

June 2020

REVELATIONS

A Newsletter for Ordinary People, Learning to Follow Jesus!



Parish of the Valley

Diocese of Ottawa
Anglican Church of Canada

Editor - Jean Ostrom
Assistants – Naomi de Repentigny
Alexis Anderson

A Message from our Clergy Team

“When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.” (Acts 2:2-4)

A few Sundays ago, we celebrated Pentecost Sunday as we recalled the miraculous and life changing event of the coming of the Holy Spirit as recounted in the Book of Acts. It came into the life of a community of people, following the ascension of Jesus, who were caught in a time of uncertainty and waiting. They appeared almost as if they were orphaned and directionless, without any spiritual power and friends, some days, in our present situation, it has a familiar ring to it!

Our Metropolitan, Archbishop Anne Germond, writes in her latest letter to us, about this time we are living through and the days ahead with a more positive and very hopeful outlook:

The past three months have been difficult as we journeyed through a time of wilderness with the closure of our church buildings and as we have creatively adapted our ministries to respond to the emergency situation. Inspired from the witness of scripture, a time of sabbath rest invites our clergy and lay leaders, as well as the whole Church, to take time apart from our usual patterns in order to bring renewed energy and knowledge and skill to the practice of ministry.

What this means is that regardless of where the Government of Ontario is with its reopening plan, our churches will not be reopening for in-person worship until at least September. This decision was made in consultation with public health experts as well as our diocesan executive officers and chancellors, with the well-being and safety of all our parishioners and the communities we serve uppermost in our hearts and minds.

This sabbath time of rest, reflection and renewal, while we wait to be back in our cherished and familiar sacred spaces, offers us an opportunity to discern what our worship patterns, stewardship practices, and parish ministries might look like going forward.

To help with this, in the coming weeks we will be releasing a one-page framework document which will outline the cautious three-stage measured approach we as Anglicans in the ecclesiastical province of Ontario will undertake collectively

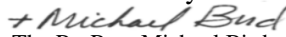
as pandemic conditions in our communities warrant the eventual safe reopening of our church buildings.


The very same Spirit of God that swept into the life of that early Christian community was in evidence at the consecration of our new Bishop, Shane Parker at the Cathedral in Ottawa and continues to move and dwell within us here in the Parish of the Valley. If we reflect and listen carefully in this time of sabbath and respond courageously to that presence in our lives, then the blessings of Pentecost will lead us once again to the renewal and transformation of our church that we are all seeking as we return to our shared ministries in the days ahead.

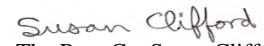
We have appreciated so much the encouragement and the suggestions you have offered us regarding our online services and that sense of hope and promise has been alive and present at the Zoom coffee hours we have been holding every two weeks. What a joy it was to welcome our Primate, Linda Nicholls to our third coffee hour! It is was a wonderful time of sharing insights and experiences with the senior Bishop of the Anglican Church of Canada. It is our hope that this newsletter provides us with another important means of staying connected to all our parishioners, particularly those who do not use a computer. Your clergy team will also be looking at ways we can undertake a process of deep reflection with our congregational lay leaders, using the one-page framework the Archbishop mentions in her letter.

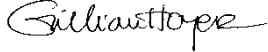
May God bless us all in this season of Pentecost; and may the gift of the Spirit dwell within us richly as we continue in this time of sabbath and discernment.

Yours faithfully in Christ,


The Rt. Rev. Michael Bird
Incumbent


The Rev. Matthew Brown
Associate Incumbent


The Rev. Cn. Susan Clifford
Associate Incumbent


The Rev. Gillian Hoyer
Associate Incumbent

Great Truths for Children

- 1) No matter how hard you try, you can't baptize cats.
- 2) When your Mom is mad at your Dad, don't let her brush your hair.
- 3) If your sister hits you, don't hit her back. They always catch the second person.
- 4) Never ask your 3-year old brother to hold a tomato.
- 5) You can't trust dogs to watch your food.
- 6) Don't sneeze when someone is cutting your hair.
- 7) Never hold a Dust-Buster and a cat at the same time.
- 8) You can't hide a piece of broccoli in a glass of milk.
- 9) Don't wear polka-dot underwear under white shorts.
- 10) The best place to be when you're sad is Grandpa's lap.



**The Office of the Metropolitan of Ontario
The Anglican Church of Canada**

The Most Reverend Anne Germond
Metropolitan of the Ecclesiastical Province of Ontario

On a Summer Sabbath Rest *(A letter from the Ontario House of Bishops to the faithful in Christ)*

June 1, 2020

Dear friends in Christ,

What a true blessing it was to join together from all parts of our vast ecclesiastical province for a special online worship celebration! On the Day of Pentecost we are reminded that God's love has been poured into our hearts, and we pray for the Holy Spirit to come and renew the face of the earth, perhaps most especially during this time of pandemic.

Strengthened by the knowledge of God's abiding love and renewed by the Spirit, the provincial House of Bishops is calling on the parishes of our dioceses to observe a sacred sabbath rest over the summer months so that we can be renewed for mission and ministry in this new season of evangelism and discipleship that is emerging for our Church.

The past three months have been difficult as we journeyed through a time of wilderness with the closure of our church buildings and as we have creatively adapted our ministries to respond to the emergency situation. Inspired from the witness of scripture, a time of sabbath rest invites our clergy and lay leaders, as well as the whole Church, to take time apart from our usual patterns in order to bring renewed energy and knowledge and skill to the practice of ministry.

What this means is that regardless of where the Government of Ontario is with its reopening plan, our churches will not be reopening for in-person worship until at least September. This decision was made in consultation with public health experts as well as our diocesan executive officers and chancellors, with the well-being and safety of all our parishioners and the communities we serve uppermost in our hearts and minds.

Online worship services and our critical food security and other essential outreach and community ministries taking place in our buildings will continue, as they have been in recent months. We are so grateful for all those enabling such ministries of praise, love and mercy during this pandemic.

As Anglicans, we have been blessed by our church buildings, legacies handed on to us by faithful stewards who have gone before us. Now we have a rare opportunity, while we are worshipping outside of them, to prayerfully explore new and creative ways to use them, as reimagined vessels for ministry in the months and years ahead.

This sabbath time of rest, reflection and renewal, while we wait to be back in our cherished and familiar sacred spaces, offers us an opportunity to discern what our worship patterns, stewardship practices, and parish ministries might look like going forward.

To help with this, in the coming weeks we will be releasing a one-page framework document which will outline the cautious three-stage measured approach we as Anglicans in the ecclesiastical province of Ontario will undertake collectively as pandemic conditions in our communities warrant the eventual safe reopening of our church buildings.

For now, please know that you are held in our prayers unceasingly, and we are deeply grateful for the generosity, innovation and faithfulness that has been so richly demonstrated across our province. As we weather our current circumstances together, let us seek to be the face of Christ in the world in a renewed and faithful way, buoyed by the Spirit of the Living God which falls afresh on us each day.

