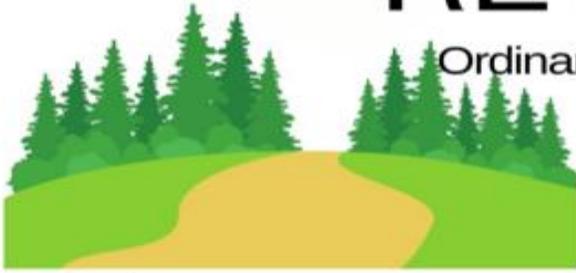


REVELATIONS

Ordinary People Learning to Follow Jesus



Editor – Jean Ostrom
Assistants – Naomi de Repentigny
Marie Zettler

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A Message From Our Incumbent

Dear friends in Christ:

In a recent online service and in my sermon, I was reflecting upon Jesus' parable of the mustard seed and how it is described as the smallest of seeds and yet it "becomes the greatest of all shrubs" and gives shade so that the birds can make their nests.

Jesus loved images of the natural world around him as he pointed to and proclaimed the kingdom of God; the ways in which God is above all, and in all and transforming all. At different times he talked about natural growth, the sowing and harvesting, the pruning and cultivating. Within the seed is its future and everything that is needed to blossom and grow. The kingdom of God is like this; unexpected, imperceptible at times, not always breaking forth in our own time or according to the plans we make. It is our work of discipleship to come alongside what God is doing. We plant seeds and God plants seeds in us and in each other, and what happens is a wonderful, marvelous mystery.

If you were asked to answer the question: "What is the kingdom of God like for you," how would you answer? What could you compare it to or how do you experience that kingdom in the world and the life around you? Summertime is always a more reflective time for me and, particularly in these Covid days, I find thoughts and reflections like this more meaningful and important. I hope you do as well!

We will be happy to welcome Rev. Matthew back in July as he returns from his paternity leave and at the same time, we will say farewell to Rev Rick Durrett who has

done such a fantastic job working with us in the interim. Throughout portions of the summer months, members of the clergy team will be off for holidays but one of the great blessings of our Area Parish of the Valley is that there will always be other clergy team members on duty and available to deal with whatever may arise.

There is much to plan and look forward to in the coming months and so I pray that this summertime might offer us some quiet moments to ponder what the coming of the kingdom of God will look like here in the Parish of the Valley as we continue on this journey together.

Yours faithfully in Christ,

The Right Reverend Michael Bird, Incumbent

+ Michael Bird

Food Bank Sunday



"And what does the Lord require of you, but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8)

All members of the Parish of the Valley are invited to make contributions to food security agencies operating in their local communities. Periodically throughout the year we have a "Food Bank Sunday" and while we cannot gather in person or bring food donations to our church buildings at this time, we encourage all those who are able to drop off a donation to your local food bank sometime in the month of June in advance of our "Food Bank Sunday" on June 27.

Our thanks to Alexis Anderson for all the great work she has done to get out Revelations for the past two years.

Musings from Your Editor

(submitted by Jean Ostrom)

As we watched the service on Pentecost Sunday, outside the window above the computer we could also see a hanging basket of flowers and a hummingbird feeder. It was indeed distracting to see the dance of the hummingbirds as three males vied for dominance over the feeder. It seemed that they expended so much energy keeping their rivals away that they did not get any sustenance from the sugar-water in the feeder.

Is this a lesson for us? Do we expend energy protecting our own “turf” to keep others from enjoying the privileges we have in our first world environment? The genesis of most protest movements such as “Black Lives Matter”, “Me Too” and “Idle No More” is privileged (white) society trying to maintain their position of privilege and dominance over others. Can we take a lesson from watching hummingbirds in their fruitless drive to dominate and learn to share in the abundance God has given for all of us?

Parish Profile: Gail Marion, Office Administrator

Submitted by Naomi de Repentigny



If you are to request information about a church, service, or program in the Parish of the Valley you are likely to email office@valleyanglicans.ca. In a short time, you will receive a response from Gail Marion, our office administrator. She has efficiently run the church office at Holy Trinity for the

past 5 years, and is the subject of this month's Parish Profile.

