs to be done.

At St. Joseph's, three organized channels of communication exist to help people stay in touch with the parish, and each other. Beyond that, direct person-to-person communications, such as the chats at the back of the church after Mass and involvement in ministries, are probably the most effective.

The first organized communication channel is the Sunday bulletin, usually packed with information about the date and time of events. The second is *The Spirit* newsletter, revived in 2001, and now

issued at the rate of 10 issues a year. The third channel is the web site, www.st-josephs.ca, which has a calendar of church events, copies of homilies, and back copies of *The Spirit*, and other items such as reports of the activities of the Refugee Outreach Committee.

As St. Joseph's prepares for the future, the parish is supported by a number of strong and visionary ministries, with new ministries being created each year. As Pope John Paul II stated in *Laborem Exercens*: "Even by their secular activity they [parishioners] must assist one another to lead holier lives. In this way the Spirit of Christ will permeate the world and more effectively achieve justice, charity and peace".

The Life Giving Path

In recent years the Oblates have undertaken self-examination and organizational renewal. A vision was set for the new OMI Lacombe Canada Province. How best to allocate resources, both human and material, were studied and addressed.

At the same time, the Parish Pastoral Council struck an ad hoc committee to examine current and future needs of the parish. Much thought was given to ensure that the direction of the parish was in concert with that of the Oblate Congregation.

A result of this study was a parish-wide undertaking called the Life Giving Path. It is a process centred on appreciative inquiry, a system often applied to bring out the best in business enterprises as well as parishes. Applied to the parish, it gave people the

opportunity to share and discuss what the parish represents, and what is important and how to build on those strengths in the future.

This process led to a Parish Summit in 2005. A product of the summit was the “Provocative Statement”, issued in September after several iterations. Its purpose was to describe how the people view the parish, both now and in the future

Of particular importance to the pastoral council, the provocative statement speaks of the decision process, and how people in the parish communicate.

The Life-giving Path, Provocative Statement

“We, the community of St. Joseph’s, bearing prophetic witness to the love of the cosmic Christ and enlivened by the Gospel, invite all to celebrate, worship, pray and break bread together, as a living expression of our faith community.

“Nourished by the liturgy, we journey together as a pilgrim church, embracing and celebrating each other in our diversity. Sharing our gifts and struggles, we challenge and encourage each other to discover and follow our life-giving path and to take responsibility for our own spiritual growth.

“As a healing community, we support each other in our brokenness and strive to be instruments of healing. Listening to the Spirit, we respond to the needs of our community with a willingness to give of ourselves - our time, talent and treasure.

“Our understanding of inclusivity embraces our earth and our universe both in our practice and in our symbols.

“In our thirst for social justice, inclusion and peace, we call upon and challenge each other to live the Gospel in solidarity with the marginalized and to respond to God’s dream that justice stretch beyond our boundaries as a parish, by blessing, encouraging and supporting all initiatives of ministry. We joyfully carry out works of justice and service through such ministries and outreach activities as the Women’s Centre, St. Joe’s Supper Table and interfaith dialogue.

“In open and constructive dialogue we collaborate among our various committees, ministries, councils, staff and individuals, to make decisions and take future directions for the life of the parish, the good of the world and the reign of God.”

Further steps along the Life Giving Path

The route of the Life Giving Path follows what are called Inspired Steps. These are the occasions, large or small, where people offer ideas on how they can contribute to parish life. Examples of the Inspired Steps that have been taken include:

- A “Meet and Greet” of the various music ministries within the parish;
- an effort to understand and evolve the model of governance in light of the Provocative Statement,

- the forming of a senior's group,
- an Advent Christian Meditation group, that brings together faith and the sharing of experiences,
- the founding of new Small Christian Communities during Advent and Lent,
- scheduled nature walks, and
- the "Back to our Roots" group: a faith initiative that seeks to reclaim the connection to the earth by living in an ecologically sustainable way, first and foremost, through food choices.

The parish council intends to extend the Life Giving Path by building on the information shared through the Appreciative Inquiry. The questions that arose from the give and take of the inquiry include:

- Who is responsible for what?
- How do people in the parish communicate with each other?
- How can delegation of duties be made clear and workable within the parish?
- How can the parish work strategically and in unison with the Oblates?

Father Richard supports and encourages people to take an interest and to be involved in the operation of the parish. The attainment of that objective is the second area of focus for the parish council. The broad involvement by the laity in many ministries is a long step towards that objective. What these ministries are doing, and what they propose, is covered in their reports that follow.

Key ministries in the parish

The Liturgy Committee

The Liturgy Committee is an appointed group of parishioners that oversees a cluster of ministries including:

1. Children's ministries such as Liturgy of the Word for Children, Sunday Tot Group, Sunday school and Sacramental Preparation for Children;
2. Ministers of the Word such as the celebrant's assistant, lectors, those who provide reflections, liturgical dancers, prayer writers and leaders;
3. Ministers of the Eucharist including gift bearers, eucharistic ministers, and bread bakers;
4. Music Ministry, which leads parishioners not only during Sunday liturgies but also on many other occasions;
5. Welcoming Ministry that includes greeters, collectors and environment committee.

St. Joseph's seeks to be a Christian community that welcomes and includes everyone in a discerning and joyful celebration of God's love for all. The committee was formed to continue to be energized by the gifts and leadership of the laity, thoughtfully prepared and aesthetically pleasing, infusing people taking part with the sense of the presence of God. As the committee reported "We wish to be true to the teachings of the Church and yet imaginative in their delivery, so that we will listen with fresh ears to God within us".

It adds that it is “striving to have a dynamic liturgy that is relevant to the world around us, calling us to justice and charity, inspiring us to walk in the footsteps of Jesus, the Christ. In today’s secular world, we are attempting to integrate liturgical catechesis into St. Joseph’s culture.

“We are working to have a communion rite that is aesthetic, meaningful, practical and reflective of the community. Already we have made changes that integrate the choir’s communion with that of the rest of the community. We are examining ways to heighten the mystical content of the communion rite, so that each recipient, as well as the community as a whole, participates in the paschal mystery.

“In addition, a sub-committee has a renewed and specific task, specifically to assist in the coordination of all liturgical ministries. It reflects upon and prepares meaningful and creative seasonal liturgies that express the spirituality of the parish as it journeys through the liturgical year.

“We are also considering ways in which the arrangement of the altar, the ambo and presider’s chair better reflect the equal emphasis that the Second Vatican Council placed on the liturgies of the Word and the paschal meal.”

Children’s Liturgy

Children’s Liturgy is part of life at St. Joseph’s and contributes to its vitality and viability. Many

families began attending Mass at St. Joseph’s so their children could have a good experience of church. Many of these families stayed and the parish has become their faith community.

Many young adults, who are ‘graduates’ of Children’s Liturgy, remain active members of other ministries. They continue to be faithful at the celebrations of the liturgy in an era when church attendance among this age group has declined.

As the parish celebrated the sesquicentennial, the presence of children was in strong evidence and showed how important they are to parish life. Engagement by parents and other members of the parish in the nurturing of their faith strengthens the faith of the community. It is a living response to the invitation ‘Let the little children come unto me’. (Matthew, 18:16)

The ongoing well being of this ministry will be critical to the future of the parish.

The Youth Group

The youth group needs to be a continuing part of the parish. In the past decade this group was active. The challenge for the parish, and the youth who attend, is to keep the youth group alive. To sustain its existence, the parish needs the energy and vitality of the youth. In turn, the youth have the opportunity to step forward to nurture their faith and bring new ideas to the parish in the 21st century.

Music Ministry

The Music Ministry consists of four choirs, each exuding a different flavour and sound. Continuing

in the tradition of outstanding choir directors over the years is Jamie Loback, likely the youngest director in a long line. He has attracted other younger members to the choirs while retaining the longer serving members. He has bridged the music of the past with the present, even by playing the historic and magnificent Casavant organ, in the old choir loft on special occasions. Jamie is well respected by choir members and it is their hope that he will lead for years to come.

Welcoming Ministry

Ideally, the Welcoming Ministry at St. Joseph's should be every one who attends. The warm welcome should not be confined to those parishioners who extend greetings at the door and hand out bulletins. The Mission Statement of the parish calls upon all to be the welcoming community.

Members of this community are invited to greet each other, including people they do not know. A hopeful sign of that happening is the increasing number of people who stay and talk after Mass.

Could it be the fresh coffee, juice or cookies that are available, or could it be the enjoyment of seeing and talking to each other and the opportunity to meet new parishioners? The ministry continues its drive to encourage people to meet and greet.

Pastoral Care

Father Richard C. Kelly considers this ministry his top priority and is supported by a number of seniors in his rounds of visiting the sick and shut-in. He strongly believes that if it were not for the seniors

who remained faithful and steadfast over the years, the parish would probably not have survived in the good shape it is in today.

The Pastoral Care team reaches out to more than 100 seniors in the parish at the Sandy Hill Residence, Rideau Place, and Rideau Gardens, as well as over a dozen seniors living in their own residences. The team also visits members of the parish community at the Civic and the General hospitals as well as a number in hospice care. Fourteen serve on the team. They bring Holy Communion and compassionate care and comfort weekly to those seniors who are not able to make it to church.

Also, the team keeps in contact with the sick, infirm and aged connected to the parish. Team members supply bulletins and newsletters as well as keeping them informed about events in the parish. Father Richard has a schedule of visits to residences during September, Advent and Lent. On these occasions, he brings the Sacrament of the Sick and Holy Communion.

On Ash Wednesday, the visit at the beginning of Lent consists of distributing the blessed ashes, celebrating the Sacrament of the Sick and sharing Holy Communion with senior members of the parish in their homes. It is also part of the ministry to send cards and bring flowers to these shut-in parishioners.

Beyond these visits, the ministry has other roles. Pastoral Care is for any parishioner at times of family crisis, death, misfortune or other moments.

This ministry extends to young and older couples preparing for marriage, couples with a new baby, couples with or without children, couples whose children have all left home and parents having to establish new relationships with their children.

St. Vincent de Paul Society

The St. Vincent de Paul Society was the first Society started in the parish that continues to flourish today. It is an international association of Catholic lay people dedicated to one aim, personal service to the poor.

It receives less publicity, and less recognition, than other societies as it does its work humbly and quietly. The main source of revenue is from the St. Vincent de Paul Society boxes placed at the church doors on the first Sunday of every month.

During the first 150 years of the parish, the Society responded to needs of the poor in the community. Financial support by parishioners has been continuous and has helped many people. For example, in 1955 the Society helped 42 families, visited and assisted 80 adults and 105 children and spent \$3,704 to help clothe, feed and assuage the sufferings of the needy and those less fortunate through sickness or misfortune.

At St. Joseph's, support for the Society has slipped although the need remains strong. In 1975 the Society raised \$13,050, in 1976, \$9,612 in 1977, \$8,445 and \$6,619 in 2006.

A former parishioner remembers that while her father was the president of the Society, his dinner

was interrupted on many occasions by a call from the rectory stating that someone needed help. He would meet with that person at the rectory, go next door to the Red Brick Hall and choose some clothes that were suitable. A food voucher was often given at the same time.

Gerald Murtagh, active in the St. Vincent de Paul Society at the parish for many decades, received a certificate from the Vatican in 1988 in recognition of his work. This certificate hangs in the St. Vincent de Paul store.

In 1989, the Guatemalan community of Ottawa asked St. Joseph's parishioners to help make Christmas happen for their children. The parish responded in its typical fashion and made the Christmas very special.

Today the Society is still very active. If an able-bodied person comes to the door for financial help, the person will be asked to do some work and be paid the going rate. If a person needs protective clothing or boots to get a job, the Society will cover the costs. If a person cannot afford such things as a prescription, or diapers, the Society will assist. If a person needs clothing or furnishings, the Society helps. And, if St. Joe's Supper Table is in need, the Society is there to help.

St. Vincent de Paul has a continuing demand for resources to help the disadvantaged in the community. Parishioners need to renew their commitment to support this Society. Today Joseph Maingot heads the Society. His father, Albert Joseph Maingot, was Vice-President of the Society in 1956.

Refugee Outreach Committee

The Refugee Outreach Committee of the parish plans to continue advocating for the implementation of the already legislated appeal process for refugees.

As part of the Immigration and Refugee Protection Act of 2001, a Refugee Appeal Division (RAD) was voted into law. But it never was made operational. As a result, refugees are being deported from Canada regularly without having access to due process. The parish committee is organizing a group, with community help, to urge the government to establish RAD. The parish group will join other like-minded groups to continue to express concern to the House of Commons Standing Committee on Citizenship and Immigration.

The committee is committed to the sponsoring of refugees, from camps already screened and identified by Canadian Visa Officers, as being eligible for sponsorship and being *travel ready*. The profile of *travel ready* families in refugee camps throughout the world is posted on a confidential website and is available to sponsors.

