

REVELATIONS

Ordinary People Learning to Follow Jesus



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A Message From Our Incumbent

Change is in the air! One day last week my wife Susan and I had the glorious experience of sitting out on our deck with the sun pouring down on us with temperatures hovering around 20 degrees, and while the cold weather has now returned, you can see the signs of the changing seasons all around us. Spring will soon be upon us! I believe that this is also true for us in the church as we contemplate and look ahead to a new reality that vaccinations and a reopening of our buildings will bring to our parish community.

There is no doubt about the fact that when those wonderful days arrive, we will not be the same community we were just over a year ago. We have faced some significant challenges and we have experienced new ways of being the Church and proclaiming the Gospel of Jesus Christ that we would never have believed possible.

Our Working Tables with members from across all the regions of the parish have taken up their work with great excitement and commitment to begin to discern how to pool our gifts and resources and to undertake new initiatives that we would never have accomplished as individual congregations. Each of the four groups; Governance and Finance, Worship and Life-long Learning, Outreach and Volunteer Opportunities, and Futures, have all met twice and their first report will come to the next Wardens' meeting scheduled for March 24th. There is much to look forward to in the days to come!

Since the inception of our area parish, we have reaped the benefits of accessing the many gifts and experiences of our clergy team that has brought a depth and comprehensiveness to our ministry that I give thanks for each and every day. One of the challenges that we have faced throughout these three years is the difficulty that exists in scheduling Sunday morning services across twelve congregations, and the complexities around offering a meaningful and enriching experience as we gather in community each week. Over the course of the

last year and a half, Rev. Matthew has been working with a few of our members who have committed themselves to entering into a two-year program for Lay Reader training; and we would now like to give them the opportunity to exercise their important ministries in the life of our parish. It is with profound gratitude that we express our thanks to Bev York, Thérèse Narbonne, Wendy Cayen, Jennifer Cross, Lorna Sibley, and our other lay worship leaders for their willingness to serve, or continue to serve, our Parish of the Valley in this way.

As a result, when we return to Amber stage, we will be introducing occasional Morning Prayer liturgies for those congregations of our parish who do not already have Morning Prayer as part of their present Sunday schedule. This shift in our shared worship life will also be a help to our clergy team, as when Rev. Gillian returns to full time ministry in May, she will be serving our parish exclusively from home, and supporting all of our online ministries until such time as the COVID-19 pandemic comes to an end. The services of Morning and Evening Prayer or "Mattins" have been a cherished form of worship dating back many centuries in our Anglican liturgical tradition. These non-Eucharistic services are rooted in the vigils that were held by the first Christian communities and in the prayer life of the religious orders. Many of us still remember, with great fondness, the service of Evensong that was widely attended by many members of our congregations.

Like so many other aspects our life in the church in this generation, we are excited to see how this ancient form of prayer can be renewed and enhanced to offer us all a new sense of richness and spiritual vitality as we gather together in common worship and praise. May the renewal of this wonderful tradition be a sign for us of new life and new leadership as we celebrate the joy of Christ's resurrection!

Yours faithfully in Christ,

+ Michael Bird

The Right Reverend Michael Bird, Incumbent

Dear Cousins at Christ Church Cathedral

*(submitted by Bishop Michaelmouse & Family of Holy Trinity
Pembroke...and transcribed by the Rev. Matthew Brown)*

Ms. Bishopmouse & Family
c/o Christ Church Cathedral Ottawa
414 Sparks Street
Ottawa, Ontario, K1R 0B2

Dear Cousins,

Greetings from “up the line” in the Parish of the Valley. We know it’s been some time since we last wrote, but we wanted to let you know that we’ve recently taken up residence at Holy Trinity Church in Pembroke. It is a lovely sanctuary adorned with the finest Valley woodworking, not unlike your storied home at our cathedral. Unfortunately, the churchwardens here recently chose to turn the heat down because of COVID-19, so things are a little bit chilly at the moment, not to mention quiet. The Parish of the Valley clergy team have blessed us with many old bulletins to help keep us warm. Apparently, they’re recording worship each week using something called



“Zoom”. It sounds exhausting, but we’re told the weekly services are lovely!

