



Holy Trinity Anglican Church

Pembroke, Ontario

1855 – 2005
Our Story



Great is Your Faithfulness

THE ANGLICAN CHURCH
OF CANADA
DIOCESE OF OTTAWA
The Parish of Holy Trinity
Pembroke, Ontario

Holy Trinity Anglican Church

Pembroke, Ontario

1855-2005

Our Story



To The Glory of Almighty God
and
With Thanksgiving to Members, Past and Present
Of Holy Trinity Anglican Church, Pembroke
(1855 – 2005)

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1855 - 2005 Our Story

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Preface

In the New Testament letter to the Hebrews, the writer spends an entire chapter (chapter 11) recollecting the faith and example of many heroes of the Old Testament, and concludes this history with the words, “Therefore, since we are surrounded by so great a cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith..” (Hebrews 12:1-2). This history of the Anglican church in Pembroke does not have the status of Scripture, and covers only 150 years (not the 1,000 plus years of the Old Testament), but I hope it accomplishes similar goals.

History is important for Christians. We honour the saints who have gone before us, and thank God for their work and witness (I use the word ‘saints’ here as it is used in the New Testament, i.e. to refer to all Christians). We would not be where we are today but for their labours. As you flip through the pages of this book, I hope you smile and say a prayer of thanks as you read the many stories of clergy and lay people who have served God faithfully in this Upper Ottawa Valley over the last century and a half.

We learn a lot from history. For one thing, we frequently discover that our problems and situations are not so unique after all. As King Solomon observed, “...there is nothing new under the sun.” (Ecclesiastes 1:9). Our forebears struggled to pay the bills sometimes, too! We can learn from their example – I, for instance, am encouraged to be a better parish priest as I hear about the pastoral care of my predecessors such as Archdeacon Phillips, Archdeacon Wright, or Canon Steinke. I trust we all are inspired by the sacrifice and persistence of the pioneers of the Pembroke Mission in not only erecting a building, but in establishing a congregation.

To know the story of our ancestors, including our ancestors in the faith, is to know more about ourselves. Christians are not isolated individuals, but belong to the “... One, Holy, Catholic, and Apostolic Church” (The Nicene Creed). We are called not only to a personal relationship with God, but to a corporate one as well, as the body of Christ. We are connected in the Holy Spirit to our Christian brothers and sister of past, present and future generations. This history of Holy Trinity, Pembroke is our history; it’s about us.

Above all, history can point us to God. Our theme verse for this sesquicentennial is “Great is Your Faithfulness”, taken from Lamentations 3:22-23. I pray that as you read you are reminded that ‘God is good, all the time’, and are moved to love Him more dearly and follow Him more nearly. As God has done for and



through others, so He can do for and through us. As we move into the future in a society that is less and less Christian and the challenge to reach new generations for Jesus Christ is great, may we be encouraged in our mission by the stories contained in these pages.

I want to take this opportunity to thank, on behalf of all of us, Mr. Einar Lund and the History Committee who worked so hard to prepare this wonderful book. There were many hours involved in the research, compilation and writing of this story. Thanks also to the many individuals who contributed time and material, e.g. photos or information, to this project. I pray and trust it will be a treasure for many years to come.

I conclude with two prayers; the first is our 150th Anniversary Prayer written especially for this occasion and based upon our theme verse, the second is a Thanksgiving for Mission from the Book of Common Prayer, p. 58:

“We praise You O Lord, for Your steadfast love never ceases. Your mercies never come to an end, they are new every morning. We glorify You for Your great faithfulness and thank You for all You have done for and through our parish and its members over these 150 years. We pray that as You are faithful to us, so we may always be faithful to You, in the name of the Holy Trinity, Father, Son, and Holy Spirit. Amen”.

“We thank thee, most merciful Father, that it hath pleased thee to build thy Church in many lands. We praise thee for the light of the Gospel, the labours of thy servants, and the ministrations of thy Church. We also bless thy holy Name for those who have lived, and suffered, and died for thy sake; beseeching thee to give us grace to follow their good examples, that with them we may at last attain thy heavenly promises; through Jesus Christ our Lord. Amen”

In Christ Jesus
The Venerable Tim Parent
June 2005

A Word From the Book Committee

On January 31st, 2004, the committee members (Appendix 1) met to begin compiling this 150-year story of Holy Trinity Anglican Church, Pembroke, Ontario.

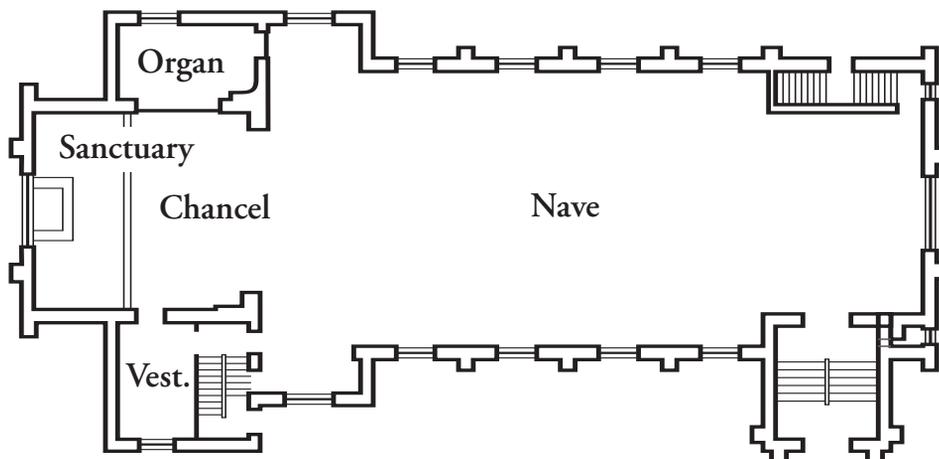
The story of this Parish begins in 1855 and a few years later the first church was constructed on the south-east corner of Pembroke and Cecilia Streets. (This was the spelling of Cecelia Street at the time.) The present church is located on Renfrew Street.

To the reader, a word about history. Members of this committee are not historians by training. However, history is more art than science.¹ In our role we have looked at facts of past events and we have allowed our image-making minds to rummage through them in memory – ours and other members of the congregation. We have then reassembled these fragments of the past by means of narrative that, we hope, holds them together in the body of this story.

In this undertaking we have received the co-operation of members of the congregation, who have shared personal memories and information. We have had access to church files and the Diocesan Archives. There have been visits to City Hall, the Pembroke Public Library and the Champlain Trail Museum. To the many people who have provided a helping hand, our thanks.

We offer this undertaking to the glory of Almighty God and as thanksgiving for past and present generations of memberships in the Parish of Holy Trinity Anglican Church, Pembroke, Ontario.

HOLY TRINITY ANGLICAN CHURCH Pembroke, Ontario



Main Floor Plan

Introduction

In this story of the parish of Holy Trinity Anglican Church, Pembroke, Ontario, we shall follow a train of persons and events, connecting members of the congregation, past and present, through their worship of God in common membership in this parish.

In the beginning the Pembroke Mission consisted of four stations – Pembroke, Westmeath, Stafford and Wilberforce. Our interest is to explore, specifically, the emergence and life of Holy Trinity Anglican Church, Pembroke. The other stations will be referred to in passing, they will not be looked at in any detail.

During the years from 1855 to 2005, young and old have attended this parish. Here couples have given each other their “I do’s”; proud parents have presented their children for baptism; young confirmation students have been instructed by their priest. Here, in deep sadness, families have said their final farewell to loved ones. In everyday happenings and events in sadness and happiness, in caring and compassion, members have experienced God’s presence and blessings.

The people of the parish, in addition to raising money for two church buildings and rectories, undertaking renovations and restoration when needed, have also actively aided those in need materially and spiritually, both within the Parish and the wider community. The decorations and furnishings of the church have been enhanced through memorials and other gifts given by family and friends.

As early as 1867 the Vestry Report included a “...note of appreciation and thanks... to the choir for their very excellent vocal music... during the past year.” This record of appreciation for the choir’s musical contribution continues to be acknowledged.

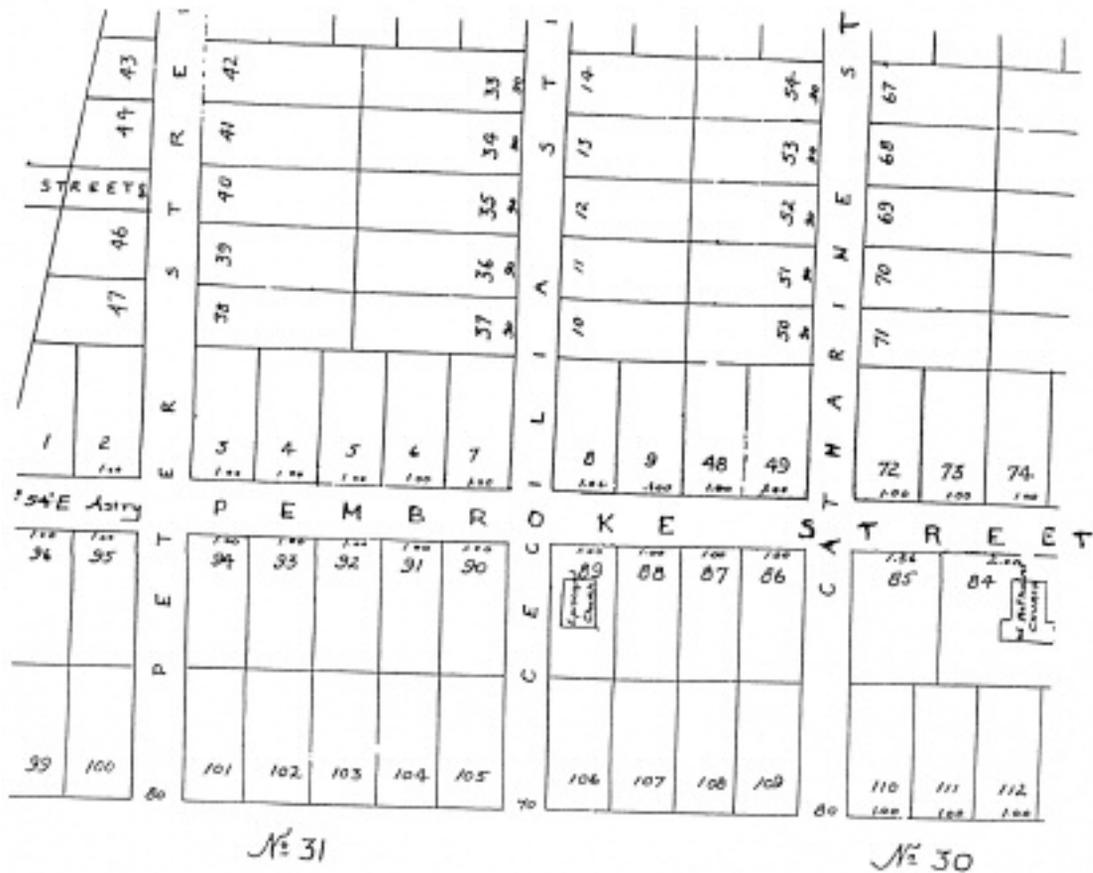
The worship of God, in the Anglican tradition, is rich in sensory symbols that draw us into the presence of God. In addition to the sound of music is the taste of wine and host to remind us of sacrificial love, the many visual reminders when we are in God’s house in his presence. One of these visual reminders is the use of liturgical colours throughout the church year. With our thanks to Reverend Gale Edmondson, Eganville, we share these thoughts and a description of the relevance and meaning for the different colours used within the Anglican tradition. (Appendix 2)

In this 150-year record of events we shall also look for the inner spirituality of the church’s story, as seen and understood through the outer incarnate life of a congregation living out their relationship to God in the framework of the Christian tradition.

To echo Archdeacon Charles C. Phillips (Rector 1942-62), the purpose of this story of Holy Trinity Church is to provide an expression of thanksgiving to Almighty God, for the lives of those who founded and those who have and are maintaining and nurturing the life of the church. Their devotion and efforts should not be forgotten. Coupled with this inheritance is a trust to continue with God in our midst. Glory be to God.

Rather than using end notes, we have tried to identify our primary resources, which are in the main Vestry and other church group minutes, within the body of the narrative. Those we consider secondary sources have been listed under Bibliography Secondary Sources.

We may have missed significant moments, we may have missed individuals who should have been included. If so, we apologize for the oversight. We welcome hearing about them and would be pleased to receive additional information, photographs or other items, that can be included with the file for this document, for any future extension to this story.



A PART OF
P E M B R O K E

being part of
 Lots Nos 30 and 31 in the 2nd Concession
 of the Township of Pembroke
 the property of Peter White Esquire
 (In part from H. H. Knighton's survey)

June 1865.

Scale one Chain to 7/8 of an Inch

I do hereby certify that the above is a correct Plan and
 survey of that part of the village of Pembroke situate on
 Lots Numbers 30 and 31 in the Second or Front Concession
 of the Township of Pembroke in the County of Renfrew
 Pembroke, 18th September A.D. 1865

An early map of Pembroke.

Our Story

Holy Trinity Anglican Church

Pembroke, Ontario

Before the Beginning

In Robert Legget's book, "Ottawa River: Gateway to a Continent"², he describes the scene looking south across the Ottawa River. He speaks of the forest-covered landscape of white and red pines, of tall cedars, oaks and maples and of snow-melt swollen rivers – the Indian River joining the Muskrat River and it in turn rushing into the Ottawa River. The author was writing of a time and place where the Algonquin's lived in harmony with the land. Here, just a little to the east, at the foot of Morrison Island, on a June day in 1613, Samuel de Champlain spoke, through an interpreter, with Chief Tessouat*, a recognized and respected leader of the Algonquin people.

More than 200 years passed between Champlain's visit with Chief Tessouat and the arrival of Peter White at the mouth of the Muskrat River. During these 200 years this part of the Ottawa River was travelled primarily by First Nations People, explorers and fur traders, who left very few written records for us to read.

Colonel Peter White, a native of Edinburgh, Scotland, who had served with Admiral Yeo, in the British Royal Navy, came to the area on May 24th, 1828. With land grants available to British Military personal, he would have been eligible for 1,200 acres as a Colonel.³ Peter White would also have been aware that, "... in these early days, at least by law, logging was under Admiralty contract to middlemen..."⁴ "By the 1820s, British North America was supplying three quarters of England's timber, most of it from the Miramichi and St. John Rivers in New Brunswick, the upper reaches of the St. Lawrence and the eastern shore of Lake Ontario and, above all, from the Ottawa Valley... from a dozen tributaries of the Ottawa... and as far up... as the Muskrat River where Pembroke now stands..."⁵ This may well fit his rationale for settling where he did, on the east side of the Muskrat River. He was followed by others seeking business opportunities as well as employment. He named this settlement Miramichi.

Pembroke Emerges⁶

In 1833, the first sawmill was established by James McKay and the first grist mill by Mr. Beckett. Peter White established the first school in 1835. The next year Alex and William Powell opened a general store and Campbell Dunlop opened a hotel. This site was named Campbelltown after Mr. Dunlop.

In 1841, the name Miramichi was changed to Moffat, after Alexander Moffat, who became the first postmaster for the area.

Between 1846 and 1856, the names of the two villages were changed, until they were brought together as one: Campbelltown was changed to Lowertown, Miramichi had changed to Moffat and then to Sydenham. In 1856, the two villages – Lowertown and Sydenham – were incorporated as a police village and the name officially changed to Pembroke in 1857, with a population of 800 persons.

* A footnote to Chief Tessouat's contact with Christians is the baptism of him and his wife in Montreal – which was founded in May 1642. The Church Messenger, 1931 recalled "... at Easter of the next year (1643) there was general thankfulness in the little settlement of Ville Marie de Montreal over the first baptisms. The renowned Chief Tessouat, a crafty and intractable savage, was christened with the name Paul and his wife that of Madeleine." Paul Tessouat is mentioned later as an earnest layworker in the church.

The Anglican Congregation: Its Genesis

In these very early days, God's word was carried by missionaries from the Church of England, Presbyterian and Roman Catholic denominations. These men of God travelled extensively along the lower and eventually upper Ottawa Valley to preach, baptize, marry settlers, and provide other ministrations of their respective denominations. The costs for these missionary services were occasionally supplemented by the Canadian government of the day.

In 1854, Rev. Alexander Pyne, following in Rev. Strong's footsteps of a year earlier, travelled up the Ottawa River. He held services in Pembroke, Renfrew and Westmeath. He found people not only interested but willing to contribute to the support of a clergyman. There were in the area, he believed, increasing numbers of settlers with growing families who were eager and anxious for the ministrations of the church, enough that settlements could be a self-supporting parish from the outset. He recommended that missionaries be stationed at Pembroke and Renfrew without delay.⁷

The first appointment to the Pembroke Mission – consisting of the Townships of Pembroke, Westmeath, Stafford and Wilberforce – was Rev. E.H.M. Massey Baker. He served from 1855-59. He had been born in Norfolk, England in 1827 and graduated from the General Theological Seminary in New York, N.Y.

A house had been procured at the corner of Cecilia and Nelson Streets as the rectory. From here, Rev. Baker travelled on horseback around his huge parish. His stipend was partly made up of 'merchandise', provisions for his family and horse.

Rev. Baker was known as a person with an inexhaustible fund of humour and anecdotes, a good preacher and in demand at Missionary meetings. That first mentioned quality may have served him well as he undertook numerous arduous journeys throughout Pembroke county. Hospitality seemed always to be extended by church families.

All of this must have "seemed a tremendous change from his college days at the General Theological College in New York and a Curacy at St. Mark's church in Philadelphia. But he remained for four years and apparently did a solid piece of work..."⁸

The Pembroke Mission was managed by a church committee consisting of the Incumbent and five church wardens representing this large parish, which formed part of a much larger diocese. Delegates would be obliged to travel to Toronto to attend meetings of Synod.

The first recorded meeting of the church committee was held on March 27th, 1855 and recorded as follows:

Pembroke Church
Mission General Committee Minute Book
Pembroke, March 27th, 1855

"This day pursuant to notice of the members of the Church Committee, of Pembroke, of the Church of England met.

Present: The Reverend E.H.M. Baker, in Chair
W.H. Gibson, Church Warden, Pembroke
I.D.G. Glendinnen, Church Warden, Pembroke
Harry Bromley, Church Warden, Westmeath
Robert Childerhose, Church Warden, Stafford
Edward Davis, Church Warden, Wilberforce

- The meeting opened with prayer.
- Moved by D. Glendinnen, seconded by W. Childerhose that W.H. Gibson be appointed Treasurer.
- W. Gibson stated it was probable he could not attend to the duties as it was most likely he would be away during the greater part of the summer.
- Motion withdrawn.
- W. Gibson moved, seconded by Mr. Bromley, that D. Glendinnen be selected Secretary and General to the general committee.
- Carried.
- Moved by W. Gibson, seconded by Mr. Childerhose and resolved that, The Mission consist of the Townships of Pembroke, Westmeath, Stafford and Wilberforce.
- Moved by D. Glendinnen, seconded by Mr. Gibson and resolved that, the General Committee meet at the Parsonage, Pembroke every half year, on the Tuesday next before Easter and the Tuesday next before Michaelmas in each year at noon – and that special meetings shall be called at the request of the Incumbent directed in writing to the secretary.
- Moved by Mr. Bromley, seconded by Mr. Childerhose and resolved, that a deputation consisting of the Incumbent and members of the Church Committee for Pembroke station be appointed and expected to confer with Mr. Daniel Fraser and endeavour to get land for the church deeded in the proper form and this committee have power to transact the business with respect to the church ground and resident of the Incumbent.
- There being no other business brought up the committee adjourned.”

And with this beginning the Pembroke parish began its journey.

The second meeting of the Church Committee was reported as follows:

BAKER, Edward Hammond Massey

Rev. Baker was born on February 8th, 1827 at Norwich, Norfolk, England. His father was George William Baker, a captain in the British Military. There is no record of his mother nor how he came to be in the Americas.

E.H.M. Baker studied at the General Theological Seminary, New York, N.Y. He was ordained Deacon on July 3rd, 1853 at Trinity Church, New York, and ordained a priest on January 14th, 1855 at Burlington, New Jersey, U.S.A.

Prior to coming to Pembroke, Rev. Baker had served as curate at St. Mark's, Philadelphia, Penn., U.S.A. (1853-55). It was after this that he arrived as the first missionary for the new Pembroke Mission, even before there was a community of Pembroke. At this time his priestly duties were shared between the Townships of Pembroke, Westmeath, Stafford and Wilberforce. The only way to make his rounds was by horseback and most of the time he was alone on these trips. One can wonder if the training provided at the Theological College prepared a priest for this sort of frontier work.

He and Carolina Helen Bridget Rolf were married June 3rd, 1857 in Ottawa and they had seven children.

After leaving Pembroke he served at a number of parishes, including Carleton Place, Canada West (4 yrs.), Stirling, Canada West (2 yrs.), Hellier (5 yrs.), Carrying Place, Ameliasburg (6 yrs.), Tyendinaga (Cum Desoronto) (9 yrs.), Bearbrook (2 yrs.) and Bath (10 yrs.). He retired from the ministry in 1897 and was named Honorary Canon, St. George Cathedral, Kingston, Ontario 1898 – 1908.

He died April 10th, 1908.

“Pembroke, Tuesday, September 25th, 1855

This day as per resolution of 27th March, the Church Committee of Pembroke Mission met at the parsonage, Pembroke, at noon.

Present: Rev. E.H.M. Baker, Incumbent, in chair
W.H. Gibson, Pembroke station
D. Glendinnen, Pembroke station
Charles Young, Stafford station
Edward Davis, Wilberforce station
Wm. Bromley, Westmeath station
Harry Bromley, Westmeath station
Mr. R. Childerhose of Stafford – absent.

- The meeting was opened with prayer.
- Minutes of former meeting read and approved.
- The financial reports and account of each station were then audited:

Pembroke

In this station the
amount submitted was..... £48.18.0
Of which paid to Incumbent..... £13.13.0
Leaving balance due him £35.0.0

Westmeath

Amount submitted £38.12.6
Paid to Incumbent..... £18.5.0
Balance due him £19.7.6

Lake Dore

Amount submitted £35.0.0
Paid to Incumbent..... £5.15.0
Balance due him £29.5.0

Stafford

Amount submitted £34.15.0
Paid to Incumbent..... £5.7.6
Balance due him £28.7.4”

- Rev. Baker then gave a detailed account of his duties since the 3rd March when he entered upon them by which it was seen by the Committee that his work had been very arduous and fatiguing.
- It was moved by Mr. Glendinnen, seconded by Mr. Gibson, that the grounds for the churches in the several stations be vested in and deeded to the Incumbent and Church Wardens of each respective station and their successors, duly appointed from time to time, provided such procuring be not contrary to the rules of the church in such matters.
- A long and animated discussion took place on this motion, which was ended by the withdrawal of the motion on account of the committee not knowing the rules of the church in such cases. It was finally agreed that the bishop be written to on this subject for our information and guidance.
- On this note the meeting adjourned.

During these early months, church services were being conducted in a room provided by Mr. T.A. Brigham, a member of the parish. This space became known as “The Chapel”.

The Church Committee negotiated with the trustees of the Orange Hall. They offered its space to the Church of England for a term of three years on the condition that:

“the vestry agree to pay six pounds towards finishing the basement storey of the Orange Hall, laying the floor, putting in one window, outer and inner doors, chinking and painting walls, putting in an outer frame and upright posts and underpinning. This work to be done under the superintendence of the Trustees of the Hall. The said Trustees to grant to the vestry a lease for a term of three years. The Vestry room to be finished at the expense of the congregation:”

The Pembroke parish used this space until 1862, when they moved to Pembroke Town Hall.

Rev. Baker chaired his final Vestry meeting 12th August, 1859. During this meeting it was agreed that the balance of the amount collected for the church vestry in 1857 and remaining in the hands of the Committee be paid over to Rev. Baker in remuneration for his outlay in fitting up the hall formerly used as a chapel and in providing the communion table and lectern. Rev. Baker then desired the secretary to note that he transferred to this congregation the table and lectern, provided by him, and that he considered himself paid for his outlay in fitting up the hall formerly used for worship. He then stated that the communion service had



The Presbyterian House of Prayer visible behind the O'Meara house, now Trinity House.

been purchased by him, with the aid of some friends, and offered to leave it with the congregation on being paid the sum of five pounds, which was the amount he had himself paid towards its purchase. The service originally costing fifteen pounds, on which it was moved by D. Glendinnen, seconded by Mr. Hunter and resolved that Rev. E.M.H. Baker be requested to withhold his decision respecting the disposal of the communion service for a short time, in order that the sum of five pounds be collected to pay for it. Which, if collected, shall when paid, constitute the communion service, the property of the Pembroke congregation; to be by them bound to Rev. Baker's successor for use in the several stations of the Pembroke Mission only.

CAMPBELL, Thomas Swainton

No record was available telling of the time or place of his birth. There was also no information about his parents.

His post-secondary education was at Trinity College, Toronto. He was ordained a Deacon January 25th, 1855, at St. James Cathedral, Toronto. Nine months later, October 21st, he was ordained a priest.

He and Matilda Frances Wright were married October 30th, 1855, in Toronto and they had one child.

Archival information included only that he served Pembroke Mission from 1859-62, Stafford and Walpole from 1863-66 and Douglas 1866-69.

It was also agreed at this meeting “to pay Rev. Baker the sum of seven dollars” for the surplice and stole used in the celebration of Divine Service, and that it remain in the hands of the church wardens, for the time being of the Pembroke station, as the property of the Pembroke congregation.

There followed some remarks by Rev. Baker relative to obtaining another clergyman.

Rev. Baker, in 1859, transferred to Carleton Place, Canada West. His replacement was Reverend Thomas S. Campbell. Of him we have very little information. It seems Pembroke may have been his first posting. No records of church committee meetings were found relating to his incumbency.

With the number of ‘stations’ the early incumbents ministered to and their method of travel, we can only wonder at the frequency of services conducted at each location. One can wonder too, at the size of individual congregations. In retrospect however, the interaction between the incumbents and the Pembroke congregation, at least, was the beginning of what has become a vibrant and dynamic church congregation.

During the years 1862-64 there was much controversy about where to locate the county seat. Apparently the matter was settled when Mr. J. Supple, who, serving as a member of parliament, was successful in having the then Governor General visit Pembroke and the Upper Ottawa Valley. On a return trip of a boat cruise, as far up as Rapids des Joachim, the craft was rounding Cushing’s Island, when those on board saw the western sun gleaming on the bright Cornwall tin roofs of the buildings in Pembroke. The Governor General is said to have turned to those around him and explained, “this is the site for the county town.”

Initially it was the availability of large amounts of harvestable forests that drew people to the area. Companies such as the Consolidated Paper Corporation – Pembroke Sawmill and Lumberyard Properties, Colonial Lumber Company and Pembroke Lumber Company are some of the early operations to become established, offering employment for early citizens. In the 1860s the Consolidated Paper Corporation had a work force that fluctuated from 150 to 180 men in their sawmill and lumberyards. The Corporation would hire another 400 to work in the woods during the logging season – fall to spring. The work offered by these local companies spawned other businesses as well. Entrepreneurs such as Peter White started up a variety of related businesses such as blacksmithing, harness making, shoemaking, and a wheelright shop. Even the Pembroke Milling Company, which had its beginning as a gristmill on the Muskrat River, was established in 1842.

A House for My God, to Acknowledge His Holiness (2 Chron.2:3-5)

After the arrival of the Irish-born Rev. William Henderson as incumbent for the Pembroke Mission, Stafford and Westmeath Townships were placed under the charge of his predecessor Rev. Campbell in 1867.

From the outset of his incumbency he encouraged discussion on the question of building a church. Due to Rev. Henderson’s energy and his influence with friends and acquaintances in Montreal and elsewhere, by March 1863 funds for a new church building were being received.

On October 15th, 1863 the Bishop of Ontario arrived in Pembroke as part of his confirmation tour. He was met by Rev. Henderson and his predecessor Rev. Campbell. With no church yet in Pembroke, services were held in the Presbyterian House of Prayer, kindly provided for the occasion. Nineteen persons were confirmed. The bishop did comment that “we confidently hope that by God’s blessing on the labours of the missionary, who is greatly esteemed, the church will take deep root and flourish.”

A most auspicious moment for the Pembroke Station was the church committee meeting on May 27th, 1864.

It was moved by Mr. Wm. Lloyd and seconded by Mr. Evans that this meeting, seeing the desirability of at once commencing the building of a church, recommended the congregation adopt a modified plan of the

Almonte church and commence the foundation without delay, according to the ground plan furnished by Wm. Henderson.

The motion carried.

Community News, Anglican Diocese of Ottawa, May 2004, included a lithograph of St. Paul's Church, Almonte, with the following caption:

“When St. Paul's was built in the early 1860s, it was considered very daring – in fact, way too daring – as a work of architecture, for its medieval leanings. That it emerged at all was due to James Rosamond of the woolen mill family in Almonte, who put up most of the money to build St. Paul's, and he was determined to have a house of worship that was the very latest word. Ten years later, Holy Trinity Church, Pembroke, was building exactly the same design, only in brick.”

To what extent the Almonte design may have been modified in Pembroke, if at all, and how accurate 'ten years later' may be, is of little consequence as the Pembroke congregation had their first church building.

A building site on the southeast corner of Pembroke and Cecilia* Streets had been purchased from Peter White for \$240. Thomas Wright was to be paid \$240 to lay the foundation and James Johnston received \$315 for 80,000 bricks. The price of bricks in those days ranged from \$8-12 per thousand. James Cook was to be paid \$100 to oversee the work. This would be paid in proportion as the work progressed. Those seem to have been the days of a verbal agreement, a handshake and the work got done.

The cornerstone for Holy Trinity Anglican Church, Pembroke, was laid August 4th, 1867. The Canadian Churchman, of the day, reported that:

* Cecilia Street had been named for Peter White's wife. Apparently, sometime in the 1960s, the spelling was altered for no known reason.

HENDERSON, William

Rev. Henderson was born in Londonderry, Ireland May 22nd, 1834. His parents were Robert Henderson, who was a priest and his mother Lillian Johnston.

He studied at Trinity College, Dublin, Ireland, graduating in 1855 with a BA and later earning his MA.

Rev. Henderson was ordained a Deacon on June 7th, 1857, at Wells Cathedral, Wells, England, and ordained a priest in 1858 at Abracron, Meath, Ireland.

Before coming to Canada he had a posting as curate to Brompton Ralph & Monk Silver in Somerset, England and a second posting to Ballymore, Westmeath, Ireland.

He arrived at Pembroke in 1862 as missionary and rector for the Pembroke Mission. One year later, on August 17th, 1863, he and Mary Agnes Bergen were married at Portage du Fort, Quebec. The first three of their seven children were born in Pembroke.

Rev. Henderson left Pembroke in 1869. Following a number of postings in the U.S.A. – St. Luke's, Cleveland, Ohio; Cathedral, Virgin City, Nevada; and St. James, Eureka, Nevada – he returned to Canada. He finished his career as Principal of Montreal Diocesan Theological College in Montreal, Quebec. In this position his scholarship, both classical and theological, found full scope. He strove to develop in his students a missionary spirit and to make his college a missionary centre. The diocesan archives' biographical file described Rev. Henderson, “as a preacher he was distinguished by the simplicity, fullness and force of his language; by his argumentative and logical style; by the dignity, propriety and seriousness of his manner; and by his exhibition of sound, robust and evangelical truth.”

“the coin of the realm of 1 shilling to 1 cent and the latest copy of the Churchman was deposited in a container and this was set after the mortar had been skilfully laid by Mrs. Henderson, the rector’s wife, who, in a firm and distinct voice pronounced the words of the dedication.”

Exterior stonework was from the same quarry as used in the building of the Pembroke County Court House. The total cost for the church, not including fittings, was about \$4,000.

In 1865 Rev. Henderson reported there were 207 members for the entire mission. Also, in this year, due to the death of members within the congregation, the need for establishing a “burying ground” in connection with the church was identified. To this end arrangements were made to purchase one acre of land from James Millar, at a cost of \$200, for use as a cemetery. This lot was exchanged, the same year, for the present site off James Street consisting of four acres and under the same terms. This indenture was finalized on July 10th, 1865. A later chapter speaks of this property in greater detail.

Even though there were no pews in the church, it was used for a Vestry meeting on April 2nd, 1868.

“The Annual Vestry meeting of the congregation of Holy Trinity Church was held in the church this evening, Rev. W. Henderson, Incumbent, presiding.

The meeting referred to arrangements underway for consecration service for the church. Also arranged, a voluntary subscription plan for members to pay off the debt on the church. Positive response in sums from ten to twenty five cents a week.”

Pews were installed soon thereafter. Mr. David Cochran was paid \$450.50 for the pews which could seat 200 persons. One of the original pews is along the wall, by the font, of the present church.

At a meeting of the congregation on May 10th, 1866, “a vote of appreciation and thanks”, was extended, “from this vestry, to the choir, for the very excellent vocal music we have had during the past year.” They began early making a joyful sound which continues to this day. Praise and thanksgiving to God for the choirs. More will be written about them in a later chapter.

The recommendation forwarded by Rev. Pyne in 1854, that the people in the area ‘were not only interested but willing to contribute to the support of a clergyman’ came to fruition. Holy Trinity Anglican Church, Pembroke, became a reality. This achievement was attributable to the faith and dedicated work of its leadership, both clergy and lay, with the full support of the congregation. This church building served the congregation for the next 62 years.

Yes, They did “Build a House to the Name of the Lord, Their God”

An item in the Observer, dated December 1867, reviewing the progress made by the Village of Pembroke, during the summer just past, provided a word picture of the community at that time. This article started its observations from the eastern limits of the village and we read:

“...a short distance westward we reach the Episcopal church, a building of early English style of architecture and on which about \$500 has been recently spent on plastering, erecting a pulpit, reading desk and communion rail.

A cottage organ has also been lately added...”



Mrs. John Charles – an early resident and church member.

It is no doubt this effort had been in preparation for the visit of the Right Rev. John Travers, Bishop of Ontario. The bishop had been present on July 30th, 1867, accompanied by Reverends W. Blaesbdall, N.A. Chaplin; J. S. Loudon, May, Rectors of Ottawa; J. A. Preston, rector of Carleton Place; and Mr. Gribble, rector of Portage du Fort. The occasion for the visit by the bishop and his entourage was the consecration of the church, confirmation of 40 candidates and consecration of the cemetery grounds.

Payments towards the rector's stipend, however, were still partially paid in kind and charged to the giver's credit, according to its market value, for example: May 28, 1868, a bag potatoes \$1.20; December 13th, 2 quarters mutton \$1.50; 1 turkey 50¢; 3 cwt hay \$3.00; and in 1869, 1 bag of flour \$3.00; 1 bag oats \$1.40; 2 lbs. butter 30¢; and 2 dozen eggs 25¢.

Parochial and Municipal Changes

Rev. Henderson left Pembroke in 1869. After a number of positions in the United States, he returned to Canada as Principal of the Montreal Diocese Theological College in Montreal, Quebec.

In the same year, the English-born Rev. H. Jenkyns arrived in Pembroke. He was a graduate of St. Augustine College, Cambridge, England and was ordained a priest on March 15th, 1868 at St. Peter's, Sherbrooke, Quebec. We know little else about Rev. Jenkyns.

The parish now included Pembroke, Alice and Stafford, Hudson Bay Posts at Mattawa and Fort William, Quebec and lumber camps. Rev. Jenkyns remained two years and was replaced by Rev. Andrew C. Nesbitt in 1871. Rev. Nesbitt was the first Canadian-born rector for Pembroke. Two years later the parish consisted of



Holy Trinity Anglican church, at the southeast corner of Pembroke and Cecilia Streets. "The first Holy Trinity Church was built at the time of the High Victorian Gothic, and being emblematic of that style, it attempted to revive medieval design." – *Dr. G. Lockwood, Archivist, Diocese of Ottawa. Photo – Church file*

Pembroke, St. Patrick's, Stafford, and St. George's, Alice. By 1876 it had been further reduced to Pembroke and St. George's, Alice.

Rev. Nesbitt provided helpful leadership. A lot, with an existing premises, was purchased by the Diocese of Ontario from the Whites, indenture finalized March 22nd, 1873. The premises was located on Lot eighty eight, immediately adjacent to the church. This building was turned into a comfortable parsonage for him and his wife and their first three children, who were born in Pembroke. He also made recognizable contributions to St. George's, Alice and St. Patrick's, Stafford.

When Rev. Nesbitt departed Pembroke in 1877, the Dominion Churchman, Nov. 8th, 1877 included the following, in recognition of his contribution to the parish:

"...you have done much for our parish in that you have paid off the balance of the debt on the church and lots, built a comfortable parsonage, erected a handsome church in the Alice mission and also improved St. Patrick's, Stafford. Our desire that your successor may follow in your footsteps..."

Signed by: James H. Ruffenstein, Warden, John Walker, J. W. Potter and nearly 70 other members of the church.

In responding to the members' kindness, Rev. Nesbitt introduced his successor, Rev. Joseph W. Forsythe, "a prize man of Trinity College, Dublin," as a wise, learned and godly man.

Shortly before coming to Pembroke, Rev. Forsythe and his wife had the misfortune of being burned out of the parsonage at Frankville, Kitley. Dr. Lockwood, in his history of that parish,⁹ includes an excerpt from the Evangelical Churchman, which reported a pending move for Rev. Forsythe:

"...He will move there as soon as his wife has recovered from the severe shock received a few days ago at the burning of the parsonage and buildings at Frankville, Kitley, where he was stationed and from which building the Reverend gentleman and his wife, by an act of providence, escaped with their lives, but lost everything, even their wearing apparel."

The Dominion Churchman dated December 14th, 1882, offered some recollections on the life of the parish:

"Pembroke on Sunday the 26th. The Bishop of Ontario held a confirmation in Holy Trinity Church, Pembroke, in the morning and in the beautiful St. George's, Alice, in the afternoon. The latter, erected by Rev. A.C. Nesbitt and handsomely furnished by the present incumbent of the Parish of Pembroke, Reverend J.W. Forsythe, MA, was consecrated at the same time."

The ladies, young and old, began early in the life of Holy Trinity Church contributing to its needs. The Dominion Churchman August 2, 1883 included the following:

"...strawberry festival held in connection with the Holy Trinity



Samuel Lumax and Ellen Leech were married in Holy Trinity Anglican Church, July 1, 1867. Great-grandparents of Willis Lumax of this parish.

Photo courtesy of W. Lumax.

Church on July 18th... the day was windy and cold... notwithstanding this the ladies of the committee – Mrs. McClean, Hollingworth, S. Richardson, Archer, Taffe, and Leach assisted by Misses Thacker, Stanley, Drennon, Cattle, McKonkey and Richardson – did utmost to make the party a success. Miss Josephs presided at the apron table – raised \$24.80; ice cream table served by Misses Willoughby, Hoare and Cockburn and raised \$152. With monies already in hand these additional monies will enable the ladies to furnish the church with a bell...”

In 1885, the Pembroke parish was removed from the Mission Board. Being removed from the Mission Board designates the parish as having achieved the level and independence whereby it pays its own costs, including assessments for diocesan expenses. Rather than being a drain on diocesan finances it now becomes a contributor.

In 1887, the English-born Rev. William Yate Daykin arrived in Pembroke as rector for Holy Trinity.

The February 7th, 1889 Dominion Churchman included the following, in reference to the Pembroke parish:

“The past year has been one of cheering progress for the parish. The Rector, Archdeacon Daykin, is a most energetic worker and already the fruits of his labour are making themselves seen. On Christmas there were at the early celebration 37, and 63 at the 11 o'clock being largely in excess of last year. The offertory nearly \$40. A new parsonage has been built, together with very superior stabling and other out-buildings. Those latter on a new lot in rear of rectory.”

There would have been a short period, between Rev. Daykin's departure and the arrival of his successor in 1890, when the parish would be without an incumbent. As usually happens in the short-term, lay-workers and occasional visits by clergy from a neighboring parish provided the opportunity for a continuity of worship.

A replacement did arrive in the person of Rev. William Ashley Read.

He had been born in Merrickville, Ontario, and educated in Canada and England. Rev. Read arrived in 1890 and remained for nine years. It was also in this year that St. George's, Alice, was transferred to the Petawawa mission. Rev. Read served as rural dean for the Pembroke Deanery from 1896-99.*

*A deanery consists of the Anglican parishes within a geographic area designated by the diocesan bishop. The rural dean (today called regional dean) will be one of the clergy in the deanery, usually selected by her/his peers and approved by the bishop. In addition to carrying out their own parish responsibilities, the rural dean, through clergy meetings and other visits with the incumbent and church wardens or parish council in any parish in the deanery helps to ensure compliance with civil and canonical law. The rural dean reports to the archdeacon and as a member of the parish and Diocesan Services Committee assists in the implementation of diocesan program activity in the deanery.

JENKYNs, E. H.

Archival information was very sparse pertaining to Rev. Jenkyns. There is no record of his date of birth, parents names or father's occupation.

He attended St. Augustine College, Canterbury, England and was ordained a deacon September 24th, 1865. It was not until March 15th, 1868 that he was ordained a priest, at St. Peter's, Sherbrooke, Quebec.

His appointments included Tamworth, Ontario; Pembroke (1869-71); Mansville, Quebec; and St. Paul's, New Brunswick (1882-84).

While these parochial changes were being realized, Pembroke was also undergoing changes. By 1871 the population had increased to 1,500 persons and in 1876 Pembroke was declared a town. The same year the first steam train reached Pembroke. Miss Margaret Rawlins, a former parishioner, now living in Toronto, tells the following story about her father, George. "He remembered being taken, by his father, to see the first train arrive. The end of the line was the Muskrat River." George Rawlins would later be a member of the Finance and Building Committee for the Anglican church on Renfrew Street. 1878 saw the establishment of the first hospital – Cottage Hospital on Dickson Street. The same year the first long-distance telephone call in Canada was made from Ottawa to Pembroke. James Gorman, Pembroke Telegraph agent, spoke with Thomas Ahearn – noted communications pioneer – then office manager of the Montreal Telegraph Company. Apparently they had used experimental telephones, installed in cigar boxes to make the call.

Pembroke became the first community in Canada to use commercial electric lights. Mr. W.B. McAllister, a prominent Pembroke businessman, had read about Thomas Edison's electric dynamo.

Realizing that his grist mill waterwheel was idle at night, he decided to obtain a dynamo on a trial basis. By October 10th, 1884 electric lights had been installed in nine or ten stores. The same year Pembroke Town Council signed an agreement for five street lights, located around the junction of Mackay and Pembroke Streets, becoming the first community in Canada to use commercial electric lights.¹⁰

An enterprising group of men formed the Pembroke Electric Light Company. In 1885 Mr. W.B. McAllister installed two 600 volt Weston generators, operated by water power from the Muskrat River. In 1893 a steam plant was built on Nelson Street. Ongoing development enhanced the reliability of the power supply, which included the hydro plant on the Black River, near Waltham, Quebec. They even provided a back-up power source using diesel generators, if needed.

With a reliable source of power, Pembroke was able to offer inducement to industry to settle here. The outcome was a more diversified industrial activity. Included amongst these newcomers were the Pembroke Shook Mills, Superior Electric and some years later the Eddy Match Company and the Canadian Splint and Lumber Company. There was also a boat building business on Lake Street started by John Cockburn. Amongst other boat designs this company made, was the Pointer Boat. This design was used, far and wide, by the logging industry. Eventually Mr. A.E. Cockburn, the founder's son, took over the busi-



Marriage of Harvey Edwards and Etta Charles, May 17, 1922. Attendants: Harry Charles, brother of the bride and Florence (Frivalt) Rowe, friend of the bride, parent of Mrs. Grace Thrasher.

