



## OUR VISION STATEMENT

*The Diocese of Moosonee – called by God to live and proclaim the Gospel*



*The Reverends Lisa BrantFrancis and Valerie Issac were enthusiastic participants in 'Godplay' at St. Peter's-on-the-Rock.*

## Ordained with Love

*Article by the Reverend Richard Moore,  
Holy Trinity, Cochrane.*



*Bishop Tom Corston and the Reverend Edith Belair were central figures in the joyous ordination service.*

God's call to service is a wonderful and varied phenomenon. Samuel needed Eli to interpret his to him. Saul was struck down, blinded, in the middle of the road. Stephen's came to him from a group of apostles, who needed help, so he went, forever. But for most of us, the "call" is not that spectacular. It is a thing to be discerned, with or without help, and sometimes we almost ignore it because we have families and other duties and commitments to fulfill.

But for some, it's a lifelong ache, a yearning, a knowledge that God has "something in mind for us," that brings us finally, and ultimately, to servanthood in Christ.

Edith May Belair, wife, mother, grandmother, lay reader, retired teacher, no longer resisting her call, proclaimed her Christian servanthood to the world on Tuesday, May 17th, when she was ordained to the Diaconate.

In the presence of her brother and sisters, who had come from across Canada, and her more immediate and church families, she was admitted to the order and, in the words of the Book of Common Prayer, "made deacon" by Bishop Thomas Corston at Holy Trinity Parish in Cochrane. Although a formal ritual of the church, the service seemed

See "Joyful Ordination" page 2

## Games that Lay Readers Play

*Article by Susan Montague, Warden of Lay Readers, Diocese of Moosonee.*

This year's Lay Readers' Education Weekend was held at St. Peter's-on-the-rock, Kirkland Lake. The event was attended by Lay Readers, Lay Leaders, and clergy who found it to be, as always, an inspiring weekend full of learning, fellowship, and worship.

I started off the weekend on the Friday evening by sharing the work I've been doing for the Vision Quest task force. The theme of the weekend was "Energized by Faith" and I've been developing a teaching tool that, I hope, will help refocus and reorient those who have become energized predominantly by fear rather than by faith. What I shared was a slide show presentation outlining the mind set that is necessary in order to be energized by faith, what this looked like in the early church, and what it would look like in the church today. The mind is, quite likely, the hardest thing to change, and so this slide show provided the

first step - the background information along with the reasons for why it is vitally important to take the plunge to make the commitment to a journey energized by faith. The next steps involve the concrete 'how' and 'what' of being energized by faith and examples of these were provided by the three guest speakers for the weekend.

The Rev. Dr. Jay Koyle provided three sessions centred on the theme that Christians thrive when they allow their lives today to be shaped by God's tomorrow. Jay's many years of experience as a parish pastor, professor on a Faculty of Theology, and presently, the Congregational Development Officer for the Diocese of Algoma, have provided him with a wealth of stories and deep knowledge of the Scriptures to enlighten and enrich the message he brought. He informed the assembled group that: "The church experiences vitality and renewal when it reclaims its vocation to live in the world as a com-

munity of embodied hope." He went on to further explain that the most vital churches usually attend to three key considerations in all aspects of congregational life on an ongoing basis:

- *Thriving congregations are immersed in the great narratives of God and God's People. What strategies effectively shape a church's imagination by God's character, actions and promises as revealed in the Bible and celebrated in Liturgy?*

- *Thriving congregations are mindful of the story of God at work within them. How can you help your congregation, in specific terms, recognize and build upon the gifts, assets, and passions God has given to it?*

- *Thriving congregations listen attentively to the stories of the world around them. How can a congregation overcome its preconceptions about its neighbourhood and truly get to know the needs and opportunities it presents? See "Lay Readers' School" page 3*





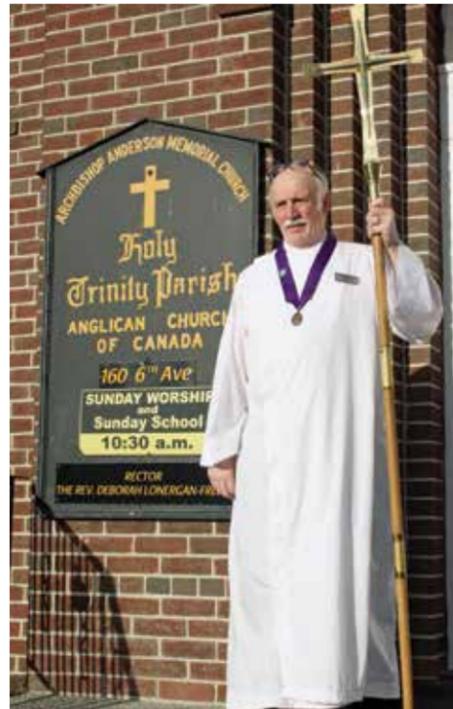
The Reverend Edith Belair was ably and joyfully supported at her ordination by Bishop Tom Corston and many of the Diocese's lay readers and clergy.