We wanted to write to say thank you for encouraging members of the cathedral choir to visit us this past December. Andrew, Nicholas and Justin led our community in a marvelous Lessons and Carols service on December 13th, which was by far the highlight of our Christmas season. The service was later rebroadcast on local television so that others throughout the Ottawa Valley could enjoy the holiday festivities. It has been so different for us this past year as we’ve coped with the many stresses created by COVID-19. To be blessed with such glorious music during a time when the rest of us are discouraged from singing was a true Christmas gift for our Parish of the Valley. Please convey our sincere thanks to the Dean and the Director of Music for making the visit possible. We would love to welcome visitors again when travel is allowed, and hopefully also pay a return visit to the cathedral once the pandemic is over. In the meantime, now that we know that Nicholas resides right here Pembroke, we have made arrangements so that he can practice from time to time on our Casavant pipe organ. Listening to him play is always a treat!

Please give our very best to Mr. Deanmouse, Miss Pulpitmouse and Mr. Lecternmouse. You continue to be in our prayers, together with all members of our cathedral. Stay safe and be well.

Yours faithfully,

Bishop Michaelmouse & Family
Holy Trinity Pembroke
Parish of the Valley

PS: We’ve enclosed our new COVID portraits, just in case you’ve forgotten what we look like! ☺

Musings from Your Editor

(submitted by Jean Ostrom)

Lately I have been thinking about making something beautiful out of something that is broken. Many of you know I am a quilter. There is something so satisfying in taking fabric, cutting it up and putting it together again in a beautiful pattern. A carpenter probably thinks the same about wood, cutting it up and putting it back together into something that is useful and beautiful.

An exhibit last year in Pembroke showed various works of art that had been created by people who are suffering with mental handicaps, with the object of helping to restore the person’s outlook. Restoring broken pottery, writing poetry, creating visual art have all contributed to restoration of peace of mind in the face of trauma. I met Derrick Nearing, who was featured in a recent issue of the Petawawa Post, at the art exhibit. He has written a book, “Walking Them Home” about his experiences of brokenness in Rwanda following the genocide, as well as in other hot spots where he served with Canada’s military. Writing this was very cathartic in helping him deal with his PTSD.

From the brokenness of our society this past year, when we have been unable to worship together, an idea has been broached by the Rev. Canon David Lethbridge, a retired priest living in Combermere. He has suggested creating a home Eucharist through the service we are able to view each week through the Internet or TV.

But the ultimate in making something beautiful out of something broken is Jesus broken body, becoming the means of Salvation through Resurrection and new life.

Table Groups *(submitted by the Rev. Canon Susan Clifford)*

The parish is currently engaged in what we have called “Table Group Discussions”. If you are wondering where this idea came from, then read on ...

You may not realize it, but the Covid-19 Pandemic has been the cause of much creativity since March 2020. Just about everything we have done in the church in this past year has been re-thought, and re-imagined, and re-organized in order to meet the challenges that Covid has presented. Through the closure of the church from March until September 2020, it was as if someone put on the parking brake, and our efforts to develop the Parish of the Valley slowed down significantly.

Once we had safely reopened in September 2020, we picked up our planning where we had left off. The starting point was to pick up the pieces from the Wardens/Treasurers meeting that was cancelled on March 21, 2020. We gathered together the thoughts and ideas that the Wardens and Treasurers had collected and submitted in advance of the cancelled March meeting. We began to ask some searching questions, such as “How do we re-engage the leadership and the parish?” “What are our priorities for 2021?” “How do we re-organize our structures of governance?” “What is our future vision?”

Rather than just convene yet another “council” or “committee”, we felt we needed a group to be a “Visioning Task Force” or “Visioning Advisory Group”. Out of such thinking the idea of Table Groups was born. The idea of Table Groups was presented to the Wardens at a Zoom meeting on Nov. 26, 2020. A general appeal for further ideas for consideration was made through the Revelations magazine.

These groups are called “Tables” because it implies people gathering and working around tables, in the sense of a family or community gathering. Jesus calls us to community and broke bread around tables. We considered some main thematic groupings, generally aligned with our diocesan plan, and came up with the following 4 Tables. We then asked a cross section of people from across the parish to sit at these Working Tables, including:

Governance and Finance: Dave Eagles, George Hodgkinson, Lucy Buttle, Lorna Sibley, Les Hill, Bishop Michael Bird, Canon Susan Clifford.