Gail was born at a little stone hospital in Chapeau, P.Q., delivered by Dr. Harold Keon, brother of Dr. Wilbert (the cardiologist). She lived on a farm, which had been owned by her grandparents. Her father was a welder. Gail shared her home with 7 siblings, so was raised in a busy household.

At school, masses were in Latin, and Gail sang in the church choir of St. Alphonsus. There was a Convent School across the street from the church, so her formal education until university was entirely in French.

Gail skipped a couple of grades, so found herself at the University of Ottawa when she was only 15 years old. Gail studied English, partly because her aunt had introduced her to fine literature when she was an impressionable teenager. She also studied Fine Art. After completing her studies, Gail was asked to return to Chapeau as a French elementary teacher at Notre-Dame du Sacre-Coeur. She taught Kindergarten for 2 years, but did not feel compelled to stay in education.

Ultimately, Gail decided to return to school, so completed a 3 year Business Administration program at Algonquin College. Gail worked for a construction company for 15 years. She has worked in both the private and the public sectors during her working life.

Gail is an avid Classical music fan and an accomplished musician. She has played French Horn in several orchestras from Ottawa to North Bay. Now, she plays mostly with the Pembroke Symphony Orchestra.

Gail moved to the Hamlet of Westmeath about 35 years ago. She still resides there with 2 rescue dogs from Turkey, 3 cats, and several laying hens. Gail brought a chicken to a St. Francis of Assisi service at Holy Trinity, and all we could hear was clucking!

Gail loves gardening and most recently has maintained the church garden, due to restrictions placed by Covid. She knows a lot about vegetables and flowers so is a good expert to ask for advice if you have trouble in your garden!

I asked Gail about her love of art. She said that she admires many painters but particularly the work of Monet.

A recent book that Gail has enjoyed is called “Remember”, written by Lisa Genova, a neuroscientist and popular author. It explores the power of memory, how we remember, and why we sometimes forget.

Gail is enjoying her job at Holy Trinity. During better times, she enjoys meeting people who visit the office. She is always available to help those requiring assistance, or to refer you to another contact if necessary. The Holy Trinity Church office is open Monday to Friday (except for holidays), from 9:00 – 12:00. The telephone number is (613) 732-4658. You can also contact Gail at office@valleyanglicans.ca

I found it very interesting to chat with Gail. It is a pleasure to know that Parish of the Valley and our church at Holy Trinity are in good hands. Gail finds it an honour to be of service to the Clergy team and the people of the Parish of the Valley.

Holy Trinity Pembroke Warden's Message

Who would have thought that we would be so dependent on computer technology to be able to worship together each Sunday? We have become amazingly comfortable "Zooming" our way to Church and Coffee Hours. We will eventually be able to gather in our respective Churches for worship and fellowship, when is anybody's' guess. Do not despair, we will get there!!!

One of the benefits arising from the Pandemic, is getting to know and interact with other members of the Parish of the Valley. Our weekly virtual Church services are sharing the many talents evident in the Parish of the Valley. We enjoy being able to sing along, enjoying the Hymns as they are scrolled in front of us. To all those who make our Sunday mornings most enjoyable, Thank You! Thank You for your readings, sharing your musical talents, it is most appreciated.

As we enjoy the Summer-like weather, remember to practice all that we have learned these past 13 months, Stay Healthy, Stay Safe.

I will end with a saying I learned when visiting India a few years ago. "It will all be OK in the end, if it isn't OK, then it is not the end."

George Hodgkinson, Rector's Warden
Charles Cheesman, People's Warden
Lorna Sibley, Deputy Warden

HYMN COMPETITION

Submitted by Marie Zettler

Members of Parish of the Valley congregations will have five brand-new hymns to add to their repertoire when in-person gatherings resume post-pandemic.

Earlier this year, the Parish put out a call to those with a poetic and musical bent to enter a hymn writing competition.

