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Peter Bain, Editor

Leigh Bain, Assistant Editor

Editorial

Transplanting

The past two weekends I have had the pleasure of helping friends prepare to transplant dogwood trees on their large property. I am no gardener, so I did the brute-force work like cutting out sod, removing rocks, digging holes, removing rocks, shifting mulch, removing rocks... you get the idea. The work isn't done yet but based on the rest of their garden and the meals that come from their vegetable patch, it will be wonderful.

I am a transplant too. I started attending Britannia when I moved here in 1985 and still feel like a newcomer in the face of 145 years of history. But I landed in fertile soil and with friendly gardeners who made me feel at home. Over the last 33 years I have seen other members come and take root here.

Britannia itself is a transplant, too, from 19th century rural church, to a 21st century urban congregation. It has handled church union, inclusion of female clergy, and same-sex marriage. If it can handle that, it must have great roots. Thank you to all the gardeners who help Britannia grow.

Peter Bain Editor

Minister's Letter

Giving Thanks and Avoiding Tickets

This spring I had an opportunity to take a week of study leave after the busy-ness of the Easter season. I wasn't really sure what I wanted to do with it, and with no obvious choices available at the nearby theological colleges, I decided that I would use the time for prayer and meditation.

The inspiration came to me when I was kneeling to clean out the cats' litter box, and I mused about the practice of Celtic prayer; where everyday activities become opportunities for spiritual communion with God. I remembered reading about how the Celts had prayers for everything, from washing the dishes to milking the cows, and thought I would give it a try.

Bless, O God, my little cow, Bless, O God, my desire; Bless thou my partnership And the handling of my hand.

Not having any cows to milk, I looked for opportunities for prayer in my everyday activities... doing dishes, cooking a meal, working in the garden...even cleaning the litter box. But the most profound experience came while driving on the 417.

As most of you know, the 417 has been under steady construction, so getting from one side of the city to another can be quite a challenge. On one of those days, when I was already an hour into what should have been a fifteen minute drive, the traffic finally started to move. Unfortunately, I was behind someone who thought the "fast lane" was for his or her own personal enjoyment. I started to get a little frustrated, knowing I was already half an hour late for a meeting, when the notion struck me, that I should use this time to practice the study of Celtic prayer.

So, I very simply gave thanks for the person in front of me, who was helping me to slow down so I would avoid a ticket and arrive safely at my destination. And you know what? It worked. I started to see the humour in the situation, which relieved my frustration and helped me to be at peace on the ride. But then something else happened.

As I began to find reasons to give thanks for the people whose driving could inspire road-rage in the most peaceful individuals, I started to think about the drivers in the other cars. Were they driving slowly because they were distracted by the troubles in their lives? Maybe they were lost, or depressed, or grieving. As I moved from praying *about* the people in the other cars, to praying *for* the people in the other cars, I was reminded that none of us is travelling alone. We are all on this journey together, and we need to pray more for each other.

I will kindle my fire this morning In the presence of the holy angels of heaven Without malice, without jealousy, without envy, But the Holy Son of God to shield me. God, kindle Thou in my heart within

A flame of love to my neighbour, To my foe, to my friend, to kindred all.

It was a very productive study leave for me personally, and it has stayed with me. I find myself praying for the little things. And it has saved me from getting a few speeding tickets! Just recently, I was running late for a meeting at the church, because I had made the mistake of trying to respond to my emails and Facebook messages before leaving the house. I felt stressed as I ran to the car. When I was stuck behind two drivers going well below the speed limit, I felt my anxiety level start to build. I was hopeful I could pass them after the bend in the road, only to discover that a gravel truck was blocking my way. When we reached the stop sign, with three vehicles in front of me, the highway in sight, and my frustration reaching its peak, I remembered the practice of Celtic prayer. My frustration and anxiety diminished almost immediately as I began to pray once again, for the people who were slowing me down, keeping me safe and helping me to avoid a speeding ticket.

I took a deep breath, as I merged onto the highway, fully resolved to relax and drive the speed limit all the way to work. And I was most grateful for the prayers, as I passed not one, but *two* speed traps on the way!

So, as I enter into this season of Thanksgiving, I offer my own experiences of giving thanks for the simple things of life - everyday activities that seen in the light of prayer, help us to feel blessed every day – won't you join me on the journey?

Prayerfully Yours, Rev. Jim

Be Thou my vision, O Lord of my heart Naught be all else to me, save but Thou art, Thou my best thought by day or by night Waking or sleeping, Thy presence my light.

Blessed are they who understand My faltering step and shaking hand Blessed, who know my ears today Must strain to hear the things they say.

Blessed are those who seem to know My eyes are dim and my mind is slow Blessed are those who look away When I spilled tea that weary day.

Blessed are they who, with cheery smile Stopped to chat for a little while Blessed are they who know the way To bring back memories of yesterday. Blessed are those who never say "You've told that story twice today" Blessed are they who make it known That I am loved, respected and not alone.

And blessed are they who will ease the days
Of my journey home, in loving ways.
AMEN

Esther Mary Walker

Ottawa West End Community Chaplaincy

On July 23rd, Rev. Steve Zink, chaplain for the OWECC, with the help of his friends held "A Day Away" at Tucker House for the residents of Pinecrest Terrace, Morrison Gardens, Foster Farm and Regina Towers. The residents went via a bus rented for the occasion. When they arrived at Tucker House, they enjoyed a sports field behind the house where they and Steve threw a baseball and a frisbee around. Other people preferred to sit in the shade of trees to enjoy the surroundings or visit on this very hot day. Verne Bruce drove the food to the event and cooked a delightful BBQ lunch which he followed by serving ice cream bars.