Photo courtesy of G. Thrasher.

ness. He and his wife played a significant role in helping the Holy Trinity congregation finalize their move to Renfrew Street. Mr. A.E. Cockburn had also served as one of the town's early mayors. The boat business was eventually taken over by the third generation of the family, John A. Cockburn. A facsimile of the Pointer Boat is on permanent display at the Pembroke Marina.

There was reasonably steady employment in the Pembroke area from an early time. Persons belonging to a church congregation would, thereby, be able to make a contribution to their church. What the congregation of Holy Trinity has exemplified, through their experience, is that consistent giving of small amounts helps successfully defray large debt – to borrow an idea from a children's story, 'the little amount that could.'

NESBITT, Andrew Cuscaden

Rev. Nesbitt was the first Canadian-born rector of Holy Trinity Church, Pembroke. He was born on the 22nd May, 1838 at Montreal, Lower Canada. His parents were Humphrey Nesbitt, a farmer, and Catherine Cuscaden.

His post-graduate education was at University of Bishop's College, Lennoxville, Quebec and his first career was headmaster of St. John the Evangelist School, Montreal.

Rev. Nesbitt was ordained a deacon, September 24th, 1864 at Christ Church Cathedral, Montreal and on the 6th of August, 1865 he was ordained a priest at St. Stephen's, Buckingham, Canada East.

He married Ann Clara Merrit on the 16th of August, 1871 at St. John, New Brunswick. They had ten children and the first three were born in Pembroke.

Before arriving in Pembroke, Rev. Nesbitt had been posted as a missionary to Aylwin, Canada East. This had been followed by a curacy at Christ Church, Ottawa, Canada West and a similar posting to Kemptville, Canada West. He served as rector at Franktown, Ontario from 1866 to 1871. In that year he arrived in Pembroke, serving as rector until 1877.

Upon leaving Pembroke, Rev Nesbitt served as rector in Richmond, Ontario followed by a similar posting to Smiths Falls, Ontario, where he died on the 8th of April, 1900.



During his years of priestly service, appointments included: Rural Dean of Lanark & Renfrew, Diocese of Ontario 1881-87; Rural Dean of Lanark from 1887-97; Member of Executive Committee, Diocese of Ottawa 1896-1900; and Canon of Christ Church Cathedral, Ottawa, Ontario 1897-1900.

The Canadian Churchman 26th April, 1900, included the following recognition of Rev. Nesbitt:

"In church and state he took his stand upon principles well thought out and tenaciously held, yet not in any narrow or exclusive spirit. A thorough-going Anglican, he knew how to hold and maintain his own conviction without giving needless offence to those who differed from him. He was well known not only in his own parish, deanery and diocese but to many throughout the ecclesiastical province of Canada, being sent up by his brethren as a member of Provincial Synod."

A Family Song of Trust and Toil (Psalm 127)

With a growing population coupled with increasing costs for building lots in the east end, the community began spreading westward. Because of this migration trend the Church Management Committee envisioned the church becoming less central to the community. Discussions were, therefore, held to determine a plan of action. The need to have a church building more centrally located was their decision.

With this new concern facing the congregation, a most auspicious event occurred in 1887. The Ladies Aid of Holy Trinity Church came into existence. The Lord works in wondrous ways as well as mysterious. Their first meeting was held at the home of Mrs. William A. Hunter. The charter members included:

- Mrs. William Hunter
- Mrs. R. G. Scott
- Mrs. H. H. Loucks
- Mrs. James R. Burritt
- Mrs. Harry Hawkins
- Mrs. Edward Lewis
- Mrs. Edward Summers
- Mrs. George Archer
- Mrs. John Cockburn
- Mrs. Emily Archer
- Mrs. Piggot
- Miss Emily Josephs

Mrs. Loucks was elected the first president. From the outset this group were called the Women's Guild. Their stated purpose was to help in all affairs of the church; to visit the sick or those in trouble and to help the needy. Such a simple constitution served them well over the years.

Women, in the early years of the Pembroke parish, were, by and large, confined to a life in the home with responsibilities revolving around the care and cleanliness of hearth and family. From all accounts this was a very physical undertaking. Some of us may still remember the wash board and bar of homemade soap used for laundry. Managing a home and family did require effort and stamina. Church services, therefore, would have been one of the few opportunities to meet and socialize, be it ever so briefly with other women.

And when the women became a recognized and accepted group in the life of the church, even if as an auxiliary, it increased their opportunities for a social life outside the home. At the same time, it began what became an increasingly helpful influence on decisions affecting the business and life in the local parish.

The Women's Guild of Holy Trinity Church, shortly after being formed, held a "strawberry social" and raised \$90. This money was turned over to the wardens with directions it should be applied to the purchase of property for a new church. The strawberry social was a successful annual event. For example, the total amount of money raised in 1888 was \$132.

In 1890 the national body of the church changed the name of the Ladies Aid Society to the Women's Auxiliary of the Church of England in Canada. A second ladies group, under this name, was started at Holy Trinity church the same year. Their first slate of officers included Mrs. Kate Read, president; Mrs. Edward Summers, vice-president; and Mrs. May Bethel, secretary-treasurer. They started with twelve members. Their efforts focused on missionary work at home and abroad, community service, shipping bales of clothing and other needed items near and far. They also sponsored and provided leadership for three age-specific programs for children of church families.

Another event of some significance was the creation of the Diocese of Ottawa. In 1896 Charles Hamilton, the fourth son of George Hamilton, an early lumber entrepreneur, was consecrated the first bishop of the newly established Diocese of Ottawa. The portion of eastern Ontario and western Quebec designated as the new diocese included Pembroke. This offered a more practical and convenient arrangement for the congregation of Holy Trinity to obtain assistance when and if needed as well as participating in meetings of Synod and other diocesan events. Incidentally Bishop Hamilton, in 1912, became the first Metropolitan Archbishop of Ontario.

In the fall of 1896 Bishop Hamilton made his first visit to Holy Trinity, Pembroke. While here he held a confirmation service in the morning and preached at the evening service. On Monday evening a reception was held in his honour, when he had the opportunity to meet representatives of other denominations and community leaders.

During the latter years of Rev. Read's incumbency, the church building had to undergo restorative work to repair the ravages of time and weather. Mrs. C.B. Pappin, a local historian researching news of

FORSYTHE, Joseph William

Rev. Forsythe was born 1834 in New Brunswick. His father, Joseph Forsythe, was an Anglican clergyman before him. Rev. J.W. Forsythe graduated from Trinity College, Dublin, Ireland with his BA and from University of King's College, Windsor, N.S. with his MA.

He was ordained deacon on July 12th, 1857 in Bishop's Cathedral, Halifax, Nova Scotia and ordained a priest on Trinity Sunday, 1859.

Rev. Forsythe's first appointments were in the Maritimes. He served as missionary in Liverpool, N. S. (1858-61) and curate at Truro, N.S. (1861-62). From here he was assigned as missionary to Guysborough, N.S. (1862-63) and then to St. Eleanor's, P.E.I. (1864-73).



In 1874 he moved to Ontario. The biographical outline, provided by the archives of the Diocese of Ottawa, shows him at Kitley, Ontario. While here his efforts were focused on helping the congregation at Easton Corners construct St. Anne's Church. Dr. Lockwood, in his history of Kitley, shares the anecdote that it was while Rev. Forsythe was negotiating the purchase of ornamental stone for St. Anne's Church, that he met his future wife.

He and Agnes Henrietta Sophia Lundy were wed July 4th, 1877 at Carleton Place, Ontario. There is no reference to children.

Upon leaving Pembroke he served at Carleton Place, Ontario as a Locum Tenens (deputy acting for clergyman) for one year before moving to Leads Rear, Ontario as incumbent for one year. His final posting was as incumbent at Sydenham, Ontario, where he served from 1891, until he retired in 1906.

He died 8th September at Ottawa, Ontario.

various events of a hundred years ago, prepared an article, for the Pembroke Observer, in the style of writing of local events to a relative, as though it were in the years of their happening. The following is included with permission:

“June 10, 1898

The Anglican Church here is celebrating a different kind of material richness. One of the remarkable features of the history of the Anglican Church in the Victorian era is the enormous amount of church restoration that has taken place. The decay of time and zeal of the iconoclast had reduced the greater portion of English churches to a condition at once contemptible and dangerous. Our own church, while not as ancient as those found in Europe, was not exempt from the ravages of time and neglect.

Thankfully, many among today's congregation valued the aesthetics of Dr. Henderson, who procured the original plans for Holy Trinity church when he was Anglican Missionary in the district. While it is true that time has justified his taste and judgment, it is also true that time has brought the inevitable decay which attacks all the works of man. Feelings grew within the congregation that something had to be done to arrest decay and brighten the church's appearance.

The work has just been completed and I am told a great amount of unthought destruction has been stopped, and the buttresses have been renewed. The interior of the church has also been wonderfully altered for the better by the painting of the walls in beautiful delicate tints, the painting of the woodwork, seats and other furniture in light oak colour, and by throwing the two narrow side passages into a broad centre one, thus making a convenient and dignified access to the chancel from the west door.

The arrangements of the electric lights is also much more comely, according to members of the congregation. This is particularly true in the chancel, where brass fixtures replaced the plainer wires.

The new look will be unveiled in a public ceremony Sunday next, when the Lord Bishop of the Diocese will administer apostolic rites of confirmation to a class of young people and adults. On Monday morning at 7:30, the newly confirmed will make their first communion...¹⁴

Rev. George Bousefield, English-born and having completed his formal education at Trinity College, Toronto, served Holy Trinity, Pembroke, from 1899 to 1907. He too was named rural dean for the Pembroke Deanery from 1901 to 1908 and was a member of the Executive Committee of the Diocese of Ottawa from 1902.

Property for a new church had not been forgotten. In 1903 a lot on the south side of Maple Avenue and Pembroke Streets was purchased. It was determined this was not really central enough. The lot was sold and a location at the corner of Mackay and Mary Streets was considered. Again, this site was passed over. Following a fire in Pembroke in 1908, the present lots became available.

The first properties included Town Lots 7 and 8/Block K/Plan 2, purchased from Mary O'Meara on the 22nd May, 1906. Two years later, Town Lots 5 and 6/Block K/Plan 2 were purchased from Jenny C. Delaney on the 24th December, 1908.

In 1907 there was another change of rectors with Rev. Bousefield leaving and being replaced by Rev. William Netten and his wife. Rev. Netten was born in Newfoundland and studied in England.

Following the purchase of the last two lots, it was thought that church construction could soon begin. The first architectural plans were given a thumbs down from a majority of the congregation 'as not suitable for a Church of England building.' As a consequence, the new church project was put on hold for a number of years. The Women's Guild, however, went right on raising money for a new church. While this 'new money' was being raised, it was still necessary to look after the maintenance and upkeep of the existing church and rectory.

The decision in 1907 to build a new rectory provided another delay to the construction of the new church. This was less than popular with a number of the older members, who had been working diligently towards a new church. Their concern being that the new house of worship would not be a reality in their time. The new rectory – now Aborn House – was completed at a cost of about \$6,000. With the help of the Women's Guild, the rectory was free of debt when Rev. Netten left in 1914.

Bishop Roper, in his charge to Synod in 1952, following Rev. Netten's death, "...He was a man of gifts and these he dedicated to God's service..."

DAYKIN, William Yate

Rev. Daykin was born October 23rd, 1832 in London, England.

His father had been a captain in the Grenadier Guards. About his parents there is no other information.

He attended Jesus College, Cambridge, England, graduating in 1858 with a BA.

Rev. Daykin was ordained deacon December 20th, 1857 at Exeter, England and a priest on December 19th, 1858, also at Exeter.

His first marriage was to Mary Francis Harrison.

His first appointments were in England. He began as curate at Dipoford, Devonshire (1857-58). From here he transferred to Stoke Fleming, Devonshire as priest in charge (1859-68). A third appointment in England was at Sharpston, England. Here he was curate from 1868-75.

Rev. Daykin played a key role in lobbying the English government to pass a law requiring all restaurants and hotels to serve tea, coffee and milk as well as alcoholic beverages. He then travelled throughout England, from John O'Groats to Land's End to determine if the law was being respected.

He was a large man, 6'4" in his bare feet. He determined to devote his physique to missionary work, rather than take a lucrative parish in England.

Rev. Daykin's next appointment was to St. Cyprian's, Durham, South Africa. While here he served as archdeacon of Durban, Diocese of South Africa (1875-77) and was canon of Maitzburg during this period. Unfortunately he was stricken with fever and in 1877 returned to England.



In 1884 he arrived in Canada to find relief. He served as incumbent at Madoc, Ontario (1884-87). He next came to Holy Trinity, Pembroke, where he was incumbent from 1887-89. From here he went to Clarendon & Palmerston (Sydenham) Ontario as missionary (1890-91) and then canvassed on behalf of the Diocese of Ontario (1891-92). Again he was a missionary, this time in Mattawa, Ontario (1892-96).

His next appointment was St. Margeret's, Janesville, Ontario (1896-98). It was in 1898 that he married for the second time. Rev. Daykin was 65 when he married again and his new wife, Hannah Jane Maud Olmsted, a spinster, was 27 years of age. There were four children in the second marriage.

His final incumbency was at Vankleek Hill 1898-1900. He retired from the ministry and the family resided in Kingston. He did, however, take temporary charge of the Mattawa parish in 1903-05.

He died September 29th, 1915 at Kingston, Ontario.

With the onset of World War I, all efforts towards construction of a new church had to be put on hold. It was also in the first year of the war, when Reverend Thomas Lintill Aborn, a bachelor, came to Holy Trinity, Pembroke. He was English-born and had a BA and BSc from the University of London. This was followed by a Bachelor of Divinity from Trinity College, University of Toronto.

During the war years 1914-18, monies and efforts that could have gone to the new church, were now directed to the war effort. Rev. Aborn, by all accounts well liked and respected, was reported to have refused increases to his stipend, during these years, with the offer that this money be directed to the war effort.

A number of persons from the parish volunteered for service with the Canadian Expeditionary Forces and served overseas. Of those who did see active service, seven made the supreme sacrifice:

- O.L. Calbeck
- N. Gale
- A.R. Graham
- C. Goodman
- C.H. Harrison
- W.A. Reynolds
- C. Thorpe

The Women's Guild again put aside the idea of a new church for the duration of the war. Monies raised and other efforts were directed primarily in helping the Red Cross. In the words of Mrs. A.E. Cockburn, "the Red Cross was a locally run affair then, as all materials and needs for the war were contributed by the citizens of Pembroke... The Guild contributed the sum of \$817.50 to this work."



The church interior with a widened aisle and improved electric light fixtures.

A bright spot for the congregation, during the gloom of the war, was in 1917 when a youngster, sitting beside his friend M.B. Malcolm, choir leader at the time, was guided through the Anglican service. Mr. Sid Thomson served as church organist for the next 61 years. Miss Jean Walker and her mother were available if Mr. Thomson had to be away.

At last the war was over. Easter 1919 the women, with Mrs. A.E. Cockburn, president of the Women's Guild, revived the matter of the new church building. Through a series of monthly collections, Armistice Day suppers and other events the building fund began to grow. By the end of 1924, including \$2,500 from the sale of the old rectory and a \$1,000 gift from Thomas Evans, the building fund had grown, with interest, from a few hundred dollars to about \$15,500.

It was at this time that the Men's Club, purported by local lore to have been quite active at this time, recommended the building of a parish hall. The Ladies Guild who had, with single-minded purpose, been working towards a new church, took exception to this suggestion. Mrs. Cockburn, in her tract on the Women's Guild, wrote:

READ, William Ashley

Rev. Read was born February 10th, 1853, Merrickville, Ontario. The Diocesan archives had no information on his parents.

He attended Trinity College School, Port Hope, Ontario and then St. Augustine College, Canterbury, England, graduating in 1878.

Rev. Read was ordained a deacon on June 30th, 1878 at St. Mildred's, Canterbury, England and a priest two years later, June 29th, 1879, at St. Alban's, Ottawa.

He served as curate for Kemptville, Ontario (1878-80) and then became incumbent at Oxford Mills, Ontario (1880-90).

While at Oxford Mills, he and Catherine Louisa Wright were married on November 21st, 1882 at Ottawa. They had one child.



Rev. Read and family arrived in Pembroke in 1890 and remained here until 1899. While incumbent for Holy Trinity he also served as rural dean for Pembroke Deanery, Diocese of Ottawa. He next moved to Almonte, Ontario and remained until 1903. While in Almonte he served as Rural Dean for Lanark Deanery, Diocese of Ottawa (1902-03).

His next transfer was to St. Luke's, Ottawa (1903-16) as its rector. He served as a member of the Executive Committee of Synod of Diocese of Ottawa from 1902-14.

His final years as a clergy were served as a City Missionary in Ottawa.

"The late Bishop Anderson of Chicago was known to have been moved to consider the sacred ministry through the influence of canon Read, when he was rector of Oxford Mills, which was also the birthplace of the late bishop." (Ottawa Synod Journal, 1931).

Rev. Read retired from the ministry in 1923 and died February 12th, 1931 at Ottawa, Ontario.

“... We decided to go on strike, not to bother gathering any further money and to discontinue all activities till we could get the men of our parish to take some interest in the new church project...”

It appeared that another war was about to erupt. One side, supporting the Men’s Club, saying “we can’t afford it”, the Women’s Guild, their husbands and other members, with more faith, saying “yes we can.” The wardens, with the wisdom of Solomon, approached Mr. A.E. Cockburn, asking him to chair a canvassing committee with Mr. Jack Reeves to help. Other members recruited to the committee included Messrs M.S. Fellowes, McQueen, E.G.R. Lewis, Wm. Ellis, George Ross and Mrs. J. T. Stuart and Mrs. A.E. Cockburn.

The result of the first month’s effort by the committee was a promise of \$16,000. A subsequent approach to the congregation upped the promised amount to \$18,300, a third of which would be paid as soon as the building was started.

The 1925 Vestry meeting received the following communication on behalf of the canvassing committee:

“Pembroke, Ont. February 23, 1925

To The Vestry of Holy Trinity Church
Pembroke, Ontario

Sirs,

I was appointed chairman of the committee selected to canvass for subscriptions for the erection of a new church and I beg to report the following as the result of the canvass.

The subscriptions promised amount to the sum of \$18,300. Some of the subscriptions are spread over 2 or 3 years but considerably more than 1/3 of the amount should be paid in the first year.

Mr. Thackray has offered to give us a loan on the mortgage of the rectory and the new church for the sum of \$10,000. I have agreed to loan for 2 years with interest the sum of \$1,000 and Mr. Woolsey has agreed to loan at 5-1/2% the sum of \$500.

In addition there are funds available in the “Building Fund” and in the hands of Synod amounting to about \$15,500, to make a total \$45,300.

E. Cockburn”

It was also reported that Miss E. Lewis offered \$1,000, with no interest for as long as it was needed. Upon the strength of this support, the following persons were appointed to the Finance and Building Committee, to oversee the building of the new church:

- Rev. T.L. Aborn
- Mr. James Thackray
- Mr. J.W. Smith, Chairman
- Mr. W.T. Woolsey



Mrs. A.E. Cockburn in 1938. Life-long member of Holy Trinity Anglican Church, and president of the Women’s Guild.

Photo courtesy G. Thrasher.

- Mr. H.S. Walker, Treasurer
- Mr. George Rawlins
- Dr. G.E. Josephs
- Mr. A.E. Cockburn
- Mr. J.H. Reeves
- Mrs. J.T. Stuart
- Mr. J.T. Stuart
- Mrs. H.R. Neapole
- Mr. W. J. Moore
- Mrs. A.E. Cockburn

Messrs Smith and Walker were serving as warden at this time. The committee was authorized to engage an architect, secure suitable plans, advertise for tenders, and otherwise supervise the financing of the building. Messrs Horwood and Horwood of Ottawa were the architects.



Helen Neapole with her husband Harry and children, Edward and Charles, around 1910. Helen was a member of the building committee and “unofficial building inspector”.

BOUSEFIELD, George

Rev. Bousefield was born January 16th, 1857, Maidstone, Kent, England.

His father’s occupation listed as Gentleman.

He attended Trinity College, Toronto and was ordained a deacon May 13th, 1888 and ordained a priest December 16th, 1888, Christ Church, Ottawa, Ontario.

Rev. Bousefield and Agnes Madeline Rowe were married, date unknown, and they had five children.

He started his ministry as incumbent at North Gower, Ontario (1888-89) and then moved to Newboro, Portland & Elgin, Ontario as missionary (1889-94). He continued as missionary for Billings Bridge (Gloucester) Ontario (1894-99).

In 1899, Rev. Bousefield arrived at Holy Trinity, Pembroke as rector and remained until 1907. While here he served as rural dean for Pembroke Deanery (1901-1908) and served as a member of the Executive Committee of the Diocese of Ottawa from 1902.

His final appointment was a rector at St. Margaret’s, Janesville, Ontario (1907-23). He retired in 1923.

Rev. Bousefield was a charter member of the Arts and Letters Club of Ottawa, Ontario. He was noted for dialectics, general scholarship and was an illuminator of remarkable skill. This skill, in particular, was in wide demand for illuminated addresses.

He had gained an enviable reputation amongst the Anglican clergy of the capital and district. He was well known as an authority of literature. His articles, which appeared in the Ottawa Citizen, were eagerly sought for by many readers.

Rev. Bousefield died on July 6th, 1930 at Ottawa, Canada.

At a special vestry meeting, May 26th, 1925:

“The vestry sanctioned and confirmed the contract entered into by the rector and wardens with William Marcus Ltd. for the erection, by the latter, of a new church building on Lots Number 7 & 8 in Block K in the Moffat Section of the Town of Pembroke.”

During the same meeting, the wardens were instructed to approach Synod of the Diocese of Ottawa for monies held in trust for the Pembroke congregation, and these monies to be used as partial payment towards the new church. They were also instructed to accept offers of loans from persons named in the Cockburn letter. The arrangement for laying the cornerstone was left in the hands of the building committee.

On June 30th, 1925 the cornerstone for the new church, for which everyone had waited so long, was laid by Bishop Roper, assisted by Rev. T.L. Aborn, the choir and J.W. Smith, Chairman of the Building Committee, who handed the silver trowel to his Lordship.

Rev. Aborn and Mrs. Neapole proved to be ‘worth their salt’ on the building committee. They both lived near the church and a day seldom passed that they weren’t around inspecting and checking on the work. The benefit was quality workmanship.



Holy Trinity Anglican Church and rectory (Aborn House) – “...with the brick and half-timbered look of the rectory contrasting with the cut stone details of the tower and buttresses of the church, created the picturesque variety for which the Queen Anne Revival strove...” – *Dr. G. Lockwood, Archivist, Diocese of Ottawa*

Photo by E. Lund

NETTEN, William

Rev. Netten was born May 24th, 1875 in Newfoundland.

His parents were Theophilus George Netten and Mary A.C. Soisolief. His father before him, was also an Anglican clergyman.

Rev. Netten received his education from Field College, St. John's, Newfoundland; St. Augustine College, Canterbury, England (graduated 1895); and at Halfield Holly, University of Durham, Durham, England with a BA in 1904 and an MA in 1907.

He was ordained a deacon November 27th, 1898 at St. John the Baptist, St. John's, Newfoundland and ordained a priest January 24th, 1900 at Christ Church Cathedral, Ottawa, Ontario.

It was while a deacon that he served as a temporary missionary in 1898 at Fortune Bay, Newfoundland. This was followed by a posting as junior curate (1898-99) at St. John the Baptist, St. John's, Newfoundland.

Rev. Netten's next posting is at L'Original, Ontario (1899-1901). It was also in 1901 that he and Agnes Knight Southcott were married on July 13th.

He was listed as missionary at Port Elmsley & Gower, Ontario (1901-06) and then rector for North Gower, Ontario (1906-07).



Rev. Netten became rector for Holy Trinity, Pembroke in 1907 and stayed until 1914. While here, he also served as rural dean for Pembroke Deanery from 1912-14.

He then transferred to Trinity Church, Cornwall, Ontario (1914-33) as rector. Upon Rev. Netten's departure from this church, a number of eminent Cornwall residents – mayor, Member of Parliament, Crown Attorney, both wardens and a former mayor and Member of Parliament – sent a letter to Bishop Roper:

“As a pulpit orator, in every particular, he by all odds is one of the finest we have heard in Trinity Church. His ministrations to those sick and in trouble has been perfect... He has maintained the dignity of the Church of England during all the period he has been here... he is a man of large measure of scholarship and everybody recognized this.”

From here he went to St. Bartholomew's, Ottawa as rector (1933-45).

He retired from the ministry in 1945 and he died March 5th, 1952 at Ottawa, Ontario.

And now, 39 years after the decision to relocate Holy Trinity Church, the church was dedicated on January 17th 1926, with the Rt. Rev. John Charles Roper officiating. What a joyous moment it must have been for the congregation and especially for the Women's Guild who spearheaded the drive which brought the congregation to this moment. A joyous AMEN to this verse of "a family song of trust and toil," with praise to God and thanksgiving to the ladies and their supporters.

A range of furnishings and decorations for the new church were the result of memorial and other gifts which included the altar, communion rail, prayer seats and desks, pulpit, rood screen, font, stained glass windows and others.

There was still money owing on the capital and accruing interest of the debt. Rev. Aborn suggested, in order to pay the interest month by month, having a collection of not more than one dollar and not less than twenty-five cents from members of the congregation. This plan was accepted and now all other efforts could be directed at paying of the capital debt.

Two youth groups, sponsored by Holy Trinity Church, were active during Rev. Aborn's time. The 4th Pembroke Boy Scout Group received its Charter, from the National Office of the Boy Scouts of Canada, on June 24th, 1926. James W. Cornish was the Acting Scoutmaster and M.S. Fellowes, T.L. Benson and J.T. Stuart served as Assistant Scoutmasters. Membership was open to boys in the community, not just church members. The Anglican Young Peoples Association (AYPA), a co-ed program, was also flourishing at this time.

Rev. Aborn retired from Holy Trinity and the ministry in 1927. Upon his leaving he presented the congregation with the white alabaster font that graces the space beneath the Ascension window at the liturgical west end of the church, by the main entrance. He had saved the money he received for performing baptisms while in Pembroke, to present this baptismal font to the congregation.



Holy Trinity Anglican Church interior.
Photo by E. Lund

ABORN, Thomas Lintill

Rev. Aborn was born at Prince Town, Devon, England, November 22nd, 1854. His father, George Lintill Aborn, a schoolmaster, was married to Mary Booker.

T.L. Aborn attended the University of London, receiving his BA in 1880 and his BSc in 1886. He started work as a teacher, serving as schoolmaster at Church School for Boys in Toronto, Ontario from 1889-91.

It was at this time he decided on a career change and started studying at Trinity College, University of Toronto. From here he graduated with his BD in 1893. The Diocesan Archives records make no reference to being ordained deacon. However, December 29th, 1892 he was ordained a priest at Christ Church Cathedral, Hamilton, Ontario.

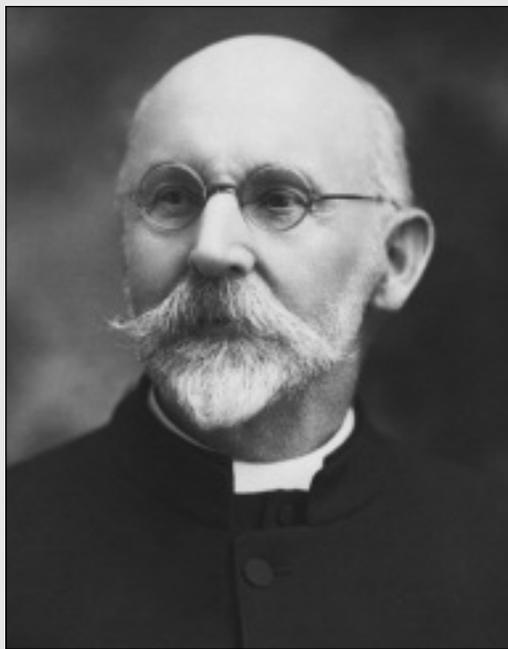
Rev. Aborn began his priestly duties as missionary at Norval, Ontario (1892-93). He then served as temporary assistant minister for Holy Trinity, Toronto (1894) before returning to Church School for Boys, Toronto as headmaster (1894-99).

In 1899 he was stationed, as missionary, to Russel & Edwards, Ontario. While here he assisted the Rural Dean, Rev. Arthur Phillips, to raise money for a church building. He left in 1906 and as missionary served the Lanark & Balderston, Ontario area (1906-1914).

He was one of the best remembered clergy in the Mission of Lanark. The story is told that he would ride in his carriage with eyes closed, most of the time. People would bid him good-day and without opening his eyes, he would respond to them by name, adding, "you're one of my dear children" and would stop and offer them a ride.

He authored "The Treatise of Theophilus" – a treatise on St. Luke. It was written from the standpoint of Theophilus, to whom the treatise was first addressed. A critique of this writing commented, "It is this exact and consistent loyalty to avowed method that makes his book a treasure."

In 1914 Rev. Aborn arrived in Pembroke, to be rector at Holy Trinity, the position he held until he retired from the ministry in 1927. It was during his time that the Renfrew Street church was built. He is



warmly remembered in Pembroke. Aborn House, the former rectory, was named in his memory. Raises offered to his stipend during the 1914-18 war were refused so that the money could be contributed to the war effort.

He was indeed a good person and every gift he possessed he used faithfully in his ministry. His transparent goodness, based on a simple faith in God and his conception of the church, attracted his people and all those with whom he came in contact.

Upon his retirement Rev. Aborn donated the white alabaster font to Holy Trinity Church as his thanks to the congregation.

Rev. Aborn died October 4th, 1937 in Ottawa. He is the only clergy, who had served as rector for Holy Trinity, buried in the Anglican Cemetery on James Street, Pembroke.

Rev. Aborn had never married.

The font was dedicated by the Rt. Rev. John C. Roper and was immediately followed by the Sacrament of Baptism. John Roper Serson, the infant of Mr. and Mrs. Serson, of Saskatchewan, had the honour of being the first child baptized in the font.

Included in Rev. Aborn's final sermon was the request, to the congregation, to help the Boy Scout group and the Anglican Young Peoples Association, "both of them, young societies needing help to make them grow." The church sponsored the Boy Scout group for 56 years. However, the AYPA did not last as long.

The Soul That Trusts in God Shall Flourish (Psalm 92)

Rev. R. Harold Waterman arrived in 1927. Following a person as well liked as his predecessor might have been a challenge for an incoming clergyman. However, a paper he authored, after becoming Bishop of Nova Scotia, offers some insight into his understanding of the role of a parish priest.

Life is a complex network of human relationships, an interweaving of the threads of many lives... a few of the relationships which hold our human society together: the relationship of parent to child, of sovereign to subject, of teacher to pupil, of doctor to patient, of lawyer to client, of merchant to customer. One could go on indefinitely... Not one of these relationships exactly parallels the relationship... between your parish priest and yourself. A little of the best of each of these relationships combine to make a true priest – people relationship...his responsibility is not to you his people but for you his people, to his Lord.¹²

During his stay there was an active church ministry with a large Sunday School enrolment. In 1934 the Sunday School Honour Roll included 35 young persons. The AYPA thrived these years under the leadership of Mr. M. Shail, William Winters, Bert Harrison, Mrs. Flossie Turner, Mrs. S.J. McClelland and Miss Anne Hunt. His experience in the spiritual instruction of young people was evident elsewhere.

Alas, the old Estey hand pump organ was showing signs of age. This was the style of instrument requiring an 'organ pumper' to maintain air in the bellows. At a special vestry meeting November 19th, 1931, members discussed with Mr. Stoa, of the Casavant Organ firm present, the feasibility of purchasing a new organ. The 1932 vestry meeting approved the purchase of the organ, reported from the November meeting. A



The Aborn Font – This baptistry is to the memory of Thomas Lintill Aborn, MA, the priest in charge of Holy Trinity Church during erection 1914-1927. In the background is a pew from the original church.

Photo by E. Lund

WATERMAN, Robert Harold

Rev. Waterman was born March 11th, 1894 at Franktown, Ontario. His parents were Robert Barton Waterman and Annabella Hughton and his father had been an Anglican clergyman.

He graduated from University of Bishop's College, Lennoxville, Quebec from which he earned his BA in 1914. He then served with the Canadian Expeditionary Forces in England and France from 1914-19. Upon discharge he returned to the same University and graduated with his LST in 1920.

Rev. Waterman was ordained deacon on April 6th, 1920, at St. James, Carp, Ontario at which time he was appointed curate in charge at Bearbrook, Ontario (1920-21). On March 29th, 1921 at Holy Trinity, Bearbrook he was ordained a priest. At this time he was appointed rector for Bearbrook, Carp, and Canaan, Ontario (1921-27).

It was also in 1921 that he married Francis Isabel Boyne, June 30th at Lennoxville, Quebec. They had six children.

Rev. Waterman and his family arrived in Pembroke in 1927 where he served as rector until 1933. He then served as rector in Smiths Falls, Ontario (1933-37).

In 1937 he transferred out of the Diocese of Ottawa to serve as rector for Christ Church Cathedral, Hamilton, Ontario until 1948.

The Canadian Churchman, November 12th, 1942, included this comment:

The Dean of Niagara, who stands six foot three, is a handsome giant. He is a born leader always fresh, natural and genuine. A tireless worker; a good preacher; a splendid spiritually minded fellow; a good mixer – one who gets on with all sorts and conditions of men – even with clergymen. His influence with men springs from his intense humanity. He is lovable because he loves, and love gives an irresistible buoyancy and charm to his nature.



He authored "Further Instructed", a course of brief studies on matters fundamental to Christian life and practice. It was suggested for the use of confirmation candidates and all others desirous of studying about the church and churchmanship. There were three printings (1946, 1953, 1958) by the General Board of Religious Education, Toronto.

In 1948 he transferred to the Diocese of Nova Scotia to be the co-adjutant bishop. In 1950 he was installed as bishop for the Diocese of Nova Scotia.

He had received a Doctor of Divinity (Juedignitatis) from the University of Bishop's College, Lennoxville, Quebec in 1939. He was also granted a Doctor of Divinity (honoris causa) from the University of King's College, Windsor, Nova Scotia in 1948 and BC by examination under Canon XXIV of the General Synod in 1931.

He resigned as Bishop of Nova Scotia in 1963 and lived in Lennoxville, Quebec in retirement.

stipulation included having the organ installed by September 30th, 1932. In memoriam and other donations helped pay for the organ.

Rev. Waterman left the parish in 1933. In his final sermon he emphasized:

“The accomplishments of the past, no matter how glorious, can only serve a useful purpose for us of the present, in so far as they stimulate us to greater endeavours as church people in the future.”

Rev. Harold A.E. Clarke became the rector in 1933. He had been born in Huddersfield, Jamaica, British West Indies and came to Canada in 1905.

He and Mrs. Clarke were gifted horticulturalists and every rectory where they lived were showplaces of the countryside. Another of Rev. Charles’s hobbies before coming to Pembroke had been poultry breeding. He was credited with originating and developing the “Mayberry Strain” of poultry, which became famous throughout Eastern Ontario.

His role was not just playing with hobbies, however. Canada by this time was experiencing the effects of the world depression, which had its start in the late 1920s. During the 1935 Vestry Meeting the Incumbent reported that 18 families and 11 singles were on relief – 97 individuals. As a request from the wardens the congregation agreed to help those in need.

The hardships of the depression forced thousands of men to travel about the country, primarily by hopping rides on freight trains, hoping to find work. Longtime Holy Trinity member Mrs. Arabella Davis (nee Graham), in an interview for this story, spoke of her memories of men coming to her mother’s door asking for food. She didn’t know how her mother was able to help, because of their own large family, however, manage she did.



Holy Trinity Church garden during the tenure of Rev. Clarke.

CLARKE, Harold Arthur Edmund

Rev. Clarke was born January 14th, 1885, at Huddersfield, Jamaica, British West Indies. His father was Robert Clarke, occupation unknown, and there is no information about his mother.

He did study at the National Academy, Kingston, B.W.I. before arriving in Canada in 1905. Post-secondary education was continued at the University of Trinity College, Toronto, Ontario earning his BA in 1912 and his MA in 1915.

Rev. Clarke was ordained a deacon, June 7th, 1914, at All Saints, Ottawa and ordained a priest, May 30th, 1915, at Christ Church Cathedral, Ottawa, Ontario.

From 1914-18 he served as missionary at Madawaska, Ontario. It was also during this period that he and Lillian Maude Louise started married life together on June 29th, 1915. They had five children.

Rev. Clarke served as rector of Malberg, Ontario (1918-23), then at Bell's Corners, Ontario (1923-30) and as rector for Arnprior (1930-33).

During these early days in the Ministry, his hobby had been poultry breeding. The 'Mayberry Strain' of poultry, which he is credited with originating and developing, became famous throughout Eastern Ontario.

In 1933 Rev. Clarke and his family arrived in Pembroke and he was rector of Holy Trinity Church until 1940.



Both he and Mrs. Clarke were gifted horticulturists. With the creation of the Pembroke Horticultural Society in 1932, it was not surprising to find both of them serving in executive capacities during their time in Pembroke. Rev. Clarke was named Director of the Ontario Horticultural Association, District 2 in 1937.

From Pembroke he moved to Trinity Church, Cornwall, Ontario, where he served as rector until 1958. While in Cornwall he published "The Church of England and the Church of Rome." He had also been named Canon for Christ Church Cathedral (1941-46).

Upon Rev. Clarke's death, Bishop Reed drew attention to "the great debt which this diocese owes him for the many tasks he has performed so cheerfully and capably, not least of which that of secretary of the Diocesan Pension Fund committee... to him in a larger measure is due the very strong and effective position of the pension fund in the diocese." (Ottawa Synod Journal, 1961)

Rev. Clarke died February 25th, 1961 at Maitland, Ontario.

Mrs. Davis came to Pembroke in 1926 when she was 15 years old. She has been a member of Holy Trinity ever since. Prior to this she had been a member of St. George's, Alice. She recalled that confirmation classes required a written test. These would be forwarded to the bishop's office for grading. She remembered fondly her 90th birthday party which the congregation organized in her honour, with Mr. Bob Pilot acting as master of ceremonies. Life for her with the church. As she said, "walk in Christ."

1935 was the 80th anniversary of the Anglican Church in Pembroke. It was also the year that the rector and wardens determined the need to establish a functioning finance Committee. In 1936 the Annual Vestry meeting began planning for an Evangelical Mission to take place in March. All working committees had membership on this planning group.

Active youth programming continued during these years – Sunday School, Boy Scouts with Wolf Cubs and Scouts and the AYP. The 1937 Vestry Meeting offered, with thanks and appreciation to Rev. Clarke for his organizational and evangelical skills. With the onset of the Second World War, many of the Sunday School leaders volunteered for military service. Others in the congregation stepped in to fill the breach. It was at this time that Mr. Harry Melton became superintendent of Sunday Schools.

At the 1940 Vestry Meeting it was announced that Rev. Clarke would soon be leaving and would be replaced by Rev. C.C. Phillips. It also became evident, by this time, that the stained glass windows in the church were in need of protection from the weather. As well, other building-related problems were developing.

Rev. Phillips arrived in Pembroke at a challenging time. The Second World War was continuing, which required filling leadership vacancies with various church youth programs. There was also the need to attend to the deterioration of the building including the stained glass windows.

With another World War underway, the congregation again found ways to help. The ladies again contributed to the Red Cross. The 4th Pembroke Scout Group made their contribution with the purchase of a \$50 War Bond. During the years of the two World Wars, 107 individuals from the congregation



Roll of Honour: World War II.

Photo by E. Lund

volunteered for military service. During the Second World War the following men from the church were killed: Leonard Deighton, Ronald McClelland, James Reynolds, John Reynolds, Harry Rowe and Graydon Sparling.

For an extended period of time the life of Holy Trinity Church, Pembroke, had an emphasis on raising monies for the construction of two church buildings and two rectories. There also was the continued need to meet expenses related to clergy stipend and building maintenance. Even so there is evidence that outreach was happening. The congregation was growing. The 1938 Vestry Meeting reported church membership at 780 souls; in 1945 the number had increased to 975 souls; 1955 membership was reported to be 1,134 members.

PHILLIPS, Charles Cuthbert

Rev. Phillips was born at Hawkesbury, Ontario, on March 22nd, 1873. His parents were Arthur Phillips and Mary Abbot. His father had also been an Anglican clergyman.

His post secondary education was at University of Bishop's College, Lennoxville, Quebec, from where he graduated with his BA (1912) and LST (1914).

Rev. Phillips was ordained deacon on June 28th, 1914 at Holy Trinity, Hawkesbury, Ontario and as a priest March 27th, 1917 at St. James, Perth, Ontario.

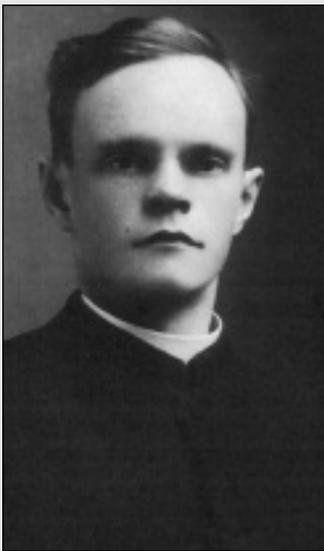
He was designated missionary for his first two appointments. The first at Lanark and Balderson, Ontario (1914-19) and the next at Metcalf, Ontario (1919-25)

Rev. Phillips and Katherine Anne Porter were married August 6th, 1919, at Montreal, Quebec. They had three children.

He had two more postings before arriving in Pembroke. The first was rector at Fitzroy Harbour, Ontario (1925-34) and the next was North Gower, Ontario (1934-40).

He served as archdeacon of Lanark, Diocese of Ottawa from 1948 to 1962, while he was rector at Holy Trinity, Pembroke (1940-62).

In part of a self-assessment he forwarded to Bishop Jefferson (1945), he wrote, "Possessed of considerable evangelistic fervour, he has had special opportunities for work among men, first at Fitzroy Harbour during the construction of the hydro development at Chat's Falls and lately in the immediate vicinity of the Petawawa Military camp during the war years when he carried out the church's work in the Mission of Petawawa, as well as the parish of Pembroke."



The Ottawa Synod Journal, 1975, included these comments:

"He was a quiet and unselfish priest, friend and advisor in his parish, to his brother clergy, especially to younger ones, and to the diocese as a whole. His encouraging smile and wise advice helped many of us. When I was in the parish of Fitzroy Harbour, I was amazed how often parishioners would mention Mr. and Mrs. Phillipses with love and respect, although he had left the parish twenty-five years ago. That, to me, is the best comment on the high quality of his ministry."

The Phillips were also avid gardeners and maintained the beautiful flower garden that enhanced the church property.

Rev. Phillips retired from the ministry in 1962. He died on December 29th, 1974.

In 1943, when radio station CHOV had its beginning, Mr. Melton conducted the Sunday School of the Air, with the assistance of the Junior Choir led by Mr. F. Chadwick. This program reached out to those who had no opportunity to attend Sunday School. In 1963 this program was renamed the Anglican Church of the Air and eventually Church of the Air.

There was still an amount owing on the church debt. In January 1943, the congregation agreed to a canvass of \$2.00 per month, for two years, to pay off this debt. This proved so successful that the debt was erased in one year. In 1944, 80 years after opening the first church in Pembroke, the second Holy Trinity Church, being free of debt, was consecrated on January 17th, 8 o'clock in the evening, with the Rt. Rev. Robert Jefferson, third Bishop, Diocese of Ottawa, officiating.