"Have you ever been moved to write a poem or hymn to celebrate God's work in your life and in the world?" the invitation asked. "Perhaps you have already done so, but your creation is still languishing dormant in a notebook or a computer file. In either case, you are invited to submit lyrics to a hymn on the theme *God in the Valley*, celebrating God at work in the Parish of the Valley as we seek to minister to each other and to our communities. "

Marie Zettler, organist at St. Paul's Cobden, agreed to coordinate what was initially envisioned to be a contest judged by a panel of people experienced in worship leadership. Besides the requirement that the hymn adhere to the theme, *God in the Valley*, the only other stipulation was that it could be sung to a hymn tune familiar to members of our congregations.

Four people contributed five high-quality entries.

"In consultation with the clergy team, it was decided to accept them all and thus avoid the burden on judges to 'grade' the submissions," said Marie.

Louise Doran contributed *God In the Valley* with the tune *Nettleton*, found at 397 in *Common Praise* with the hymn *Praise the One Who Breaks the Darkness*.

Louise grew up on a farm in the small community of Bogarttown, Ontario, which is near Newmarket. Music was always a highlight of her life.

"The best part of my week at elementary school - other than recess of course -was when Miss Armstrong came to our two room school house to teach music," recalls Louise. "How exciting it was to go to the Kiwanis Music Festival to sing in a triple trio at Eaton's auditorium in downtown Toronto!" At St. Paul's church in Newmarket she enjoyed singing in the youth choir and also participating in Gilbert and Sullivan productions at Newmarket High School.

"I joined All Saints' Church and joined in singing with the choir, whose numbers have ranged between 10 and 12. Becoming a member of Pembroke Community Choir with husband Jeffrey has not only been fun but a great learning experience and we also have met and made many new friends." Her only previous attempt at rhyming was writing limericks.

"The hymn that I wrote was obviously influenced by our present pandemic," she said. "When we are able to be back in church this hymn will be talking about something in the past and that will certainly be a good thing."

God In the Valley

Tune: *Nettleton* 397 *Common Praise (Praise the One Who Breaks the Darkness)*

In the Valley we are lonely and we see no end in sight.
We miss our family, friends and gatherings and the world is in a plight.

We ponder daily what will happen and we don't know what to do.

Turn to prayer, it is the answer, trust our Lord to see us through.

Thank you, doctors, nurses, teachers, and our front-line workers too.

Thank all those who work with seniors for we know just what you do.

Thank you, clergy, here to guide us and to give us lots of hope.

Turn to prayer, it is the answer, trust our Lord to see us through.

In the Valley let us rise up, let us all help one another. I'll help you and you help me and we'll get through this together.

Live in the here and now and prosper, don't let worries fill your days.

Turn to prayer, it is the answer, trust our Lord to see us through.

Alternate ending for Verse 3 for Easter:

Praise the Lord, for He is risen, faith in him will see us through.

Yvonne Twa submitted two hymns. *Our Valley Of God's Love* can be sung to the tune *Kelvingrove* found at 430 in *Common Praise* for the hymn *Will You Come and Follow Me*. *Here In God's Beautiful Valley* is written for the tune *Here I Am, Lord*; not in *Common Praise*, but found at 574 in *Lutheran Worship* and 509 in *Voices United*.

Yvonne hadn't written any hymns previously but had written a few poems for friends celebrating special occasions.

"I was happy with their comments," she said. "I thought it would be fun to participate in the hymn contest. I love trying to rhyme the words as well as tell a story that I'm feeling."

She chose the tunes because she loves both of the hymns sung to them.

Here In God's Beautiful Valley (4)

Tune: *Here I Am, Lord* 574 in *Lutheran Worship*, 509 in *Voices United*

God, you made the sky and trees
Rivers, lakes, the birds and bees
Everything we love so much
You made it all.
For the family we've become
Loving each and every one
Joining hands, we carried on
To praise your name.

Here we are, Lord.
We're your children,

Our lives filled with hope and love and joy.
From our Valley
We are praying
That you touch us with your love divine.