Worship and Lifelong Learning Table: Lorna MacLaren, Marie Zettler, Bill Grubb, Wanda Hiltz, Pia Voorand, Sharon Cybulski, Rev. Matthew Brown, Rev. Rick Durrett.

Outreach and Volunteer Opportunities Table: Tish Whitfield, Jen Cross, Myles Buttle, Sandra Sharp, Rev. Rick Durrett, Bishop Michael Bird.

Futures Table: Therese Narbonne, Pat Leach, Alice Ferguson, Judy Martin, Wendy Cayen, Canon Susan Clifford, Rev. Matthew Brown.

The purpose of the Table Groups is to review ideas submitted from across the parish, to discuss, and to prioritize those ideas into action points that we consider to be a priority, and then to make recommendations to our congregational councils. Each Table met during the second week of February 2021 and again during the second week of March. Recommendations from each Table were presented to the wardens and treasurers at the end of March, and these recommendations will then be brought back to the various congregational councils for discussion and for a response. Final recommendations will be brought to Vestries in 2022.

So, that’s a bit of history of where the Table Groups came from.

From the Wardens of Holy Trinity Pembroke

It has been a year since the World Health Organization declared the COVID-19 pandemic, and what a year it has been. This scourge has changed the world. We are advised not to meet in large groups, to socially distance, to wear masks, to wash our hands, and to wait patiently as the vaccines are rolled out.

As we know, this has affected the way we worship. In-person worship has been curtailed for periods of time and all of our fundraising events have had to take on a different format. What a relief it has been to take part in virtual Church services with participation of Church Family members from across the Parish of the Valley. Zoom coffee hours have been most welcome, being able to interact with our Church family. We owe a great vote of thanks to those who have made the Church services and coffee hour possible. THANK YOU!

We have all had our first virtual Vestry meetings and survived them. Church Councils have been selected, as well as delegates to Synod, which will again be done virtually. Wardens have been elected, some new and some re-elected. Holy Trinity Pembroke has seen Sabrina Clark, previous Peoples Warden, resign; and we thank her for all that she has done for Holy Trinity and the Parish of the Valley.

We are being told that “there is a light at the end of the tunnel”, and I do hope it shines brighter, not only because COVID-19 immunization is reaching more people, but also because we are coming into Holy Week and the resurrection of Jesus.

As we go forward as a Church Family may our year be filled with hope and peace.

George Hodgkinson, Rector's Warden, on behalf of:
Charles Cheesman, People's Warden
Lorna Sibley, Deputy Warden

St. Clement's Chapel, Clontarf

(submitted by Alexis Anderson)

Way back in 1854, a growing need to settle the area connecting the Ottawa River with Lake Opeongo resulted in the building of Opeongo Road. The population gradually grew, buoyed by the lumber industry and the dedication of the pioneers moving to the area. By around 1890, there were sufficient people that a congregation was organized under Bishop John Travers Lewis, but for several years services were held in the settlers' log homes because there was no church. The faithful were determined to rectify this situation, but there is some confusion about who owned the land that was eventually



used to build the first Anglican church in the area. One account holds that John Beckett made a gift of one acre of land (Lot 66, Range D, North, Grattan

Township); but another account states that the land was donated by the William Gieman (Gierman?) family. Whichever it was, the church was built originally of logs, but cedar shingles and clapboard siding were later added. It was named St. Clement's Anglican Church, Clontarf, and it was situated so that the original road ran in front of the church (the roads were later realigned).

In the fall of 1898, His Lordship Bishop Charles Hamilton came from Ottawa to the area to perform several services, and on October 8th, he consecrated the new church and cemetery, and he held a confirmation service. It was not a large congregation, as evidenced by the Deanery of Renfrew listing the population of Clontarf as 65 on 13 Aug 1900. Two years later, on 30 Jun 1903, Henry Vallicate (Valiquette?) and his wife sold another piece of Lot 66, Range D to Bishop Hamilton for \$5.00 so that some church sheds could be constructed (they no longer exist).