A fitting tribute were the words of Rev. Phillips at the consecration service:

“The day of consecration of this building will be a day of great thanksgiving for the lives of those who founded and those who have maintained Holy Trinity Church in the years that have passed. Their devotion and self-sacrifice must not be forgotten. Their names are held in hallowed memory of many who are here. On this historic occasion we must not only look back with thanksgiving, but forward with prayer and renewed self-dedication.”

And as has been stated by others, the new church unites us with the past in that the cross on the main altar and the stained glass windows – The Life of Christ and I am the Resurrection and the life – in the transept are included as memorials from the first church.

In 1944 it was determined that some interior work was needed for the church. In addition, a bell was installed in the bell tower. A special Vestry Meeting on September 25th determined the need to remodel the kitchen. Mrs. A.E. Cockburn, president of the Women's Guild, was appointed to the Property Committee, which was to oversee the remodeling.

Rev. C.C. Phillips was the first Incumbent of Holy Trinity to be appointed archdeacon while serving as rector in Pembroke. In 1948 the bishop named him Archdeacon of Lanark, Diocese of Ottawa. An archdeaconry consists of all Anglican parishes within a geographic boundary set by the bishop for a given archdeanery.

The role of the archdeacon is to provide assistance to the bishop in the pastoral care of the clergy within the archdeaconry and serve as first line of outside advice in resolving problems. The archdeacon can serve as a pastor to the clergy and newly appointed incumbents including arranging a service of Induction. The archdeacon is responsible for the annual review and evaluation of all clergy in the archdeaconry. He also assists and advises the regional dean(s) in their duties, which includes ensuring annual visits to each parish in a deanery, to ensure compliance of the parish with civil and canonical law. The archdeacon may also serve on a number of diocesan committees.

Such a role reflects the Anglican organizational structure, whereby, even though a priest is appointed to a parish, the individual is in fact a diocesan clergy. This implies their ordained ministry is for the benefit and in the context of their respective diocese and not simply the parish to which they have been appointed. The structure of the Anglican Church thereby provides a focus for the clergy to be outward looking.

Until 1948 most of the interior decorating, renovations and minor building repairs to the rectory had been spearheaded by the Women's Guild. With this group becoming elderly and less active, the Holy Trinity Church Rectory Guild was organized. Its stated purpose was to help provide for the interior decorating and minor repairs to the rectory. The ladies who were members over the years, continued to provide this service until 1992 when Ven. Roger Steinke, the incumbent, and his family moved into their own home.

In 1956 it became necessary to extend Sunday School. At Easter of that year Sunday morning classes were begun at Hillcrest Public School, headed by Mr. H. Melton and continued for 18 years. In addition Monday evening classes were offered at Shady Nook Recreation centre, under the leadership of Miss Muriel Rowe. It was not until the mid 1970s, with alterations to the church basement completed, that these satellite branches were brought under the church roof.

Fourteen ladies met with Archdeacon and Mrs. Phillips in 1956 and formed the A.C.W. Altar Guild. Its purpose was to help maintain the communion vessels, altar hangings, altar linens, vestments, and sacred vessels. Mrs. S. Morris was the first president and Mrs. M. Turner the secretary-treasurer. This work had originally been carried out by the ladies of the Women's Guild, particularly four close friends and devout members of the church who took it upon themselves to do this work – Clarissa Harrison, Flossie Turner, Freda Delahaye and Arabella Davis. Mrs. Davis, the only surviving member of this foursome, arranged the purchase of a stained glass window, in memory of her friends. This window is now located in the east wall of the Aborn House Chapel – the former rectory.

It was also during this decade that the congregation agreed to the purchase of lots 10 and 9/Block K/Plan 2 in 1954 and 1960 respectively. Lot 10 was purchased from Margaret A. Josephs. This lot included a five-car garage and that is now rented out. Lot 9 was purchased through a Trustee – Royal Trust Co. – and included a residence, now referred to as Trinity House. This has been converted into a three-apartment residence, which is rented out. This building "...began life as an elegant residence, an early example of the second empire style popular in the 1870s and '80s."

With a large congregation, coupled with Deanery and other responsibilities, it became necessary to provide the Pembroke Incumbent with an assistant. The first appointment, in 1957, was Rev. Barry J. Curtis. In later years he was elected bishop of the Diocese of Calgary. From 1959 to 1991, Pembroke parish had thirteen assistant clergy. These postings were short term as the person, usually newly ordained, would be awaiting a more permanent posting. The last assistant clergy was Rev. Jan Staniforth, who filled the position from 1989-91.

In 1960 a Special Vestry Meeting gave the Building Committee the mandate to deal with needed work on the church roof, gables and other building related issues. At a later special Vestry Meeting, August 16, 1962,

WRIGHT, William Richmond

Rev. Wright was born November 25, 1919. Of his parents there is no information.

He graduated from Ridley College Bishops University with his LST in 1945.

He was ordained deacon on June 13th 1943 and a priest June 4th 1944.

Rev. Wright served 50 years as a priest and other than a listing of appointments there is very little information about him.



He served as an assistant for Christ Church Cathedral, Ottawa (1943-44), followed by priest in charge at Petawawa, Ontario 1945-50. At St John's, Ottawa, he served as curate from 1950-52. All of his next postings were as rector and they included Ellwood, Ontario (1952-56); St. Thomas, Ottawa (1956-62); and Holy Trinity, Pembroke (1962-69). From here he served at St. Richard's, Ottawa (1969-79) and then to St. Bartholomew's Ottawa (1979-86).

He wrote of himself:

"If I have learned any lesson from my years as a priest, they are:

- be patient with people;
- as much as possible live one day at a time;
- keep your sense of humour;
- take my office seriously, but not myself;
- I am indeed expendable."

the congregation addressed the architect's report on the necessary repair work. A sector plan was organized to carry out congregational visits to outline the needed work and recruit cooperation.

Archdeacon Phillips retired in 1962 and his replacement, Rev. William Richmond Wright was introduced at the annual Vestry Meeting of the same year. We have little personal information about the incoming Incumbent, except to say he was a graduate of Ridley College Bishop's University with an LST in 1945. Immediately prior to coming to Pembroke, he had served as rector at St. Thomas Church, Ottawa.

It was also in 1962 that Rev. Tom Wilson arrived as assistant clergy. This year there were 300 families in the congregation, a drop of 48 from the year before. With a final payment of \$200, Trinity House became the property of the church.

During the 1960s the congregation dealt with a number of issues regarding the church buildings. They concentrated on paying the loan taken out to do the work on the roof and other building repairs. Due to budget restraints and for the first time in 25 years, the church did not meet its apportionment. A tennis court, which had been on the property purchased by the congregation, was turned into parking space. The women's group contributed \$400 to have the interior of the church painted before Easter 1965.

Interior work was required on the rectory ceiling as well as upgrading the electrical wiring. The church floor, chancel woodwork and exterior trim had to be undertaken in 1966 and with the purchase of stacking chairs the cost came to more than \$3,000.

In 1967 the church received an endowment of \$4,300 from Mrs. Thackray.

The 1968 Vestry Meeting reported that envelope offerings had increased by \$100 per month over the past year. At the same meeting Mr. Larry Tron of the Property Committee presented plans for remodeling the church basement, including doing away with the old boiler-furnace. A Trinity House tenant reported on work that needed to be done on that building. A Special Vestry Meeting in 1969 approved installing electric heating in the church. J.G. Mueller, Electrical Contractors, were hired for the work at a cost of \$9,200.

The foregoing offers a sense of the issues the congregation dealt with in this decade. In addition to a great deal of physical effort, it also represents a commitment to help pay for it all. And with the congregation's trust in God they did manage, they did flourish.

The year 1965 was also a year of celebration: 110 years since the first Anglican service, 100 years since laying the cornerstone of the first church, and 40 years since laying the cornerstone of the Renfrew Street church.

Mr. Harry Melton completed 25 years as a lay reader. canon and Mrs. Gabriel departed in 1968, having served as assistant curate for four years. The same year the position was filled by Rev. Fred Slocombe.

Abiding in Love is Abiding in God (1 John: 4)

While addressing the 1967 Annual Vestry Meeting, Archdeacon Wright included these comments.

"In the days ahead the church, and that includes this parish, will see many changes both in its thinking and in its structure, including the pattern of its ministry. We must face these changes creatively but without discarding all that is past. This is God's world and the church is still the body of His Son Jesus Christ."

Archdeacon Wright's words may have been referring to "a process of revision of church services... which will produce alternatives to services now offered in the 1959 Canadian Book of Common Prayer."¹⁵ As we continue this story of Holy Trinity, Pembroke, his words may even prove somewhat prophetic.

The 1970 Vestry Meeting had Rev. Slocombe, assistant curate in the chair and he read the rector's report. At the same meeting he introduced the new rector, Archdeacon Stephen B. Kenward.

Archdeacon Kenward arrived with an encouraging and helpful voice addressing the growth of the congregation's spirituality. He envisioned family events and bible and other study group programs. The rector encouraged the congregation to become involved as families. Dennis Westwell, Kenneth Yates and Sheldon Rowe were asked if they could help promote this idea.

It was, of course, still necessary to attend to the needs of the building. In this regard, the need to upgrade the kitchen, with the ladies' involvement and emphatic encouragement, action was undertaken. The public address system, which years earlier had been a memorial gift from the Cockburn family, required a complete overhaul. Windows and doors were made weatherproof with weather stripping. The driveway to the back door of church was paved. Rectory verandas were repaired and painted and memorial lights installed.

In 1974 Archdeacon Kenward approached the bishop with an idea he had been thinking about for some time. It seemed obvious to him that there were many people in the area who were not reached by the church or any social agency. They included people who were elderly and too independent to seek help for their needs; people who were desperately lonely and yet too shy to seek friendship; people who were in need of help that social agencies could give, yet unaware of the avenues open to them; people whose needs were not covered by the usual social agencies. The bishop showed interest and provided seed money. OPUS SPIRITUS – the work of the Spirit – was born.

Mr. Herbert Adams agreed to be the 'right arm of the spirit' at a small stipend. He recruited one medical doctor and four lawyers who were willing to provide professional advice, if needed.

Mr. Adams was not a trained social worker. Unfortunately, his personal experience included being helped to cope with his own secrets and alcohol problems. Various persons we spoke with offered the impression that he never totally wrestled his alcohol demons into submission. Even so he had, apparently, developed an empathy and sensitivity in relating to and helping the less fortunate, as suggested by the following:

"Mr. Adams was capable of seeking out the shy and lonely and ill who were hidden away in their secret places unknown to any agency. He was a man who cared about people as people not as "cases". He was a person who found rapport with even the shyest or most independent person and became a trusted friend in the name of the church. He was a person who was never afraid to fight for the rights of his "friends" in this cause."¹⁶



Archbishop Scott, Primate of Canada, and Ven. W. Wright with Grade Four Sunday School, June 1, 1969.

Photo courtesy G. Thrasher.

OPUS SPIRITUS began its work in June 1974 and served all of Pembroke Deanery, without denominational bounds. The Holy Spirit knows no church boundaries. A number of successes were soon reported, which included: helping a person be admitted to a seniors home; saving a widow \$16,000 on a property deal; food and accommodation provided for several people; assistance with an insurance claim; and helped some to obtain their pensions. OPUS SPIRITUS was providing useful service.

The program continued within the Deanery and eventually came to the attention of Mr. Almand of the Social Welfare Department of Ontario and Dr. Fielding, Head of Horizons in Toronto. Both gentlemen expressed interest in the work of OPUS SPIRITUS. Other than hazy legend, unfortunately, no clear picture is available describing the outcome of the program. It ceased to exist before Archdeacon Kenward left the parish.

This has been a family with a social conscience. It becomes easy to understand how Rev. Kenward's idea for OPUS SPIRITUS came to be.

Another outreach project began when Archdeacon Kenward recruited some volunteers to assist as part of a 'Parish Visitation Team.' Their purpose was to visit members of the parish who were shut-ins, patients in hospital or residents in seniors' homes. The members visited in time of illness, crises, loneliness and grief. Archdeacon Kenward related the following case history showing the benefit of such work:

"A man, a native Canadian, was injured in a car accident near Deep River and was admitted to a Pembroke Hospital. This person had previously no interest in church nor Christianity. Nor did his serious injuries make him think seriously about religion. He told me, having been in hospital for several months, the fact that Mrs. Byers, Mrs. Winters, Mrs. Burgess, Mrs. Liberty and others as well as the clergy visited him so often and supplied him with personal needs made him realize that the church had something real and lasting, not to be found elsewhere. I have since his return home, received several letters from him and he is taking his place in the church... A real work of Christ well done by the ladies." (Clergy report 1972)

The 1970s seemed to be a decade of renewed spirit in the life of the parish. Soon after his arrival Archdeacon Kenward had lamented the apparent over-emphasis on the financial and material aspect of the church. He encouraged at least equal time for matters of the Spirit. Before the decade was out it became evident that this change was happening.

A special event for 1976 was the celebration organized to commemorate the 50th anniversary of the church building on Renfrew Street. Amongst other events was a Saturday afternoon tea to which a number of ladies arrived in period costume. Not to be outdone Archdeacon Kenward arrived wearing the gaiters worn by archdeacons of earlier days.

Mr. Ken Yates and other members of the Property Committee attended to a variety of repairs, upgrades and changes regarding the buildings and property. There was a new and enlarged kitchen, new heating system for the church, repairs and renovations to the rectory, paving of parking lot and driveway and landscaping and a focus on Trinity House which needed major work.



The 50th Anniversary Tea – Marg Pilot, Bea Cullen and Ina Liberty in period dress, and Ven. Kenward wearing archdeacon gaiters of an earlier time.

KENWARD, Stephen Bertram

Rev. Kenward was born July 14, 1920 at Westboro, Ontario. His parents were William Kenward and Clarice Ridgeway, who immigrated to Canada from England in 1912. His father had been a cabinet maker.

He had attended the Ottawa School of Commerce in 1938. He was employed by a brokerage firm until he joined the Canadian Army at the outset of the Second World War. He served in the Canadian Signal Corps in England, Holland and Germany, rising to the rank of sergeant.

In an interview with Mrs. Muriel Kenward, at her home, near Barry's Bay, Ontario, she offered some commentary on her husband, the life of a parish priest, and this family in particular.

As a youth, Stephen Kenward joined the Christ Church Cathedral choir, Ottawa, where he became their first 'head chorister'. He was also active as a regular server and a member of the AYP.A. He and his future wife (Muriel G. Currie) were both active members.

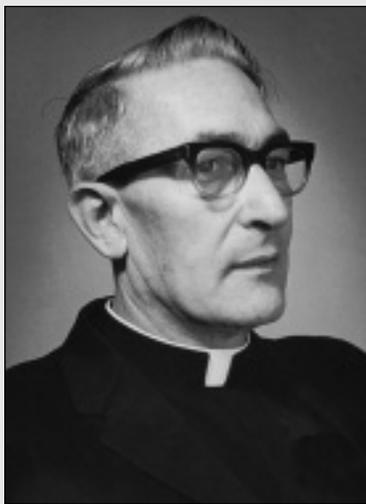
It was while serving overseas that he felt the call to "Christ's Ministry". Upon demobilization from the Military, he was accepted into Carleton University for its Matriculation Upgrade Course, so he might better qualify for admission to Bishop's University. He graduated from Bishop's University, Lennoxville, Quebec with his BA Th 1949.

Rev. Kenward was ordained deacon on June 22nd, 1950 and ordained a priest on February 24th, 1951. Mr. and Mrs. Kenward had been married in 1942 and there were three children, two daughters and a son.

Rev. Kenward's first appointment was as deacon/incumbent at Newington, Ontario (1949-52). Mrs. Kenward commented that they arrived with two children and a stipend of \$1,500 a year to live on. "The rectory had no running water, no cupboards in the bedroom or kitchen, no stove or refrigerator, a condemned coal furnace, and the incumbent was expected to pay for fuel as well as hydro and telephone." She contrasted this with the United Church minister, down the street, who received \$2,800 a year and a fully furnished and expense-paid manse.

His next appointments were as rector at Combermere, Ontario (1952-56) and then to North Gower (1956-64). While in North Gower they sponsored a family of Hungarian refugees and saw them on their way to becoming Canadian Citizens.

It seems his commerce training was called on, when he was appointed rector of the Church of Good Shepherd, Cornwall, Ontario (1964-70). Here he was to help in the cleanup of a "disastrous financial mess."



He was next made rector of Holy Trinity, Pembroke (1970-81). While here, the parish sponsored a Chinese family of refugees from Vietnam. For five months this family shared the rectory with the Kenwards. "For a while the rectory was wall to wall Chinese – especially in the kitchen, as they were all interested in Canadian cooking," in the words of Mrs. Kenward. While in Pembroke he served as archdeacon (1973-81).

Rev. Kenward's final parish was the Ashton/Stittsville charge. Here he served as rector from 1981-85. In 1981 he was also named canon of the Diocese of Ottawa.

In 1985 he retired from the ministry and the Kenwards moved to their 1835 house on the Seaway. Rev. Kenward passed away in August 1991 and laid to rest in the St. Lawrence United Seaway Cemetery.

Another “sign of the times” was the inclusion of young girls as altar servers. The rector’s rationale was, “that girls and women have as much right as anyone to fill positions of responsibility.” An immediate consequence to having girls participate was to have more boys asking to be altar servers. There was a growing role for lay readers. Messrs. Herb Adams and Harry Melton were licensed by the bishop to assist in delivering communion as well as taking services during the rector’s vacation. In 1974 an “Every Member Visitation” exercise was carried out. An immediate outcome, attributed to these visits, was an extra \$1,146 contributed for mission work. Hillcrest and Shady Nook Sunday Schools were moved into the renovated church basement. Attendance at the Sunday Schools had been maintained even as a number of other community churches closed their Sunday Schools because of declining numbers. Messrs. Ivan Morphy, Harry Melton and Raymond Snyder had been serving as directors at the church, Hillcrest and Shady Nook Sunday Schools respectively. Church School and church services began complementing each other, with an emphasis on the same lessons, to encourage family discussion at home.

Church of the Air continued during this time. In 1978 CBC Radio wanted the time slot used by Church of the Air. Fortunately, it had the support of Mr. Pat Leonard of the local station, who refused to make the change and the CBC had to work its Sunday Magazine program around the local production.

In 1979 Archdeacon Kenward offered these comments of encouragement and caution to the Vestry Meeting:

“There is a beginning movement back to the church, Praise God. But there appears to be a period of strong persecution ahead of the church. Indeed this has already started. The devil is already using devilish devices on television and radio to subtly undermine the church. False information is being built up in order that criticism may be made as in the program W5 a few weeks ago. This means that church members must be prepared to make stronger witness in their daily lives of the power of Jesus Christ at work in them.

Action not words will put the opposition to the test. May God prepare us fully for the work ahead.”

It was at this time that the Kenwards shared the rectory, for five months, with a large family of refugees from Vietnam, that was sponsored by the parish. Mrs. Kenward remembered that time as “wall-to-wall Chinese, especially in the kitchen as they were all interested in Canadian cooking.” A wonderful experience for all, was the way Mrs. Kenward described the time. ‘Uncle Lui’ and his wife are both interred in the James Street Cemetery.

Archdeacon Kenward continued to encourage a bringing of Christ into the congregation’s everyday life. Mrs. Crozier, a member of the congregation, asked about starting a discussion group to focus on the Christian Faith. Interest was growing, a Lenten discussion group was started. Even though attendance was small it was a beginning. The next year Anne Crowley headed up a bible study group.

It was also at this time Archdeacon Kenward had the altar moved out from the wall, allowing him to face the congregation during communion. Mr. Ivan Morphy, with his background in construction, oversaw the re-location of the altar.

In 1978 Mr. Sidney Thomson passed away. He had served as church organist for 61 years. At his funeral, praise and thanksgiving were given to God for Mr. Thomson and his music during so many years. Mrs. Loreen Scales stepped forward to provide the organ music.

A Special Vestry Meeting on February 5th, 1979, addressed the work needed to improve and safeguard Trinity House. The budget was determined at \$20,000 for work on the roof, dormers, and other needed repairs. A fundraising campaign netted \$8,100 and the church borrowed \$15,000 so the work could be completed.

A church newsletter was introduced in 1980 as a means of keeping the members of the congregation abreast of activities in the church. It also provided the opportunity for personal contributions from budding poets and writers and even to share a recipe. It was planned to have three editions a year.

Mrs. Grace Thrasher was appointed to the Property Committee by acclamation and became the first female member in its history.

The Boy Scout Group continued to be quite active during this period. Mr. Fred Elder was the Scoutmaster, Mr. Ken Yates the Cubmaster-AKELA-and Mr. Douglas Harmer had been elected District Commissioner for Champlain District of the Boy Scouts of Canada.

Following Rev. Slocombe as Assistant Curate were Reverends J.T.Tyrell (1970-1972), Ronald Pattison (1972-77), Davis Crawley (1977-79), and Rob Heard (1979-80). Frances Whitten was there when the Kenwards left.

Happenings at the National Level

It is necessary to pause for a moment to reflect on events taking place within the broader scope of the Canadian Anglican Church at this time. As early as 1967 Archdeacon Wright had indicated to Holy Trinity Congregation that changes were coming in both in thinking and practice. During Archdeacon Kenward's stay, there were signs of spiritual growth with congregational activities beyond regular service attendance. With this emerging local movement, there was also a stirring within the extended family of the Anglican Church of Canada.

On January 29th, 1971, the General Synod of the Anglican Church of Canada directed the National Executive Counsel:

To initiate a process of revision of church services without delay, which will produce alternatives to services now offered by the 1959 Canadian Book of Common Prayer and which provides guidelines for their use throughout the Anglican Church of Canada.¹⁷

The General Synod thereby encouraged a movement for liturgical change. So began a period of experimentation, evaluation and change, with more emphasis on permissive forms and less on mandatory forms of public worship. The outcome would be to achieve flexibility and variety, which was deemed desirable. In addition, General Synod was to give guidance to the diocesan authority in relaxing the rigid conformist notes still contained in the Common Prayer Book.

Between 1974 and 1978, the Doctrine and Worship Committee produced a Canadian Liturgical Series consisting of: Christian Initiation (1974), The Holy Eucharist (1974), Institution and Induction (1974), Christian Initiation Study Document (1975), Thanksgiving for Birth and Adoption (1978), Celebration and Blessing of Marriage (1978), and A Beginning to the 1971 Resolution Relating to the Area of Liturgy.

There continued a process of developing liturgical texts, coupled with reviewing, negotiating and editing all texts. In 1980, General Synod made two additional decisions regarding the liturgy of the church. **First**, it rejected a proposal to proceed with the preparation of a revised Book of Common Prayer, and **second**, it directed the Doctrine and Worship Committee to proceed with the development of a Book of Alternative Services.

In 1983, a draft Book of Alternative Services (BAS) was presented to General Synod. They authorized the Doctrine and Worship Committee to complete its task and take the book to the National Executive Committee for permission to publish for use.

Today there is recognition that the church not only contains, but needs, many roles and functions in its administrations, witness and service as well as its liturgy. The purpose of presiding leadership – the rector – is not to dominate but to call, encourage and support a community of people in their membership and worship in the church.

Liturgical reform is an ongoing process that needs to be acknowledged, appreciated, participated in with critique, relative to the time in which we live, but not feared. As the Very Rev. D.D.Wallace (Dean of

Qu'appelle) indicated in a paper BAS Background and Theological Assumptions, "A theology of community requires that we all be responsible and work together to offer meaningful and reasonable worship of God in the beauty of holiness."

The Book of Alternative Services coupled with increasing roles for the laity has provided the opportunity to re-focus our use of the Christian tradition as a sacrament – a mediator of the sacred, a way in which God becomes present, a means by which the Spirit is experienced – in helping us realize "a relationship with God that involves us in a journey of transformation."¹⁸

Our Story Continues

As we continue this story of Holy Trinity Church, it is becoming evident that members have been adapting and growing in their participation within the life of the church and their relationship with God. Miss Margaret Rawlins, a former member of the parish, recalled that while she attended Holy Trinity, "no one except the clergy and a few selected persons were permitted into the sanctuary, e.g. Flossie Turner or Tootsie Delahaye." The hierarchy of rule that existed between the leadership role of the priest and the relative passivity of the laity was being redefined.

Archdeacon Kenward's time as rector may well be viewed as a kick-start for Holy Trinity Church, in the transition from a monarchical model – a performance model of the Christian life, to a spiritual model – a relational model of the Christian life. That is to say, "to be Christian is to live within the Christian tradition as a sacrament and let it do its transforming work within and among us."¹⁹

Archdeacon David M.G. Thomson arrived at Holy Trinity in 1981. His arrival in Pembroke coincided with the bishop's letter regarding an "every member visitation and mission". The 1982 Vestry meeting encouraged support of this endeavour.



Confirmation 1982 – back row: Jane Snedden, Paula Vaudrie, unknown, Kelly Walton, unknown, unknown, Debbie Burns, Frances Adams. Third row: David Clark, Wayne Lumax, Jeff Barber, unknown, unknown, unknown, Archdeacon D. Thomson. Second row: Bishop Davis, unknown, unknown, unknown, unknown, unknown, unknown. First row: Rev. Whitton, Mary Forrest, Lisa Forrest, unknown, Cindy Barnes, unknown, unknown, Bonnie DeGrechie.

Photo courtesy Frances Adams

Even with the excitement of spiritual growth happening at Holy Trinity, the buildings have their own way – be it creaks, groans or strange drips – of notifying those responsible to pay attention. In 1982 the congregation addressed the need to replace the church roof. The Kempbell Construction Company undertook the work at a cost of \$19,690.37 for the roof and \$5,000 for insulation. The 1983 Vestry Meeting received a report that this work had been completed. It now became necessary to focus attention on the requirements of the rectory – The Property and Rectory Committees were asked to determine what needed to be done.

While these building-related issues were being addressed, there was continuing growth in spiritual initiatives. For example, a Sunday morning Bible study group had begun; adult fellowship meetings were being held and there was continued encouragement to the Lay Visitation team. There was also encouragement for members to read lessons and lead prayers. The worship committee was asked to determine other areas for involvement.

THOMSON, David M.G.

Rev. Thomson was born September 4th, 1924, at Brantford, Ontario. His parents were Murray Garth Thomson and Florence Elizabeth Perry. His father was a medical doctor.

His post secondary studies were at Trinity College, Toronto, earning a BA in 1949, LTh 1952, and his BD in 1960.

Rev. Thomson became ordained a deacon June 8th 1952 and ordained a priest March 25th 1953.

He and Mary Elizabeth Treadwell (nee Ingram) were married June 9th 1954. They have three children, a son and two daughters.

He served as curate for All Saint's, Ottawa 1952-56, and then as rector in Deep River, Ontario (1956-64) and at St. Martin's, Ottawa (1964-70).

Rev. Thomson was transferred to All Saint's, Ottawa as rector (1970-81). He was appointed rural dean for Ottawa West in 1970, followed by being appointed rural dean for Ottawa East in 1976.

In 1981 he arrived at Holy Trinity, Pembroke. Coincidentally, he had served as Student Assistant in Pembroke in the summers of 1950 and 1951, under Ven. C.C. Phillips's supervision. His involvement with Camp Pontiac, a youth camp began in 1950 with Archdeacon Phillips's encouragement. This involvement continued, each summer until 1968.



Rev. Thomson, in his note, wrote that, our “Return to Pembroke in 1981 began a countdown to retirement... we know there was a time limit to this appointment, we soon put down some roots and we were very happy there for seven years.”

In retirement they have lived in Ottawa and enjoy their cottage during the summers.

Early in 1985 new fire regulations came into effect for public buildings in Pembroke. Holy Trinity Church underwent an inspection by the fire department. Church administration were given one year to install emergency lighting in halls, exit corridors and stairways. In addition identified doors were to be made fire resistant by sheeting one side with metal panel.

A few special events occurred in 1985. Many will remember – and many may still chuckle about their part in it – the variety show. Members, young and old who could sing, dance, play an instrument or tell a humorous story took part. The proceeds of this enjoyable event were donated to the Organ Restoration Fund. This work was in memory of the late Bishop Harold Waterman (Rector 1927-33), Ven. Charles C. Phillips (Rector 1940-62) and Rev. Ron Pattison (Assistant 1972) none of whose names had been included in the commemorative window in memory of former rectors.

On April 28 there was a special service of Evensong to commemorate 100 years of organized women's work in the church. This recalled the formation of the Women's Auxiliary to the M.S.C.C. in Ottawa under the leadership of Mrs. Roberta Tilton.

Messrs. Sid Herbert and Donald Trudeau attended a course for Lay Readers. Their licences were presented at a Commissioning Service at Holy Trinity in April 1985.

Early in May the Sunday School, commemorating the International Year of Youth, planted a maple tree, on the church grounds, on Rogation Sunday. The tree continues to thrive. The same weekend a busload from Holy Trinity travelled to Richmond, Ontario for the Diocesan Children's and Youth Festival of Joy.

Trinity Sunday 1985 marked the 60th anniversary of laying the cornerstone for the Renfrew Street church. This year was also the 130th anniversary of the establishment of the Anglican parish in Pembroke. The congregation became involved with a busy and exciting year to commemorate the anniversaries. A planning committee was established under the chairmanship of Mr. John Crozier, who unfortunately died soon thereafter. The chairmanship was then ably filled by Mr. Norman Brown, who had a willing and energetic committee to help, including Joyce Moore, Barbara Montaigne, Loreen Scales, Alf Helger, Phyllis Crozier, Rev. Bruce Roberts and Archdeacon Thomson.

Included in the organizing were plans to retile the floor in the church basement, finalize the organ restoration, improve the church's financial situation and host the Diocesan Synod. All of this was accomplished.

The floor in the church basement had a layer of plywood installed over the existing floor and new tiles laid on top of that. Materials were paid for by the Holly Bazaar Committee and the Afternoon Group of the A.C.W. The work was supervised by Sam Levey, Chairman of the Building Committee and assisted by the Boisclairs, the Leveys, the Smallpieces, Lloyd Hewitt, Derek Clark, Jim Stitchman, Charlie Hughes, Bob Sutton, Phyllis Crozier, Bill Collins, Bill Jackson, Rev. Thomson, and Barbara Driscoll. The organ restoration project was carried out by the Caron Pipe Organ Company.

There had been an ever growing debt accumulating. With stewardship and fundraising also related to the anniversary year, the "2x4 committee of 85," under the leadership of Don Willis, was created. He was assisted by R.M. Belway, B.H. Horne, B.M. Montaigne, M.L. Moore and T.L. Saunders, and they documented the current financial situation in an attractive and humorous booklet. The Finance Committee followed up with the congregation, and re-emphasized the situation and accompanied this with a pledge card. With this effort the financial picture, at the end of 1986, was cause for satisfaction. It was a very good year, to echo a popular song of some years ago.

Hosting the Annual Synod for the Diocese of Ottawa, May 22nd-24th, 1986, was a major undertaking. Under the chairmanship of Mr. Sid Harbert, a committee, with representation from all parishes in the Deanery, was formed. Contact was made with local motels to ensure adequate accommodations. Reservations were made at Thee Place, a local catering and dance hall. Mrs. Mary Thomson, the rector's wife, assisted by Marion Pollock, Grace Thrasher, Violet Garrett, Denise Rikley, Phyllis Crozier, Bernice Ibelhauser and Margaret Harbert, looked after registrations with help from ladies in other parishes.

Reverends Jim Kirkpatrick and Bob Shields arranged the worship services, especially the opening service of Synod. This was held at St. Columbkille's Roman Catholic Cathedral, with the gracious permission of Bishop Windle and the cooperation of Father Patrick Blake, Pastor of the Cathedral Parish. This is about a one-minute walk from Holy Trinity.

The music for the service was provided by a choir representing a number of Deanery churches – St. Barnabas, Deep River; St. Paul's, Cobden; St. Paul's, Renfrew; St. John's, Eganville; Holy Trinity, Pembroke; as well Calvin and Wesley United Churches in Pembroke. Mrs. Loreen Scales organized this undertaking. The organist was Lori Weisenburg and rounding out the musical leadership was Kathryn Clunia and Noral Turner of Eganville, who shared the choir directing.

Alix Delahaye and an ad hoc group prepared refreshments for the reception at Holy Trinity following the service. In the words of Archdeacon Thomson, "Never has our parish hall been so crammed with people, yet all were accommodated and had plenty to eat and drink."

Close to 350 persons attending Synod, were accommodated and fed, thanks to the planning and work of Sid Harbert and all who served on committees and task forces. A very successful undertaking.

The following are excerpts from the rector's report on the 60th and 130th anniversary celebration:

"Last year, 1986, will be remembered, with good reason, as the year people of Holy Trinity Parish, Pembroke, celebrated the Diamond Jubilee of the opening and dedication of the present church building and the 130th anniversary of the establishment of an Anglican parish in this community. Six months of preparation and planning preceded the celebration through the latter part of 1985. As the new year began all was (more or less) ready."



Mary and Archdeacon Thomson cutting cake in celebration of his 32nd anniversary as priest in 1986.

Photo by Norm Brown

"On January the 12th a service of Re-dedication of the church was conducted by the Rt. Rev. John Baycroft, newly installed suffragan Bishop of the Diocese [of Ottawa]. So began a six-month period of celebration."

"The next event was the visit by the Choir of St. Mathew's Church, Ottawa. They presented a concert of sacred music the afternoon of February 9th under the direction of Mr. Gerald Dacey, organist and choir director at St. Mathew's."

“...after Easter we had three special visitors as guest preachers on three successive Sundays. The first was the Rt. Rev. Barry Curtis, Bishop of Calgary [the first assistant curate for Holy Trinity 1959-61]. The second, the Venerable William Wright, who had succeeded Archdeacon Phillips as rector in 1962... The third was my immediate predecessor, the Venerable Stephen Kenward.”

Joyce Moore made sure that dinner on Friday evening [at the conclusion of Synod] at Thee Place was extra special, including entertainment by the Dueling Dancers, five well known local clog dancers... Bishop Lackey was guest of honour and the speaker was Peter Cowan, well known in church and music circles in Pembroke.

While addressing the 1987 Vestry Meeting, Archdeacon Thomson, emphasizing the importance of participation in the service's of worship, offered these comments:

“It used to be said that this [services of worship] was the responsibility of the clergy. I don't think that this was ever true, but it is much less so these days. Our public worship is the combined result of the efforts of so many – the clergy, yes, but also licensed Lay Readers, the organist and choir director and the adult and youth choirs, the lesson readers, the servers, the sidemen, the Altar Guild, the parish secretary, the church caretaker, the decorating committee and last but not least you, the people in the pews.”

And he went on to comment that:

“...we are being challenged to ‘move with the times’ in our worship and so we are trying a new lectionary (3 lessons instead of 2 each service) and to become more familiar with the liturgy of the BAS [Book of Alternative Services].”

In reviewing the many reports and other documents, it is evident Holy Trinity has been fortunate in the number of highly competent and willing persons who have and are contributing their time and service to the church, both spiritually and administratively. A case in point is Mr. Sid Harbert, who not only has filled a number of positions with Holy Trinity but was also called upon to serve as Chairperson of the Parish and Diocesan Service Committee for the Diocese of Ottawa.

The ladies of the parish, by their participation in the Afternoon and Evening groups of the ACW, Altar Guild, White Gift Committee, Holly Bazaar and Pastoral Care Committee, hosting innumerable dinners and other events, have always been an important and integral part of the health – financially and spiritually – of Holy Trinity. This was true even before they were allowed to attend Vestry Meetings or hold church offices. It is probably true that, had it not been for the efforts of the ladies, on behalf of the church, the story told today would be quite different.

Holy Trinity went through a bit of a tight spot, music wise, when Mrs. Loreen Scales resigned as organist in 1987. It took a number of people to bridge the gap between her departure and the

Rev. Thomson's Retirement

He's thirty years a minister,
Still full of nerve and vim.
If someone blocks your skiing trail,
Look out it might be him.

Started out in Ottawa,
Right fresh from World War Two.
And he and Mary made the choice,
Two kids just won't do.

Twenty eight years a minister
Got him to Pembroke town.
A big sprawling rectory,
And fridge all broken down.

A newly painted rectory,
They left in our town.
The kitchen's really modern now,
But the garage is falling down.

acquiring of a new full-time organist. Mr. Bob Price played the organ and directed the choir through March and into April, including Holy Week and Easter Services. Sheila Turner played at the Lent midweek services. Jean Walker, Joyce Nelson and Jim Mayhew filled in at other times. By late May, free of other commitments, Jim Mayhew became the full time organist and has been there since.

The Book of Alternative Services was being used and experimented with. Even though there were still detractors, its use was becoming increasingly accepted. Archdeacon Thomson spoke positively of an inclusion in the BAS for the Great Vigil of Easter (P.322)

“This beautiful rite is, I believe, a welcome addition to our Holy Week observances. It reverses the rite of Holy Thursday evening when the ornaments are removed from the church and darkness sets in. All is plain and dismal through Good Friday. Then, on Holy Saturday, after the Decorating Committee has done their wonders, everyone enters the church in darkness. The new fire and Easter candles are blessed and the lights gradually go on, revealing the church in all its Easter beauty. The service continues with the reading of the Exultat, a passage of prose in which God’s love and mercy are exalted. Baptismal vows are renewed and the Peace exchanged.”

The service is intended to continue with the first Eucharist of Easter. Archdeacon Thomson, introducing the Rite at this time, stated that:

“...I was not ready to change the tradition of holding three Eucharists in the morning of the first day of the week [Easter Sunday].”

Change from the familiar can take time.

The rector was appreciative of all who participated in various roles in the services of worship. As with all groups there is a constant coming and going with membership. So he continued to encourage members of the congregation to become involved in the life of the church. And people did respond. In 1987 Cheryl Jackson and Norman Brown were inducted as lay assistants at communion.

During the 1988 Vestry Meeting it was announced that Archdeacon Thomson would be leaving in September. When he arrived in 1981 Rev. Francis Whitten was serving as assistant curate and able to offer assistance with the transition to a new rector. He was followed by Rev. Ralph Warnock, Rev. Bruce Roberts and Rev. Dan Howard. The latter was in the position to assist in the transition to the next incoming rector.

On Friday, August 19th, 1988, the congregation held a Thomson Retirement Roast. A local caterer and hall were hired to arrange the evening. This allowed church members to participate in the festivities unencumbered by all the arrangements associated with preparing the meal and the follow-up cleaning required. In addition to eating there was singing and joking and roasting. Fifteen members had been asked to offer a few minutes’ worth of secrets or other revealing moments about the Guest of Honour. What may have been told, true or made up, remains in the memory of the many who attended. What remains are a few verses composed for the occasion (page 44).

Catch the Vision

In late summer, 1988, Archdeacon Roger Steinke arrived, with his wife Karen and their two children, as the new rector for Holy Trinity Church. This was the 17th time in its 133-year existence that the congregation and a new incumbent would go through the process of finding their mutual comfort-zones. Rev. Baker, the first incumbent, really didn’t have an established congregation to come to, rather he helped attract the first congregation.

A change in rectors is not necessarily an easy time for a parish or for the incoming clergy and their family. However, with the help of the Holy Spirit in these new relationships, the transitions have tended to be beneficial for the parish.

With the last three pre-Steinke rectors – Wright, Kenward, and Thomson – there began an increasing reference about and movement towards changes in both liturgy and the role of the laity. This became apparent with increasing numbers of lay members participating as servers, readers, prayer leaders, assistants at communion, pastoral care, teaching, social services in addition to being involved in a host of other church organization opportunities. There was also the introduction of the Book of Alternative Services, the first copies of which arrived during Archdeacon Thomson's time.

With the introduction of the BAS, there was the need to become familiar with its content as well as fitting it into the schedule of worship. There is always a process of adjustment for people when changes are introduced into what has been the norm for a long period of time. During the initial period of experimenting with the BAS, it was used in a somewhat hop-scotch rotation within the schedule of services. With the arrival of Archdeacon Steinke, the decision was made to use the Book of Common Prayer for the 8 a.m. service and the BAS consistently for the 10a.m. service. The rationale was to eliminate any confusion on Sunday mornings and help the congregation grow into a cohesive worshipping community together.

Having the BAS introduced into the life of worship in the church, there was also a concomitant break from the more rigid priest-lay relationship emphasized in the Book of Common Prayer. As stated earlier:

“the hierarchy of rule which existed between the leadership of the Priest and the relative passivity of the laity had been redefined...the purpose of presiding leadership is not to dominate but to call, encourage and support a community of people in their work.”

When this story of Holy Trinity was started, there were still a few of the previous clergy from whom we were able to obtain first-person information. That really means either they or their spouse were still living and replied to our request for information. We did hear from Canon Steinke and he identified a few highlights of the time he was in Pembroke. They include a \$240,000.00 Church Restoration Project: the introduction of Cursillo, a program for spiritual growth; developing an intentional area ministry and partnership with the Parish of Petawawa; and participation in the diocesan transformation process. Each of these will be written about in turn. However, before that happens, there is some background on how Roger Steinke may have been selected to fill the Pembroke vacancy.

Archdeacon Thomson had suggested to the congregation that consideration be given to having a younger person come to Pembroke as rector. The congregation addressed this issue and determined that, with a somewhat senior congregation, future membership needed to be directed to the young Anglicans in the area. To accomplish such a goal a determined, positive approach would have to come from the rector. The congregation was, therefore, hopeful the new incumbent and family would be able to blend equally with the older parishioners and the younger active members. The congregation was emphatic that there was a need to initiate new and exciting programs and other opportunities for involvement to attract the young married couples, retain the after-confirmation generation, and show the present youth members that their elders were listening and wanted to respond to their needs. In the congregation's thinking the bonding of young and old would help create the much needed love and togetherness of God's family in Holy Trinity. The discussion also made the point that, because of the size of the Pembroke congregation, they would like the next incumbent to be allowed to function without a full-time assistant. The point was, it might be time to have the post of Archdeacon assigned to one of the other Priests in the deanery. The content was shared with the bishop's office. The outcome was the arrival of Archdeacon Roger Steinke and his family. The congregation acquired the younger priest but still had the archdeacon. You win some; you lose some in the game of compromise.

Not only had Archdeacon Steinke arrived at his new parish with the congregation adjusting to major liturgical changes, but he arrived when the church building was experiencing the most serious challenge in its 63-year existence. The edifice had crucial structural concerns caused by water damage to the bricks and mortar in all walls. The west wall had a noticeable bulge as part of this damage. It was a most serious problem that could not be ignored and in addition, the rectory also needed some repairs.

The congregation met to plan its approach to these problems. What emerged could be viewed as a trinity of committees. Through their combined efforts the damage was reversed and paid for.

By 1989 a plan of action had been determined. Firstly, the Property Committee, chaired by Orville Kranz and including Donald Prince, Harold Edwards, Grace Thrasher, John Sterling, Bill Collins, and Ivan Morphy, acquired professional consultants to determine the nature, extent and cost of the needed repair work. These findings were reported to the congregation (Appendix 3), who accepted the report. Belair Restoration of Ottawa carried out the repair work.

STEINKE, Roger Alan

Rev. Steinke was born September 28th, 1947, at Schenectady, New York. His parents were Adolf L. Steinke and Helene M. Earnst. Adolf Steinke is a pastor in the Lutheran Church – Missouri Synod.

His graduate education began at Concordia Junior College, Bronxville, New York with his AA in 1967. At Concordia Senior College, same town, he graduated with his BA in 1969. He then entered Concordia Seminary, St. Louis, Missouri, earning his Master of Divinity in 1973.

