

# *The Northland*

Spring 2009, Volume 65, No. 3



## **The Archbishop's Letter**

Dear Northland Readers,

This letter is being composed in the midst of Lent. It is a time when many Christians journey with Jesus through the final weeks of his earthly life, culminating in his death on the Cross on Good Friday. As we follow the various Gospel readings through this period, we see the disciples as afraid and uncomprehending as their Master tries to prepare them for the events which would happen, and that he would be taken from them. We see Jesus exasperated and angry, driving people out of the temple where God was being dishonored and God's house abused and defiled. We also hear Jesus' teaching, of God's love for the whole world, God's desire that all should share new life, and the promised coming of God's Spirit who would be with the followers of Jesus forever.

As I reflect on what the Scriptures open to us, week by week through this Lent, I see a Jesus who is trying to prepare his followers for a future which they cannot yet see, and which fills them with a sense of foreboding.

Jesus tried to prepare his followers for what was to happen to him, and what would be expected of them, enabled by the power of the Holy Spirit. As Christians, we too need to be prepared for the future, and for our responsibilities as a church witnessing to God's love in a changing world and under different circumstances. As I prepare for retirement in 2010 I have deep confidence in the future which lies ahead in this Diocese. From that confidence I want to help prepare Anglicans here to continue to be fully engaged in the ministry and mission of sharing the Gospel both within and beyond our present membership. There are many things which are happening which give me encouragement. Let me share some of these with you.

In a period when the structures of the Anglican Church are being tested with the possibility of changing diocesan boundaries, in some cases to create new church structures based on models of efficiency or ethnic and cultural compatibility, this diocese is determined to stay together. The Cree majority in the James Bay Deanery have rejected the possibility of forming their own diocese and are committed to continue as one church, native and non-native together in one community of faith. They acknowledge the difficulties, but are convinced that striving together for the unity for which Christ prayed will be a rock under their feet. Separation into different ethnic groups is seen as building on sand and will not stand.



*Archbishop Lawrence & Maureen*

There is an increased and more focused commitment to children's and youth ministry in all parts of the diocese. This is both recognizing young people as fully part of the church and affirming and helping them to take their full place as Christians in a growing way. A very active Youth and Children's Ministry Committee is in place, a part time Director has begun work in two of the Deaneries, and Vacation Bible Schools with leadership training is planned for the James Bay Deanery. A Virtual Church School programme provides internet access to Sunday School teaching for isolated children in the small, scattered communities of the diocese.

So far this year new Lay Readers have been installed, older ones have been relicensed and this ministry will be expanded in the months to come. Two parishes have committed themselves to raising of local people for non-stipendiary ordained ministry, and interest has been shown by other parishes and individuals. As new

opportunities for ministry become apparent, volunteers are coming forward with a deep sense of vocation to offer servant leadership in their parish communities.

Despite the financial struggles and failure to maintain outmoded and unproductive old ministry patterns, we have learned to live within our means. For the second year in a row the diocesan books have ended up in the black, and we have a balanced budget for 2009. A Bishop's Endowment Fund is being created, with the income helping to offset the cost of the bishop's ministry. For many years the total cost of this ministry has come from the support grants from the National Church. As this new Fund is set up, every dollar earned will free up a corresponding amount from the support grants to affirm and support other ministry in the diocese.

So as we move forward into a new day in the life of the Diocese of Moosonee, we do so from a position of strength and confidence. Certainly there will be moments of anxiety and fear of the unknown, but the faith of Moosonee Anglicans within this diocese is solidly founded in Jesus Christ, the same yesterday, today and for ever, who is both the church's one foundation and it's head. In that faith we invite you, the readers of The Northland, to continue to support us by your prayers, by your gifts, and by your faithfulness.

Sincerely yours, in Christ,

Caleb J. Lawrence  
Archbishop of Moosonee

## **EDITORIAL**

I am getting old. This is becoming increasingly obvious to me when I look in the mirror and see the grey hair, all of which I have earned, and the increasing number of wrinkles. It is obvious when I try to do certain activities and my back tells me not too gently that I will pay for it and that my chiropractor will benefit. I have had gentlemen lift my suitcase off the carousel at the airport for me, unrequested, on noting my advancing years!! And....I no longer kill cyclamen and African violets within a week of receiving them, in fact I still have a cyclamen in bloom which Caleb gave me four months ago!

However, one of the most obvious signs to me is that I am becoming even more critical of what I consider incorrect use of the English language in both written and spoken forms, and that means I am getting like my mother who was known to return my letters to me corrected in red. I recently heard the Prime Minister, when addressing a group of people, tell them that the government is "looking to get the support of members of parliament". I think he is hoping to get the support, or working towards getting the support, but "looking"?

I remember our son Sean having such a discussion with my parents after he had responded to them with "I guess so". My father's response was "You either know or you don't know, you don't guess." A long discussion about the evolution of the English language ensued. I am now in that same position as my parents having been around long enough to hear and read words of common usage in changed meaning, a sure sign of age!

My parents enjoyed another twenty plus years of active retirement after this discussion and I am hoping to do the same. I am sure our children hope that I won't become too persnickety as the years advance.

### **"Alive in the Spirit" 2008 ACW National Presidents' Conference by Edith Belair Diocese of Moosonee President**

It was a great honour for me to represent the Diocese of Moosonee at the National Presidents' Conference which was held in Kingston, Ontario in September 2008. Diocesan Presidents from across Canada met to discuss the future of the ACW and to share the experiences of all our ACW groups. The theme of the conference was "Alive in the Spirit" and this was very evident in all the women attending and from the many reports and discussions that were held. The first evening we all shared the experiences which led us to our ministry. Many laid a symbol of their commitment to their ministry at the altar. Most women had been invited by others to join the ACW and were committed by their deep sense of service to others. Bishop George Bruce was the guest speaker spoke about his experiences at the Lambeth Conference This was followed by the Eucharist. Each day began with Morning Prayer and ended with Compline. We had the Eucharist three times and the last one was by

candlelight when the new national executive was installed. During the conference we had two speakers, Mrs. Kathleen Snow, the National President of Mothers' Union and Mrs. Danielle McNeil-Hessian the National President of the Catholic Women's League. New prayer partners were chosen and the Diocese of Moosonee will pray for the Diocese of Ontario and the Diocese of Edmonton will pray for us. Please remember to pray for our prayer partners in your ACW devotions. On Saturday we were treated to a wonderful boat cruise around the 1000 Islands and a bus ride around Kingston. We had a tour of St. Georges Cathedral which is about two hundred years old and very beautiful. In the evening we had a pyjama party and we took part in a skit and before retiring we had a hymn sing. What a wonderful experience I had and I thank you for it.