## A Joyful Ordination for Edith Belair



Lay readers and clergy from around the diocese processed into Holy Trinity Church from the community to be part of the ordination service.

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transformed by the tangible joy felt by all who took part. Visitors from the United and Roman Catholic churches, as well as: parishioners, lay readers, deacons, priests, deans, and archdeacons, representing the entire deanery, sang and celebrated with gusto as their sister in Christ was "tried, examined, and admitted" to the ancient order of deacon. The Reverend Edith is no stranger to her work. She has been a faithful and dedicated: lay reader, pastoral visitor, ACW worker and executive member, and Vestry Clerk for many years. She served her parish as she was needed. Her meat pie project, admittedly accomplished with willing parish assistance, is a major fundraiser. Her colleagues in service hope that all this will continue as she takes on even more responsibility in her church, and for her God.



Lay Reader, James Lonergan-Freake, patiently waited for his colleagues to sort themselves out for the procession.



Jennifer Larose presented Valerie Gilson with the Mad Hatter's teapot. Lewis Carroll would have approved.

## The Mad Hatter's Tea Party

Article by Judith Barkwell, St. Matthew's Cathedral, Timmins.

St. Matthew's Cathedral hosted a tea party for the women of both St. Matthew's and St. Paul's parishes. The event was inspired by Jennifer Larose when she noticed that Valerie Gilson, the wife of Dean Greg Gilson had begun posting every afternoon a picture of her daily cup of tea in a different china tea cup from the extensive collection which she owns. Jennifer thought then that it would be a wonderful

idea if we could host a tea party for the women of the parish where everyone could bring their favourite tea cup to use. Guests came donned in their best tea party hats or fascinators and dined on various sandwiches and sweets. Games were also played and a tea pot was passed around and signed by the guests and presented to Valerie along with an 'award' for being an inspiration to us for coming up with this idea.



### The Northland

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# Native Spirituality Article by Canon Andrew Wesley, Diocese of Toronto

**N**ative Spirituality has no rigid regulations or set of rules: the methodology varies slightly from one spiritual leader to another, depending upon who their teachers were (most had many years of apprenticeship under a mentor), the cultural background, the beliefs of individual tribes, and the instruction given to them in visions by the Creator. But, like anything else, there are some guidelines that all spiritual leaders must observe in general.

Unity is the dominant aspect of traditional values. Spirituality is based on the belief that all things created by the Creator are permeated by his Spirit. Therefore, the belief is that all things have to work together in order for a set of objectives to be achieved. The Creator and the Spirits of the Four Sacred Directions all have to work together and the people have to be of one mind.

At the beginning of the ceremony, the spiritual leader prays to the Creator and calls on the Spirits of the Four Sacred Directions to come and hear the prayers of the people. From this point on, the spiritual leaders will have slightly different ways of conducting their ceremonies. But in general, all Seven Sacred Directions are observed. The



Canon Andrew Wesley introduced the concept of 'Native Spirituality' to many people at the Diocesan Retreat in Cochrane in January.

Seven Sacred Directions are: the south, the north, the west, the east, the heavens above, the ground - the Mother Earth - and finally the spirit (or soul) within.

Allow me to share what I have been taught, by my teachers and mentors, to be the Spirits associated with each direction. These teachings may slightly differ from what you or anyone else might know. The best example that I

can provide is that the way that each of us prays personally is the right way for that person and must be respected as such.

#### The Sacred Directions:

There are seven directions and the spiritual teachings are associated with each one.

South - the source of knowledge of the physical world around us.

North - the providers of medicine and

healing and the source of wisdom. West - the source of knowledge of our ancestors and where life crosses back into the spirit world.

East - the Creator, the giver of life; the source of forgiveness and reconciliation.

The Ground - the Mother Earth, the provider of all things that sustain and nurture life.

The Heavens - the Spirits of the Heavens, the seasons, and "the vast interstellar space, galaxies, suns, the planets in their courses" BAS Eucharistic Prayer 4.

The Spirit within - the source of our own hearts and souls, and the hearts and souls of all living creatures, and plants.

The soul or Spirit within, is one direction. No matter where we are, that is the centre of our world. No two people can every occupy the same space. Each person is unique and therefore has a different point as the centre of their universe. Wherever we may be, we are in the centre of our universe - there is a south, a west, a north, an east, and above and a below - all the seven directions surround us.

