

N RTHILAND



Gathering at the Teepee

Article by the Reverend Patricia Dorland, St. Mark's, Iroquois Falls, ON

DURING THE WEEK OF SEPTEMBER 12TH TO THE 15TH, the Diocesan Leadership Gathering (formerly known as Clericus) was held in Timmins. Normally, this event is a time for fellowship, for building relationships, and for educational training. This year was no different, except that it had a special interest component.

The global Lutheran community is commemorating the 500th anniversary of the Reformation Movement and they are using this 2017 anniversary year as an opportunity to gain a deeper understanding of the events of 500 years ago. Across Canada, the Evangelical Lutheran Church in Canada is encouraging their local communities to raise awareness of these historical events and to continue conversations about what it means to be One Body in Christ with all



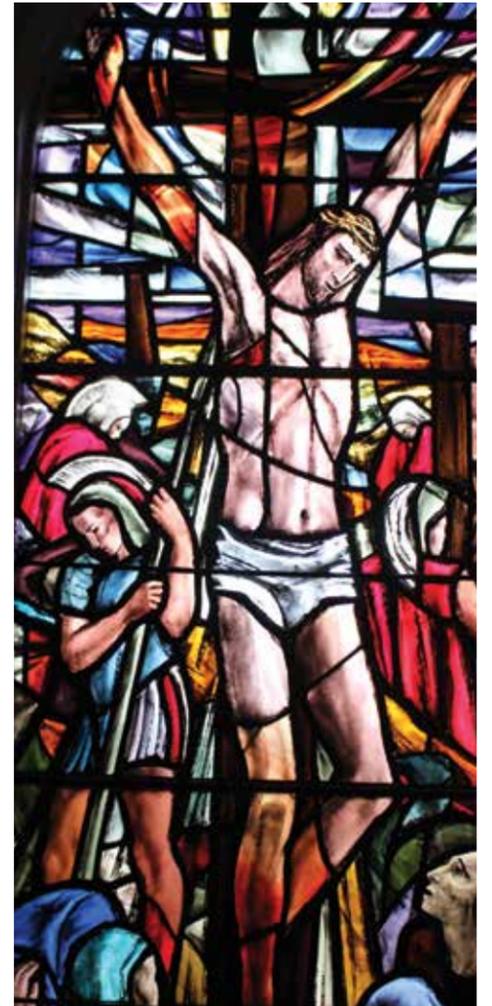
Lutheran Pastor Adam Snook was joined in the same teepee with his Anglican brethren Lay Reader James Lonergan-Freake and the Reverend George Westgate.

of God's people in this 21st century. At our diocesan gathering we had the pleasure of welcoming Pastor Adam Snook who serves Lutheran

congregations in the area of Mahone Bay, Nova Scotia and Bishop Elaine Sauer, Lutheran Bishop of Manitoba/Northwestern Ontario.

Pastor Adam provided for our pastoral needs as chaplain and led the worship times which drew on the rich and creative Lutheran liturgy resources as well as using the Lutheran hymnal. In his reflections, he invited us to see God in unexpected places and in unexpected ways. This 'unexpected' can seem like a disruption and we were asked about our openness and willingness to allow God to disrupt us for the future of God's world. Pastor Adam referenced two literary works published by Citizens for Justice. This is a national organization based out of Ottawa and consisting of members inspired by faith to act for justice in Canadian public policy. Both ar-

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Artists in the Cathedral

Article by Nicky Alexander, St. Matthew's Cathedral, Timmins, ON

ON SEPTEMBER 15TH, 2017, DELEGATES from the Northern Ontario Art Association gathered at St. Matthew's Cathedral for a social afternoon of drawing and fellowship. The artists had travelled from all over Northern Ontario for their Annual General Meeting and the opening of the 61st NOAA Annual Juried Exhibition which was being held at the Timmins Museum:NEC. They were hosted by the Porcupine Art Club who are familiar with the stained glass art of St. Matthew's Cathedral and identified it as an excellent opportunity to share the work of two of Canada's foremost and respected stained glass artists.

In 1978, the congregation embarked on an ambitious project: through donor and memorial funding they set

See "Wondrous Windows" page 3





Lay and clergy leaders from all parts of the diocese gathered in Timmins to participate in the 2017 Leadership Gathering.

Gathering at the Teepee

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ticles informed us and challenged us to see disruption in some instances as a necessity. We were asked how the church disrupts society to call the earth to accountability.