Rev. Steinke was ordained a pastor, June 17th, 1973, Lutheran Church, Missouri Synod. He was then appointed pastor for Christ Lutheran Church, Petawawa (1973-76).

He and Karen Lynn Fischer were married May 23rd, 1975. They have two children.

In 1976, Rev. Steinke finalized a denominational change by being ordained a deacon in the Anglican faith, September 29th, 1976, at Christ Church Cathedral, Ottawa, and on November 23rd, 1976, in the same Cathedral, ordained a priest in the Anglican faith.

Rev. Steinke served as assistant curate at St. Thomas the Apostle, Alta Vista, Ottawa (1976-78). He was then appointed priest in charge of St. Barnabas, Ottawa, with duties at Church of St. Mary the Virgin, Blackburn Hamlet, with St. Mary's, Navan (1978-84).

In 1983, he served as spiritual director for the Diocesan Cursillo Movement, a position he continued until 1986. He was next incumbent for the Parish of St. Lawrence East, (1984-88), and at the same time regional dean, Deanery of Stormont (1985-86).



He returned to Ottawa, as incumbent for St. Mark the Evangelist Church, in 1997, and continues there. In 2002, he was named canon for Christ Church Cathedral, and in 2003, was appointed regional dean for the Deanery of Ottawa West. That same year, he was recruited to Chair the Residential School Settlement Commission for the diocese.

Over the years, he has served on numerous diocesan committees and groups, as well as leading parish retreats, quiet days and mission, both within the diocese as well as other places in Canada.

In 1987-88, he served on the National Church Committee on Congregational Development; 1995, member of General Synod; 1997-99, member of Provincial Synod and Provincial Synod Executive Committee; in addition to various ministerial and community organizations in Cornwall, Pembroke, and Ottawa.

Canon Steinke likes to read and enjoys swimming, hiking, cycling, and, according to him, is eclectic in his choice of music.

An interesting fact reported by Orville Kranz: “A special note of interest is that the many beautiful windows at Holy Trinity have an estimated replacement value of over \$300,000!”

While repairs were ongoing, it happened quite often that Orville would be needed for one thing or another pertaining to the work. It was Marg Kranz, his wife, who helped track him down on these occasions. Teamwork, from all quarters, helped move the project forward.

With this work estimated to cost a quarter of a million dollars, the question of paying for it had to be answered. Mr. Bob Pilot accepted the role of project leader to address the question of financing the undertaking. With a committee including Doris Collins, Don Scott, Gary Severin, Basil Foreman, Vi Garrett, Orville Kranz and Rev. Roger Steinke, fundraising began. The project name was “Catch the Vision – Save the Church.” The strategy was to carry out home visitations to outline the importance of the work that needed to be done, the cost for the repairs and encouragement for members to contribute. A pledge form was left at each visit and this included an example payment plan over a term of three years.

The third part of this group trinity was headed by Doris Collins; she was assisted by a creative and capable committee, Isabel Leach, Bev Lafreniere, Charles Cheesman, Perry Everitt, and Bob Hogaboam. This fundraising – it might better have been called FUN – Committee contributed \$23,114.00 which was added to the amount raised by pledges. This Committee, in addition to the dollars, gave to the congregation an immeasurable amount of enjoyment, fun, fellowship, and camaraderie in the total undertaking.

These groups had the blessing, encouragement and support of the rector, the Rector’s Warden, Sid Harbert, and People’s Warden, Derek Clark who helped move the process through Vestry Meetings as needed. The outcome of this collaborative effort was that all the work was done on time and \$20,000.00 under budget, and borrowing words from Bob Pilot:

“... they did prove loyal to the memory of those who have gone before, faithful to God, that this gift which they have handed to us will be enriched by our services, sacrifices and prayers, and passed on to those yet to come.”

The weekend of June 8-9, 1991, the congregation held a Restoration Celebration with a special get-together on the Saturday evening, with Bob Pilot serving as Master of Ceremonies. On Sunday a special service of Praise and Thanksgiving and Confirmation was held, with Bishop Lackey presiding.

An event of historical interest did occur at the beginning of this work. Rev. Dan Howard, the Assistant Curate, departed in 1989. His replacement turned out to be Reverend Jan Staniforth, Holy Trinity’s first female priest. While in Pembroke, she was the only female clergy in town. Reflections from Vestry Reports, and personal comments emphasized her as a positive influence, a person of competence, and so many gifts. In 2004, Bishop Peter appointed her to be Director of Field Education for the Diocese of Ottawa.

Negotiations had been ongoing between Pembroke and Petawawa, exploring the feasibility of having Rev. Richard Mackenzie, Rector of All Saints’, Petawawa and St. George’s, Alice, serve as associate priest in Holy Trinity Church, Pembroke. Archdeacon Steinke and Rev. Mackenzie did formulate a working relationship compatible to and approved by the congregations involved. With the finalization of this arrangement there was no longer a need for an assistant curate at Pembroke. Rev. Jan Staniforth, thereby, was the final such appointment in a line of 13 from 1959-91, to Holy Trinity, Pembroke.

At the 1991 Vestry Meeting, the Chairman of the Trinity House Committee submitted his report. A few years earlier there had been some discussion that the property should be sold. Some thought yes and others wanted it kept. A management committee was established to see if it could be an economic benefit for the church.

“At the Vestry Meeting in 1986, Ivan Morphy was made chairman of Trinity House Committee for a five-year term. Many of you will recall that there was a drive to sell Trinity House, which, at that time was said to be worth \$70,000.00. Many of those at the Vestry Meeting did not agree with this idea and so a committee was formed to manage the property. The original committee members were: Ivan

Morphy, Arthur Leach, Reg Smallpiece, Grace Thrasher, and Lucille Campbell. Over the past five years a total of \$37,600 has been turned over to our church and the property is still ours, and it is worth more now.”

Mr. Morphy closed his report with his decision to relinquish the chairmanship to someone else. Trinity House continues to provide a good return for the investment. The 2005 Vestry Meeting reported the Trinity House investment has returned \$132,344.00 to the church.

In the fall of 1990 the Evangelical Lutheran Church hosted a combined Eucharist Celebration with the congregation of Holy Trinity. On April 19, 1991, Holy Trinity Church returned the blessing to them in a shared Eucharistic Celebration (Appendix 4). The relationship between the two denominations has grown both locally and nationally.

Archdeacon Steinke, from the outset of his ministry in Pembroke, involved himself with the Pembroke Ministerial Association. All church denominations active in Pembroke at the time were members. In 1995 Archdeacon Steinke served as its chairperson. This association allows community clergy to share notes, so to speak, as well as facilitating ecumenical events and happenings – such as the Good Friday Pilgrimage, Pulpit Exchange, and Easter Sunrise Service.

MACKENZIE, Richard Graham

Rev. Mackenzie was born, July 5th, 1949, at Eastbourne, England. His parents were Charles John Mackenzie and Betty Rigden. His father was an officer and pilot in the British Royal Air Force.

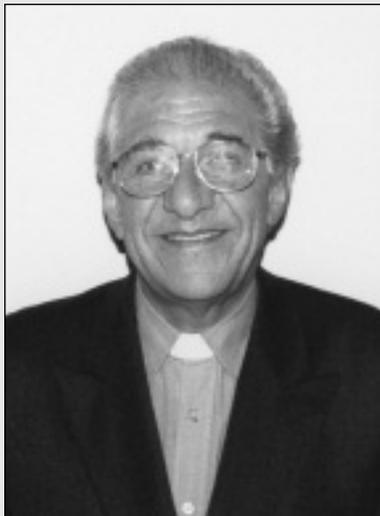
Rev. Mackenzie's post-secondary education was at The University of London, (U.K.) 1968-72, and at St. Augustine's College, Canterbury, 1972-73.

He was ordained a deacon on July 1st, 1973, at Canterbury Cathedral by Archbishop Michael Ramsey. On June 30th, 1974, he was ordained a priest at the Cathedral, also by Archbishop Ramsey.

In 1973, he was assigned to the Parish of Deal, St. Leonard W. St. Richard and Sholden, St. Nicholas, Diocese of Canterbury, as assistant curate.

In 1978, also as assistant curate, he was at the Parish of Herme, St. Martin and at the same time priest-in-charge of Greenhill, St. Peter's, Diocese of Canterbury.

Rev. Mackenzie and Lady King Jean were married May 6th, 1978. (Unfortunately, she died November 19th, 2001).



In 1981, he was incumbent, Parish of Pakenham, Diocese of Ottawa. He moved from there in 1990, as Incumbent, Parish of Richmond, Ontario.

Rev. Mackenzie arrived at All Saints', Petawawa, in 1990, and he now serves as incumbent for All Saints' and is the associate priest for Holy Trinity, Pembroke.

He has filled various diocesan appointments, including the Diocesan Executive Committee, Chair, Bishop's Commission on Clergy Housing, and the Benefits Committee. He is also the current regional dean.

His ministry interests include liturgy, music, and pastoral care.

He also maintains an interest in automobiles, classical music, organ playing, gardening and traveling.

Diocesan consultation in 1987-88 looked at developing a framework for parish and diocesan level activities, programs and financial planning. These consultations re-emphasized that the church exists to carry out the work of God's love for the world. The outcome was a paper titled "Alive to God's Calling". Parishes were encouraged to study this paper and the challenges raised therein. Feedback from parish and diocesan groups and leaders raised the question about how to address our future, focusing on all aspects of our life as a church. The outcome had the bishop's office recruit the Center for Parish Development in Chicago, to provide consultation and co-operative leadership with diocesan and parish personnel, to develop a plan of action and strategies that would achieve church transformation.

The effect of this on Holy Trinity, Pembroke, was the development of a working committee – one representative from St. George's, Alice, another from All Saints', Petawawa, and five from Holy Trinity, Pembroke. Members participated in a series of three workshops: 1) on spirituality, stewards of God's gifts; 2) on leadership, becoming a fully responsible church; 3) on stewardship, developing financial stewardship. As the rector stated in the 1993 Vestry Report, the parish would begin:

"a process of self examination, repentance and openness to God's Spirit to bring us into a new life together. It begins by inviting lower (parish) level and diocesan level to take a look at where we are today and knowing who we are."

The follow-up to this exercise was to develop four parish-based panels that explored the following issues:

1. Who we are as a church in the parish – our Christian and Anglican Identity;
2. Where we live – understanding the present environment we live in here in Pembroke and the Ottawa Valley, our "mission field";
3. What we look like as a parish – in the light of the community and world we live in to-day; and
4. How we operate – the way decisions are made, lines of authority, accountability in our parish life together. Each panel developed a document for the congregation to study and discuss. The purpose to help members to knowledgeably and prayerfully talk about God's call to them as Christians, identifying their particular mission at Holy Trinity and objectives that need to be addressed to be faithful and effective to God's calling.

Even though the diocese terminated its involvement, Holy Trinity, continued. The four panels did submit their documents. We thank Jennifer Tapp, and her panel for "Who We Are"; Doris Collins, and her panel for "Where Do We Live?"; Iris Ball, and her panel for "What Do We Look Like?"; and Kathleen Loughheed, and her panel for "How Do We Operate?"

From group discussions of these parish transformation documents there emerged a prioritizing of issues that were developed into a Parish Vision Statement and Goals Paper (Appendix 5). This was approved by the 1995 Vestry Meeting, with the understanding it was to serve as a tool for directing, focusing, and evaluating the congregations' life together for the next five years.

From time to time, Holy Trinity Church has been the recipient of bequests. Following the death of Mae Simpson, in early summer 1996, her will stipulated the residual of her estate – following the sale of her property on Joe Street, and auctioning of the contents – be given to Holy Trinity Church, without stipulations. This bequest amounted to just over \$126,000.00. There followed discussions on the use of these funds. At a special Vestry Meeting on November 17th, 1996, two motions were passed that required further approval from the Administration and Finance and Executive Committee of the diocese:

- That present and all future monies coming into the Memorial Account be directed toward the elevator project;
- To endorse the Seven Point Proposal (Appendix 6) to be forwarded to the said Diocesan Committee for approval.

No work was begun until 1997, when Morris Thueman Architects provided architectural management and Marcus Management undertook the actual work. When completed it made the church wheelchair accessible.

Archdeacon Steinke, before arriving in Pembroke, had involved himself with the Cursillo movement. Cursillo is a Spanish term meaning, “short course” and refers to a movement which began in the Roman Catholic Church in Spain and has since spread through many Christian denominations around the world.

The purpose of Cursillo is to strengthen an individual’s relationship with God and to equip them to go on growing in faith, in the church, community, and in service and witness in the world. “Cursillistas”, (those who have attended a Cursillo) are encouraged to be active participants in their local congregation and in small group fellowship.

Through Archdeacon Steinke’s encouragement and help, a number of people from Holy Trinity have now become “Cursillistas.” (Appendix 7)

A very personal and significant event for the Steinke family was the purchase of their own home in 1992 when they moved out of the rectory. The question then was, what to do with this building? Once again, Orville Kranz accepted the role of chairing a committee to decide a course of action. Following a number of meetings, needed repairs, upgrades, and alterations were decided, including converting the heating system to natural gas.

Even before all the changes were finalized the church office and rector’s office were relocated here. The third room on the first floor was eventually converted to a chapel. The kitchen remains a kitchen and can serve as a meeting room. The second floor was converted into an apartment and is rented out. The third floor, which is difficult to heat, remains vacant.

The building has been renamed Aborn House in memory of Rev. Thomas Lintill Aborn, who served as rector (1914-27) while the new church was being built.

During the years 1986-96, a lot had happened at Holy Trinity from both administrative and spiritual points of view:

- a quarter-million dollar restoration program, completed and paid for;
- conversion of rectory to office and rental space;
- more individuals participating as lay assistants, prayer leaders, etc.;
- Book of Alternative Services becoming a comfortable inclusion to the liturgy;
- transformation exercise from which a Mission and Objectives Statement articulated;
- a new Team Ministry with Petawawa;
- Trinity House Committee, giving evidence that the investment is a valuable asset for the parish;
- A number of parishioners participating in programs of personal growth;
- Holy Trinity parishioners joined thousands of other Anglicans at the Diocesan Pentecost Eucharist in Ottawa;
- and the church again hosted the Diocesan Synod, October 17 -19th, 1996.

The excitement generated from the above, in addition to the many activities by the ladies groups, choir, and others, seemed to have had a cascading effect. In 1994, there was an increasing number of new faces in the congregation and church school enrolment was up to 80 children. The average attendance at worship services was increasing and in 1995, envelope giving was \$4,000 higher than the year previous.

With all that was happening and all the evident excitement, it was with regret that the members of Holy Trinity bid adieu to Archdeacon Steinke and his family in 1996. Holy Trinity’s loss was St. Mark’s, Ottawa, gain.

There was a four-month gap between the departure of Archdeacon Steinke and the arrival of his successor, Rev. Tim Parent. During this period, the Parish Council managed the administration of the church. Rev. Canon David Lethbridge was available to help in the priestly services along with Rev. Richard MacKenzie.

As this narrative of Holy Trinity has been unfolding, little has been mentioned about the overall planning and management for such an establishment. When we begin looking at details of the many activities that are ongoing and their interrelatedness, the conclusion is, Holy Trinity Church is a complex institution. Keeping in mind, that this church is part of a larger diocese, making the church management accountable to the bishop's office, its decisions must, therefore, comply with the Canon Laws of the diocese. This additional level of responsibility adds to the complexity within which Holy Trinity Church functions. Included is a 1982 organizational chart for the church (Appendix 8). Some of the groups no longer exist, e.g. Scouting, others may have different names. However, such a schema offers an overview of the many functions that continue in the day-do-day and month-to-month life of its congregation.

If such a chart were created for the church today, it would include the Rector and Church Warden Appointments, Altar Guild, Altar Servers, Choir, Church School, Custodians, Lay Assistants, Nursery, Organist, Outreach, Parish Nurse, Pastoral Care, Reader's Co-ordinator, Rector's Warden, Secretary, Treasurer, and Youth Coordinator. In addition the schema would include standing committees and groups that are elected at Annual Vestry Meetings: Auditor, Cemetery, Coffee Host, Counter's Coordinator, Decorating, Deputy Warden, Envelope Secretary, Greeters, Holly Bazaar, Media Relations, Newsletter Coordinators, Nominating Committee, Parish List with Crosstalk, People's Warden, Property Committee, Side Persons, and Trinity House Committee. In addition there are lay members to Synod and members of Parish Council.

Some people do fill more than one role; however, the purpose for articulating such a long list is to identify the many roles and functions that facilitate the activities that focus on this congregation's life of worshipping God. A major part of this is Sunday Services, including two Eucharists and Evensong, mid-week service, and other special occasions. There are opportunities to participate in study groups and/or special programs such as Cursillo or Alpha. However, all of the roles and functions listed above can also be expressions of worship. Helping to carry out this work provides to the total congregation, young and old, visitors and others, a cheerful, welcoming, nurturing, emotionally comfortable place to come and experience the church as a sacrament, a mediator of the sacred, a place in which God's Spirit can be experienced.

Greeters

In 1985 Denise and Don Rikley undertook to recruit and coordinate a schedule of volunteer parishioners to serve as greeters to those arriving for church service. In 1995 this coordination role was passed on to Mrs. Shirley Shaw and Mrs. Ruth Clarke, who are now into their 10th year providing this leadership.

One doesn't tire of being welcomed to church with a friendly word and warm smile. For people arriving on a Sunday morning the greeters, or lack thereof, are the first impression someone receives of the church – the congregation. For visitors looking for a church home, the first welcome goes a long way to helping decide whether or not to return. For visitors, who are in the company of regular parishioners, the nature of the welcome reflects how the church is remembered on their return home. Home might be anywhere in the world.

A Church Guest Book, for the period October 11, 1954 to July 12, 1965 – selected at random – was presented by Mr. & Mrs. W. G. Winters:

“...so that those who visit us from time to time may not be forgotten, but their names can be kept in prayer and memory before the Throne of Grace.”

This guest book contained 1,210 entries, by persons who proclaimed their visit to Holy Trinity Church. The visitors came from every province of Canada except P.E.I. They came from 15 states in the U.S.A. In addition to Canada and the U.S.A., they were from England, China, Wales, Venezuela, India, Ireland, British West Indies, Germany, Isle of Man, Uganda, Ghana, and Denmark. How many others might have visited during this period and did not leave their name? There is no way of knowing.

The foregoing does identify the significance of having greeters present as people enter church. It is important to recognize that the greeters represent the beginning of a process whereby visitors can find a friend at church.

We offer thanksgiving to God for the many who have served and are serving as greeters for the enrichment of Holy Trinity Church. (Appendix 25)

A Model for a Strong Parish

Archdeacon Tim Parent and Jane Manary-Parent arrived in Pembroke on May 1st, 1997, Father Tim to take over as rector for Holy Trinity Church, and Jane to quickly become a contributor to the congregation's prayer and study group programs.

When asked to say something about her husband, Jane began by saying, "Tim is a cradle Anglican, whose faith only deepened in his teens and was strengthened by his studies and experiences." They both studied at

PARENT, Timothy Charles

Rev. Parent was born on May 5th, 1962, at Ottawa, Ontario. His father was Paul Parent, a Bell technician, and his mother was Barbara Goffin, employed at Sears Customer Service.

Post-secondary education began at Carleton University, Ottawa, where he graduated with his BA (Sociology & Religion) in 1984.

Tim Parent worked as assistant chaplain at Carleton University, 1984-86, and then as youth pastor, Trinity Anglican Church, Ottawa, 1986-87. There was a summer internship in the parish of Clarendon under Rev. Jim Stevenson in 1988.

He returned to university and studied at Wycliffe College, Toronto School of Theology, University of Toronto, from which he graduated with his Master of Divinity in 1990.



Rev. Parent was ordained deacon, May 24th, 1990, and that summer was Interim Director, Temple Pastures Retreat Centre. He then was assistant curate, St. Thomas the Apostle (1990-92). He was assisting Rev. Canon Allan Meakin, who had been Tim's minister in his teen years. He was also ordained a priest on December 5th, 1990.

It was at Wycliffe College that he met his wife to be, Jane Manary. They were married in 1991.

It is reported that he led a balanced student life, showing sports leadership, participation on the student council, and also receiving prizes for academic work.

Sharing the grace and love of God in Jesus Christ, through the church, is his purpose and joy in ministry. He helped bring the ALPHA course to the Ottawa Valley, has served on the Cursillo course and numerous other diocesan committees, including the Commission on the Delivery of Ministry. He was a diocesan delegate to General Synod, 2004.

Wycliffe College, Toronto School of Theology, from which they graduated with Masters Degrees, Tim in Divinity, and Jane in Religion. Jane also added, “he, [Tim] loves to build the sense of community in the church, to see people come alive in their faith and to work with youth. He longs for greater renewal, freshness in the knowledge, experience and sharing of God’s Love in the church.”

Father Tim, attending his first Parish Council meeting in Pembroke on May 6th, 1997, was quick to show the members he knew how to handle a cheque book. He commented that the first piece of business, after opening prayer, was to sign a cheque for \$77,000, “Wow, I’ve arrived!”

This same year the elevator project, which included outside access from the west side, was completed. This, in addition to renovations to the washroom in the church hall, made the church building wheelchair accessible. Other property related work finalized during the year included: new sidewalk to the church; parking lot was paved, roof repairs over the Vestry; upgraded sound system installed; and electrical and plumbing work in the kitchen.

It had cost \$5,000 to have the parking lot paved and it was paid for by an anonymous donor. Another person, from the same family, anonymously contributed \$10,000 to the Consolidated Trust Fund. These are more examples of members stepping forward and in their own way, saying, “Let me help”. For this, others can only and need only say, “Thank you”.

While serving in Cobden, Father Tim introduced ALPHA to the area. This is a multi-session program, started by Rev. Nicky Gumbel, “At Holy Trinity, Brompton, in London, England for non-church goers, those seeking to find out more about Christianity, and those who have recently come to faith in Jesus Christ.”²⁰ With his arrival in Pembroke, ALPHA was offered as an opportunity for learning and worship. The fall of 1997, the first ALPHA was presented followed by two more the next year. They have continued to the present with one or two offerings each year.

The first few offerings attracted about 50 attendees each. Numbers have increased over the years. In 2004, the first evening, there were close to 100 persons in attendance. There are usually a number of repeaters; however, every course seems to have its share of first timers. It was estimated that Holy Trinity, Pembroke, has had about 1,000 first timers attend.

A fortuitous outcome from ALPHA offerings, hosted by Holy Trinity, is having a number of other area churches offer the program. The fall of 2003, was a banner year, with several local churches simultaneously offering the ALPHA program!

Having participated in ALPHA, a number of people began asking about a next step to the programme. With Jane Manary-Parent’s leadership, an experimental follow-up, referred to as BETA was organized. This has now evolved into LIFE GROUPS – small discussion/study groups with 5-12 persons – meeting weekly or bi-weekly.

In October 1997, a proposal for the establishment of a Parish Nursing Ministry was presented to the Parish Council. Working in partnership with the rector and the Pastoral Care Team, the emphasis would be to encourage and facilitate holistic health with members focusing on the spiritual, emotional, and physical dimensions of wellness and/or managing illness (Appendix 9 & 10). This ministry is now incorporated into the overall care the parish provides. Leadership for this endeavour is provided by Muriel Vaudrie RN, who has undertaken training in parish nursing.

The latter part of 1998, and into the next year, there began a study, by the Parish Council, of a “Model for a Strong Parish”, put forward by the rector. The introduction of this was timely. The congregation had just recently completed its “Transformation” exercise and had drafted a Vision of Goals Statement. The “Model for a Strong Parish” emphasized four directions of ministry: “Up” towards God; “In” towards parishioners; “Out” towards others; and “Under” supporting ministry (Appendix 11). These discussions continued and there emerged, eventually, a logo and mission statement, but not quite yet.



This banner is among the first things one sees upon entering the church. It was created by Alix Delahaye, Connie Malloy, Jean Jones and Margie Moore. It promotes the healing ministry of our congregation and gives witness to the richness of the resources of prayer and worship. The rose represents beauty and love, a symbol of Christ and His Church.

Photo by E. Lund

Some members of the congregation, in addition to other duties they might carry, for some years have been participating as lay assistants. In this role, they assist in the distribution of the Eucharist. During the 1990s and early 2000s, they have included Sid Harbert, Larry Scales, Norman Brown, Cheryl Jackson, Tom Peasey, Cathy Yantha, Lorraine Phelan, Leslye Glover, Michael Farr, Kent Gregory, Terry Kosmack, Jill Wilson, Marjorie Moore, John Partridge, Muriel Vaudrie, Jan Winmill, and Joan Sterling. Some have since retired and new participants are being recruited. Involvement emphasizes the richer and more complete participation by the laity in the Anglican worship. In 2002, the role of “liturgical assistant” was introduced, or (lay assistant at communion with extra duties, especially in the post communion ablutions.)

At this time, the congregation was again faced with financial obligations. Two events, not of Holy Trinity’s making, did coattail on each other.

In the first instance all churches were required by the diocese to undergo an engineering study of their buildings. In late 2001, John G. Cook & Associates Ltd., the firm hired by the diocese, inspected all buildings owned by Holy Trinity Church. Their report, submitted April 2002, recommended several repairs of varying urgency and cost. The estimate for the recommended upgrades and repairs to the church, Aborn House, Trinity House, and garages was \$93,000. A fundraising plan –

Restoration II Project – was initiated. Those who could pledged help either as one payment or spread over three years. The outcome is having buildings that should need only minimum maintenance for a number of years.

A major and costly repair, identified by the study, was the need to reinforce the trusses in the roof of the church. This work was accomplished by church volunteers. Thanks be to God for Harold Edwards, Derek Klentz, Bill Collins, Derek Clark, and George Vaudrie.

Secondly, when the national church entered into a binding agreement to pay up to a maximum of 25 million dollars to the Residential School Settlement Fund, the Diocese of Ottawa accepted \$1.6 million as its share. The diocese established a Residential School Settlement Fund Commission, with Canon Roger A. Steinke as chairperson. Mrs. Jennifer Kennedy, from Holy Trinity, Pembroke, serves on this committee. Holy Trinity's fair share was determined to be \$36,112.00.

With its past record of handling financial challenges, there is little doubt that Holy Trinity, Pembroke, will be successful in meeting these.

As we have been telling this story it may seem that the church office had somehow looked after itself. Until the arrival of Rev. Wright, that may have been somewhat true. Until then, it appears, the incumbent, assisted possibly by the wardens, and/or others who volunteered, managed the office filing system, record keeping, and information storage. This may suggest a reason for there being less early information compared to the church secretary period.

With the arrival of Rev. Wright and the hiring of Sylvia Harmer as part-time church secretary, there began a more organized management of correspondence, church records and information. Incidentally, 42 years later, it is still a part-time position. Sylvia had commented that her office was in the "coal bin". She clarified this jest to say it was a little room beside the coal bin, "It was warm though", she added. Her reflections emphasized it was a cheerful place to work with lots of laughs and camaraderie. Sylvia held this position from 1963-78, when she accepted full-time work elsewhere.

Lorraine Barnes was next to accept the position, being there from 1978-86, serving under Rev. Kenward and Rev. Thomson. When Lorraine left Cheryl Jackson came on board and was there for 15 years. She was there in the final year of Rev. Thomson, all of Rev. Steinke's stay, and the first year of Rev. Tim Parent. In 2001, Lorna Sibley accepted the position and is there currently. The amount and availability of church records and information has increased substantially since the church office has been staffed by a secretary and for which we can be thankful.

In the year 2000, the congregation celebrated another milestone. A special anniversary service, commemorating the laying of the foundation stone at the present church was held September 17th, 2000. Joining the rector and the associate priest, Richard Mackenzie, were three former rectors, William Wright, David Thomson, Roger Steinke, and Rev. Jan Staniforth and Canon Allan Meakin.

The opening prayer was said by the rector who then introduced Mrs. Arabella Davis, a devoted parishioner, who had been present for the laying of the corner stone in 1925. With the clergy assembled by the baptismal font, prayers were said by the Venerable William Wright (1962-69). All attending clergy participated in the service with Canon Allan Meakin reading prayer, Reverend Richard Mackenzie (1990-present) serving as Cantor, Rev. Jan Staniforth (1989-91) led the Gospel procession followed by prayers at the pulpit by Venerable David Thomson (1981-88). Venerable Roger Steinke (1988-96) delivered a thought-provoking sermon, emphasizing his favourite theme. The real building is not the one of stone and wood but, rather, the people of God joining in prayer and God's Love.

Celebrant for the Holy Eucharist was the rector, with all attending clergy assisting. Music was provided by the organist, Jim Mayhew, the Choir, and the Contemporary Praise Group. A children's talk was given by Father Tim, followed by a visit outside to the building cornerstone, which marks the year 1925, and then prayers and the closing hymn "Bind Us Together".

The service was followed by a luncheon provided by the Evening and Afternoon ACW groups with opportunity for visiting and chatting between the visitors and their families and the congregation.

The Parish Council, with the rector's encouragement, using the "Model for a Strong Parish" as a place to start, continued refining and articulating a vision for the future. To this end they had studied Rick Warren's "Purpose Driven Church", obtained consultation from Mr. Jim Flack, a strong lay-leader from Holy Trinity, Streetsville (Mississauga), and three members attended a "Building Healthy Congregation Conference". The Parish Council participated in discussions, including weekends away, to study and internalize the gathered information. From this effort emerged "A Vision for Holy Trinity Anglican Church, Pembroke" (Appendix 12). There seems to have been a "Eureka" moment at one of their gatherings in 2000. Someone suggested using the design of a wheel as a logo (Appendix 13). The logo highlights the Vision. One more document was drafted which describes the Vision Statement and describes the symbolism in the logo (Appendix 14).

Before moving on, thanks must be extended to Mr. Randy Chester, a lay-member of Holy Name Roman Catholic Church. He had, at one time, participated in an ALPHA course at Holy Trinity. With his background in commercial art he created the design for the logo. We are indebted to him for his contribution. It will, of course, be remembered that it was not the first time members of that denomination extended a helping hand to Holy Trinity, Pembroke.

The Vision and logo encompass five mission arms – Evangelism, Worship, Discipleship, Fellowship, and Ministry. They were viewed as summarizing God's main purpose. To these have been added Prayer Support and Administration, which are seen as supporting all five of the Mission arms. Each mission arm is headed by a Mission Coordinator, who is guided by a purpose and objective statement specific to the mission arm. A generic mission coordinator's job description is attached (Appendix 15).

The first appointments as Mission Arms Coordinators included Evangelism (Isabel Leach), Worship (Tim Parent), Discipleship – Youth (Kevin Rabishaw), Adult (Jane Manary-Parent), Ministry (Muriel Vaudrie), Fellowship (Doris Collins), Prayer Support (Sally Ward), and Administration (Wardens). Under each Mission are included a number of functions, each of these has an overseer. Individuals are not limited to participation under just one mission arm. The strategy does, however, encourage having as many people as possible contribute to creating and maintaining the fabric of worship and service to the Glory of God within Holy Trinity Anglican Church, Pembroke.

Parish Council Meetings and planning are now organized along the eight mission teams. The immediate benefit is being able to follow activities and events, by each team, meeting by meeting. This offers the opportunity to more readily discover and build on areas where cooperation would be useful and helpful in achieving the Vision for Holy Trinity.

There was another time that a wheel played prominently in the life of a believer. The Prophet Ezekiel, who was of priestly lineage and a man of wide learning, received a vision from God of a wheel within a wheel. Ezekiel, being an advocate of individual responsibility, was directed by God to summon "The children of Israel: a rebellious nation that rebelled against me" (Ezekiel 2:3) to make conscious decisions about their behaviour options. Ezekiel's God is a "holy" being who totally transcends human comprehension, manipulation and calculation.²¹ Ezekiel was pessimistic about the people's ability to choose what is right. He affirmed both realities, human freedom and divine grace, without being able to account for their interplay.

Archbishop Tutu, in a more recent lecture, quoting St. Augustine, reiterated, "God without us will not, as we without God cannot." This statement was being applied to personal and social aims of salvation. Without us, without our response, God will not transform us or rescue us, either as individuals or societies. We, without God, cannot bring about transformation, but God, without our response, will not bring about transformation.²²

The congregation at Holy Trinity Anglican Church, Pembroke, Ontario, have created a vision, within their wheel, that through faith and prayer and good works, may help facilitate the interplay between human freedom and divine grace: Evangelism (sharing the good news of God's Love with others); Fellowship

(meeting, loving, and supporting one another); Discipleship (Youth and Adult – growing in our knowledge and love of God); Ministry (serving God through serving others); Worship (encountering God in praise, scripture, sacrament, and prayer); Prayer Support (which underlies all that is done in the church); Administration (overseeing overall church planning and fiscal and property stewardship).

This chapter will come to a close with the telling of a very recent happening. Holy Trinity Church, primarily by the efforts of the various ladies' groups, has contributed to Outreach work from its earliest days. Shipping "Bales", helping the needy, visitations, providing Christmas hampers, sponsoring refugees represent aspects of its Outreach. In 2005, the church has again expanded the scope for participation in Outreach.

Mrs. Michelle Prince, a member at Holy Trinity, co-opted Father Tim to have the church serve as sponsor for a Mission Team to Nicaragua. Under the auspices of Missionary Ventures, the Mission Team worked for 10 days at Matagalpa, a small community some distance from Managua, Nicaragua. The team consisted of 23 persons, nine were members of Holy Trinity, a few came from other area Anglican churches – Eganville, Petawawa, North Bay, Sudbury – and some from other churches in Pembroke, who had connected with the mission trip through participation in ALPHA.

While in Matagalpa the Mission Team served in two principal areas. The one was to operationalize a medical centre. A number of the team, mostly men, helped finish the construction of the medical building. Others, with a nursing/medical background, assisted with organizing and operationalizing the service delivery arm of the centre.



Nicaragua Mission Team – back row: Mike Farr, Alix Delahaye, Hilary Murray, Pauline Raphael, Gage Clarke, Cheryl Jackson, Sandra Sharp, Harold Edwards, Jean Edwards. Front row: Susan Chan, Sandra Gautier, Ven. Tim Parent, Lorraine Phelan, Janet Brown, Michele Prince, Dorothy Biggs, Denise Tessier. Missing: Bill Jackson, Dinsdale Raddatz, Dr. Duncan Miller, Doris Brown, and Pablo Chan.

Photo by E. Lund

The second area of involvement had members help in the Re-Nutrition Centre – described as a last resort for starving children. Parents, realizing their children needed more than they could provide, would bring the children here. The workers, by feeding, bathing and treating these seriously malnourished children for various conditions, e.g. lice, worms, body sores, would strive to keep the child alive and then help them recover their health and strength.

For months before leaving, the team organized fundraising events, such as their “Entertainment Night and Silent Auction”. They also canvassed businesses and individuals, receiving donations of goods and money. From this effort a small mountain of material – clothing, personal hygiene products, first aid materials and medicine, and other items were gathered. All of this – 46 very large hockey equipment bags – travelled with the team and was left with the medical and re-nutrition centres. It also needs to be emphasized, that each participant, paid \$2,000.00 for transportation and other costs, for the opportunity to serve their fellow man.

With such a venture in which people from one culture work cooperatively with people from another culture, a lot of education can, and does take place. There is the professional education, such as medical personnel to lay worker. As important, however, is the lesson of service and brotherly love and the understanding we are our brother’s keeper.

When the Mission Team left Matagalpa, its departure did not leave a void in the service. The local workers, with whom they had shared this moment, were still carrying on the work, reinforced by the Christian love they received from the visitors.

Reading Mica, there is a remarkable précis for spiritual faith. It touches on needing to pay attention to God through kindness and justice.

Mica asks:

*“What doth God require of thee
But to do justly
And to love mercy
And to walk humbly with thy God”.
(Mica 6:8 K.J.V.)*

A Journey of Service: Ladies Groups and Holy Trinity Church

The ladies of Holy Trinity Anglican Church, Pembroke, have given to the congregation a legacy both rich in service and large in scope. From the church's earliest days and continuing to the present they have contributed collectively within the structure of the Anglican Church Women and its predecessors – the Women's Guild and Ladies Auxiliary and the Altar Guild and Rectory Guild. On occasion there have emerged ad hoc groups such as the East End Circle, which flourished for 10 years. More recently has been the Holly Bazaar Committee, which is ongoing. The ladies have also accepted opportunities for service as individuals, e.g. serving on Parish Council or one or other administrative committee, an example being Mrs. V. Garrett, who was church treasurer for 15 years. In this chapter, however, the focus will be the story of the ladies' groups.

Ladies in the early years of the parish, 1855 and into the 1900s, were by and large confined to a life of toil and long hours. Their primary responsibilities revolved around the care and cleanliness of house and family. Isak Dineson, author of "Out of Africa" once wrote, "all sorrow can be borne if we put them in a story or tell a story about them". Sue Monk Kidd, another writer, expanding on that theme wrote,

"When women band together in a community in such a way that 'sisterhood' is created, it gives them an accepting and intimate forum to tell their stories and have them heard and validated by others. The community not only helps them heal their circumstances but encourages them to grow into their larger destiny."²³

To what extent such a rationale may have influenced the early participation of ladies within the life of the church, beyond just sitting as members of the congregation, may be a moot point. What can be said with certainty, however, is that the congregation of Holy Trinity, Pembroke, from its very earliest days and to the present, have benefited greatly because of the ladies' organized and willing participation 'to help in all affairs of the church.'

Ladies' Organizations and Holy Trinity Anglican Church

The first record of the ladies working as a group was hosting a Strawberry Festival on a cool blustery July 18th, 1883. The ladies involved included Mrs. McClear, Hollingworth, Richardson, Archer, Taffe and Leach. They were assisted by Misses Thacker, Stanley, Dremmond, Cattle, McKonkey and Richardson. Supplementing the strawberries were apron and ice cream tables. The day's effort raised \$152. This amount, added to money in hand enabled the ladies to furnish the church with a bell. The reference to "money in hand" does imply some previous money-raising undertaking.

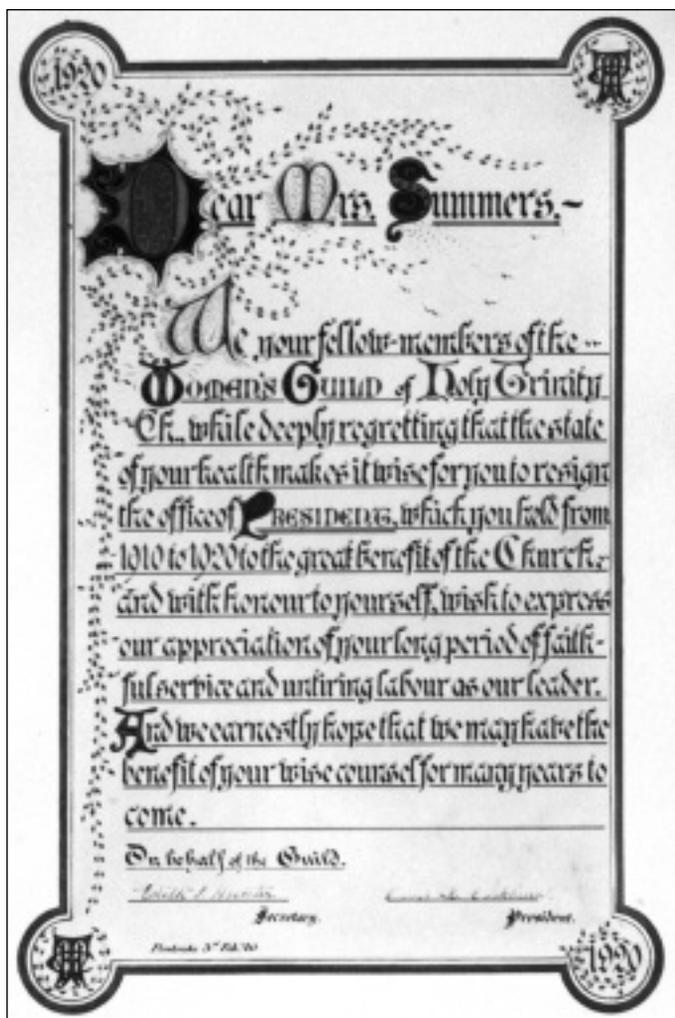
Four years later, on July 6th, 1887, a group of ladies were officially organized as the Ladies Aid Society at Holy Trinity Church (Appendix 18). From the outset this organization was known and referred to as the Women's Guild. Why the name change happened could not be determined. One can wonder if it may have been in objection to the name chosen, by a group of men on the national body of the church, for a ladies organization.

Their inaugural meeting was held at the home of Mrs. Wm. A. Hunter, with Mrs. H.H. Loucks elected the first president. Mrs. Loucks's maiden name was Cecilia White and she and Henry H. Loucks were married February 7, 1872 in Holy Trinity Church.

The Guild's purpose was to 'help in all affairs of the church, to visit the sick or those in trouble, and to help the needy.' Membership was open to all ladies of the church with an entrance fee of 25 cents and a membership fee of 10 cents a month thereafter. The 1944 tract 'The Women's Guild' listed the charter members as:

Mrs. W.A. Hunter	Mrs. Henry Hawkins	Mrs. Piggot
Mrs. R.G. Scott	Mrs. Edward Lewis	Mrs. Emily Archer
Mrs. H.H. Loucks	Mrs. John Cockburn	Mrs. Edward Summers
Mrs. James H.H. Burritt	Mrs. George Archer	Mrs. Emily Josephs

From the outset the Women's Guild had its sights set on a new church building. The first money raised by them was recorded in 1888. There being previous experience with strawberries, another festival was held. From this the ladies realized \$90. The money was turned over to the wardens, with instructions that it be applied to the purchase of lots for a building site for a new church. The Strawberry Festival became something of an annual event for a number of years. The efforts of the Women's Guild seemed very much a parish-centred focus. In addition to their interest in a new church building, they also provided stalwart service towards the maintenance and upkeep of the first church and rectory.



Recognition for services rendered.

Photo by E. Lund

Meetings of the Guild began in members homes, eventually moving to rented space, which could be used by both Sunday School and Guild meetings. One such location was in the Hunter Block – later known as McCool Block – and referred to as the Guild Room. Another site was the dining room of the Queen's Hotel, later taken over by the Superior Electric Company. Having this space available allowed the Guild to raise monies from their own activities by catering luncheons and dinners to a variety of community groups. They also benefited from programming offered by the Literary Society, which put on plays and other entertainment during the winter months. Mr. Harry Neapole, a long-time member of the early church choir, organized a number of these endeavours.

In addition to donations of money given to the wardens to help with maintenance and other expenses of the church and rectory, the Women's Guild provided weekly cleaning of the church. They had arranged a schedule of teams of two or three ladies, participating on a monthly rotation, who would ensure a clean, neat and ready house of worship for Sunday services. This work also included preparing the Altar. For special occasions the ladies were known to arrive en masse, to ensure the church would

sparkle. Such was the case in November 1926, in anticipation of the bishop's visit for confirmation service. The ladies who helped prepare the church for this occasion included Mrs. Cockburn, Hunter, Rawlins, Neapole, Perry, Thackeray, Woolsey, Morphy, Fellowes, Fullerton and Abberlay. The ladies continued this service until 1927 when Mr. Noyes, for a small stipend, took over the janitorial services.

Even though the cleaning of the church had been passed on to others, the Altar work was maintained by the ladies. Mrs. Flossie Turner and Mrs. Freda (Tootsie) Delahaye continued this work. They invited Clarissa Harrison and Arabella Davis to join them. These four friends and stalwarts of the church continued this expression of their devotion for decades. For their contribution we give thanks to God and our appreciation to them.