These are the teachings I have been taught. Eakotay [That's the way]

## Lay Readers' School

from page 1

In his engaging and entertaining style, Jay connected these considerations and questions to our current church reality and pointed us in the direction to becoming catalysts to growing vital, healthy churches. Anyone interested in having Jay's materials from this weekend can send a request to me at: [susan.montague2@gmail.com](mailto:susan.montague2@gmail.com).

Jennifer Ames, a long-standing parishioner of the Anglican Church of the Ascension in Sudbury, shared with the group her knowledge and experience of being a "Godly Play Storyteller." Godly Play is a fresh way for children to enjoy and reflect on the biblical stories that many Anglicans grew up hearing within a traditional Sunday School format. Godly Play is highly structured in the sense that it follows a scripted format each week but it also allows for freedom in the way the children choose to explore and express their experience of the story that was told to them. Integrated within the structure of Godly Play is the openness to talk about faith and the way in which God is present to the children in their daily lives. The website, [Godplay.ca](http://Godplay.ca) is worth taking a look



The Reverends Elizabeth Green and Catherine Murkin enjoyed lunch and a time of fellowship at St. Peter's on-the-Rock during the Lay Readers' weekend.

at for more information.

The Reverend Dr. Elizabeth Green, an Anglican priest in the Diocese of Toronto, introduced our group to the art of 'telling' the Bible rather than 'reading' the Bible. Biblical storytelling is learning, internalizing, and telling scripture by heart which enhances the oral nature of the stories which we

have come to know as a written document. Elizabeth led us through several familiar texts such as: the wedding at Cana, the persistent widow and the unjust judge, and Psalm 100. These texts took on new life and meaning as we listened to them being told with passion rather than simply being read. Elizabeth emphasized the fact that ev-



Jennifer Ames told a biblical story with the aid of sand and imagination.

everyone can be a biblical storyteller with 'Be Yourself' as the rule of thumb. For more information, go to Go Tell Communications at [gotell.org](http://gotell.org).

The Reverend Valerie Isaacs summed up the weekend well when she said, "It was a wonderful learning experience that provided a new look at learning how to share the word of God."



# News from the Diocesan Executive Council & Synod

Article by Archdeacon Deborah Lonergan-Freake

With our streamlined system, it is now possible to hold Executive Council and Synod, complete with an education piece all in one busy and tiring day.

Archbishop Colin Johnson celebrated the opening Eucharist. In his opening remarks, Archbishop Johnson stated that this diocese is 'missional'. We are trying some new approaches to reaching out to people who have no Church experience or connection. He noted there is a new experimental position in the diocese - that of Diocesan Missioner, staffed by the Rev. Phelan Scanlon, who is available for ministry within the diocese. Also experimental will be the call forward and training of locally raised individuals for ordination through a new diocesan education programme which will allow people to learn and study in their own or neighbouring parishes. This goes along with the continuation of education for lay readers and existing clergy.

General Synod, scheduled for July 7th-12th in Toronto, will address two key issues that will have long-term effect for the Canadian Church. A proposed change in the marriage canon with regard to same sex marriages is a divisive issue and will create losers and losers. Regardless of the outcome, we need to think about the pastoral implications. How do we respond to our people? How do we keep it from be-



The Reverend Valerie Issac and Archdeacon Deborah Lonergan-Freake exhibited a certain flair with their robes at a recent ordination in the diocese.

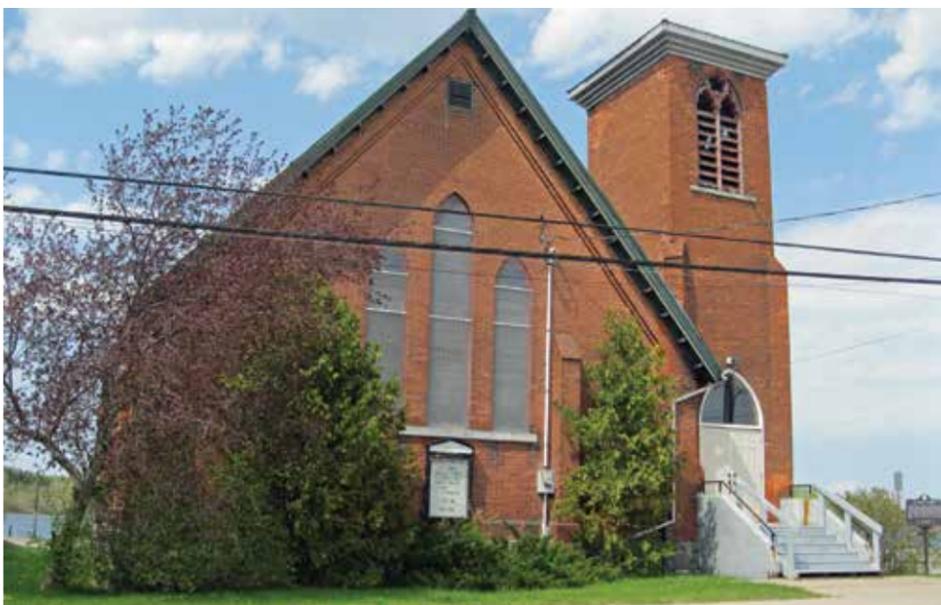
coming a communion breaking matter? How do we live out, in our communities, the difference of opinions? The other important matter coming before General Synod is the Indignous call to the Church - what does it mean for the Church and how will it shape the Church in the long-term?