The theme of disruption, both positive and negative, was followed through and further explored as Bishop Elaine gave two focus sessions. She presented some background information on: the Reformation Movement and Martin Luther, on the Evangelical Lutheran Church in Canada and how that structure func-

tions, the Waterloo Declaration of 2001, the joint partnership of joint ministries between the Lutheran and the Anglican Church, and some of her own faith story and how she witnesses to the Gospel of Christ as a Lutheran bishop.

On Wednesday evening, we all watched a 2003 production of *Luther* featuring Joseph Fiennes. Martin Luther was a seminal figure in the Reformation and whether for good or ill he was a disruptive figure for the Church of Rome. The movie which

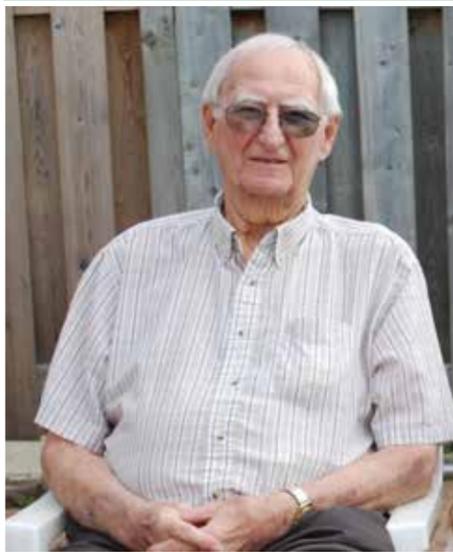
we watched was well worth the time taken to view it. The subsequent day's conversation led by Pastor Adam and Bishop Elaine was a good exercise in medieval church history.

The few days that we all gathered made a time of remembering that we, in the Diocese of Moosonee, are multi-faceted. We are made up of First Nations people who have lived on the land for centuries; we are settlers who have come from eastern and western Europe, from the British Isles, and in fact, from all global countries; we are



Anne Dyas and the Reverend Valerie Issac gathered at the teepee.

pioneers who immigrated to Canada in search of freedom and justice; we are Finnish Lutherans; we are Anglicans. In all of this, God calls us to walk together as he proclaims that he is our God and we are all his people.



Peter Colbert of St. Matthew's Cathedral, Timmins, ON

W. Peter Colbert: 1939 - 2017

Article by Susanne Colbert-Mavor, Warden of St. Matthew's Cathedral and niece of Peter Colbert.

Edward became very active in the parish. Peter also played high school football and was scouted for the Montreal Alouettes. Unfortunately, a back injury ended his football career.

Peter was actively involved in all aspects of the life and ministry of St. Matthew's. A lay reader since 1976, he was the parish treasurer for many years as well the Vestry Clerk. He was also a Church School teacher, hospital visitor, and men's breakfast coordinator. He was also Shrove Tuesday pancake maker and trusted advisor to the Dean. He had an incredible memory and was often called upon to recall historical details of the cathedral or diocesan ministry.

Peter was the Secretary-Treasurer for the Diocese of Moosonee from 1979 until his retirement in 1994. He was a member of the National finance committee, a member of Provincial Synod, and he sat on ACPO for the diocese. Peter also sat on the Board of Directors for the Children's Treat-

ment Center and the Trillium Foundation. He was actively involved in the Lord's Kitchen and the Full Gospel Businessmen's breakfast.

Peter's love of travel took him across Canada and to: England, Scotland, Wales, Ireland, Europe and Israel and Russia. He will be remembered by his family for his humour, story-telling and his legendary renditions of songs by Spike Jones and his City Slickers.

He is survived by his wife of 55 years, Faythe Colbert (né Brauen), son Michael Colbert (Natalie Dugas), grandchildren Jasmine Maher and Jareth Colbert. He is also survived by nieces and nephews on the Colbert side and numerous sisters-in-law, brothers-in-law, nieces and nephews from the Brauen family. He is predeceased by his parents William and Mary Colbert and his brother Edward Colbert.

Well done good and faithful servant; you are now in the loving arms of God. May you rest in peace.

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Young dragon fighters Hugo Alexander, Paige and Scott McCord of St. Matthew's Cathedral prepared their swords and fought the good fight against the Dragon also known as 'Satan' or 'The Bad Guy'.

Fight the Dragon!

Article by the Reverend Phelan Scanlon, St. John's Folyet, ON

THE BOOK OF REVELATION speaks of a war waged in heaven between the Dragon ('Satan' also known as the 'Bad Guy') and St. Michael (also known

as 'Number One Angel', 'Archangel', and 'Good Guy'). So, on St. Michael and All Angels Festival, a nasty dragon interrupted the floor hockey game at Pine Crest Public

School in Timmins. The kids were ready to reprise the role of St. Michael as they artfully smacked that old dragon around ... some of them even had two swords! The dragon

The cowardly dragon fled before the swords of the righteous.

ran away like the wimp that he is because, as the kids learned in their Eucharist, that prayer and Scripture are indeed the sword and shield against all the evil intentions of the devil. That dratted dragon will think twice before harassing these kids again!