*Canon Reg J. Pope & Archbishop Caleb Lawrence*

## **CANON REGINALD J. POPE**

Reginald J. Pope was recently appointed an Honorary Lay Canon of the Diocese of Moosonee by Archbishop Lawrence. Mr. Pope, a chartered accountant, has recently resigned after decades of providing financial advice and guidance to the Diocese of Moosonee. The announcement of his appointment was made at the recent Executive Council Meeting, at a special lunch held in his honour. Mr. Pope is a faithful member of St. Matthew's Cathedral Parish.

The Archbishop's letter of appointment stated, in part:

"You have brought honour and glory to God through

your dedication and commitment, and you have been a blessing to the Christian community in this Diocese of Moosonee. Your professional qualifications, your insight and acumen, your wide experience and knowledge of the history of this diocesan community and many of its dedicated members have enriched and strengthened this church beyond measure. As you look back on your many decades of devoted service, you can take great pride and satisfaction in what has been achieved, and in the knowledge that your example has set a benchmark and been an inspiration to those who follow you in their own ministries and contributions as part of the life of the church in this diocese."

Mr. Pope is one of 10 people whom Archbishop Lawrence has appointed Canon during his 30 years as Bishop of Moosonee. It is an honour reserved for a very few!

## **WHY I REMAIN AN ANGLICAN**

**By the Ven. Christopher Page**

(This article appeared originally in the January 2009 Diocesan Post in the Diocese of BC.)

Seven years ago I was invited by a local paper to write an article explaining why I "remain an Anglican." The request came in response to a fellow priest's decision to resign from the Anglican Church and start a new church.

Today things are not greatly different than they were in 2001. I remain an Anglican, serving now in the parish I served then and people continue to leave our church. Usually they depart one by one, sometimes as families. Occasionally whole congregations pack up and move to the other side of town. And so I wonder how might I answer the question if it were posed to me today, "Why remain an Anglican?"

I could give historical reasons; there are several and they are good. I could give reasons argued from theology; but theology can always be argued in a variety of directions. My real reasons for remaining an Anglican are deeply personal and they organize themselves around five basic convictions about the nature of life and of the Anglican Church.

**1. I remain an Anglican because I know that life is messy.** People are often disagreeable, hard to get along with, cantankerous and sometimes just irritating. We will always find things in other people that are disagreeable. No group of people larger than one will ever experience blissful harmony all the time. Families would seldom survive if we parted company every time we disagreed or had a squabble.

Seven years ago I said, "The tendency to separate seems to be contagious. The history of the Christian church indicates that those who divide will likely divide again. I cannot imagine what might merit risking one more break in the already fragmented body of Christ." The last seven years has proven this again and again. Communities that divide because their way is the only right way soon find another way that someone in their new community is getting it wrong and division continues to spread.

Does this mean I have no convictions? Does this mean I settle for anything that goes just so we can stay together?

**2. I remain an Anglican because the Anglican Church is a community of Christian faith.** In 2001 my brother who left the church said he had to go because the Anglican Church "has increasingly allowed the values and demands of a decadent and demoralized western culture to set more and more of its agenda." I did not see it then; I do not see it now. I do not believe we are any more or less greedy, self-obsessed, power hungry, or violent than every church has ever been throughout all of history.

The "agenda" in the church where I serve has not changed one bit in the last seven years.

We are a community of Christian faith. We exist to worship God who is known to us in Jesus Christ. We desire only to follow faithfully where God's Holy Spirit leads us and to serve all people with love, compassion and grace. We believe God calls us to grow daily in our ability to bear the fruit of the Spirit in "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control." And, as I said seven years ago, "I will never learn these qualities from people with whom I always get along." I need uncomfortable people,

people who disagree with me and with whom I argue in order to learn "patience, kindness," and the faithfulness to which Scripture calls us again and again. So I must not give up on those in my faith community who I find difficult or awkward.

**3. I remain an Anglican because love never gives up.** Even if the church to which I belong makes mistakes, or is at times compromised, confused, even a little bit chaotic love is stronger and more lasting than all of the ways in which we might get it wrong.

My mother recently died. As I write these words, my desk is covered with cards expressing love, compassion, care and concern for me and for my family. Many of the expressions of condolence I have received over the past few days have been deeply touching in their sensitivity, gentleness and kindness. These cards come mostly from Anglicans. Some of them come from Anglicans with whom I worshiped as a small child representing fifty-four years of connection and affection. The people who wrote these cards are people in whom I see the face of Christ. They are people who, even when the reflection was terribly faint, have been willing to continue struggling to see the face of Christ in my life. In these lives I experience the deep work of God's Spirit. It is hard to imagine what would motivate me to leave these people.

**4. I remain an Anglican because the Anglican Church is a large and diverse community.** We live in a world that is deeply broken with often violent and horrifying results. Almost the only surviving international communities left in our world are the corporate consumer communities that are bound together by a common economic interest. The world desperately needs to see that it is possible for a community to hold together across barriers of culture, language, ethnicity, and race without the binding motivation of self-interest, or the benefit of economic gain or power advantage.

The Anglican Church contains people of many races, languages, and ethnic backgrounds. It is a church that has room in it for everyone. We do not demand that you achieve a certain socio-economic status before you join. You do not have to pass a theology test before you qualify for membership. We ask only what Jesus

asked, that you acknowledge your poverty and are willing to mourn. You need only to “hunger and thirst for righteousness,” be pure in heart, willing to exercise mercy, and to live as a peacemaker. (Matthew 5:3-9) And, in the end, we embrace one another even when we fail miserably to reach any of these exalted goals.

And so, my final reason for remaining an Anglican is the most important reason of all.

**5. I remain an Anglican because I am a failure.** The Anglican Church is a church for failures. The Anglican Church is a place where I can beat my breast and say, “God, be merciful to me, a sinner!” (Luke 18:13)

I remain an Anglican simply because there is room in this church for me. The Anglican Church is my home. And home is the place where they always have to take you in. If I can only belong when I get all the right answers, I will never be at home in any church. If there is only room for me because my behaviour measures up to some external standard of prescribed conduct, I will always be excluded. There is no room for me in any community where I need to be smart enough, good enough, clean enough, pure enough.

I can only belong in a community where I am trusted, not that I will always get it right but that I am doing the best I can to follow God’s Spirit. I can only belong in a community where, when I kneel at the altar rail and put out my empty hands, I am told that God believes the intention of my heart and desires to fill me with love, blessing, grace and mercy. I remain an Anglican because, when we gather at the Lord’s Table, we are all the same. None of us is special, none is better than anyone else. We gather with our shared poverty, our deep hunger and hearts that desire only to open to God in Christ and to receive again and again the bread that feeds us for eternal life.