The thoughts and prayers of those gathered at Executive Council were with the people of Kashechewan and Attawapiskat as they face continuing social problems with flooding, housing, and suicides. How do we as a Church respond to the despair? How do we proclaim hope? Are there things a diocese we should be doing more pro-actively?

We were reminded that the new award, the *Order of Moosonne Award of Merit* will be presented at Great Chapter meetings in 2017. This award will be given to: Anglicans who serve the Church and the diocese, who are still living, and who are nominated by their parish. The criteria and application form are on the diocesan website and must be submitted at least six weeks before the November 9th Executive Council meeting. Is there someone in your parish who should be nominated for consideration?

Executive Council also considered proposed changes to policies, most of which are small in nature. When the Executive Council adjourned, the 48th

Synod of the Diocese of Moosonee was called to order to consider proposed Canon changes. Like the policies, most of the Canon changes were to correct spelling, grammatical, or numbering errors. Others, such as a change to Canon 4 reflect a change in our current practice - that is the nomination and appointment of Regional Deans are now done at Great Chapter meetings. Other changes include: Canon 8 - which now provides that in the event that a member of Executive Council is absent for three consecutive meetings he or she shall be deemed to have resigned; Canon 13 - for electoral synods, two members of the Elections Committee should be competent in reading and speaking Cree; Canon 21 - for their daily prayers, clergy may continue to pray Morning and Evening Prayer or may use a spiritual discipline as best nurtures their soul and aids in the fulfillment of their office; and finally, Canon 22 - Part 6 - the financial responsibility of parishes extends to the addition of a requirement that rectories have a dryer and suitable window coverings and parishes are responsible for the expense of fuel, water, electricity, internet and telephone service. The Diocesan Policies and Canons are being revised and will be available on the website and one hard copy provided to every parish in September. Executive Council will meet again on November 9th, 2016 at Holy Trinity Parish, Cochrane, Ontario.



## Chapleau Church Sold Article by Bishop Tom Corston

Chapleau's St. John's Anglican Church has been sold. The old church has experienced increasing deterioration in recent years that has become too expensive for the small local congregation to repair. A Toronto businessman with Chap-

leau connections, Jason Rioux, investigated the possibility of ownership and following weeks of negotiation made an offer. The Diocese of Moosonee agreed to sell him the church effective, June 1st, 2016.

Jason Rioux was raised in Chapleau and was baptized at St. John's

Church shortly after his birth. Jason is married to Victoria and they are the parents of three children: Celeste (7 yrs.), Renee (5 yrs.), and Hunter (10 months). Mr. Rioux wants to: "preserve this historical landmark and looks forward to working with the community to create a new space for the entire town to enjoy ... at the same time as creating opportunities for long term community enjoyment in the space, economic development, and encouragement of entrepreneurial spirit in the com-

munity".

The sale of St. John's Church does not mean that the congregation is to vacate the premises. Congregational life will continue as the renovations to the building take place. Mr. Rioux and the Diocese have signed a lease agreement guaranteeing the parish's continuation. The arrangement has been accepted enthusiastically by the present congregation who see this new venture as a good step forward for them.

St. John's Church was built in 1908 and has been the spiritual home to a large number of Chapleau's residents. From its opening to 1913 it served as the Cathedral of the Diocese when the bishop moved his residence from Moose Factory to Chapleau. The congregation, while small today, still worships weekly. The congregation is delighted that, in spite of the new ownership and the renovations that will be proceeding, it is business as usual for Chapleau's Anglican Church!



Mr. Jason Rioux



# History Bytes: “The Walton Reredos”

Article by Bishop Tom Corston

Its imposing presence in St. Philip's Church, Chisasibi has intrigued me since I first set eyes on it. It is a beautiful reredos that graces the church built for the new relocated community in 1980. It was a gift to the old church situated in the old community of Fort George. It holds within it a wooden carving of the 'Last Supper' and was given to the community by friends in memory of The Reverend and Mrs. William Walton who served the mission for 32 years.