We need to return to 1890. In this year the national body of the church changed the name of the Ladies Aid Society to the Women's Auxiliary of the Church of England in Canada. It was in this year that a branch of the Ladies Auxiliary was started at Holy Trinity, Pembroke. The first officers, for this second ladies group, included Mrs. Kate Read, president; Mrs. Edward Summers, vice-president; and Mrs. May Bethel, secretary-treasurer. This group had an initial membership of 12 ladies whose meetings focused on worship, study and service.

Their study periods included films and speakers, including missionaries from Japan and India, visiting clergy from near and far, e.g. Pembroke, Micksburg, Newfoundland and from other denominations. There were also speakers from community services such as the Regional School in Smiths Falls and the police.

In addition to the interest the new ladies group had in contributing to the needs of the church, from the outset it focused on missionary work in Canada and overseas. It began early to pack and ship "Bales of Missions" near and far in Canada.

The Women's Auxiliary also sponsored and oversaw three age-specific programs: Little Helpers – for preschool children started in 1918; Junior Auxiliary – for girls ages 6 – 12, started in 1901; and Girls Auxiliary – for ages 13 and up, started in 1917. These will be highlighted in a later chapter. There was a development that came out of the Girls Auxiliary, which created a new arm to the adult group and shall be referred to in due course.

The Women's Auxiliary also held luncheons, dinners, bazaars and bake sales to raise money for their projects. During these years they responded to numerous requests for financial help. These appeals included the Widows and Orphans Fund, Diocese of Ontario, the Diocesan Womens Auxiliary, Mission work in Japan and India, Mission work in Canada, e.g. Haileybury and District of Rupert's Land, parishes and diocese building churches and rectories, amongst others. There seemed always to be a dollar or two or more to help out.

Thank-you notes were often received in response to the ladies' kindness. One such reply was a lengthy letter from a Miss Smith, a missionary stationed in Kobe, Japan, who had been the recipient of substantial help. In her letter of gratitude to the Women's Auxiliary, she wrote of the work they were doing and offered some personal comments about the Japanese people. There was reflected in her comments a western culture ethnocentricity, prominent at the time towards other cultures, an attitude that probably created difficulties when trying to build bridges between people.

The Women's Auxiliary packed and shipped a number of "Bales" each year. These were shipped to such places as Burk's Falls, Powassan, Haileybury, Thunder Chief Reserve - Northwest Territories, and Indian residences at Washakada and Kosoda near Elkhorn, Manitoba. Someone found it interesting to include a notation that in 1893 the cost for shipping a "Bale" from North Bay to Burk's Falls was 35 cents.

The two groups continued with their respective activities, all of which were supportive and helpful to the church locally and afar. Both groups raised money for their programs. The list of lunches and dinners catered would include teachers groups, mens groups, nurses, business organizations, service clubs, Boy Scout Father

and Son dinners, and others. They also continued with the Strawberry Festival, bazaars, bake sale and other public events. And yes, there was cooperation between the ladies groups, an example being the Dickens Bazaar of 1912.

With the onset of the First World War all efforts towards a new church and much other programming was put on hold in favour of helping out with the war effort. In the words of Mrs. A. E. Cockburn, “the Red Cross was a locally run affair then, as all materials and needs for the war were contributed by the citizens of Pembroke...The Guild contributed the sum of \$817.50 to this work.” In addition to money, the ladies were busy in other ways. In 1916 they contributed 50,040 items to the Red Cross. These items included surgical dressings, wipes and sponges, crutch pads, pajamas, hospital shirts, towels, Christmas packages, pillow cases, and sheets among other items. All of this was over and above help to people in need in the congregation and community.

With the end of the First World War the Women’s Guild refocused its energies on the new church. The men’s Club (which Mrs. Cockburn indicated “was a going concern, strange as it may seem”) proposed the building of a parish hall. The ladies response was “to go on strike, not to bother gathering any further money till we could get the men ... to take some interest in the new church project.” There emerged opposing groups - NO, we can’t afford it and YES we can. This impasse was solved by the successful canvassing of the congregation, which provided both support and money to the side of the new church.



Dickens Bazaar, 1912 – back row: unknown, E. Lawlor, Flossie Turner, Mrs. Thackeray, Mrs. Costello, Innis Anderson, Mrs. B. (Price) Spink, unknown, unknown, Marjorie Clark. Third row: Mona Stewart, M. (Rattray) Robertson, Isabel (Hunter) Beatty, unknown, unknown, Mrs. (Burritt) Clemens, Mrs. James Reynolds, unknown, Mrs. Ellerton Fullerton, Mrs. Dorothy (Woolsey) White. Second row: Emily Archer, Mrs. Jim Hunter, E. Hunter, Mrs. Beula (Brown) Reynolds, Mrs. Netten, Mrs. Elizabeth Summers, Miss Emily Josephs, Mrs. Enid (Burritt) Benson, Miss Marjorie Rattray. Front row: Marion (Burritt) Acheson, unknown, Mrs. A.E. Cockburn, Miss Edith Rowan, and Helen Bethel.

Photo courtesy Champlain Trail Museum

On January 17th, 1926 the church was dedicated and now the congregation was faced with the need to pay the capital debt and accruing interest. Again the ladies undertook to do their share and then some. We shall defer to the words of a person who was there. Mrs. A.E. Cockburn, in her tract, wrote...

“Then came the time that the guild had to face up to paying of the capital debt and accruing interest, together with the remaining furnishings. Here the late Mr. Aborn came to our rescue with a well thought out plan for paying off the interest month by month, by having monthly collections of not more than \$1.00 and not less than twenty-five cents per month. This met with such ready response that in all the years we never had to worry about paying interest and it left us free to turn all our efforts to the capital debt. This has been discharged by holding sales, suppers, concerts, catering for different banquets, talent money and collections. Since the Guild started to work for a new church we have raised, for different building lots the sum of \$1,567.00; for church pews \$2,200; for electric light fixtures \$1,500; for oilomatic \$895; for basement chairs \$125; also \$300 for other furnishings. The \$13,000 and the \$15,500 we had on hand, when the church was started (which we borrowed) brings our total earnings and collections to over \$42,000. This, of course, includes interest of over \$7,000. We had a very serious set-back in the earnings of this money, which came in the days of the Great Depression when we had to turn our attention and efforts to the care of the needy. This took a great deal of money which could have been paying off the debt, but we felt that we were fulfilling one of the principal reasons for our existence as a Guild by doing this.”

Before going on we refer again to the Girls Auxiliary that had begun in 1917. A number of the early members, having outgrown the program, met on January 30th, 1930, and organized the first Evening Branch of the Women’s Auxiliary. Mrs. S. J. McClelland was elected president and other members included Misses Mary Wright, Gwenn Burritt, Lilly Pink, W. Woolsey, Mrs. M. S. Fellowes, Mrs. N. Morphy and the rector’s wife Mrs. H. Waterman.

This was an active and successful group which continued to progress and provide helpful service under the subsequent leadership of Mrs. J. A. McDonald, Miss A. Perry, Mrs. W. Winters, Miss J. Walker, Mrs. H. Woolsey and Misses Woolsey and L. R. Potter and members of their respective executives.

In 1948 the Evening Branch accepted further opportunities for service by joining the original Women’s Auxiliary. However, before speaking of this it is well to bring the Women’s Guild and Women’s Auxiliary forward a few years.

From the inception of the Women’s Guild in 1887 and up to 1944 there had been 11 presidents:

Mrs. Loucks	3 years	Mrs. Summers	10 years
Mrs. Mulkins	2 years	Mrs. Josephs	10 years
Mrs. Read	9 years	Mrs. Bethal	3 years
Mrs. Stuart	1 year	Miss Lewis	2 years
Mrs. Bousefield	1 year	Mrs. Rattray	3 years
Mrs. Cockburn	12 years		

Mrs. Josephs was recognized as a go-getter. While president, she served as convenor for a very successful event held in the Armouries, which netted over \$1,100. Her work during the Depression years was referred to with the highest regards. Her sympathy, her time, and her means were freely and generously given. She had to step down as president of the guild, for health reasons.

Over approximately the same years the Women’s Auxiliary also worked under a number of presidents:

Mrs. Kate Read	Mrs. A.E. Clarke	Mrs. Harry Hamilton
Mrs. Eleanor Hunt	Mrs. H.S. Walker	Mrs. Herb Leach
Mrs. George Bousefield	Mrs. C.C. Phillips	Mrs. William Netten

During these years Mrs. Innis Anderson served as secretary for 20 years and Mrs. Edwin Anslow was Dorcas Secretary for 15 years.

Having a third active ladies group in the church during these times was most propitious. The world Depression was causing hardships on increasing numbers of families and individuals within the congregation and community. In 1934, 103 women and children were on relief and another 8 families, although not on relief, were in need. The ladies groups, being able to maintain a focus on church and rectory needs, missionary and other projects, were also able to help those affected by the Depression.

The Women's Guild, the first of the ladies groups, during the Depression and war years, continued with its focus on the needs of the church and rectory. It undertook to pay the costs of a variety of services and odd jobs e.g. telephone, flower fund, choir leader expenses, papering or painting. They managed to stretch their dollars in various ways. Where they could, rather than paying monthly for a service, they would issue

a cheque every quarter, thereby saving the cost of stamps required on cheques at that time. They were also appreciative of Rev. Clarke for the many small tasks he undertook, which the guild would have paid to have done. During this time they continued to contribute small amounts on the outstanding church debt. The Guild members were again cleaning the church.

The Women's Auxiliary continued its help to mission related services, e.g. Primate World Relief Fund, Northern and National Assistance fund, relief work in Quebec, purchasing items for the adult retraining centre and donating to the Nishga project - translating the Book of Common Prayer into the Nishga Indian language. "Bales" were also included in their overall program. At this time they were involved in helping families on relief and in need.

A strategy used by the ladies to help families in need was to have them come to the church. A light lunch of bread, butter and jam, and tea was always provided. During this time families could identify specific needs e.g. food, fuel, clothing or other, and the ladies would help

No. 69

THE WOMAN'S AUXILIARY OF THE CHURCH OF ENGLAND IN CANADA
DIOCESAN REQUISITION FORM
GIRLS' CLOTHING

For St. Albans School
By Barbara ... Diocese

	Great Sizes								
	34	36	38	40	32	34	36	38	40
Mackinaw <u>and</u>									
Socks, winter weight									
Sunday Tunics, Navy, Alpage									
School Tunics									
Work Tunics, <u>black and grey</u>									
White Sports Blouse, long sleeve									
Dark sports blouse for work									
Coloured sports blouse									
Long sleeved pullover									
Toque									
Slips									
Bandana									
Eighties of Typhoon									
Winter Undervests									
Winter bloomers									
Bloomers dark for over									
Cravats									
Garter Belts									
Garter Braces for young girls									
Winter stockings									
Winter ankle socks									
Mittens									
Handkerchiefs									
Summer stockings									
Summer ankle socks									
Combination Underwear									
Hairbrush									
Combs									
Toothbrush									
Christmas gift, value 50 cents									

Bedspreads
Quilt (quilted, not tied) Size 2 1/2 yds. x 1 1/2 yds.
Sheets (White Flannel)
Pillow Cases
Turkish Towelling
Coloured Bath Towels

Amount needed annually for:
Wool Blankets - \$4.00
Footwear - \$2.00
Bale - \$2.00
Domestic Bureau - \$2.00
Fuel - \$2.00

Diocesan Bureau Secretary-Treasurer:
Name: Barbara
Address: St. Albans School
Date to ship bale: June 1st, 1949

NOTE:
1. For all information, apply to Diocesan Bureau Secretary-Treasurer.
2. Enclose one blue sheet in each bale, giving complete list of articles supplied, name and address of Bureau Secretary-Treasurer, so that an acknowledgment may be received from the school.
3. The pink sheet to be filled in and returned to Diocesan Bureau Secretary-Treasurer as soon as bale is shipped.
4. Address bale to the Principal, St. Albans Indian Residential School, Prince Albert, Sask., and forward to Mrs. J.H. Fox, 64 Sussex St., Ottawa.

Value of Bale \$ 78.58

Bale requisition form from 1949.

with what they had. They would also provide information and help to the family by approaching other community resources for other specific needs.

The Evening Branch of the Women's Auxiliary, with a program similar to the Women's Auxiliary, undertook to help with the Junior Auxiliary, holding study periods and helping with donations to missionary work. They also donated to the Extension Program, Bible Society and assistance with sending a child to Camp Pontiac. Meetings often took the form of a Quilting Bee and the quilts ending up in the "Bales". It seems there was expertise amongst them in the making of hooked rugs, which turned out to be a way of raising money.

In April 1934, the Women's Guild raised concern about the safekeeping of records from 1887 to 1934. Even though their concerns may have been specific to their own records, it was equally applicable to all church records. Rev. Clarke agreed to organize suitable arrangements to safeguard the records. There was no indication of what was done in that regard.

With no diocesan depository for parish files available (the first Diocesan Archives Committee meeting, chaired by Rev. William H. Bradley, did not take place until 1944) all church records had to be kept locally which meant packing files, record books, reports in cardboard boxes and storing them in a convenient closet or storage room. Such a system has not proven the safest way to maintain and safeguard what in essence are historical records.

Immediately on the heels of the Depression came the Second World War. This helped bring about an improvement in the economy which began to alleviate Depression-caused hardships. The ladies, as they did in the First War, addressed themselves to the war effort. A November-December 1940s report, indicated the ladies had knitted, sewed, folded and forwarded 64 pairs of socks donated by individuals, three wristlets, 150 pairs of socks and five sweaters using Red Cross supplied wool, 22 slings, three T bandages, six pneumonia jackets, six hospital gowns, 14 bed pads, four large dressings, four large binders and six pillow cassettes to the Red Cross, a level of participation that continued throughout the war.

The Evening Branch of the Women's Auxiliary accepted further opportunities for service by joining the original Women's Auxiliary. The two groups met on December 9th, 1947 and at this meeting it was agreed:

"To have the records show that the senior Guild is the amalgamation of the Women's Auxiliary and the Evening Branch of Women's Auxiliary, to be known as the Senior Women's Guild."

Minutes of both groups were read and approved. Annual Reports submitted, showing success for both groups. The slate of officers for the newly amalgamated group included:

Hon. President – Miss E. Hunt
President – Mrs. C.C. Phillips
V. President – Miss Jean Walker
Secretary – Mrs. A. F. Watson
Treasurer – Miss Edith Lewis
Dorcas Secretary – Mrs. Anslow and Mrs. Gimson
Education Secretary – Mrs. J.C. Nix
Living Message Secretary – Mrs. H. Woolsey
Box Secretary – Mrs. Burgess

With the Women's Guild still active at this time, it is not clear why the title, Senior Guild, was used to designate this newly amalgamated group.

At this meeting Mrs. I. Anderson was the recipient of a gift of appreciation for 20 years of service as secretary for the Women's Auxiliary.

No sooner had the first Evening Branch closed its books, when a second one emerged. On January 28th, 1948, a meeting was held in the rectory, at which Mrs. C.C. Phillips encouraged a group of younger ladies to reorganize an Evening Branch of Women's Auxiliary. The first executive for this new group included:

President – Miss M. Rawlins;
V. President – Mrs. H.H. Bickerton;
Secretary-Treasurer – Mrs. V. Garrett;
Dorcas Secretary – Miss Muriel Gibson;
 Miss Lillian Potter was asked to counsel this new group.

Under a succession of presidents, serving terms of varying length, (Appendix 19) the members have contributed their time and talents unsparingly. Before more is said of this, there was another development in 1948.

The Women's Guild (1887) had, over the years, provided assistance to the maintenance of the rectory, as one of its identified purposes. As does happen with a group they can arrive at a time, for whatever reason, when it is no longer practical or feasible to continue providing a particular service. Such seems to have been the case in this instance. The Holy Trinity Church Rectory Guild came into existence in 1948. Its purpose was to help provide for the interior decorating and minor inside repairs to the rectory. During its existence the Guild seemed to have a membership ranging from 10-15 ladies. Membership during the first years included.

Miss Brydge	Mrs. Stewart	Mrs. Hart
Mrs. Harbey	Mrs. Haeni	Mrs. Walton
Mrs. Deavitt	Mrs. Sweeney	Mrs. Higginson
Mrs. Patterson	Mrs. Phillips	Mrs. Yandon
Mrs. Garrett	Mrs. Tron	

An interesting feature when looking at membership lists is the frequency that names show up on different lists.

To raise money for their undertakings they created handicrafts for sale at bake sales and bazaars. On occasion they catered meals for a number of years. In collaboration with choir members, they held a Chili Supper during Pembroke Winter Carnival Days (more recently Sno Spree). Dessert card parties were another successful event.

Holy Trinity Church Rectory Guild - Pembroke Constitution

Name: This guild shall be known as, the Holy Trinity Church Rectory Guild.

Executive: The executive shall consist of the president, secretary, treasurer and chairman of the rectory committee, the president and chairman being the connecting link between the Rector of the parish and the committee.

Purpose: The purpose of the guild, shall be for the inside decorating and minor inside repairs to the rectory, and shall be confined thereto, except that donations may be made for other purposes, provided such donations receive the consent of two-thirds of the total membership present and voting at a regular constituted meeting of the guild.

Fees: Fees are fixed at ten cents per month, or as may be otherwise determined by the members in regular meeting.

Meetings: Meetings shall be held at the homes of the members, or as otherwise specified, on the first Monday of each month. Location and business of meetings to be at the discretion of members attending.

The Rectory Guild constitution.

Over the years the Rectory Guild contributed to a variety of improvements and repairs to the rectory. For this they either paid in full or contributed to the cost of work done. To list everything they accomplished is beyond the scope of this story. The following offers an overview of the Guild's contributions to the rectory: painting and papering numerous rooms and halls; upgrading electrical wiring; plumbing; installing cupboards; flooring; installing blinds; work on radiators and piping; repairing cracks in walls; installing windows on the north side of building, 1973; installing shower, 1974; Rectory Guild and Property Committee undertook review of work required in rectory, 1983; new wiring and plugs in living room, 1991-92, followed by painting, papering and laying hall rug.

In 1951 the Rectory Guild was invited to have representation on the Executive Committee. Mrs. Sweeney was the first Rectory Guild member to serve in this capacity. The Guild maintained this representation until they disbanded.

When the Steinkes moved out of the rectory in 1992 the rectory was renamed Aborn House. The Guild then became known as the Aborn House Guild. This was, however, reasonably short lived. At its October 1995 meeting a motion was moved, seconded and carried that its "mandate" no longer applied. Therefore members determined not to meet as the Aborn House Guild.

The group closed with \$2,008.18 in its account. The money was dispersed by donating \$1,000 to Chair Lift fund; \$200 to the Organist (Jim Mayhew); \$208.18 to the Rector's Discretionary fund; \$500 to the Centennial fund; and \$100 to St. Joseph's Food Bank.

The story of the Rectory Guild becomes book-ended between the first listed members and the last members:

Mrs. S.S. Snedden	Mrs. M. Johnson	Mrs. O'Callahan
Miss M. Pollack	Mrs. L. Scales	Mrs. J. Sterling
Mrs. V. Garrett	Mrs. M. Kranz	Mrs. G.T. Thrasher
Mrs. D. Rikley	Mrs. K. Steinke	

To all of them and those in between (Appendix 20), thanks for a service well and willingly done. Thanks be to God.

On February 7th, 1956, a group of ladies living in the east-end of Pembroke began a ladies group which, lasting but a decade, gave to the congregation a legacy which is ongoing. The ladies, most with young children, found it difficult to attend afternoon meetings. Their compromise was to start the East End Circle with membership open to all ladies in the congregation.

With husbands home or babysitters more readily available in the evenings, they met in each other's homes the first and third Tuesday of the month. One meeting served as a business meeting, the other meeting was a more social event, often having a speaker or film. Their first executive included:

President Mrs. M. Gallinger; V. President V. Omond; Secretary Mrs. K. Scott; Treasurer Mrs. Isabel Allan; Edification Mrs. F. Malkin. Later in the year, Mrs. L. Campbell represented the group on the kitchen committee. In 1958 there were twenty-five members (Appendix 21).

The aim of the East End Circle was to cooperate with the Senior Guild (1947) and by working on their own projects provide furnishings for the church. Amongst their list of contributions are included prayer kneeler cushions, card tables, cleaning Sunday School curtains, donation of prayer books, sponsoring Altar Guild by providing cleaning supplies and help with other expenses.

The East End Circle was also offered as an opportunity for new members in the parish to meet and become acquainted with families in town, a way of helping newcomers settle into their new surroundings.

A major fundraiser for the East End Circle was its Holly Tea and Bazaar. This seemed always to be a huge success.

The East End Circle disbanded in 1966. Their final piece of business was to purchase the purple curtains for the side altar. The remaining money was given to the Senior Guild (1947), with the stipulation, “that \$25 be held in reserve on the chance the East End Circle was to restart sometime in the future.

On May 28th, 1975, a party was held for Anne Smith by former East End Circle member. (Appendix 22)

On January 17th, 1966, only a few days after the East End Circle disbanded a gathering was held at the home of Mrs. Arabella Davis, attended by 20 ladies, representing every women’s group in the church and including Mrs. Wright, the rector’s wife. The phoenix that was about to be created from the experiences of the East End Circle, was the emergence of the Holly Bazaar and Luncheon.

Following a few additional meetings, the ladies established a working committee. The first general convenor seems to have been Mrs. Arabella Davis with Isabel Dixon serving as secretary and Cora Cooper the treasurer. Other ladies volunteered to look after sales tables, kitchen duties and other responsibilities required to make such a venture successful. Success has been the hallmark of the Holly Bazaar and Luncheon ever since.

The first Bazaar was in 1966 and is held in November each year. It is preceded by at least three planning meetings, e.g. May, September and October to which all ladies are invited. Weeks prior to the Bazaar groups of ladies get together once a week to work on crafts. Contributions are also received from others in the congregation.

Following the event the ladies gather to allocate the proceeds to various church needs including the Primates World Relief Fund. It is also at this time they determine the date for the next year’s Holly Bazaar and Luncheon.

The group has been ably served by its Chairperson, including Sylvia Harmer (1968-75), Mabel Johnson (1976-80), Lucille Campbell (1981-94), Jean Spriggs (1995-97), and Doris Collins (1998-ongoing). Thanks be to God for this leadership and the participation of the many others. Thank you to the ladies for the cooperative participation, which has been the strength of this undertaking.



Holly Bazaar craftmakers. From left to right, Betty Wright, Iris Ball, Shirley Vibert, Mona Kosmack, Val Edwards, and Denise Rikley.

Photo by E. Lund

There were two other happenings in 1956 of some significance:

As recorded above, there were two women's groups established at Holy Trinity Church, three years apart. In 1887 the Ladies Aid Society of Holy Trinity Church, immediately renamed the Women's Guild, was formed. In 1890 a branch of the Women's Auxiliary of the Church of England in Canada was established at Holy Trinity Church. Over the years both groups contributed to the life and needs of the church.

Records show that both groups were still active in the mid 1940s, as the debt on the Renfrew Street church was paid off. It is following this that there is decreasing reference to the Women's Guild.

Over the next decade the Women's Auxiliary emerges as the more active group while the Women's Guild fades away. The question remains, to what does the restated 1956 constitution refer? It may be that the two groups merged into a single membership. The restated constitution does seem to provide a rationale compatible to the memories of both groups, for a renewed dedication of service to the church.

Before moving on we would be remiss not to highlight a 1954 occurrence. Six ladies were honoured as Life Members of the Women's Auxiliary, for lengthy and dedicated service: Mrs. C. C. Phillips, Mrs. Alex Shepherd, Mrs. B. Lawlor, Mrs. A. Thackeray, Miss E. Ireland and Mrs. I. Anderson, Thanks be to God for faithful workers.

The other event happened in June 1956 when a group of ladies met with Archdeacon and Mrs. Phillips. This was the beginning of the Altar Guild. The following were amongst the Charter members: Mrs. Morris, Mrs. C.C. Phillips, Mrs. Marg Hunt, Mrs. Flossie Turner, Mrs. E. Deavitt, Mrs. Arabella Davis, Mrs. Effie Reynolds, Mrs. Sheila Ford, Mrs. Isabel Dixon and Mrs. J. Smallpiece. Mrs. Morris was its first president. Membership has grown over the years, so that working teams of two or three people are on duty once every ten weeks or so. (Appendix 23)

In the early days, when washing communion vessels, members had to carry water from the kitchen to the Vestry. In 1967, thanks to the Women's Auxiliary (which was this year renamed Anglican Church Women – ACW), a sink was installed as well as cupboards. This made for a more convenient and pleasant place to work. Now there was a place for altar hangings, shelves for altar linens, and a safe place to keep sacred vessels.

Today the Altar Guild looks after the main altar, the side altar, chancel and pulpit area as well as the Vestry and Aborn chapel. They vacuum, dust and polish where needed, change liturgical colours relative to the church season, and prepare for Sunday, Wednesday and special occasion services, putting out appropriate vessels, linens and other needs.

Constitution Holy Trinity Women's Guild

The name of this society shall be the Women's Guild of Holy Trinity Church.

The purpose of the guild shall be to assist the Church Wardens with the financial and temporal affairs of the parish, the care, beautification and extension of the church fabric and building.

To assist the rector with the social and welfare work, to visit the sick and shut-ins; to send flowers, cards, etc. – as occasion requires; to visit newcomers to the parish and help them make connection with church organizations.

Any woman may become a member on payment of the annual fee of \$1.20.

The executive shall consist of the president, vice-president, secretary, treasurer and convenors of standing committees.

Standing committees are the Chancel Group, the Choir, and Kitchen Committee.

The president and rector shall be ex officio members of all committees.

All meetings shall open and close with prayer.

Adopted at the Guild meeting held on June 4, 1956.

Holy Trinity Women's Guild Constitution.

Over the past few years, men have begun to participate in the work of the Altar Guild. Harold Edwards, Mike Farr, Ivan Morphy, Doug Harmer, Bill Collins and Bob Jones (who has since moved) have been assisting, in what heretofore, was a ladies only group. Bravo to them for wanting to help.

Today the Altar Guild functions under a coordinator, whose role is to arrange the schedule, provide orientation to incoming members, and generally oversee the work and needs of the group. They hold an annual meeting, an opportunity to review the work of the guild and elect new officers as needed. The current coordinator is Mrs. Jean Edwards and she was preceded by Mrs. Bernice Ibelshouser, Mrs. Lois Scott, Mrs. Mabel Johnson and on to Mrs. S. Morris.

One member made a contribution to the Altar Guild using her special talents. Mrs. Anne Fullerton, a trained and skilled seamstress, contributed a lace frontal for the large altar, two altar cloths and three credence table cloths for the chapel, lace frontal and altar cloth for side altar, special cloth for kids' church, six underpads for three altars in addition to hand crocheted lace on the Incumbent's stole and embroidered crosses on two other stoles. She also replaced in red velvet two well used and fraying collection bags and four collection plate pads. Thanks be to God for members who step forward and say "let me help." Thank you, Anne Fullerton.

In April 1967 the National Body of the Women's Auxiliary of the Anglican Church of Canada elected to change its name to Anglican Church Women (ACW)

The Afternoon and Evening Branches of the ACW Holy Trinity continued providing their many services, something that would have happened, name change or not. There was a period when the Afternoon Branch was at a low ebb. It is the congregation's good fortune that it re-established as a continuing and vibrant group.



Presentation of Life Membership Pins in 1966. From left to right, Archdeacon Wright, Sheila Turner, Flossie Turner, Gertrude Goddard, Lucy Woolsey.

The Afternoon Branch describes itself as a group of senior ladies, who assist the rector and wardens with financial affairs, the care, beautification and extension of the church fabric and building, help the Altar Guild with money for their needs and assist the rector with social and welfare needs.

Mrs. Addie Leach, Chairperson for the Afternoon Branch ACW from 1984 to 2002 shared some memories that provide an appreciation of the contribution made by the ladies. She had taken over the position after Mrs. Dorothy Holyer, whose group had just helped with the purchase of the new \$5,000 gas stove for the kitchen. When Mrs. Leach started in office she indicated their bank balance stood at one penny. "So" she wrote, "we had to get busy."

The Afternoon Branch had, at this time, 13 members from 50 to 80 years of age, with nine working members. Continuing with their Shrove Tuesday Pancake Lunch, bake sales and roast beef dinners, catering meals to various groups, they were able to meet the goals for themselves.

They continued to make annual contributions to the wardens, responded to other needs such as providing money for supplies needed by the Altar Guild and Coffee Hour hosts, a \$1,500 donation for Residential Schools and others. There was a \$5,000 upgrade to the dishwasher room with new stainless steel sinks, racks and cupboards. They also arranged to have the committee room renovated with new flooring and the wood trim painted. Various donations and purchased items of furniture completed the work. They had also purchased 12 large round tables and 96 chairs.



Mrs. Addie Leach, president, Afternoon Branch A.C.W. 1984-2002, at the group's "Show and Tell" table during visit from Bishop Peter Coffin.
Photo courtesy Addie Leach



Arranging another catered event. From left to right: Vi Garrett, Mabel Johnson, Marg Kranz, Grace Thrasher, Merrill Wallace, Marion Pollock, Doris Collins and Shirley Snedden.
Photo courtesy Marg Kranz

As Mrs. Leach ended her term the group members were in the 55 to 90 year range. She passed the leadership on to Mrs. Ardell Archer. Her last comment was that the Afternoon Branch had donated \$2,000 “to erase the church debt... to start off the year 2005 with a clean slate. A big donation for a small, elderly group.”

The Evening Branch ACW emphasized their involvement as an ongoing contribution to the Church’s missionary work. This includes services as close to home as sending cards to children, 5 and under, on the anniversary date of their baptism, and it extends to overseas missionary work and a host of matters in between.

They, too, have proven ways for raising monies for their many services including rummage sales, silent auctions, sale of calendars and catering lunches and dinners. In dispensing their money, they too provide significant annual contributions to the expenses of the church. In addition they do their annual “Bales” collecting items, then packing and shipping them to various missions and communities in need of help. They have sponsored a child in India for years and currently sponsor a child in Sri Lanka. They continue to maintain several prayer partners and host birthday parties at seniors residences. Donations are made to Holy Trinity Church Outreach programs, Diocesan Fair Share and then Little Helpers program. The Christian children’s Fund. They contribute to Deanery expenses, diocesan ACW and the list goes on.

Their respective reports do show that both groups contribute to the needs of the church and both groups contribute to missionary work. When raising money for their needs, both groups cater meals on request in addition to their ongoing annual events to raise money. And, both groups support each other’s endeavours. It can also be emphasized that both groups of ladies live with Christian participation as a sacrament and for which we give thanks to God. (Appendix 24)

Holy Trinity Church had a fortuitous moment in 1981 when Mrs. Nellie Mgbemena and her family joined the congregation. Having been active with her church in Kapuskasing, she transferred that energy and

willingness to her new church home, for which the congregation can be thankful.



Shortly after arriving and in conversation with Archdeacon Thomson, she presented the idea of contributing Christmas baskets to families in need. With the rector’s support and following discussions and a number of meetings with others, Mrs. Mgbemena’s proposal got the go-ahead. In 1982, ten Christmas boxes were packed. As Alix Delahaye described it, “the boxes were packed by lining them up in the kitchen one morning and the

Socializing at Christmas 1992. Back row: Doris Collins, Vi Garrett, Merrill Wallace, Shirley Snedden, Joan Sterling, Karen Steinke, Doris Rickley and Mabel Johnson. Middle row: Marg Kranz, Micki Foreman, Betty O’Callahan and Marion Pollock. Front row: Grace Thrasher, Rae Langley, and Loreen Scales.

Photo courtesy D. Collins

Curate (Rev. Ralph Warnock), Nellie and Sheila Turner delivered them.” In 2004 it required the entire church basement to pack 60 Christmas boxes. Today this undertaking is in collaboration with the Salvation Army and St. Joseph’s Food Bank in Pembroke and in cooperation with St. George’s Church, Alice and All Saints’ Church, Petawawa.

During its first years the service developed as the White Gift Program, with Nellie Mgbemena and Alix Delahaye serving as co-chairpersons. When the decade of the 1980s ended, this beginning had become the Holy Trinity Church Outreach Service, with its chairperson appointed by the rector and wardens. Miss Delahaye has been serving in this capacity since. Miss Delahaye also undertakes an annual Christmas pudding sale to raise monies for the Christmas box and White gift portion of the church’s outreach. The seed planted by Mrs. Mgbemena has flourished.

A fitting way to bring this chapter to a close is to echo the February 13th, 2005 church bulletin, by saying thank you to the Afternoon and Evening Branches that helped erase the parish deficit. Through the range of services provided by the ladies, we can be helped to understand, “though God has never been seen by any (wo)man, God himself dwells in us if we love one another. His love is brought to perfection within us.” (John 4:12).

Over 30 years ago the ladies held a fashion show, with models wearing clothes made by themselves. The youngest model wore a smocked dress and was just beginning to walk. Alix Delahaye was at one side of the stage starting the young model and her mother was on the other side, with an ice cream cone encouraging her daughter. The young model, Jennifer Horne, daughter of Doug and Doreen, took her first long walk, alone, across the Holy Trinity stage.

In 1967 the Afternoon Branch ACW celebrated Canada’s Centennial year by arranging a Heritage Supper. The menu consisted of a traditional dish from each nationality that had settled in the area. This included: Wales, leek soup; England, shepherds pie; Scotland, haggis and scones; Germany, pickled herring; Ireland, potatoes; France, sugar pie; Ukraine, honey cake; Vietnam, bowties (baked by the church-sponsored family); Canada, baked beans and corn on the cob. Entertainment for the dinner was provided by a skit or a song from each nationality.

When the City of Pembroke celebrated its Bicentennial in 1978, community groups were encouraged to become involved. Women’s groups from community churches arranged, among themselves, to have the ladies from a specific church sponsor a month of the year: The ladies of Holy Trinity chose July. They started the month with a strawberry social. This was how in 1883, they got their financial start. Following this they arranged a quilt show. They borrowed antique furniture and transformed the church basement, depicting a residence of an earlier time. They strung some lines on which to hang a few quilts. They had over one hundred quilts, most folded and placed about and those on the lines. An expert on pioneer needlework from Toronto, in Pembroke on other business, was able to visit the Holy Trinity Quilt Show one day. She declared it to be “a more interesting show than the one being held at the Royal Ontario Museum, in Toronto”.¹¹ Quite a feather in the ladies’ cap.

Of special note is the contribution, through long service, of two ladies in the congregation to the work of the ACW and its predecessors. Mrs. Violet Garrett became involved in 1948 and only weeks later Mrs. Helen Desjardins joined. Theirs has been a continuous participation up to the present – a period of 57 years. Thanks be to God and our appreciation to these ladies for their service.

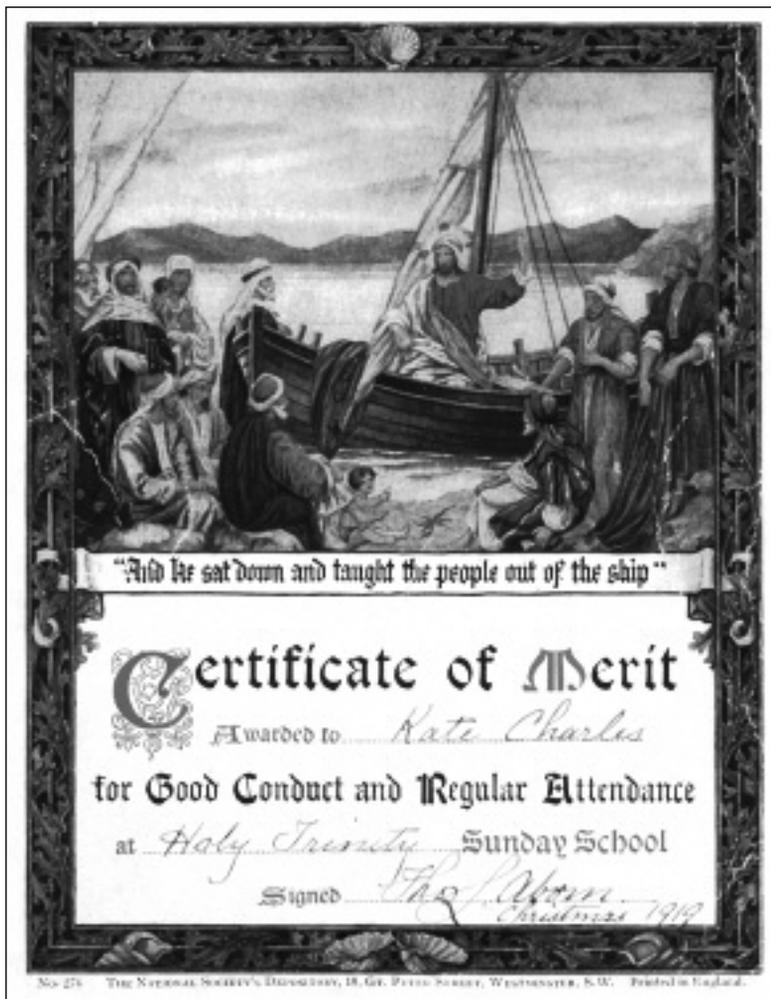
Sunday School to Kids' Church – and other Youth Programs

Holy Trinity Church, from its early years, has had members contribute their time, with faithfulness and diligence, helping children and youth understand the church's faith and their church membership. In other words, helping them to grow in their knowledge and love of God with the real sense of belonging to Him, their Father and His Family, which is the church.

The purpose of leadership, in this context, has been to help young people grow in **knowledge** – an understanding of God's message through His Son and in the process, gaining mastery of knowing what one believes and why. Leadership also focuses on the importance of **conduct**. With the many areas in which we would disagree with Karl Marx, he seemed quite right in maintaining that philosophy is not a way of thinking but a way of living. Christian conduct is exactly that. What is done individually and collectively as members of Holy Trinity Church is an interpretation of the Christian message given to others. Leadership must also address **respect**. There is the need to indicate the discipline of respect to others. The picture of Jesus is the combination of inexorable sternness in His demands with the most generous respect for the personality and

liberty of others. He calls people to follow Him but does not lift a finger to compel them, and there is the discipline of **patience**. The lesson of the seed growing secretly, which will bring forth fruit in due time, but only in due time, is difficult for the impetuosity of the young; however, it is a lesson that needs to be focused on and help given young people to understand its implications.

Over the years a number of programs for youth have been provided under the sponsorship of Holy Trinity Church or one of its adult groups. These programs have included Sunday School, Little Helpers, Junior Auxiliary, Girl's Auxiliary, Anglican Young People's Association (AYPA), 4th Pembroke Boy Scout Group, Holy Trinity Youth Group, Kids' Church and Truth Seekers. The following provides some highlights shared with those preparing *Our Story*.



Sunday School attendance certificate, 1919.

Sunday School to Kids' Church

In the year 1780 Robert Raikes started the first Sunday School in Gloucester, England. Four years later the Vicar of Prescott, a small town outside of Liverpool, started the first Sunday School in Lancashire, in the Town Hall, and it continued for 70 years. From this beginning, Sunday School spread throughout England and the world.²⁴

It is at least 118 years since Sunday School was started at Holy Trinity Church, Pembroke. There are records of Sunday School picnics being held in 1888 and 1889 at Fort William, Quebec. This is about 30 kms upriver from Pembroke, on the Ottawa River. The location is graced with a magnificent sand beach. Everyone traveled by steamboat at a cost of 50 cents for adults and 20 cents for children. Those with regular Sunday School attendance or who, because of illness, could not attend regularly traveled free. Sunday School leaders at this time, included Mrs. Daykin, Mrs. Heart, Mrs. Archer, Miss Scott, Miss Graham, Miss Hunter, Miss Boast, Miss Turner and Miss Hoare.

In the early days, Sunday School classes were held in the same facilities used by the ladies for their Guild and Auxiliary meetings. With the move to the Renfrew Street church in 1926, classes could be held in the church basement.

With the arrival of Rev. Harold Waterman in 1927, Sunday School enrolment continued upward. The Sunday School Honour Roll for March 1931 included 35 young persons. Many of the names may be familiar to readers of this document:

Anne Gibson, Paul Robinson, Jackie Reynolds, Marjorie Waterman, Jackie Shail, Delmer Tenent, Gwen Tenent, Dorothy Smallpiece, Roy Jimson, Rita Jimson, Harold Waterman Jr., Jessie McMullin, Maude McKinnon, Arlene Johnston, Constance Fellowes, Kenneth Cane, Gordon McVeigh, Gerald Waterman, Phillip Anslow, Jimmy Reynolds, Maurice Coburn, Howard Jenison, Elmsley Tenent, Reggie Smallpiece, Ronnie McClelland, George Taylor, Sydney Taylor, Bobby Shail, Stanley Parrish, Douglas Deighton, Frances Turner, Patricia Giff, Viola McCaughn, Muriel McClelland, Gwen Rawlins.

Leadership at this time included, Mrs. Shail, William Winters, Bert Harrison, Mrs. F. Turner, Mrs. S.J. McClelland and Miss Annie Hunt. Annie Hunt was a Sunday School teacher to the junior classes for 40 years and was assisted by Mrs. Lucy Woolsey and Mrs. Bertha Barr.



Certificate of Confirmation, 1922.

With the arrival of Rev. H.A.E. Clarke in 1933, and under his guidance, Sunday School attendance continued to increase, requiring more help from the people of the parish. With the onset of World War II, at the end of this decade, some from the senior class as well as teachers volunteered for military service. Another appeal for help went out and others came forward to continue the important work of leading and teaching the young. It was at this time when Mr. Harry Melton, a lay reader, was appointed Superintendent of Sunday School.

Shortly after the Ven. C.C. Phillips arrived, the Sunday School of the Air had its beginning in 1943, when radio station CHOV was just beginning. These broadcasts were conducted by Mr. Harry Melton and he was assisted by the Junior Choir under the direction of Mr. Fred Chadwick and assisted by J.H. Classey. This program was initially financed by the Anglican churches in the Deanery. In 1963 three members of Holy Trinity Church – Rev. S. Kenward, Mrs. Arabella Davis and Mr. George Abdallah – financed the program. Due to increasing cost for airtime the program had to be discontinued.

The 1950s saw a substantial growth in Sunday School attendance. In 1956, with the need to find more space for this increasing enrolment, 10:00a.m. Sunday School classes were started at Hillcrest School, with Mr. Harry Melton as Superintendent. Classes were also being held at Shady Nook, 7:00p.m. Mondays under the leadership of Miss Muriel Rowe.

Those who had participated in Sunday School of the Air, following the program, would make their way to their regular Sunday School Classes at the church or Hillcrest School. Mr. Robert Price provided piano accompaniment for the radio broadcast and at Hillcrest School. Sheila Turner was available to take over the piano playing when needed.

In 1958, Mr. Ivan Morphy became a Sunday School teacher. When Jim Cooper retired as Sunday School Superintendent, Mr. Morphy filled that role for the 9:15a.m. classes, until he retired in 1974. Mr. Ray Snyder was his counterpart for the 11:00a.m. classes.

Following major renovations to the church basement, in the mid 1970s, all Sunday School Classes were amalgamated with the 9:15a.m. and 11:00a.m. classes in the church. Conversations with a few persons who had attended Sunday School at Hillcrest School gave the impression that not everyone was pleased with



Some Sunday School teachers. Back row: Uuche Mgbemena, Iraku Mgbemena, Rev. Steinke, Iris Ball, Robert Morphy, Doris Collins, Nancy Clark, Jim Irvine, Stephanie Kranz. Front row: Cindy Collins, Rev. Jan Staniforth, Angela Irvine, and Virginia Brown.

having Sunday School classes moved to the church. This seems to have represented a watershed moment when numbers for Sunday School attendance began to decrease: however, it would be incorrect to suggest such a trend was entirely due to this singular event. It was also evident that families were having fewer children.