This project would require regular fund-raising. Considering that the Refugee Outreach Committee has few members, the feasibility of this project will depend on gaining the strong support of other volunteer groups and that of the community.

The committee has many years of experience in providing furniture for refugees, and newcomers, in the local community. This has often involved heavy lifting and hundreds of pick-ups and deliveries. As well, the committee is exploring a

new project in west end Ottawa. The project is called *Helping with Furniture*.

This self-described effort could be extended as an action program by churches of all denominations.

Development and Peace

The main thrust for Development and Peace for the next five years will be on equitable sharing of natural resources. For 2007 and 2008 the focus will be on mining, then on land use and, in 2011, a return to water, which was a key part of the 2003-06 campaigns. The current committee of eight regulars will continue to meet to study and to inform the parish community on the importance of good stewardship, just labour practices and environmental standards, especially in Canadian-managed mines in the South.

Committee members feel it is important to express their love of neighbour by reaching out, by being informed and by acting upon these situations. Often the policies of Canadian and other national governments do not relate to the Gospel values committee members share. As parishioners, members need to see which government policies can cause harm.

As members of a peace-seeking community, the St. Joseph's Development and Peace Committee look to the parish to gain wisdom, faith and interrelatedness to the Canadian and global common good.

More guests at St. Joe's Supper Table

Feeding those who come to the door with a hot meal every weekday, providing friendship and coffee, and

often groceries, St. Joe's Supper Table is a shining example of social action in the community. But it would like to do much more through expansion of space for its operations.

The current space is limited and in need of further enhancements. A possibility to gain more would be the removal of walls in the kitchen and the bookkeeper's office. This would allow the Table's volunteers to welcome more guests for hot meals. It would also free up space for food preparation and the distribution of men's clothing. Until this dream is realized, St. Joe's Supper Table will continue to serve dinner and provide emergency grocery bags to those in need as long as volunteers are willing to serve and the parish continues its financial support.

Enhancing quality of life – St. Joe's Women's Centre

Father Richard C. Kelly once stated, "It's of no benefit to humankind to ostracize and marginalize



Some women at the St. Joe's Women Centre, 2006.

Photographer unknown.

people". The staff, advisory committee and volunteers of the Women's Centre have embraced this thought by providing a day program for the needs of women and their children. Social and educational programs are offered to promote empowerment, autonomy, and dignity in a non-judgmental atmosphere and in a supportive and safe environment.

As the journey continues, the Centre is looking forward to further enhancing the quality of life for disadvantaged women and children within the community. The hope is that the Centre can be expanded to meet the growing needs of the community and better serve the women who attend.

Interfaith Committee in the 21st century

The Interfaith Committee is a group of parishioners who meet with members of different faiths to make new friendships and gets to know one another and each other's beliefs. The purpose of this ecumenical committee will increase in importance in the 21st century. Building bridges between faiths will lead to a better understanding of one another and a hope for greater peace.

Back to our Roots – connecting to the earth

Back to our Roots is a group of parishioners who meet regularly to educate themselves and the parish about food issues and the environment. Formed in 2006, the group desires to honour and reclaim a connection to the earth and to move towards more sustainable living. Its specific focus is food and support of the local farming community.

The group meets monthly to share a reflection and explore ideas on food, faith and reconnection to the earth. It strives to alert people to opportunities to buy locally grown food and to examine specific ways of moving “back to our roots” through such means as awareness campaigns, buying clubs and community gardens.

How St. Joseph’s is administered

A brief description of the role and responsibilities of the key councils and teams is provided.

The Parish Pastoral Administrative Team

On a daily basis the parish is operated by a team composed of the pastor, the director of administration, finance and social programs, the executive secretary, the pastoral associate, the director of the Women’s Centre and the maintenance coordinator.

The Parish Pastoral Team

The pastor, administrative director, pastoral associate and executive secretary make up the Parish Pastoral Team. This team is employed by the parish and is under the direction of the Oblates Leadership Team.

The Parish Pastoral Team delivers the work of the parish through the direction set by the pastoral planning process and the Parish Mission Statement. It provides the team members with the necessary authority and scope to use their expertise, creativity and judgment to achieve the defined goals.

In its daily activities, the team relates to the Parish Pastoral Council, Parish Pastoral Finance Council,

and the Oblate Community. The team provides input to planning, policy development and appointments.

As a key link with the ministries, the members of the team are responsible to help ensure that those working on the different ministries understand the overall direction and priorities of the parish. The essence of the work is close communication with all the groups.

The Parish Pastoral Council

People of the parish select the members of the Parish Pastoral Council. An election is held if there are more candidates than the numbers of positions to be filled. Members represent the parish community as a whole.

The council has nine members, each elected for a three-year term. Each year three new members replace three members whose terms have expired. The council’s chair is an ex-officio member of the Finance Council.

The council identifies policies and goals for the parish through a planning process in conjunction with the pastoral team, the Finance Council, OMI Community and the Mission Statement of the parish.

The specific responsibilities of the Pastoral Council are:

- Communication with the parish community - an ongoing dialogue with the parish ministries, pastoral team and Oblate Community to identify issues and needs as well as providing information about the parish’s priorities and ministries.

- Policy Development - adopts policies for the fulfillment of the Mission Statement and the Vision of the Oblate Community.
- Planning - nurtures and sustains the vision and mission statements and determines goals and objectives based on a consultative process involving the parish at large, and pastoral team, and pastoral and finance councils and the OMI Community.
- Stewardship - oversees the goals to ensure they are focused on the priorities identified in the parish pastoral plan.
- Monitoring and Evaluation - reviews in conjunction with the councils and team the implementation of the major initiatives of the pastoral plan.

The Council does not become involved in operational details but ensures that adequate delegation is provided to those responsible so that they can implement parish programs and services in the most effective manner.

Parish Pastoral Finance Council

The Parish Pastoral Finance Council has four to seven members, appointed for their expertise and experience related to financial management and their understanding of the parish vision and mission. Father Richard C. Kelly, Garry Byrne and Melissa Sabourin are ex-officio members of the council. Also, the chair of finance is an ex-officio member of the Parish Pastoral Council.

Appointments of members are made with the approval of parish and finance councils and the

parish team. The term is usually for three years and is renewable.

The finance council oversees the financial and resource management of the parish. It liaises with Garry Byrne, the administrative director, to prepare an annual budget based on the pastoral plan and the needs of the ministries. Detailed financial and human resource management issues are covered in the budget. The finance council approves the completed budget.

How the Oblates are administrated

The Missionary Oblates of Mary Immaculate have kept up with changing times to meet the needs of communities served by Oblates. In 2003, St. Joseph's Parish became part of OMI Lacombe Canada Province following the amalgamation of the existing Oblate Provinces within Canada (Oblate provinces have no relation to the geographic provinces of Canada).

OMI Lacombe Canada Province covers all of Canada. But two other Provinces serve particular communities. One is the Notre Dame Province, headquartered in Montreal, which serves the French-language Oblate parishes in Ontario and Quebec. The second is the Assumption Province in Toronto serving Polish-speaking parishes in Canada.

In the creation of the new OMI Lacombe Canada Province, four guiding principles were enacted:

- Refocus the mission towards the poor and most abandoned.
- Emphasize local community.

OMI *Lacombe*
Canada

Executive Team



Left to Right - James Fiori OMI, Andre Boyer OMI, Doug Jeffery OMI, Tim Coonen OMI

- Provide effective leadership at local and provincial levels.
- Create an active presence and life of lay associates within the community.

With these guiding principles in mind, the Oblates of OMI Lacombe Canada were organized into six Local Oblate Communities. A national Leadership Team of 12 consists of an Executive Team of three Oblates, six councilors (the Superiors of the Local Communities), another Oblate serving as the Provincial Treasurer and two Lay Advisors.

A new OMI Lacombe Canada Leadership Team was installed for a three-year term on December 8, 2006, as part of St. Joseph's 150th Anniversary celebrations. Presiding at this installation was the Vicar General of the Oblate Congregation, Father Eugene King, OMI. Members of this new team are:

Father Andre Boyer, OMI, Provincial;
 Father Douglas Jeffrey, OMI, Vicar;
 Father James Fiori, OMI, Vicar.

Councilors are:

Father Anthony O'Dell, OMI, Atlantic Community;
 Father J. Roy Boucher, OMI, Ontario Community;
 Brother Thomas Nowak, OMI, Tache Community;
 Father Nestor Gregoire, OMI, Saskatchewan Community;
 Father John Malazdrewich, OMI, Brother Anthony Community
 Brother Thomas Cavanaugh, OMI, BC/Yukon Community; and
 Father Timothy Coonen, OMI, Treasurer. Lay Advisors are Paul Howard and Laurel Lutes

St. Joseph's Parish Community and its ministries are in the Ontario Local Community. The Ontario Local Community has 42 members, grouped into three clusters. Each of the six superiors heads an OMI leadership team. The Ontario team consists of :

Father Boucher;
 Father Richard C. Kelly, Ottawa cluster animator;
 Father Ed MacNeil, Springhurst Cluster, animator;
 Father Vaughn Quinn, Toronto and Southern Ontario Cluster, animator;
 Father Robert Smith, treasurer; and
 Mrs. Sandra McDonald, assistant treasurer and secretary.

As the future of the Oblates evolves so will St. Joseph's parish. May the next 150 years be as full of faith and enduring as the first.

Holy Ghosts?

There was a woman working for St. Joe's who was cleaning the Church during a weekday. Alone in the Church, she was somewhat startled to see a flash of light followed by a loud bang. She looked up to the balcony from which the light and noise came from, but saw nothing.

Though a little agitated, she went back to her cleaning. Within five minutes, she saw the flash of light and another loud bang. This time she ran, into the Rectory, telling those who were there that there was some one or some thing in the Church.

One of the men went up to the balcony to check it out but found no one! Everyone went back to his or her jobs, including the woman who now was both agitated and nervous.

Within a few minutes the light flashed and the loud bang followed, and this time the woman ran into the Rectory saying she was not going back into the Church. Several of the people from the Rectory came into the Church to investigate. The man rechecked the balcony and no one was found. They thought maybe there was a person inside the organ so the man climbed up the ladder and entered in behind the organ.

There to the man's amusement, he saw the cause of the flash of light and the loud bang. The door to the entrance to the roof of the church tower had been left unlatched and the wind would periodically open it and then slam it shut.



Postscript: Views From the Pew

Chapter Thirteen

*“Each person
who attends, or
has attended, has
contributed to
the profile of
St. Joseph's
parish”*

Many people over the years have contributed in many ways to sustaining St. Joseph's as a parish. Each person who attends, or attended, has contributed to the profile of a parish that has endured for 150 years. What are the thoughts of people in the parish? A few of them kindly volunteered to share their thoughts. Their stories follow.

Maureen and Joe McIntyre

St. Joseph's Parish has been a home away from home for the McIntyre family. Joe and I began attending St. Joseph's in 1983 when our son, Jim, was invited to join the choir as a guitarist. We went to hear him play and to experience this wonderful parish that he told us about. When we began to get in touch with the charism of St. Joe's and its work with the poor, we decided that we wanted to be part of the parish. We have been dedicated members since then.

St. Joseph's parish lives out the gospel in a concrete way. We found the liturgies and music inspiring. At that time we had five children, one of whom was married with two children. Today our family has grown to 16 grandchildren and three great-grandchildren. Some of the family attends St. Joe's on a regular basis, but all of the family considers it their parish.

Whenever there is a wedding, a funeral, a baptism or any other important event in our family, it takes place at St. Joe's. For example, everyone gathered

for our 50th wedding anniversary as well as for the funerals of my mother and my brother. Two of our children were married at St. Joe's and, of course, baptisms take place here with the family gathered around. It feels like home.

We have not been idle in our connection with the parish. We felt a strong desire to contribute to the parish we loved. At one time Joe, Jim and his wife, Bonnie, were in the choir. I was part of the welcoming ministry. Both Joe and I were on the RCIA team and were editors of the St. Joseph's Newsletter for 14 years. Twice, Joe convened the Marketplace of Possibilities. Our daughter, Sheila, and her husband were on the marriage preparation team.

Over the years, I have served on the welcoming ministry, was a member of the Pastoral Council, and a member of the planning committee for the renovations and chaired the Fund Raising Committee.

Time moves on and now our grandson, Kevin, and his wife, Stacy, bring their four children (our great grandchildren) to Mass. Jim and Bonnie are still in the choir and their children, Rebecca and Christopher, have joined them. Chris manages the overheads with a great deal of skill for a 10-year-old (a bit of bragging by a doting grandmother). Rebecca is one of the lovely young girls who is involved in liturgical dancing. Her brother, Matthew, helps his grandfather with the welcoming, often carries the gifts or the prayer basket and joins Joe and I for the celebration of Mass.