William Gladstone Walton was born in Birmingham, England in 1869. He attended Islington Theology College run by the Church Missionary Society (CMS). The CMS decided that Walton should be assigned to Ungava - the vast area to the east of James Bay and be based at Fort George, near the mouth of the La Grande River. He arrived in the village on September 13th, 1892. He also ministered to an outstation 450 miles north at Great Whale River. On March 5th, 1894 he was ordained at Fort George. In February 1896, he married Daisy, the daughter of the HBC Factor, Miles Spencer.

William and Daisy taught reading and writing, and he undertook nu-

merous weddings and baptisms. As well, Walton also performed minor operations as he had received some medical training in England. Their work included translating the four Gospels, much of the Book of Common Prayers, and many hymns into the local languages.

The area had a history of fires which killed small animals and destroyed vegetation. A troubled Walton would see local people severely malnourished and even dying of hunger. He eventually sought the Canadian Government's assistance. They agreed that three thousand reindeer be transported on the hoof from Alaska to the Hudson Bay area to provide additional food for local people. This trek saw 2,300 animals finally arriving. As a result of this remarkable feat, Walton became known as "Reindeer Walton", and he is credited in our history as helping stave off starvation for many.

After 32 years and in ill health the Waltons reluctantly left Fort George and retired to Toronto. They both died within a couple of weeks of each other in 1948 and they are buried in London, Ontario where they lived with their daughter Violet in their senior years.



In 1960, friends of the Waltons, wanting to commemorate his pioneer work, gave the huge reredos to the church at Fort George. It arrived by air in three pieces and was transported across the ice to the church to be installed. It was lovingly moved to the new church at Chisasibi when the whole commu-

nity was relocated to the mainland in 1980. The dedication inscription reads:

*Dedicated to the greater glory of God and in grateful memory of the work performed at this mission by the Rev. W. G. and Mrs. Walton who laboured here for 32 years, 1892-1921. Dedicated Easter Day, 1960.*



The Reverends: Norm Wesley, Patricia Dorland, Catherine Murkin, and Archdeacon Deborah Lonergan-Freake attended the conference in Winnipeg.

## Vital, Healthy Parishes

Article by the Reverend Patricia Dorland, St. John's Lutheran Church, South Porcupine.

This past June, four priests from our diocese travelled to Winnipeg to meet with 72 other people from across Canada to attend the Anglican and Lutheran Vital, Healthy Parishes Consultation. The goal for this gathering was to provide a venue wherein leaders in congregational ministry from across Canada could share, learn,

and resource each other in the work of building vital, healthy and missional congregations.

In common for all those who attended was the desire to learn and share creative means of bringing people into the presence of God, enabling the spreading of the gospel of Jesus Christ, proclaiming the good news that God's love is for all the na-

tions, and witnessing to God's love by serving God in his kingdom come to earth.

I heard amazing things. I heard of a congregation which holds a weekly 'Sunday@5' community family supper. The invitation is open to everyone in their community and the parish serves a simple comfort-food meal after a time of sharing what has happened in the past week for which they are thankful. At the end of the meal, they clear the tables; they do a bit of singing; the priest tells a short story; and they do a related craft to take home. Another group of congregations has pooled together their human and material assets, re-configured into a regional ministry and they are hopeful that they will be hiring a chaplain to serve in the ski-slope areas of the Laurentian Hills. Another group of congregations, again pooling their human and material assets, now has enough funds to hire a Christian nurse to do pastoral and palliative ministry for their region. A parish in Newfoundland adopted a stewardship ministry which they call, "Spirit of Giving, Spirit of Grace." Once a month they gather together, look at what is going on in their community and ask

the question, "What can we give?" With no strings attached, they offer money, time and skills to whatever is happening in their community, just because. They are trying to live out their discipleship as the living incarnation of God's love for all people. These are just a few examples of some of the creative ideas that were shared.

Although the people who attended came from diverse backgrounds, we focused on what we had in common, the love of Christ and living out the gospel in our community as we love our neighbour. We did acknowledge the issues and challenges that we are all facing but the three days were a time filled with hope and with laughter; there was much encouragement, supportive conversation, and intent listening. This was a passionate and committed collection of people who were intentionally seeking how to live as faithful disciples of Christ.

As our diocese continues to move into new ways of engagement within our church and with our communities and the wider world, the consultation was a wonderful opportunity for relationship building, sharing of resources, listening to stories, and learning about ways to venture out where Christ is already at work.