The renovations, indicated above, included removing a stage, in the area of today's kitchen. The final Christmas event, before its removal, was a concert depicting the Christmas Story. This was achieved with the use of film strips and children reading appropriate verses from the Bible. As part of the evening there was singing, a Christmas tree and the "jolly elf" himself.

Lessons for Sunday School have, by and large, been made available through the head office or Diocesan Department of Christian Education. Themes have changed over the years. However, whatever the theme, teachers had a knack of personalizing Sunday School activities to the needs of the children. During the mid 1980s, the teachers included Iris Ball, Nancy Clark, Isabel Leach, Robert Morphy, Jim Irvine, Helen Lumax and Doris Collins with Phyllis Crozier as pianist. Rev. Robert was recruited to look after the Activity Sunday on the fourth Sunday of the month. The third Sunday was Birthday Sunday, with birthdays for that month recognized and cake provided by the teachers. A Christmas Pageant, "A Time for Rejoicing" had Bishop Lackey in attendance. The group also arranged a successful Lenten Fair. Different stations had been arranged for the children to visit, these included activities, stories, food and music depicting Lent. It was also during this time that a maple tree was planted behind the church, on Mother's Day, to celebrate International Year of Youth.

There has been reference to Sunday School Picnics. In addition to those "up the river" they were also held, for a time, at Lake Dore and for many years at Cedar Haven Park in Cobden. From 1986, picnics were held at Riverside Park, in Pembroke, for four years. Since then, they have been held on church property.

Over the years there have been at least 171 people who have participated in Holy Trinity Church, as a Sunday School Teacher (Appendix 26). If asked, each of them would have their own story to tell, their own memories, and probably not the least of which could be how such participation influenced them. It would



Ven. R. Steinke and Bishop Lackey cutting cake for the children.

Photo courtesy D. Collins

not be practical to have everyone, even if we could, provide us with their story: however, we do provide such a “reflection” from one of the 171.

May 2004

These are some reflections on my leadership and teaching at Holy Trinity Sunday School during the early 1960s and '70s. The primary Sunday School children would attend church with their parents at 11:00 a.m. for the opening of the church service. During the Gradual Hymn, which was a children's hymn, the children with the Sunday School teachers would quietly and respectfully follow the Crucifix to the Sunday School area to commence the Sunday School service which began with the opening by the leader (Superintendent – Lois Edwards (Rayson)).

“I still reflect back on those interesting days of sharing the teaching of the Christian education in the quiet setting of the basement of Holy Trinity – the altar cross, candles, little chairs, tables, piano, the teachers and anxious children waiting to learn about Jesus and God's Word through worship.

The opening exercises were conducted with reverence, quietness, and respect, allowing the children to learn through the hymns, stories, prayers, and reasons why we come to church and go forth into the world and apply the knowledge of the Sunday School lessons that followed.

The offering was gathered to the song “Hear the Pennies Dropping”, each child having a turn to collect the gifts. The prayers and hymns taught are still very familiar as you hear them today. Thoughts return to those important Sunday School days at Holy Trinity, with piano music by devoted helpers – Mrs. Sylvia Hansen, Jean Walker, and Sheila Turner – sharing their talents each Sunday. The children participated with love and were so anxious to learn the hymns and stories.

The Sunday School curriculum was under the leadership of the Director of Christian Education, The Rev. Kent Clarke, from Christ's Church Cathedral, Ottawa. We had leadership training with Sunday School meetings and workshops. Each child had materials to take home with some homework.

During the year we would stress the special Christian days and seasons of the church year. We also stress the important features of the interior of the church – font, altar, etc. Christmas would be the time for the Christmas Story, with plays, etc. I recall Mrs. Marion Seabert, Janette Morphy, Mrs. Sylvia Hansen and many others sharing in the Sunday School positions of playing the piano and teaching.

To this day, May 2004, I smile with pride while attending services at Holy Trinity, when I see children who attended Sunday School during my teaching time, now with their own families, still attending Holy Trinity.

I had very good help, such as Nancy Foreman and Sheila Garrett to help with the lessons and follow-up materials. Some of the dear children I remember are: David and Mary Wright – the rector's children, David Scott, John and Kimberly Shaw, Stephen and Deborah Crozier, Steven Ibelshouser and brother David, Naomi and Carrie Yates, Phyllis and Kevin Thrasher, Terry and Connie Kosmack, David and Peter Clarke, Angus Campbell Jr., John Pitcher and his brother, David Nugent, Jennifer Nugent, Lillian Snyder, Maureen Harmer, and the Adams family.

The rector at the time was Rev. William Wright and the curates included, Revs. Barry Curtis, Tom Wilson, William Liberty, and Canon Edward Gabriel. Rev. Archdeacon Phillips was my rector for years. My leadership and knowledge were gained from their guidance, love, and friendship.

My Sunday School education was derived from Mr. Harry Melton and many devoted teachers of Holy Trinity, such as my sister, Mona Edwards Kosmack, who was a Sunday School teacher and Superintendent replacement for years.”

Lois J. (Edwards) Rayson

Since 1927, there has been a person designated as Sunday School Superintendent. Individuals who have served in this capacity have included Rev. R.H. Waterman 1927-33; Rev. H.A.E. Clarke 1933-39; Mr. Harry Melton 1939-56, and then Superintendent at Hillcrest Sunday School 1956-74; Mr. Jim Cooper 1956-58; Mr. Ivan Morphy 1958-74 at the 9:15 a.m. services; Mr. Raymond Snyder (no date) at the 11:00 a.m. services; Mrs. Lois (Edwards) Rayson; Mrs. Arabella Prescott; Mrs. Doris Collins; Mrs. Sheri Gareau; Mrs. Barbara Markus; and Mrs. Jennifer Tapp.

Mr. Kevin Rabishaw was hired as Youth Leader in 2000. At that time Sunday School and other youth programs came under his umbrella. In the five years since this change Sunday School has evolved to “Youth Discipleship”, which is composed of Nursery, Kids’ Church, and Truth Seekers’ Inc. Youth.

Nursery: This offers parents with young children a safe place for the infants to be cared for, while Mom and Dad participate in the church service upstairs.

Kids’ Church: This is divided into two age groups. The older group for Grades 5 and up. The other group for Grades 4 and under to age three. Use of films, videos, literature, and other resources help the Bible come alive. In addition, with videos, bible stories, object lessons/experiments, crafts, prayer and music explore issues such as fear, respect, and helping others. These various resources and activities help the youngsters see how the lessons can be transferred to daily living.

Truth Seekers Inc. Youth: This program is aimed at young people 13 years of age and up. During the 2004-05 church year, an average of 20 teens attended these weekly meetings. Older teens 17-19, are encouraged and helped to develop as leaders helping out in different ways. Meetings vary in purpose and content, including an “invite your friends night”, for a time of silly games, road



Mathew Boisclair, Stephanie Kranz and Cindy Collins planted a tree in the back yard of the church to commemorate youth year.



A Sunday School picnic at Riverside Park in 1990.
Photo courtesy D. Collins

trips, sleigh rides, or other kinds of fun. There are meetings of serious “industrial strength” Bible study, which can include strategies for transferring lessons learned to daily life. Some meetings consist of visiting a senior’s home, helping at the Food Bank, or other ways to have a positive impact on the community. Other nights are planned around worship using a variety of formats, and if there is a fifth Friday, it becomes an open ended evening: “You just never know,” kind of evening.

Little Helpers – Junior Auxiliary – Girl’s Auxiliary

Little Helpers: March 1918, sponsored by the Women’s Auxiliary and under the leadership of Mrs. J.T. Stuart and Miss Clara Mitchell, a Little Helpers program was organized at Holy Trinity, Pembroke. This group was thought of as the nursery of missionary workers, with its membership comprising of pre-school children. There were 51 children registered at its inauguration. There was no structured programme; however, the members were encouraged to contribute with daily prayer and the use of a Mite Box. It became a practice to send a card to Little Helpers on the anniversary date of their baptism.

The group continued to increase under the leadership of Mrs. Preston Johnston and Mrs. B.A. Fray and, helped by a visiting team, tried to visit each Little Helpers home at least once a year. The mothers and Little Helpers attended an annual Little Helpers church service, during which the Mite Boxes would be turned in. Following the service they were guests at a tea party in the church hall.

In 1954, under the leadership of Mrs. Earl Reynolds and Mrs. J. Chappin, there were 155 members and by 1959, the number of Little Helpers had increased to 180. For various reasons and not the least of which was families having fewer children, potential membership for children’s programs began to decrease and eventually, it was deemed impractical to continue.

Today cards are still sent out by the ACW. Appropriate cards continue to be sent until the child is 5 years of age. In the case of an adult baptism, an appropriate card is sent recognizing this significant moment in that person’s Christian life.

Junior Auxiliary: The junior branch of the Women’s Auxiliary, for girls from 6 to 12 years of age, was started in 1901. Their first meeting, at the home of Mrs. Wigelsworth had three girls present. The second was at the home of Mrs. R.F. Beamish with five girls in attendance. Miss A. Stratford was elected president on a motion by Miss Althea Lewis and seconded by Miss Mary Appleby. The group grew to 29 members and in 1955, ten of the original group still lived in Pembroke: Addie Shatford, Connie Douglas, Mary Appleby, Edith Lewis, Ada Rawlins, Maud Harvey, Emily Ireland, Margaret Thorps, Edna Barrand, and Jennifer Griffith. Miss Annie Hunt was also a member of this group.



Kids’ Church Altar.

Photo by E. Lund

Their programs generally followed the practice of worship, study, and service. Within the overall program was the opportunity to earn merit badges in a variety of areas including, service, handicraft, churchmanship, entertainment and others. The adult branches of the WA sponsored an annual JA Tea and Bake Sale, the profits of which were used for their programs. The girls would have looked quite resplendent in their uniforms – green skirt and beanie, white blouse and green tie and the JA insignia in the shape of the Celtic cross.

Ladies who contributed to the work of the Junior Auxiliary included Miss Ireland, Mrs. Ed Shire, Mrs. A.C. MacCallum, Mrs. J. Charlton, Mrs. Archie Reynolds, Mrs. Edgar O'Brien, Mrs. Janette (Smallpiece) Morphy, and Mrs. Kathy (Wilston) Lewis.

The senior WA hosted the Junior Auxiliary at a party to honour their accomplishments in winning the Dominion first prize for their "Branch Worship Book" and third prize in the Dominion Quilt Competition.

Girl's Auxiliary: This program was also sponsored by the senior WA and was for girls 13 years and up. Their uniform was similar to the younger group, except blue skirt with white blouse and blue tie on which would be pinned the blue Celtic cross on sterling background with the white emblazoned GA in the forefront and a blue beret.

The first president was Miss Gwenn Burritt with Miss Dorothy Woolsey serving as the first secretary. Other members included Dorothy White, Miss Crowe, Miss Perry, Miss J. Walker, Miss Clarke, Mary Curtis, Sylvia Sly, Beatrice Fraser, Roberta McClelland, Annie Hunt, Anne Appleby, Susie Thorpe, and Beatrice Costello. Their meetings could follow a format of worship, study, crafts, entertainment, and exploration of the wider world.

There were annual diocesan rallies. The girls visited Cornwall, various churches in Ottawa including the Cathedral, Shawville, and one year Pembroke hosted the event. These gatherings could have up to 200 girls attend, at Pembroke 125 girls attended. They became quite competitive with trophies to be won in categories such as music, crafts, drama and others. Holy Trinity GA won its only trophy in music one year. The girls would assist in raising money to defray travel costs. One year they baked and sold fruit cakes.

One year they contributed to a special money-raising activity. Monies from their collection were added to that collected by the other GA groups and the proceeds used to purchase a bicycle for Rev. Desmond Tutu, known today as Archbishop Tutu. At that time, however, he was a parish priest and the bicycle would make it easier for him to get around his parish. To raise their contribution, Holy Trinity GA, created a model of an African village and placed a small figure on a bicycle in this setting. Beside this display was placed a collection plate.

The local GA also enjoyed an annual spring picnic at locations such as the Brohms' and Morphys' cottages. One year it was held at Mrs. Preston Johnston's grove, on the banks of the Indian River. It was said the mosquitoes had as good an evening as the members.

In 1949, Miss L.R. Potter, as Deanery Secretary, organized the GA Links. The purpose was to provide the opportunity for Anglican girls from the various churches in the Deanery, to get together with one another for socializing, learning, and growing as Christians. Marilyn Clay, who participated in this exchange, earned a GA Honour Ring and attended the Dominion GA Conference in 1954.

During the years a number of ladies have provided leadership to the GA, they have included: Miss Lois McClelland, Lillian Potter, Mrs. C.C. Phillips, Mrs. James, Mrs. Hemphill, Mrs. R Orton, Mrs. D. Gabeau, Mrs. Seabert, Alix Delehaye, Sylvia Harmer, and Joyce Moore/Cowan.

In 1930, as described in an earlier chapter, a number of the girls, who had outgrown GA, became the nucleus for the first Evening Branch of the Women's Auxiliary. This group continues to flourish as the ACW Evening Group.



AYPA.

Photo by E. Lund

Anglican Young People's Association (AYPA)

Except for references by Rev. Aborn and his successor Rev. Waterman, both of them soliciting help for the AYPA, and a sign, over a storage room, at the rear of the church basement, we can write nothing with certainty about an AYPA that existed at Holy Trinity Church, Pembroke.



Holy Trinity Church Boys' Hockey Team.

Photo courtesy Champlain Trail Museum

When searching for information we have received vague memories, many of which appeared to be third and fourth hand. We found nothing in writing. The impression emerged that, while in existence, Holy Trinity AYPA was an active and entertaining group. It seems they eagerly participated in concerts and other public entertainment events.

One personal response was received from Mrs. Kathy (Wilston) Lewis. She had been a member from 1957-61.



The 1933 AYPA cast of *George in a Jam*.

Photo – church files

Leaders that stood out for her included Mr. Bob Price and Mrs. Barb Montaigne, and some members included Joyce (Griffith) Cowan, Marlene (Condie) West, Ron North and Ronnie Passmore. At the time there were 35 or so members. As with the Boy Scouts, membership tended to be inter-denominational.

To help defray costs for programming they held dances – 35 cent admittance – and bake sales with generous contributions of baking from mothers and others.

Kathy remembers travelling by bus to Ottawa to attend the 1958 AYP A conference. In Ottawa they were billeted in homes of Ottawa members. A highlight was being able to meet Paul Anka at the dance. He had just released his first hit “Dianna”. “He was very friendly ... We thought he might be a little standoffish, but that was certainly not the case. I think he danced at least once with every girl there.”

Holy Trinity hosted the conference the following year with Kathy’s family reciprocating the billeting arrangements to Frances White from Ottawa. The theme for this conference was “A Rock or a Reed”. Besides the serious aspects of the conference there was a dance at which “The Playboys” performed.

She highlighted a few workshops including: The Meaning of Prayer and How to Pray; Loving those that seem Unlovable; Trusting other People and being Trustworthy; Looking to God to enrich your Life; and Why Going to Church is Important. They also enjoyed helping the “little ones” at Sunday School picnics and Saturday afternoon potluck pool parties at Mrs. Montaigne’s.

In closing, she stated, “I am so thankful for my “family” at Holy Trinity. They have been a comfort in my life and truly supportive when I really needed them. I know that, with God’s Grace, we will continue until Jesus comes to gather his flock. Praise to God in the Highest.”

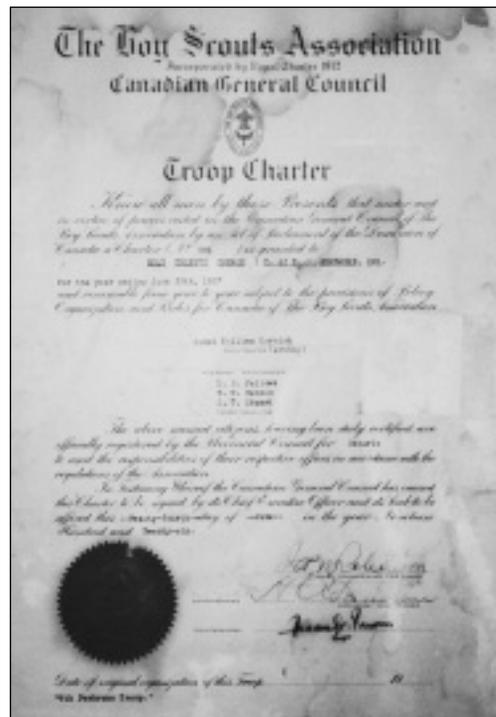
It would also have been interesting to know if AYP A members had been members of the Holy Trinity Church Boys Hockey Team, which won the senior town league in 1926-27. Achieving that kind of success, in a hockey town like Pembroke, suggests the team had been organized for a few years.

4th Pembroke Boy Scout Group

On June 24th, 1926, Holy Trinity Church, Pembroke, was granted its Charter as Sponsor for the 4th Pembroke Boy Scouts Group with Mr. James Williams Cornish as Acting Scoutmaster and Messrs. M.S. Fellowes, T.W. Benson, and J.T. Stuart as Assistant Scoutmasters.

Membership was open to boys in the community, not just those attending Holy Trinity Church. Boys in the 6 to 11 years of age group participated as Wolf Cubs, and the 12 to 18 years of age group as Boy Scouts. Some groups organized Rover Scout Crews for young men up to 23 years of age. The Promise and Law, of the Boy Scouts of Canada, which the boys ascribed to as members, was very compatible with church sponsorship.

The responsibility of the sponsor was to provide for meeting space and appoint a group committee to oversee the section programs. The group committee comprising representatives from the sponsors, parents, and other appointees, at regular scheduled meetings, would review reports from section leaders on past programming and future plans. The group committee was a resource the section leaders could call on for help in a variety of ways.



Boy Scout Troop Charter.
Photo by E. Lund

The Wolf Cub Program, using the theme of Kipling's Jungle Stories, provided an opportunity to learn about safety, respect, and helpfulness in a fun-filled story atmosphere with Mowgli, a little boy, Baghera, a wise old panther, Baloo, a bear, and Kaa, a snake, and a host of other jungle creatures. The Boy Scout program, when first developed was very much an outdoor activity. It focused on learning to look after yourself and others. The words Scout and Scouting were specifically chosen to suggest a means by which one is learning to become a leader. Where there was a Rover Scout Section, its focus would have been service. In the 1960s, the Boy Scout organization introduced Beavers – a pre Wolf Cub Section, and Venturers – between Scouts and Rovers. The strategy for the overall program was to have members progress from the younger section to the next.



David Wright, left, and John Shaw, right, were presented with the Religion and Life Award by Archdeacon Wright.

Photo courtesy S. Shaw

During the 1950s, under Mr. Mel Turner, the Scout Troop had an active water component to their program. Scoutmaster Turner, an avid canoeist, provided ample opportunity for canoe camping. The 1960s, were just as busy with camping and outdoor activities but now it was more land camping. Mr. Murray Moore, the Scoutmaster at this time, offering his rationale for the change, commented, "Murray, at the time, was not a strong canoe person or swimmer and adult help was hard to find." He felt that one camp leader for 25 boys was a bit much; however, during this time, 12 Scouts earned their Queen Scout Award – the ultimate award – at that time. These young men went on to become Teachers, Directors of Education, Funeral Directors, Superintendents, Managers, and Supervisors.

The 4th Pembroke Scout Group, with assistance from the Shook Mill, built a Scout Camp on Stephenson Lake. This building was eventually donated to the Champlain District Scout Council and moved to Camp Edlaw for use by the membership of the District. Once it was moved, and following major restoration and renovations to winterize the building, at the suggestion of Mr. Ken Yates, who then was Vice-President of Champlain District, the building was named "Trinity House". A Chapel was also built on the site and dedicated by Rev. Stephen Kenward.

Mr. Ken Yates, in addition to giving his time and talents to the Champlain District Scout Council, also served as Cub leader – AKELA – with the Cub Pack at Holy Trinity Church. Mr. Yates was the recipient of the "Silver Acorn", March 27th, 1972, presented by the Canadian General Council of the Boy Scouts Association, for meritorious service to the Champlain District Scout Council and the 4th Pembroke Boy Scout Group.

	BOY SCOUTS OF CANADA APPLICATION FOR RELIGION AND LIFE EMBLEM	
This is to certify that _____		
of _____ City or Town _____		
Peak, Troop or Crew _____		
Has qualified for the _____ Religion & Life Emblem		
Cub, Scout or Rover _____		
Denomination _____ Church Attended _____		
Approved _____ Approved _____		
Scouter _____ Minister—Priest—Rabbi _____		
Date _____ 19____		

The application for the Religion and Life Emblem.

Unfortunately, we have not been able to identify all of the people who contributed their time and talents as members of the Group Committee or as Section Leaders. Thanks be to God for all. We list those who have come to light (Appendix 27).

The final words will go to a former member of the Cub Pack, Russ Garrett, who graduated to the Scout Troop and who now shares his memories of the value of this participation.

Cubs and Scouts – Holy Trinity

“Until this day there are two things that I enjoy. They are learning and having fun. The scouting organization provided both of these opportunities. I remember the old wood chairs at Holy Trinity that we set up with one inverted on top of the other to act as a basket and then we played a game like basketball, which was my favourite sport. This was likely hard on the beautiful wooden chairs but I really enjoyed it. I am sure the builders of the church never envisioned a rowdy game of basketball being played in a 10-foot-ceiling room. We had to be careful of the lights and other obstacles but it was great fun. When I was older, Calvin built a gym and that is where we got to play real basketball, but my days at Holy Trinity were special.

One of the most important skills that I learned was how to tie knots. My wife and friends are amazed that a guy from the city who has never owned a boat can tie a bowline. My knot tying is clearly important in the garden where I need to join ropes (sheep shank) or tie up plants around a pole (clove hitch). I use this skill extremely often, especially at camp (cottage in Pembroke terms), and without Cubs and Scouts I would never have developed this skill.



The 4th Pembroke Wolf Cub Pack.

Photo courtesy L. Scales

My parents were not campers and going to the beach was certainly not their favourite thing. My Dad used to wear dress pants at the beach with the legs rolled up. He had a blue bathing suit but I rarely saw him in it. As you can imagine, camping was not on the list of Garrett activities. Scouts, and especially Mel Turner, made this type of experience come alive for me. I still love tenting and outdoor activities and without the Scouting experiences I would never have developed these interests. The canoe



Canoe camping.
Photo courtesy S. Turner

trips started with the bottle drives to make enough money to buy equipment and then the effort to fiber-glass the canvas hulls. Then came the training in the J-stroke and finally the wonderful trips. I still remember fondly the small lakes of Algonquin Park and the short portages. This is much different than the canoeing in North-western Ontario. The Scout Camp at Stevenson Lake gave me lots of memories. Leeches, baked beans, hiking, sleeping in an



The Father and Son Banquet.
Photo courtesy S. Turner

old tent, blowing up my air mattress, swimming, and canoeing were all part of the experience. The work that our leaders put in was incredible.

My parents were quite strict and going out on a week night was unusual; however, an exception was made for Cubs and Scouts. I used to run up the hill from Pembroke Street and hurry to Holy Trinity. The door was always open. Mr. Phillips, the Minister, who lived next door was a welcoming host to our Cub and Scout groups. All youth were welcome to join. Holy Trinity was a wonderful venue for our activities.

When one looks back at those things that impacted you most in your formative years, clearly your parents are number one on the list. School and church were important; however, in my case, Scouting provided me with experiences that would never have been part of my upbringing without the dedication of volunteer leaders and the welcoming attitude of Holy Trinity.”

Russ Garrett, Thunder Bay, Ontario

Holy Trinity Youth Group

A Holy Trinity Youth Group did exist from the time of Rev. S. Kenward and into the years with Rev. R. Steinke as rector. The evidence by which this has been determined, does not provide much more information than that. The few notices, flyers and reminders, in a file folder, do suggest that members participated in Youth Conferences, Deanery Rallies, Weekend Leadership Courses, canoe outings, and raising money for church programs. Regular meetings were also a part of the overall program.

The most practical way to tell this part of our story is to let it be from the words of a member. In the telling, the reader is offered an insight into the influence and benefits of providing a challenging but safe milieu within which young people can question, explore, test and experience issues of being, as they move towards the seriousness of life as an adult.

Youth Group Memories 1977 – 1984

“When asked to write about the Holy Trinity Youth Group from 1977 – 1984, I realized how much I couldn’t remember! Sure, general impressions came to mind, but specifically, it seemed that I remembered the trouble we got into rather than the good times! I telephoned Joanne (Collins) Clarke who attended youth group after I left for University, and she shared some memories also. Both of us agreed that youth group was influential in our development as Christians and participants of the church.

I remember that Rev. Dave Crawley was our leader from 1977 – 79. He was a very “gentle” man, and his guitar playing was a source of inspiration for us. I believe we met on Sunday evenings at the time, and we prayed at the beginning and end of each meeting. We also had regularly scheduled special events. Once, we went on an excursion to Barron Gorge (canyon) and climbed the cliff. We attended an



Mr. Kenneth Yates, long-time scout leader.

Photo courtesy K. Yates

“early” sunrise service one clear Easter morning. A Deanery Conference was attended in Mattawa which included an overnight. I recall sleeping bags all over the floor and eating good food and having “tea”. We had lots of time for fellowship, music, games, and lots of laughter.

When Rev. Robert Heard came (1979-80), we were surprised to find a different “character” and curate who actually wore overalls! He had entered the ministry after a career as an opera singer and actor. We were impressed to discover that he had been an “extra” on CBC’s production of the Louis Riel Rebellion. We did lots of role-playing which was fun, and actually did a lengthy play for the congregation complete with costumes.

One time, while on our way to a youth group event, Rev. Heard was pulling his vehicle into a gas station, but unfortunately ran over a flower bed on the property. He was sure to pull out his “curate’s” collar before getting out of the car to explain his mistake!

We also attended a diocesan conference in Ottawa at one point. Our leader dropped us off but was unable to stay for the duration. We were exposed to some “radical” and unfamiliar Anglican traditions, such as a prayer room with candles and young people who raised their hands while singing! Unfortunately we did not understand these customs and were uncomfortable. We made a collective decision to leave the conference until our leader came back, and we spent several hours wandering down Sparks Street exploring. Needless to say, we were disciplined for our decision, and desertion of the larger group. I don’t think we did much for Holy Trinity Youth Group’s reputation!

When I left for university I didn’t find a church right away and remember feeling lonely and isolated. When I came back to Holy Trinity for a visit, I remember hearing from Joanne that the youth group was thriving!

Joanne recalled a canoe trip complete with tents, a thunderstorm and communion in the rain! She also remembered sliding, a reunion with Calvin Church’s Youth Group, and a retreat at a Golden Lake Camp. Joanne’s group had an Easter “sunrise” service at her parent’s cottage where they stayed up all night! She also mentioned a “Starve-a-thon” fundraiser and a “Rock-a-thon” where rocking chairs were rocked for an extended period. While Joanne spoke with me, she laughed a lot, and obviously these memories were very positive. She actually got to know her future husband while spending time at Holy Trinity Youth Group!

Some of the youth group members I remembered were: Anne Scales, Deborah Crozier, Robert Morphy, Greg Patterson, Rob Campbell, Christine Moore, Jeff Collins and Wanda Adams. In later years Joanne remembered: (her husband) David Clarke, Ted Cowan, Dwayne Lumax, Cam Ringland and Jennifer Wyse.

Both Joanne and I agreed that youth group had been good, clean fun, and that it connected us to our church. Overall, I remember being young, naïve, and impressionable. I believe that our leaders had a lot of influence over us. We were exposed to practices of our faith, and made lasting friendships within the church. We learned about life, love, and relationships. We grew and changed over the years, but were left with lasting impressions of the power of God, and the strength of the church community. The Holy Trinity Youth Group helped to build the foundation from which we went on, to further education, and relationships. The youth group was an important developmental stepping stone for all of us, on our spiritual journey with God, and ultimately, our entrance into adulthood.”

Naomi (Yates) de Repentigny

See a list of some remembered youth leaders in Appendix 28.

*That the children you Love might Learn, O God,
that not by various crops are they fed,
but it is your word which sustains
all those who trust in you. (BAS p82)*

Making a Joyful Noise

*Make a joyful noise unto God, all ye lands:
Sing for the honour of his name: make his
Praise Glorious...All the earth shall worship
These, and shall sing unto thee; they shall sing
To thy name. Selah* (Ps. bb; 1, 2 & 4 KJV)*

Music is another human activity, the origins of which would be difficult to determine. From the book of Genesis through to Revelations, there are myriad references to the use of music in expressing human emotion and experience in worshipping God.

“...little is known about music of late antiquity. Ambrose (Bishop of Milan, 374-397 (CE) introduced antiphonal singing (alternating responses) of psalms and hymns... Pope Gregory (590-604 CE), had chants collected and assigned to liturgical occasions, bringing liturgical music into a systematic whole (hence “Gregorian” chant). Music was understood as the servant of faith...expected to expose the mind to truth and open the heart to pious feelings...Christian liturgy was purely vocal until the thirteenth century revival of the organ to accompany singing...”²⁶



Holy Trinity Choir in 1914. Mr. M.B. Malcolm, the choir director, is seated in the middle of the front row, surrounded by his choir.

Photo – church files

*Selah – is probably a liturgical direction, added to the original text of a psalm. It may mean “lift up”, either to indicate the lifting up of the voices of the singers in a doxology, or to call for “lifted up” instrument music in an interlude in the singing. – W. A. Beardslee, *“The Oxford Companion to the Bible”* (p. 686)

In the preface to the Book of Common Prayer it is written that:

“In Christian worship, all have their part...the clergy have their function in leading the prayers; the choir besides supporting the singing of the people has its special part in singing certain portions of the service such as anthems and motets...”(p viii)

Holy Trinity Church has had from its very earliest years, a company of singers, a choir. On May 10, 1866, before a church was built, the Vestry Report included a “vote of appreciation and thanks...to the choir, for the very excellent choral music”. Such expressions of appreciation have been echoed, through the years, from subsequent Vestry Meetings and other church groups.

Over the span of 150 years membership in the choir has been transitory. Some members have participated longer than others e.g. Harry Neapole 35 years, Flossie Turner a chorister for 60 years, M.B. Malcolm was choir director for 50 years. However, there are no charter members participating today.

The congregation has been blessed to have members wanting to raise their voices in song and worship. The congregation has also been fortunate to have had individuals with the knowledge, and skill to mold and shape these voices into a “joyful sound”, from whatever musical tradition was being reflected e.g. plainsong melodies, chorales, psalm tunes, folk tunes, modern hymn tunes, evangelistic times and others.

Other than a few names there is a dearth of information about the pre-1900 period of the choir. The early years of the church and extending into the first quarter of the 1900s was a period when citizens undertook to create their own entertainment. It would seem reasonable to think that early choir members would have participated in the Literary Society sponsored entertainment events, under the leadership of Harry Neapole and others.

Sometime in the early 1900s M.B. Malcolm became the choir director. There was then a large number of members and a good mix of women and men. Choir membership, however, has had its ups and downs. At one point membership dropped to a low of five persons.

It was in 1917 when M.B. Malcolm, sitting beside his young friend Sid Thomson at the organ, guided him through the Anglican service. Sid was then left on his own for the evening service. Thus began a church organist career that lasted 61 years. We can let Sid tell his own story:

“It was in September 1917 that I was privileged to attend a service in an Anglican church, my first ever. Sitting beside me at the organ was my good friend M.B. Malcolm, who was choirmaster. He successfully guided me through the service, then left me on my own for the evening service. A big responsibility for a teen-ager.

In those days, there was no shortage of men for the choir. In addition to M.B., there were Bill Turner, Bill Koepke, H.R. Neapole and Tom Benson. What a bass section! Leading the choir at that time were Dorothy Woolsey (Mrs. W. White) on one side and Flossie Hart (Mrs. W. Turner) on the other. Some of the other members were Mrs. George Rawlins, Mrs. Benson, Miss M. Burritt and two of the Brown girls. Can't remember the rest, but all the choir seats were occupied.

Tommy Ferneyhough was the Organ Pumper at the start, but after he fell asleep a couple of times, I started to pump it myself and did so until our beautiful Casavant was installed in the new church. The choir robed in curtained-off spaces just inside the front door, next to the big box stove which heated the whole building. I remember at one time we started to miss some of our sheet music, and discovered that the caretaker was using it to start his fire. The rector then was the kindly Rev. Thomas L. Aborn. I might mention that in those days for all special occasions we used to sing the psalms. Mr. Aborn always had a Litany service on Friday evenings, followed by choir practice.

When we moved to the new church, Rev. Aborn retired, and Rev. H. Waterman succeeded him. One particular event he established was the holding of the Christmas Midnight Service, which was well attended and still is. The choir attended that service and also attended the service the next morning.

During his tenure the new organ was installed. I can remember him making me get busy and using the foot pedals, which I couldn't use on the old Esty organ (which was used for a while in the new church, and was located where the organ loft now is.)

I cannot close without mentioning a number of persons who have been really faithful members of our choirs over the years: Mr. and Mrs. Charles Delahaye, Larry Tron, Barbara Montaigne, Margaret Rawlins, Bert Harrison and also Miss Jean Walker who has so often filled in for me when I was indisposed, as did her mother who did so many times when I was starting.

During the years I have had the privilege of serving Holy Trinity, I cannot miss mentioning the many rectors and curates with whom I have worked. Their friendship, understanding, and kindness to me will always be remembered. Also that of the parishioners, many of whom have gone out of their way to show me kindness.”

The Holy Trinity Church Junior Choir, under the leadership of choirmaster John Jarrett, had won the 1965 Kiwanis Pembroke Music Festival Junior Church Choir Class. Because of that achievement, it can be assumed Archdeacon Wright, in 1966, encouraged using the Junior Choir for the 9:15a.m. service. In the autumn of that year, with Mrs. Edythe Wood as the Director and Mrs. Catherine Dundas as organist for practice, this became reality. It is said they looked quite resplendent in their red choir gowns.

During its first ten years, in addition to singing for the 9:15a.m. service, the Junior Choir taped eight Christmas broadcasts of carols and lessons for radio. They also sang at St. Stephen's, Micksburg, and at the World Day of Prayer Service in Pembroke. They assisted at special services at Holy Trinity Church and sang for residents at Miramichi Lodge at Christmas.

While the organ was the usual accompaniment for the Junior Choir, there was occasional use of guitars, autoharp, flute, ukulele, recorders and percussion. The vocal parts included solos, duets, trios as well as the choirs.

Mrs. Doreen Sunderland took over after Mrs. Wood and had Mrs. Loreen Scales as organist with Miss Jean Walker as backup organist. Mrs.



Mr. Sid Thomson.

Photo – church files

Scales credited Mrs. Catherine Dundas, a friend and neighbour, for getting her involved with the church music when she did.

Over the years of its existence the Junior Choir was ably assisted by Mr. John Jarrett, Mrs. Edythe White, Mrs. Catherine Dundas, Mrs. Florence Goddard, Mrs. Gwen Giroux, Mrs. Phyllis Crozier, Miss Jean Walker, Mrs. Doreen Sunderland, Mrs. Loreen Scales, Archdeacon Kenward and the many parents who made the 9:15a.m. choir possible.

With the leadership of Mr. Malcolm as Choir Director and Mr. Thomson as organist, the senior choir enjoyed a prolonged period of stability. It is said Mr. Malcolm even checked diction, having the choir sing O “comb” All ye faithful, as it sounded better at the back of the church. In the years just after the Second World War the choir enjoyed a large membership, with many strong voices. There were cantatas sung at Christmas and Easter, on special afternoons and a number of them aired on CHOV Radio.

With the death of M.B Malcolm in 1953 as well as some choir members moving from town, becoming ill, dying, or just losing interest in church music, changes for the worse were taking place. There were others who filled in as Choir Director such as John Jarrett and Rev. Fred Slocombe but they too moved away. It fell to Sid Thomson to undertake the difficult task of being both organist and Choir Director.

By the early 1970s, the choir had dwindled to a mere five choristers who tried to keep the music going. It was then that the congregation was again blessed when an individual by invitation, came forward and said “yes, I’ll help”. Mrs. Doreen Sunderland agreed to direct and brought with her some of the teenagers who had outgrown the Junior Choir. The new Director organized some new anthems, stressed the harmony, and lo and behold, former choristers were re-learning the joy of singing together.

They now faced a new problem. There were not enough Choir gowns to go around. This was corrected by forming a group to make new cassocks for everyone. The original black was replaced with a bright blue. The new choir gowns, with the colour still used today, shine out like the joy that is in their singing.

Mrs. Doreen Sunderland served as Choir Director until 1977 when she moved out of town. Archdeacon Kenward and Rev. Heard helped the choir along. It was then Mrs. Loreen Scales contributed her talents to the group.



The Holy Trinity Junior Choir.

Photo – church files

A Junior Choir Member's Memories

"When I was in Grade 2, and barely able to read fluently, I joined the 9:15 a.m. Junior Choir with my best friend Anne Scales. Mrs. Edyth Wood was the director at the time. We had to establish ourselves with the "bigger" girls who were so much older and wiser. I remember Ruth Scales, Noreen Young, Beth Sunderland, Connie Ball, Connie Wagner and Nancy Rosamond. Back then, we wore black skirts, with white surplices and black "beanies." We had choir mothers who were responsible for making sure we were properly dressed and that we had enough bobby pins for the beanies! The choir mothers were Mrs. Giroux and Mrs. Gertrude Goddard.

The walk to practices, 4:00 p.m. on Fridays, was a weekly routine that Anne and I followed for about 11 years, until we left for university. Our choir sang an anthem every week, with the songs using an alto or descant part sung by the older (and more capable) singers. The anthems "Little Lambs" and "Snowy Flakes" I have since taught my own students during my teaching career. A highlight was the Christmas broadcast on CHOV Radio, for several years, with Archdeacon Kenward. There were also Christmas parties with games, movies and food. During these years Mrs. Loreen Scales was the director with Miss Walker playing the organ. Others who helped over the years included Mrs. Doreen Sunderland, Mrs. Phyllis Crozier, Mrs. Doris Collins and Mrs. Joyce Moore.

Some of the other choir members were: Ann Sunderland, Susan Sunderland, Sandra Sunderland, Deborah Crozier, Shelley Whitehead, Bentley Horne, Phyllis Giroux, Jody Plummer, Joanne Collins, Nancy Fraser, Carrie Yates, Vicki Savage, Chris Severin, Christine Moore, Jennifer Moore, Julie Moore, Cindy Collins, Stephanie Kranz, Shelley Sterling, Heather Lumax, Kim Shaw, Cindy Wolfe, Mary Wolfe, Erica Hawkins, Debbie Gerundin and Jennifer Wyse.

I remember my years with the Junior Choir with pleasure. I sang with enthusiasm there and continue today as an adult in the congregation. My grandmother's gift to me – an appreciation of singing."

Naomi (Yates) de Repentigny



Holy Trinity Junior Choir in 1980. Dedication of new Red Cassocks donated by Mr. and Mrs. Orville Kranz and family in memory of Mr. Hugh Thrasher. Back row: Archdeacon Kenward, Shelley Whitehead, Joanne Collins, Anne Scales, Naomi Yates, Deborah Crozier. Middle row: Mary Jane Wolfe, Sayelle Plunkett, Heather Lumax, Jennifer Moore, Loreen Scales. Front row: Cindy Collins, Cindy Wolfe, Julie Moore, Stephanie Kranz, Ai Liu, and Shelley Sterling.

Photo courtesy M. Kranz

In 1978 Mr. Sid Thomson died. A number of people helped fill the gap, until a full-time replacement could be found. Mrs. Loreen Scales, Miss Jean Walker, Mr. Bob Prince, Mrs. Sheila Turner and Mr. Jim Mayhew all helped out. It was in 1987, when Jim Mayhew, free of other commitments, became the full-time organist and continues in that role.

Mrs. Joyce Moore Cowan became the Choir Director in 1986. She offered the following reminiscence:

“I have been a member of Holy Trinity since my youth. Music has always played an important role in my life and I discovered, at a very early age, that when people come together and share their love of music it opens up a whole new world of opportunities. The choir provides music for our regular 10:00 am worship service along with our Requiem Choir consisting of approximately 30 members.”

When Mr. Jim Mayhew became organist in 1987, the choir practised on Thursday evenings. Because of a long standing previous commitment for that evening, Jim was unable to join them. The choir would practise with someone else playing. On Sunday morning the choir and Jim would have a moment to rehearse the anthem. “Somehow it always turned out OK” was Joyce’s final comment on this memory. The choir and organist were eventually able to get together for practices.

Mrs. Cowan describes the choir as a sociable group, participating in “fun and fellowship” during the year. One event was a “Chili and Bean Supper” organized during the Pembroke Winter Carnival. It was here that “The Intermittents” came into being. The suggestion had been made that the men could entertain with song and music, intermittently, during supper. “The guys were keen and decided they should have a name...” As they say, the rest is history. “The Intermittents” have been in demand since this premiere. Over the years they have performed for a number of local groups.



Senior Choir. Back row: George Phillips, Sheila Turner, Don Scott, Joyce Phillips, Peter Cowan. Middle row: Derek Clark, Loreen Scales (choir director 1977-86), Joyce Moore Cowan (choir director 1986-present), Nellie Mgbemena, Alix Delahaye, Bill Langley. Front row: Bev Farr, Nancy Clark, Edith Mills, Leslie Glover, Bill Collins, Thelma Saunders, and Gary Severin.

A characteristic of the ladies at Holy Trinity is their willingness to help out whenever they can. This is reflected amongst the ladies in the choir. They will be observed helping in the kitchen, making Christmas puddings, managing a bazaar table or busy with some other activity. There are those who back up the organ player, when needed. They also share this talent by playing at homes for seniors.

There are members who repair hymn, prayer and other church books. And others take their turn reading a lesson or leading a psalm reading. Some members provide transportation to those requiring help getting to church.

The Holy Trinity Church Choir has also participated with distinction at the Pembroke Kiwanis Music Festival. With the many different activities members help with in the church, they have this common bond of wanting to make beautiful music, while providing a musical ministry to the congregation. Mrs. Cowan's remarks end with the comment of "...how time flies when you are having fun."

The service of Contemporary Evening Praise at Holy Trinity Church, while not using a choir, does engage the congregation in psalms and hymns and spiritual songs that teach and encourage one another.

This evening service, using an informal format, provides opportunity for vocal or silent personal prayer, occasionally personal witnessing, and singing. We give thanks for the talents of Kevin Rabishaw, Nicolette Lagace and Frank VanHoof, who with their instruments and voices, lead the worshippers in traditional and contemporary songs of praise and thanksgiving.

We close this section with thanks and appreciation to the many individuals, during the 150 years, who have shared their musical talents and helped congregations "make a joyful noise unto God". In retrospect it seems they used the words of St. Paul as a template

*Let the word of Christ dwell in you richly
In all wisdom; teaching and admonishing
(encouraging) one another in psalms and
hymns and spiritual songs, singing with
grace to the Lord. (Colossians 3:16 KJV)*

Choir Members and Church Decorating

It may seem odd introducing the subject of a church decorating function under the rubric of a church choir. However, in this story of Holy Trinity Church there is a direct link between the two. At an earlier time choir members, in addition to providing joyful sounds, contributed by decorating the church for special occasions. From the recollections of Miss Alix Delahaye, whose "...span of memory is from about 1945 on...", this link is outlined.

Mrs. Freda (Tootsie) Delahaye (Alix's second mother) for a number of years coordinated the efforts of an ad hoc decorating group. Being a member of the choir, which was a tight knit group that did a lot socially, and being each others close friends, it was just natural they would help out. The outcome was that a large number of choir members were involved in decorating the church. Christmas and Harvest were the two main occasions for which they decorated. For many years the Easter decorations consisted of potted lilies.