We have four generations of McIntyres at St. Joe's. For us, the parish is the very root of the family. It is

the source of our spirituality and the place where we go every Sunday to join our community in worship and in connecting with our friends.

We are just one of the St. Joe's families. All around the parish other families are involved in serving and keeping St. Joe's spirit alive. It is evident when you come through the door. This is a place where things are happening. There is energy and a sense of joy in the atmosphere that I call the Spirit of God.

Norah McMahon

My involvement at St. Joe's spans the better part of 40 years. This faith community carries my hopes and dreams for a better world. At St. Joe's I have celebrated, worshipped, worked, laughed, cried and shared the ups and downs of everyday life.

In 1967 I came to St. Joe's during my university years and encountered a vibrant community of families, singles, lay people and Oblates. Father Laurie Conlon was pastor then and he was excited about Vatican II. He encouraged lay involvement and fostered the idea that 'church' was unfolding in a new way in our time. I sang at the folk Mass and joined the discussion groups set up to better understand Vatican II.

When I returned to St. Joe's, Father Fred Magee, OMI, and the pastoral teams were inviting the community to consider anew the meaning of Eucharist, hospitality, and commitment to the poor and marginalized. With the energy of 'seeing with new eyes,' the community flourished.

As a member of the Emmaus Christian Community in those years, I often ‘shot over to the church’ for a piece of the action. I served as Eucharistic Minister, sang in the choir, volunteered in the breakfast program and the Women’s Centre. In 1984, with Father Doug Crosby, OMI, as pastor, I took a leave of absence from teaching and joined the pastoral team with the mandate of Adult Education.

Since the mid-eighties, it is my experience that while we have different pastors and team members, the people who form the community primarily sustain the life of the community. Our leaders have honoured this and called us to assume ever-increasing responsibility. This is both exciting and challenging.

In my own attempt to contribute to the community, I have been involved with the Liturgy Committee, the Liturgy Task Group, RCIA, served on Pastoral Council as a member and as Chair. My retail skills were found wanting as I sold ‘hot hoodz’ for Maoua Diomande. Lastly, I am a keen founding member of ‘Back to our Roots’.

I belong to St. Joe’s because of the community that gathers, worships and struggles to hold the promise that Jesus offers, “I have come that you may have life and have it to the full”. I believe that we are one single, sacred community and that this promise includes all with whom we share this universe. Only at St. Joe’s can I hold my faith tradition, my community and my deepest hope that ‘we may all be one’.

Maria Virjee

I joined St. Joseph’s Parish in 1996 after having heard a late parishioner, Wendy McNamara, speak about “her parish” on Vision Channel. I had long felt the church that I had been attending left me uninvolved and frustrated, and I was glad to hear of a parish that sounded quite different.

Edna Montague gave me almost an hour when I wanted to know more about St. Joseph’s. Since I constitute a family of one, I am the only one in my household who attends St. Joseph’s.

I have been Coordinator of Lectors for the last nine years, a ministry that helped tremendously in integrating me into the parish. In a matter of weeks I met about 40 parishioners from all three Masses. I was involved with RCIA for two years, served two years on the Parish Pastoral Council, worked for eight years as a volunteer at the Supper Table. For two years I chaired the Stewardship Committee, and for the last three-and-a-half years I have recorded and transcribed the homilies for St. Joe’s web site. In a general way I am willing to help out on an ad hoc basis and have repeatedly done so.

I attend Mass at St. Joseph’s because the liturgies are meaningful, encourage a strong sense of community, and make the Eucharist the central place in our lives that it is supposed to be. I am involved in the various ministries because this involvement helps me to be an all-around Christian, opens me up to the needs of others around me, and makes come alive to Jesus’ command: “Love your neighbour as yourself”.

St. Joe's openness to the world at large and to other faiths has also helped me to mature as a Christian and awaken my sense of responsibility for all that is around me. I hope that St. Joseph's will continue to flourish as a community, will find ways to overcome its difficulties, and will continue to point the way to being an adult, fully responsible disciple of Christ.

Marie Doyle

I arrived in Ottawa in June 1991, and have attended St. Joe's Parish since. My brother, Kevin and his wife Angela were married at St. Joe's and have been parishioners for 17 years. They are the only members of my family living in Ottawa.

In February 1992, I volunteered with the Ministry of the Supper Table and was its coordinator for three years and served as a volunteer for 13 years. As well as being an active member of M.A.M.I., I am a Eucharistic Minister and handle desk duty for a few hours on Sunday mornings. I have enjoyed my involvement with all of the ministries. I know that my brother Kevin, who was a member of Development and Peace and a member of the Refugee Committee, and his wife Angela who is a Eucharistic Minister and a greeter at the 11:30 Mass on Sundays, continue to enjoy their involvement in the parish community.

I think St. Joe's is a welcoming parish. Greeters meet you at the door of the church and are hospitable and ready to help new parishioners. Through its various ministries, the parishioners at St. Joe's have many opportunities to become involved in making the parish a stronger community.

I enjoy liturgies at St. Joe's because the laity may participate in the celebration of these liturgies in roles such as celebrant assistants, eucharistic minister and lectors.

My hope is that St. Joe's continues to be blessed and grow, with dedicated and talented parishioners, that it will remain alert and be prepared to face the problems of a growing modern world.

Eleanor Rabnett

In 1985 I started coming to St. Joseph's. I came to Ottawa from living in a small lay/religious community in the Ottawa valley and was looking for "community" - a place where I could belong and become a living part of the parish. I certainly found that at St. Joseph's.

Within six months of coming to St. Joe's I was volunteering to help with the Eucharistic Ministers. I did that for a few years and then I joined M.A.M.I for a year. Afterwards I moved on to another ministry, looking to see where I fit in, what was good for me, and very much where the Spirit wanted me to be. In the mid-1990's I became very involved with the St. Joe's Singles, and soon became a member of the Parish Council.

Subsequently, I volunteered with the St. Joe's Supper Table and now serve on the board for the St. Joe's Women's Centre. St. Joe's has become my new family (my parents and siblings all live in British Columbia). I adopted St. Joe's and the community adopted, or maybe accepted, me in a very real way. Just as we turn to our family for

love, understanding, support and tolerance, I turned to St. Joe's for all of this. It was, and continues to be today, my 'base', and my centre.

Being involved in the parish has helped me be a part of the St. Joe's family. I don't agree with everything that is said or done at St. Joe's. However, as long as I feel that I am being heard and decisions are explained, then I am better able to accept them.

Sunday at the 11:30 Mass is a wonderful time for me. I get to see so many people that it really is a joyful experience for me. And to be able to pray and celebrate God's love with "my family" at St. Joe's is most certainly a gift, but also a necessary part of my life that helps me to be "okay" each day and to grow in God's love. I know I cannot do it alone, so I guess that makes the community of St. Joe's one of God's gifts to me.

I look at the possible future of St. Joe's and sometimes get a little fearful. I seem to get more conservative the older I get and want to hang on to "what's known". What if it changes too much? What will it be like if one day we don't have a dedicated pastor? Like many people, I struggle with change but eventually I embrace it.

With the community of St. Joe's I will continue to grow. We will continue to grow. I will continue to meet more of God's gifts to me. Hopefully, I too will be one of God's gifts to others in the parish. Together I trust that we will continue to serve the poor, the marginalized and each other.

Aline Pottie

I am now the only person in my family who attends St. Joe's Parish. When I arrived some 18 years ago, I was still married and had four children, one of whom was still living at home but planning on attending university away from Ottawa. We felt very welcomed at St. Joe's. Father Doug Crosby, OMI, was the parish priest at the time and little did I realize that Father Doug would play a major role in my life, guiding me through a failed marriage. It was Father Doug and the St. Joe's community that led me back to a sense of peace and belonging.

Right from the beginning I felt that there was something special about St. Joe's. Of course, it was the same liturgy but the involvement of the laity, male and female, in the celebration was stimulating. So many things were new to me. I felt that St. Joe's was special and quickly could not imagine attending Mass anywhere else. I remember bringing a friend to Mass, anxious to share the experience. I will never forget her comment on the way out, "That was very comforting". I thought that if a Mass brings "comfort", isn't that a wonderful experience.

I decided that I wanted to give back to St. Joe's some of what I had been given. I joined the Ministry of Altar, volunteered at the Women's Centre and became heavily involved with the St. Joe's Single Friends. It was the Single Friends that gave me the opportunity to fully participate in parish activities, particularly the food drives organized by the Single Friends for the Supper Table. It was a very rewarding experience.

Often I stood at the back of the church with a lump in my throat seeing the procession of parishioners that lined up the length of the church bringing baskets filled with food from the St. Joseph's community to the altar.

I continue to attend Mass at St. Joe's as the celebration and the community is very special to me. Due to illness, I have had to cut back on most other activities but I remain on the fringes of the Pastoral Care Ministry.

Through the years, the Oblates and the community have made St. Joe's a great place of worship. If the leadership continues, St. Joe's will continue to bring "comfort" to the souls that enter its doors.

Rick and Celia Lennon

We have attended St. Joe's for approximately 10 years. Prior to that we attended St. Joe's for special holidays such as Christmas and Easter.

My family moved into St. Joseph's Parish in 1954. I was four years old and received all of my sacraments except Baptism here. Rick and I were married at St. Joe's in 1972 and continued to attend the parish for the next eight years. When we had our children, we raised them in our local community church where the children attended the Children's Liturgy and Sunday school. In 1996, after the children were more independent, we decided to return to the parish. My mother, who is 86 years old, still loves attending Mass at St. Joe's.

When I enter this church I feel like I am home. It makes a huge difference to me to be able to worship

in a church in which I grew up. For us, St. Joe's demonstrates the true meaning of Christian Fellowship. We plan to continue to attend because we feel a strong connection to it. My brother was married here and our daughter and her fiancé chose St. Joe's. When they were married in the parish three years ago, it thrilled Rick and I.

The Supper Table and the Women's Centre are an integral part of this parish and draw people together to demonstrate an act of caring towards our fellow human beings. We support the parish's approach to not deny any groups the right to join us in worship and applaud how well we have accepted everyone. As far as I am concerned, "This is where it's at".

My hope is that the parish continues its involvement with the poor and marginalized. We were thrilled with the celebration of the 150th anniversary in 2006 and really enjoyed our involvement with the organizing committee. We believe in all that St. Joe's stands for. I hope we can keep the Spirit alive and continue to search for ways in which we can help others and grow ourselves in a non-judgmental setting. Thank you to all the caring and giving people whom we have met over these past years.

A note from Terry Byrne

As a person with my name on the cover of this book, I invoke that privilege to add a closing paragraph of gratitude to all who contributed to ***"Where the Spirit Lives"***.

To conclude, we know that there is still a lot of work to be done in the Lord's vineyard so let us be

guided by the Spirit and each play our part, and use the gifts that we have been given by God for the greater good.

As Sir Winston Churchill said, in a totally different context, “This is not the end. It is not even the beginning of the end. But it is perhaps, the end of the beginning”.

APPENDIX A

The Six Most Frequently Asked Questions About St. Joseph's Parish

The following are the questions asked most frequently by parishioners and former parishioners and the responses to their questions.

1. Why don't we kneel at St. Joseph's?

The 4th edition of the "General Instruction of the Roman Missal" (GIRM) was issued by the Sacred Congregation for Divine Worship on March 27, 1975. It states:

20. The uniformity in standing, kneeling, or sitting to be observed by all taking part is a sign of the community and the unity of the assembly; it both expresses and fosters the spiritual attitude of those taking part. [28]
21. For the sake of uniformity in movement and posture, the people should follow the directions given during the celebration by the deacon, the priest, or another minister. Unless other provision is made, at every Mass the people should stand from the beginning of the entrance song or when the priest enters until the end of the opening prayer or collect; for the singing of the Alleluia before the gospel; while the gospel is proclaimed; during the profession of faith and the general intercessions; from the prayer over the gifts to the end of the Mass, except at the places indicated later in this paragraph. They should sit during the readings before the gospel and during the responsorial psalm, for the homily and the presentation of the gifts and, if this seems helpful, during the period of silence after communion. They should kneel at the consecration unless prevented by the lack of space, the number of people present, or some other good reason.

At St. Joseph's we had taken out most of the kneelers as most were broken or in need of replacement. Questions about kneelers are answered in the following instructions.

The appointments of a place of worship have some relationship to the customs of the particular locale. For example, in the East there are carpets; in the Roman basilicas, only since modern times, there are usually chairs without kneelers, so as to accommodate large crowds.

There is nothing to prevent the faithful from kneeling on the floor to show their adoration, no matter how uncomfortable this may be. In cases where kneeling is not possible (see GIRM no. 21), a deep bow and a respectful bearing are signs of the reverence and adoration to be shown at the time of the consecration and communion: Note 14 (1978) 302-303, no. 4.