You see, no matter how low I set the bar, there are no standards to which I can measure up. There are no great achievements I can hold out to say, this proves I am worthy to eat at the table with you. The only reason for us to separate is if you can no longer accept me just as I am - stumbling, confused, broken, and often lost, but longing to have you see Christ in me, as I long to see Christ in you. In the Anglican Church, I am

encouraged to see Christ in broken vessels and to find the riches of God’s mercy in failing followers like myself. This community of mercy rooted in faithfulness and love is the only place I will ever be able to belong. This is why I remain an Anglican.

Christopher Page November 2008

*Christopher is the Rector of St. Philip Anglican Church, Oak Bay and the Archdeacon of Tolmie. His latest book Shadow Dancing: Living With the Dark Side, will be published in early 2009.*

## Contributions

Please send all contributions to the Editor

Summer Issue - submit by last week in April  
Autumn Issue - submit by last week in July  
Christmas Issue - submit by last week in October  
Spring Issue - submit eight weeks before Easter

## LETTER TO THE EDITOR

Dear Maureen



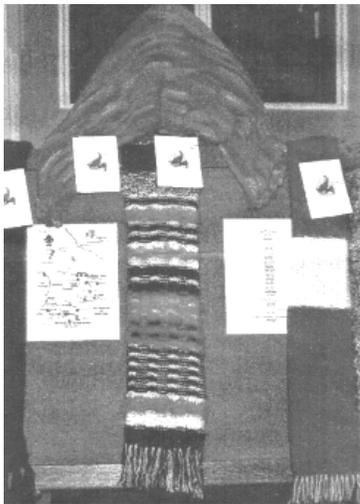
I am sure you sometimes wonder if your newsletter efforts make a difference or if they are disappearing into a black hole on the outer edges of the universe! I wanted to take a moment and tell you about the results of your story about the prayer shawls.

This is the card which we developed to accompany shawls that are now being knit in our own parish. When I saw the story I thought it could be adopted for the Diocese of Keewatin which we have supported by sending bales for the last 12 years. (that project has now ended.) I asked who would be interested in knitting a shawl during Trinity Season for someone in Keewatin. More than 30 participated and we sent over 50 shawls to balers in remote areas and to people needing prayers for various reasons-illness, accidents, death. Enclosed are some pictures of the display in the church the Sunday before Advent.

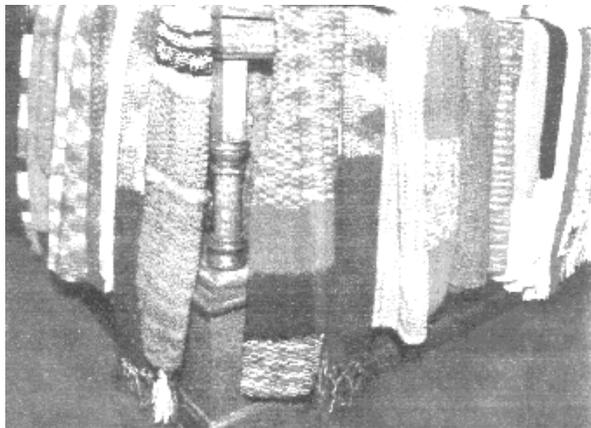
Afterwards there was a feeling that we should continue to knit for our own parish and since Easter we have

completed more than 20. My biggest supporter of the outreach Project was Doreen Daley. One day when visiting her I saw a copy of The Northland on her table. She had read the article, so when I put out the appeal for knitters, she was ready and kept saying what a wonderful idea it was. She helped set up the display of shawls in the church and pack 3 huge cartons.

Arlene Hill



*Here are some examples of the prayer shawls*



*Editor's note;  
The card enclosed with each shawl reads:*

May the  
Light of God surround you  
Love of God enfold you  
Power of God protect you  
Peace of God comfort you  
Presence of God support you  
Wherever you are, God is.

## Joining the Journey of Faith

by the Rev. Hal Graham  
written for Christmas 2008

The church is about "faith" and I think it takes a special kind of courage and faith to be part of our worshiping communities when numbers are few and the future looks uncertain. Church attendance is not given high priority or value by many people and some may even ask what it accomplishes. What is it good for? How does church participation help our society?

Part of the answer is that we need to make sense of our lives. Everyday we need to make decisions about what is important, what is not, and to try to bring some order to the great variety of events that occur. In the same way society needs to grapple with ultimate values in order to maintain a degree of harmony and direction. I'm reminded of the Scottish story about warriors throwing the heart of "Robert the Bruce" out before them so that they would have a common goal and incentive to move forward. Faith can be that kind of focus but not all expressions of faith are constructive and completely helpful. I don't know that we want to throw "Robert the Bruce's" heart out before us! In fact, people have had faith in cult leaders, rogues and madmen and tragically misplaced their trust.

Besides our need of established values to express our faith, we need flexibility. Our faith undergoes development and change. It's okay to ask questions! At one time in the history of our beliefs it was considered a sin to charge interest on a loan and still later being left handed was considered "wrong" – not the way God intended. If we are to order our lives according to a value, that value must be worthy of our efforts. The flux and change in the church creates uncertainty but it also signifies the willingness to be real and the desire for truth.

If you are not already attending church I would invite you to join us in the journey. We will make you feel welcome. There is a time for sharing the established faith of the church but also a time for listening and regeneration. Why not give it a try this Christmas. This is a time when we recognize the mystery of God among us – coming in love and humility, as an infant in a stable! This is a time when we hear with wonder the singing of the angels!

# Obituaries

## The Reverend Kenneth R.J. Blaber, C.D.



The Rev. Kenneth R. J. Blaber C.D., a retired priest who had served his early years of ministry in the Diocese of Moosonee, died peacefully on October 21 in Delta, B.C. in his 78th year after a lengthy illness. He was the beloved husband of Joyce Frances Lee and devoted father of Paul (Lisa), Ottawa, Andrew (Arlene) of Port Moody B.C. and Sharon (Grant McLean) of Delta B.C. and eight grandchildren .The

interment of ashes took place at St. John's Anglican Church Cemetery, Bath, Ontario on November 22, with the Ven. J. McShane officiating.

Archbishop Lawrence paid tribute to Mr. Blaber, in the following message conveyed to his family.

"Ken and I were contemporaries in northern ministry. I was a priest on the east coast of Hudson Bay in the Diocese of the Arctic through the years when Ken was priest in Mistissini, Chibougamau, Chapais and Val D'Or in the Diocese of Moosonee, and both of us had earlier ministered as lay readers in those respective dioceses. We are proud to include Ken as one of a remarkable group of clergy who had connections with and were at one time residents in the town of Virginiatown just outside Kirkland Lake. Ken served with distinction through difficult years of change and upheaval in the lives of First Nations people in northern Quebec in the wake of the James Bay Hydro development. In later years Ken and Joyce continued their strong interest and commitment to the ministry of the Anglican Church in the Diocese of Moosonee, and I am particularly grateful to Joyce for her leadership, through the Ontario Diocesan ACW, for fund-raising efforts in support of Cree translation work here."