Many thanks to Neil Hunter, OWECC treasurer for making the arrangements with Tucker House. It is a wonderful location where we all enjoyed the food and the fellowship of a beautiful summer's day outing. Many thanks to the volunteers who came and to Christ Church Anglican in Bell's Corners for the funding which helped make this "day away" possible.

Steve Zink leads a Bible Study at Regina Towers on Thursday mornings from 9:30 to 11:00 a.m. Verne and Marilyn, who live next door, attend this drop in on a regular basis. Other members of the community are welcome to attend.

Marilyn Bruce, OWECC secretary

Our Sympathies

Britannia extends it condolences to the friends and families of Helen Bronson, died June 7, 2018, and Bob McKenzie, died July 25, 2018. We also remember Hector Barnes, aged 91 years, who passed peacefully away on August 28, to join his loving wife Emily (1998).

Israel and Palestine: Then and Now

A Presentation by Susan Aiken and Helen Hutcheson

20 October 2018, 7-9 p.m.

Susan and Helen travelled to Israel last November with G-Adventures, a travel company based in Toronto. They were the only Canadians in a group of 15 from many different parts of the world. They visited many places in the footsteps of Jesus, and went to the Golan Heights, a Kibbutz and Bedouin camp

They will share some of their pictures and impressions, with a break for Middle Eastern refreshments. A free will offering will be collected to pay for expenses, with the remainder going to general operations.

50 questions to ask your kids after school instead of "how was your day?"

- What made you smile today?
- Can you tell me an example of kindness you saw or showed?
- What did you do that was creative?
- Who did you sit with at lunch?
- Was anyone in your class gone today?
- Tell me something you know today that you didn't know yesterday.
- Did you like your lunch?
- What was the hardest rule to follow today?
- If you could change one thing about your day, what would it be?
- What made your teacher smile? What made her/him frown?
- If you could switch seats with anyone in class, who would it be? And why?
- What kind of person were you today? See full list of <u>HerviewfromHome.com</u>

My Congregation's PAR Plan

Pre-Authorized Remittance

"I give by Pre-Authorized Remittance because my Church is one of my priorities."

Whether or not I am there, my Church has on-going commitments every week that need my offering. If you have automatic cheques going to your bank account to pay for insurance, taxes, fuel or mortgage payments, then you understand the PAR principle. It means regular contributions throughout the year.

Many people use the PAR system for their church offering, finding it a convenient way to take care of their regular commitments to the Church month by month. You can participate in this program.

Your contribution is transferred from your bank account to the church's on or about the 20th of each month. You can change your contribution at any time by notifying the envelope steward. The changes will take effect on the 20th of the month that they are received.

It's easy to participate in the PAR plan. All you have to do is:

- 1. Decide the amount of your monthly offering. Please remember there are 4.4, not 4 weeks in a month. \$15.00 per week would be \$66.00 a month on the PAR program.
- 2. Complete the PAR Authorization Application (from Envelope Steward) and attach a cheque from your bank account marked "VOID".
- 3. Enclose both application and void cheque on the offering plate or give it to the Envelope Steward for completion.

There are small cards available that you may place on the offering plate as a symbol of your givings.

We worship God with our offering.

Verne Bruce

Sunday School Programming for Fall 2018

Sunday School registration began on September 9 for the 2018-2019 school year.

We have an exciting few weeks coming up, culminating in the special anniversary service of Britannia's 145 years, on October 28, 2018.

As part of the anniversary celebration, the children and youth will put together a time capsule to be opened on the event of the church's 150th anniversary in five years. Prior to October 28, they will be participating in a number of activities and crafts *About Me*, *About My Family*, *About What I am Thankful For*, and *About Someone I Honour*.

Imagine how much fun it will be for the children and youth (and us) to open the capsule in five years, travel back in time and see their creativity, imagination and impressions from a former time!

On the anniversary day, the children will be participating in the worship service and singing both old children's hymns and some of their new songs. They will also perform as part of the entertainment following the potluck dinner that evening.

If you would like to help in any way with this very exciting Sunday School project, please see Helen Hutcheson, or contact her by email at helen.m.hutcheson@gmail.com or by telephone at 613-726-0113.

Let us remember the past with gratitude, live the present with enthusiasm, and look forward to the future with confidence. — Pope John Paul II

By Helen Hutcheson

How to Be a Better Forgiver

Four tips from experts on letting bygones go

By Sunny Sea Gold on November 1, 2016

Reprinted from https://www.scientificamerican.com/article/how-to-be-a-better-forgiver/?WT.mc_id=SA_TW_MB_FEAT

When I first decided to write about forgiveness for this end-of-year column, I was thinking about the holidays and how a little extra forgiveness among friends and family could make this season merrier. But as I delved into the rich well of research, it dawned on me how much our larger human family needs forgiveness right now. The past 12 months have seen more than their fair share of tragedy and injustice: violence between citizens and police, terror attacks, divisive elections. So much injury has been done, and so many people have been left in grief—can the anger and trauma ever be resolved? The forgiveness researchers I talked to say that it can and that it starts with you and me learning to forgive, in both big ways and small.

#1 Forgive for your own sake. We often talk about forgiveness as if it's a gift to bestow on someone once they have apologized or made restitution. I suppose that paradigm works fine for everyday injuries like dinging a car door. But how could anyone ever make restitution for killing a person's family member or terrorizing a nation? They can't. That's why it is important to grasp that "forgiveness is for you and not for anyone else," says psychologist Frederic Luskin, director of the Stanford Forgiveness Project, a series of workshops and studies for people affected by everything from office politics to deadly international conflicts.