The congregation should become one body hearing the word of God, joining in prayers and song and sharing the Lord's Table together. This unity is demonstrated in the common postures and actions observed by the faithful.

Standing is a posture appropriate for respect, praise, thanksgiving and readiness for action. In the celebration of the Eucharist, we join together as a community, praising and thanking God and committing ourselves in readiness to go forth as Christ-bearers to proclaim the Gospel through word and action in our daily lives. In this sense, our celebration of the Eucharist is action-oriented. As Jane Williams noted:

“The Eucharistic Prayer is a prayer of thanksgiving and praise – much more appropriate for standing. The Priest and the people pray this prayer together; one group should not kneel while the other stands. Therefore, standing should help signify to the people that they are co-celebrants of the Eucharist.” (Jane Williams quoted in Cummergen, op.cit pp. 79-80)

Kneeling, on the other hand, is a posture of humility, adoration and penitence. During the liturgical year, we are asked to kneel at the entrance of the cross on Good Friday, during penitential rites in Lent, during our private prayers and at the Altar of Repose on Holy Thursday.

In today's Mass, there is no provision for kneeling for personal prayer. Without exception, all the post-Vatican II documents stress the communal aspect of the liturgy and Communion Rite. Liturgical services are not private functions, but are celebrations belonging to the Church, which is the sacrament of unity. Nonetheless the *GIRM* does provide for a period of silent personal prayer while seated after reception of Communion.

For these reasons, at St. Joseph's, the Congregation does not kneel during Mass.

2. Why do we not have a Crucifix in the Church?

The large Crucifix donated by Mrs. McCarney, in honour of her husband Neil, some sixty years ago was removed during the church renovations. The Crucifix was located on the pillar near the tabernacle with the arms of the cross, stretched a little beyond the pillar. With the new design, the space was repainted, and cleaned up and the crucifix was removed for this purpose. It was to be relocated in the liturgical space when a spot had been designated. But, as things happen, many priorities delayed determining where the crucifix should be replaced.

The crucifix is an important part of our liturgy and tradition, and so is the cross. Many people are unaware that the cross carries the symbol and sign of resurrection, hope and the conquest of death - or the triumph of life in the resurrection. The symbol of the crucifix is also a part of our tradition (not as old as the cross) but just as important. In it we see Jesus suffering with us and for us. We see the love of God stretched out in sacrifice and in faith.

The parish currently uses the wooden cross from the Good Friday liturgies as its main symbol (cross or crucifix) since it is a tradition that the parish keep this cross that we venerate in a prominent location. This cross can be moved, raised and transported with safety and ease. It can be easily enhanced with draping, lighting or plants that the decorating committee prepares. The crucifix is too small to be bolted to the back wall, or even hung in the large platform space, and it would be lost in the vast space. It is expected that the crucifix will be returned to the church in 2007 and occupy the space on the wall near Mary, on the west side of the church where the stations end with the crucifixion.

3. Why is there Liturgical Dance?

Liturgical dance is considered another form of prayer. It is a way to express love, devotion, and appreciation for God. The physical emphasis in each dance is on arm movements, posture and facial expressions. Costumes are to reflect spirituality and not spectacle. There are two conditions that must be met.

The first requires that dancing express sentiments of faith and adoration in order to become a prayer. The second requires that dancing be consistent with the competent ecclesiastical authority.

Liturgical dance has been with us throughout the ages, when David “danced before the Lord” (2 Sam. 6, 14) or, in Mediaeval times, when the Bishops called for the creation of dance to be used in worship. At St. Joseph’s, liturgical dance started in 1981 and continues to be an integral part of our special celebrations today.

4. Why do we pray the “Lord’s Prayer” with our hands extended, palms upward?

The gesture of hands extended, palms upward, is a way of opening ourselves up towards God in prayers of petition or praise:

“Oh Lord, I call ...as I lift up my hands toward your most holy sanctuary (Ps. 28:1 & 2). “So I will bless you as long as I live; I will lift up my hands and call on your name” (Ps 63:4).

5. Is the Mass at St. Joseph’s different from Masses at other Catholic Churches?

As previously discussed, St. Joseph’s liturgy has attempted to embrace the spirit and thinking of the Second Vatican Council and has incorporated specific changes prescribed by the *GIRM*. Other parishes may have approached changes differently. There are some people and groups in the Catholic Church who have other interpretations of the Second Vatican Council and hence do not support certain changes adopted at St. Joseph’s. It is the belief in the parish, however, that its social justice vision, its outreach activities and liturgical practices are consistent with the Second Vatican Council and with the vision of Pope John XXIII.

6. What is the difference between a diocesan parish and an Oblate parish?

Priests, who are ordained by the diocese, remain a part of that diocese and can be transferred to other churches within the diocese at the Bishop’s demand. Their focus is on the local needs of their parishioners.

The Bishop of a diocese has to agree to a Religious Order or Congregation such as the Oblates establishing a parish in the diocese. Though the Bishop cannot move these religious order priests around the diocese, he does have the power to shut down their operation in the diocese.

The Oblates, not the diocese, own the buildings and, along with the parishioners, are responsible for the mortgage and finances of the building. The Oblates, like other Religious who establish a parish in a diocese, are not necessarily focused on the needs of the local diocese. Their vision is much broader. Some Religious set up hospitals, schools, missions etc. The Oblates tend to be on the prophetic edge. They have founded new parishes and schools in Ottawa and have temporarily taken over parishes in dioceses where a need existed for a short period of time.

APPENDIX B

Bishops Sign Contract to Found St. Joseph's, 1856

CONTRACT between Monseigneur Charles Joseph Eugene De Mazenod, Bishop of Marseille, Founder and first Superior-General of the Oblates of Mary Immaculate, acting in the name and in the interest of the corporation and Province of the Oblates of Canada, of the first part; and Monseigneur Joseph Eugene Bruno Guigues, Bishop of Bytown, Upper Canada, of the second part.

Monseigneur Guigues, Bishop of Bytown, wishing to perpetuate the fruits of salvation existing up till now in his Diocese and brought about by the Congregation of Oblate Missionaries of Mary Immaculate, after having consulted his principal colleagues in Canada, believes it his duty to submit the following conditions for the approval and acceptance of Monseigneur De Mazenod aforesaid.

It is publicly known throughout the whole of Canada that the Diocese of Bytown was created by the Oblates.

This Diocese did not yet exist when the evangelical workers of this congregation cultivated the soil, watered it with their sweat, in Bytown itself, in the shanties and following the savage tribes.

It is this congregation which furnished Bytown with its first Bishop; and that up till now has adapted the majority of its clergy to the erection of missions, the creation of most important works, the service of the Cathedral, of the hospital, and religious house it had founded, the direction of the Seminary and College and in general to the creation and conservation of the different works done in this Diocese; and, in the midst of its different works which often necessitate pecuniary sacrifices, the Oblates, forgetting their own interests, did not even think to this day of founding for themselves a permanent establishment. For this reason Monseigneur the Bishop of Bytown, for the greatest glory of God, in gratitude, in the interest of his Diocese, and also in the interests of the Oblates whose services he appreciates, desires to confer on them in perpetuity the direction of his Seminary and of his College, the parochial duties of his Cathedral, as well as the parochial duties and administration of St. Joseph's Church upon the following conditions:

ARTICLE 1. Monseigneur the Bishop of Bytown under this contract intrusts to the aforesaid Oblates, accepting for them Monseigneur De Mazenod, Bishop of Marseille, Founder and first Superior-General of the said congregation, acting under the title and in the quality hereinafter mentioned:

1st – The direction and administration of the College and Seminary of Bytown.

2nd – The parochial duties and administration of St. Joseph's Church, now in course of construction and almost adjacent to the college.

3rd – The parochial duties of his Cathedral.

4th – The Oblates will continue as before and under the same conditions, the spiritual services in the shanties and Indian missions of the Diocese.

ARTICLE 2.

1st – Monseigneur the Bishop of Bytown assigns and transfers to the Oblates the six lots of ground given by Mr. Besserer to the Episcopal Corporation for the purpose of building thereon a College, together with the building already erected thereon or in course of erection, for the said College, the Bishop of Bytown agrees that the same shall be completed before the end of September next; including also the framehouse built two years ago on the same ground; moreover the Bishop of Bytown agrees to pay one-half the cost of building a frame house to serve as two recreation halls which the College has not got and which are indispensable. The Bishop of Bytown also assigns to the Oblates the furniture and books of the College as well as ornaments of the Church, clothes and sacred vessels of the Chapel and Sacristy of the said college.

2nd – As the administration of the College and seminary will naturally be a heavy charge for the Oblates, who will only be able to uphold it at the price of great sacrifices, the Bishop of Bytown aforesaid gives up these different objects purely gratis; but owing to the poor condition of his Diocese he is forced to ask and accept in order to be able to meet the debts contracted by him for the construction of the new College, the sum of Sixteen Hundred pounds, to be paid in two payments as follows: the first half at the end of December, 1860, and the second half at the end of December 1862. The interest on the above sums to date from the day of the taking of possession of the real estate by the Oblates and to be in favor of Monseigneur Guigues. Moreover, the Bishop of Bytown leaves in charge of the Oblates, and to be done at their expense, the exterior works for the leveling of the ground, the gardens and the yards, and for fencing the six lots of ground comprising the property of the College, including the buildings constructed thereon. Under these conditions, the College completed, as stated above, and the adjacent ground now the property

of the Oblates in such wise that, in case the Oblate Fathers, contrary to their will, should not longer be able to continue to direct by themselves the said College, they will nevertheless remain the proprietors and will have the right to exact a suitable price for rent from those who would be put in charge of the said College.

3rd – It is well understood that the moneys paid by the pupils, that the amount of their board, donations and grants from the government, in one word all the revenues of the College belong wholly to the Fathers directing the said College, who govern at their own risk and peril.

4th – The Bishop of Bytown, realizing that without the grant from the government, the College would not be kept up, undertakes for himself and his successors to use all his influence in order to obtain a continuation of and even an increase of the said grant.

5th – Monseigneur also undertakes, for himself and his successors, not to found, or allow the foundation in his Diocese, in so far as it is in his power so to do, of a College or establishment which would hurt the prosperity of this one.

6th – The College serving at the same time as Seminary, Monseigneur will pay the annual pension of each seminarist who is not employed in the said College, the sum of twenty-five pounds, excluding the cost of keeping the said seminarists which will remain the charge of His Grace.

For his part, Monseigneur the Bishop of Marseille, Superior-General of the Oblates and in this quality, agrees to furnish a sufficient number of qualified subjects capable of filling the different positions of the said College and Seminary.

ARTICLE 3. Whatever was agreed on regarding the college and Seminary, Monseigneur Guigues did not want to impose too heavy a charge on the congregation of Oblates, nevertheless, those who understand the state of affairs in America, will readily see that in accepting the Seminary and College the Oblate Fathers are taking over a heavy burden and preparing sacrifices for themselves, especially in the beginning. It is therefore to help and compensate for the sacrifices of all kinds, which the congregation has stood, that Monseigneur offers the following conditions, which have been accepted.

1st – Monseigneur Guigues assigns to the Oblates seven lots of ground taken or to be taken from those which he purchased from Mr. Campbell. These seven lots are those, which are nearest to the new college and are only separated by Cumberland Street.

2nd – His Grace also assigns in all fitness St. Joseph's Church now under construction on the property last mentioned, agreeing to finish the exterior work on this Church according to the plan adopted,

and to have the necessary work done on the interior to put the church in the same condition as the Cathedral of Bytown during the three years preceeding the taking of possession by His Grace, that is to say that Monseigneur agrees to build a floor in the interior, pews not painted, and an ordinary altar.

3rd – Monseigneur of Bytown erects St. Joseph's Church as a parish under the direction of the R.R.P.P. Oblates and leaves them the revenues, offerings, and benefits of all kinds, only excepting the light offering which is made in all the churches of the Diocese in favor of the Seminaries.

4th – All the Section of St. George in the City of Bytown will be attached to the St. Joseph Church.

5th – Monseigneur of Bytown agrees for himself and his successors to not allow the building of another public church or chapel in the above mentioned St. George's Section and never to build another church on the property assigned to this one.

6th – The Oblate Fathers will bear the expense of finishing the work on the interior of the said church.

7th – The said Oblate Fathers will serve in a suitable manner the said St. Joseph's Church.

ARTICLE 4. Monseigneur the Bishop of Bytown also assigns to the R.R.P.P. Oblates the parochial duties of his Cathedral on the following conditions:

1st – The Oblate Fathers agree to furnish the necessary persons speaking English and French to serve the Cathedral and attend to other duties connected with it.