May God's deepest peace be with you. Faithfully yours,

Metropolitan and Archbishop of Algoma and Moosonee
On behalf of the Bishops of the Ecclesiastical Province of Ontario...

The Right Reverend Michael Oulton, The Right Reverend Susan Bell, The Right Reverend Andrew Asbil, The Right Reverend Dr. Todd Townshend, The Right Reverend Shane Parker, The Right Reverend Peter Fenty, The Right Reverend Jenny Andison, The Right Reverend Riscylla Shaw, The Right Reverend Kevin Robertson, The Most Reverend Fred Hiltz.

Musings from your Editor *(submitted by Jean Ostrom)*

In our last issue of Revelation we published a piece by Bill Grubb titled “Reflections on Pierre Berton’s *The Comfortable Pew*, 55 years onward”. Bill had written the piece for our Advent issue but somehow it was missed when putting the paper together. This was several months before the January 2020 issue of the Anglican Journal came out, but Bill was uncannily prescient.

Since the publication of the January 2020 Anglican Journal, Bill has sent me several articles and letters and opinion pieces relating to “Gone by 2040?” We are pleased to publish some of these writings. They will generate both agreement and disagreement, and hopefully, prayerful discussion of what our beloved Anglican Church is giving to us and what we can, with God’s help, give back.

A big part of Bill’s prescription for a healthier church is ecumenism, the working together of all Christian denominations to make a healthier society reflective of God’s heaven here on earth. In this season of Pentecost comes the promise of new life through the arrival of the Holy Spirit, and a reminder of the unity we share, which has been forged with God’s help across differences. And as we see the unrest and demonstrations across the United States and throughout the world, protesting against the violence perpetrated by established agencies against others who are “different”, let us remember that God created us all - white, black, Asian, Christian, Muslim, Jew, Hindu, all of every race, colour, and belief; and God loves us all equally. Who are we to turn our backs against anyone of God’s creation?

Gone by 2040? *(submitted by Jean Ostrom)*

The first issue of The Anglican Journal in 2020 was being researched for several months prior to the installation of Archbishop Linda Nicholls as our new Primate, but perhaps it underlines a new direction for the Anglican Church in Canada. It is a wakeup call to the faithful but also full of hope for a future of what we call “organized religion” in the world. I went through the paper fairly critically and gleaned several points from articles throughout the issue:

1. A church with smaller confirmation classes and larger heart for the poor, the mourners, the meek, and those starving for righteousness isn’t a church that’s worse for wear.
- from *This far by faith* by Matthew Townsend, Editor
2. Our primary purpose is not to fill the pews of every church. Our call is to tell the Good News in word and action and invite others to join us in the adventure of faith in the God of all creation.
- from *Keeping our eyes fixed on Jesus* by Linda Nicholls

3. The current situation is calling for initiative from everyone – not just church leaders. It’s asking of us a lot more creativity, at every level of the church, and a lot less waiting for somebody else to fix it – the creativity needs to come right from the grassroots, from people in the pews.
- quote by Linda Nicholls from *Statistics serve as mirror for church* by Tali Folkins, Staff Writer
4. At the end of the day, when we stand before the great judgement seat and have to answer for how we lived our lives as Christians, I think the question that will be asked is, “Were you faithful with what you were given?”
- quote by Linda Nicholls from *Statistics serve as mirror for church* by Tali Folkins, Staff Writer
5. Pray for the Spirit to blow through the hearts and minds of everyone, and open our eyes to see where Jesus is calling us to be at work. It’s not that God isn’t there in the community already. And it isn’t that God isn’t calling us – sometimes we’re just expecting God to be in a different place, and so we don’t see God where God actually is. Pray for us to be flexible and open in how we express the gospel. And pray for that deepening of discipleship in us that will lead us there. At the end of the day, if we have prayed with open hearts and minds to see where God is calling us to be and work, if we have sought to follow that to the best of our ability, that is all we can do ... I think we need to have courage and simply be faithful. God will have a church.
- quote by Linda Nicholls from *Statistics serve as mirror for church* by Tali Folkins, Staff Writer
6. At the behest of a new priest to the area, a church in a multi-point parish that had been closed the previous year was re-opened. They started a playgroup for parents and caregivers of young children. With a focus on “reaching out to serve the needs of the public rather than just try to get the public to come to them” a flurry of other outreach programs have increased ties between the parish and the community, including visits to seniors’ homes, vacation Bible school, a breakfast program for elementary school children, hosting elementary school dances, yoga, soapmaking classes, community craft sales, and other activities.
- from *Green Shoots* by Matt Gardner, Staff Writer
7. The approach to the kids in a Taize community is “What are you looking for? What are you struggling with?” They listen and the effect is tremendously positive.
- from *Churches may shrink but will survive in our secular age* by Charles Taylor
8. Factors thriving congregations tend to have in common
 - a. They emphasize leadership and intentionally develop the next generation of leaders;
 - b. They engage with the local community to improve people’s lives;
 - c. They embrace discipleship – and helping disciples teach other disciples; and

- d. They offer worship experiences that draw people in.
 - from *Demographic, cultural changes key to declining church membership* by Matt Gardner, Staff Writer
9. The only thing to do when you're in over your head is to get on your knees. There is simply no other option for setting budgets, offering programs, or opening the doors of our churches without resting in the promise of the God who does do more than we can ask or imagine.
 - from *The declining church formed me* by Canon Martha Tatarnic, Rector, St. George's Anglican Church, St. Catharines, Ontario
10. Suffering has the potential to make us humble. Humility allows us to recognize our own strengths and weaknesses with a clear head. It also enables us to recognize the blessings we can give and receive in the wider body of Christ.
 - from *Anglicans in Canada are in exile* by the Rev. Cole Hartin, Assistant Curate, St. Luke's Anglican Church, Saint John, N.B.
11. What spiritual or moral truth could a divided, warring, often violent and contradictory confusion of beliefs that was once one body signify, except the inevitable human-constructed tower of power, control and capacity to manipulate and mislead? He (Jesus) did not leave for the newest or different or presumed true group of worshippers. He remained with broken, often erroneous, poor, hungry, sad, rebellious, depressed, sick, abused, confused, and tormented people – those whom he'd been given. And so then should we.
 - from *Looking toward God's own pruning* by the Rev. Leigh Silcox, PhD, Priest-in-Charge, St. Matthias' Anglican church, Toronto

Let Us Pray *(submitted by Wendy Cayen)*

Why pray? Who do we pray to? To whom do we entrust our prayer? What do we pray for? When should we pray? Where should we be when praying?

I have asked these questions of myself over the time of my prayer life and have spent many enlightening hours searching for answers to these questions.