Forgiveness—deliberately letting go of negative feelings toward someone who has harmed you—appears to have significant health and wellness benefits for the person giving it. In an early seminal study, Luskin and his colleagues led a workshop for five women from Northern Ireland who had lost children to sectarian violence. After one week, not only did the women feel dramatically less hurt, their depression scores fell by 60 percent. Six months later the women reported feeling half as stressed as they had before the workshop. Many other studies since have come to similar conclusions: a 2014 meta-analysis of 54 studies linked increased feelings of forgiveness with significant reductions in depression and anxiety.

#2 Aim for empathy. There are several evidence-based counselling techniques meant to help people move toward forgiveness, says psychologist Everett Worthington, co-author of the 2014 meta-analysis and a longtime researcher at Virginia Commonwealth University. In his process, known by the acronym REACH, the first step is to recall the hurt that was done to you as objectively as you can. "We try to get people to look at things from the point of view of the person who hurt them and get a sense of empathy for what was going on with that person," Worthington says.

One exercise he uses to build such empathy is the empty chair dialogue, a decades-old therapeutic tool. In his version, you sit across from an empty chair and pour your heart out as if the person who harmed you is sitting right there; then, you switch seats and talk from that person's point of view about why "you" did what you did. If you can foster empathy—or even pity—for the person who hurt you, those less negative emotions will begin to edge out some of the pain and anger you feel, Worthington says.

#3 Calm the fight-or-flight reaction. Feelings of hurt and trauma often come in waves—and as the feelings crest, your body switches into fight-or-flight mode, Luskin says. In these moments, he recommends intervening with a simple stress-management technique such as deep breathing or a compassion meditation. This tends to work best in situations where you have had adequate time to grieve. If stress management doesn't make a dent in your suffering, he says, it's a sign that "the issue is something that really needs attention and may not be easy to tackle on your own."

#4 Keep trying. Forgiveness takes time. "You don't go right to forgiveness when something first happens," Luskin says. "You have to take time to let the wounds heal and allow the mind to recover from the shock." Once you are ready to try to forgive, the more time you spend endeavouring to do it, the closer you get to it, Worthington says. "The research is clear," he says. "You get about one tenth of a standard deviation closer to forgiveness for every hour you spend working on it." These findings come from professionally led workshops and therapy sessions, which are much different than trying to do it on your own, but Worthington says persistence pays off in self-help situations, too. Even just making the decision to try to forgive moves you a bit closer.

Although we may seek to forgive first and foremost for our own well-being, Worthington believes that it can have a cascading effect on the people around us and even society at large. "The more we can lower the amount of background bitterness, resentment and hostility, the fewer people are going to end up reaching their threshold and doing something that's terrible or violent." It has been a hard year, and there is much to be forgiven. Yet is it crazy to think that it can start ... with each of us?

Sunny Sea Gold is a health and psychology writer, the "How to Do Anything Better" columnist for Scientific American Mind, and the author of Food: The Good Girl's Drug (Berkley Books, 2011).



Britannia History Quiz

This is a quiz that appeared in the Christmas 1997 newsletter. See page 10 for answers.

- 1. What denomination was Britannia before 1925?
- 2. What circuit was Britannia church a part of?
- 3. Where did the congregation meet before the church was built?
- 4. What year was the church built and where was it situated?
- 5. When was the basement in the building excavated but still no water?
- 6. When did Britannia become Britannia United?
- 7. What was the date of the first Strawberry Social?
- 8. What were the names of the other two churches in the 3 point charge?
- 9. What is theme the name of the building on Richmond Rd. in Bells Corners which once was Bells Corners United Church?
- 10. Who was the minister who conducted services at the drive-in in 1950?
- 11. What was dedicated by the congregation to honour the men of our community who made the supreme sacrifice in W W II?
- 12. Whose home was donated to the church in 1966 for Christian education and social services?
- 13. What club used these facilities until they were able to build their own home?
- 14. When did we celebrate our 100th birthday and who was our guest speaker?
- 15. When did our church have a very active social action committee which involved Nursery School, Meals on Wheels, visiting jails, gifts to Pikangikum?
- 16. Where did the native art in the little chapel come from?
- 17. When was the senior's group called the Over 60's club and later called the Fellowship Club and involves all the area churches formed?
- 18. What other churches did we join with for Ecumenical services and with whom we exchanged lesson readers?
- 19. During whose tenure did the United Church and Anglican Church share facilities for services and Christian education, worshipping in St. Stephen's sanctuary and using Britannia facilities for christian education?
- 20. When was the last service in the old White Church held?



Britannia United Church Marks 145 Years of Faith in Community

By Helen Hutcheson

To say that change has been a constant in Britannia United Church would be an understatement.

While the neighbourhood is vastly different now than it was 145 years ago, there still remains a strong sense of faith in community and a willingness to engage in current issues.

The Britannia congregation started out meeting in homes in 1869. The Britannia Heights Methodist Church, "the little white church on the hill," was built between 1873 and 1874 on what is now Britannia Road and Carling Avenue. The church was renamed the Britannia United Church in 1925 after the amalgamation of the United Church of Canada. It was part of a three point charge including Bell's Corners and Fallowfield.

The current church at 985 Pinecrest Road, the former site of the Arkell farm, was dedicated on November 24, 1961, with a congregation of 1,000. The church building was referred to as a Christian Education Centre.