2nd – The Oblates agree likewise to conform to the rites and ceremonials of the Diocese in everything regarding exterior worship.

3rd – To follow exactly the rules which will be prepared and agreed on beforehand for the service of the Cathedral.

4th – Not to touch any of the revenue of the Cathedral which is entirely under the control of Monseigneur the Bishop of Bytown.

5th – Monseigneur of Bytown accords to the R.R.P.P. Oblates all the spiritual powers necessary for the administration of the parishes under their care.

6th – His Grace assigns in favor of the Oblates all the rectorial fees, excepting, in the case of the Cathedral, fees for baptisms and marriages which Monseigneur reserves for himself and for which the Oblates should give him an account. The revenues given to the Oblates for the service of the Cathedral are the produce of subscriptions, collections at Easter, etc.

7th – In the case where the R.R.P.P. Oblates attached to the Cathedral do not join their own house immediately, then Monseigneur will furnish them in his Episcopal house with board and lodging on conditions commonly agreed on.

It is understood that Monseigneur the Bishop of Bytown as much in his name as in that of his successors, exempts the R.R.P.P. Oblates from paying the tithe imposed on the clergy of the Diocese in favor of the Bishop, and the R.R.P.P. Oblates on their side, renounce the reserves of the clergy and to all funds which are destined to form a fund in favor of infirm priests.

The present contract will take effect from the month of September 1856.

Monseigneur the Bishop of Marseille, Superior-General of the congregation of aforesaid Oblates, acting on account of and in the interests of the R.R.P.P. Oblates who compose the Province and Corporation of the said Oblates in Canada, declares his acceptance of the present conditions, and in consequence the present contract with all clauses and conditions mentioned was made and signed, in duplicate.

At Marseille this 17th day of August, 1856.

I approve the above contract.

(Sgd.) C.J. Eugene De Mazenod,
Sup.-Genl.

APPENDIX C

Pastors Who Served at St. Joseph's

St. Joseph's Parish has been blessed with 28 pastors. Their length of time with us as pastor varies from one year to 24 years. Some of these pastors had previously served St. Joseph's parish as curates. What follows is a very short précis on each of these men. Naturally a lot more could be said about each one.

FIRST CHURCH 1856 – 1892

Father Alexandre Trudeau, OMI, 1856 -1858

Father Trudeau was our first parish priest. He was offered and declined the post of coadjutor or successor to the Bishop of Victoria. After one year and half at St. Joseph's, he was transferred to the USA where he died in 1885.

Father William Corbett, OMI, 1858 –1860

Father Corbett was born in Ireland and ordained in Bytown. He served in Bytown and Buffalo. He was pastor for only a year as ill health caused him to resign. He died shortly thereafter at Maniwaki in 1864.

Father Francis A. Coopman, OMI, 1860 – 1862

Father Coopman was born in Belgium. He did some excellent work at South Gloucester, as well as missionary work in Labrador. He spent two years at St. Joseph's and then in 1862 went to work with various other Canadian and American parishes before going to England. He died in 1898 in Belgium.

Father Joseph M. Guillard, OMI, 1862 – 1868

Father Guillard, along with Father Collins of St. Patrick's Church, was instrumental in bringing the Sisters of Notre Dame to Ottawa. It was under Father Guillard's guidance that a transept was added in

1866 to increase the capacity of the Church. He established the St. Vincent de Paul Society (1866), the Society of the Living Rosary (1867) and the Sodality of the Children of Mary (1867) in the parish. In 1868, he introduced the Scapular of Mount Carmel. He died in 1904 in Massachusetts, USA.

Father Anthony Pallier, OMI, 1868 – 1894

Father Pallier was one of the best-remembered and most beloved pastors. He remained in charge of St. Joseph's for 26 years, during which time he oversaw the destruction of the first church and construction of the second St. Joseph's Church in 1892. It was also during his tenure that the number of parishioners attending St. Joseph's quadrupled. He is remembered as having established the Apostleship of Prayer in 1887.

SECOND CHURCH 1892 - 1930

Father Henry A. Constantineau, OMI, 1894 –1898

Father Constantineau succeeded Father Pallier in 1894 and was the first Canadian pastor of St. Joseph's. He took on this role at the age of 33. He was considered an excellent financier, which was needed at the time, as the Second church was heavily in debt. He subsequently became Rector at the University of Ottawa and oversaw its return to being a bilingual university.

Father Michael F. Fallon, OMI, 1898 – 1901

Father Fallon is remembered as being an energetic and efficient pastor as well as a great orator. He was a successful football coach at the University of Ottawa, winning football titles for the University in 1894, 1895, 1896 and 1899 and was considered by the Canadian press as the "Matchless Coach" and the foremost authority on rugby in Canada. He fought to have the University of Ottawa remain an English university while he was its Vice-Rector. He was removed from this post and assigned as the Pastor of St. Joseph's where he continued to promote his point of view about the university. He caused considerable stir as well during his tenure at St. Joseph's by protesting against the terms of the Coronation Oath taken by each successive British Sovereign. He declared that the Oath was insulting to the Sovereign's loyal Canadian Catholic subjects. He was assigned to a parish in Buffalo and later became Bishop of London, Ontario where he established a seminary.

Father William J. Murphy, OMI, 1901 - 1915

Father Murphy spent practically all of his priestly life in Ottawa. He was initially assigned to the University of Ottawa and later became its Vice-Rector, from 1905 to 1911, while he was Pastor at

St. Joseph's. He spearheaded the need to construct a second parish school called St. William's. Father Murphy is remembered for having taught catechism at the church to over 500 children every Sunday afternoon. His work with the St. Vincent de Paul Society and in establishing and fostering the practice of frequent Communion were other notable achievements in this pastor's short career as a priest. He died unexpectedly on February 4, 1915.

Father Edmund J. Cornell, OMI, 1915 –1929

Father Cornell was a native of Carleton Place, Ontario. He had to endure many stormy years trying to find solutions to the linguistic debate at the University of Ottawa in which the parish was actively involved. In addition, he championed the rights of English Catholics to be fairly represented on the Ottawa Roman Catholic Separate School Board. Fathers D. Finnegan, OMI, and Edward Killian, OMI, ably assisted him during his tenure. During his time as pastor, two young men of the parish, Ambrose Unger, OMI, W. F. Doran, OMI, were raised to the priesthood. In 1918, a major influenza epidemic occurred and the Red Brick Hall was used as a hospital. It was stated in local newspapers that the devotedness of the parish priest and his assistants approached the heroic level during the influenza epidemic.

Father Denis. F. Finnegan, OMI, 1929 – 1935

Father Finnegan was the assistant pastor at the church for 14 years. He became pastor in February 1929. He is remembered as a humble priest whose encouragement and example led to a great devotion at St. Joseph's to St. Theresa, of the "the Little Flower". He was charged with the founding of a college for young men that became known as St. Patrick's College. Father Finnegan thought initially of calling the College the "Little Flower College" but agreed to the name of St. Patrick's College.

In 1932, he was the elected delegate to the General Chapter held in Rome and later that year became Provincial for the Oblates while remaining pastor of St. Joseph's. During his many absences, Father Unger served as the acting pastor.

In 1935, after spending 20 years at St. Joseph's, Father Finnegan was assigned to a parish in Ogdensburg, New York. He left the United States Oblates and became a priest of the Ogdensburg Diocese. One of the stained glass windows in the church is dedicated to his memory, in recognition of the esteem and affection in which he was held.

THIRD CHURCH, 1930 TO PRESENT (2006)

Father Patrick J. Phelan, OMI, 1935 - 1941

Father Phelan succeeded Father Finnegan in 1935. Father Phelan was born in Ireland and spoke with an Irish brogue that was loved by parishioners. Prior to coming to St. Joseph's, he was a missionary preacher for 20 years. While at St. Joseph's he is remembered for his great devotion to St. Joseph and St. Patrick. This resulted in niches being made for the statues of St. Joseph and St. Patrick. He was responsible for having the reredos built on each side of the altar and having the first public address system installed in the Church. He returned to the parish as a curate in the early 1950s.

Father Joseph R. Birch, OMI, 1941 –1947

Father Birch first was a curate in 1930. He was one of the priests who rushed into the church during the fire to rescue some of the altar relics. He was remembered as a skilled orator and he attracted people from across the city to the parish. Like Father Phelan, OMI, he had a deep devotion to St. Joseph as well as to the Blessed Virgin. He provided the impetus to several societies as well as helping to initiate St. Mary's Home for single mothers on Daly Avenue. He was the key person in planning and carrying out the celebrations commemorating the 100th anniversary of the arrival of the Oblates in Canada. They took place at St. Joseph's in 1941. He was nicknamed "silver" by some of the parishioners as he was always collecting money. And many pastoral visits often ended up with a game of bridge. Parishioners recalled that his sermons always ended with the following words, "of course you should all come to prayers this evening". He was later the Provincial of St. Peter's Province and Assistant Superior General in Rome.

Father L. Paul Monahan, OMI, 1947 -1953

Father Monahan had the interior of the church redecorated. One curate who worked for Father Monahan while at St. Joseph's recounted one of his messages: priests had to finish their sermon by 25 minutes after the hour so as to accommodate parishioners arriving for the next Mass. To the young curate, it likely sounded more like a commandment than a suggestion!

Father Monahan is remembered as a good homilist with good messages. He was a friendly person who oversaw one of the largest parishes in Ottawa with approximately 5,000 parishioners. Parishioners liked him so much that they bought him a new car to help him with his parish work.

Father Louis R. Keighley, OMI, 1953 – 1959

Father Keighley oversaw the organization of St. Joseph's parish centenary celebrations in 1956. He had the six beautiful stained glass windows installed that depict some feature of the life of the Mother of God. He arranged as well for the stained glass window of St. Vincent de Paul. The windows were paid for thanks to the generosity of some parishioners.

Father Cornelius Herlihy, OMI, 1959 –1965

Parishioners described Father Herlihy as a typical Irish priest. He was a staid, gentle soul and highly intelligent. He was well liked by the parishioners as he was very patient with the elderly and often made sick calls. He was reserved but had high expectations of himself and others.

Father Lawrence Conlon, OMI, 1965 -1970

Father Laurie Conlon was a curate at St. Joseph's from the late 1940s to the early 1950s and chaplain for the CYO. When he returned as pastor in 1965, he started a summer day camp. Robert Smith at the time was a scholastic that drove the bus for trips up to Lac Philippe and the Luskville caves. Parishioners recall that Father Conlon brought great pastoral wisdom to the community as it began looking at the results of Vatican II. He could situate change historically within the tradition, encourage group discussions that helped to understand change and all the while communicate personal excitement about a new vision for the church.

He was considered to be a great homilist. Parishioners recall his great love for the people of God. For example, when he was pastor he wanted to meet all the parishioners, especially the men. He would tell the men that if one of them could get five others to meet in their home, he would come and say Mass.

Father Conlon encouraged people to talk when entering church as opposed to going to their pews in silence. He was the initiator of St. Joseph's becoming a welcoming community.

Father Gerald E. Cousineau, OMI, 1970 – 1971

Father Cousineau was a former parishioner of St. Joseph's and later became Rector of St. Patrick's College. Parishioners of St. Joseph's remember him as being a kind and distinguished person who was well liked and a very accomplished speaker. While the chaplain for MAMI, he was recognized for always attending their meetings.

Father John (Jack) M. Davis, OMI, 1971 – 1974

Father John (Jack) Davis was considered as being a very visible, outgoing pastor who started small Christian communities. He was focused on increasing the profile of the parish and tried to do this by developing communities within the parish geographical areas. He was very approachable and genuinely loved people. He was known for using banners on almost every occasion at the church and loved to see it well decorated. He got families involved actively in preparing all of the decorations.

Father Lorne T. McDonald, OMI, 1974 – 1977

Father Lorne T. McDonald, often referred to as Father “LT” was a very capable pastor who often visited the sick and the elderly of the parish. He had a good sense of humour and a kind, gentle manner that allowed him to be very approachable. Parishioners liked this quiet man.

Father J. Lorne MacDonald, OMI, 1977 - 1978

Father J. Lorne MacDonald was born in Prince Edward Island. He served at St. Joseph’s in a transitional capacity. During this time, he was known for visiting the sick and being a good preacher. He was an extrovert who loved to play the piano and sing songs. He was also famous for his ghost stories.

Father Frederick J. Magee, OMI, 1978 - 1985

The words “participation” and “involvement” describe Father Magee’s achievement at St. Joseph’s. He was able to get parishioners involved in the liturgy and in the new social venues of the parish, such as the hospitality kitchen and the Women’s Centre. He encouraged people to be involved and not be spectators.