# James Bay Clergy in Retreat Article by Canon Rod BrantFrancis, Regional Dean of James Bay



*The Reverend Cynthia Paterson and Bishop Dennis Drainville of the Diocese of Quebec at the clergy retreat.*

the money come from to make such an event possible?" Well, after a number of months of thinking and conversation, a frantic e-mail arrived one evening from Archdeacon Deborah. She, Reverend Patricia, and the Archbishop were at a Council of the North gathering and there were some grants for special events and meetings available through Council of the North. Eureka! Here was a possible source of funding for a James Bay Clergy Retreat.

Well - to make a long story short - the grant was approved and during the week of June 27th to July 1st six of our James Bay clergy, Archdeacon Deborah Lonergan-Freake, and Bishop Tom Corston spent three wonderful days in retreat at Villa Loyola in Sudbury. Bishop Dennis Drainville and the Reverend Cynthia Paterson of the Diocese of Quebec were our retreat leaders and they reminded us of what it meant for us to live into the Resurrection. Each day Cynthia led us in worship a number of times and Bishop Dennis spoke about the power of Christ's Resurrection in our lives as Christians and as priests and deacons called to serve others in the name of Christ. There was ample time for private prayer, meditation, or just sitting in the sun on the shores of beautiful Long Lake. Villa Loyola was a wonderful and peaceful setting where it was very easy to decompress



*The Reverends Gladys Matoush, George Westgate, and Marilyn van Duffelen - all clergy from the James Bay Deanery - attended and participated in the retreat.*

and just spend time in the Lord's presence being filled anew with the Holy Spirit for our return to parish life and ministry. The gift of hospitality and the caring attitude of the staff there was a great blessing to each of us. We all agreed that it was well worth the drive to Sudbury.

It was a great privilege to share together with our colleagues in prayer, song, worship, laughter, and feasting. We spent lots of time singing together and that truly blessed and encouraged many of the participants. Many thanks to Canon Cliff Dee for sharing his gifts of music. On Wednesday evening, we held a service of anointing and laying on of hands - it was a marvellous time - being able to pray for each other and with each other. After that service was formally closed, a number of us lingered in the beautiful chapel

to continue in prayer and song. That short time in the Lord's presence was beautiful, encouraging, and uplifting for each of us. Thursday afternoon saw us joining together for a closing Eucharist and the renewal of our ordination vows. It was a great joy and powerful reminder as we renewed those vows of what God has called each of us to and that he is the equipper for us day by day as we live out those vows. Many thanks to all who took the time to attend the retreat, to Bishop Dennis and Cynthia for their friendship and leadership, to the wonderful staff at Villa Loyola for making us feel so at home and to the Corstons for hosting a closing barbecue and social at their home to draw our gathering to a close.

I pray that, if the good Lord wills it, this event will become an annual thing for the clergy of James Bay.

Many months ago as Lisa and I were travelling some of the vast distances that are our deanery and diocese, we were dreaming of how we could better support our colleagues in the James Bay Deanery. Both of us are keenly aware of the distances between parishes and the reality that often we are alone in the struggles and joys of ministering in remote communities. We came up with the idea of hosting a clergy retreat - just a time to spend together in prayer, worship, laughter, and learning. Of course, the next big question was "where would

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to arrange free flights for Canadian young people in financial need to get the healthcare they need.

anglicanfoundation.org

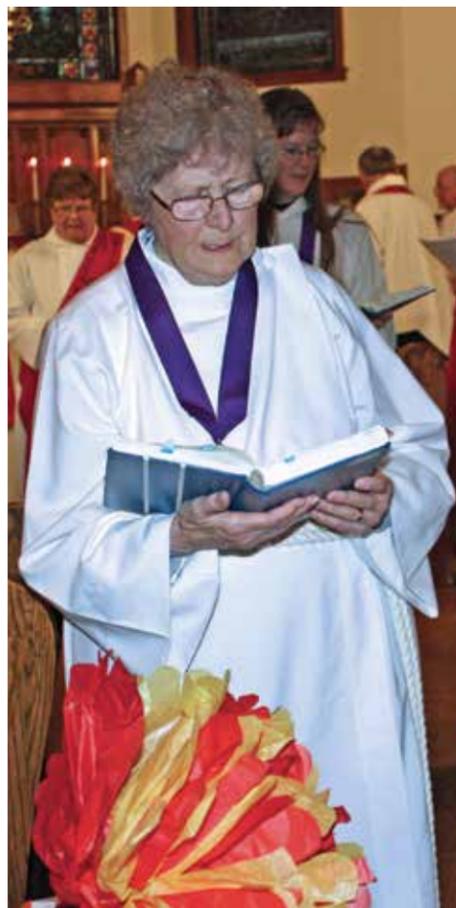
## Bears Provide Hope

Parishes - if you haven't already done so, please renew your membership in the Anglican Foundation by sending \$50 to the Reverend Patricia Dorland at the Diocesan Administration Office. If you haven't received a Hope Bear for your parish, let Patricia know and she will make the arrangements for you to obtain one when your membership is submitted.