After the move to the new church, the original Britannia Heights church was painted red, renamed the Red Barn and used to sell Macintosh & Watts china and paintings, and as a tourist bureau and construction shack. It burned down in November 1975, but its memory lived on. At the 100th anniversary of the church, all participants received a wall plaque made from the ceiling of the old Britannia Heights United Church.

To learn more about the stories of our past, read a series of reflections collected in 1998 for the 125th anniversary. They are available on the Britannia United Church website, at https://britanniaunitedchurch.ca/history/#P.

This year on October 28, 2018 we will mark the church's 145th anniversary, with a special worship service, celebrating the past, recognizing the present and envisioning the future. In celebration of our past, come wearing a hat from a former era. Or men, grow a beard for the event (and be ready for the Movember challenge in support of men's health).

You are invited to make a memorial donation for a loved one or a congregation member who has passed, or in honour of someone who is living, to celebrate their contribution to our church and our faith. Special envelopes will be available. You are also encouraged to consider increasing your weekly or monthly offering by a multiple of 145: \$1.45, \$14.50, \$145 The donations will contribute to the general operations of the church.

The special anniversary worship service will be followed by a time of fellowship, with cake, coffee, tea and juice, during which you can enjoy displays of old photos and memorabilia. At 5:00 pm, the doors will open for a pot-luck dinner. Bring a main course, salad or dessert to share. After the meal, there will be an evening of music and stories from the 15 decades making up the history of the church.

The issues facing the church over its life time were different then than they are now. In the 1870s, Britannia was a modest rural community with a cottage sector built along the waterfront beside a sawmill. It saw change when a street-car line was constructed linking Britannia Bay to the city proper.

Today, the Britannia area contains a number of neighbourhoods, with quite diverse populations. It is important for the church to be part of this community and to reflect the diversity that surrounds it. Everyone entering its doors will be just as warmly welcomed now as they were in the past. As Rev Jim wrote in the 2018 photo directory, "Britannia United Church continues to be a welcoming and affirming congregation, dedicated to a rich and diverse expression of faith in the teachings of Jesus Christ. For that we may be truly thankful."

For more information, contact the Anniversary Committee, responsible for spearheading the event

Rev Jim, Eileen Ball, Barbara Blair, Marilyn Bruce, Verne Bruce, Jamie Hill. Helen Hutcheson, Mary Townson, Heather Wallace. Lauren Saindon, Music Director, is responsible for coordinating the evening entertainment

Upcoming Events

- September 23rd, Grass Under Fire 1 to 4 pm. Admission \$20.00 Children 5 to 13 \$10.00 Proceeds to General Operations.
- October 28th: 145th Church Anniversary. Pot Luck Dinner starting at 5:30 p.m. with entertainment from 7 to 9 p.m.
- November 3rd, Inspired Hearts and Hands Show. Table reservation \$40.00 per table. Send payment and name and address of person renting to the church office.
- November 24th, Christmas Bazaar
- December 1st, 3 to 4 p.m.: Friends in Song Concert. and Silent Auction.
- December 2nd: Joint Choir Concert proceeds to go to OWECC. Time to be announced
- December 9th, 5:30: Christmas Pot Luck Dinner. Dinner at 6:00 p.m., Entertainment from 7 to 9 p.m.
- December 16th, 7 p.m.: Blue Christmas Service
- **December 24th: Christmas Service.** First service at 7 p.m, second service with communion at 9 p.m.

Britannia History Quiz Answers

- 1. Methodist
- 2. Britannia-Cityview-Westboro
- 3. Ira Honeywell Home
- 4. 1873-4 at Britannia Rd. & Carling Ave.
- 5. 1925
- 6. 1925
- 7. June 28, 1900
- 8. Bells Corners & Fallowfield
- 9. The Spa
- 10. Rev. Armstrong

- 11. Electric organ
- 12. The Arkell House
- 13. The Boys & Girls Club
- 14. 1973-4 Dr. Frank Morgan
- 15. 1970
- 16. a native artist from Pikangikum
- 17. 1964
- 18. St. Stephen's Anglican; St. Remis R.C.; All Saints Lutheran
- 19. the Rev. Doug Lapp
- 20. Nov. 19, 1961

Reach for the Stars

Let me introduce you to Kathy. Kathy is an independent, outgoing, active and energetic mature-aged woman. She enjoys everyday life, has a wide variety of hobbies, and contributes to her community.

What is not obvious from this description is that Kathy is blind. But not only is she blind, she has a physical disability and is bound to a wheel chair.

Nevertheless, everything that Kathy undertakes, she does so with enthusiasm, a zest for life and a love of people. She lives life by "Reaching for the stars, spreading her wings and flying."

Kathy was born prematurely, weighing only 2 lb 2 oz, and developed retrolental fibroplasias, a disease of the eye caused by having receiving too much oxygen following her birth. She also has cerebral palsy, caused by abnormal development or damage to the brain during pregnancy or delivery. As a result, Kathy has an impaired sense of touch in her left hand and no use of her right hand. She has no use of her legs.

While her parents loved her very much, they were in poor health and lived in a home which was not wheel-chair accessible. Therefore, at the age of 12, Kathy was placed in the Rideau Regional Centre, an institution for the mentally challenged, who were known at that time as the retarded.

With over 2,000 mentally challenged individuals in the institution, there was no training for Kathy on how to cope with her blindness or deal with her special needs. She was assumed "developmentally disabled." She had a very limited vocabulary and weak listening skills.