Father Magee was an accomplished speaker, with a reputation for good homilies and a tuneful singing voice. For example, when he presided at Mass, most of the priest’s part was sung, including the Eucharistic prayer. One parishioner stated that Father Fred Magee was a real impressario who sang with such gusto that no one wanted to remain silent.

Father Magee continued his association with Cursillo and the Waupoos Family Farm. He initiated RCIA and the pastoral council while at St. Joseph’s. With each of these, the laity became actively involved. Parishioners considered him to be a good listener and several noted how he helped them personally.

Father Douglas Crosby, OMI, 1985 – 1988

Father Doug Crosby provided solid underpinning to the people and all the new programs in place at St. Joseph's. He began the process of clarifying and defining the roles and responsibilities in various ministries.

He encouraged and initiated the development of programs and opportunities for ongoing faith formation. He was very supportive and helpful to parishioners. As one said, "He was like a breath of fresh air". Many parishioners noted that he was an excellent homilist and one recalled a homily in which he used the text of the Robert Munsch book, "I'll Love You Forever". During the homily he brought tears to the eyes of many parishioners.

On January 2, 1998, Father Crosby was ordained as the Bishop of St. George's and of Labrador City-Schefferville. He chose to have his ordination at St. Joseph's Church. The church was packed with family, friends and parishioners and the rectory was filled with Cardinals and Bishops, including the Papal Nuncio, Archbishop Carlo Cures. The parishioners came to honour their former beloved pastor in his new role and as a thank you for his services to St. Joseph's parish. During the 150th anniversary, Bishop Crosby thanked the parishioners by returning to St. Joseph's to celebrate the Mass at the Homecoming weekend.

Father Vaughan Quinn, OMI, 1988 - 1989

Father Quinn was a member of the Flying Fathers Hockey Team, where he had gained some fame. However, at St. Joseph's he is remembered for the work he did with the youth of the parish and some of the messages he communicated to them. One message, a couple of young people recalled, related to alcoholism, how addictive it can be and how hard it is for alcoholics to remain "dry". Other parishioners recalled him as a very supportive and approachable person who listened attentively.

Father P. Gerald Morris, OMI, 1989 – 1994

Father Gerry Morris had a gift of being able to make people feel important and loved. He was a very loving, caring, open and welcoming pastor with a good sense of humour. For example, in 1967 he married Pierre and Margo Gauthier of the parish and gave them a 25-year guarantee on their marriage. They are approaching 40 years of marriage and are still happy.

He believed that people were called to use their gifts. He encouraged the laity to lead ministries. He supported the lay leadership by participating in the meetings and by providing oversight. As one lay leader stated, "He could be nondirective when all was in order and boldly clear in the face of a threat to the life of the parish community".

Father Morris was a good priest with useful sermons. He was non-judgmental. He appreciated people for where they had been, where they were at and where they were going. He valued inclusivity and ensuring that St. Joseph's was a welcoming community.

Upon his death in late 1995, in recognition for what he personified at St. Joseph's, a huge number of parishioners participated in the liturgy and reception.

Father Brian Primeau, OMI, 1994 – 1996

Father Brian Primeau was ordained a priest on February 28, 1987 and proved to be a very caring pastor. A parishioner described his caring approach this way: "He listened to you, advised you ever so gently, mopped your tears and celebrated your smiles". Another recalls that he helped her during her "hour of need".

He had a great appreciation for the shared priesthood of the people. He spoke to that in the candor of his own personal struggle and reminded us that consecrated priesthood is a difficult role. He strongly supported lay participation and helped some parishioners gain a renewed appreciation for the Lord's Eucharistic Celebration.

Father Robert Smith, OMI, 1996 – 2000

Father Robert Smith was ordained as a priest at St. Joseph's on December 7, 1974. When he became pastor in 1996, he was a man who ministered from his heart. He was warm, friendly, and with a down-to-earth spirituality that worked. He loved to chat and laugh and recount stories of his time working in the missions. He brought to St. Joseph's the richness of his mission experience where he had known the vitality of small Christian communities. He actively encouraged the development of a model of governance that decentralized authority and that suited a lay-centred parish. He pushed for more openness and inclusiveness.

Father Smith provided a more up-to-date liturgy and helped to explain the readings that resulted in strengthening parishioners' faith. He encouraged participation during his homilies and often shared his personal experiences.

Father Lorne T. McDonald, OMI, 2000 – 2002

Father Lorne T. McDonald was a quiet, genuine and caring pastor who had a wonderful sense of humour. He welcomed the newcomer, walked with the RCIA candidates, and visited the elderly and the sick.

When he came to St. Joseph's for the second time as pastor, he was a retired priest entering a very demanding parish. Despite his advanced years, he supported the lay ministries and helped to inspire many parishioners. He worked hard for the community and provided encouragement to the Renovations Committee, which had spent many years planning a fundraising project, to complete it. Father McDonald died in 2007 and his funeral Mass was held at St. Joseph's.

Father Richard C. Kelly, OMI, 2002 – present day

Father Kelly is a true Oblate and the charism of the OMI burns brightly within him. His concern and caring for the community, as well as the marginalized and disenfranchised, is evident to all. In his thoughtful homilies, he has the gift of reminding the community of the broadness of the vision Jesus held and the inclusivity that is imperative in discipleship. Time and time again, he exhorted parishioners to take up the responsibilities of truly building the Kingdom of compassion, love and justice.

His homilies are thought provoking and feed the heart with Spirit. He continues to be a pastor with whom parishioners can connect on many levels. Some parishioners stated: "It's been a pleasure to be a member of St. Joseph's with him as pastor". "He is a tremendous listener". "He is an inspiration".

When Father Kelly had taken his final vows in 1967 he received a very historic Oblate Cross. It had originally been presented to Father William Daly, OMI by Bishop de Mazenod, OMI in 1858. Father Daly was the first Irish Oblate and the seventy-fourth member of the Oblate Congregation.

After Father Daly died in 1894, it was presented later to Father Joseph Scannell, OMI in 1896 when he took his final vows. Father Scannell was the 1,891st member of the Oblate Congregation. When he died in Ottawa in 1966, this cross was passed on to Father Richard C. Kelly, OMI, when he made his profession of Final Vows as a Missionary Oblate of Mary Immaculate in 1967. At that time, Father Richard was the 11,558th member of the Oblate Congregation. He cherishes the cross that all three Oblates have worn, as it was blessed by the Founder of the Missionary Oblates of Mary Immaculate, Saint Charles Joseph Eugene DeMazenod. Father Richard wears it with pride.

Father Richard remembers serving Mass for Father Joseph Scannell, OMI, and recalls him as being a great preacher and orator.

MEMORIES

Memories of Father Doug Crosby, OMI

One year at the children's Christmas Mass, Father Doug took into his arms a very young baby parishioner, not more than a couple of weeks old, and throughout the homily held the child, all the while talking about the Baby Jesus' birth.

Memories of Father Gerry Morris, OMI

One parishioner recounts the story of her husband who was "allergic to religion" and had little time for priests. However he became deeply troubled after having to identify a man who committed suicide after jumping off a high rise. He needed some counsel and agreed to meet with Father Gerry Morris. Father Gerry was able to calm the agitated man and allow him to better accept what had occurred.

Memories of Father Brian Primeau, OMI

Another parishioner tells about her mother dying in England. Her children were unable to attend the funeral of their beloved grandmother. Some months later, Father Brian celebrated Mass in their home where, surrounded by her sister and her sister's husband, and many friends of all faiths, her family was able to grieve together and give thanks for their grandmother's life.

Memories of Father Joseph Birch, OMI

A young woman approached Father Birch to determine if she could serve as a maid of honour at a non-Catholic wedding, which wasn't permitted at the time. The woman asked Father Birch if it would be okay and suddenly he became very deaf and couldn't hear a thing.

Memories of Father Cornelius Herlihy, OMI

Some former parishioners described Father Herlihy as being very conservative in his views, coupled with a dry sense of humour. The following story provides us with an insight into Father Herlihy's humour.

Father Archie Daly and Father Herlihy were vacationing off Cape Cod and decided to go to New York City to see a show at the Radio City Music Hall. Upon arriving in the city, both wearing their white

collars, Father Daly asked a person for directions to Radio City Music Hall. Father Herlihy pulled Father Daly aside and said that he shouldn't let people know that they were going there. Instead he said it would be better if he asked directions to St. Patrick's Cathedral, as it was only one block away.

To a young curate he once said, "If you are out after 9:00 pm you won't be able to save any souls".

Memories of Father Lawrence (Laurie) Conlon, OMI

Father Conlon, in the first year after he was ordained a priest, was asked to preach the sermon relating to the gospel on the Marriage of the Feast of Canaan. His mother wanted to hear her son preach and after the Mass, when his mother was leaving, she was asked what she thought of the sermon. His mother is reported to have said, "I wish to God I knew as little about it as he does".

Memories of Father Fred Magee, OMI

Father Fred believed that we were all called to be people of God, that we are all gifted; that we are bread, broken and shared for each other. Fred called us and nourished and challenged us to become the people of God, and we responded and became Eucharistic ministers, greeters, banner makers, choir members, leaders of Children's liturgy and RCIA, proclaimers of the Word, ministers of hospitality and supporters of the Women's Centre, members of marriage preparation teams and baptism preparation teams.

We came together to celebrate the God who loved us and Fred led us in that prayer with his great love of the liturgy where he said, "it happens". (By Jennifer Pothier. The complete text can be found in the story entitled Bread – Broken and Shared, in the booklet Stories of Father Fred Magee, OMI.)

Memories of Father Richard C. Kelly, OMI

Father Richard often visited persons who were unwell and could no longer get to church. One such person had begun to lose his faith, stopped participating at Mass and stopped receiving Communion. During one of his visits, Father Richard met with this person and listened to his concerns. Father Richard spoke with warmth in addressing the concerns that the man was having with his faith. After the meeting, the old man spoke eloquently about how Father Richard was able to help him resolve his questions of faith and he returned to receiving Communion.

Father Richard recalls his first round at St. Joseph's from 1972 to 1975 with delight and the excitement of being a young priest, filled with knowledge about being in ministry and discovering the tremendous gift of being a priest. He remembers how as a young priest he was out to save the world, the Church

and the Oblates, only to discover in prayer one morning when Jesus reminded him that He had already done it. Father Richard's Spiritual Director, Father John English, SJ, advised Father Richard that Jesus invited him to share in His ministry, not to take it over.

APPENDIX D

Some of the Oblate Priests Who Served at St. Joseph's

FATHERS:

Battle, Lawrence

Banim, F. E.

Bergin, P. Augustine

Bernardo, William

Bessette, H. T.

Binet

Birch, Joseph R. (Pastor)

Blanquière, Ronald

Bowers, Swithum

Cary, Andrew

Cashen, Joseph*

Cavangh, Frank

Clarke, Edward

Cole

Collins, William

Conlon, J.

Conlon, Lawrence (Pastor)

Connolly, Ernest W.

Connolly, L.

Conway, J. H.

Constantineau, Henry A. (Pastor)

Coopman, Francis A. (Pastor)

Corbett, William (Pastor)

Cornell, Edmund J. (Pastor)

Cousineau, George

Cousineau, Gerald E. (Pastor)

Cullen, John

Crosby, Douglas (Pastor)

David, John

Davis, L.

Davis, John M. (Pastor)

Devine, Leo

Doran, W. F.

Doran, William V.

Dowsett, Geoffrey L.

Ducharme, Henri

Ducharme, Joseph

Eagan, Edward*

Fallon, Charles

Fallon, J. P.

Fallon, Michael F. (Pastor)

Fillatre, J. J.

Finnegan, Denis F. (Pastor)
Forbes, George
Flynn, John*

Gallagher
Gauthier, Daryl*
Gavary
Gillen, A.M.D.
Giroux, F. J.
Gordon, Stu*
Gorman, A.
Guillard, Joseph M. (Pastor)
Guillette, Gerald

Hall, A.W. Tony
Hammersley, P. J.
Hennessey, F. J.
Herlihy, Cornelius (Pastor)
Hogan, Vincent
Howe
Hoystead, John*

Keighley, Louis R. (Pastor)
Kelly, J. J.
Kelly, Richard C. (Pastor)
Kerr, Brian*
Killian, Edward J.
Kunz, A.H.

Latulippe,
Lorand, Pat *
Leech, J. J.

Magee, Frederick J. (Pastor)
MacRae, John*

MacRory
Mangin
Marcuk, Ed*
Massell, John
MacDonald, J. Lorne (Pastor)
McArdie
McCormick, Ivan
McDonald, Lorne T. (Pastor)
McGivern, Toby
McGrath, James M.
McGrath, R. E.
McGuire, James
McGurty, Charles. M,
McKenna, B. J.
McRory, John
Megannety, Brendan
Mitchell
Mochrie, Ian *
Monahan, L. Paul (Pastor)
Moore, William R.
Morris, P. Gerald (Pastor)
Mullaney, Joseph
Murphy, Michael
Murphy, S.
Murphy, Thomas, P
Murphy, William J. (Pastor)

Nealey
Niles, N.