In the winter of 1965, still with few congregants in each church, combined services were started at which the faithful from Eganville, Lake Dore, and Clontarf all worshipped in Eganville. It is unclear how long this

continued, but certainly a close relationship endured because on 21 Dec 1970, the Reverend Charles Alan Gallichan was appointed rector of the Eganville Anglican Parish, which included St John's Eganville, St Clement's Clontarf, Ascension Killaloe, St John's Tramore, and the Canadian Forces Base chapel at Foymont.

Today, lovely St. Clement's continues to serve the region as a Memorial Chapel at which an annual cemetery service is held on the last Sunday in August.

From the Wardens of St. John's Eganville

As with everyone in our diocese, St. John's was closed in March 2020 because of Covid, and with direction from the diocese we developed effective and safe protocols to allow our congregation to again gather together in the same space in September. Through the following months we worshipped together until Dec. 26. The love of our God has maintained and sustained His people as always and we are most grateful.

In that, we offer prayers of thanksgiving to our Lord God for the Reverend Canon Susan Clifford, who has continued to shepherd our congregation into a growing spiritual understanding of our lives claimed as Christian. During this pandemic time, where social distancing is a mainstay for our safety and health, Susan, with help from Rev. Matthew, has cast her loving net to bring us together on 'Zoom'. The online 'Zoom' program has made it possible for our congregation to gather, celebrate, learn, share, and grow together with others in the Parish. Along with meetings, we have all had access to Sunday morning services and virtual coffee hour gatherings.

In 2020, thanks to your generosity, St. John's continued to pay the bulk of our diocesan apportionment and took only a small portion of the diocesan jubilee gift. We continue to support local and international mission work and seek spiritual guidance to discern future mission initiatives. Our congregation has continued in fidelity and truth to the word of God in thought, word and deed. Thank you to everyone in our congregation for your prayers and for giving of yourselves to our dear family of believers before our God.

Respectfully submitted by
Wendy Cayen, People's Warden, St John's, Eganville

Reflections on the Lord's Prayer

(submitted by Wendy Cayen, St. John's Eganville)

Prompted by the question from His disciples, Jesus embarks on a lesson on prayer that has since inspired generations to pray. His lesson is direct and intentional

because through the Father, Jesus is inspired, and He realizes that we need a formula to help our spirits connect with our creator. Here Jesus teaches us.

Let us come to prayer in a righteous yet humble recognition of our need for the Father and of our need to honour Him. On His throne in heaven His love knows no bounds, everything in the universe belongs to Him, and all is under His direction. Make holy the name of God through everything that is done and said and thought throughout the day, giving glory for all in the day, to God. Jesus asks us to rise above the state we are in, in this world and allow ourselves to be lifted to the realm of grace. Worship of God, along with the acceptance of His grace, collectively are the lodestar of meaning for life. Jesus the Son of God knows that the human condition is justified only in honouring the Father, and so He instructs us to let the reign of God be present and understood, His will being completed in each moment and manifested as hope and the love of God, His kingdom. His presence abides with us and we receive all that we need. As a consequence, we can move from this world to the one of forgiveness of ourselves and others, to the world of love, tolerance and respect. Jesus includes our need to seek God's deliverance when tempted to sin because He knows we can never be successful against sin because in our humanity it simply overwhelms us. Our spiritual growth begins when we are engaged with our God in His kingdom of love, giving the honour and glory to Him always.

Therefore:

CALL on God

ASK for what we need and for protection

THANK God

WORSHIP God

CONFESS our sins to God

Parish Profile of Marie Zettler

(Submitted by Jean Ostrom)

Marie Zettler grew up on a farm near Rankin on what is now known as Reiche Road. She was the youngest of eight children whose births spanned a 22-year stretch. She became an aunt to her first two nieces when she was only four years old and observes that there never was a generation gap in her family.

Marie's parents, William and Olga Reiche, raised their family in the pioneer log home built by William's grandparents in the 1800s. The house and farm buildings were the second-last farm on the narrow, winding dead-end road. Marie's birth year, 1943, was only 40 years after Henry Ford's first automobile was assembled, so there hadn't been much need to upgrade the roads from what was adequate for horse-powered travel. School

buses, roads to accommodate them, and municipal plows to clear them, were a distant dream.