As we journey through each day
When we bow our heads to pray
Hear our words, Lord, keep us safe,
Show us the way.
As we live through troubling days
When we're lonesome or afraid
Give us strength to carry on.
Lord, be our guide.

We are here, Lord.
Can you see us
As we gather close to praise your name.
Help us live life
With peace around us.
Our trust and love in you will never fade.

Yvonne's second hymn will be found in our next issue of *Revelations*, along with other entries.



Holy Trinity Anglican Church

Pembroke, Ontario

Operation \$5 Bill Update

by Marie Cheesman
Chair, Ministry & Money Working Group
Holy Trinity Pembroke

A big thank you to everyone who chose to increase their weekly tithes by \$5 per week so far – this will be a great help in offsetting our inability to fundraise during these pandemic times.

There are a number of ways that you can easily increase your support to Holy Trinity by \$5 per week. You can give through Pre-Authorized Remittances (PAR) or donate online by visiting [Canada Helps \(canadahelps.org/en/charities/holytrinitypembroke/\)](https://CanadaHelps.org/en/charities/holytrinitypembroke/). There is no deadline for when you can make this change, so if you've been meaning to do it and it has fallen through the cracks, please reach out to the Holy Trinity church office at 613-732-4658. Gail would be pleased to assist you.

A note regarding service charges. If you are a frequent donor via Canada Helps you may wish to consider changing to PAR so that more of your donation is directed to Holy

Trinity. The Canada Helps transaction fee is 4% compared to a flat 50 cents with PAR. Any savings in fees results in more funds for Holy Trinity.

Thank you for your continued generosity and steadfast support.

Response to Operation \$5 Bill

(submitted by Jean Ostrom)

Holy Trinity's Mission and Money working group suggested through our March issue of Revelations that increasing our weekly donation to our church by \$5 would make a tremendous difference to our financial situation. When I read the article by Marie Cheesman, chair of the Mission and Money working group, my first thought was that \$5 each week would be a significant hardship for some in our church family. But I then thought of the ways that I have NOT contributed to our church over the past 16 months.

First, we have not made the drive to church, for us a 21 km drive, or 42 km each Sunday. Our gas-guzzler vehicle burns approximately 9 litres/100 km. That is 2940 km, or 264 litres of gas (~\$300).

Then I thought of the many ways I would have contributed if we were carrying on activities as usual. Three rummage sales, one Shrove Tuesday lunch, one roast beef dinner, two lunch and card parties (ACW), one church picnic, two bales for the North, one or two dinners for The Grind; making apple pies, contributing by baking, buying and offering my time. \$5 extra each week is a significant amount, but many of us have the good fortune to be able to afford that and more. I just pray that we can get back to offering up our time and talent as well as our treasure in support of our beloved church and the wonderful spiritual gifts and fellowship it gives us.

A Fiery Beginning-St. Stephen's Church, Micksburg

(submitted by Alexis Anderson)

St. Stephen's Anglican Church in Micksburg began its history as the first Anglican Church in Renfrew County, having been built in 1858 as a log structure. In the 1870s to 1880s the log church was replaced with a stone building, and when the community outgrew even that one, another was built in 1907. However, the third church was also fated to be replaced, at least in part.

Shortly before a service was to begin on the evening of 3 January 1909, townspeople and congregants were

shocked by an explosion of acetylene gas at the new church that was so strong that the entire end of the building was blown out, and the interior greatly damaged. Despite the severe damage, they must have considered themselves lucky that it had taken place while only a few people were in the building. As it was, Mr Samuel Butler was found slightly injured beneath the ruins, and the rector, Rev Robert Orr, was burned on his hands and face. The church was at the time lighted by acetylene in a plant in the basement, and this was determined to be the source of the explosion.



That's apparently not the end of the story, though. Repairs were made to St. Stephen's and on 5 May 1912 it was again consecrated. But a 27 July 1933 article in The Ottawa Citizen states that the Rector of Stafford, Rev JH Allen, lost many papers and relics which he valued from his missionary days. The items were described as lost when the rectory of St. Stephen's Micksburg burned in the spring of 1933. Rev Allen submitted plans for a new rectory that was quickly constructed; but one can only imagine the feelings of the congregants, facing two fires in 24 years.