A turning point came when she was sent to the Royal Ottawa Hospital for testing. Barbara Reesor, an Occupational Therapist, recognized Kathy for who she was: an intelligent, motivated and perseverant young woman. She taught her simple life skills, such as telling time, dressing herself and transferring herself from the bed to her wheel chair, created tapes of books from which she learned, and provided Kathy with opportunities to enjoy music. All of this set Kathy on the road to independence.

Thanks to Barbara, Kathy was able to move into a group home, where she more than proved herself.

By the age of 32, Kathy was allocated a one-bedroom apartment in an independent living cooperative facility with support services. This was the most significant point of her life.

When she first got the apartment, she was extremely excited. Her Mother had wanted to move in with her, as a joke, but Kathy told her, "No, it is mine."

While support staff help her get up in the mornings, bathe and get dressed, she prepares microwavable meals, makes her own shopping lists with assistance, takes Para-transpo, and does her own shopping with assistance from the grocery store staff.

Kathy embraces life. Every week she attends church, where she has many friends and sings in the choir. She also belongs to a senior's choral group, known as the Bells and Bows, which performs at nursing homes. She has a rich, full clear voice, the articulation barely affected by the cerebral palsy.

Kathy's love of music extends to concerts. At a performance of Chris De Burgh, following a rendition of Lady in Red, she heard him approaching her front row seat; then he surprised her by planting a kiss right on her check.

Kathy attends the annual Ottawa Chamberfest where everyone knows her, including the pianist, Jamie Parker, and the narrator-trombonist, Tom Allen.

Kathy really gets around. While living in the group home, her name was selected in a draw to travel to London, England for an international conference. While there, she met the Queen and Prince Phillip. Queen Elizabeth said to her, "You have come a long way." And Kathy replied, "It was well worth it."

Kathy is a volunteer at Citizen's Advocacy Ottawa. This group supports people of all ages across the disability spectrum. In the past, she has been matched with different individuals and is looking for someone new to offer her companionship and practical assistance. She gives special talks at workshops to potential advocates. She is always ready to help anyone.

Kathy's philosophy of life is simple. Anything is possible. You are not limited by physical restrictions or how others define you. Be positive and think of others. Don't feel sorry for yourself. Get out and enjoy life.

In the words of Ralph Waldo Emerson, an American philosopher, and poet of the mid-19th century, "To be a star you must shine your own light, follow your own path and don't worry about the darkness for that is when the stars shine brightest."

It is in Kathy's blindness and disability that she sparks a light for others to follow. She is truly a star shining bright and clear, showing us an example of caring, positivity and grace. You never know what you can do until you try.

Sources:

- 1. Reesor, Barbara Lawson, Coffee on Sundays, Virtual Bookworm Com Pub Inc., 2008.
- 2. Conversation with Kathy Banville, July 8, 2018 Helen Hutcheson



Britannia Woods Community House

The Food Pantry says a "Big Thank" you to all who have made donations. It has been a good summer at the Food Pantry. The Ottawa Food Bank has been able to supply more eggs and more milk, both fresh and powdered. There has been much fresh produce, some of which has needed sorting, which is sometimes a mucky job!

September is a month with "back to school" expenditures. It is expected that there will be a run on the food bank in the second half. October has 31 days with the temptation to spend a little extra to celebrate Thanksgiving near the beginning of the month and need to visit the Food Pantry when there is more month left over at the end of the money.

The Tenants Association continued their morning meetings during the summer. At one of these mornings, Sofia Malik and Bethany Ang came with Naloxone kits. At Britannia Woods, Sofia explained the use of Naloxone kits for treating suspected opioid drug overdose situations before 911 help can arrive. Sofia who is a trained pharmacist sees what she considers to be the over prescribing of opioid containing drugs and is concerned that innocent people may combine them with over the counter drugs and go into opioid overdose. She has trained staff at her mother's retirement home. She is happy to train people in the use of these kits and supply them with one. She trained Rev. Steve Zink who earlier this year conducted two funerals for people in this area, who had overdosed on opioids. She can be contacted at 613-979-6490.

You may like to know that Bethany is in grade 9 and Minni Ang has trained as a school bus driver and has enjoyed her first week on the job. She also plays music at Carleton Lodge on her weekends,.

Susan Aiken Methodist

Prayer Box

At the request of several congregation members, we are placing a prayer box on the table by the name tags. This box is very kindly being made by our own Elaine McCausland. The prayers placed in this box will be confidential and read only by a member of the Pastoral Care Team and Rev Jim. Once a week, they will take the prayers home and offer up prayers as requested. These prayers will not be read aloud or said in the joys and concerns, unless that is specifically requested. Any such requests must be approved by the person involved.

There will be a prayer request form and pen by the prayer box. You may fill it out at the church or take the prayer request form home and fill it out and then bring it back and place it in the prayer box.

Also, every Sunday a member of the Pastoral Care Team will be at the door specifically to welcome all new people. We will be, for example, showing them where to hang their coat, showing them where the washrooms are and asking them to sign our guest book. If they have children we will show them where the nursery and Sunday School are held, but also assure them that children may also stay in the sanctuary for the service. We will also tell about our after church coffee, juice and munchies.

John Pye and Francis Lake will continue to do a great job on handing out the bulletins.