*The LivingRoom in Schumacher now has its very own Hope Bear!*

## A New Warden of Lay Readers Article by Archdeacon Deborah Lonergan-Freake



*Anne Dyas sang joyfully at a recent ordination service in Cochrane.*

It is with pleasure that Archbishop Colin Johnson has announced the appointment of Anne Dyas of Cochrane as the new Warden of Lay Readers for the Watershed Deanery. Anne replaces Susan Montague who served in that capacity for the past number of years and who has taken up the same ministry in the Diocese of Algoma.

Anne is and has been an active member of Holy Trinity Parish, Cochrane since 1987 where she has served with the A.C.W., Altar Guild, Choir, and Select Vestry. Anne currently holds appointment as Rector's Warden and Lay Reader as well as Chair of our Stewardship Team and she very ably leads our ecumenical Bible studies. A long term dream of Anne's was to attend university. Having fulfilled that goal, Anne was recognized by the diocese in May as the first person in the Diocese of Moosonee to have earned the Certificate for Anglican Lay Readers from Thornloe University. Anne may be contacted at: phdys2007@puc.net



# Moosonee at the Sizzling Synod

Article by Bishop Tom Corston, Diocese of Moosonee.

The Diocese of Moosonee was well represented at last July's forty-first session of the Anglican Church of Canada's General Synod in Toronto, July 7–13th. Our delegates to the Synod were: Bishop Tom Corston, Dean Greg Gilson, Canon Rod Brant-Francis, Canon Grace Delaney, and George Matoush. Also present was Caroline Chum, Moosonee's representative to the Anglican Council of Indigenous People. The week long agenda was packed with informative presentations, many of which required prayerful and thoughtful responses and decisions.

Our Primate, Archbishop Fred Hiltz, presided over the Synod in often difficult procedural matters and many times when people's emotions ran high with a gracious and pastoral manner that was truly inspiring. In his opening 'Primal Address', the Primate told us to "get beyond ourselves and instead be a church in and for the world, preoccupied with real life and death issues in our world which demand the church's attention."

During the Synod we discussed environmental and justice concerns; we heard from ecumenical partners whose bishops were able to be present: the Diocese of Cuba, the Province of Brazil, and a stirring speech by the Most Rev's Michael Curry, the Presiding Bishop of the Episcopal Church of the United States. Bishop Michael Curry reminded us that in the seemingly endless round of violence that we are seeing in today's world that,

*"The world is begging us to show it another way—the way of Jesus."*

We learned about the work of: the Anglican Consultative Council, the Primate's World Relief and Development Fund and the Anglican Foundation, and much more.

We spent the Sunday of the Synod with the members of the Church's Indigenous representatives who led a moving Eucharist. The National Indigenous Anglican Bishop Mark MacDonald was the celebrant: he was assisted by the country's Indigenous bishops, including Bishop Corston, and the clergy and people from all over Canada. Bishop Lydia Mamawka was the preacher. We spent the rest of the day learning



more about our Indigenous brothers and sisters and recommitting ourselves to walking with them. And in the evening we had a Gospel Jamboree during which our own George and Gladys Matoush and Grace Delaney sang some favourite hymns from the Horden hymn book.

Of course, the biggest issue at the Synod was the discussion and vote on the change to the Church's Marriage Canon to allow the marriage of same sex couples. There were opportunities for delegates to discuss the proposed change in 'neighbourhood groups' where delegates from across the country came together for prayer and sharing.

Eventually the vote came to the floor and hours were spent as people on both sides of the issue were given the opportunity to express their feelings. There were passionate stories and pleas to allow the motion to move ahead just as there was the same passion beseeching the Synod to defeat the motion. Finally, after

all had spoken, the Primate called for the vote. According to the rules of the General Synod, the motion needed to pass by a two thirds majority in each house, bishops, clergy, and laity, in order to pass.

When the results of the computerized voting were made known, the result was less than the required majority among the clergy, while it passed in the house of bishops and laity. The Primate was visibly shaken as he had to declare the motion had failed by just one ballot. It was a highly emotional ending to a long day.