Until the 1930s, the Reiche children walked the 3 ½ miles to school in Rankin when weather permitted, staying home in winter when the roads were only passable by horses and sleigh. To keep up educationally with their peers, children just had to work extra hard when spring came and they could re-join their classes. However, with modernization in the education system came the obligation that parents ensure that their children attend regularly throughout the entire school year. Apparently, those making the rules had never been to the back roads of Rankin and other similar areas in the province. Since it was impossible for the Reiche family to meet that requirement, correspondence courses were offered. The result was that the younger half of the family was educated exclusively around the kitchen table in the farm home.

Both sides of the family came from a tradition of church music. William and his brother, Jack, both learned to play the violin in the mining town of Cobalt, where people from all over the world congregated to take advantage of the mining boom, bringing their culture with them and sharing it freely. When they returned to Rankin, they would split up the choir in the nearby Lutheran church and teach them to sing in parts with violin accompaniment, re-joining the two halves when they had each learned their sections.

Before the church had any musical instrument Olga's grandfather used to lead the hymn singing, establishing the pitch with the aid of a tuning fork. He delighted 14-year-old Olga with the purchase of a reed organ of her very own. The minister's wife was able to teach music, and so, to pay for her music lessons, Olga would go to the parsonage on laundry day to help wash the clothes for the large family.

Thirty years later, when Marie hit the system, Olga was organist in the church and Marie's older siblings were mainstays in the choir. In the evenings when the farm work was done there were impromptu choir rehearsals around the pump organ in the parlour. William, sometimes joining in with the violin, would actively critique the performances, with special attention to correct timing. There was no worse transgression than allowing the choir or congregation to "schlepp" – in other words, drag down the tempo.

Once, when all of the family but William, Olga and Marie were out of the area for several days, a grieving father from the congregation came to tell William and Olga of his baby's death and to ask Olga to play for the funeral

service “and would somebody please sing something.” William pointed out that six-year-old Marie was the only one available, so he asked her if she would sing. Of course she said “yes,” as anyone in the family would. Olga coached her not to be concerned if people cried while she sang because people sometimes cry when something touches them, especially in church, and that’s OK. She sang a song called “I Want to be an Angel” which she had learned in Sunday School.

When Marie was 7 and tall enough to reach the pedals of the pump organ with her feet when her hands were on the keyboard, Olga sat her down with a beginner’s keyboard book. Marie worked her way through the book with some guidance from her mother, and from then on, having acquired the ability to read music, began to tackle the hymn and song books that resided on the reed organ. Fast forward to when she was a teenager and did a stint as organist on another reed organ in another church. Over the years she periodically filled in for organists in various churches. She also sang in church choirs when she had the opportunity and was a member of the Pembroke Community Choir in recent years, at least until COVID-19 brought everything to a halt last year.



After she retired from her job as editor of the Cobden Sun in 2003, she began playing for chapel services at the funeral home in Cobden. This led to “stepping into another breach” when St. Paul’s Anglican in Cobden needed an organist in 2004, a position she still holds.

As a teenager she had also taught herself to play the accordion, and subsequently was a frequent contributor to community talent events to benefit various organizations and causes over the years, either as a solo performer or as part of a pickup band, The Westmeath Connection. That made for a wealth of contacts to draw on for parish music nights to benefit the Cobden and Area Food Bank, an annual event for many years.

Marie and her husband, Bernhard, farmed by the Ottawa River at LaPasse from 1974 until 2000 and still reside there in the retirement home they built. Bernhard worked as a bricklayer and stonemason for many years and now creates decorative and functional stoneware pottery in his studio in their home. They enjoy swimming and kayaking in and on the Ottawa in summer. They will celebrate their 58th wedding anniversary this year, and they have three adult children, two adult grandchildren, three adult step-grandchildren, and three great-grandchildren.

Marie has also graciously agreed to assist with *Revelations*. With her wealth of experience with editing the Cobden Sun, she will be a wonderful asset to the amateur efforts of your current editor. Welcome aboard, Marie.