After the Eucharist, we sat down to a feast in the spirit of Michaelmas having learned all about St. Michael by, in effect, re-enacting that passage from Revelation 12:7-17. Thanks be to all fourteen worshippers of all ages who partook of the service on September 29th, 2017.

out to replace all the nave's windows with stained glass. The windows would depict scenes from the life of Jesus but, rather than opting for readily available commercial windows, the congregation sought out one of Canada's most well known and respected stained glass artists - Yvonne Williams.

In the central nave, Williams' initial five windows, characterized by dynamic bands of blues, reds, and golds, were completed as a series in 1979. Williams was a bold choice for the northern congregation. Over 75 years of age when she took on the St. Matthew's commission, her pioneering and contemporary style had a tendency to challenge traditional convention. To this day, visitors might be startled to observe, on closer inspection, a feathered headdress on one of the wise men.

The windows are a remarkable and exuberant body of work. After visiting the cathedral in 1982, fellow artist Rosemarie Kilbourn noted in private correspondence to Dean Fowler of St. Matthew's Cathedral: "How special to have a whole church given over to Yvonne Williams' work - as a group they glow and sing properly."

Stained glass was introduced to churches in the early Gothic. It was developed further through the Renaissance to become an established and characterizing feature of the

Wondrous Windows

continued from page 1.



Nicky Alexander, on the far left, introduced and explained the stained glass windows to the visiting artists from the Northern Ontario Art Association.

great European cathedrals. After the widespread destruction of WW II, interest in the medium was revived. Stylistic practices may have changed but the process of production remains much the same as that of the early Gothic masters.

In Williams' Toronto studio, artists, glaziers, and apprentices worked together in a collaborative arrangement. Shortly after completing the initial series of five windows, Williams fell ill and so the commission was passed on to one of her students, the previously mentioned Rosemarie Kilbourn.

Kilbourn, who was foremost a wood engraver, thought that she "might achieve more of the colour

and abstract quality that she wanted in her painting if she switched to stained glass for a while." Kilbourn observed that both engraving and stained glass are concerned with "light, brilliant contrast and black lines." She asked Williams to take her on as an apprentice and they established a close working relationship which lasted more than 25 years. Kilbourn's three windows are situated at the back of the nave. They depict: The Last Supper, The Crucifixion, and the Children's Window.

The Storm Window depicts Christ with raised arms drawing light onto the storm-tossed vessel above. Kilbourn wrote to Diocesan Secretary, Peter Colbert, that the artist "liked

the feeling that underneath our storm-tossed tempest are the everlasting arms of strength and support."

The artists completed this window in collaboration. Williams, at the age of 83 and with over 50 years of experience, wanted to experiment with a new technique. Her intention was to achieve a richer colour using overlays of glass and less paint. In other words, she proposed a 'double window' - a second window of colour, separately leaded, that would filter light through to the painted image in front. The result makes this window distinctly different from the others in the nave but it is one that the artist and her peers considered to be among her very best.

Although conceived and sketched out, the last window - the Healing Window - was never completed due to a shortage of donor funding. Intended to depict Jesus' miraculous healing of a paralyzed man - it is the only remaining window glazed in original blue / yellow tinted-and-pebbled glass panes. The artists had envisioned all windows to be completed in stained glass and it is hard to determine the effect this window has on the interior light and surrounding windows. Now 30 years later, perhaps it remains as a gentle reminder of the original church-builders and as a challenge to the present congregation.





A 'medley' of musicians brought delightful music to the ears of the people of St. Peter's and Kirkland Lake.



Diane Thompson brought enjoyable music to the people of St. Peter's.



Chief Marcia Brown Martel of the Beaver House First Nation drummed.

Article by Diane Thompson, St. Peter's on-the-Rock, Kirkland Lake, ON

Music in Moosonee: I

THE MEMBERS OF ST. PETER'S ANGLICAN CHURCH have a lot to be thankful for. In particular, at this time we are thankful for being able to put a new roof on our church and for the new friends we have made in our journey. We wanted to be able to give back a little to the community that has supported us in all of our roof fund-raisers so we decided to put on a free concert.

We gathered a few musicians together who volunteered their time and skills to put on a small concert so that anyone and everyone could attend free of charge in celebration. As

a true community effort, there were musicians from other churches and other towns besides our own.