The Unknown Gardener-

(Written by: Sharon Cybulski, July 9, 2020.)

I like to sit and look at flowers- a pretty way to pass the hours.

I come here every day to watch the larkspur and the hollyhocks.

I've come to know them each by name, from bright marigolds to salvia's flame.

And every flower in its beauty bows as though that
were its duty;
And I in turn acknowledge them, as I sit down on this
bench again.

And as I sit, and watch, and wait, here beside this
garden gate,
I feel so happy that I came, that my old legs are not too
lame.
Life is such a wondrous thing when day by day, fresh
beauty springs.
And children pass with drinks that fizz, while I wonder
who the gardener is.
He must be very wise and strong to pull big weeds
which don't belong,
And rid the beds of garden pests like mealy bugs and
small insects.
My fancy turns to bigger things, like where the sparrow
got its wings,
And how the little frogs can croak, and bluebirds wear
so blue a cloak;
And watching all the dogs at play like children on a
holiday,
Reminds me life's a wondrous thing, when day by day
such joy it brings.

And I think of God, who's wise and strong, and if He
sings, I'll sing along
To thank Him for this lovely space with flowers that
bloom by His good grace,
For creatures that fly and chirp and sing, for children He
keeps beneath His wing.
For all the sheep that He doth tend, and broken hearts
that He doth mend,
And how on earth- I'll never know - how He changes the
seasons to bring us snow.
For every voice that's raised in song to thank Him that
we all belong,
To thank Him for being wise and strong, for teaching us
Right when we're often quite wrong.

And when my old feet shall leave this place, no more to
sit in this lovely space,
I believe there'll be dear ones who'll be glad that I came
To meet that Great Gardener without a name.
And I'll be as happy as I can be, when I sit in His garden
and sip some tea.

And tell Him, oh so gratefully, how much His gardening
means to me.

A Letter to the Ottawa Citizen

Dear Editor: Recent revelations in Kamloops prompt us
to request a motion by the NDP and Conservative
federal parties in Parliament that the grounds of ALL
former residential schools be examined similarly and
listed as to which church organization ran that specific
school and how many unmarked buried bodies were
found in each case and that the list be widely published.
Church documents pertaining to such schools must ALL
be released to a committee of Indigenous leaders such
as Perry Bellegarde, Indigenous Archbishop Mark
MacDonald and at least two women well respected in
Indigenous circles. The vote in Parliament on this
motion should be recorded and made public if approval
of the motion is not totally unanimous.

---submitted by William E. Grubb dadsmail@bell.net
613-732-9311 Pembroke Ontario

Every Child Matters (in response to the discovery of
215 unmarked graves on the grounds of a school for
Indigenous children in Kamloops)

*Let us pray, using the words of a prayer offered by
the Rev. Dr. Paul Jennings:*

*Let us take a moment now, to pause and give voice
to our shame and our sorrow for the 215 children
whose graves have been discovered at the
Kamloops Residential School.*

*'A voice was heard in Ramah,
wailing and loud lamentation,
Rachel weeping for her children;
she refused to be consoled, because they are no
more.'*

*Let us open our ears to the voice of lamentation
in Kamloops,
in Kitamaat, Old Crow, Fort McKay,
Grassy Narrows, Chisasibi, Eskasoni,
in hundreds of communities across this country;
the voice of mothers, fathers, grandmothers and
grandfathers,
generation after generation,
wailing for their children who were taken from
them.*

*Let us open our ears to the sobs of those children,
torn from the comfort and protection of their
families,
estranged from their culture and their sense of their
own identity,
left with a pain that they often carried their whole
lives.*

*Let us hold in our hearts those who were abused.
And let us remember those who never came home,
whose lives were stolen from them by disease and
neglect,
particularly the 215 children whose graves have
now been discovered.
As we have so shamefully failed them in this life,
may they find honour and healing as the first in
your Kingdom.*