> Dori Jensen, Chair of Pastoral Care Team



JOIN US for Sunday

For info on all our events visit our website and follow us on facebook

COMMUNITY OUTREACH

Britannia United Church

- Participates in Ottawa West End **Community Chaplaincy**
- Provides monthly Worship Service at West End Villa
- Participates in Ottawa West End

- Publishes a quarterly newsletter
- including our website and Facebook



GLOBAL OUTREACH

- Supports United Church Mission &
- Raises funds for international social



BRITANNIA UNITED CHURCH

985 PINECREST RD OTTAWA, ON K2B 6B4 (613) 828-6018



SUNDAY WORSHIP 10:15am

ONGOING EVENTS

Senior's Tea: Thursdays @ 1pm (September - May) Board games, light freshments and socialization

> Church Choir: Thursdays @ 7:30pm

Men's Club: 1st Tuesday of each month @6pm

Friends in Song: Tuesdays @ 10:30am Fall & Spring Concerts with Silent Auction & free will offering

> Al-Anon: Tuesdays @ 7pm

Mindware Academy

2018

SEPTEMBER: Sunday School Registration

OCTOBER: Anniversary Events

NOVEMBER: Inspired Hearts & Hands Craft Show - Nov 3 Remembrance Day Service - Nov 11 Christmas Bazaar - Nov 24

DECEMBER:
Christmas Potluck & Entertainment - Dec 9
Blue Christmas Service - Dec 16
Sunday School Pageant
Christmas Family & Communion Services

ANNUAL EVENTS

2019

JANUARY: Games Night - Jan 19 **FEBRUARY: Family Day Event**

MARCH: Irish Night

APRIL: Maundy Thursday Good Friday Sonrise & Easter Services

MAY: Murder Mystery Dinner Theater - May 3 & 4 Annual Garage Sale

JUNE: Church Picnic

145TH ANNIVERSARY CELEBRATIONS

BLUE GRASS CONCERT

Sept 23 1-4pm

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Traditional, gospel and modern bluegrass. Light refreshments and entertainment. Cost \$20

145th ANNIVERSARY CELEBRATIONS

Oct 28

10:15am - Special Worship Service 5:30pm - Potluck dinner

7pm - Songs, music & entertainment celebrating the 15 decades of the Church's existence

COLLECTIVE CHOIR CONCERT Dec 2

1873 - 2018

Sermon: Living Faithfully; living gracefully

September 9, 2018

Our Gospel reading for today comes from the book of Mark, but just for a moment, I would like to return to the study of James. In chapter two of James, the author continues his teaching about how to live a life of faith, as we strive to be "doers of the word" by putting our faith into action – instead of just talking about it.

The thing about James is that once you put the letter into context, you really don't have to do much with it. He speaks in plain terms that don't need a whole lot of explanation. Mark, on the other hand, needs some work...but we'll get to that in a moment.

In chapter two, James is concerned about favouritism being shown to the wealthy over the poor, and asks the question "...do you with your acts of favouritism really believe in our glorious Lord Jesus Christ?" Then he gives an example, saying: "...if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, 'Have a seat here, please,' while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts?

Then he reminds his audience that God has chosen the poor in the world to be rich in faith and heirs to the kingdom God has promised, so they would do well to fulfill the royal law according to scripture "You shall love your neighbour as yourself."

Finally, he picks up on his theme about being "doers of the word" saying: "if a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill, and yet you do not supply their bodily needs, what is the good of that?" In his understanding of the law and the prophets and the teaching of Christ, "faith by itself, if it has no works, is dead."

As I read this portion of James' letter, I could not help but think about the story of the Good Samaritan in chapter 10 of Luke. Jesus had just responded to a challenge about which commandment is the greatest, saying that we should love God with all our heart, mind and spirit, and we should love our neighbour as ourselves. The teacher of the Law further challenged him, asking "Who then is my neighbour?" and Jesus responded with a story about a traveller who is robbed and left to die by the side of the road.

In his story, he talks about two religious leaders who see the man and walk by on the other side. Then a Samaritan comes along. The Samaritans were considered unclean because they were the result of intermarriage between Jews and Gentiles, and they were hated by the Jewish community. No one in the crowd would have missed the point Jesus was making. This man stopped, he bandaged the traveller's wounds, put him on his donkey and brought him to an inn. He cared for him through the night, and the next day, paid the innkeeper to watch over him, promising to return and cover any expenses he incurred.

Then Jesus turned to the teacher of the Law and said "Which of these three do you think was a neighbour to the man who fell into the hands of robbers?" The expert in the law replied, "The one who had mercy on him."

When Martin Luther King addressed the Parable of The Good Samaritan he said "The first question which the priest and the Levite asked was: 'If I stop to help this man, what will happen to me?' But the good Samaritan reversed the question: 'If I do not stop to help this man, what will happen to him?' James said "faith by itself, without works is dead." And Jesus told the teacher of the Law, "Go and do likewise."

As we continue in our readings for today, Jesus heals two people in the region of Tyre. At first glance, the stories seem pretty straight-forward. Jesus shows his authority and his power by healing a sick child and a deaf man, but to really understand what is happening here, we – like the one who was born deaf – need to "be opened." Otherwise, we are likely to miss some important details, and the message at the heart of Christ's teaching.

First, let us put the passage from Mark 7:24-37 into context. There is a progression happening in Mark's Gospel. In chapter 6, Jesus fed a great crowd with a few loaves and fish, this is followed by healing and miracle stories among the Jewish people; including the daughter of the leader of the synagogue. From here, Jesus begins to teach his followers and his challengers, about what is "clean" or "unclean" and then he is confronted by two Gentiles – non-Jews - who need healing. Finally, in chapter 8 we will read another story about Jesus feeding a crowd, but this time it is "on the other side" where the crowd is most likely made up of Gentiles.

When we read the Bible in short passages that are often taken out of context, we can miss the arc of a given section of narrative and we often miss an important part of the larger story. We can also be unaware of the significance of the details: terms like "the other side" or the crossing of a lake or a border, or of a journey to places like Tyre and Sidon.