David Gillette and Elfriede Moya from Holy Name of Jesus Church joined Diane Thompson from St. Peter's Anglican Church to play their flutes. It was the first time that the trio had played together in Kirkland Lake and they played: Leonard Cohen's Hallelujah, Dona Nobis Pacem, and "The Blessing" by John Dailey.

The Diamonds in the Rough group consisting of Marshall and Diane Thompson of Kirkland Lake and Joanne Haskim of Swastika played two sets of twelve songs. The first six

songs were written by Canadians and played in honour of Canada's 150th anniversary. The second set of songs were a mixture of folk, rock, and blues songs from the 50's and 60's.

We invited the Beavershouse First Nation Community to participate in our concert and were delighted when they accepted our invitation. We wanted to have a variety of musicians and it was such a pleasure to have the drummers involved. Many of the people in our area did not know what the drums would sound like and we thought it would be wonderful for people to be more aware of the rich native culture we have here in the

North.

The Beaverhouse Drummers were quite a hit and the highlight of the concert. The Chief is one of the drummers and with each of the three songs, she gave a description of what the drum beats and chanting meant in each of the three songs. In the first song of the 'Eagles's Flight', the drums were beating to the wings of the eagles as they start their ascent in the air, slowly at first and then increasing in speed and strength until they reach the top layer of air where they soar. The drum beats together with the chanting gave the impression of being an eagle rising in the air.

Music in Moosonee: II

Article by Susanne Colbert-Mavor, Warden of St. Matthew's Cathedral

AN UNIQUE FUNDRAISING EVENT took place at St. Matthew's Cathedral this fall. Dave Carroll, who is also known for the Sons of Maxwell with his brother Don, told the story of his "United Breaks Guitars" experience. It's been almost a decade since he witnessed his Taylor guitar being thrown on a tarmac at Chicago O'Hare Airport and this has led to him sharing his story and viral video around the world.

Dave, a former altar boy at St. Matthew's, was happy to return to Timmins to share his experiences and his rise to fame in support of a fundraising effort to repair the church's stucco and bell tower.

For those who purchased the VIP package, the evening started with a meet and greet with Dave Carroll followed by a roast beef dinner prepared by our own 'Chefs'; Greg & Valerie Gilson and supported by kitchen

helpers from the parish. Dessert was provided by Christopher's Coffee House and Unforgettables decorated the tables with autumn centerpieces.

The main event took place in the nave of the Cathedral. Dave engaged the audience with his story of how he came to write the "United Breaks Guitars" song and video and the effect on his life once the video went viral. He told us of his upbringing in Timmins, how his family life shaped him and how he has taken the experience and turned it into a career. Dave also entertained us with several songs which he had written; he was accompanied by Sue Steel on piano. Every song had a personal message behind it and he related the impact his music has had on others.

Dave's story is an unique and uplifting tale. It is also a Christian message of love, compassion, and humility. The Cathedral was a fitting venue to hear his message.





The Wardens of St. Mark's Eastmain passed the keys of the church to Agnes Flam, the new 'Parish Evangelist'.

John Marrk, the Warden of St. John the Baptist Church in Wemindji, welcomed the Reverend Gladys Matoush.

The Passing of the Keys

Article by Bishop Tom Corston, Assistant Bishop, Diocese of Moosonee

A FEW WEEKS PRIOR TO travelling north, we received a question from an interested parishioner asking about the appointment of their new incumbent, "When will the service of the 'passing of the keys' be held?" As we boarded the plane in Val d'Or for the week-long visitation to the east coast communities on the James Bay, I chuckled to myself and mentally checked my preparation list that I would not forget to include that item in the various celebrations planned in each community.

We planned to induct two of our clergy into their new parishes; however, the annual Episcopal trip was

primarily for the Confirmations in the Quebec Cree Territory. Our visit started in the most northern community of Chisasibi. This year, with the scheduling changes with Air Creebec, there was no time to relax once we landed. Confirmation took place within a couple of hours after our feet touched the ground. It was a beautiful, well planned service for seventy-six young teens that saw well over three hundred in attendance at the end of a normal work-day for many in the community. Four of our five clergy in the parish all participated.

The following two days were spent in Eastmain and Wemindji for the same celebrations. This year, howev-

er, in each parish I had the pleasure to induct new clergy. At St. Mark's Church, Eastmain, prior to the confirmation of eight young people, Ms. Agnes Flam was inducted as the new 'Parish Evangelist.' Agnes is not an ordained minister having graduated from the Church Army Training College, the forerunner of the present 'Threshold Ministries.' Agnes comes to Moosonee and to Eastmain after serving in a variety of different ministries across Canada, as well as working in the secular field. She comes originally from the Miramichi area of New Brunswick and brings with her a love of: evangelism, youth, music, and crafts. During the short service, Agnes' new church wardens assisted the Bishop and 'passed to her the keys of the parish', inviting

her to lead them in bringing others into the fellowship. It was a joyous - if somewhat raucous service!