Prayer as a gift is intrinsic to trust. There is a place in trust where prayer is suspended and echoes over the shadows where our God waits, waits to hear us and to respond, to fulfill Her search for us, more than could ever be done in our search for Her. In this trust place our prayer beckons our need to come forward and be placed where it is recognized only by our God waiting for Her child and for the conversation to begin. The anticipation and hence the commencement of this conversation holds the energy of grace, grace-filled moments where we are heard. This is but one answer as to why we pray.

We pray to our God because we long for reason. Only through prayer and communication with our God do we become authentic and if there is grace, authentic not only to others but to ourselves. We pray to God because it is the language between us, God and us. As we wait and hover in trust together, God and us, we begin to know.

Jesus prayed and used His prayer to calm and teach, to learn from and to offer entreaties to His Father. Jesus took the time, saw our need to know how to pray and taught us to pray. Matthew 6:9-13 and Luke 11:2-4 recount Jesus being very specific on how to pray.

Paul in his deep, life changing experience with Jesus tells us, 'There is no need to worry; but if there is anything you need pray for it, asking God for it with prayer and thanksgiving (Philippians 4:6). Paul tells that when we have a need, that is the time to pray. The issue of need is very subjective, and God knows us better than we know ourselves. Therefore, what we pray for as need, God places in our hearts before we even know. Where we are when the need is placed on our hearts is really anywhere. Offering our prayer to our God when it is placed on our heart wherever we are is a testament to the grace of God, that we chose to wait and flourish in Her love.

Offering thanks, praise and worship to God in our prayer brings us full circle in our time with Her. We arrive with our need. In prayer we offer our need, it is heard and received and we give thanks.

'I tell you solemnly once again, if two of you on earth agree to ask anything at all, it will be granted by my Father in heaven. For where two or more meet in my name, I shall be there with them.' (Matthew 18: 19-20).

To watch "How to pray the body of prayer of Julian of Norwich", see <https://www.youtube.com/watch?v=IKdXyKzTXk>

An Interview with Wendy Cayen of Eganville *(submitted by Naomi de Repetigny)*

I met Wendy Cayen at one of our first Parish of the Valley meetings. I hadn't much opportunity to get to know her, so I was happy to interview her for this issue of Revelations.

When asked about her early years, Wendy jokes, "I was born at a very early age...". She was raised in Kirkland Lake with five siblings and attended a Catholic school. Wendy's mother converted from Anglicanism to Roman Catholicism and taught her about faith in Jesus. With her family, Wendy prayed the rosary and attended church on Sundays. She participated fully in the sacramental life within the Catholic Church, by completing her first confession at an early age, first communion and confirmation. By the time Wendy was

12 years of age she had a clear awareness of God being present in her life.

When Wendy was 18 years of age, her family suffered a tragic car accident which took her father's life, and permanently disabled her sister. It was a very emotional time in which Wendy suffered tremendously and had doubts about her life and faith. She attended Cambrian College, and worked on some "issues". Wendy later completed her degree in Disability Studies at Ryerson in Toronto. She became friends with a born-again Christian who had a positive influence on her life. She joined the Sisters of St. Joseph of Sault St. Marie, and during a 30-day silent retreat completed the St. Ignition prayer exercises. Before taking first vows Wendy left religious life and one year later married a born-again Christian from a fundamental Christian group. This time was full of study and experience of the word of God. Her personal relationship with Jesus grew during this time but she came to see the fundamentalist perspective exclusionary and judgmental which was incongruent with her emerging personal understanding of the all-encompassing love of God.



Wendy later met her current partner, Kirsten, and married in the United Church in 2006. Wendy attended the Wesley United Church in Pembroke after leaving North Bay to move to Petawawa in 2009. In 2016 Wendy and Kirsten moved to Eganville, and after some discernment, began attending St. John the Evangelist. In 2020, she is hoping to be formally received into the Anglican Church.

Wendy has attended our Diocesan Synod as Synod Rep. and is the People's Warden at St. John's. Currently, Wendy is participating in a program with the Ottawa Institute for Parish Development. She is hoping to complete her second year of the program later this year. Wendy is involved in bible studies at St. John's in Eganville and Church of the Ascension in Killaloe. She coordinates two prayer chains, so that members of the community who are sick or in need, are prayed for on a regular basis.

Wendy is also a participant of the Lay Reader program, facilitated by Rev. Matthew. She refers to it as giving some "structure and purpose" to her walk with the Lord. The program has proven to be exciting for Wendy as she benefits from the teaching and experience of other Lay Readers-in-training as well as Parish clergy. It is preparing her to support the mission, spiritual growth, and joyful life of the Parish of the Valley.

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Wendy was employed as an advocate and case manager for 25 years for adults with developmental disabilities. After retirement, Wendy became a school bus driver. During this time of isolation, Wendy misses attending church but stays connected with the congregation through social media and telephone. The Sunday on-line services and arranged on-line coffee hours are anticipated times of joy and connection for Wendy. This time has allowed her to catch up on reading and to spend more time in prayer and understanding the word of God. It has been a time of renewal. Her faith has increased her awareness of issues of faith and social justice, and she sees the Anglican expression of Christian faith as a direct and intentional position of the love of Christ and the redemptive power of the cross.

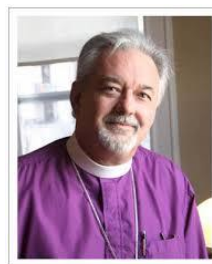
She is enjoying her two dogs, and now that the weather is warm and sunny, can enjoy the outdoors, gardening, and maybe camp later in the summer. Wendy also paints in watercolours, writes poetry, and plays guitar.

Wendy recommends several books which she has recently read: "Let Your Life Speak: Listening for the Voice of Vocation", by Parker Palmer, "Discernment", by Henri Nouwen, and "Seven Story Mountain", by Thomas Merton. Wendy has also enjoyed reading the French philosopher Pierre Teilhard de Chardin, who quotes, "You are not a human being in search of a spiritual experience. You are a spiritual being immersed in a human experience."

Wendy is a strong, intelligent, and knowledgeable woman of faith who contributes to our Parish of the Valley in many ways. She is a life-long learner who willingly shares her hope and love for the Lord. I look forward to her leadership in our Parish of the Valley and more opportunities to know her. I was very pleased to speak with Wendy and to share this article with everyone! Thank you, Wendy!

Greetings from the Holy Trinity Pembroke Churchwardens

On Sunday, May 31, 2020, the Rt. Rev. Shane Parker was consecrated a Bishop in the Church of God and seated as the 10th Bishop of the Diocese of Ottawa. On behalf of the current and past wardens of our church, we congratulate Bishop Parker.



To Bishop John Chapman, thank you for your many years of loving God, loving Jesus, and loving us in your mission of bringing us all closer to the heavenly Father and Son. We have become better Christians. I hope with your spiritual and humane guidance, directed under the

knowledge of biblical doctrine and theology, our entire diocese grew in holy wisdom and spirit.