## The Reverend Richard Burdon-Murphy

Richard first came to the Diocese of Moosonee as a Church Army Officer, with his wife, Irene in the mid 1980s. They served for several years at St. Mark's Parish in Eastmain. He was well liked in that Cree community on the east coast of James Bay, where the couple had a particularly strong ministry among children and young people. Later Richard felt called to ordained ministry, was



recommended as a postulant and earned a degree in theology at the College of Emmanuel and St. Chad in Saskatoon, during the course of which he served a summer internship in St. Barnabas' Parish in Waswanipi. Following graduation and ordination, he and Irene, with their infant daughter, Sarah, moved to St. Philip's Parish in Chisasibi for a curacy experience under Canon Bill Baldwin. Richard was ordained a priest by Bishop Lawrence in St. Peter's Parish, Waskaganish in April, 1992, following which he was appointed Rector of St. Paul's Parish in Kashechewan.

The Burdon-Murphys' stay in Kashechewan was for only one year. Richard became quite ill, and was unable to return to St. Paul's or to full time ministry. He and Irene eventually moved to Chatham, Ontario where Richard was on a disability pension and was only able to do part time work. After several years he was granted permission to conduct services in a small country church, and occasionally assisted at worship in Christ Church Parish, Chatham. Through the years spent there Richard made a number of friends and was appreciated for his openness to marginalized and troubled people of the area, many of whom were in attendance at the Funeral.

Richard died unexpectedly on February 13th at his home in Chatham. Archbishop Lawrence presided at the funeral liturgy on February 18th in Christ Church, assisted by the Rector, the Rev. Paul Millward. The homily was delivered by the Rev. David Fuller, Regional Dean of Kent, and the Ven. Willi Kammerer brought greetings from the Diocese of Huron and Bishop Robert Bennett.

# MOOSE NOTES

## The Deanery of West Kenogami.

*Submitted by the Rev. Hal Graham, Regional Dean*

On the weekend of March 7th and 8th I was able to visit in Hearst and Constance Lake. I attended a Saturday meeting at the invitation of Archbishop Caleb and this was held at St. Matthew's / St. Paul's, Hearst. Members of St. Luke's, Hornepayne also attended as did the Rev. Andy Jones, incumbent of Grace United Church in Hornepayne. The long and the short of it is that there is financial support by both denominations and a tentative plan to develop sustainable ministry in these parishes in spite of the small number of congregants.

The weekend gave me an opportunity to renew my acquaintance with members from the east end of the deanery, to celebrate Eucharist at St. Matthew's / St. Paul's, and in the afternoon to join Archbishop Caleb at Constance Lake. Holy Baptism and Eucharist were celebrated and Harvey Ferris was renewed as lay reader. After the service I learned the whereabouts of some shut-in members of the faith and visited the Elders' Home.

On April 24th and 25th Kapuskasing will host the Great Chapter meeting. The Rev. Douglas Richardson will have a final opportunity, before his retirement, to straighten out our kinks and bring us words of wisdom on Friday evening. On Saturday morning we will think about how we use our resources during a discussion entitled "Abilities and Possibilities". The Rev. CJ Adams will address the Great Chapter after lunch on Saturday and we will conclude with the Eucharist.

On the west end of the deanery we have initiated some new study groups and some Lenten activities. St. John in the Wilderness, Longlac, has been holding a monthly discussion group and the Geraldton noon hour group has been offering a DVD to all denominations which dramatizes the gospel of John. A Lenten workshop held at St. James, Geraldton was open to all denominations. Margaret Graham led the opening exercise about using doodling and colours as a playful way to develop one's prayer life. The Rev. Diane Hilpert-McIlroy from St. Mary's, Nipigon led a three hour workshop related to prayer and finding God in ordinary things. This was the second year for such a workshop and Diane's husband, Robert, again accompanied her and assisted with the event. Both The Rev. Diane and Robert attended



## AFP & IAWN JOIN FORCES IN MOOSONEE CONFERENCE

The Anglican Fellowship of Prayer and the International Anglican Women's Network are joining to present the "PRAYING FOR EQUALITY CONFERENCE" in Moosonee on May 7th and 8th 2009.

Elizabeth Loweth, who is the Canadian representative of the IAWN will be the keynote speaker. Elizabeth is well versed on the plight of women around the world having been a representative to the United Nations on the Commission of Women for a number of years.

As well, Mae Joseph and Denis Morin will speak on the lives of women inmates residing at Monteith Correctional Institute. The Reverend Margaret Dempster will present a reflection on the Women of the World.

If you would like to take part in this conference, book a room in one of the Moosonee hotels or 'Bed and Breakfasts' for the night of Thursday, May 7th and order your train ticket for the Polar Bear Express departing the morning of the 7th of May, and returning the afternoon of the 8th. The cost for a room (double), train and meals should not exceed \$200 per person. In some cases, parishioners may have family and friends in Moosonee, and that would reduce the cost by approximately half.

Our annual AFP conferences have proven to be uplifting and enlightening events. I hope you can join us. If you require further information, please contact me The Reverend Margaret Dempster at: (705) 258-3347 or [dempster@ontera.net](mailto:dempster@ontera.net).



services in Longlac, Geraldton and Jellicoe on Sunday, the 15th of March and Diane preached at each service. Visits are scheduled for Marten Falls on March 23rd - 24th with a stop in Nakina and then a visit to Collins during April 1st to 3rd.

Editor's note: Readers may wish to refer to the map of the Diocese to identify the area of this deanery!



## **St. Matthew's Cathedral Parish** *Contributed by Dean Sharon Murdoch*

### **Bible Reading Marathon**

On Friday, March 6th six members of St. Matthew's youth group and one soon-to-be member gathered at the cathedral with sleeping bags and snacks in hand for a Bible reading marathon. The rule was that there always had to be at least one youth listening for the Bible reading to 'count'. Two rooms were set aside downstairs for naps, there were snacks in the kitchen and games, videos and music available in the parish hall when anyone needed a break. Some youth even brought their math homework!