*We pray for our nation,
at this reminder of stories still untold,
pain still unshared,
responsibility still not taken.
Teach us the lesson of your cross:
that it is only in opening ourselves to the pain of
others,
in sharing their burdens in love,
that we may find healing together.*

*We conclude with the Collect for the Holy
Innocents:
Almighty God, our heavenly Father,
whose children suffered at the hands of Herod,
receive, we pray, all innocent victims
into the arms of your mercy.
By your great might frustrate all evil designs
and establish your reign of justice, love, and peace;
through Jesus Christ our Lord,
who is alive and reigns with you and the Holy
Spirit,
one God, now and for ever.
Amen.*



To all you wonderful fathers
out there you are wished a
delightful fathers' day with
all the desires of your hearts
fulfilled.

Bless you all!

Just Imagine!

*(Submitted by Kristina J. Loevenmark, St. Barnabas Anglican
Church, Deep River)*

Originally published in Canada Lutheran Magazine in 2002.

Do you realize
You are a gift from God?
Can you envision for a moment
It was your image which appeared in God's minds' eye?
Your eyes, smile, your nose and chin
The way you hold and carry yourself
Just imagine!

You were the embodiment of God's choosing
God sculpted your body
And gave you your thoughts, imagination
Your way of talking and laughing.
It was you who received a heart filled with love and
forgiveness
A mind no one else would ever possess
Just imagine!

God gave you the ability to seek love and return it
Share yourself with others and express yourself in your
own way
God wished for you a celebration of Life:
Its happiness and sorrows; challenges and defeats
Just imagine!

Now God watches over you
God wishes for you a rich life
God smiles when you are happy and grieves when you
are in pain
You are truly a special gift
There is only one you
Take a moment to cherish your gift and
Just imagine!

Funding Communications in the Parish of the Valley

(submitted by the Right Rev. Michael Bird)

In 2018 the Parish of the Valley clergy team was
successful in applying for an \$8,000 Anglican Diocese of
Ottawa Innovation Grant to assist with defraying the cost
of communications expenses benefitting the parish as a
whole. The funds were received by Holy Trinity
Pembroke and administered by Holy Trinity on behalf of
the area parish. The innovation grant was used

throughout 2019 and 2020 to cover the cost of the Parish of the Valley website, the Parish of the Valley Zoom account, the printing of the Valley Passport, and also to provide copies of Revelations to all members of the Parish of the Valley during the COVID-19 pandemic.

All of the innovation grant funds have now been spent and the Governance and Finance Working Table for the Parish of Valley sent a recommendation forward to the last Warden's Meeting that the Parish of the Valley establish an annual Communications Fund administered by Holy Trinity Church, Pembroke. The Fund would be used to pay for the Valley website and Zoom account and assist with the printing of Revelations and other parish wide communications projects (e.g. The Valley Passport). All advertising revenues generated by Revelations would be deposited into the fund, and any balance remaining at year end would be carried over to the next year as with the innovation grant. This proposal was widely accepted at the meeting.

This Fund is now receiving contributions from congregations in the Valley and we invite all our congregations to send in their share by sending a cheque made out to Holy Trinity Church Pembroke and clearly marked "Parish Communications Fund." In addition, cheques enclosed in the envelope accompanying this newspaper will be used in funding communications throughout the Parish of the Valley.

Bidding farewell to our wonderful Warden and Organist at St. Anthony's

In June the congregation at St. Anthony's in Whitney will say goodbye to two very faithful and dedicated members, as Bob and Karen Shouldice leave to make their new home in British Columbia. They started building their house here in 1994 and moved-in in 2006. Bob served as people's warden for 15 years. Karen was our organist and in fact, the couple donated the organ that has become an integral part of a wonderful music ministry at the church.