As wardens we accepted an oath to assist our clergy in making sound decisions, to administratively and physically keep our church and its beautiful Christian family filled with the love of God. To quote the consecration sermon by Archbishop Anne Germond, the Metropolitan of Ontario, our mission is to "seek the ultimate point of being completely Holy."

The Holy Trinity Church Corporation has been meeting regularly throughout the pandemic via Zoom and have discussed the following topics: Church Finances, Staffing, Property Matters, Fundraising, as well as initial conversations about what reopening may look like once permission is given from provincial and diocesan authorities. The full Holy Trinity Church Council met via Zoom on May 13th and also received updates on all of the above topics. The Corporation and Council will continue to meet electronically via Zoom until in person meetings can safely resume.

Please continue to share in our online worship services and follow the paths of scripture. If need be, contact our clergy, as they are there to aid us, guide us, and comfort us; though they themselves deal with many of the same situations and concerns for each of their family members and our Church Family members alike.

In this moment of time, we give thanks for the chance to reflect as we move about our homes and yards, take walks, talk to each other and/or our neighbours, maybe read a new book, and learn new things. Remember, this too will pass.

Jesus walked forty days and forty nights in the desert; you too can survive. We just may have to walk the path of Jesus three, four, or even five times over!

Be Safe and keep smiling. Sincerely,
*Brian Devereaux, Deputy Warden, for
George Hodgkinson, Rector's Warden and
Sabrina Clark, People's Warden*



Saying Farewell in These Covid-19 Days

(by Louise Doran and Yvonne Andrews, All Saints)

Sadly, Father Richard Mackenzie passed away on May 28th. He was the rector of All Saints' from November 1990 until November 2008, when he retired due to health issues. When he joined the Parish of Petawawa, which consisted of All Saints' and St. George's, it was with shared ministry with Holy Trinity. After his retirement he remained active at All Saints' for many years, sharing his gift of music at the Organ. He will be sadly missed by us all.

(by Donna Smith, Barry's Bay and Bishop Michael)

Gordon Robinson, a member of the Church of the Epiphany for over thirty years, passed away on April 19th. Gordon was the treasurer and handy man at the church until he suffered a stroke and became a resident of the Valley Manor. He continued to be a strong supporter of the congregation and was always a proud Anglican. His wife Maureen was also very active at the church until her passing some years ago. Gord was well known in the area for his work with Meals on Wheels and the Canadian Cancer Society. He drove many patients from the area to their treatments in Ottawa and back home. He was a member of the local branch of the fundraising team and took part in many of the Relay for Life walks in Pembroke.

We have lost many dear and faithful parishioners, family members and friends over the past several months and perhaps one of the hardest things about this time of quarantine and isolation is our inability to say goodbye to dear and special people in the ways we have been accustomed to in the past. With just ten people permitted at a graveside service it means that many of us have had to refrain from paying tribute to those who would normally have had much larger funerals. We give thanks to God for their lives of faithfulness and inspiration, and for the love they offered and received while they were on earth with us.

A prayer for saying goodbye:

Dear God, thank you for all our friends and loved ones (and especially N) who have passed from this life during this time of isolation. We thank you for all that they have meant to us and to others. We so wanted to say goodbye. Help us to know that you are there, holding all our hopes, holding all those we love, especially N, and holding us this day as well. Be close to us all in these challenging days with your peace and love. Amen.

The Sweetest Parish in the Diocese!

Maple Syrup harvesting and enjoying is one of God's great blessings here in the Parish of the Valley. Dave Eagles, warden at our Church of the Epiphany in Barry's Bay writes about his experiences this year:

I spent March and April at an old-fashioned bucket maple sugarbush south of Amprior working very hard for a retiree of 6 years. With 400 buckets and just me most of the time I worked continuously most days from about 8AM to 8PM with about 45 mins in there for lunch. It is not that physically demanding most of the time but it is a steady series of tasks with some short 5-10 minute breathers to watch nature, read an article or send a text when weather conditions allowed reception.

It was those 5-minute periods that made the hard work enjoyable. I was able to contemplate life and watch the wildlife such as birds, squirrels, or deer. When you hear 5 rare trumpeter swans coming from the beaver pond and then fly just above the sugar-shack early in the morning, you feel so fortunate. Fortunate and blessed to be healthy enough to see and hear and do good, honest work.

Walking from the isolated old decrepit farmhouse without indoor plumbing over to the sugar-shack, the joyful sounds of birds became more varied each week. Some birds were migrating north and stopped overnight and some, like the pair of sandhill cranes, stayed for a couple of weeks but most were setting up homes in the area and competing for territory. A male yellow-bellied sapsucker used the metal roof of the sugar-shack for his territorial tapping and he was answered by one over by the farmhouse. I watched a young hare hop all overlooking for a place among the rusting abandoned farm equipment and woodpiles for her to nest and give birth.

Collecting the sap in the evenings, we used a tracked ATV pulling a sled loaded with six 15-gallon blue barrels. Often my friend, who owned the abandoned farm property, would come out with a couple of his teenage daughters and they would empty the 400 buckets in about 3 hours but if work or family issues interfered, I had a late evening. After collecting, we had to pump out the blue barrels into 55-gallon plastic storage drums which took over an hour in the cold darkness. On a good flow day, we could get 15 of the blue barrels filled with sap. The two stage evaporator could only handle about 7 blue barrels a day boiling for 11 hours but we were fortunate enough to never have more than two good days in a row before it became too cold or later too hot for the sap to run.

How much does this job pay? You don't make money on a bucket sugarbush. Hopefully, you don't lose too much money on wear and tear of the equipment and gas to get back and forth to the sugarbush. However, I now have enough maple syrup to last us and our four children for a couple of years and I have sold a little which has just about covered my gas money for trips home for laundry, showers and to get more fresh food. My friend has enough syrup for his large extended family and can hopefully sell enough to cover repairs to his equipment and the new bottling boiler. It's a job done for interest and to help a friend, not for money. At the end of a long day of steady physical work walking back from the sugar-shack for a late supper, the calm I felt was like leaving church with "the peace which passeth all understanding". Life is good.

Bob Shouldice, warden at St. Anthony's Church in Whitney has this to say:

Karen and I are fortunate to own a woodlot. It was originally meant to be our source of firewood. However, we have gradually come to appreciate that it has given us so much

more. Besides the wood (we harvest only dead or dying trees), we have harvested oyster mushrooms, spring-time leeks or ramps, raspberries, gooseberries, the odd partridge and on rare occasions, a deer. Retirement has afforded us the time to also harvest a modest crop of maple syrup every spring.

All of these things are tangible. However, we are learning that our woodlot is providing other less tangible benefits. It is a carbon sink that absorbs tons of carbon out of the atmosphere every year. It holds back water from rainfall and spring melt, releasing it gradually back into the streams that run off the property. And when that water is released it is crystal clear. The dense vegetation and its supporting root system virtually eliminate soil erosion and flooding.