Initially the pattern of decoration that had been used in the Cecilia Street church was continued in the new church. Christmas included the use of a number of real 'christmas' trees, evergreen garlands and wreaths. The harvesting of trees and other materials became a family outing with Mrs. Delahaye selecting the trees, Alix offering moral support, Mr. Delahaye cutting them down and recruiting someone with a truck to deliver them to the church. Once in the church, the trees would be festooned with coloured lights and decorated with a multitude of shiny icicles, put on by Grace Thrasher and her helpers. In the evening women and men would gather to craft garlands and wreaths. Large red velvet bows were created to enhance these decorations.

Material for garlands and wreaths was not always available, which necessitated using more artificial materials. However, some of the last years when real materials were used, it was made available with the help of John Moore. With his background in forestry he had a source of cedar. John, his wife Margie and Alix Delahaye would take off for the day and return with a pick-up truck loaded with cedar boughs from which garlands and wreaths would be crafted.

To add contrast to the trees and other greenery, electric candles were placed in each window. Larger candles, made from discarded fabric rolls, painted white and wired by Larry Tron, were placed throughout the church and entrance hall. Golden angels crafted by this ad hoc decorating group and using a pattern provided by Alix Delahaye, were added to the windowsills.

Mrs. Barb Montaigne created a crèche. After the papier-mache figures had been sculpted they were completed with real hair. During a winter carnival in Pembroke a beard-growing contest had been one of the activities. At the “shave-off” the participants donated the clippings, which now enhance the figures in the nativity scene. The crèche, window candles, large candles and golden angels are all about 50 years old and still in use.

Following the death of Freda Delahaye in 1968, Barb Montaigne became the coordinator for the decorating group. She was assisted by Alix Delahaye, who upon Barb’s passing, chaired the group for a few years. She was followed by Helen Desjardins and Isabel Leach.

Thanksgiving decorations tended to reflect the bounty of the harvest. In the earlier times, when many families maintained large gardens, donations for church decorations were in kind in the amount of fruit and vegetables donated as a thank-offering. This would subsequently be distributed to the needy. With changing times and smaller gardens there are now smaller harvest donations.

An innovation to the Easter decorations has been the inclusion of a custom borrowed from Grace Lutheran Locksley Church, which uses a floral cross. The story begins with the fully decorated Christmas tree that is present when parishioners grow and live in the celebration of Christ’s birth. As the Christmas season wanes the tree loses its needles and is a reminder that sometimes one’s own faith can shed a bit. On Ash Wednesday the bare trunk of the tree, now shaped into a cross, is returned to the front of the church as a reminder that Lent should be used to renew and strengthen one’s faith. Easter morning, upon entering the church, parishioners see the cross, now in full bloom with beautiful flowers, as a reflection of their own faith now enriched by a spiritually influenced Lenten season. Holy Trinity Church, Pembroke, now incorporates this Easter Cross.

The Decorating Committee is now an established part of the church structure with its leadership nominated and elected at the annual Vestry Meeting. In 1995 Lee Ann Plummer and June Syrie, a daughter-mother team, took on the responsibilities for this committee. They were ably assisted by Chuck Syrie – father and husband. As with others before them, they too have added their touches to the work.

For a time the daughter-mother team continued using a large freshly cut tree for Christmas. Chuck Syrie would make his contribution by adding hundreds of miniature lights. The Syrie family replaced the natural tree with an equally large artificial tree in memory of Kirk Syrie, a brother and son.

The use of poinsettias has been added to the Christmas decorations. Christmas in memoriam donations are collected for flowers, with poinsettias being the dominant choice. In 2004 there were forty-one poinsettia plants used. In this same year the Christmas tree was encircled with poinsettias in memory of Mr. Chuck Syrie.

Each year June Syrie produces more handmade tree ornaments, such as gold and red cluster balls. In 2004 she made red satin cardinals. Lee Ann Plummer has extended the decorating into the foyer. There continues to be a reflection of the past as new elements are added. There was a time when decorating materials were stored in a “rough-box” (literally), donated by Mr. Malcolm – the choir director and local undertaker. Today there is a church decoration storage room all neatly labeled and maintained.

We end this chapter by giving thanks to God and appreciation for parishioners who have contributed their talents, leadership and help in so many ways to enhance the life of Holy Trinity, Pembroke.

Holy Trinity Parish – Cemetery

*I am the resurrection and I am the life,
Says the Lord. Whoever has faith in me
Shall have life, even though he dies... (John 11:25-26)*

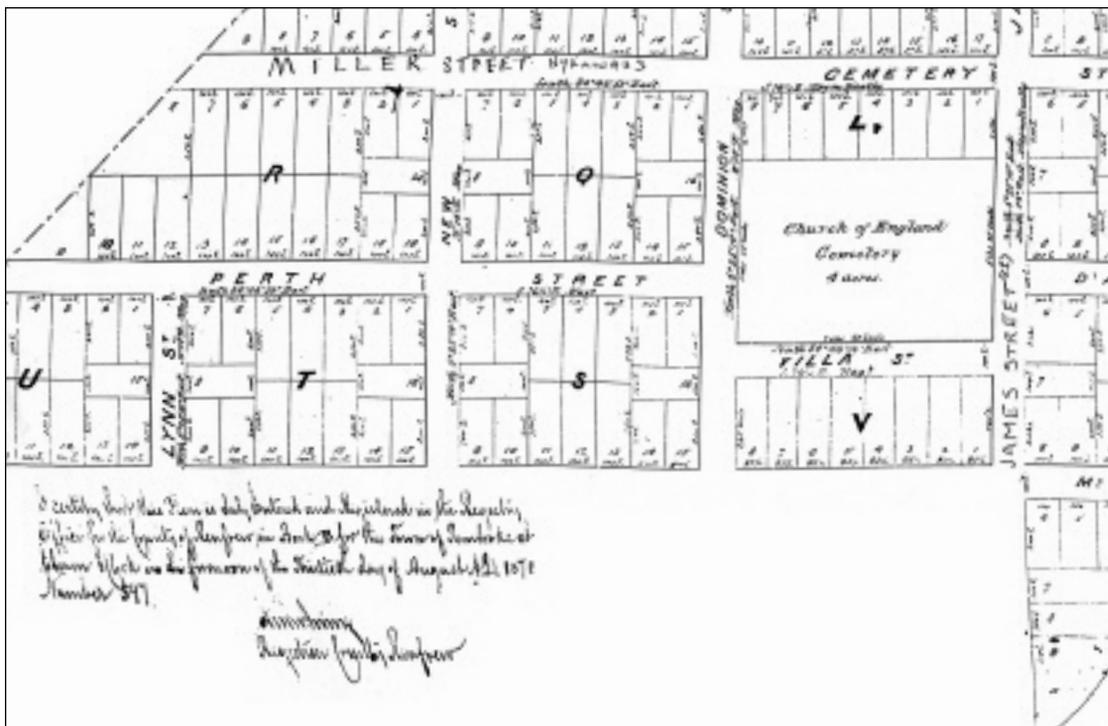
“The origins of funeral practices, whether buried or other forms of reverent disposal of bodies of those who have died, are lost in the furthest mists of human history....funerals are universal in the human species, both historically and geographically.”²⁵

In the story of Abraham we read of his concern and care for the burying of his wife Sarah (Gen:23). The Hittites had offered him one of their own sepulchres but Abraham preferred to buy and utilize his own cave. Such seems to have been the preference for Holy Trinity Church, Pembroke.

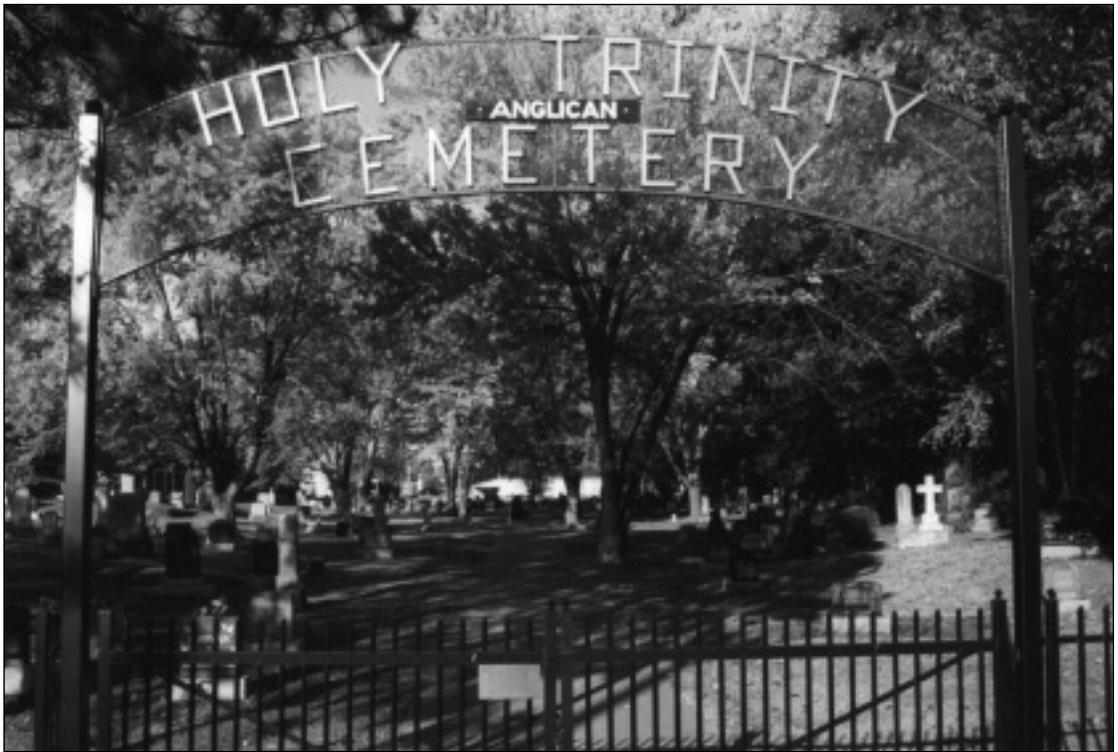
Records show that deceased parishioners had been buried before the church acquired its own cemetery. Local church lore includes reference that these interments had been in the approximate area of what is now O’Kelly Park. With burials happening, the incumbent, Rev. Henderson, encouraged the congregation to have its own cemetery.

In 1865 the church entered into negotiations with James Millar to purchase one acre of land at a cost of \$200. This was exchanged, the same year, for four acres at the same cost.

The indenture between... James Millar the younger of Pembroke, in the County of Renfrew of Canada... and the Incorporated Synod of the Diocese of Ontario... for 4 acres of land in the Millar section of the village of Pembroke... for a burial ground for the use of the congregation of the certain church... now in the course of erection in the village of Pembroke... called Holy Trinity Church... was finalized July 10th 1865. The cemetery was consecrated July 30th, 1867, by John Travers, Bishop of Ontario. Today, the main entrance to the property is from James Street.



Church of England Cemetery Site, 1870. Plan of Part of the Town of Pembroke.



Main entrance, Holy Trinity cemetery.
Photo by E. Lund



An IOOF service, before the pines were removed.
Photo - church files

Unfortunately many old records and journals have been lost. Hence church lore is the best information we have for some things. It tells us those from the congregation, originally interred near O'Kelly Park, have been reburied in the James Street cemetery.

The property, when purchased, was graced by stately pines. On the advice of forestry specialists the trees were cut down, as they were found to be dying. From the sale of the trees the cemetery committee could afford to have the stumps removed and the grounds landscaped. This work was finished in 1941, including paving the road, running east to west, through the grounds. Bequests from the Malcolm and Bogart Estates assisted the overall financing. A chain-link fence was included on three sides of the property. When the cemetery grounds were being landscaped the excess sand was carted away and deposited on the roads through the business section of town.

When viewing the property, looking westward from James Street, there is a large level central area, graced by a scattered stand of mature maples and oaks. A paved road runs down the centre, with a turn-around at the mid point. The open space in the turn-around can be planted with flowers in season. From this central road, towards the south, is a gradual grassy slope reaching the edge of the property. This side is reasonably clear of other growth except for a few trees. Towards the north, however, is a steeper slope at the top of which it levels off towards the property line. There is a little more additional growth on this side.

Access to this upper level is by way of wide concrete steps with side railings. By the bottom steps are two plaques, one on either side, the one in memory of Mr. and Mrs. S. Walton, whose estate contributed to the erection of the steps. The other is in memory of James and Ada Thackray, benefactors of the cemetery.



Stairway to upper level.

Photo by E. Lund

The majority of burials have been in the easier accessed level central area and the slope towards the south. Some use has been made of the upper level. Mr. and Mrs. Liu, the parents of the Chinese family that shared the rectory with the Kenwards, are buried near the top of the stairs. Near the north side of the turn-around is a section reserved for clergy. Reverend Thomas Lintill Aborn (rector 1914-27) is so far, the only occupant. Another burial of interest is that of Catherine Stanley. She is a grandmother of Alice Munro, the renowned Canadian short story author.

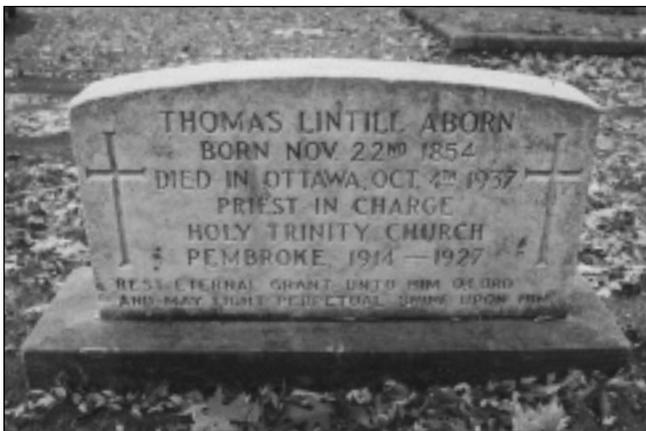


Memorial stones on the upper level.

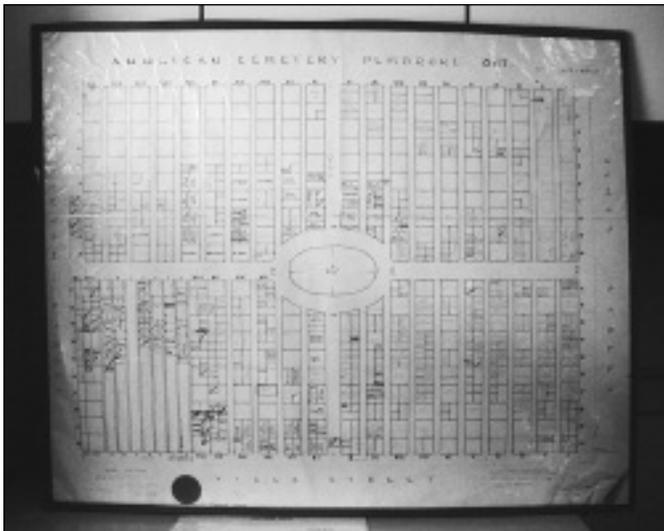
Photo by E. Lund



Mr. and Mrs. Liu.
Photo by E. Lund



Rev. Thomas Lintill Aborn.
Photo by E. Lund



Anglican Cemetery plot map.
Photo by E. Lund

One early burial registry that has survived was for the period March 17th, 1863, to August 11th, 1877. During this time, 105 burials were conducted by the Holy Trinity Church incumbents. Of these interments, 35 were for children five years of age and younger and 26 of them two years or younger. Other denominations would also have been performing burials. When reviewed against the population during this period – 800 persons in 1858; 1,500 in 1871; and 4,500 persons in 1887 – life did seem to have a harsh edge.

The first entry in this registry is also of interest, in that it seems to say something about the medical services of the time or a lack thereof. The entry identifies the deceased as Mr. Abraham Astleford, a local merchant, 41 years of age. The listed cause of death was “Delirium Tremens.” Delirium was described as a disordered state of mind with incoherent speech, hallucinations and frenzied excitement. Delirium Tremens is described as a special form of delirium with terrifying delusions, to which heavy drinkers are liable. To say a person died of delirium tremens seems to imply they had died of fright, that they were literally scared to death. It seems much more likely, however, that alcohol toxicity would have been the cause of death. Treatment of illness is greatly enhanced by accurate diagnosis.

When the cemetery was opened it was made available to all regardless of denomination. This practice continued for many years. Unfortunately, with the loss of records and journals, information about early interments is impossible to confirm.

Initially, burial plots were maintained by the respective owners. Eventually a caretaker was hired. When this happened a small yearly fee (\$2-4 depending on the size of the plot) was charged to help pay the caretaker’s stipend. Today when plots are purchased the cost includes perpetual care. Our church lore source of information says an early way to keep grass under control was to allow cows to graze on the property.

A plan of the cemetery was drawn up in 1964 by Mr. E.G.R. Lewis and Miss E. Lewis. A survey was completed by a local land surveyor and approval was received from the Ministry of the Environment of Ontario.

It is necessary to present a burial permit to the Cemetery Committee before a burial takes place. The permit serves as proof that the death has been legally registered. Today proper records of interments and copies of Interment Rights Certificates are maintained by the Cemetery Committee.

A Cemetery Committee is elected at the annual Church Vestry Meeting with one person serving as administrator. Persons who have served in this capacity include:

- Rev. Thomas Aborn (1914-27)
- Mr. E.G.R. Lewis (1964 -?)
- Mr. Archie Reynolds (? -1972)
- Mr. William Langley (1972-2004)
- Mr. William Collins (2004-)

*God of all consolation;
In your enduring love and mercy
You turn the darkness of death
Into the dawn of new life.*



Interment of ashes – Evelyn Sly, November 6, 2004. Nancy Briscoe, Grace Thrasher, Ray Snyder, Jessie Snyder, Ivan Morphy, Barbara Campbell, Ewyn Campbell, Alix Delahaye, Ven. Tim Parent, Janette Morphy, Margie Moore, and Sheila Turner.

Photo by E. Lund

Appendices

Appendix 1

1855-2005 Book Committee Members

Nancy Clark	Janette Morphy
Doris Collins	Rev. Tim Parent
Alix Delahaye	Lorna Sibley
Violet Garrett	John Sterling
Irma Gimson	Grace Thrasher
Einar Lund	Merrill Wallace

Appendix 2

Liturgical Colours

Since the time of the Exodus when God gave Moses the instructions to build the tabernacle [Exodus 25-30], places of worship have engaged many beautiful sensory symbols to draw us into the presence of God. Our hearing enables us to praise God with music, our taste opens us to the flavour of the wine and the bread reminding us of the great gift of sacrificial love. Occasionally the smell of incense mingles with our prayers to the most high God and the beauty of our surroundings is a visual reminder that we are in the presence of God. One of these visual symbols is the use of a variety of liturgical colours during the year. Each season has a designated colour for clergy vestments and altar hangings reminding us of who God is and who we are to God.

Blue – This relatively new addition to the liturgical year is used during Advent to symbolize the hope that Christ comes to us not only as an infant at Christmas, and as our Risen Lord but that he has promised to come again. Christ has died, Christ has risen and Christ will come again. Alleluia!

White – symbolizes truth, purity and joy. It is used on any feast relating to our Lord, such as his Baptism and Transfiguration and the great mysteries of the faith during Christmas, Easter, Epiphany, the Ascension, Trinity Sunday and the Transfiguration. The white hangings and vestments are also used for the Sacraments of Baptism and Holy Matrimony and to celebrate the lives of the saints and certain times in their lives such as the conversion of St. Paul and the confession of St. Peter.

Purple – symbolizes penitence, humility and contrition. This colour surrounds us during Lent as we journey to the cross.

Red – symbolizes the fire of the Holy Spirit, blood, love and zeal. We use this colour during Holy Week, Pentecost, for the saints who were martyred and for the sacraments of Confirmation and Holy Ordination.

Green – symbolizes new life and growth as we follow the footsteps of Christ through the Gospel year during the seasons of Epiphany and Pentecost. These long stretches of our liturgical year are often referred to as Ordinary Time as we hear the stories of Christ's life revealed to us each week through the readings.

We can be thankful that our liturgical history is rich with many symbols that heighten our awareness that we are treading on "Holy Ground" as we gather to worship our Lord.

Holy Trinity Church – Restoration Fund Budget

September 1989 – CATCH THE VISION! SAVE OUR CHURCH!

Asphalt walk construction, together with catchbasin installation and drainage improvements: \$5,375	Repair damaged plaster surface around windows, Painting of plaster wall surfaces in main body of the church, including baseboard trim: \$25,000
Restoration of all the stained glass windows: \$13,725	Painting of interior basement walls: \$4,000
Replacement/restoration of the window sash: \$6,540	Landscaping around the church \$4,000
Tuckpointing of the building exterior; Brick Replacement as required – including bulge in the west wall; Parging at grade level, new front steps; Painting of windows and doors; Basement window replacement; Cleaning of masonry; Waterproofing of masonry: \$172,000	Allowance for engineering and/or consulting services to supervise work: \$5,000 Finance carrying charges, net of the interest earned – three year term: \$9,300 Contingency allowance for extra work that might be required: \$10,000
	TOTAL ESTIMATED COST: \$254,940

Anglican-Lutheran Eucharist

<p style="text-align: center;"><u>ANGELICAN-LUTHERAN EUCHARIST</u> 14 April, 1991 (Third Sunday of Easter) Propers p. 395 for the whole ministry of the Church * * * *</p> <p>Sentence: Grace was given to each of us according to the measure of Christ's gift. Ephesians 4:7 * * * *</p> <p>7:00 p.m. The Holy Eucharist</p> <p>p. 185 The Gathering of the Community Opening Hymn #367 (Diasotata)</p> <p>Antiphon: This Joyful Eastertide The Easter Greeting</p> <p>p. 188 Glory to God p. 395 The Collect of the Day The Proclamation of the Word Isaiah 44:1-8</p> <p>p. 821 Psalm 87 1 Peter 2:4-10 Gradual Hymn #563 (Aurelia) The Gospel: John 17:6-19 - Pastor Doug Season: Pastor Joe</p> <p>Antiphon: We Will Keep Our Faith Alive p. 188 The Nicene Creed The Prayers of the People p. 191 Confession and Absolution The Peace The Celebration of the Eucharist Offertory Hymn #397 (Hyfyrdol) Prayer over the Gifts p. 201 Eucharistic Prayer #4 p. 211 The Lord's Prayer p. 213 The Breaking of the Bread #5 The Communion</p> <p>Hymns: #235 (St. Oswald) #485 (Trathan) #568 (Slane) Antiphon: Like a Shepherd p. 396 Prayer after Communion p. 214 Doxology Closing Hymn #353 (Praise My Soul) Dismissal</p>	<p style="text-align: center;"><u>PARTICIPANTS</u></p> <p><u>Clergy from Zion Lutheran Church:</u> The Rev. Doug Kraus The Rev. Joe Sabibullah</p> <p><u>From Holy Trinity:</u> The Ven. Roger A. Steirke The Rev. Jan Staniforth The Rev. Richard MacKenzie (Peterson/Alice)</p> <p><u>Crochets:</u> Nora Edlow.....Zion Lutheran Nary Harbert.....Holy Trinity</p> <p><u>Readers:</u> 1st Reading: Jack Roosen.....Zion Lutheran 2nd Reading: Cheryl Jackson.....Holy Trinity</p> <p><u>Leaders of Prayers:</u> Don Wolff.....Zion Lutheran Nora Brown.....Holy Trinity</p> <p><u>Communion Assistants:</u> Don Brown.....Zion Lutheran Sid Harbert.....Holy Trinity</p> <p><u>Altar Servers:</u> Erin Fayette, Sarah Brown, Paul Leach, Andrew Clark</p> <p>Thank you to the members of the A.C.W. for hosting the refreshments after this liturgy. All are invited and encouraged to come to the hall for food and fellowship at the end of this worship.</p>
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Holy Trinity Anglican Church, Pembroke Vision, Statement and Goals – 1995

We are the People of God, called by the Spirit of God, to build individuals into disciples of Jesus, to build disciples into the community of Christ's body (the church), and to build bridges from the church into the world until the whole creation comes to know the gracious reign of God in Christ.

To challenge ourselves as community and individuals to grow in the Spirit of Jesus through teaching, learning, nurturing, prayer and worship; encouraging one another in faith and witness.

To fully develop our ministry to children and youth in ways that meet them in life where they are today; with the respectful knowledge that they are a real and essential part of the Body of Christ.

To improve the teamwork of laity and clergy in our Baptismal discipline of teaching, nurturing and responsibility to and for one another.

To continue to see God's goodness at work in our midst, while consciously working to remove barriers of fear and insecurity within and between us, allowing for increasing openness to hear and accept one another and our interdependence.

To grow toward being a more just and compassionate body to the larger community; and, in our environment "or the Spirit", strengthen Christian witness in ecumenical communion.

Seven-Point Proposal

From Parish Council
FOR DISCUSSION AT SPECIAL VESTRY

Re: Mae Simpson bequest to Holy Trinity: \$127,000.00, 17 November, 1996

That fifty percent or \$63,500.00 of the estate be permanently deposited in the Diocesan Trust Fund, and if monies remain after approved projects, that money also be deposited in Diocesan Trust Fund.

Pay back apportionment arrears (difference between amount accepted and fair share apportioned for 1996) to the diocese. \$4,610.00.

Elevator/Washroom Renovations and New Furnace Rooms: That we proceed with a contract with Morris-Thueman Architects to prepare the necessary document so that we may be in a position to proceed with the project in the near future. Approximate cost \$3,500/\$4,000.

Heating System in Aborn House: Proceed with the installation of a natural gas heating system in Aborn House as soon as possible. Cost recovery approximately two years. Approximate cost \$5,500/\$6,000.

Heating System in the Church: Obtain estimate to convert heating system in the church from electricity to natural gas forced air. Work to be completed in the Spring of 1997. Cost recovery approximately three years. Approximate cost \$15,000/\$18,000.

Repair Sidewalks: Repair and widen all sidewalks leading to the front and rear entrance to the Church as per the attached estimate. Approximate cost \$6,500/\$9,000.

Improve Sound Recording System in the Church:
Approximate cost \$2,000/\$3,000.

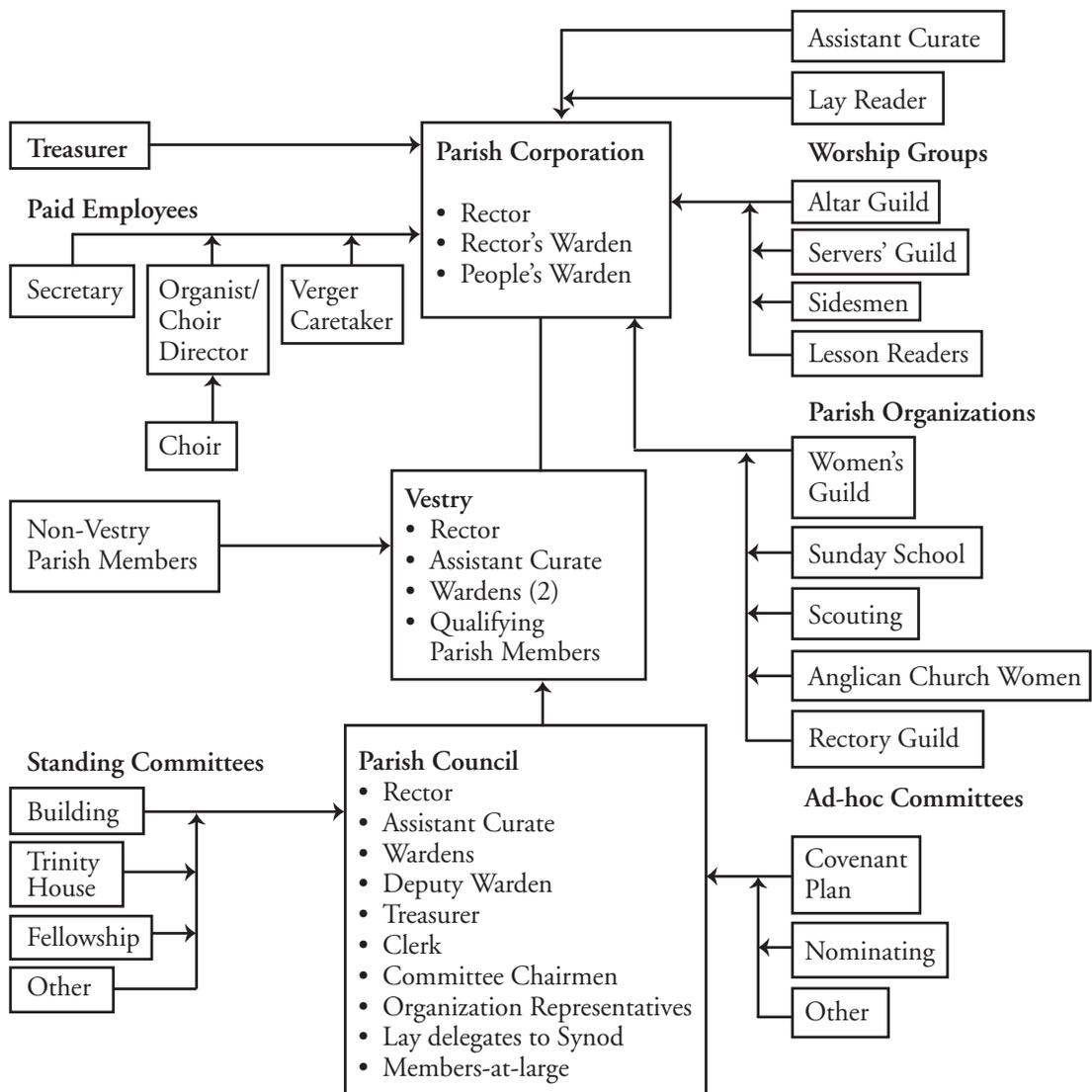
TOTAL: about \$45,000, with \$18,000 contingency

Future Consideration: Installation of Elevator
Approximate cost \$55,000/\$60,000

Holy Trinity Church and Area Cursillistas

A.J. Beek	Mike Farr	Bob McLaughlin	Marion Pollock
Trevis & Jancy Brown	Dave Findlay	Hilary Murray	Michelle Prince
Lenna Cadle	Ron Howe	Cheryl & Blake Nowen	Jody Rabishaw
Gaye Clark	Bill & Cheryl Jackson	John & Judy Partridge	Carol Ripley
Gloria Deane-Freeman	Mabel Johnson	Wendy Patterson	Mike & Lorna Sibley
Alix Delahaye	Joan Jones	Dwight & Judy Paquette	Sheila Turner
Naomi de Repentigny	Kim Laws	Lorraine Phelan	Sally Ward
Lois Dunn	Mike Locke	Maria Poff	Jan Winmill
Harold & Jean Edwards	Doug & Bev MacLeod	George Poley	Shirley Vibert

Holy Trinity Anglican Church Organization (April 1982)



Parish Nursing: A Statement of Philosophy

Parish nursing is an emerging area of specialized professional nursing practice distinguished by the following characteristics:

- Parish nursing practice holds the spiritual dimension to be central to the practice. It also encompasses the physical, psychological and social dimensions of nursing practice.
 - The parish nurse role balances: knowledge and skill; the sciences, theology and humanities; service and worship; and nursing care with pastoral care functions. The historic roots of the role are intertwined with those of monks and nuns, deacons and deaconesses, church nurses, traditional healers, and the nursing profession itself.
 - The focus of practice is the faith community and its ministry. The parish nurse in collaboration with the pastoral staff and congregational members participates in the ongoing transformation of the faith community into a source of health and healing. Through partnership with other community health resources, parish nursing fosters new and creative responses to health concerns.
 - Parish nursing services are designed to build on and strengthen capacities of individuals, families, and congregations to understand and care for one another in light of their relationship to God, faith traditions, themselves, and the broader society. The practice holds that all persons are sacred and must be treated with respect and dignity. In response to this belief, the parish nurse assists and empowers individuals to become more active partners in the management of their personal health resources.
 - The parish nurse understands health to be a dynamic process which embodies the spiritual, psychological, physical and social dimensions of the person. Spiritual health is central to well-being and influences a person's entire being. Therefore, a sense of well-being and illness may occur simultaneously. Healing may exist in the absence of cure.
-

Health and Healing Team at Holy Trinity Church: Terms of Reference

Purpose:

To initiate, develop and support ministries at Holy Trinity Anglican Church to enable God's work of healing individuals and communities, and to encourage all to the full health of mind, body, spirit and relationships which God has for us in Jesus Christ.

Functions:

- To seek God's direction and glory in our health and healing ministries.
- To be aware of the health and healing needs of our parish and of the resources available to meet them.
- To pray with and for individuals and families, and for the health needs of our parish.
- To assist individuals and families to maintain and improve their health, and the health of the community, through advocacy, counselling and practical help.
- To sponsor activities and programs to educate and to encourage health and healing.

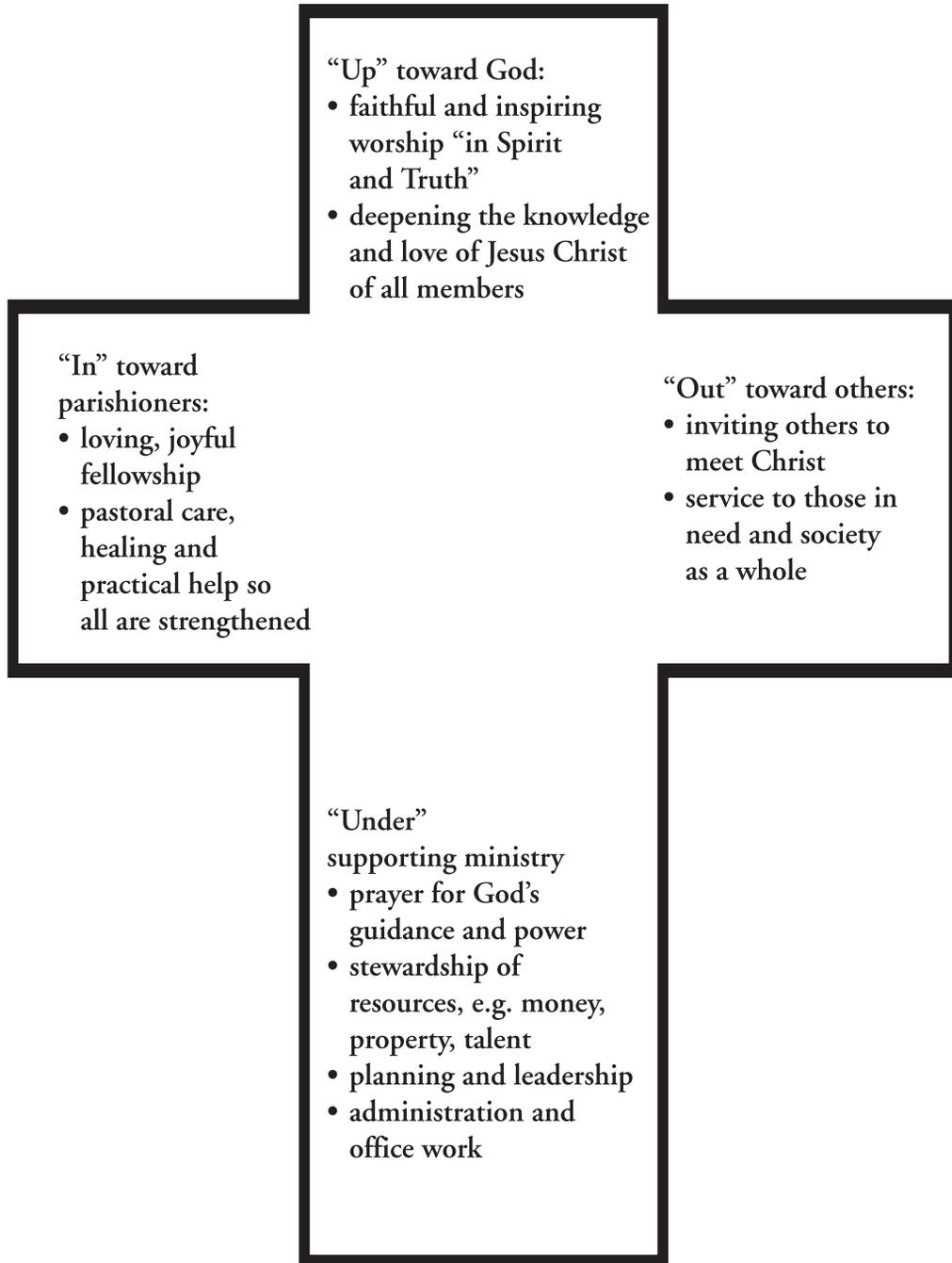
Membership:

Volunteers who are in agreement with these terms of reference and whose calling and gifts are affirmed by the incumbent and the rest of the appointed health and healing team.

Structure:

- Normally 6-12 members, including the incumbent, the parish nurse, others with gifts and skills for ministering to mind, body and/or spirit, or the gifts and skills for supporting those ministries.
- Meetings at the call of the chair and/or the incumbent, approximately four times a year.
- Chair to be appointed by the incumbent, normally for two years with a yearly review.
- Ministry teams could be identified to accomplish the tasks of the health and healing team as required.

A Model for a Strong Parish: Four “Directions” of Ministry



A Vision for Holy Trinity Anglican Church, Pembroke

As part of the universal Christian church and of the Anglican Church of Canada, and in fulfilment of our Mission, we believe God is calling us as a parish to be:

- a Joyful family, whose worship... gives glory to God through Jesus Christ by the Holy Spirit, is faithful to the Bible, entered in the sacraments, rooted in Anglicanism, and founded on prayer, is relevant, understandable, and inspiring to all, including newcomers and people of all ages, involves many people in a variety of roles, offers both traditional and contemporary music and worship services
- a Faithful family, growing as disciples of Jesus...in experience of God's love and Holy Spirit in commitment to Christ, His Church, and His Cause; expressed in the spiritual disciplines and in Christian stewardship in understanding of Christian Faith, the Bible, and the Church in action, becoming more like Jesus in our attitudes, words, and deeds
- a Loving family, with a variety of fellowship opportunities...for fun and laughter, and to get to know each other to build close friendships for mutual support and faith building in which everyone, regardless of background, can feel safe and that they belong in the family in which Christian love is demonstrated in all its aspects
- a Helpful family, making a real impact on people through ministry which...includes all members, who are helped to discover, develop and use their gifts for service, is guided and supported by the incumbent priest and church leadership, extends healing, pastoral care, and practical help (including referral) to those who are hurting among us, reaches out to the local community to help the needy and improve society supports ministries of the wider church through prayer, financial givings, and volunteer help
- an Inviting family, whose evangelism... regularly presents the basic gospel of Jesus Christ in clear and attractive ways, and invites people to respond with faith, equips our members to invite others to church and/or to share their faith in loving and effective ways, warmly welcomes newcomers and visitors, and is intentional in helping them to join our parish family (if appropriate), is effective in advertising our church and our ministries

Dear God, please guide and help us to direct our energy, plans and resources to the fulfilment of this vision, according to Your will and the blessing of Your people, and in Jesus' name. Amen.

Logo and Description, Holy Trinity Church



Evangelism

Greeters
ALPHA
Parish List
Baptism
Newsletter
Welcoming Committee
Advertising

Ministry

Pastoral Care
Clergy Visits
Outreach
PWRDF
ACWE
ACWA
Nominating
Health and Healing
Funerals
Marriages
Synod

Fellowship

Bulletin Board
Archives
Dinners
Fundraising
Picnic
Holly Bazaar
Coffee Hour
Socials/Celebrations
Bridge
Bowling

Discipleship

Youth
Nursery
Kids' Church
Youth Confirmation

Adult
Bible Study
LIFEGroups
Lenten Studies
Beta
Adult Confirmation
Library
Cursillo

Worship

Altar Guild
Servers
Choir
Readers
Lay Assistants
Services
Bulletin
Organist
Worship Team

Prayer Support

Prayer Chain
Prayer Ministry
Anglican Fellowship of Prayer
Intercession

Administration

Treasurer
Wardens
Property
Finance
Rental Properties
Cemetery
Secretary
Caretaker
Counters
Sidespersons
Parish Council
Envelope Secretary
Screening in Faith

Holy Trinity Anglican Church, Pembroke Mission Statement: Definitions

Mission Statement – sums up our main job as a church

- a brief, memorable statement of our overall purpose as a church, based on God's purposes for us as revealed in the Bible, and intended to help inspire, guide and assist in evaluating all that we do.

The following definitions explain and expand on the categories in the logo.

Evangelism – telling others about Jesus

- sharing the good news of God's love and salvation through Christ, especially by:
 - Inviting non-Christians in a respectful, loving way to consider Christ
 - Inviting and welcoming newcomers, helping them to feel at home in our church family

Worship – praising and thanking God together

- Intentionally drawing close to God, expressing our love and thanks to God in a way that is true to God's Word, empowered by the Holy Spirit, consistent with Anglicanism, sincere, relevant and inspiring to all who participate

Fellowship – meeting together as Christian friends

- loving one another within the church; providing opportunities for church members to enjoy, build friendships, and support one another

Discipleship:

- getting to know and love God better
- helping all our members to grow in our understanding, experience and practice of Christianity (i.e. living in relationship to God through Jesus) by the various Christian disciplines (e.g. prayer, Bible study, stewardship, small groups)

Ministry:

- helping other people because of Jesus's love
- serving God through serving others as the Holy Spirit guides and empowers us
- helping all our members to discover, strengthen and practise the individual ministries to which God calls us

Notes on the symbolism employed in the logo:

The cross in the centre reminds us that God, the Holy Trinity, and the salvation won for us by Jesus, are the foundation of all that we do. We are dependent on God's Spirit for the ability to accomplish this Mission Statement, and ultimately everything we are and do is for God's glory.

The star has five points, one for each of our purposes, and reminds us that we are to shine as lights in the world, reflecting the light of Christ

The circle around the outside of the Mission Statement is a symbol of God's eternal love surrounding and protecting us.

Holy Trinity Anglican Church, Pembroke Mission Co-Ordinators' Job Description

What is the Purpose of the Mission Co-Ordinators?

Our purpose is to help the parish fulfil our Mission Statement i.e. evangelism, worship, fellowship, discipleship, and ministry. Having the Co-Ordinators in place helps to ensure the parish keeps its focus on its Mission in a balanced, healthy way.

Who are the Mission Co-Ordinators?

There are eight Mission Co-Ordinators appointed by the Rector & Wardens to serve for terms of at least two years, God Willing. These are:

- Evangelism
- Worship
- Fellowship
- Discipleship – Adult
- Discipleship – Youth and Children
- Ministry
- Administration *
- Prayer Support *

(*these last two support the others in their individual areas)

What is the Job Description of a Mission Co-Ordinator?

Working together with the Clergy and Wardens, and being accountable to them and to Parish Council and Vestry within the guidelines of the diocese, the job of the Mission Co-Ordinators is:

- To be aware of and act as a support for the various ministries within his/her mission area. To be a communications link between these ministries and the parish as a whole, as well as to the wider church e.g. diocese, area churches.
- To help to evaluate areas of strength and weakness within his/her mission area.
- To help to develop goals and strategies for future ministry in his/her mission area, in cooperation with the goals of the whole church.
- To work with others in his/her mission area as appropriate to carry out the goals and strategies of that area (N.B. he/she should not do everything!)
- To identify resources needed for ministry in his/her mission area e.g. budget, usage of church property, equipment, etc..
- To pray for and be enthusiastic about his/her mission area!

How will the Mission Co-Ordinators be helped to do their work?