Besides her musical talents, Karen was the treasurer of the ladies' guild and an organizing force behind luncheons and yard sales. She was also a faithful member of the Altar Guild. Karen helped organize our participation in the World Day of Prayer and she and Bob hosted many Xmas 'get-togethers.' Robbie Burns Day was always a special event as was the Remembrance Day ceremony and Bob played the bag pipes at these and



other occasions. They were also instrumental in helping to get some of our shut-ins to church from time to time.

In his work as Warden, Bob would turn the furnace on in the middle of the night to make it comfortable for morning services and in the colder weather Bob and Karen would host the Sunday service in the comfort of their home. Bob initiated a number of projects including major work inside of the Church, furnace replacement, sound system, and repairs to the church bell. It is that bell that is rung loud and clear, in its turn, on our online services on Sunday morning. Bob was also involved in yard maintenance and snow removal on the church property.

Bishop Michael will always remember Bob's role in leading the reading of the Psalm each Sunday and his place at the door as he greeted everyone who arrived. We will miss Karen's hymns that were always so well played and enhanced so beautifully the readings and the prayers for that day. Above all, it was their generosity, their kindness and compassion, and their constant willingness to serve others that provided us all with a special gift of Christian witness and lives of deep faith that proclaimed the Gospel message to anyone they encountered. We will miss them both a great deal but we wish them God's richest blessings as they begin an exciting new life closer to some of the members of their family.

In Praise of Black Flies

(submitted by Bill Schroeder, Epiphany, Barry's Bay)

Many of us are grateful to live in such a beautiful corner of God's creation where we can marvel at the natural beauty of the changing seasons. We stoically accept some chilly winter weather since we know that marvelous summer temperatures are on their way. And then, by late May, when the birds and flowers and leaves have returned in all their splendor we hunker inside a few more weeks in fear of black flies!??

But why?

I suggest, if I may use such a term among Anglicans, we adopt a more Zen-like approach to our interactions with insects. We can live our reality and accept that it may include unpleasant aspects that need not dominate our thoughts.

At some level we all know that insects are an important part of the ecosystem. If we dream of playing God and creating a world without black flies, that niche would need to be replaced.

And, if we care to observe, black flies are not the most intelligent of creatures. A fully clothed person has only minimal exposed surface area. A swarm of black flies may be buzzing a foot above our heads, but only a few will alight, and when they do, since we are also not Jains, we can simply squish them.

Insects are attracted by scent and motion. Perhaps the semi-chemicals we release are altered when we tense up in the presence of black flies. I am not a scientist but this might be a PhD thesis waiting to happen. Larger predators seem able to sense fear; it is not a huge stretch to think that insects, at a microbiochemical level, do as well.

Yes black flies are annoying. So what can we do? A good first step is to avoid the frantic flailing and fidgeting we instinctively resort to in the presence of insects, and try to maintain the stillness we adopt, for example, when sighting a bird we hope not to startle. If we don't stir them up, black flies are less likely to notice us. We can do our gardening in midday when bugs are less active. Go for our walks briskly, seeking out breezy spots for our breaks. But let's get out there. Late spring is a wonderful time of year to be in the natural world. Black flies and humans are both part of Creation. The presence of the former need not impede the latter.



How did your church get its name?

(Submitted by Jean Ostrom)

Are you interested in how your church was named? I would love to know why the church in Beachburg is named for St. Augustine, why Micksburg's church was named for St. Stephen, and so on. So I went looking for the answers but was unable to come up with anything definitive. I found this article by **Hugh D. McKellar**, originally published in the Anglican Journal on February 1, 1999. Obviously it is dated, being more than 20 years old, and numbers are inaccurate, but it gives a little information about naming churches.

If you can answer the question of why the church where you worship was named for a particular saint, or for the resurrection, or ascension, etc. please let the editor of Revelations know and origins of as many church names in the Parish of the Valley will be published for all.

“How did the church where you worship come by its name? Does it share that name with many other Canadian Anglican churches or with only a few?”

Not content with annually generating 2.5 million mailing labels, most of them accurate, the computers in the Anglican Journal's circulation office store detailed information on the nation's parishes which, if asked politely, they will disgorge and sort into patterns. How, according to them, have we gone about choosing names for our churches?