Perhaps the most intangible benefit that we get from our woodlot, is the sense of contentment, the sense of fulfillment that we get. Our two sons developed a work ethic at an early age. Sitting in the sun on a warm spring day, listening to the sap drip into the buckets, to the returning birds, to water running in the creek, is a spiritual experience. Even on those days when you have worked hard, cutting, hauling, and splitting next winter's wood, you come away with a sense of accomplishment that I rarely experienced during my career as a teacher. Even while sitting quietly on my watch during the deer hunt, my mind wanders as I marvel at what I am looking at.

In the early days, when time was at a premium, we would go to the 9am service at Holy Trinity in Maynooth and then head to the woodlot to cut wood for the rest of the Sabbath. One Sunday, we were busted by an elderly parishioner who thankfully commented, "Don't worry about it Bob, God will understand. The better the day, the better the deed."

In 1909, a Rev. Henry Van Dyke, penned hymn 652, in the old hymn book. Sadly, it is not in any of the hymn books we currently use. It has become my favourite. It is beautifully worded and captures how I feel about our woodlot and the work that we do there. The first line reads "Those who tread the path of labour follow where my feet have trod", but the final verse speaks directly to Karen and I.

Every task, however simple, sets the soul that does it free;
Every deed of love and mercy done to man is done to me.
Nevermore thou needest seek me; I am with thee everywhere;
Raise the stone, and thou shalt find me; cleave the wood, and I am there.

Stewardship During COVID-19: We Have Reason to be Proud!

In this time of trial, every member of the Parish of the Valley should be proud to know that despite the difficult financial circumstances that many of us are facing, we have continued to offer significant financial support to our churches. These

individual sacrifices have not gone unnoticed, and they have allowed your Church Corporations across the parish to meet many of the fiscal obligations that continue to accrue, even during a pandemic. We are certainly looking forward to a time when we can all be together once again; but until that time, thank you for your continued support through Canada Helps, pre-authorized monthly remittances, and by sending in your offerings by mail. You can learn more about these various options for giving by visiting our website, <https://www.valleyanglicans.ca/ministries/stewardship/pages/supporting-our-churches>, or by calling 613-732-4658. Please continue to send in your offerings in the coming weeks and months. The churches and chapels of our parish need your financial support to continue the work of ministry, now more than ever. When this crisis is over, the strength, fortitude and generosity you have demonstrated will be a memory we all will treasure, and a story of faithfulness to pass on to the generations of Anglicans in the Valley who follow.

Faith, Family, Friends, Hope and Love

(submitted by Iris Ball and Lorna Sibley)

For Pentecost Sunday, several of our young people and those young at heart took up the challenge to decorate doves and describe “What does the Church mean to you?” The results were very creative and the thoughtful responses were definitely worth noting. It was interesting that a common theme emerged – Faith, Family, Friends, Hope, and Love.

All of these things are also important to us in our role as Lay Eucharistic Ministers. The onset of the COVID-19 pandemic has brought about a multitude of changes in our day-to-day lives. The cancellation of in-person gatherings at church has had a huge impact on all of us. So many things that we may have taken for granted were suddenly lost! Gone was the opportunity to gather in person as a community of faith. That time of personal interaction with our church family and friends was no longer an option and the feeling of loss was definitely real.

Our clergy were quick to adapt by providing Sunday worship via video and even real-time Coffee Chats via Zoom. The ability to actually see the clergy members all together on the computer screen that first Sunday morning was amazing. It suddenly felt like a little bit of normalcy had returned. The Morning Prayer services are keeping us connected and inspiring us in a different way during this most unusual time. The time for Coffee Chats allowed us to connect with even more of our church family. Seeing familiar faces and hearing their voices was very uplifting. Our individual or family “bubbles” had expanded to include 50 or 60 additional “bubbles” via Zoom.

The one downfall to these innovations is the fact that a

segment of our congregation is not able to participate in these computer facilitated worship times. They do not have smart phones or computers to enable them to view the Sunday worship. Mind you, the Coffee Chats can be accessed by telephone.

Our ministry of delivering home communion to those who are sick or shut-in was halted in mid-March. We felt the need to connect with folks who were affected by the absence of personal visits by family and friends. The need for “social” or “physical” distancing has left people feeling isolated. What about the good old-fashioned phone call? Ma Bell was so ahead of her time with the jingle to “Reach out and touch someone!” We have been able to have many great conversations just by taking a few minutes to reach out and let someone know we’re thinking about them. We also know that others in our church family are making these connections as well. It has been a blessing to chat with people we haven’t been able to visit for awhile and help keep them connected with their church family.

A random phone call to a **friend** and member of our church **family** helps share **hope** and **love** throughout our community of **faith**. Is there someone on your mind that you could connect with this week?

Ministry During a Pandemic *(by Rev. Gillian Hoyer on behalf of the Valley Clergy Team)*

It is safe to say that no matter which seminary any of our clergy team attended and what years they studied there, none of us had a course on “Ministry during a Pandemic”! The ground that we have all been walking these last four months has been completely uncharted territory – and that uncharted territory will continue through the summer. The earliest our churches will be reopening for in-person worship will be September and when they do re-open, worship is likely to look different from what we’re used to for some time.

In March everything changed overnight, and all of a sudden we had to discover how to come together in worship, prayer, pastoral care, and fellowship without leaving our individual houses. Ministry looks different for all of us now than it did four months ago and what has emerged has been the result of a lot of trial and error, prayer, and stepping out in faith.

So what are we doing right now? Our clergy team has found that for us to be able to continue the work of ministry in these trying times, our priority needs to be connecting with each other and connecting with God. We continue to meet, “face-to-face” over Zoom at least once a week where we start by praying and checking in with each other before moving into the day-to-day work of ministry in our Parish, and for the

summer months, for the Parish of St Barnabas, Deep River during their time of transition.

One of the unexpected blessings of this time has been the opportunity to lead worship together each week. Together with lay leaders from across the Parish of the Valley and St Barnabas Deep River, we record our Morning Prayer services which we then edit together with videos of the church bells being rung in one part of the Parish and a hymn from another part of the Parish to create our “Parish of the Valley Worship Online” service for each Sunday. What a gift to be able to worship all together!

In addition to our Online worship, those with email will have noticed that we increased our e-newsletter production to be a weekly e-blast. We felt this was an important way to communicate the continued workings of our Parish and keep us connected during this time of physical distance. We have also been gathering every second Sunday for “Zoom Coffee Hour” where anyone with a computer or telephone may join in for an hour of fellowship with people from right across the Valley! After some time together in the big group, we break into smaller groups for easier conversation and fellowship and it has been a joy to see each other’s faces and talk across the distance. In May, we were joined at coffee by our Primate, Archbishop Linda Nicholls!

Lest we think that everything is online, we also have phone chains going across the Parish. Each week, all the members of our clergy team take some time to call and say hi to members of the Parish and each time we do, we discover that dozens of you have been calling each other as well! What would we do without the telephone and our wonderful networks of friendship and fellowship!