Remembering John Watts, All Saints Petawawa

(submitted by the Rev. Canon Hilary Murray, Canon Pastor, Christ Church Cathedral Ottawa)

John was a strong encourager for me when I came forward in acknowledging my call to the priesthood. As a result I chose him to be one of my presenters for my Deaconing. I can remember one day when I was feeling overwhelmed with my work as a psychotherapist at the Pembroke Regional Hospital. I was working with some clients dealing with very difficult life situations struggling with trauma. I shared with John my frustrations, not feeling like I could make a difference in helping them, and their gaining a more peaceful life, where they could experience unconditional love. John in his quite way encouraged me to turn everything over to God in prayer. He reminded me that even though I was these clients’ therapist, like the physician, there is a greater counselor with great power that stretches beyond my ability and my clients to heal. We may feel helpless, but if we submerge ourselves in prayer, handing all over to God will soothe our souls. For me, John always offered nuggets of wisdom when I needed to hear it. His friendship and support was indeed a testament of his faith. Thank you, John.



John is pictured at Hilary’s ordination to the priesthood, November 29th, 2012, together with Hilary’s mother and CAF Chaplain the Rev. Robin Major.

From the Wardens of All Saints Petawawa

We received a very generous donation on behalf of Gordon Welsh, a member of our All Saints’ family that has been specifically designated for the restoration of the All Saints’ church bell tower. We are extremely grateful and appreciative. Much of the preparatory work including architectural drawings was undertaken several years back and are still on file. Sam Buttle of St. Stephen’s Church is assisting us in the process. Another example of how being a part of the Parish of the Valley is a true blessing! It is hoped that this work will be able to commence during 2021.

During 2020 the rectory garage undertook a face lift. The soffit was repaired, the garage refreshed with white paint and the doors adjusted and repainted black. Now the garage ties in beautifully with the rectory. Wally and Dale, both members of Holy Trinity, graciously donated their time, talent and materials to repair the electrical issues of the garage caused by squirrel infestation – very much appreciated.

As we were unable to attend in person, our annual Vestry meeting was completed by mail. The reports were hand-delivered to 25 households and 2 households received electronic copies. We had a 76% response returned.

One of our parishioners has submitted their rendition of God in the Valley to the Parish Hymn Writing Competition. We're sure that many talented entries across the Valley have been submitted and are looking forward to hearing them. Good luck to all the competitors.

Stay safe,
Louise Doran & Yvonne Andrews
All Saints Churchwardens



Holy Trinity Anglican Church

Pembroke, Ontario

Operation \$5 Bill *(submitted by Marie Cheesman,
Ministry & Money Working Group Chair, Holy Trinity Pembroke)*

Because of the numerous constraints created by COVID-19, we already know that many of the annual fundraising activities that benefit Holy Trinity will once again look very different this year. With this in mind, our Holy Trinity Church Council passed a unanimous motion at its February meeting recommending that all donors prayerfully consider increasing their tithes by \$5 per week, to help offset the decline in fundraising revenue. We're calling this new initiative "Operation \$5 Bill".

There are a number of ways that you can increase your support to Holy Trinity by \$5 per week. You can give via mail using the Easter offering envelope. You can also give through Pre-Authorized Remittances (PAR) or donate online by visiting www.canadahelps.org/en/charities/holytrinitypembroke/. For assistance in making a gift to Holy Trinity Pembroke or increasing your PAR donation, please reach out to the Holy Trinity church office at 613-732-4658. Gail would

be pleased to assist you. Thank you for your continuing generosity and steadfast support!

Sunday School During a Pandemic

(submitted by Hilda Young, Anglican member of St. George's Protestant Military Chapel, Canadian Forces Base Petawawa)

St. George's chapel is the protestant military chapel at Base Petawawa. As such, the chaplains and members of the congregation have to abide by military rules. When the pandemic hit, Padre Humberto Lopes, the incoming Faith Community Coordinator (chaplain who looks after the chapel life), wrote a report about how to interpret the government rules in the military establishment. After the first lockdown the chapel opened up to maximum 75 people wearing masks, social distancing etc. The chapel reopened on the last Sunday of June 2020. As there was no regular Sunday school program, only 2 to 3 families with young children were regularly coming to in-person services. In comparison, in September 2017, the Sunday school attendance was approximately 33 each week. Padre Judson Bridgewater, who has taught Godly Play and used it in chapel services, suggested finding a way to incorporate Godly Play into the new norm, or Zoom church.