O'Boyle
O'Connor, Harry *
O'Connor, John
O'Donnell, Joseph
O'Dwyer

O'Sullivan, James

Pallier, Antoine (Anthony) (Pastor)

Patton, W. M.

Phelan, Dr. Patrick J. (Pastor)

Power, Philip *

Primeau, Brian * (Pastor)

Quinlan, Francis

Quinn, J. Bernard

Quinn, Vaughan (Pastor)

Quinn

Reardon

Redmond, David

Renaud

Renshaw, Richard

Robitaille, E.

Ryder, Joseph

Scannell, Joseph

Shaw, Allan *

Shea

Sheahan, A.

Sheehan, C. J.

Sheehan, Patrick

Sherry, J. H.

Shields, Brian*

Simpson, Alexander

Sinnott, A. A.

Shea, Dennis

Skethell, Joseph

Smith, Robert (Pastor)

Stanton, William J.

Sullivan, James (Pastor)

Sullivan, John

Sweeney, Bill*

Sweeney, Leo*

Trainor, Jim*

Trudeau, Alexandre (Pastor)

Tuck

Unger, Ambrose

Whelan, P. J.

DEACON (served as Deacon at St. Joseph's parish)

O'Reilly, Lorcan

BROTHERS (served as a Brother at St. Joseph's parish)

Cullen, John

Kane, Ray

Pollock, John

St. Louis, Norman

* Former Oblates priests or brothers who were assigned to St. Joseph's Parish but later left the Oblate Community and found other ways to live out their Baptismal Call in new expressions and different dimensions in accordance with the Gospel of Jesus the Christ.

MEMORIES

Memories of Father Ernest Connolly, OMI

Two parishioners recall Father Ernest Connolly, OMI. He was an organist who loved to sing. Unfortunately, he had a voice like a cannon. It could be said that he sang a loud noise unto the Lord. Father Connolly served at St. Joseph's from 1938 to 1956 and possibly beyond that period.

Memories of Father Sullivan, OMI

Father Sullivan is remembered fondly as a priest committed totally to the people. He often did good deeds. Many thought of him as being very saintly. His confessional always had the longest line-up. He is remembered for wearing old shoes with worn out soles. Although he was offered new ones, he kept his old pair as his “sar-i-fice”. No matter how hard he tried, he could never say “sacrifice”. After people came out of his confessional they would chuckle and ask each other what “sar-i-fice” they would do as penance for their sins.

Did You Know?

Before joining the priesthood, an Oblate priest must undergo intensive study for one year at the Novitiate and seven years at the Scholasticate, (four years in philosophy and three years in theology).

APPENDIX E

Parishioners Who Joined the Priesthood Between 1856 and 1963

By 1956, St. Joseph's parish had at least 60 parishioners in the priesthood. Of these, 30 were part of the Diocesan clergy; 21 joined the Oblate Fathers, 13 to other religious orders. Some of the Brothers went on to be priests in subsequent years.

Oblate Congregation

Fathers: Augustine Bergin
Gerald E. Cousineau
Archibald Daley
William V. Doran
John Fitzgerald
Archibald Fleury
Gerald Guillet
Francis Kavanagh
Gerald Kelly
Brian Kerr
Lorne Mackey
Kevin McNamara
Ambrose Madden
John O'Connor
Donald Pruner
Bernard Quinn
Terence Wade Smith
Thomas Swift
William Thompson

Ambrose Unger
Georges Verreault

Scholastic Brothers

Edward Watson

Diocesan Priests

Fathers: John Ainsborough
Ernest Battle
Lawrence Battle
Clement Braceland
Joseph Edgar Brennan
Msgr William Carleton
Father Coffee
L. Connolly
Frank Edmundson
Thomas Grace
Vincent Hogan
Desmond Kelly

Stephen Larkin
George Larose
Fred Lee
Alphonsus Mary Leyden
Robert Lowery
Joseph MacDonald
Kenneth MacDonald
James Michael McCormac
Ernest Maloney
Joseph Michaelski
William Moore
Thomas P. O’Gara
William Joseph Radley
Francis Reilly
John Reilly
Lorne Reynolds
Msgr. D. Rheume
Tourangeau

Other Religious Orders

Fathers: Bishop Cuthbert O’Gara, CP
Earl Bartlett, SJ
Lawrence Braceland, SJ
John Burke, CSP
John Cunningham, CSSR
Charles MacDonald Furlong, CSB
Edward Lee, CSB
Edward T. O’Gara, SJ
Frank O’Grady, Scarboro Missions
Kevin Scott, SJ
Justin Battle, SJ
Michael Shields, SJ
Claude Vincent, CSB

APPENDIX F

Parishioners Recognized by the Oblates

The designation of “Honourary Oblate” is given to a person outside the Oblate Order, lay or religious, who has provided distinguished years of devoted service to the Congregation and the mission of the Church and whose personal life demonstrates the ideals and goals of the Oblate Congregation. Only the Superior General of the Oblates may bestow this recognition upon the recommendation of a Provincial. This honour can not be bestowed posthumously. It is the highest form of recognition to a non-OMI. Some of the Honourary Oblates are buried in the OMI Cemetery in Arnprior, Ontario.

From the beginnings of the Congregation, there have been over 500 honorary Oblates. From St. Joseph’s, the following have served in the parish.

HONOURARY OBLATES

Antonius (Tony) Bouwmeester, H.OMI – groundskeeper at St. Joseph’s Church

Antionietta Della Valle, H.OMI – cook at Holy Rosary Scholasticate

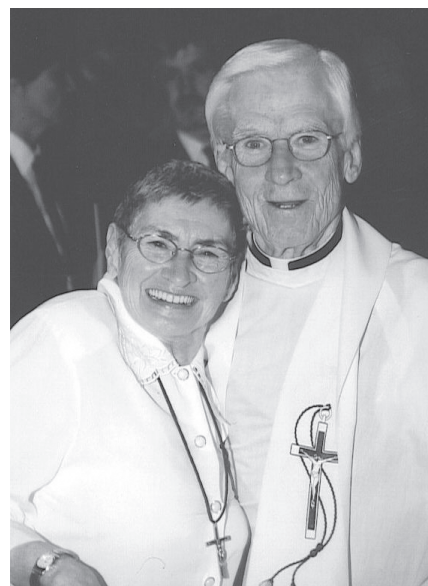
Thomas Lamothe, H.OMI

Andreas and Henriette Nuyens H.OMI – work related to the medical friends of Peru

Maureen (White) Pinsonneault, H.OMI

Alice Sabourin, H.OMI

Kay Woodburn, H.OMI – provincial secretary for Oblates at 443 Daly



Alice Sabourin becomes an Honourary Oblate with Father Quinn at her side. Photo at St. Joseph’s Church, 1988.

Photographer unknown

CITATIONS

The following are the parishioners who have received Provincial Citations, in recognition of their work, by the Provincial in 1986 and 1988.

Category 1 – Lifelong Friendship and Support

Tony Bouwmeester - 1986
Mary Egan -1986
Margaret Taylor -1986
John and Ann Larkin - 1988

Category 2 – Commitment to Oblate Mission

Missionary Association of Mary Immaculate of St. Joseph's Parish
Garry and Mary Byrne - 1986
Bill and Bunny Collins - 1986
Conrad and Doris Rock - 1986
Basil and Kathryn Wren - 1986

Category 3 – Loving Presence and Generous Service

Maureen King - 1986

Category 4 – Creative Proclamation of the Oblate Spirit

Medical Friends of Peru -1986
Waupoos Foundation -1986

Category 5 - Dedicated Service

Tim Webster -1988

Category 6 – Friendship and Commitment

Edna Montague -1986

APPENDIX G

Prominent Parishioners

Many of the most illustrious figures in the Parliamentary history of the country have worshipped at St. Joseph's. They have brought with them their experiences from other parts of Canada that have greatly enriched St. Joseph's parish. Outside of the political field, St. Joseph's parishioners represent all walks of life including doctors, nurses, technicians, administrators, military, religious, teachers, scientists, lawyers, business professionals, mothers, fathers, actors, producers, actresses, social service personnel, musicians, singers and directors. All have made their mark on society, some more visibly and others more quietly. What follows is but a short list of some of these parishioners who made their mark more visibly.

Right Honourable John Sparrow David Thompson was the first Catholic Prime Minister of Canada, 1892 to 1894. He was a Member of Parliament representing Antigonish, Nova Scotia from 1885. He and his wife Annie were parishioners of St. Joseph's from 1888. They participated at the ceremony when the cornerstone was laid for the second St. Joseph's church. David Thompson initially was a Methodist before converting to the Catholic faith. He is remembered best for establishing the Canadian Criminal Code (1892) and the Bering Sea Tribunal (1893). His tenure as Prime Minister ended abruptly when he died from a heart attack at Windsor Castle.

Honourable Thomas D'Arcy McGee was a journalist and poet as well as a politician. He was elected, as a Member of Parliament in 1867, representing Montreal West. D'Arcy McGee was a man who changed his views significantly as he aged. When he lived in the USA, he supported American annexation of Canada. Later, when he moved to Canada, he opposed it and became a strong supporter of Confederation. He believed that a nation could be built on tolerance and self-respect. As he grew older, McGee became vehemently opposed to Irish Republicanism, a cause he supported for most of his youth. McGee had a complex relationship with the Catholic Church. Anti-clerical in his youth, he became passionately devout in his later years. His outspoken criticism of the Irish independence movement and the Fenian Brotherhood alienated large sections of the Irish community in Canada and

elsewhere and led to his assassination on Sparks Street on April 7, 1868. In response to his assassination, the Canadian government immediately suspended civil rights and arrested several hundred people of Irish descent. James Patrick Whelan was found guilty on circumstantial evidence and was hanged at the Nicholas Street jail in Ottawa on February 11, 1860. Mr. Whelan was the last person executed publicly in Canada.

Honourable Sir Richard William Scott was an active member of the parish in its early years. He participated at the opening of the first Church as well as at the second church. He was best known as the Mayor of Bytown (1852), as Minister of Crown Lands for Ontario in 1871, and later served as a Senator in the Senate of Canada (1874 to 1913), during which time he undertook the role of Secretary of State for Canada under Prime Ministers Alexander Mackenzie (1873-1878) and Wilfrid Laurier (1896 to 1911). More information regarding him can be found in the chapter dealing with Schools of Education.

Sir Joseph Pope was Private Secretary to Sir John A. MacDonald (1882 to 1891), Assistant Clerk to the Privy Council and Under Secretary of State for Canada (1896 to 1926). He was knighted in 1912.

William J. Lee was principal of St. Joseph's school for twenty-five years (1891 to 1911) and later became the inspector for the Separate schools in Western Ontario.

Honourable Timothy Anglin resided in New Brunswick and opposed New Brunswick joining Confederation. Subsequently, he became the Member of Parliament for Gloucester, New Brunswick (1867 to 1882). He was a very controversial Speaker in the House of Commons (1874 to 1879). His name was mentioned in several articles dealing with commemorative ceremonies at St. Joseph's parish.

Right Honourable Sir Charles Fitzpatrick was a Member of Parliament for Quebec County, Quebec from 1896 to 1906. He served as the Solicitor General (1896 to 1902) and Minister of Justice and Attorney General (1902 to 1906) in Sir Wilfrid Laurier's government. It was as Solicitor General in 1897 that Mr. Fitzpatrick met with Pope Leo XIII and succeeded in obtaining from the Supreme Pontiff the envoy of Cardinal Merry del Val to settle the issue of schools in Manitoba.

Right Honourable Francis Alexander Anglin was born in Saint John, New Brunswick. He attended the University of Ottawa and obtained his B.A. in 1887, during which time he attended St. Joseph's. He enrolled as a law student in the Law Society of Upper Canada and called to the bar in 1888. In 1905, he took part, as the federal government representative, in the negotiations that led to the creation

of the provinces of Alberta and Saskatchewan. He joined the Supreme Court of Canada in 1909 and became the Chief Justice of Canada from 1924 to 1933. He died two days after his retirement.

Father Alphonsus Mary Leyden in 1883 was the first parishioner to be ordained in the parish. He went on to do pioneer work in Ohio.

D'Arcy Scott was a prominent Ottawa lawyer who became mayor of Ottawa from 1907 to 1908. He played an important role in the construction of Union Station, now the Government Conference Centre in Ottawa. He became a member of the Board of Railway Commissioners that today is known as the Canadian Transportation Agency.

Honourable Charles Joseph Doherty was a Member of Parliament for St. Ann, Québec from 1908 until 1921. He served as Minister of Justice and Attorney General under Robert Borden's government (1911 to 1917).