The reading began with Matthew's Gospel at 6:20 pm and ended with the Letter to the Romans at 7:10 the next morning. Readers were free to choose their translation from a variety available at the lectern. The Message and the New Revised Standard Version were the two most popular. Some of the listeners followed in their own Bibles, some just listened and by the wee hours of the morning, some snored. A few visitors joined us early in the evening as readers and listeners. As you can imagine some of the people and place names were a challenge. 'Capernaum' seemed to be a particular stumbling block. Occasionally other words came up which were unknown. As one adult tried to explain the meaning of 'licentiousness' to a reader another one piped up, 'Never mind what it means, just don't do it!' Besides expanding their vocabulary, it became very clear to the youth the similarities and differences between the various gospels as stories were retold throughout the night.

The overnight marathon would not have been possible without the supervision of Patricia Lake, Sharon Murdoch, Mark and Ann Hares, and Lori Martin. The

two latter prepared a delicious sausage and pancake breakfast to wind up the marathon.

Robert Pankiw, a youth group member, gets the final word:

'The overnight Bible marathon was great! Everyone had a good time, there were plenty of tasty snacks to be had, excellent breakfast in the morning. Our only complaint was that we slept too much. Everyone is hoping to do this again, and everyone is loving the idea of it.'

## **St. Chad's Parish, Schumacher**

The congregation of St. Chad's in Schumacher is one of the smallest in the diocese. The church facilities are shared with the Synod Office and this is a "win - win" situation for both participants. The parish is able to continue using the worship area for Sunday morning services and other ministry activities, while the Synod Office has adequate office and storage space, plus access to meeting hall, kitchen and washroom facilities.

While the small congregation has lost a number of its more senior members recently, the parish remains active. One of the features of ministry over the past year has been parish meals, hosted by parishioners Ken and Brenda Foley at their home nearby. No admission is charged, but those attending are expected to bring contributions to the Porcupine food bank. Thus the parishioners enjoy a social evening, and ministry is offered to those in need in the Porcupine area.

Since last summer St. Chad's has survived two severe floodings, including a sewage backup, which necessitated extensive repairs. We are grateful for a generous grant and loan from the Anglican Foundation which helped cover the costs. A basement sale is being planned before Easter, with many items no longer in use here, as well as some furnishings and equipment from the Synod Office and other parishes being made available to interested yard sale browsers.



*Members of St. Chad's enjoy dinner together*

## **St. Stephen's Parish, Constance Lake First Nation, Ontario**

This small First Nations Parish struggles to continue its ministry. In the 1980's they boasted a large church with parish hall, a newly built rectory and a resident priest. Since that time the community has eroded. The parish could not keep up stipend payments so the priest was relocated. Then the rectory was sold, with the proceeds being used to liquidate the large accumulated debt. More recently the church complex had to be closed, as faulty construction had resulted in danger to those who might use it, especially at large Services. Yet there remained a faithful remnant, who were determined that the ministry of the Anglican Church might continue. When Lay Readers were unable to continue leading worship due to illness or age, Harvey Ferris came forward to take up this ministry and was relicensed by the Archbishop. While worship on most Sundays consists of small gatherings at the Elders Complex, a Community Centre is rented for larger services several times each year. Members of the parish met with Archbishop Caleb and the Regional Dean when they visited the community on March 8th, and Chief Arthur Moore was also in attendance. Those present shared a number of suggestions regarding an adequate centre for worship and ministry, and how funds might be raised to make this possible. Chief Arthur was very supportive, and expressed a hope that a suitable unused building might be made available for this purpose. As ministry needs for the area are assessed, other nearby parishes are including the needs of St. Stephen's Parish as plans for new ministry appointment are worked out.



### **Edmonton Dean Visits Synod Office**

Earlier this winter Dean Sharon Murdoch was contacted by her counterpart in the Diocese of Edmonton, the Very Rev. Lee Bezanson. The Diocese of Edmonton had expressed an interest in establishing a relationship with a "northern" diocese (Edmonton is geographically further north than Timmins!), and the Dean was very interested in visiting us to consider how we might support one another in mutual ways. When Dean Sharon asked the Archbishop for his ideas, the suggestion was that Dean Lee might consider a

"Cathedral tour" of the Diocese of Moosonee. There have been four parishes which have been designated as pro-Cathedrals or Cathedrals in the Diocese. They are St. Thomas' Parish in Moose Factory, St. John's Parish in Chapleau, Holy Trinity Parish in Cochrane, and finally, St. Matthew's Cathedral Parish in Timmins.



*From left: Secretary Treasurer Julie Thibault, Dean Sharon Murdoch, Archbishop Caleb Lawrence, Dean Lee Bezanson, and Communications Officer Aimée Mousseau*

Thus it was that in March the visitor from the Diocese of Edmonton was able to visit in three of the four parishes which had once been or are the Cathedral parishes of the Diocese of Moosonee. During an initial visit to Timmins, Dean Sharon brought Dean Lee to the Synod Office in Schumacher, where he sat in on a Wednesday morning staff meeting when many of the situations in the diocese were being discussed. Then followed a train trip to Moosonee, following a delay caused by a train derailment, and then across the ice road on the frozen Moose River to Moose Factory. On the way back south, the Dean visited Holy Trinity Parish in Cochrane and was able to meet with parishioners who described the ministry being offered in that parish. The visit ended where it began, at St. Matthew's Cathedral Parish in Timmins where the Dean was able to preach at the two Sunday services there.

One of the needs which Dean Lee was able to appreciate from his visit was finding ways to keep in contact and communicate across the huge geographical area of the diocese. He made some suggestions while with us, and then brought these to the attention of diocesan leaders in the Diocese of Edmonton.



## **St. Luke's Parish, Hornepayne, Ontario**

St. Luke's Parish in Hornepayne, which is linked with the Shared Ministry Parish of St. Paul and St. Matthew in Hearst is about to lose its Rector. The Rev. Douglas Richardson, who has served the parishes faithfully since 1996 will retire at the end of May. While Douglas and his spouse, Christine, will be greatly missed, the parishes are looking to the future with confidence at developing a sustainable ministry which will carry them forward into the future. One tangible indication of this development in ministry was the Induction of Marylea Harasymiw as a Lay Reader during the visit of the Archbishop to the Parish on Sunday, March 8th.



*From Left: Archbishop Caleb Lawrence, Marylea Harasymiw, the Rev. Douglas Richardson*

## **James Bay Deanery Great Chapter Report**

*by the Rev. Captain Rodney BrantFrancis,  
Regional Dean*

During the weekend of February 27th until March 1st a very successful Great Chapter meeting was held in the parishes of Moosonee and Moose Factory. Approximately sixty five delegates from all but one of the James Bay parishes were in attendance as well as a delegate from the Constance Lake First Nation parish. As usual, the parish of Moosonee and Moose Factory did a fantastic job in hosting this gathering and all delegates were well taken care of. We were pleased to

welcome our Archbishop Caleb Lawrence and Archdeacon Harry Huskins, of the National Church's Governance Working Group, to our circle and were grateful for the wisdom and insight that these two individuals shared with us. Reports were received from all parishes present and information was shared regarding things such as the Sacred Circle and the Diocesan Healing Fund. A presentation was made regarding the electoral process for the choosing of a new Bishop. There were good times of discussion around pertinent topics and an enjoyable evening of gospel singing was held as part of the gathering. All in all, the meeting was a great success and everyone went home feeling encouraged and uplifted.