In Wemindji's St. John the Baptist Church, the Bishop used the same format and prior to confirming another twenty-two candidates, he inducted the Reverend Gladys Matoush into her new ministry. For the past number of years, Gladys has served at St. Peter's Church, Waskaganish on a part time ministry while she taught full-time for the Cree School Board. At Wemindji, Gladys is serving as Rector in a full-time capacity. Twice during the service, the congregation broke into applause as her wardens 'passed the keys.' A grand feast followed the happy service.

Gladys and her husband George accompanied us to Waskaganish the next day to present one for baptism and two for confirmation in a quiet yet joyful celebration. Gladys continues to minister monthly to Waskaganish for the time-being which pleases her people immensely. Once back in Val d'Or, in the midst of a heat wave, we enjoyed a quiet service at the Golden Valley Church where Canon Cliff Dee assisted and provided music leadership.

It was a busy yet joy-filled week among the faithful and old friends along the Bay blessed by beautiful, warm weather. As we left for home, we were conscious of the blessing our new ministers are to our people and to the Church in Moosonee.



Lutheran Bishop, Elaine Sauer, addressed the clergy & laity of Moosonee

Good Intentions

Article by Lutheran Bishop Elaine Sauer

WHEN WE BEGIN ANEW we most often begin with good intentions. We want what is best for our communities, for our faith, for our families, and for our

world. Martin Luther fully intended to address the injustices found in his faith community and in their time. He felt a call to renewal and reform that expressed itself in the beginning through the posting of his 95 Theses. He never meant for his actions to result in a division in the body of Christ but that is what happened as a result of his writings, his actions, his collaborations, and also the resultant reactions of others. Good intentions created fresh approaches to the scriptures, worship, and church leadership but they also created divisions within the church and they had a lasting effect - division that has perpetrated violence against other humans, mistrust within communities, and dysfunctional systems that continue to find their way into the church today. We must acknowledge as Lutherans that we have initiated, nurtured, and imposed an ideology of mission and exclusiveness that grew out of dissent and division, power, and influence. Missionaries were sent to Africa and Asia to colonize people under

the guise of conversion, of witness to God's redeeming love. We must acknowledge this wrongdoing and tell our story from a perspective of true caring for humanity. We need to acknowledge that God loved the whole world and not just a certain segment of humanity. We lost our way as a result of our experience of the divisive aspects of the Reformation but fortunately for us, God has the last word.

God is calling us to a ministry of reconciliation and healing, to be witnesses of God's liberating grace. The Reformation may have begun as division but it must be upheld and commemorated now as a place of healing, of unity. Martin Junge, Secretary General of the Lutheran World Federation used the image of the body of Christ as "having different branches of the same vine." The Reformation is now providing us opportunity to grow together in our witness of Christ's redeeming love for the world. This will happen as we recognize transformation within our faith communities, within our

ecumenical partnerships, within our political structures, within the body of Christ. This transformation has already begun as we learn from one another: in our worship, in our study of God's word, in our languages, in our cultures, and in our common witness to God's saving grace for all.

It begins with living a renewed and liberating life through our Waterloo Full Communion Agreement. As Anglicans and Lutherans we have been given an unique opportunity to work for a common witness with our Indigenous neighbours, with our immigrant and refugee neighbours, with our rural and urban communities. Common witness means a recognition that God is our refuge, even in our own changing contexts and in our renewed relationships with one another. Common witness means a recognition that the living God is inviting us into reformation and renewal all the time and not just through a commemoration of 500 years since the Reformation.





Canon Grace Delaney and Martha Westgate worked together to master the technology needed to bring Canon Grace's message to the school group.



Evadney Blackned and her son Matthew, from St. John the Evangelist, Mistissini, QC. were some of the happy participants in the School of Ministry.

“Do Your Best - Wake Them Up!”