Honourable John Costigan was a Member of Parliament representing Victoria, New Brunswick from 1867 to 1907 and served as a Minister of Inland Revenue (1882 to 1892), Secretary of State of Canada (1892 to 1894) and Minister of Marine and Fisheries (1894 to 1896). He was appointed as a Senator in 1907 and continued in the Senate until his death in 1916.

Father W. J. Stanton, OMI was a priest at St. Joseph's and later became widely known throughout Canada as one of the greatest football coaches in the country, according to the *Ottawa Evening Journal* of December 29, 1930.

Right Honourable Louis Stephen St. Laurent, Prime Minister of Canada from 1948 to 1957. He had been a Member of Parliament for Québec East since 1942. He and his wife, Jeanne (Renault) attended St. Joseph's Church quite often while he was a Member of Parliament and Prime Minister. They liked the fact that St. Joseph's parish did not fuss over them and treated them like every other parishioner. They would enter the church and proceed to sit in the same pew that was situated in the middle of the church. When they attended Mass at the Cathedral, they often had to sit under a canopy, whereas when they attended Mass at Sacré-Coeur, they were escorted to the front of the church. As Prime Minister, Mr. St. Laurent is remembered best for representing Canada at conferences that led to the founding of the United Nations. He oversaw Newfoundland joining the Confederation (1949), the Trans-Canada Highway Act (1949), Canada's UN participation in the Korean War (1950 to 1953), construction of the St. Lawrence Seaway (1954), equalization payments to provinces (1956) and the Canada Council (1957).

Major General the Right Honourable Georges Philias Vanier was appointed Governor General at the age of 71. He was in poor health but of strong religious faith and said, “If God wants me to do this job... He will give me the strength to do it”. He served as Governor General from 1959 to 1967 and died in office. He and wife Pauline (Archer) attended services at St. Joseph’s frequently. Parishioners recalled them sitting in the front row of the church during his tenure as Governor General. He is remembered as the first French-Canadian Governor General. He re-established the chapel at Rideau Hall that had been removed in 1912, was Canada’s delegate at the Paris Peace Conference, was the first Canadian Ambassador to France, Canada’s representative to the United Nations and Canada’s Chief Scout. He established the Vanier Institute of the Family, the Vanier Cup for the university football championship in the Canadian Intercollegiate Athletic Union and did much more. Recognition of their love for humanity and deep spirituality led to Georges and Pauline Vanier’s nomination for beatification in the Roman Catholic Church.

Honourable Daniel A. Riley was a Member of Parliament for Saint John-Albert from 1949 to 1953. He later entered provincial politics and held various portfolios in the New Brunswick Cabinet. He returned to Ottawa as a Senator from 1973 until his death in 1984. With his wife Mary, he raised three girls and four boys. The oldest, Daniel, introduced to St. Joseph’s parish by his father, later served as a lector and on the parish council. Senator Riley’s grandson, also Daniel, was a lector at St. Joseph’s, and his granddaughter, Kimberley, was in the children’s choir and served as an altar girl.

Right Honourable John Napier Turner, Prime Minister from June 30, 1984 to September 17, 1984. He was the leader of the Official Opposition from 1984 to 1990. In the 1940s, he attended St. Patrick’s High School and thereafter attended school at Ashbury College in Ottawa. During these years he often attended Mass at St. Joseph’s. After practicing law for several years in Toronto, he became a Member of Parliament, initially representing St. Lawrence – St. George, Québec (1962 to 1968). He represented Ottawa-Carleton (1968 to 1976) and Vancouver- Quadra (1984 to 1993). He married Geills McCrae Kilgour. While a Member of Parliament, he served as cabinet minister in several portfolios such as Consumer and Corporate Affairs, and Justice and Finance. Many parishioners recall seeing and speaking to him often after Mass during his political career in Ottawa. He is currently residing in Toronto and practicing law.

Right Honourable Paul Joseph Martin (Senior) worshipped at St. Joseph’s with his wife Nell and their children, Paul and Mary Anne, while Parliament was in session. He served as Member of Parliament for Essex East from 1935. During his 39 years in politics, he served as Secretary of State (1945 to 1946), Minister of Health and Welfare (1946 to 1957), Secretary of State for External Affairs (1963 to

1968), and Government House Leader in the Senate (1968 to 1974). He concluded his career as Canada's High Commissioner in London from 1974 to 1978. Mr. Martin was responsible for introducing the Citizenship Act, old age security reforms and national medical care insurance. He was a strong advocate in pushing the Liberal Party toward social justice.

Right Honourable Paul Martin worshipped at St. Joseph's both as a child and as a Prime Minister. Mr. Martin came to Ottawa at the age of eight and attended École Garneau to improve his French-language skills. During these years, when he was with his mother, he would attend St. Joseph's Church. If with his father, he would attend Sacré-Coeur. If he were with both parents, he would attend St. Joseph's. He said that his mother loved Mass at St. Joseph's. He joined the Cub Scouts while at St. Joseph's and fondly remembers the friendly family atmosphere that was so much a part of the parish. Like many young boys of his time, Mr. Martin served as an altar boy at the Oblate Provincial House on Daly Avenue. The Right Honourable Paul Martin was first elected as a Member of Parliament in 1988, representing Lasalle - Émard riding in Québec. He served as the Prime Minister of Canada from December 12, 2003 to February 6, 2006. He continues to serve as a Member of Parliament and periodically returns to St. Joseph's to attend Mass.

Honourable Allan Joseph MacEachen was a Member of Parliament from 1953 to 1958 and from 1962 to 1984, representing the riding of Cape Breton Highlands – Canso, Nova Scotia. Mr. MacEachen was the first Deputy Prime Minister while the Right Honourable Pierre Elliot Trudeau was the Prime Minister. He served as a Cabinet Minister with portfolios in Labour, Health and Welfare, Manpower and Immigration, Privy Council, External Affairs and Finance. He concluded his career as a Senator from 1984 to 1996. He remains an active parishioner at St. Joseph's.

Leneen Forde, was a member of the parish in her youth and an active member of the CYO. She moved to Australia where she studied and practiced law and was appointed Governor of Queensland from 1992 to 1997, was made a Companion of the Order of Australia in 1993 and later became the Chancellor of Griffith University. Whenever Ms. Forde returns to Canada, she visits St. Joseph's. Her latest visit was in October 2006, just after our Homecoming Weekend.

Douglas James Roche was a Member of Parliament for Edmonton (1972 to 1984). He was appointed as the Canadian Ambassador on Disarmament at the United Nations (1984 to 1989). In 1998 he was appointed as a Senator until his retirement in 2004. Among his many other accomplishments, he has authored eleven books. Mr. Roche attended St. Joseph's as a young boy and during his time as a Member of Parliament. Whenever he returns to Ottawa, you will often see him at Mass at St. Joseph's.

Berthold (Bert) Carriere was involved with CYO productions at St. Joseph's. He applied the skills he had learned when he became the Director of Music at the Stratford Festival.

Honourable David MacDonald attended services at St. Joseph's Church even though he was not a Catholic. He was a Member of Parliament representing counties in Prince Edward Island from 1965 to 1980, and Rosedale, Ontario from 1988 to 1993. He served as the Minister of Communications, as Minister responsible for the Status of Women and as Secretary of State of Canada from 1979 to 1980.

Anthony (Tony) Golab served in the Second World War in the RCAF. During the war he was seriously wounded and missing in action for some time. Fortunately, he was found, recovered from his injuries and returned to play with the Ottawa Rough Riders from 1945 to 1950. Tony Golab became a member of Canada's Sports Hall of Fame in 1975 and a Member of the Order of Canada in 1985.

Dr. Josephine Flaherty was lecturer, assistant and associate professor at the Ontario Institute of Studies in Education, visiting lecturer at many universities throughout the world, the former Principal Nursing Officer of Canada with National Health and Welfare, former Dean and professor at the Faculty of Nursing, University of Western Ontario, and has served as president and as a member of a number of nursing and educational organizations. Dr. Flaherty is the author of numerous publications in the fields of adult education, training education and ethics. She was the President of the St. Joseph's chapter of MAMI for several years and remains a parishioner at St. Joseph's.

Honourable John Reid served as a Member of Parliament for Kenora-Rainy River, Ontario from 1965 to 1984. He was appointed as Parliamentary Secretary to the President of the Privy Council for various periods from 1972 to 1975. He served also as Minister of State for Federal-Provincial Relations (1978 to 1979).

Honourable Edmund Davie Fulton served as a Member of Parliament for Kamloops, British Columbia from 1945 to 1968. During this period he was Minister of Justice and Attorney General of Canada from 1957 to 1962 and Minister of Public Works from 1962 to 1963. He was a barrister and solicitor. His brother-in-law was an Oblate. He died on May 22, 2000.

Francis Joseph Dubreuil married Helen Bingham in December 1950 in Prescott. Nuptials were performed by Father Bernard Quinn of St. Joseph's parish. Frank joined the RCAF from 1943 to 1945 and flew submarine patrol off the coast of Newfoundland. After the war he practiced law specializing in tax law. He joined the Department of Revenue, Tax Division and later became the Director of

Taxation with the Department of Justice where he received his Federal QC. He was appointed as a judge to the Taxation Court by John Turner while Mr. Turner was Justice Minister. Frank and Helen spent their early married years at St. Joseph's and Helen has returned here after the death of her husband in 1983. They have two children, David and Paul.

Some other prominent parishioners include:

Gerry Capello who was a deputy minister in the Federal Government.

Peter Capello who became a surgeon,

Brian and Barry Cullen who played in the NHL,

Mike Carroll who became a Canadian Tennis Champion

Mike Richard who became head of Neurosurgery

These are but a few of the many parishioners who went on to excel in their profession and who were parishioners at St. Joseph's. Many ambassadors and members of numerous embassies and High Commissions have called St. Joseph's their parish home while serving their countries in Canada. Some still do today.

APPENDIX H

Mission Statements

OMI Lacombe Canada

Disciples of Jesus, with the heart of Mary Immaculate, sons and daughters of Eugene de Mazenod, we are called to be Oblate missionaries in this time and place.

As daring members of the prophetic Church, we stand with the voiceless, hearing and making heard the cry, which is a cry to God who brings down the powerful and lifts up the lowly.

In so doing, we risk finding ourselves among the marginalized of our community, our society and our Church, taking our place among the poor and powerless, walking with those who, like us, hold within themselves tremendous beauty, strengths and gifts as well as weaknesses, brokenness and limitations, that together we may help one another experience the love of God, so we may be healed and give of ourselves in the service of the continuous unfolding of the reign of God within creation.

Approved and modified at the Calgary Convocation, May 29 – June 3, 2003

St. Joseph's Parish

We who choose St. Joseph's parish are called, as part of the Body of Christ, in the Archdiocese of Ottawa, to be:

A PROCLAIMING COMMUNITY

Which is a living witness to Christ in the inner city and in partnership with the Oblates of Mary Immaculate, proclaims the Good News to the Poor;

A WELCOMING COMMUNITY

Which is gathered together in weakness and strength by the Spirit of Jesus to nurture its faith by sharing the Word and breaking the Bread, remembering and celebrating God's love for us;

A DISCERNING COMMUNITY

Which, inspired and led by the Holy Spirit on a journey of faith, encourages the gifts of individuals to flourish;

A MINISTERING COMMUNITY

Which serves the needs of its people and reaches out in solidarity, especially to those who are poor and marginalized in the community at large.

APPENDIX I

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McCaughey, Frank
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McMahon, Norah

Montague, Edna
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Murphy, Mary
O'Connor, John
O'Regan, Pauline
Rabnett, Eleanor
Riley, Dan
Sabourin, Len
Sauve, Lois

Simpson, Lorna
Simpson, Jim
Smith, Bernice
Smith, Sarah
Summers, Viola
St. Louis, Norman
Taylor, Tom
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Wilson, Marsha
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Mary Egan, Pauline O'Regan, Viola Summers, and Bernice Smith at St. Patrick's Home, 2006
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1856 - 1892

"Practice well among yourselves charity, charity, charity and outside, zeal for the salvation of souls."

Saint Eugene de Mazenod

Founder - Oblates of Mary Immaculate.



1893 - 1930

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Eleanor Rabnett

St. Joseph's Parishioner

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Rolly Leroux

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"Terry Byrne has captured the historical past of St. Joseph's Parish and made it a living memory for us who continue to experience this great parish as an alive community with a beautiful dynamic history."

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Pastor, St. Joseph's Parish

"Rarely has any parish or other group possessed and demonstrated the spirit, determination and action that have been characteristic of St. Joseph's parishioners for generations. This book tells it all and is a 'must' read for all who want to know how this parish became the beacon of Churches in Ottawa. Don't miss it."

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