

NORTHLAND

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St. Paul's, South Porcupine, stands empty like every parish church in the Diocese of Moosonee and many other churches and places of worship across Canada and the world. Unoccupied by people but still loved and prayed for by many.

EMPTY

Article by Dean Valerie Isaac, Diocese of Moosonee.

LET'S SEE. Hmm. It's 2020 and COVID-19 is the scourge of the planet and we are all restricted as to where we can go and what we can do. Oh, yes, and how many can be together.

I belong to the Anglican Church of Canada and am the Dean of St. Matthew's Cathedral in Timmins during this mad and scary time in our lives. There hasn't been anything like this in decades but we will get through it! As an Anglican priest, like many, there are obstacles to be overcome but working during this pandemic has stretched the imagination to the limit.

There are all sorts of on-line ministry going on, from morning to evening prayer and even church services with two or three people being live streamed to the followers of the parish. There's YouTube and Facebook,



Reverend Grace Delaney & Dean Valerie considered ways to spread the Gospel before the time of isolation.

Instagram, and goodness knows what else to reach out and touch our parishioners and then comes Zoom.

Zoom into meetings and zoom out. Zoom into church services

and zoom out. Zoom into chat rooms and zoom back out again but how do you get people to Zoom into church? Well, first of all you send out feelers to your parish(es); then you set up a 'Zoom' meeting and send out invitations to the meeting with the date, time, and login information all neatly into an e-mail. Then comes the meeting - or not.

As I press on the start meeting for the very first time, I sit terrified that this isn't going to work when suddenly appears before my eyes some members of the congregations! Woo hoo! This is going to be fun. There are people out there, sitting in their dining rooms, or living rooms or even at the kitchen table. Thank heavens everyone remembered to get dressed, at least from the waist up.

Then the service begins. There
See "So, You Wanna Zoom?" on p.2.



Mr. Bear visiting the garden at the Cribbs' home in Porcupine, ON

Gardening by the Box

Article by Catharine Cribbs, Master Gardener of Ontario & Warden, St. Paul's, South Porcupine, ON

IAM COMPELLED to write this, not by my husband, [Editor's note: Catharine Cribbs is my wife] but by a bear who visited our garden. Suddenly, gardening is not just a soothing enterprise; it is exciting.

Beside St. Paul's Church in South Porcupine, we have 17 raised garden boxes which are shared by people who get in line for a box early (or maybe had a box last year).

With all of the havoc with the flu virus, now a part of our lives, there are many who feel a bit 'safer' growing some of their own food. The gardens are a flu-free zone apparently with signs posted to remind us: not to share tools, to wear gloves, and

See "Greening the Church" on page 2.



So, You Wanna Zoom? *continued from page 1.*

are a few hiccups but things are going well but then the fun begins. When it comes to the responses to the prayers, there's a bit of lag time. Given that not everyone speaks at the same cadence, it could take a little while to get to the AMEN. But, if you don't wait long enough, there are eyes looking back at you with the, 'what are you doing? We're not done' looks. But then if you wait too long, you get the eyes that are wondering if you've fallen asleep.

There is also the time of having someone else participate in the Zoom service and that is wonderful. That is until the internet decides to have a little hang time! Then, we wait while it comes back up to speed and decides to let that person do their thing. And then the dog starts barking and the phones start ringing. And we wait while that is attended to. Then I realize that one of those phones not on mute was none other than my own. Oh, and there is a mute button for each person to use, if they're not speaking but I forgot about that one. Then there is the unmute button too. Can't forget to unmute people so that they can respond, especially if I am the administrator of the service. Oops, sorry!

Well there we have it, a first Zoom Sunday Morning Prayer. It's time to say goodbye and no one seems to want to leave. We haven't seen each other in weeks and we look at how long our hair has gotten and how tired we might look after being housebound for so long. The thought of having to go back into that solitary world is frightening but then again, we'll be back again next week. And they're all thinking that maybe the administrator, me, will get things right. So, I will have to clarify things at the beginning of next week's



Dean Valerie Isaac's Zoom services have involved not only parishioners from St. Matthew's Cathedral and St. Paul's, South Porcupine - her parishes but also people from other parts of the diocese and beyond!

service and perhaps it will seem less like I'm trying to herd a bunch of cats.

If this is as bad as it can get, then I guess we are going to be fine. While we are a very social group of people, it's hard being apart and having church via Zoom is a good way of being able to see one another and speak with one another following the service. For those who don't have computers, there's the call-in information and that too is a challenge. That too will be overcome.

Then there's the next week when I send out the invitation to join the next Zoom service. Bulletin attached and sent off along with the link and then what happens? Nothing. I sit there staring at the screen looking at myself and wondering where everyone is. So, I check my messages and send another invite and get a few responses. Not so bad but a little frustrating zooming back and forth between meeting links.