It could be said that Mark is making a larger point than the healing of two people in need of help. What is really going on when our precious Lord and Saviour refers to a distraught mother and her sick child as dogs? Throughout the centuries, the Christian church has tried to explain this story in a way that still makes Jesus appear as clean and spotless; suggesting that he planned to heal her daughter all along and was just testing her faith. But what happens if we put it into the cultural context of one who grew up in a particular time and place?

If we look closer...if we open ourselves up to the possibilities...we might see in this narrative, the tension that existed in the early church, and a turning point in the Gospel of Mark.

For the past few weeks, the letter of James has reminded us that what we do and how we live our lives are sure signs of how we follow Christ. Our words, our doctrines and our declaration of being Christian don't define us as faithful followers if we don't demonstrate the compassion and love that are at the heart of the law.

For example, when the Pharisees challenged Jesus because the disciples were not following the letter of the Law by eating without washing their hands according to religious traditions, rituals and rules, Jesus solves the issue by declaring all foods clean. He goes on to explain that what goes into our mouths cannot defile us. It is the words that come out of our mouths – words that corrupt and condemn – that make us unclean.

To us, his declaration that all foods are clean seems obvious or may even go unnoticed. But to the Jews at the time – and many of the early Christians were still faithful Jews – his words would have been shocking!

It's highly likely this exchange would have taken a lot out of Jesus, which would explain why he needed to take a break. Maybe he needed to reflect on the rejection that he was starting to feel from his own people, or maybe he just needed to recharge his batteries. Whatever his reasons, he crossed over into Gentile territory and takes refuge in a place where he hopes no one will interrupt his retreat. But he wasn't going to be able to rest for long. When Jesus worked his earlier miracles, there were people in the crowd from Tyre and Sidon, and they had returned home, telling their stories.

As contemporary readers of Mark's Gospel, we may not know that Tyre and Sidon were pagan territories. However, the earliest Christians would have found the healing of a foreign child far more shocking than the way Jesus first turned down her mother. But the persistence of this woman who was neither Jewish nor Christian leads to healing.

Another detail that may not seem significant to us today, but would have been very significant to the early Christians, is that this exchange happens between Jesus and a woman. Whenever a woman appears in the Gospels, it is a sign that something important is going to happen. And this isn't just any woman, she is also a pagan, which would cause everyone in the audience to listen carefully to what is about to happen.

The mother is desperate to help her tormented child, so when she hears rumours about an itinerant healer who is visiting her area, she does what she has to do. And as she breaks into Jesus' retreat, she also breaks a number of Jewish conventions. First and foremost, is the fact that she touched him. Again, in our society we might not give that a second thought, but for a Jewish man, being touched by an unclean, Gentile woman, it would have been a problem.

There could be another problem, identified by the little detail that the woman's daughter was at home, lying on a bed. This indicates a comfortable standard of living at that time, and suggests that the woman may have been of position and means. This might also explain Jesus' harsh response, given the political and economic situation in Tyre, where there was an imbalance between the wealth of the Gentiles and the poor Jewish peasants who were living in that region.

In any case, we have borders and boundaries of more than one kind being crossed here, and the audience, still reeling from Jesus calling all foods clean, must be even more uncomfortable with this conversation between their teacher and a foreign woman. Where are the clear-cut beliefs, the non-negotiable truths, the simple answers to our questions?

One of the things that is interesting to me about this passage, is that most commentators will explain that Jesus healed the woman's daughter because of her faith. In fact, when Matthew tells the story in his Gospel, he does refer to the woman's faith, but Mark never mentions it. How could a pagan woman have faith in an itinerant preacher from a foreign religion? What does she really know of his teachings, of his person, beyond the rumours of healings and other wonders?

Perhaps, what she had was a desperate hope, or a passionate love for her child – a love that would not be deterred even by insult or rejection. As a parent, I can imagine her thinking "Who cares what he says or believes, if he has the power to heal my child? Who cares what he calls me, or what he thinks about me, if he can make my daughter whole?"

But no matter what her experience of faith might have been, Jesus's response is most definitely grounded in faith, and inspires us to explore more deeply how our own faith and actions go hand in hand.

Jesus's response to this desperate mother opens him up to the healing of her child, and it opens up the early church to a new vision of inclusiveness that includes all of God's children in the gifts of grace. Perhaps the image of the loaf of bread and the crumbs that follow, is a metaphor for the chosen people who will extend God's love and grace to a waiting world.

If we read the gospel this way, we may understand that the heart of Jesus was touched, even moved in new directions, not by faith but by love; a mother's love for her child, love for a neighbour unlike himself, the love he commanded to share in his name.

And if we read the gospel in this way, then we must ask ourselves how it might challenge our willingness to welcome those who are on "the other side" whether that person is a foreigner, a member of a different racial, ethnic or economic group, or a person of a different orientation or gender identity. Because, sadly, in our day there are still people whom we consider to be unclean and unworthy of being fully included in the feast.

Not too long ago I had a visit from a minister who was working in a church not far from us who had been faced with a terrible dilemma. He told me the story of a woman who had started coming to his church. She was a lovely woman who he learned was a member of our Ottawa Police Force. She was faithful in her attendance, she had a respectable job, she was everything any church could want in a new member. She even convinced her partner to join her at church. But that was the problem. Her partner was also a woman.