- Periodic meetings together as a group (once every month or two – more or less if needed) with the Clergy and Wardens to pray, receive training and support, and to plan.
- A mailbox and filing space as needed in the parish office.
- Contact and support from the Clergy and Wardens as needed.

Wardens, Delegates to Synod, Treasurers – 1855-2005

Wardens	Delegates to Synod	Treasurer	Wardens	Delegates to Synod	Treasurer
1855			1875	S. Jo Evans	
W.H. Gibson				W.H. Radenhurst	
Dr. J.D. Glendinnen				W.A. Hunter	
Henry Bromley			1876	S. Jo Evans	
Robert Childerhose			1882	W.P. Sweatman	
Edward Davis				J.H. Burritt	
1857				W.A. Hunter	
Robert Barrell	Edward Davis		1883	W.P. Sweatman	
W.A. Hunter	Orville Anderson			J.H. Burritt	
1862				W.A. Hunter	
T.A. Evans			1885	J.H. Burritt	
W.A. Hunter				W.A. Hunter	
1863			1886	Edward Summers	
T.A. Evans	J. Wigelsworth			W.P. Sweatman	
W.A. Hunter	and Wardens			W.H. Hunter	
1864			1887	Edward Summers	
J.B. Coleman	J. Wigelsworth			Dr. G.E. Josephs	
W.A. Hunter	T.A. Evans/ John Lloyd			W.A. Hunter	
1865			1888	Dr. G.E. Josephs	
J.B. Coleman	J. Wigelsworth			W.A. Hunter	
W.A. Hunter	H.H. Loucks/ John Lloyd		1889	William Shaw	
1866				Dr. G.E. Josephs	
J.B. Coleman	W.A. Hunter		1890	W.A. Hunter	
W.A. Hunter				William Shaw	
1867				Dr. G.E. Josephs	
J.B. Coleman	T. Wilson		1891	W.A. Hunter	
W.A. Hunter	H.H. Loucks/ W. A. Hunter			George H. Shaw	
1868				Dr. G.E. Josephs	
H.H. Loucks	T. Wilson		1892	W.A. Hunter	
W.A. Hunter	H.H. Loucks/ W. A. Hunter			Dr. G.E. Josephs	
1869			1893	W.A. Hunter	
	T.A. Evans			W.T.C. Bethel	
	H. H. Loucks			Dr. G.E. Josephs	
	W. A.Hunter		1894	W.A. Hunter	
1870	T. A. Evans			W.T.C. Bethel	
	H.H. Loucks			Dr. G.E. Josephs	
	W.A.Hunter		1895	W.A. Hunter	
1871	T.A. Evans			Charles Harding	
	H.H. Loucks			Dr. G.E. Josephs	
	W.A.Hunter		1896	W.A. Hunter	
1872	H.H. Loucks			Charles Harding	
	W.A.Hunter			Dr. G.E. Josephs	
1873	H.H. Loucks		1897	W.A. Hunter	
	W.A.Hunter			Charles Harding	
1874	S. Jo Evans			Dr. G.E. Josephs	
	H.H. Loucks		1898	W. A. Hunter	
	W.A.Hunter			R.F. Beamish	
				Dr. G.E. Josephs	
				W.A. Hunter	

Wardens	Delegates to Synod	Treasurer	Wardens	Delegates to Synod	Treasurer
1899	R.F. Beamish Dr. G.E. Josephs W.A. Hunter		1913	H.B. Johnson W.T.C. Bethel W.J. Moore J.C. Hunter	
1900	R.F. Beamish Dr. G.E. Josephs W.A. Hunter		Alex Coburn Dr. G.E. Josephs William Rowe		
1901	R.F. Beamish Dr. G.E. Josephs W.A. Hunter		1914	W.T. Woolsey (R) W.T.C. Bethel William Brown (P) J.C. Hunter	
1902	R.F. Beamish Dr. G.E. Josephs W.A. Hunter		William Rowe (P) Dr. G.E. Josephs Alex Carnegie (P)		
1903	R.F. Beamish Dr. G.E. Josephs W.A. Hunter		1915	W.T. Woolsey (R) W.T.C. Bethel O.W. Froom (P) J.C. Hunter	
1904	R.F. Beamish Dr. G.E. Josephs W.A. Hunter		Dr. G.E. Josephs		
1905	R.F. Beamish Dr. G.E. Josephs W.A. Hunter		1916	H.S. Walker (R) W.T.C. Bethel O.W. Froom (P) J.C. Hunter	
1906	Dr. G.E. Josephs W.T.C. Bethel W.A. Hunter		Dr. G.E. Josephs		
1907	Dr. G.E. Josephs W.T.C. Bethel J.C. Hunter		1917	J.T. Stuart (R) W.T.C. Bethel G.M. Rowlins (P) H.C. Hunter	
1908	J.C. Hunter George Archer	Dr. G.E. Josephs W.T.C. Bethel J.C. Hunter	Dr. G.E. Josephs		
1909	C. Cullen W.T.C. Bethel Dr. G.E. Josephs	Dr. G.E. Josephs W.T.C. Bethel J.C. Hunter	1918	J.T. Stuart (R) W.T.C. Bethel E.G. Lewis (P) J.C. Hunter	
Alex Coburn William Rowe			Dr. G.E. Josephs		
1910	J.H. Reeves Edward Summers	Dr. G.E. Josephs W.T.C. Bethel J.C. Hunter	1919	J.T. Stuart (R) W.T.C. Bethel E.G. Lewis (P) J.C. Hunter	
Alex Coburn William Rowe			Dr. G.E. Josephs		
1911	J.H. Reeves Edward Summers	W.T.C. Bethel J.C. Hunter	1920	J.T. Stuart (R) W.T.C. Bethel T.W. Benson (P) J.C. Hunter	
Alex Coburn John Hawkins		Dr. G.E. Josephs	Dr. G.E. Josephs		
1912	J.H. Reeves W.J. Moore	W. T. C. Bethel J.C. Hunter	1921	J.T. Stuart (R) W.T.C. Bethel T.W. Benson (P) J.C. Hunter	
Alex Coburn William Rowe		Dr. G.E. Josephs	Dr. G.E. Josephs		
			1922	J.T. Stuart (R) W.T.C. Bethel W.T. Woolsey (P) J.C. Hunter	
			Dr. G.E. Josephs		
			1923	J.T. Stuart (R) J.S.L. Mc Neeley H.S. Walker (P) J.C. Hunter	
			Dr. G.E. Josephs		
			1924	H.S. Walker (P) J.W. Smith J.C. Hunter	
			Dr. G.E. Josephs		
			1925	J.W. Smith (R) J.W. Smith H.S. Walker (P) J.C. Hunter	
			Dr. G.E. Josephs		

Wardens	Delegates to Synod	Treasurer	Wardens	Delegates to Synod	Treasurer
1926			1938		
J.W. Smith (R)	J.W. Smith		H.B. Johnson (R)	M.B. Malcolm	
H.S. Walker (P)	J.C. Hunter		John J. Lowe (P)	H.S. Walker	
	Dr. G.E. Josephs			M.S. Fellowes	
1927				H.B. Johnson	
Dr. G.E. Josephs (R)	J.W. Smith		1939		
H.S. Walker (P)	J.C. Hunter		H.B. Johnson (R)	M.B. Malcolm	
	Dr. G.E. Josephs		John J. Lowe (P)	H.S. Walker	
1928				M.S. Fellowes	
Dr. G.E. Josephs (R)	James Thackeray			H.B. Johnson	
H.S. Walker (P)	Chas. Harding		1940		
	Dr. G.E. Josephs		Larry Tron (R)	M.B. Malcolm	
1929			John J. Lowe (P)	H.S. Walker	
Dr. G.E. Josephs (R)	James Thackeray			M.S. Fellowes	
H.S. Walker (P)	Chas. Harding			H.B. Johnson	
	M.B. Malcolm		1941		
1930			J.L. Bogart (R)	M.B. Malcolm	
Dr. G.E. Josephs (R)	James Thackeray		John J. Lowe (P)	H.S. Walker	
H.S. Walker (P)	Dr. G.E. Josephs			H.B. Johnson	
	M.B. Malcolm		1942		
1931			J.L. Bogart (R)	M.B. Malcolm	
M.S. Fellowes (R)	James Thackeray		John J. Lowe (P)	H.S. Walker	
E.G. Lewis (P)	M.B. Malcolm			M.S. Fellowes	
1932				Sydney Pudney	
M.S. Fellowes (R)	James Thackeray			Howard Clay	
John J. Lowe (P)	H.S. Walker			Percy Charles	
	M.B. Malcolm		1943		
1933			W. Winters (R)	M.B. Malcolm	
M.S. Fellowes (R)	James Thackeray		Angus Campbell (P)	M.S. Fellowes	
John J. Lowe (P)	H.S. Walker			H.S. Walker	
	M.B. Malcolm			Victor Ross	
1934			1944		
M.S. Fellowes (R)	James Thackeray		W. Winters (R)	M.B. Malcolm	
John J. Lowe (P)	H.S. Walker		Harry Woolsey (P)	W.G. Woolsey	
	M.B. Malcolm			W.G. Winters	
1935				Henry Clay	
M.S. Fellowes (R)	H.B. Johnson			Y. W. Mussell	
John J. Lowe (P)	M.B. Malcolm		1945		
	H.S. Walker		W. Winters (R)	Harry Melton	
	J.J. Lowe		Harry Woolsey (P)	Dr. C.M. Purcell	
1936				H.H. Thomas	
Dr. C.M. Purcell(R)	H.S. Walker			Henry Clay	
John J. Lowe (P)	J. J. Lowe			William M. Rogers	
	H.B. Johnson		1946		
	M.B. Malcolm		W. Winters (R)	H.W. Woolsey	
	M.S. Fellowes		Harry Woolsey (P)	W.G. Winters	
1937				H.G. Melton	
Dr. C.M. Purcell (R)	M.B. Malcolm		1947		
John J. Lowe (P)	H.S. Walker		W.G. Winters (R)	W.R. Lewis	
	M.S. Fellowes		E. Lewis (P)	William G. Winters	
	H.B. Johnson			H.W. Woolsey	

Wardens	Delegates to Synod	Treasurer	Wardens	Delegates to Synod	Treasurer
1968			1977		
Murray Clarke (R)	Basil Foreman	Larry Goddard	John Moore (R)	Mrs. F. Bowden	Don Rikley
Basil Foreman (P)	Jack MacKay		Dennis Westwall (P)	Dennis Westwall	
Stan Morris (D)	Hugh Dundas		Sheldon Rowe (D)	Miss M. Rawlins	
(D) re-established	Mrs. W. Winters			Larry Scales	
	Mrs. S.J. McClelland		1978		
	Mrs. J. Liberty		John Moore (R)	Mrs. F. Bowden	Don Rikley
1969			Dennis Westwall (P)	Dennis Westwall	
Murray Clarke (R)	John Moore	Larry Goddard	Sheldon Rowe (D)	Vi Garrett	
Basil Foreman (P)	Mrs. A. Liberty			Larry Scales	
Ken Eamer (D)	Basil Foreman		1979		
	Murray Clarke		John Moore (R)	Mrs. F. Bowdens	Vi Garrett
1970			Ivan Morphy (P)	John Moore	
Murray Clarke (R)	Mrs. A. Liberty	Larry Goddard	Sheldon Rowe (D)	Mrs. M. Hoffman	
Basil Foreman (P)	Basil Foreman		1980		
Ken Eamer (D)	Ken Eamer		John Moore (R)	Mrs. P. Crozier	Vi Garrett
	Lawrence Goddard		Ivan Morphy (P)	Vi Garrett	
	Ivan Morphy		Reg Smallpiece (D)	Mrs. M. Hoffman	
1971			1981		
Murray Clarke (R)	Mrs. Ina Liberty	Larry Goddard	John Moore (R)	Mrs. P. Crozier	Vi Garrett
Ken Eamer (P)	Murray Clarke		Reg Smallpiece (P)	Larry Goddard	
John Moore (D)	Ivan Morphy		M. Rawlins (D)	Margaret Hoffman	
	Larry Goddard		1982		
	John Moore		John Moore (R)	Mrs. P. Crozier	Vi Garrett
1972			Reg Smallpiece (P)	Larry Goddard	
John Moore (R)	Larry Goddard	Larry Goddard	M. Rawlins (D)	Alix Delahaye	
Ken Eamer (P)	John Moore		1983		
Herb Adams (D)	Ken Yates		John Sterling (R)	Mrs. P. Crozier	Vi Garrett
	H. Andrews		Reg Smallpiece (P)	John Crozier	
	Ken Eamer		M. Rawlins (D)	Alix Delahaye	
1973			1984		
Ernest Johnson (R)	Herb Adams	Larry Goddard	John Sterling(R)	Reg Smallpiece	Vi Garrett
John Moore (P)	Ken Yates		Reg Smallpiece (P)	Mrs. Grace Thrasher	
Bert Hawkins (D)	Mrs. J. Smallpiece		Phyllis Crozier (D)	John Crozier	
	John Moore		1985		
	Miss Muriel Rowe		John Sterling (R)	Sid Harbert	Vi Garrett
1974			Sid Harbert (P)	Grace Thrasher	
John Moore (R)	Herb Adams	Larry Goddard	Phyllis Crozier (D)	John Crozier	
John Sterling (P)	Mrs. F. Bowden			Robert Morphy	
George Smith (D)	Mrs. J. Smallpiece		1986		
	John Moore		John Sterling (R)	Sid Harbert	Vi Garrett
	Miss Muriel Rowe		Sid Harbert (P)	Grace Thrasher	
1975			Mabel Johnson (D)	George Phillips	
John Moore (R)	Miss Muriel Rowe	Larry Goddard		Robert Morphy	
John Sterling (P)	Mrs. F. Bowden		1987		
Dennis Westwell (D)	John Moore		John Sterling (R)	Bill Jackson	Vi Garrett
	Miss Margaret Rawlins		Orville Kranz (P)	Ivan Morphy	
1976			Mabel Johnson (D)	George Phillips	
John Moore (R)	Mrs. F. Bowden	Larry Goddard	1988		
Dennis Westwall (P)	John Moore		Sid Harbert (R)	Bill Jackson	Vi Garrett
Sheldon Rose (D)	Miss M. Rawlins		Orville Kranz (P)	Ivan Morphy	
	Larry Scales		Mabel Johnson (D)	Harveline Hughes	

Wardens	Delegates to Synod	Treasurer	Wardens	Delegates to Synod	Treasurer
1989			1999		
Sid Harbert (R)	Robert Hogaboam	Vi Garrett	John Sterling (R)	Reg Vibert	Terry Kosmack
Derek Clark (P)	Thelma Saunders		Brian Phelan (P)	Shirley Vibert	
Mabel Johnson (D)	Cindy Collins		Iris Ball (D)	Doris Collins	
	Derek Clark			Bill Collins	
1990			2000		
Sid Harbert (R)	Robert Hogaboam	Vi Garrett	John Sterling (R)	Reg Vibert	Terry Kosmack
Derek Clark (P)	Derek Clark		Brian Phelan (P)	Shirley Vibert	Don Scott
Mabel Johnson (D)	Thelma Saunders		Isabel Leach (D)	Doris Collins	
	Larry Scales			Nancy Clark	
1991			2001		
Sid Harbert (R)	Robert Hogaboam	Vi Garrett	John Sterling (R)	Harold Edwards	Terry Kosmack
Bev. Lafreniere (P)	Shirley Vibert		Nancy Clark (P)	Jean Edwards	Don Scott
	Larry Scales		Isabel Leach (D)	Doris Collins	
	Bev. Lafreniere			Nancy Clark	
1992			2002		
Norm Brown (R)	Bev. Lafreniere	Vi Garrett	Harold Edwards (R)	Harold Edwards	Terry Kosmack
Bev. Lafreniere (P)	Shirley Vibert		Nancy Clark (P)	Jean Edwards	Don Scott
	Perry Everitt		Isabel Leach (D)	Larry Scales	
	Larry Scales			Loreen Scales	
1993			2003		
Norm Brown (R)	Judy Moore	Vi Garrett	Harold Edwards (R)	John Sterling	Terry Kosmack
Bev. Lafreniere (P)	Alix Delahaye		Nancy Clark (P)	Joan Sterling	Don Scott
Sid Harbert (D)	Perry Elliott		Mike Sibley (D)	Larry Scales	
	Sarah Brown			Loreen Scales	
1994			2004		
Norm Brown (R)	Judy Moore	Terry Kosmack	Harold Edwards (R)	John Sterling	Terry Kosmack
Judy Moore (P)	Alix Delahaye		Lorraine Phelan (P)	Joan Sterling	Don Scott
J. Rudzinski (D)	Bill Collins		Mike Sibley (D)	Gary Severin	
	Ivan Morphy			Arlene Severin	
1995			2005		
Judy Moore (R)	Judy Moore	Terry Kosmack	Harold Edwards (R)	Gary Severin	Terry Kosmack
Paul Stackhouse (P)	Doris Collins		Lorraine Phelan (P)	Arlene Severin	Don Scott
J. Rudzinski (D)	Bill Collins		Mike Sibley (D)	Carol Ripley	
	Lorraine Phelan			Sally Ward	
1996					
* Judy Moore (R)	Judy Moore	Terry Kosmack			
* P. Stackhouse (P)	Doris Collins				
Iris Ball	Bill Collins				
	Lorraine Phelan				
<i>* resigned during term and replaced with those of 1997</i>					
1997					
John Sterling (R)	Brian Phelan	Terry Kosmack			
Brian Phelan (P)	Lorraine Phelan				
Iris Ball (D)	Doris Collins				
	Bill Collins				
1998					
John Sterling (R)	Brian Phelan	Terry Kosmack			
Brian Phelan (P)	Lorraine Phelan				
Iris Ball (D)	Doris Collins				
	Bill Collins				

Cemetery Consecration - 1867

In the name of GOD, Amen.

Whereas it hath been represented to us, JOHN TRAVERS, by Divine permission Lord Bishop of Ontario, by petition under the hands of William Henderson, Incumbent of the Church of the Holy Trinity, Pembroke and in the diocese, and of William Hunter and J. B. Coleman Churchwardens, and divers others, parishioners thereof, setting forth among other things that a piece or parcel of land has been purchased from Mrs. James Millar as a site for a Burial Ground, to be called the Burial Ground of the Church of the Holy Trinity, Pembroke, Province of Ontario according to the use and custom of said United church, and the provisions of the Book of Common Prayer, and praying that we would be pleased by our authority, Ordinary and Episcopal, to set apart and consecrate the said Burial Ground to the sacred purpose for which it was designed, under the name and title of the Burial Ground of the Church of the Holy Trinity in order that it may for ever be secured for these ends to the Petitioners and their successors.

Wherefore, in compliance with the said Petition, we John Travers, By Divine Permission Lord Bishop of Ontario, do by authority, Ordinary and Episcopal, and as far as in us lies we can, separate and set apart from all common and profane uses whatever, and do, as far as in us lies and by the law we can, assign the said Burial Ground under the name and title of the Burial Ground of the Church of the Holy Trinity for the use and benefit of the parishioners thereof; and we do dictate and consecrate the same for the sacred purposes for which it was designed, and do publicly and openly, pronounce, decree and declare the same to be so assigned, separated, dedicated and consecrated forever; and that the same ought so to remain by this our definite sentence and final decree, which we read and promulge by these presents.

Given under our hand, this thirtieth day of July in the year of our Lord One Thousand Eight Hundred and Sixty Seven and of our consecration the sixth year.

J. T. Ontario

Petition and sentence of consecration

To the Right Reverend The Lord Bishop of Ottawa

We, the Incumbent, Churchwardens and other inhabitants of The Parish of Pembroke having acquired the land more particularly described in a Deed between Mary Ann O'Meara, and the Incorporated Synod of the Diocese of Ottawa

Duly registered according to law on the sixteenth day of February, in the year of our Lord 1907, on which there is a church, which we certify to be free from any legal incumbrance do humbly pray your Lordship to separate the same from all profane and common uses, and to consecrate the said church, and set it apart forever for the worship of God, according to the Rites and Disciplines of the Church of England in Canada.

Dated Sixth day of December 1943,

Charles Cuthbert Phillips Incumbent

William G. Winters – Churchwarden

Harry W. Woolsey – Churchwarden

Upon trust to hold the same forever hereafter for the use of that certain Church of England in Canada, situated in the same town of Pembroke, within the said Diocese of Ottawa, called Holy Trinity church, said lot numbers even, as the site or ground part of the church to be erected there on and side lot number eight for such other uses or purposes appurtenant to the said church, as the Synod of the Diocese may from time to time appoint.

In the Name of God Amen

WHEREAS a church has been erected at Pembroke, Ontario

Within our Diocese and Jurisdiction upon a piece of land described as follows: Lot number seven on the south side of Renfrew Street, and Lot number eight on the north side of Isabella Street, both in Block "K" in the Moffat Section of the said town of Pembroke, as laid down on the registered plans of said section and WHEREAS the said building is now completed and furnished with all things requisite for the due performance of public worship, and is free from all legal liability for debt, and is now ready for consecration; AND WHEREAS a petition has been presented to us by the Incumbent, the wardens and others praying that we would be pleased to consecrate the said building.

Now THEREFORE, we Robert by Divine permission Bishop of Ottawa, do by virtue of the authority ordinary and Episcopal to us committed, consecrate the said building, and do set it apart from all profane and common uses, and do dedicate the same to Almighty God for the ministration of His Holy Word and Sacraments, and for public worship according to the rites and ceremonies of the Church of England, and no other, by the name of:

HOLY TRINITY CHURCH, PEMBROKE

And we do pronounce, decree and declare that the said Church shall remain so consecrated, set apart and dedicated forever by this our definitive sentence and find decree, which we read and promulge by these presents.

Witness our hand and seal this seventeenth day of January in the year of our LORD One Thousand Nine Hundred and Forty Four and of our consecration the fifth year.

T. Robert - Ottawa

Ladies Aid Society in Connection with the Holy Trinity Church Congregation – July 6th, 1887

This association shall be known as the Ladies Aid Society in connection with Holy Trinity congregation.

The objects of the Ladies Aid Society shall be to raise money for church purposes, to look after strangers attending Holy Trinity Church, to visit the sick, and for conference and consultation as to the means of accomplishing these several objects.

Any woman may become a member of the society by paying the entrance fee of twenty-five cents and ten cents per month and is expected to take an interest in the association.

The officers shall be known as President, Vice President, Secretary and Treasurer. These officers shall constitute the Executive Committee.

Bylaws

It shall be the duty of the President to preside at meetings of the Aid and supervise its general interest. She may, with any three members, call special meetings due notice being given to the members.

It shall be the duty of the Secretary to take the minutes of meetings, attendance and fees. She shall also prepare an Annual Report.

It shall be the duty of the Treasurer to collect all membership dues. She shall receive and hold all money collected for the society, keeping an exact account and making monthly reports. She shall pay no bills except on order signed by the President and Secretary.

Evening Branch of Women's Auxiliary Presidents from 1948 to 2005

1948 Miss Margaret Rawlins
Mrs. Doris Yandon
Mrs. Edith Burns
1955 Mrs. Marion Seabert
Mrs. Ivy McGregor
Mrs. Violet Garrett

1959 Mrs. Sheila Turner
Mrs. Helen Desjardins
Mrs. Elizabeth Doering
Mrs. Isabel Dixon
(one-time Deanery Secretary)
Mrs. Sheila Ford
Mrs. Dorothy Gibreau
1969 Mrs. Jean Spriggs
1971 Mrs. Sylvia Harmer
1973 Mrs. Marion Pollock
1975 Miss Alix Delahaye
1985 Miss Alix Delahaye
2000 Mrs. Sylvia Harmer

(sources indicate not necessarily in the order listed)

Appendix 20

Some Rectory Guild Members

Miss Brydge	Laura Heine	Marian Pollock	Mary Thomson
Jocelyn Charlton	Betty Higginson	Denise Rikley	Grace Thrasher
Bessie Cockburn	Margaret Kranz	Loreen Scales	Mary Tross
Doris Collins	Mabel Johnson	Shirley Snedden	Merrill Wallace
Evelyn Deavitt	Muriel Kenward	Karen Steinke	Cissy Walton
Vi Garrett	Betty O'Callahan	Joan Sterling	Embel Wright
Mrs. Harley	Hilda Patterson	Mrs. Stewart	Doris Yandon
Molly Hart	Mrs. Phillips	Bessie Sweeney	

Appendix 21

East End Circle Members – 1958

D. Berry, J. Campbell, L. Campbell, Critchely, B. Davis, Ferneyhaugh, M. Gallinger, S. Harmer, M. Johnson, Kluk, R. Langley, I. Liberty, E. McVeigh, E. Moran, Mullen, B. O'Callaghan, V. Omond, C.C. Phillips, Salter, K. Scott, A. Smith, B. Smith, Wilks, M. Wilston

Appendix 22

May 28th, 1975:

Anne Smith Party – Former East End Circle Members

I. Ball, D. Beech, D. Berry, J. Campbell, L. Campbell, C. Cooper, P. Crozier, B. Currie, A. Davis, M. Johnson, S. Harmer, R. Langley, I. Liberty, E. McVeigh, N. Pitcher, K. Scott, J. Spriggs, M. Wilston

Some Altar Guild Members

Joan Adams	Gloria Gignac	Isabel Leach	Heather Rudzinski
Ardell Archer	Irma Gimson	Audrey Lewis	Gwen Rutledge
Iris Ball	Margaret Harbert	Iris McLaren	Lois Scott
Dorothy Beech	Doug Harmer	Edith Mills	Shirley Shaw
Lenna Cadle	Sylvia Harmer	Holley Moffat	Lorna Sibley
Lucy Campbell	Monika Hassan	Margaret Moore	Grace Thrasher
Ruth Clarke	Margaret Hoffman	Janette Morphy	Goldie Tunney
Alix Delahaye	Bernice Ibelshauser	Ivan Morphy	Sheila Turner
Helen Desjardins	Trevor Jamieson	Mary Nichol	Shirley Vibert
Catherine Dundas	Mabel Johnson	May Noble	Irene Wagner
Jean Edwards	Joan Jones	Stephanie Norene	Jan Winmill
Harold Edwards	Robert Jones	Joyce Phillips	
Mike Farr	Jo Kelson	Arabella Prescott	
Joyce Gerundin	Beverly Lafrance	James Rudzinski	

ACW Evening Branch

Established 1948

Joan Adams	Isabel Dixon	Katie Leach	Effie Reynolds
Iris Ball	Elizabeth Doering	Alice Levey	Nemmie Richardson
Dorothy Beech	Nancy Dougherty	Kathy Machin	Muriel Rowe
Doris Berry	Stanley Edith	Donna Madden	Gwen Rutledge
Betty Beyea	Jean Edwards	Barb Markus	Lois Scott
H. Bickerton	Sheila Ford	Jean McRae	Marian Seabert
Ethel Brown	Annabel Frivalt	Edith Mills	Bea Spink
Lillian Bucholtz	Violet Garrett	Margie Moore	Mary Spotswood
Edith Burns	Dorothy Gibeau	Helen Morphy	Jean Spriggs
Lucille Campbell	Veronica Gimson	Janette Morphy	Bessie Sweeney
Elsie Carnegie	Gertrude Goddard	Donna Naddon	Deanne Taylor
Dorothy Chadwick	Sylvia Hansen	Mary Nichol	Mary Thomson
Mary Jane Charles	Sylvia Harmer	Annabelle Perry	Sheila Turner
Ruth Clarke	Elsie Hawkins	Joyce Phillips	Shirley Vibert
Doris Collins	Margaret Hoffman	Margaret Pilot	Jean Walker
Ann Crawley	Lyla Jackson	Marian Pollock	Betty White
Phyllis Crowley	Anne Jones	Lillian Potter	Rosie White
Maureen Culhane	Muriel Kenward	Arabella Prescott	Marjorie Whitehead
Bea Currie	Chung Ok Kim	Dorothy Purcell	Embel Wright
Alix Delahaye	Mona Kosmack	Elizabeth Rassey	Fern Wright
Helen Desjardins	Rose Langley	Margaret Rawlins	Carol Yanke

Membership in Guild and Auxillary by Family Surname

1911-1922		1959	1967	1971
Archer	Reeves	Abberly	Berry	Berry
Anderson	Reynold	Backing	Burgess	Burgess
Austin	Robertson	Brewer	Chadwick	Fray
Benell	Ross	Burgess	Cooper	Graham
Benson	Scoot	Culhane	Davis	Hamilton
Bethel	Smith	Choppin	Edwards	Hansen
Buchanan	Stuart	Deighton	Fray	Hill
Butler	Thorpe	Delahaye	Graham	Irvine
Clark	Walker	Deavitt	Nelson	Gimson
Cockburn	Ward	Dixon	Graham	Leach
Costello	Water	Edwards	Hamilton	Liberty
Don	Wigilworth	Fray	Hane	McClelland
Dow	Winke	Graham	Hart	Nelson
Duval	Winters	Hamilton	Hill	Pilot
Edwards		Hanson	Irwin	Ross
Fraser		Hart	Wright	Rowan
From		Lawlor	Sparling	Roney
Froom		Lewis	Simpson	Simpson
Fullerton		McClellan	Irving	Sweeney
Halliday		McDermott	Irwin	Tron
Hart		McVeigh	Klub	Winters
Hunt		Parish	Liberty	Woolsey
Hunter		Patterson	McClelland	
Johnston		Pilot	McDermott	
Josephs		Pritchard	Patterson	
Lawler		Reynolds	Pilot	
Lewis		Ross	Roney	
Malcolm		Sparling	Ross	
McNabb		Splaine	Rowe	
Mitchell		Sweeney	Splaine	
Netten		Tron	Sweeney	
O'Connell		Turner	Tron	
Palmer		Winters	Woolsey	
Perry		Woolsey		
Purvis		White		
Rawlins				

Holy Trinity Anglican Church Greeters

1996 – 2005 (inclusive) 10 am service

Adams, Joan	Harbert, Sid	McLelland, Lynda	Scott, Richard
Alexander, Jane	Harrison, Shawn	McMeekin, Cheryl	Sibley, Lorna
Baldock, Catharina	Harrison, Tanis	McMeekin, Robert	Sibley, Mike
Baldock, Robert	Harmer, Doug	Mgbemena, Ben	Silmser, Tammy
Baker, Joel	Harmer, Sylvia	Mgbemena, Nellie	Shaw, John
Ball, Connie	Hermitte, Chris	Mochula, Melissa	Shaw, Nancy
Ball, Iris	Hermitte, Louise	Morphy, Ivan	Shaw, Shirley
Beech, Dot	Hermitte, Phil	Morphy, Janette	Splane, Emma
Beyea, Betty	Hermitte, Shelley	Nowen, Blake	Splane, Mickey
Boyd, Inez	Hewitt, Lloyd	Nowen, Cheryl	Spriggs, Jean
Bretzlaff, Otto	Higginson, Bill	Nyznick, Dan	Snedden, Shirley
Buckwald, Roy	Higginson, Joan	Nyznick, Dianne	Snedden, William
Carter, Edith	Hoffman, Garnet	Onochie, Mercy	Sterling, Joan
Carter, James	Hoffman, Margaret	Onochie, Larry	Sterling, John
Campbell, Janet	Hoyland, Rick	Overton, Barbara	Sterling, James
Campbell, Lucille	Hoyland, Vera	Overton, Crandell	Sterling, Mary
Cheresna, Kyle	Ibelshausen, Bernice	Partridge, John	Syrie, Charles
Clarke, Murray	Ibelshausen, Paul	Patterson, Greg	Syrie, June
Clarke, Ruth	Johns, Christa	Patterson, Julie	Tapp, Andrew
Cochrane, Ann	Johns, Mike	Phelan, Brian	Tapp, Gordon
Coleman, Lomi	Jones, Joan	Phelan, Lorraine	Tapp, Jennifer
Collins, Doris	Jones, Robert	Phillips, George	Timpson, Debbie
Cowan, Caroline	Jones, Sandra	Phillips, Joyce	Timpson, Rob
Crawford, Murray	Kelly, Marie	Plante, Daniel	Thomas, Dylan
Crawford, Vicki	Kennedy, Sarah	Plante, Judith	Thomas, Susie
Dennison, Debbie	Klantz, Deborah	Plummer, Lee Ann	Tooley, Donna
de Repentigny, Marcel	Klantz, Derek	Pollock, Marion	Tooley, Martin
de Repentigny, Naomi	Kosmack, Mona	Price, Robert	Vaudrie, George
Edmonds, Scott	Kosmack, Terry	Prescott, Lori	Vaudrie, Muriel
Edmonds, Wanda	Kranz, Christine	Prescott, Mark	Watt, Bill Frances
Edwards, Jean	Kranz, Margaret	Rabishaw, Jody	Watt, Barrie
Edwards, Harold	Kranz, Orville	Rabishaw, Kevin	Watt, Connie
Findlay, Dave	Kreutz, Randy	Rath, Marilyn	Watt, Evan
Findlay, Jackie	Kreutz, Sandra	Rath, Ted	Wilson, Jessica
Fraser, Doug	Leahy, David	Rennick, Liam	Wilson, Jill
Fraser, Marjorie	Levasseur, Joël	Rennick, Sheila	Wilson, Natalie
Fullerton, Anne	Levassuer, Stephanie	Rikley, Denise	Wilson, Nicholas
Garrett, Violet	Laws, Kim	Rikley, Don	Wilson, Rachel
Gignac, Gloria	Machin, Cathy	Ripley, Carol	White, Rosie
Gilchrist, Jolene	Machin, Terry	Ripley, Meghan	Whittington, Jason
Godin, Sherry	Matthieu, Audrey	Roberts, Darlene	Whittington, Kim
Goldberg, Debbie	Macpherson, Colin	Rosamond, Elizabeth	Winmill, Jan
Grubb, Bill	McIntyre, Mae	Rosamond, Lyla	Wooldridge, Gayle
Gust, Barry	McKee, Gerry	Russell, Diane	Wooldridge, Max
Gust, Janice	McLelland, Daniel	Russell, Gordon	Yates, Ken
Harbert, Margaret	McLelland, Dawn	Scott, Lois	

Sunday School Teachers – A Partial List

Jo Andrews	Dorothy Gibeau	KeKe Mgbemena	Myrtle Smallpiece
Mrs. Archer	Ellen Goddard	Uche Mgbemena	Reg Smallpiece
Iris Ball	Miss Graham	Christine Moore	Ann Smith
Lorraine Barnes	Harry Hamilton	Jennifer Moore	Eleanor Soards
Gwen Berritt	Sylvia Hansen	Julie Moore	Mary Spotswood
Mrs. Bicknell	Douglas Harmer	Susan Moore	Lillian Snyder
Miss Boast	Sylvia Harmer	Ivan Morphy	Ray Snyder
Mr. & Mrs.	Diane Hart	Robert Morphy	Bea Spink
Eldon Bresseau	Hugh Hart	Noreen Mullen	Shelley Sterling
Darlene Brown	Mary Hazzard	Inez Nagle	Andrew Tapp
Gwen Bruns	Mrs Herman Heilbron	Katherine Nagle	Jennifer Tapp
Alice Burgess (Kaden)	Miss Hoare	Mr & Mrs. Darrel Nun	Gwen Tennant
Arlene Carnegie	Patricia Hoffman	Connie O'Connor	Larry Tron
Dorothy Chadwick	Margaret Hoffman	Carol Pammett	Mary Tron
Chang	Marilyn Hoffman	Annabel Perry	Miss Turner
Jane Charles	Mrs. Hunt	Marion Pollock	Sheila Turner
Mae Christie	Annie Hunt	Lillian Potter	Connie Vibert
Derek Clark	Miss Hunter	Arabella Prescott	Jean Walker
Nancy Clark	Jim Irvine	Deardrie Prescott	Sally Ward
Ruth Clarke	Cheryl Jackson	Barry Prescott	Carol Westwell
Cindy Collins	Janice Johnson	Bob Price	Denis Westwell
Doris Collins	Mabel Johnson	Dorothy Purcell	B.A. White
Joanne Collins	Nancy Johnson	Jodi Rabishaw	Joyce Whitehead
Jim Cooper	Mona Kosmack	Kevin Rabishaw	Vera Willoughby
Phyllis Crozier	Margaret Kranz	Kathy Rosamond	Kathy Wilston
Mrs. Daykin	Stephanie Kranz	Muriel Rowe	Marion Woermke
Debbie Dennison	Mrs. E. Lawlor	Douglas Salter	Clarissa Woolsey
Helen Desjardins	Isabel Leach	Thelma Saunders	Hilda Woolsey
Lynn Eamer	Katie Leach	Doris Scott (Brown)	Lucy Woolsey
Dick Edwards	William Liberty	Karen Scott	Carey Yates
Lois Edwards (Rayson)	Dorothy Lipke	Joanne Seabert	Ken Yates
Micheal Farr	Helen Lumax	Marian Seabert	Naomi Yates
Nancy Foreman	Barbara Markus	Sandra Seabert	
Lois Gale	George May	Larry Scales	
Sheri Gareau	Mary McElroy	Miss Scott	
Gordon Garrett	Susan McGregor (Scott)	Karen Scott	
Sheila Garrett	Harry Melton	Verna Shields	
Violet Garrett	Chi Chi Mgbemena	Dorothy Smallpiece	
Vicki Gibb	Iraku Mgbemena	Janette Smallpiece	

Volunteers With 4th Pembroke Boy Scout Group: Sponsor Holy Trinity Church – June 24th, 1926-1984

Group Committee:	Gerry Barnes, Jim Cermack, Bill Collins, Gordon Garrett, R. McGregor, Stan Morris, Don Scott, George Taylor
Cubmasters:	W. Baldock, Gerald Barnes, Elmer Cliché, E. S. Davis, Joseph Eugene Lacelle, Lillian Potter, Ken Yates
Assistant Cubmasters:	Violet Cliché, Annette Lavigne, Alphonses St. Louis
Scoutmasters:	Derek Clark, J. W. Cornich, Mel Davis, Murray Moore, Mel Turner
Assistant Scoutmasters:	George Abdallah, T. W. Benson, M. S. Fellowes, Doug Harmer, Cyril Luxtan, Don Patterson, J. T. Stuart, George Taylor
Rover Skipper:	Doug Harmer, Murray Moore

Some Remembered Youth Leaders

Greta Brown		Jim Irvine	
Derek and Nancy Clark	1990	Cheryl Jackson	
Doris Collins	1982-90	Rev. Bruce Roberts	1984-86
Rev. David Crawley	1977-79	Kevin Rabishaw	2000-ongoing
Rev. Robert Heard	1979-80	Rev. Ralph Warnock	1982-84
Bentley Horne		Rev. Frances Whitton	1980-82
Rev. Dan Howard	1986-89	Cathy Yantha	

Choir Members – Present and Past

Present Members:	Joyce Moore Cowan	Chung Ok Kim	Thelma Saunders
Catherina Baldock	Peter Cowan	Bill Langley	Larry Scales
Kristine Bishop	Alix Delahaye	Doug Leach	Loreen Scales
Derek Clark	Bev Farr	Edith Mills	Don Scott
Nancy Clark	Gale Hanson	George Phillips	Gary Severin
Wally Cochrane	John Hanson	Joyce Phillips	Marilyn Whitmore
Bill Collins	Cheryl Jackson	Maria Poff	
Former Members:	Doris Collins	Joan Ganqur	Patsy Hoffman
Gerald Barnes	Phyllis Crozier	Violet Garrett	Bob Hogaboam
Doris Berry	Joan Deavitt	Cameron Gabriel	Bill Jackson
Florence Bowden	Pat Deavitt	Cheryl Gibeau	Judy Kelley
Elizabeth Byrne	Ruth Deavitt	Dorothy Gibeau	Margaret Kranz
Cheryl Byrne	Charles Delahaye	Jim Goodfellow	Alice Levy
Dorothy Chadwick	Freda Delahaye	Sylvia Harmer	Barry Lewis
Fred Chadwick	Isabel Dixon	Nellie Hart	Kathy Lewis-Wilston
Fred Chaffey	John Dixon	Marg Hawkins	M.B. Malcolm
Derek Clark	Perry Everitt	Dave Hayes	Gwendolyn Marchant

Harry Melton
Lydia Melton
Edith Mills
Barb Montaigne
Judy Moore
Ivan Morphy
Harry Neapole
Dorothy Paulusse
Judy Pendergast
Rev. C. Phillips
Marion Pollock
Bob Price
Jim Purcell
Margaret Rawlins

Barb Renaulds
Marg Renaulds
Anne Reynolds
Verna Schoncofe
Marilyn Schonnop
Kay Scott
Lois Scott
James Seabert
Marion Seabert
Gary Severin
Joyce Sissons
Janette Smallpiece
Myrtle Smallpiece
Reg Smallpiece

Sid Spargo
Eleanor Soards
Ian Stoppard
Shirley Stoppard
Barbara A. Sweeney
Syd Thomson
Grace Thrasher
Beverley Tron
Larry Tron
Pat Tron
Peter Tron
Bill Turner
Flossie Turner
Sheila Turner

Cissie Walton
John Walton
Ralph Warnock
Brian Watson
Don Willis
Florence Willoughby
Harry Willoughby
Lisa Wolfe
Edyth Wood
Rev. Wright
Ray Zwicker

Youth Choir:

Kim Adams
Sandra Adams
Connie Ball
Becky Boisclair
Susan Bradbury
Allison Brown
David Clarke
Peter Clarke
Cindy Collins
Joanne Collins
JoAnne Coutts
Randy Coutts
Tammy Crosby
Deborah Crozier
Stephen Crozier
Kathy Davidson
Robbie Davidson
Lori Degrechie
Stephen Dempsey
Joan Ferneyhough
Nancy Fraser
Arlene Gale
Charles Gale
Cindy Gale
Kathy Gale
Sheila Garrett
Kare Giroux
Phyllis Giroux

Ellen Goddard
Cheryl Green
Haly Green
Erika Hawkins
Bonnie Hoffman
Janey Hogaboam
Bentley Horne
Sandra Hussick
Annie Jackson
Jodi Jackson
Charlie Jane
Jennifer Jane
Janice Johnson
Susan Klub
Stephanie Kranz
Allison Leach
Mathew Leigh
Heather Lemay
Katie Leonard
Cindy Lewis
Corinne Lewis
Maureen Lewis
Tammy Lewis
Tina Lorbetski
Olwen Mathieson
Darlene McDuff
Robin McGregor
Irnaky Mgbemena
Uche Mgbemena

Christine Moore
Jennifer Moore
Julie Moore
Jean Morphy
Noreen Mullen
Jeffrey Okum
Tyler Okum
Tina Parker
Ai Phat (Liu)
Timothy Phillips
John Pitcher
Dayelle Plunkette
Sayelle Plunkett
Dayna Post
Anne Rikley
Christine Rikley
Elizabeth Rosamond
Kathy Rosamond
Lori Anne Rosamond
Nancy Rosamond
Rosemary Rosamond
Susanne Rosamond
Vicki Savage
Ruth Scales
Anne Scales
Doris Scott
Marsha Scott
Tammy Servais
Shawn Servais

Christine Severin
Shelley Severin
Kim Shaw
Kelly Snedden
Nancy Sterling
Sean Sterling
Shelley Sterling
Ward Sterling
Anne Sunderland
Beth Sunderland
Bill Sunderland
Sandra Sunderland
Susan Sunderland
Connie Vibert
Robert Wagner
Kenny Warren
Linda Warren
Brett White
Sheila White
Shelley Whitehead
Cindy Wolfe
Lisa Wolfe
Mary Jane Wolfe
Paul Wolfe
Pam Wyse
Jennifer Wyse
Naomi Yates

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