Then comes the biggest challenge: adding music into the fray. Our dear Sue Steel, musician at St. Matthew's Cathedral, leads us with a couple of hymns, one verse only for sanity's sake and we make

it through that one. The next week we are blessed with a larger crowd and the music is good. It helps to bring us back into 'church' even though we are far apart.

Zooming has become a way of life for us now and it may continue into the future as some people aren't able to get to church on a regular basis and it might be much easier for those who truly are shut in. But even though there are hiccups - and that will continue until we finally figure it out - Zoom has become a part of our worship and we will grow and learn with this new technology.

Whether we Zoom into church services or get online with Facebook or YouTube, it makes little difference, as long as we have had the opportunity to reach out to one another and let one another know that we are all doing well and that we're all in similar situations and that there is a light at the end of this tunnel.

Our parents and grandparents suffered through much more than we have ever had to and they came through it. They weren't free from scars but they often times hid them and continued to live 'normal lives; so can we. Zoom on!

Greening the Church *continued from page 1.*



to keep our distances. Not ideally Christian directives certainly. However, while adhering to science, one may also meditate and pray. Gardens are open; churches are not.

So, humans, and on rare occasion a bear, come to tend the vegetable plots. We don't see each other much; there will be no August garden party this year. We check out our neighbours' successes, maybe deciding to grow this or that next time. We linger beside

the box of one of ours who has left us for the great mystery. We miss him deeply and remember him fondly. His wife tends their box in company with our respect, love, and prayers.

Gardeners are deep. Seeds that are so tiny contain much promise. Given a slight encouragement by even an inexperienced hand, great results become edible!

The excitement of watching and helping a seed struggle and achieve holds us very near to understanding the mystical aura of belief; to be aware of the wonder!



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Cathy Millions, [above], a parishioner, enjoys gardening at her raised garden at St. Paul's. Gardeners, Mits & Karina [far left] watered and weeded in order to grow their own food and simply to enjoy gardening.



“I Don’t Know!”

Article by Canon Phelan Scanlon, St. Stephen’s Church, Constance Lake First Nation, St. Matthew’s/St. Paul’s, Hearst, and St. Luke’s Church, Hornepayne, ON.

IN THE LAST DAYS OF NORMALCY, before the pandemic restrictions, I was asked: “How should the Church respond?” My answer was as honest as it was glib: “I don’t know. In seminary, I missed the course on ‘World Wide Plague.’” I was speaking the truth as I had no idea what we were in for. I think most people were in the same boat. Like many, I looked with grim dread at historical parallels such as the great plagues of Europe in the Fourteenth and Seventeenth Centuries. That was not a pleasant thing to contemplate. It was as if a hush came over the whole world. I admit I had trouble grasping, even believing, the events of mid March 2020. I wasn’t around when the flu epidemic of 1918 was devastating populations all over the world. For my generation, world wide crises were largely topics of a movie, book, or history class. In a more personal vein, such cataclysms as world war, the Great Depression, and massive political restructuring were largely mere stories my parents told. “Now,” I thought, “it’s our turn. Can we rise to the occasion?”

The Church immediately did what would be unthinkable in normal times (I kept telling myself that “we are not in normal times. Extraordinary measures are needed in times of crisis”) by suspending our gatherings for public worship. That’s the one thing that is uniquely ours as Christians and we shut it down. I felt like a pianist who had boxing gloves surgically sewn over his hands. What good am I now? I compared myself to a hockey player without skates or ice (until I remembered that they were shut down too). So what did we accomplish by shutting down? We saved lives. In the Judeo-Christian tradition there is a duty higher than public worship: namely, to save human life. We didn’t stop being Christians. We simply changed the way in which we lived our faith. Duty called. We answered. And we still had the phone and internet.

Annette Brownlee, chaplain of Wycliffe College, beautifully summarised Christian duty in her blog, “A Christian Response and Witness in the Time of Covid-19”, by underlining the importance of ‘not turning away’. What does that mean? I think it is an exhortation to look outside of one’s own need,



Canon Phelan paid close attention to Archbishop Fred Hiltz as he addressed the clergy and laity assembled for the Watershed Great Chapter held in Cochrane, ON



Canon Phelan writes not only for the Northland but also for those in his group

and, instead, look to be a source of comfort and strength to others. She wrote of all the things we can do to witness to Christ in a pandemic: continue to support your parish, give safely to the food bank, be generous to people in need, forgo rent if you are a landlord, use the phone to call parishioners and people who are isolated, be patient with those who may owe money to you, and so on. I can give a personal example of generosity during COVID-19. There is a man in Hearst who ploughs the snow on my driveway when it gets really deep (I always like to thank the town for piling it up six feet high). In June, when I received his bill, it was only a fraction of the true cost. The man knew that my level of income was down so he just cut his fee! Now there’s an example of someone recognising the practical impact of a pandemic and adjusting his expectations accordingly.