On the last day of the Synod, various people brought forward motions to deal with the one vote defeat of a most important issue; each motion required the Chancellor (the Synod lawyer) to research and consult the rules. Finally, the results of everyone's were requested so people could check the validity of the ballots. Once that was done it became clear that there were problems. A number of delegates stood

to indicate that their vote had not registered. Then there was one clergy vote that had mistakenly been recorded as a lay vote. Once that was made known, the Primate had no choice but to declare the motion on the change to the Marriage Canon had passed, thus reversing the decision of the previous evening. Once again emotions ran high and delegates were visibly and vocally angry.

Our Archbishop Johnson, in reflecting on the Synod, made a statement in which he said, "over the period of 18 hours, all sides of the contentious issue had their hopes achieved and dashed, their hearts broken and their emotions bruised." Reflecting on the months ahead, he continued: "the next months will require considerable prayer and restraint. The bruising, confusion, and pain of General Synod are echoed in our Church. We need to provide the greatest pastoral generosity to each other who will be in very different places. ... We need to be tender with one another, recognizing in each other the image of God redeemed by our Saviour, Jesus Christ, a beloved child, the desire of God's heart and will. And we need to remember that what unites us is far more central than what divides us: our baptism into the death and resurrection of Jesus Christ, and our service together in his mission to in the world."

It must be noted that the passing of the change in the Marriage Canon does not mean that it is immediately enacted. This has simply been the 'first reading' of the motion. While some diocesan bishops across Canada have made statements that they will go ahead and allow same sex couples to be married in their dioceses, the motion will be presented for its final reading at the next meeting of the General Synod in 2019.

In the Diocese of Moosonee both Bishops Johnson and Corston have stated that they will not go against the decision made at our Diocesan Synod in 2009 that decided not to allow the blessing of same sex couples but have indicated that the matter does need to be discussed. Their hope is that discussion will take place across the diocese throughout the next three years.

Moosonee's five delegates to the General Synod represented you well and participated fully throughout the sessions. Indeed, they are to be thanked for their service to us all.



# Commemorating National Aboriginal Day

Article by the Reverend Larry Armstrong, St. James, Geraldton, St. Luke's Hornby, St. Stephen's, Constance Lake, and St. Matthew's/St. Paul's, Hearst.

This year as I began preparing for National Aboriginal Day, I was deeply moved by a sentence taken in the prayer of reconciliation from 'A Ceremony for Solidarity for the National Aboriginal Day of Prayer, 2016.'

“ In Jesus, you place the Gospel in the Centre of this Sacred Circle through all of which all creation is related.”

At St. Stephen's, we have the ability to re-arrange the furniture; nothing is nailed down. Taking advantage of this we decided to do something quite different this year. Even though it was a big job to re-organize the seating, then put it all back again, the effect was well worth the effort.

We had made our sacred circle in the centre of the building. The Credence table with a wooden cross adorned by ribbons representing the colours of the medicine wheel occupied the west. Our processional cross in the north stood opposite the locally crafted wall cross to the south. In the east we had placed a processional cross along with the Christ Candle. The Altar, in the



St. Stephen's, Constance Lake, underwent a wonderful transformation in honour of National Aboriginal Day.



centre, was positioned facing the east. The Candles of the Altar, along with a candle on the credence table and the Paschal Candle, facilitated the lighting of candles during the prayers of the four directions. As people entered the building, they were directed to enter the circle

from the east according to the traditional teachings.

As people began to arrive they were surprised, caught off guard, a little leery. There was, after all, no way to sit at a safe distance in the back of the church. By the time we were finished, everyone had the sense of it and more

importantly, the experience of it. We had entered into a familiar place where the space was unfamiliar. All the familiar things of our regular worship: the implements, ornaments, vestments, and words, somehow something new.

Our Commemoration Service of Aboriginal Day at St.

Stephen's looked different, looked new. In reality, it was the same place, all the familiar: implements, ornaments, vestments, and words. All we did was to arrange everything in a circle. Somehow that circle allowed us to see into a sacred space with Jesus in the centre, "through all of which all of creation is related."

**Kids Rock**

FIND OUT WHAT ARCHBISHOP FRED HILTZ MEANS AT [FREDSAYS.CA](http://FREDSAYS.CA)

The Primate's World Relief and Development Fund  
THE ANGLICAN CHURCH OF CANADA



The newly ordained Reverend Edith Belair gave a joyous blessing to one and all at her ordination service held at her parish church, Holy Trinity Parish, Cochrane. As Dickens' Tiny Tim said, "God Bless Us, Every One!"



June Deacon thought that she was coming to clean up a mess at St. Paul's, South Porcupine, but was greeted by family and parishioners to an 80th Birthday surprise party instead. She didn't have to clean up either!