Our most significant time of discussion was held on Saturday afternoon following a presentation by Archdeacon Harry Huskins. He gave a very thorough and understandable

presentation regarding the work being done in the dioceses of Brandon and Keewatin to establish separate area ministries for Aboriginal and non-Aboriginal parishes and to establish a separate

Ecclesiastical Province for Aboriginal ministry regions. Following the presentation, the gathering was asked to discuss, in small groups, the concerns that they had regarding this proposal and the hopes that they felt after hearing about this work. After a lengthy time of sharing together each small group was given an opportunity to report back to the larger circle. The responses from the table discussions gave evidence that people had listened carefully to Harry's presentation and that they understood clearly what had been presented. Some of the concerns voiced included... How would we financially maintain our own Aboriginal diocese? Where would we find Aboriginal Clergy to serve in such a diocese? What about our family members who live outside the boundaries of James Bay - if we became a separated diocese who would look after them? Where would they fit in? A reference was made to the Diocese of Keewatin having had an Aboriginal Bishop and that it did not work for them at that time. How can we say that such an exercise will work now? Many of our Aboriginal parishes are struggling to survive, it would be impossible for us to support our own diocese when we



*Caroline Chum*

can not maintain our own parishes well. It was expressed that politically bands who are self governed are often the ones in the most trouble. There were some comments made regarding the present separation of Chisasibi from the Diocese of Moosonee and it was clearly articulated that the other Cree parishes in the James Bay Deanery were not interested in following suit. After the sharing of many valuable comments regarding the concept which had been presented it was very clear that the Cree parishes of James Bay were in no way interested in separating from the Diocese of Moosonee.

In our diocese, commented one Elder, we have worked hard to be inclusive in terms of different cultural backgrounds and languages. This is one of our strengths not a weakness. We enjoy working and worshipping together - it is good for us and our children. There was an overall sense that while this may be a good direction for the Dioceses of Keewatin and Brandon it is not a good direction for the Diocese of Moosonee. Clearly, there was a very strong sense that "we like our diocese the way it is." Another Elder spoke of the church being the firmly built upon the rock, she stated that she was baptized in the Diocese of Moosonee, confirmed in the Diocese of Moosonee, married in the Diocese of Moosonee and intended to continue the rest of her days as part of the Diocese of Moosonee.

There was no doubt at the end of this discussion time as to where the people of the James Bay Deanery stood in terms of their relationship with and support of the Diocese of Moosonee. We are in this together!



*The Rev. Capt. Rodney BrantFrancis*



## **Kashechewan at Christmas— Where Hope Still Lives**

by the Rev. Dr. David Reed

The memory - 1991 Christmas week in Kashechewan with my whole family. Kashechewan is a Cree community of 1700 on the west coast of James Bay, 500 km north of Timmins, as the crow flies. Traditionally an Anglican community (having been separated from nearby 'Catholic' Fort Albany in the 1950's), the elders had asked the bishop to find a priest to celebrate Christmas services.

Last week the reason was the same. This time I traveled alone, and was accommodated in the Nursing Station rather than the church's rectory. Readers may recall that the whole community was evacuated in 2005 due to contaminated water (E. coli), and evacuated three other times since 2004 due to lowland flooding. The rectory and church (attached) were condemned as unfit for living because of mould. The small congregation now worships in a double mobile trailer, most inconvenient for normal church activities, and with no permanent accommodations for a priest.

Services are led by a faithful lay reader, but numbers normally run fewer than 20 on a Sunday. The former regional dean has been visiting the church every month or two for Communion and baptisms, but the new dean will now be able to visit less frequently. Sunday morning I baptized 8 babies! In Kashechewan, like many First Nations communities, everyone is baptized and receives the sacramental services of the church, but few attend regularly. Since my last visit, a rather large (by Kashechewan standards) Pentecostal church was built on a spot at the edge of the community.

A piece of the fabric of St. Paul's (Kashechewan) recent history is a revival that occurred in the late 1980's under the leadership of The Rev. Chris Davis. The startling fact, confirmed by Archbishop Lawrence, is that the alcoholism rate among teens and adults decreased dramatically for 3-5 years - from over 80% to a possible low of 10%. When we arrived in 1991, some good effects still lingered. I was asked - no, compelled - to hold services every night throughout the week.

This time was different, and surely for many reasons unknown to me. But the congregation has endured recent turnover in pastoral leadership and loss of its building. It has reflected the problems of the community. Estimation from medical staff is that Kashechewan is one of the more devastated

communities in the North - over 80% unemployed, high addiction rate, with the drastic effects of domestic violence and teen suicides.

During Sunday evening service of Eucharist and healing, the grief was overwhelming for me. I will never forget praying for Sara (not her real name), a young 12-year-old still grieving the loss of her 25-year-old brother who died four years ago. And the home communion visit to an elderly man - a memorial cross nailed to the front of his house at the exact spot where his grandson had committed suicide.

On a happier note, I met people whom I remembered from my first visit and some who, even as small children, remembered me. A total surprise came at my last stop of home communions. A couple approached me as I entered the house, called me by name and then informed me that I had married them on the last day of my 1991 visit. They are still married, and with six children!

Most important of all, I was touched by the spiritual strength of these faithful believers, and their spirit of hope. A mystery it is that those who suffer the most seem to cultivate the richest reservoir of hope. This may be their gift to us.

My last memory of the trip was of Angel, a little girl I met just before I left for the plane, playing on the slope of the dyke that protects the community from the unpredictable Albany River. At first she thought my clerical collar was a neck brace. When I explained that I was a minister at the church, she pointed up the street to St. Paul's and said, "You mean the broken church?" Her words hit me hard! Last week I was in a broken community, with broken people, serving a broken church. But my conversations told me that the faithful members know a lot about a broken Christ, the One they turn to every day, the One who desires to take on their sorrows as His own. Herein lays their best hope, and ours.

## VIRTUAL CHURCH SCHOOL

What do you do if your parish doesn't have enough money to pay the bills and you have lots of children who need to hear the word of God? You can hardly begin to think about providing an adequate ministry. This is the experience of many parishes in the northern parts of Canada that are part of the Council of the North (including the Diocese of Moosonee).