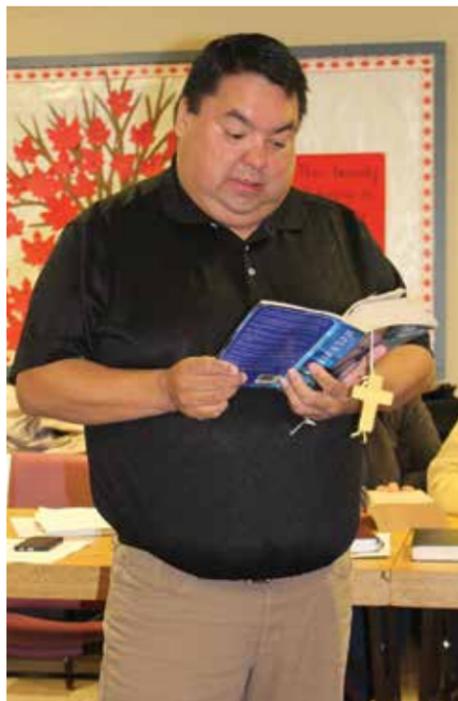
Article by Archdeacon Deborah Lonergan-Freake.

AS STUDENTS, STAFF, AND INSTRUCTORS gathered at Holy Trinity, Cochrane in mid October for Term III of the Moosonee School of Ministry, there was an atmosphere of energy and enthusiasm. Many of our students drive from 5 to 14 hours one way to arrive in Cochrane to participate in this busy learning experience.

Twenty-four students gathered at Holy Trinity along with the School's Director, Bishop Tom Corston, our support staff, and this term's instructors. We are deeply grateful to: The Rev. Dr. Kara Mandryk, (New Testament), Bishops Philip Poole (Leadership), and Patrick White (Homiletics), as well as The Rev. Canon Clifford Dee (Church History) for their insightful and important instructions. We were also blessed to have had Canon Grace Delaney, Marion Maybee, and Standsinwater Sutherland provide this term's Indigenous teachings; also The Rev. Patricia Dorland offered her time and talents as chaplain. We were blessed to have all of these dedicated people share their knowledge and gifts with our students.

Assignments and field placement work from Term II were reviewed and students led worship throughout our time together. On the Saturday evening, people gathered for a mini Gospel jamboree with lots of instruments and joy-filled songs shared. It was great that Kara Mandryk shared her considerable musical talents. Prayers from Compline ended the wonderfully spirited evening.

On Sunday morning, students, instructors, and staff joined the members of Holy Trinity Parish for a



Derek Neeposh, from Waswasnipi, QC. was one of the many students who asked stimulating questions.

beautiful Eucharist with Bishop Poole presiding and Bishop White preaching. Students acted as lectors, intercessors, and crucifer. Prayers of the people were led in Cree and English while the Communion hymns were sung in Cree to the music of the guitar. Following the service, everyone gathered once again in the parish hall for a hearty lunch and an opportunity for parish members to visit with friends from around the diocese.

The Diocese of Moosonee very much appreciates the hard work, the warm welcome, and the hospitality of everyone at Holy Trinity, Cochrane. Hosting the school is a huge project.

As everyone left on Sunday afternoon, they did so with much to ponder: *“As leaders, you have a responsibility to do the best you*



Charles Bobbish, from Chisasibi, QC. was one of the persons who travelled a great distance to attend the school.

can.” “Wake people up!” “Trust, Commitment, Love”, “Minister to the people who you have in the community”, “Speak the bold truth - be courageous.” “Encourage the heart - challenge!”

The students will gather again in January, 2018 for Term IV but before that time, there is much to do: reading assignments, field placement work, meetings with mentors, projects to be completed, and, of course, daily prayer and continued discernment.

“God of wisdom and love, we give thanks to you for the Moosonee School of Ministry. Bless all the people of our diocese that we may grow in strength, grace, wisdom, knowledge and faith. Grant that we may all follow Jesus Christ, the way, the truth and the life, for ever and ever. Amen. (Excerpt from the Moosonee School of Ministry's school prayer).



**TWO MINUTE TALK:
REV. GLADYS MATOUSH**

WHAT DO YOU LIKE ABOUT THE NORTH: *the people & the land*

WHAT DON'T YOU LIKE ABOUT THE NORTH: *destruction of the environment*

YOUR BIRTHPLACE: *Waskagnish*

YOUR BEST HIDDEN TALENT: *I'm a good cook*

YOUR FAVOURITE HOBBY: *sewing & fishing*

YOUR FAVOURITE TEAM: *the Montreal Canadians*

YOUR FAVOURITE BOOK OR MOVIE: *The Bible*

YOUR FAVOURITE JOB: *Teaching children their language*

YOUR FAVOURITE CHURCH ROLE: *every role*

THE FARTHEST YOU HAVE BEEN FROM HOME: *British Columbia*

YOUR BIGGEST FEAR: *Heights*

YOUR FAVOURITE MEAL OR DESERT: *Traditional Food*



Archbishop Colin Johnson and his wife Ellen were presented with a lovely gift of a hand crafted sculpture from the grateful people of St. Peter's on-the-Rock, Kirkland Lake. The gift was given in love.