What else are we up to? Well, the work of the Parish and of our churches goes on. Our clergy team continues to meet over the phone and over Zoom with the wardens and treasurers at our various churches to ensure that bills are paid and our church buildings and grounds are cared for in spite of our absence from them. Sadly, we have also had funerals and burials to lead and our clergy team have all spent time in phone conversation with members of our church family who are grieving as we work to adapt the liturgies of our church for graveside funerals of 10 people with physical distancing.

But perhaps the most important work that our clergy team – and indeed all of us – is up to right now is prayer. We pray for each one of you. We pray for our world. We pray that we might one day be able to safely gather together in person again. And we pray for God to continue to lead and guide us as we walk together through this uncharted territory.

A Little History of All Saints’ Petawawa

(submitted by Louise Doran and Yvonne Andrews, Wardens)

The first Anglican Services in the area were held in private homes in the early 1880’s and were provided by the Rev. Matthew Quartermaine with his Headquarters located in Renfrew. He travelled by foot, horse and canoe from the Madawaska River to Mattawa.

In 1882 the Rev. Charles Forster Bliss was appointed priest in the Mission of Mattawa which at that time included all the Ottawa Valley from Pembroke to North Bay. There were 6 congregations in this area: All Saints’, Petawawa; St. George’s, S. Alice; St. Aidan’s, N. Alice; The Tennant Settlement (land since expropriated in 1907-08 to become part of the Military Camp and the Petawawa Forestry Station); Chalk River and Point Alexander. By 1887 the need for a priest in this area had grown to the extent that the Mission of Mattawa was split into the Missions of Mattawa and Petawawa (the latter an Indian name meaning “White Water”) with the Rev. Forster Bliss leaving Mattawa to become the first clergyman resident in Petawawa.

The church was built in 1888 and the first service held on November 1, 1888 on All Saints’ Day. It was originally of clapboard painted white with black trim. It has since been covered with white vinyl siding. The windows are tall and narrow.

In 1891 the Church and a small section of property for use as a cemetery were consecrated. A Mission House was built beside the Church. All Saints’ served the area continuously until 1907. During the period 1908-1926 the Church was closed due to the formation of the Military Camp when many residents were forced to move. However, by the mid 1920’s there were enough Anglicans in the area that the Church reopened, thanks to the efforts of George Hunter and Colonel Bogart from Camp Petawawa. During this period the Mission of Petawawa consisted of Petawawa, Alice and Chalk River. During this period the congregation of All Saints’ was comprised of the families of Bill Ross, Harry Young and George Hunter. Later they were joined by the families of Howard Clay, Victor Ross and Ross Pugh and a few summer residents from Petawawa Point. One of these residents, Mrs. Joseph, had the Church wired and the first electric lights installed in 1940. The years following the Second World War saw the Mission of Petawawa grow with the addition of congregations in Deep River and Rolphton under the guidance of the Reverends William Wright and Francis Gooch.

The relationship with the Military Base has been very close over the years. Many of the families associated with All Saints’ came to Petawawa originally because of the Base. A

number of soldiers lie in the Old and New Cemeteries at All Saints'. Military Chaplains have taken numerous services over the years and there continues to be a close working relationship between clergy and the Base Chaplains.

The Upper Cemetery located behind the Church was consecrated in 1951 and All Saints' is currently making provision for further expansion. The Upper Cemetery is managed and maintained by a Cemetery Committee with complete up-to-date records. The Lower Cemetery is maintained by the Department of National Defence, Garrison Petawawa.

Major renovations took place to the Church in 1952, 1987 (addition of the hall including kitchen and bathrooms) and 1994 (rotted floor of church replaced and gas heat installed). In 1991 a cedar hedge was planted around the Upper Cemetery directly behind the Church and Juniper Garden planted as memorial by the Pugh family. In 1996 a blue spruce was planted between the Church and the Rectory



to celebrate the Centennial year of the Anglican Diocese of Ottawa when 7500 Anglicans across the Diocese gathered at the Corel Centre (Ottawa) on the Feast of Pentecost. In recognition of the Millennium Year 2000, the Ladies' Group undertook to plant a floral garden located alongside the side entrance to the Church which has enhanced the beauty of this area. In 2018 a sound system was added to the Church and air conditioning was added to the Church and hall.

Incumbents of All Saints' Petawawa following Rev. C. Forster Bliss (1887) include: Rev. John Fairbairn (1895-1898); Rev. E.A. Johnson (1899-1901); Rev. W.F. Kerney (1904-1905); Rev. E.J. Jackson (1908); Rev. H.B. Moore (1915-1917); Rev. H.T. Percival (1918); Rev. F.E. Ellis (1926-1927); Rev. R.S.V. Crossley (1927-1929); Rev. T.A. Jarvis (1929-1938); Rev. Eldon Davis (1938-1941); Canon C.C. Phillips (1941-1945); when Petawawa was placed under supervision of Pembroke; Rev. Wm. Wright (1945-1950); Rev. Francis Gooch (1950-1959); Rev. Cameron Cairns (1959-1964); Rev. Wm. Gilbert (1964-1968); Rev. Allen Box (1968-1972); Rev. Ron Pattison (1972-1980); Rev. Allan Studd (1981-1985); Rev. Jim Kirkpatrick (1985-1990); Rev. Richard Mackenzie (1990-2008); Rev. Cathy Davis (2009-2018) and currently Bishop Michael Bird with Associate Incumbents, Rev. Gillian Hoyer, Rev. Matthew Brown, and Canon Susan Clifford.

Greetings Friends!

My name is Joseph, and I am the Petawawa Rectory Mouse. I got my name after a naming contest on Facebook, Twitter, and

Instagram during Holy Week. Over two hundred and fifty people from across Canada participated in the vote to help name me. My namesake is Joseph (from the Old Testament) because of my beautiful knitted coat of many colours. You can read more about Joseph in the Book of Genesis (Chapters 37 through 49) – or you can watch the movie *Joseph and the Amazing Technicolour Dream Coat!*

Most of my days at the Rectory are spent helping Reverends Matthew and Gillian with their ministry. They do a lot of Zooming, telephone calling, and emailing, not to mention reading and praying! I also spend a lot of my time avoiding Cricket, the Rectory Cat. She likes to bat me around the living room floor if I'm not careful. Rev. Gillian is very good about keeping me on a tall shelf in her office so that Cricket can't get at me too easily.



I have many church mouse cousins at Holy Trinity in Pembroke. Rev. Matthew tells me that we're going to go for a visit once the physical distancing rules are lifted. Until then, I'm told there's going to be someone else moving into the Rectory in mid-July. Apparently, he or she will be small like me. I'm really looking forward to having a new friend to keep me company!