Just over a year ago the Diocese of Keewatin began an internet ministry called "Virtual Church School" that provided weekly Sunday School lessons, usually based on the Gospel for the day. It can be found in both English and French at [www.dioceseofkeewatin.ca/virtual-church-school](http://www.dioceseofkeewatin.ca/virtual-church-school). These lessons include some form of opening worship, a story and three craft ideas. The surprise for everyone who discovered them is that they are free. That is right, there is no cost to the parish or local leader who downloads them.

The news of this new ministry became wider known throughout the Council of the North. People working with children in isolated parishes began to use the material. A lay reader from the Diocese of Montreal who is French offered to translate the materials for free so that small francophone parishes in Quebec would have access to quality materials. A lay woman from the Diocese of Brandon who is on the executive for the Anglican Fellowship of Prayer and has a keen interest in children's ministry offered to provide seasonal prayer ideas. As the ministry grew so did the enthusiasm for it. At the end of 2008 the Council of the North decided that this program should become a ministry of the Council as a whole. It is one that meets Council's mandate to provide pastoral and sacramental ministry to Anglicans living in isolated communities in Canada's north. As a result the program is being promoted within the Council dioceses widely.

The wider church has a hand in this ministry as well. Our church helps to support the ministry of the Council through a yearly grant from the budget of General Synod and through the generous gifts Anglicans across the country make to the Anglican Appeal. If you are interested in supporting this ministry directly then please do so through the Anglican Appeal and indicate that it is for "Virtual Church School".

(Editor's note: this article is copied from The Gazette, produced by the Diocese of Quebec.)



## **FROM THE CHILDREN'S AND YOUTH MINISTRY COMMITTEE**

*By Lori Martin, Chair, Children's and Youth  
Ministry Committee*

As I write this, it is the first day of Spring and we are two days away from the celebration of ministry service for CJ Adams the new rector in Cochrane. I am particularly excited by this because CJ is also the Children's and Youth Ministry Director for the Cochrane and Kenogami Deaneries. Things are starting to come together from the perspective of this committee.

Three years ago we started the search for a Children's and Youth Ministry Director for the Diocese of Moosonee. I must say that we have certainly had to "think outside the box" and change directions slightly in order to get where we are today. While we have not fulfilled our original mandate – yet – I feel we are making progress.

So, where are we? We have a part-time director for the Cochrane and Kenogami Deaneries. This is huge! Over the next couple of months CJ, along with the committee, will be developing an action plan to support those people in each parish that work with children and youth. Please hold CJ in your prayers as she develops this ministry and welcome her into your parish when she visits. Stay tuned as we also work to launch web pages for children and youth.

This summer, there will be two summer Bible Schools in the James Bay Deanery. Mistissini and Moose Factory/Moosonee will hop with excitement as On Eagles Wings volunteers arrive to conduct week-long summer Bible Schools in each community. The really good thing about On Eagles Wings is while they run a fun and exciting program for the children, they also empower the adult volunteers to reach out and work with the kids. The goal of this organization is to visit a community for a year or two providing tools, resources and support so that each community can put on their own summer Bible Schools and Church Schools. It is an exciting time for everyone.

To everyone who works with children and youth in our Diocese, whether you teach in your Church School, help out at special activities or actively pray for the children, youth and their leaders, I send you a big THANK YOU!

Have a great summer!!

## **INDUCTION IN COCHRANE**

**Homily by Richard Moore,  
Chair of Parish Committee  
at Induction of the Rev. "CJ" Adams**

When Kim Skidmore read the first lesson, we heard Jeremiah describing his being appointed, or ordained, or selected by God as prophet to the nation of Israel. I used three words, because those are the words from three different Bibles. I was looking for the word "called", because that's the word we're using to-day. But, of course I didn't find it, because there are differences between the two situations. There's the chance that CJ's ministry here might not be a life - long appointment, as was Jeremiah's.. There may be other opportunities that she may want to pursue later. And we certainly are not going to make her follow Jeremiah's example, and go into exile in Egypt when she's done here! There are some differences. There are similarities, though, and that's why that particular reading was chosen. In its introduction to the book of Jeremiah, the Good News Bible describes Jeremiah's ministry, and we can use those words to describe what our Rector, CJ, will be expected to do, and be, for us. CJ will interpret God's words for us. She will point out our errors to us. She will be sensitive and show her love for us, and she will remind us of the new covenant that we have with God. If God empowers her to prophesy, I am sure she will. And if He doesn't, she'll probably point out that that particular responsibility belongs to someone else in the congregation, and she'll speak to God about it. She'll tell us that she's "just" the priest, whose role and duties are clearly defined in Canon and contract and civil law, and that we - all of us - also have roles and duties to perform so that God's work can be done. And that's why I am here, I suspect, delivering a sermon that is usually delivered by a guest - a real preacher. I am honoured to have been asked, but I am a little nervous. I've never given a sermon to an Archbishop before, and only once in my life, I think, even to a priest. Over the years, my friends in the parish have been very kind, withholding most of their criticism from me. I beg you to do the same!

And just in case I do wander, and I lose you to boredom and daydreaming, let me state, now, the gist, the core, the heart of this exercise. It is this: we celebrate and welcome CJ to her leadership position in the SHARED ministry of Holy Trinity Parish. Obviously, I didn't have to figure that out, all by myself. Look at the title on the worship booklet. "Celebration of a Ministry of the Whole People of God". Listen to the words of Paul in

our second lesson: "It was he who gave gifts... he did this to prepare all God's people for the work of Christian service, in order to build up the body of Christ." And if I needed more encouragement to hear the message that I was expected to deliver, I just have to take a quick peek at the book that CJ has us studying for our Lenten journey. The title? "Calling - A Song for the Baptized." It's a beautiful little book built around the themes of Christian ministry, community, and responsibility. It clearly points to shared ministry. Now, as I get older, I'm slowing down a little, but the mind still works, most of the time. I got it. I heard the message. And it was good to hear it, for a couple of reasons.