The first day they attended church together was communion, and as the bread was broken and shared, they approached the table. He welcomed them and served them in the love and humility of Christ, but not everyone was as open. The next day he was visited by one of the leaders of the church with his wife, and they expressed their distress about this woman and her partner, receiving communion in their church. They made it very clear that it was not to happen again.

The result of that discussion, was that the minster had just submitted his letter of resignation, and he had come to me to see if there was a place in the United Church for him. He was a doer of the word. He had put is faith in action, knowing that he would lose his job and his church, but his love for Christ and for all of God's children, meant that he could do nothing less.

The second part of our Gospel reading tells another story of being opened up, in this case, through the healing of a man who can't hear. Yes, we might say that his ears are opened, but the enthusiastic reaction of Jesus' "astounded" audience illustrates even more powerfully what it means to have one's eyes and ears and heart finally opened to God at work in the life and ministry of Jesus.

Could the second feeding, of another hungry crowd, this time a Gentile one, that follows these shocking words of Jesus and his even more shocking deeds, be a sign, a bookend with the earlier one, in Chapter Six?

The plea of the Syrophoenician woman and her bold claim on the overflowing, tender mercies of God, in a sense, challenge Jesus to the logical conclusion of what he has just been saying. And so he follows up his words about food with the action of feeding the crowd of "others," in Gentile territory, who hunger physically and spiritually as well.

Just as Jesus declared all foods clean, then, he declared all people "clean," acceptable, included at the table. The healings and the mass feeding that follow make that evident in more than words, but in actions as well.

It is ironic that in a nation and world where so many of God's children don't even receive the crumbs from our table, churches are still arguing over who's included, who is acceptable, and who is born outside the embrace of God's grace.

And so we, having been opened by the love of Christ, to hear the word of God, are continually asked how we may live faithfully and gracefully in our world. And every day, we are given opportunities to be doers of God's word, in Christ's name. Amen

SEEDS OF DARKNESS AND A COASTAL KELP FOREST

A poem in two voices

This poem is dedicated to all the brave women and men who are first responders, whether paramedic, firefighter or police officer who are first on scene of a critical situation, accident, fire, natural disaster or crime scene. You put your lives at risk to make ours safer. Thank you.

(Some readers may find this disturbing)

Come. Look at this seedling right here.

That bright green one?

Yes. This seedling sprouted with news that his daughter was expecting. And do you see how it sprouted more shoots?

Yes. The new growth is lovely.

The positive thoughts, feelings...the associations triggered this seedling to grow like a vine, making links all over the patient's psyche.

[The intern watches at the psychologist's words gently untangle the patient's thoughts and feelings.]

So why is the green vine tangling in the offshoots of the dark seedlings?

This is a troubling element. Actually that is why the patient came to therapy. He is aware that the expectation of his first grandchild should be a time of happiness, of delight.

And it isn't?

Not entirely. The patient is bombarded by negative thoughts every time he focuses on the impending birth.

So...he is concerned for the safety of his grandchild?

Oh, it goes far beyond a parental type of concern. He is starting to think that it is wrong to bring a child into such an ugly and corrupt world.

That sounds ominous. Wait a minute. The word the patient used about the birth – impending?

Yes, as if the birth looms over him, bringing not joy but sorrow, even fear.

But that doesn't make sense.

Indeed. When someone is dealing with the after-effects of trauma, the logical self is not able to refute negative thoughts. Life feels out of their control. They are overwhelmed.

I like your analogy of seedlings, of positive green shoots and the tangle of negative black shoots that cause problems. With the way you explain it I feel like I am looking into a crystal skull...and all it takes is for a skillful therapist to sort it out for the patient.

Oh no, no. Dear me, no. Qualified therapists are not magicians. We cannot simply see into a patient's psyche and magically extract the problems.

We work only with what the patient willingly provides. Let me ask you a question: would you come to therapy, and feel safe if you knew that I could root around and do who knows what in your head?

Well...no. Oh...I see what you mean. That would be really invasive. I wouldn't trust anyone with that kind of power over me. My thoughts, my feelings... they are mine.

Exactly. A therapist, especially a PTSD therapist is not a magician. Nor are we gardeners who reach in and weed out the black seedlings, the negative thoughts.

Hum...perhaps this seedling analogy does not quite work. Let me think a moment....

Imagine you are under the coastal sea...in a kelp forest. Surrounded by all kinds of colourful kelp, waving in gentle currents. On calm days life in the kelp forest is predictable. Predators that might move through pathways of kelp are avoidable.

Other times angry storms rage above agitating the kelp into wild patterns. The sea life that lives and moves throughout the kelp forest is disturbed. Predators, both the old and new, can strike from any direction.

Let me see if I follow you. The patient already has a lifetime of positive and negative thoughts and feelings. When a storm of negativity rages, their equilibrium is thrown off.

Continue.

Their equilibrium is off and storms rage long after they might have stilled. Although a kelp forest is nutritionally rich it is now experienced as unsafe.

Exactly. Life in general feels perilous. The ever present sense of darkness and angry currents filter daily experiences, even the happy ones.

But as a therapist you probably know the nature of the trauma that brought the patient in.

Not always. There are hints, clues from the patient. I may form theories but it is not until the person is ready to revisit the darkness, the trauma and all that it has wrought, can they integrate it and move toward to a new equilibrium.

To review today's casework:

In our first encounter his face is deeply lined with brows pulled down and inwards. His mouth a thin tight line. Eyes are dull. Sits with shoulders slumped. Rarely makes eye contact. Speech is flat.

What type of work does he do?

He is a First-responder.

Meaning?

First to arrive on scene, multiple gunshot wounds.

Maggie Taylor, June 2018