God's Christmas Gift to Us

Article by Archbishop Colin Johnson, Bishop of Moosonee

WHEN I WAS AT THE 2008 Lambeth Conference of Anglican bishops from around the world, I was in a small Bible study group with a Maori bishop from Aotearoa, New Zealand. He told us the story of the coming of the Gospel to the Maori. The Maori had a long-retold dream that important good news would reach them from across the oceans brought on a flat, calm sea. One day in the early 1800's, word came that a ship had been sighted, sailing to port

on an almost waveless sea.

The Maori warriors gathered on the shore to await the ship. As the bishop told us, the men performed the Hakka, the traditional warriors' dance, with stomping, fearsome shouts, tongues out, spears brandished, chanting:

*We step to the right,
We step to the left,
We step forward,
Then we step back
To make space
For the new thing that is coming.*



The Reverend George Westgate, St. John the Evangelist, Mistissini, QC, performed four weddings on the trip.

When the Bishop Calls ...

Article by Ann Westgate, Parish Evangelist, St. John the Evangelist, Mistissini, QC.

BE CAUTIOUS WHEN THE Bishop calls you and asks: "have you been on holidays?" George and I went to Wemindji where George celebrated a wedding. That weekend there were four weddings on the James Bay Coast, one in Wemindji, one in Eastmain, one in Waskaganish, and one in Chisasibi. Love was really in the air.

I was nervous about travelling up the highway to Wemindji and Waskaganish. What if the vehicle breaks down? How do we contact anyone without a cell phone? It was the fear of the unknown and the unexpected. However, I was reminded that we

Invited by the Maori chief, an Anglican missionary stepped off the ship into that space. His first words? "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord."

It was Christmas Day, 1814.

I will not forget the intensity of that Maori bishop's joy in telling that story.

Christmas, the day we celebrate the birth of Jesus, the Son of God, Emmanuel, "Creator Sets Free" as a new aboriginal translation names him. Jesus is God's great gift to us.

Christmas is a season of generosity, inspired by this overwhelming generosity and graciousness of God. God's gifts of creation and salvation, and the most precious gift of all, Jesus, are freely given, given to the thankful and the thankless, the impoverished and the privileged, the deserving and the undeserving.

In our human world, gifts are complicated. The giving of gifts is a sign of our love and affection for one another but gifts can also be a method of exerting dominance and exercising control over another. You become beholden to me because I have given you such lovely gifts! This is why conflicts of interest for government and authority figures arise because of gifts they have been given. It is why the accusation of influence peddling is hurled at businesses or special interest groups or individuals who give those gifts to people with decision-making power. Gifts can bind us and manipulate us.

Even in dealing with those whom we love, we can feel obligated to give beyond our means. How many

go into debt at Christmas to pay for something they can't afford, to make someone happy, to keep up appearances, to not disappoint, to prove love, to establish status?

We mistakenly put so much emphasis on getting 'things' that we forget that God's gift to us is not a thing but a person. Not an object to collect but a relationship to embrace. God's gift has the capacity not to bind us but to set us free. Jesus, "Creator Sets Free", offers us healing and liberty, hope and life, joy and purpose, even in the midst of the most troublesome and difficult times. Jesus is a gift that we will not grow tired of.

St. John puts it this way:

"The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, ... And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. ... From his fullness we have all received, grace upon grace." [John 1]

Some gifts really are free, pure grace, an expression of deep love and care, of thoughtful compassion, of true generosity of spirit. They are given without any expectation of reciprocation. They evoke genuine gratitude. Those gifts have the capacity to change us - to open our own capacity for generosity and gratitude for others. Thanks be to God for such a gift to us, Jesus. This is the good news for Christmas Day, 2017.

serve a God who does the unexpected and a God who promises, I am always with you.

We travelled to Val d'Or and overnighted at the Quality Inn. Then it was up early and off to Wemindji. What a rush of joy to see the spectacular beauty of God's creation! The words of the psalmist came to mind "O Lord, our Lord, How majestic is Your name in all the earth, Who have displayed Your splendour above the heavens! When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained". We arrived in Wemindji just in time for the wedding rehearsal. The wedding was

slow to start but it was a lovely ceremony and the little girl was cute holding the sign 'look now daddy, here comes mommy.' On Sunday, there were two services and we spent a wonderful evening with Reverend Gladys and her husband George Matoush.