The first reason is that we have been doing it, we have been practising shared ministry, or, if we use the words that the church uses, "baptismal ministry" for some time. We have a pretty good idea of what it means. We know that we all have to work at building the church, at doing God's work, We know it can't all be done by one person. For a while, and not just once, we didn't have that one person! But it sure is nice to hear somebody - a new voice - say, "This is how God's work is done!" That's a compliment, and, as human as we are, we need a little praise now and again. We have had a fair bit of practice at sharing ministry, not because we are special, or more knowledgeable, (far from it) but because circumstance and necessity have forced us into being active ministers. I know, without a trace of doubt, that there would be NO Holy Trinity without the hours and hours and hours that lay people have invested in her. When we have had priests, we have had good ones, but no-one's shoulders are broad enough or strong enough to support a parish single-handedly. And there have been times when we have been without a priest, and we survived. Why? How? Shared ministry, baptismal ministry, pitching in, doing a little extra, call it what you will, it was all of you, all of us, who ensured the health of our parish. And if you think I am being parochial - I had to say that, I love puns - I'm not. We all recognize that we've had a good deal of help from our friends. Priests have travelled countless bad-weather miles to see that we received the sacraments, and to ensure comfort to bereaved families. We even had an Archbishop as a fill-in. The Diocese has recognized, with extreme patience, our problems, and has made allowances for us. We have benefited from the generosity of the larger church so that we could restore our building to safety, and others, for example, have helped to dress our choir. And when our need became especially apparent, our community, our non--Anglican friends, dug into their

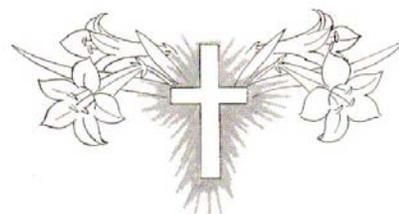
pockets to help us. We have been blessed with many, many gifts.

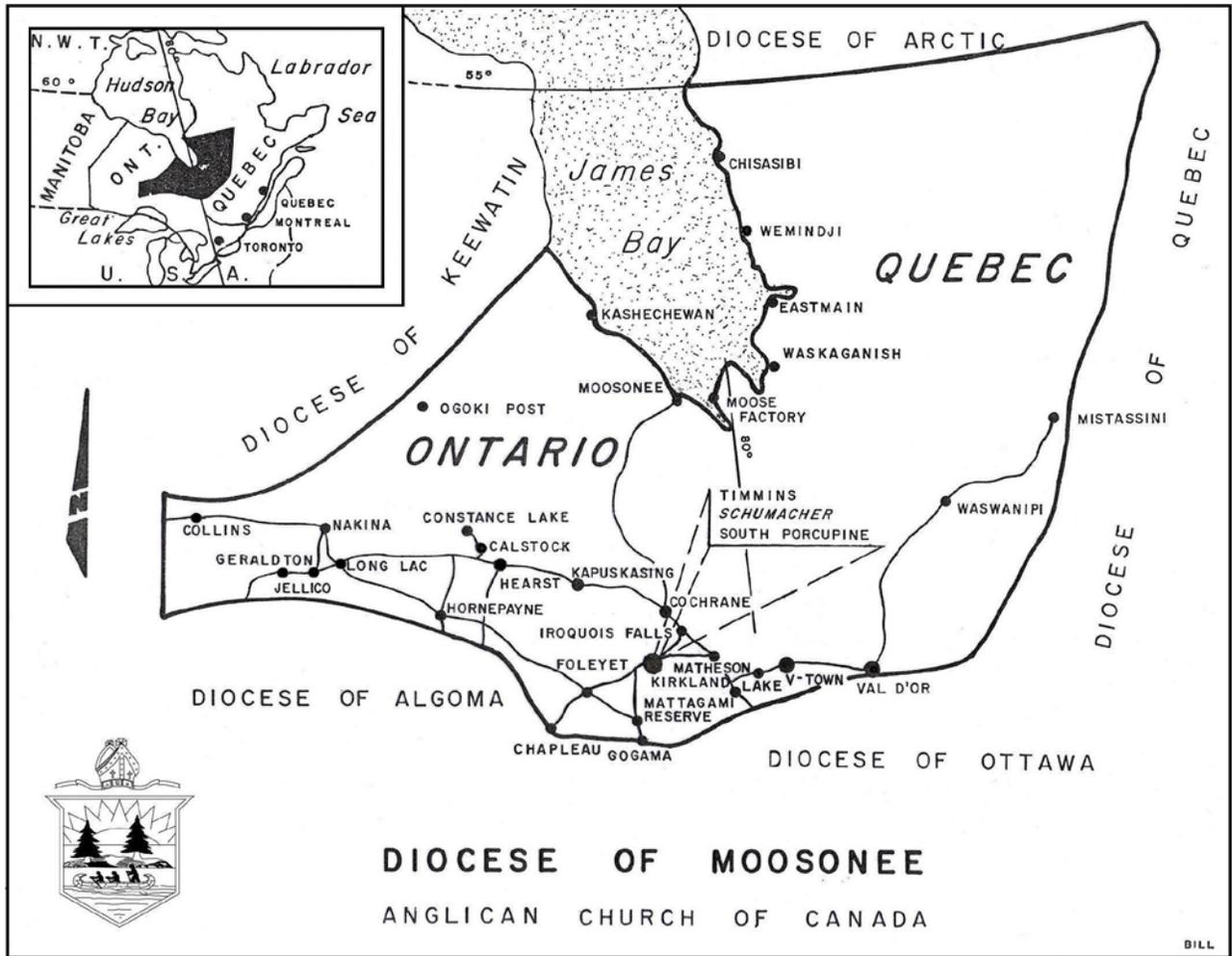
The second reason is the more important. If the first reason is the practical, the second is the spiritual. Through our baptism, through our membership in Christ's church, we are called into a covenant. We make an agreement with God, and with the church, that is, with each other, to be God's people. We promise "to seek and serve Christ in all persons" and "respect the dignity of every human being". That's more than a promise to be good, and to worship God. It is a promise to work for the well-being of your fellow man. It is a promise to your brothers and sisters. That's a part of baptismal ministry, what your prayer book describes as "royal priesthood". It's a huge responsibility, one that is very difficult to live up to. Fortunately, God knows that, and accepts our failures. But, there it is: We are called to work together. We are called to the "royal priesthood".

But what of the one we call priest? If we are all priests, do we really need another? Other people, and other churches, in other times, have asked that question, and found answers different from the answer we as Anglicans accept. And that Anglican answer is: because we need one. We need someone especially called to be the one who sanctifies in God's name, who forgives in God's name, and who joins us in God's name. As Anglicans, we base our beliefs and tenets on scripture, tradition, and reason. Under each of those headings, you can find justification for the need for a specially trained, specially educated, specially talented person, with special duties and responsibilities. That is what the priest is, the ordained leader of our little part of the church, and to-day, we officially welcome our priest, and we are most happy to do so.

Let us pray.

Holy, eternal and gracious God: We give you humble and hearty thanks for your sending to us CJ as our priest. We welcome her and her family, with joy and hope. Our joy is in our return to wholeness, and in the opportunity to build upon and expand our ministry in this and the larger community. Our hope is that you will guide us in our relationships, so that we always treat each other with understanding and respect, and we come to both a deeper kinship with you, and with each other. We ask this in the name of your Son and our Saviour, Jesus Christ. Amen.





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