During the second lock down in January the chapel introduced weekly Zoom services using Jerome Berryman's Stories of God at Home. The concept was promoted by Judson Bridgewater through the chapel Facebook page and by connecting with Sunday school families by email.

This program is more accessible than that normally used in the Godly Play Program. Prior to joining, each family received their own inexpensive story package. While on Zoom, he guided the families together in their respective homes. Then Judson and the families told the story of Creation and the Parable of the Good Shepherd together simultaneously - the storyteller (Judson Bridgewater) from his home, and the children from their own homes. Everyone wondered about the story and then the children had time to create a response to the story using whatever materials they had on hand. Since mid-February, the chapel has allowed in-person worship, so Judson provides simultaneous participation in activity at home using Zoom or in-person participation at the chapel where Covid protocols are followed. Families appreciate having the option. The current part of the curriculum is "Faces of Easter" which builds each week upon Jesus's earthly ministry, beginning with the nativity and then leading to the cross and resurrection.

Since starting the on-line Zoom portion, Judson stated that there have been 4 new families regularly participating who have had little to no involvement in the chapel - they are now hearing the good news of Jesus in a non-

threatening environment. Eight to thirteen families now participate each week either in person or online with an average participation of 26 children, youth and parents. It is very effective outreach.

Judson is interested in assisting other parishes and families in the use of Godly Play and can be reached at Judson.bridgewater@forces.gc.ca or (613) 506-2769. St. George's Chapel also hopes to offer online Godly Play training this spring for those who are interested in experimenting or learning through Godly Play. Please contact Judson for details.

Thank You, Reverend Rick!

(submitted by the Rev. Matthew Brown)

Since last fall, Reverend Rick Durrett (seen here sporting his very best Ottawa Valley dinner jacket) has been faithfully offering leadership to liturgical and pastoral ministries at All Saints Petawawa and St. George's South Alice while Rev. Gillian has been on maternity leave. Rev. Gillian returns from maternity leave in May, and this spring Rev. Matthew will be on parental leave for the months of April, May and June. If we return to in-person worship during this time Rev. Rick will be offering leadership to the Sunday 10am liturgy at Holy Trinity Pembroke. **Rev. Rick will also be available to support the pastoral needs of Holy Trinity throughout this spring. He can be reached by telephone at 613-720-5710 or by email at funsofar02@gmail.com.** We're very grateful to Rev. Rick for his care and support of our Parish of the Valley during this time!



Was Our Last Eucharist Our Last Supper?

(submitted by the Rev. Canon David Lethbridge)

As cryptic as the title suggests, there is a vein of thought coursing through it! I think it is safe to say that the faithful of the Parish of the Valley have not received their Communion in one of our many Churches since Christmas, 2020. While we have been advised that our Churches may be re-opened on Palm Sunday for a Eucharist, much depends upon the surges of Covid-19 and its Variants, along with the desire of the public to maintain a strict regimen of masks, social distancing, washing of hands and the accepting of vaccinations. God forbid, we may lose some of our faithful before Palm Sunday,

allowing the title of this paper to possess a testimony to reality.

I would like to continue with my “vein of thought” by suggesting what might be done to ‘rescue’ the present absence of the Eucharist in our devotional lives. It is no secret that it has taken centuries for this devotion to become central to our Anglican corporate worship. The “vein of thought” moves on:

1. My wife (Phyllis) and I have participated in some 90% + of the Morning Prayer services presented by our Parish providers on Sundays via Zoom. We have been impressed with the quality and steadfastness with which they have gone about this formidable task! We have rewarded them by sleeping in, sitting in front of our computer in our jammies holding a lukewarm cup of coffee! What over time has become a lasting impression for us is this: Although we are glued to a screen, and the four presenters are located in four different locations, we have been overwhelmed with the sense and presence of community/collegiality which has entered our home, realizing that this is also embracing the fellow parishioners who have tuned into the Service. Of great significance is the sound of the ringing of a Church bell which summons us into the presence of the Kingdom of God. And that “presence” is real- it sought us out in Baptism, sealed us in Confirmation, guides us through doubt and sorrow. Zoom has become just another way along with the written Word, and spoken Word, and witnessing Word to be a channel of God's love and mercy.
2. It is within this umbrella of God's Kingdom, that the priestly presenters, making the sign of the Cross, pronounce absolution upon the participants of Morning Prayer liturgy, following their acts of confession. It is not an android communications instrument that is being forgiven, but real people! The same may be said about the closing Blessing. In recognition of the significance of this action, could the same principle not be said about a Eucharistic liturgy? Could those worshippers at home have placed before them a small measure of wine and bread which could be consecrated at the same the Celebrant consecrates the elements situated before him/her? The other presenters would also have bread and wine before them. Keep in mind that the conduct of God is not limited by our concept of space and time.

3. There would undoubtedly be questions regarding the matter of ‘Real Presence’ if what is suggested in paragraph 2 were to be implemented, but this has been an issue for centuries! Christians of all denominations have had to deal with the question of “how does bread and wine become the Body and Blood of Jesus Christ”? The Church in the Middle Ages presented a philosophical answer called Transubstantiation, whereby through consecration the accidents (taste, smell, colour etc.) of bread and wine remain, but the substance of bread and wine become the Body and Blood of Christ. Followers of reformer Martin Luther spoke of Consubstantiation (although the term did not appear in his theological works), while other reformers believed it was the ‘faith’ of the believer that fashioned the sacrament. Forty years ago Dutch Dominican theologian Edward Schillebeeck expressed some concern about the relevance of medieval teaching of transubstantiation, but stopped short of allowing simple ‘faith’ as being a valid substitute, preferring a more modern ontological definition. Nevertheless, the debate marches on with no end in sight!

4. In the meantime, for Anglicans who long for some answer, I would surprisingly call upon Queen Elizabeth I, Queen of England and Ireland from 1556-1603, daughter of Henry VIII and Anne Boleyn. A very well-educated woman who reigned between two pandemics (Black Death and Bubonic Plague), fought with France and faced the Spanish Armada, established what historians termed the “Elizabethan Settlement”, an attempt to heal the division in the nation caused by her Roman Catholic half-sister Mary’s (“Bloody Mary”) legacy and reformer Henry VIII’s legacy. Not to be undone by theologians, Elizabeth summarized her thinking about the Body and Blood of Jesus in the Eucharist by the following verse:

*‘Twas God the Word that spake it,
He took the Bread and brake it;
And what the Word did make it
That I believe and take it.*

Thank you, Elizabeth I!

Editor’s note: The question of whether the Holy Eucharist can be celebrated ‘virtually’ remains a topic of ongoing theological discussion and debate within many Christian denominations. Although the practice is not authorized within the Anglican Church of Canada, the General Synod recently

published a series of essays discussing this and other theological questions raised by the COVID-19 pandemic, entitled Eucharistic Practice and Sacramental Theology in Pandemic Times: Reflections by Canadian Anglicans. To view the essays in full please visit: <https://www.anglican.ca/faith/ministry/pandemic-times/>

From the Wardens of St. George’s, Alice

As winter slowly fades away, we look forward to spring and new beginnings. The distribution of covid vaccines certainly offers hope for a brighter tomorrow and a return to some kind of normalcy – hopefully a return to in-person worship at our churches. How wonderful it will be to enter our churches to the sound of church bells chiming, voices singing praises to our Lord and Saviour, the chirping of the birds, and the sights and sounds of spring. I personally cannot wait to hear the sound of the frogs coming to life! The book of Job reminds us of how hopeless things can seem and yet Job never loses faith amongst all the trials and tribulations he faces. We, like Job, need to keep the faith! We cannot realize the beauty of simple things unless we feel the loss of so many things we take for granted. Here at St. George’s, we look forward to gathering with our church family and feeling the joy of all things new again. Have a blessed Easter & welcome spring!

Kim Silkie & Bernard Raglin
St. George’s Churchwardens

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