In Waskaganish, we went to church for baptism preparation for three candidates; later we celebrated the services of Holy Baptism and the Eucharist. It was lovely to have a young child and his mother baptized. The next day we met with members of the church about the plan for their new church. When we make another such trip I will not be so anxious.





The Mission Team: Reverend George Westgate, Parish Evangelist Ann Westgate, Reverend Catherine Murkin, and Parish Evangelist Agnes Flam.

Mission in Moosonee

Article by The Reverend George Westgate, St. John the Evangelist, Mistissini, QC, and Mission Team Co-ordinator.

ARCHDEACON DEBORAH TALKED with the Archbishop about having a Mission Team in the diocese ... a group that would be available to go to different parishes as a team of either two, three, or four to provide ministry, support and fresh ideas to these communities. When I was in the Church Army I had a vision that every diocese would have a diocesan evangelist and that there would be and evangelistic mission in each diocese. A mission team has come into being in the Diocese of Moosonee.

The mission team is comprised of:

Agnes Flam, Parish Evangelist in Eastmain, the Reverend Catherine Murkin in Kirkland Lake, Ann Westgate, Parish Evangelist in Mistissini, and the Reverend George Westgate also in Mistissini and the Regional Dean of the James Bay Deanery. All of us have had training in either the Church Army or Threshold Ministries and have been commissioned as evangelists. So we are tapping into that knowledge and those gifts that God has blessed us with. All of us think outside of the normal train of thought and each one of us is crazy for Jesus.

The team was introduced at the Diocesan Leadership Gathering. Reverend George Westgate introduced the team. The Reverend Catherine Murkin reflected on using an experiment talking about our broken relationship with God which was restored through the blood of Christ. Though your sins are scarlet, or red as crimson they shall be as white as snow or like wool. Through Jesus' blood on the cross, He washed away our sins and restored that brokenness. Catherine was accompanied by the music and songs by Agnes Flam. Ann Westgate talked about

treats, candy, and candy bars and how you can share God's sweet message with a sweet treat.

When I began thinking of the mission team, I thought of early family gatherings at Christmas, Easter, and Thanksgiving and realized that there were always the two tables - one table for the children and one for the adults. We tend to do that in our churches; the adults are upstairs and the children are at the back or downstairs. Yet, instead of separating them we should look at ways that we can bring those two tables together and bring the children into the family of God. However, the more that I looked at this image I found myself beginning to picture a third table. This table, over the years, has been forgotten, neglected, abused, and cracked and put in storage out of sight. This table, unfortunately, belongs to our indigenous brothers and sisters. We have in some places forgotten, ignored, abused, and pushed out of sight our Indigenous brothers and sisters. We need to find ways to heal the past mistakes and restore them back to the table of the Lord.

To contact the Mission Team or book them you can contact the Mission Team Co-ordinator at:

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The Reverend Larry Armstrong and Don Moore laboured to install the Anglican bell so that it could harmoniously ring out with its companion United Church bell.

A Tale of Two Bells

Article by The Reverend Larry Armstrong, Regional Dean, and incumbent at St. Matthew's / St. Paul's, Hearst, St. Luke's Hornpayne, and St. Stephen's, Constance Lake First Nation.

ORIGINALLY, THE COMBINED congregations of St. Matthew's Anglican and St. Paul's United Church worshipped

together in the Anglican building. In the latter part of the 1980's, because of structural issues, the Anglican building had to be demolished.

Up to that point, the United Church building was being used as the parish hall. All of the essential Anglican furnishings were incorporated into a refurbished United Church building. However, one of the things that got left behind was the St. Matthew's church bell - or so we all thought.

In June of 2016, at a dinner party in the home of Dawn and Don Moore, I was given a tour of their house which they had recently purchased from the late William Sachowsky, a long-time leader in our parish. They had acquired not only the house but also all of its contents. Don said that he had discovered something unique and wanted my advice about what should be done. In a corner of the basement, suspended from the ceiling, was a large solid, bronze bell - the bell from St. Matthew's. He kindly offered that it should go back to the church and I wholeheartedly agreed.

Doris Ermel, along with her daughter Dawn, spent a week polishing away at decades of dirt and tarnish. It was revealed to the congregation on Christmas Eve of 2016. While we were delighted just to have the bell on display at the church, I was determined that it could be put to better use. Although we have the United Church bell, an historical artifact from one of the railroad trains, why not have two bells ringing on Sunday?

This past summer, in June, we installed the St. Matthew's bell in the bell tower of the church. To the delight of the congregation and the community both the United Church bell and the Anglican bell ring out every Sunday. It is a fitting tribute to the 45 years of combined ministry between our two congregations. Significantly, we are the only two bell church in the Diocese of Moosonee.