Wardens and Treasurers Begin to Brainstorm (submitted by Bishop Michael)

One of the many sad consequences of the Covid19 isolation is that the meeting we had scheduled for March 21st, for all the Wardens and Treasurers of our congregations, had to be canceled. We had planned to look at the challenges we have ahead of us and to begin to explore the opportunities that are presenting themselves as we continue to embrace this exciting new life in this Area Parish. In preparation for this meeting I asked attendees to send me their thoughts and ideas ahead of time so that we could use that material to kick-start our deliberations and I want to thank those who were able to send me a reply. I thought I would share them with you and ask all our members to continue to reflect on these questions. Your clergy team is working toward a possible Zoom meeting, at least for our Wardens, over the summer to begin a wider conversation about what a gradual return to Sunday worship could look like.

In the meantime, here are some of the comments I received:

- Access untapped revenue sources, e.g., newsletter ads, Go Fund Me
- Access discount office supplies where feasible, e.g., partner with other churches to buy in bulk, use cheapest source

- One full time secretary for every 2-3 churches, vice 2-3 part time; possible financial savings
 - o Concern: delivery of mail, bulletins, etc. to the "remote" churches
 - o Concern: Cost splitting related to paper, copier, phone, etc.
- Broadcast services where priest absent for more than one week, using lay persons for communion
- Broadcast hub church service to outlying churches, they could still attend and get communion in person from lay persons
- Church envelopes to be centralized to save money?
 - o Help with HST rebate and CRA forms or completed centrally?
 - o Should a parish accounts be audited and if so by who?
 - o Does anyone else use a professional?
- Financial: Work on finding a process so we can centralize our finances. One person from each congregation working on this and hopefully most would send a treasurer or someone with financial background. It might be helpful if they had -Parish Diocesan cost-cost of Rectories-cost of each building in Parish and total Parish Income.
 - o Central Treasurer who would receive all income and pay all bills and maybe for the time being each congregation would collect money for their own outreach.
 - o Area Parish Outreach such as help Grind or New Teen Challenge in Renfrew County
 - o Every 5th Sunday of the month have a Parish Service. Could be held in different locations.
- Since we are in a time of change. I am suggesting two ways we could have 3 full time priests and one 1/2 time priest. The part time priest would primarily spend his time with help from a committee looking at new ways to be church, ways to be more relevant in our present time and ways to bring more to Christ.
- Killaloe, Eganville, Petawawa and Alice would have two priest led services as Combermere and White Water have at present. If Holy Trinity had one lay led service a month and part time priest once a month led two services - many months all would have three priest led services.
 - o Advantage: Not as likely to lose parishioners.
 - o Disadvantage: More difficult to administer.
- If all the parishes which existed before the Parish of the Valley each combined to become one congregation with one building- we would have five congregations-Holy Trinity having one priest and two priests for the other four.
 - o Advantage: Save the cost of upkeep on many buildings.
 - o Disadvantage: Might lose some parishioners.
- Reducing the debt to the diocese seems to be one hurdle.
- Areas that I feel are of priority are:
 - o developing a governance framework
 - o discussing/exploring when churches should consider chapel status
- The question of congregational sustainability both financially and administratively.

These are just ideas that would have given us a starting point for our discussions and I know that many more ideas will come forward when we are able to gather in the future. There are exciting times ahead!

Reflections on *The Comfortable Pew*, Part Two (submitted by Bill Grubb, Pembroke)

Readers may recall from our last issue Bill Grubb's article, "Reflections on Pierre Berton's *The Comfortable Pew*, 55 years onward." On that occasion Bill wrote, "...*The Comfortable Pew* contained a huge warning about the time bombs which have devastated many church denominations and surely soon other religions as well. What was the warning? Very simply it was a warning against complacency: against the self-centred feeling of satisfaction with everything as it is. The book was a huge wakeup call. Boredom and complacency beget each other!"

Bill continued, "Other factors impact our 'church experience,' especially for many younger people who know nothing about religion *per se*, or who have been turned off of religion by daily exposure in the media and elsewhere to only limited points of view. Does the 'church experience' still have meaning? Do we hear the same things all the time? Is there something interesting in the Church for all age groups? Does what we experience in and from the Church want us to keep coming back? Society is very different now than it was in the 1960s, but the message of that little book about complacency is still very relevant."

In response to some of these challenges Bill suggests that the Anglican Church of Canada should continue the work of thinking "outside the box" -- fostering connections, inspiration and desire amongst the general public to join a church community. He sent our editorial team a fascinating link to an article titled, "Harry Potter Day at San Francisco cathedral combines fun, magic and theology." You can explore that article here: <https://www.episcopalnewsservice.org/2019/11/19/harry-potter-day-at-san-francisco-cathedral-combines-fun-magic-and-theology>

Bill has since written an unpublished letter to the editor of the *Anglican Journal* in response to the January 2020 issue. An abbreviated version of that letter follows:

Dear Editor:

The headline “Gone By 2040” seemed dire until I actually read a lot of the good and interesting ideas inside the January 2020 issue of the *Anglican Journal*. May I however add an idea or two that were not mentioned? Too often we seem to be asking the question, “What’s wrong?” of people who are still in the Church. Perhaps instead, we, as an organization and as individuals, should start by engaging former Anglicans who no longer enter the church doors, and ask them why they no longer attend? Maybe their answer will be, “The Church is no longer relevant,” to which we might reply, “What would make the Church relevant again for you?” After an answer is given, we might then ask, “And if we, the church of all our denominations, did some of what you suggest, would you return to Church again?” That might begin a more valuable conversation to which others who may be agnostic, or who have never even been Christian, may become interested, and so prove that today’s Church can continue to be relevant. That we need to work cooperatively with other denominations should be self-evident because we all face the same or similar issues.

I see part of our challenge as a bad habit of “Navel-gazing”, meaning that discussions about the future of the Church seem to be concentrated amongst people who are still relatively active in the Church. But where in our conversations are the people who were regularly in the pews fifteen or twenty years ago, who are now relatively absent from the Church, or who only attend at Christmas or Easter? I believe it is the people who are mostly or fully absent from the chairs or pews who we must first intentionally engage -- and listen to -- if we are to fully understand the challenges that lie before us. We need to be flexible as well.

Additionally, so often church doors are closed during the week. In Dumfries, Scotland, I saw one church which was very open; it was a combination of Scottish Episcopal and Methodist. The two clergy were ordained in both traditions and the services alternated equally from Sunday to Sunday; one congregation, two worship “styles”. It appeared that this was a very active and open congregation. I see this combination and working together as the future or at least part of the answer.

A good friend in St. Catharines, Ontario is a strong Baptist and a member of a men’s Bible Study group of which a couple of other men are Anglicans. This ecumenism may be more readily accepted, where the Church is more “together” than “separated”. We need connections with other Christian denominations. Yes, I am strongly in favour of ecumenism.