We have paid due honour to the Name which is above every name with 138 Christ Churches; a further 36 bear His titles – Emmanuel, Messiah, Redeemer, and Saviour. Next come the 111 churches named for the Trinity (along

with one for its valiant defender, St. Athanasius, who might think the ratio generous).

Jesus' earthly relatives have found far less favour, with one church named for the Holy Family, four for Joseph, 29 for Mary, three for her cousin Elizabeth, and 16 for John the Baptist – though one of these, in St. John's, is the country's senior parish, completing its third century this year. Curiously, nine churches are dedicated to St. Anne, identified by tradition but nowhere in Scripture as Mary's mother.

The apostles fare much better, with James and John lending their names to 99 churches apiece. We may hope their mother knows this, short though it falls of the distinction she sought for them. Peter is remembered in 65 communities, Thomas in 42, and Philip in 22. Andrew must make do with 15 churches (perhaps because Scots got a corner on him), Matthew with 14 (we still don't like taxes or their collectors), and Bartholomew with 12 (is his name just too hard to spell?).

But apparently a short simple name, even of a gospel-writer, is not enough: Mark has 16 churches named for him, and Luke 11, the same as Mary Magdalene. Filling a vacancy in difficult circumstances has netted Matthias a mere 10 churches. Paul, with 38, does much better, like his associates Barnabas, with 26, and Timothy, with 14 – the same number as Stephen, who was hardly Paul's kindred spirit.

Two groups of churches seem to agree with RRSP promoters on the wisdom of diversification: the 87 dedicated to All Saints, and the 28 to St. Michael and All Angels. They may indeed be prudent, for the individual non-biblical saint with the most churches named for him has not exactly lost his halo; rather, the halo has lost him.

Some time ago, Vatican officials announced that they could find too little reliable information on St. George to certify that he even existed; however, his veneration might continue in England, Genoa, and other places which had in good faith adopted him as their patron saint, since the virtues ascribed to him remain worthy of imitation. Thus the 42 churches named for him, and the 11 named for the equally shadowy St. Christopher, are by no means licensed to grow weary in well doing.

Still, documented heroic virtue seems to count for little if practised outside the British Isles, or indeed within them after 1066. (Or perhaps the key date is 1058, when Greek and Latin Christians stopped trying to agree on sanctity or anything else.) Only Francis of Assisi, perhaps because he loved animals and Christmas creches, has managed to crack this barrier and lend his name to eight churches, the same number as the much earlier Clement of Alexandria.

Otherwise, the homeboys outscore even the Holy Family, with 30 churches named for St. Alban, 16 for David of Wales, 13 for Aidan and seven for Patrick. The odd

woman out, Margaret of Scotland ties with St. Anne at nine. The Venerable Bede broods over four churches, Chad and Dunstan (once archbishop of Canterbury) over three apiece, and King Edward the Confessor over two. The great continental organizers of monasteries, Benedict and Bernard, fare no better than saints of purely local renown, Swithin of Winchester and Hugh of Lincoln, with a single church each. Similarly, four Canadian clerics are recalled in "memorial" churches near where they laboured, only one outside western Ontario.

Just one Canadian church owes its name directly to a monarch: when King George III furnished funds for constructing Quebec's cathedral in 1799, he stipulated that it "be dedicated to the Most Holy Trinity." Though your church may never have drawn royal attention, a similar process may well have determined its name.

The right to name a new church rests technically with the bishop, who may see fit to consult, say, the person who gathered its congregation, or a major contributor toward its construction, especially one living elsewhere. Such a benefactor is less apt to have a favourite saint than to wish to transplant the name of a church significant in his life; thus, an advisor with an English background, fond of an ancient church, might well commend the name of a Saxon saint.

Many of us have learned how complex and emotion-laden the naming of a baby can be. The naming of a church can bring even more cross-currents into play, and probing into what happened during your church's infancy may increase your respect for the people who brought it to a point where it needed naming."

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