Online Pentecost Celebration

As part of continuing outreach during these troubling times, children of all ages from the Holy Trinity Pembroke were invited by Rev. Matthew Brown to download and colour a

dove to celebrate Pentecost together even while we are apart. Each participant also wrote down what church means to them, and the photos were made into a short video shown at the beginning of the 31 May online worship service.



Included in the descriptions of what church means to the participants were things like, “Home .. Faith ... Love ... Family”, “I like God”, “Church is home”, “Strengthening my connection with God”, and “A celebration of God and Jesus”. Thanks to all the participants!!!

Riverside Churches *(submitted by Hilda Young – St. George’s Chapel, Petawawa)*

Thank you to Reverends Matthew Brown and Gillian Hoyer for welcoming me as an Honourary member of the Parish of the Valley. I would like to continue to tell about some of my experiences with other Anglican experiments in the area. Jim and Wendy Graham, good friends of my husband from high school, have attended the “Riverside churches” on Riverside Drive in Ottawa for several decades. Jim is a life-long Anglican. Wendy is a life-long United church member. Both found a home in the Riverside churches, which are the Anglican Church of the Resurrection and Riverside United, sharing one building.

Jim Graham, a high school friend of my husbands, likes to get up early. He is Anglican and has been involved with the Anglican service at 9:15. At present he is a member-at-large of their parish council. In the spirit of working together he also runs the senior’s group at the church. Wendy who likes to sleep in, is United. Their service is at 11am! However, she has been involved in the choir for decades and on the general committee in various positions. Rev. Paul Dillman, the United church minister, reminded me that a few years ago when both

congregations decided they needed a joint photo directory Jim and Wendy Graham coordinated it!

When the two congregations decided to join, a 'joint holding company' was formed so that they are incorporated. The two congregations pay rent of \$2,300 each a month to the corporation. There is a legal meeting once a year. The corporation pays for the maintenance of the building from the funds paid by the renters. In the beginning in the early years each congregation paid about 45% of the rent and the remaining 10% was paid by renting the building to local groups. The corporations have managed to keep the costs down to the two churches by aggressively marketing the building as a place for local groups to rent during the week. Now about 30-40 % of the income to the corporation is from rents. The main one is the nursery school. It is supplemented by a community choir and computer group. Several groups such as the Riverside Grannies use the building for free.

The building is one floor with an open concept sanctuary. The chairs are not set but can be moved for different services and community functions. The office space is shared. There are two secretaries, and each minister has their own area, so, everyone interacts daily. Regular service times are set but the two congregations worship together for Messy Church and summer services, Lessons and carols and joint choir events. If anyone is interested in learning more about this joint building experiment contact Rev. Michael Garner, Church of the Resurrection, at 613-733-8185 or Rev. Paul Dillman, Riverside United at 613-733-7735.

Mystery at St. Augustine's Beachburg *(submitted by Alexis Anderson)*

Enter St. Augustine's Beachburg and you will see a plaque indicating that the church bell was previously on the S.S. Canopic and in 1926 was presented on behalf of Colonel H. Concanon by the White Star Line, which is probably best known for its ownership of the infamous S.S. Titanic.

S.S. Canopic was built in Belfast for the Dominion Line, and on 31 May 1900 launched under the name "Commonwealth". This 176-metre long powerhouse could carry up to 1300 passengers and had a service speed of 16 knots (30 km/hr). It operated initially between Liverpool, England and Boston, Massachusetts; but in 1903 was transferred to the White Star Line and renamed "Canopic". Shortly after that she joined "Romanic" and "Republic" on the White Star's Mediterranean service; and remained there more than 13 years before being requisitioned for war service between 1917 and 1919. From 1919 to 1925 she served the Liverpool, England Montreal, Quebec route before being scrapped in Wales.



Colonel Henry Concanon was born in 1861 to Christopher Concanon, one-time governor of Walton Prison. Educated in Liverpool, he began his career with the Mersey Docks and Harbour Board, but at age 28 entered the White Star Line under Mr T.A. Ismay (of "Titanic" fame). When the White Star Line joined an American "combine", he was made assistant manager of the American trade and later joint manager of the White Star, Dominion, and American Lines, and director of the International Navigation Company of the Oceanic Steam Navigation Company. Records show he visited Montreal on a few occasions, presumably for White Star meetings. In 1917 he was elected a member of the Mersey Docks and Harbour Board. In 1919 he was a member of the Government Industrial Conference and chairman of the negotiating committee on Lord Shaw's dock labour award of 1920. In 1920-21 he was chairman of the Liverpool Steamship Owners' Association. He was also a member of the Joint Committee of the Shipowners and the Dockers' Union, vice chairman of the Liverpool Employers' Association, a member of the National Committee for the Training of Seamen, and a member of the Liverpool Committee of Lloyd's Register.



Col Concanon (in uniform) escorts King George V (1917)

Colonel Concanon was also a Justice of the Peace, county commissioner of the Boy Scouts, and he joined the 4th Volunteer Battalion, then the 7th Battalion, The King's Liverpool Regiment, taking a commission in 1878 and rising to command of the battalion before retiring in 1909. He was also sub-commander of the Mersey coast defence and assisted Lord Derby in forming the Territorial Force in Lancashire. He received many decorations, including the O.B.E. for war services and the Italian Medal of Merit for services rendered after the Messina earthquake. He was also the author of "Problems of Invasion", and other pamphlets.

Colonel Concanon died of a heart attack on 18 Sep 1926 in Liverpool, England. His death was noted in the Montreal Gazette, which described him as a "prominent shipping man and joint manager of the White Star Line". But what possible reason could there be for a man of his stature, who made occasional business visits to Montreal, to donate a bell from "Canopic" to a small church in Foresters Falls (it was subsequently moved to Beachburg)? I searched for family connections and found none. I searched for visits to the area and found a possible visit to Ottawa, but none to Renfrew County was recorded. My search will continue, but perhaps one of you reading this article will be able to shed some light on this mystery.



Enjoy the Summer

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| Y | E | N | K | I | A | E | W | M | X | S | H | E | R | I | W | I | R | R | U | E | L | J | X |
| E | U | S | R | B | W | O | Y | S | A | L | E | N | S | K | N | V | L | F | R | N | N | E | B |
| P | C | J | G | E | L | A | J | N | L | F | K | S | F | G | F | X | O | O | L | B | D | S | H |
| A | E | H | A | F | T | L | L | A | B | T | E | K | S | A | B | L | C | C | R | I | X | E | Y |
| Z | B | W | R | S | I | N | E | T | U | B | J | Z | H | Y | B | W | O | K | D | U | E | P | R |
| E | R | A | D | Z | E | B | I | A | S | A | N | D | A | L | S | U | G | V | B | T | I | S | Z |
| W | A | P | E | X | K | T | M | A | R | S | H | M | A | L | L | O | W | S | E | I | Q | K | T |
| U | B | U | N | U | F | J | D | D | V | Y | O | C | M | F | M | Z | R | E | C | C | O | S | M |

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