Now we need to get something straight. When the pandemic came,

I heard all the half-baked theological explanations as to why: ‘God is angry and punishing us’, ‘God is angry and ending the world’, this is the ‘slow-motion apocalypse’ as a friend of mine joked with gallows humour, and many other opinions. It is helpful to remember that no one knows the mind of God in complete fullness. If you were to be so empowered, you would be equal to God. Remember theology class 101: all theology is approximate because you can never be fully right in an examination of God. I thought it was pretty presumptuous for me to say, “I know exactly what God is up to here.” Really? Well, nice to meet you, God. You try telling someone who lost a loved one to the virus that “this is God punishing us.” They would be right to ask, “Why my loved one and not another? The simple fact is that we do not know exactly what God is up to in the pandemic. You read Scripture? Your exegesis may be flawed. Because of that, I leave it to God alone to know what God is up to. But I do know this: in every situation, no matter how hard, we are called to be witnesses to Christ. That means, in a pandemic, do the right and Christian thing. In that sense nothing changed. We are supposed to do that anyway. Remember when you couldn’t get toilet paper? I knew people who were handing it out (with gloves ON). I know people who held the sick in prayer constantly. I know those who handed out money and food. Why did they do it? The Lord commanded them. That is witness and it can be done anywhere, anytime, in any circumstance (Matthew 25:35-40). It is always a good idea to remember Paul’s admonition: “Let each of you look not only to his own interests but

those of others.” (Philippians 2:4) Why would we move away from that exhortation for any reason?

Annette Brownlee concluded her article with the observation that Christians are called to be sacrificial through ‘the long haul’. Some sacrifices are harder to make than are others. For me, it was easy to give up hugging my grandchildren because I don’t have any. For many people, such a sacrifice was heart-wrenching. Some didn’t mind the isolation while others were on the cusp of madness because of it. But the greatest suffering was endured both by those who died of COVID and those who were unable to be with their loved ones as they passed. It is pain unimaginable. There were, and still are, many who could not have a gathering to commend a deceased person to God’s eternal care. Death is hard enough as it is but in normal times we have the consolation of company, worship, and flesh-and-blood support. God’s eternal compassion does not wait for a funeral; it is there regardless. But there will be emotional scars for many years for many people. I think of seniors in long term care who cannot have a visitor and the agony this creates for their helpless families. There is nothing to do except acknowledge how painful that reality is. But, as I mentioned to a few people in conversation, such scenarios will engender the understanding and empathy of the entire world. Think about it. COVID-19 did not affect a pocket of people here or there. It affected every person on earth.

Years from now people will recall the days in March when the whole earth became still. Let us forever know that the God of the resurrection is with us always and is stronger than the consequences of a virus. The past few months have reminded me that I am utterly dependent upon God, that my existence on earth is only a fleeting gift, that life is short and uncertain, and only by God’s grace can I amount to anything but a fleck of dust.

“Be still and know that I am God (which means you are not!); I will be exalted among all nations; I will be exalted in the earth.” (Psalm 46:10)

Annette Brownlee is the chaplain, professor of pastoral theology, and director of field education at Wycliffe College, Toronto.



Read All About It Article by George Cribbs, Editor of the Northland.

FOR MANY YEARS, *The Northland* was a successful magazine and the publication of the Diocese of Moosonee. However, by the end of 2010 the circulation had fallen to 200 copies and it was being produced in the synod office instead of at a printing shop. Something had to be done - and it was by the diocese's new bishop, Bishop Tom Corston. Bishop Tom had an extensive background in publishing and had been the editor of the New Brunswick Anglican, a newspaper published in conjunction with the church's national newspaper, *The Anglican Journal*. Bishop Tom made the necessary 'bold change' and transformed the magazine into a diocesan newspaper which was to be published along with *The Anglican Journal*. This meant a considerable saving in money as the diocesan newspaper would be mailed out with the national paper as well as being printed in the same printing shop and thus benefiting from the favourable rates secured by the national newspaper. At one stroke, Bishop Tom not only reduced publication costs but also substantially increased circulation.

Bishop Tom asked me to be the editor of the newspaper version of the *Northland*. I accepted his offer. The diocese purchased the necessary software with which to make the paper; it was an industrial level program called Adobe InDesign. Unfortunately, it was too large to be loaded onto my old computer so I purchased a new computer and then a book to explain how to run the program.

Bishop Tom wanted me to model our diocesan newspaper on *The Caledonian*, a 4 page quarterly publication by the Diocese of Caledonia. This I endeavoured to do as I desperately tried to teach myself how to operate the new computer program and put together a paper in time for publication before Easter.

I would have failed abysmally but for the timely assistance of Saskia Rowley, the Artistic Director of the *Anglican Journal*. She made the banner which adorns all the issues of the *Northland* and helped me to manage the intricate software so that we could actually go to press before the dreaded printers' deadline. For the ten years that the *Northland* has been publishing as a newspaper, Saskia Rowley has been a constant source of help and support. This lady has won international awards for her



The Northland has undergone a number of profound changes in its ten year history from a 4 page black & white paper to an 8 page full colour paper.



Saskia Rowley, the Artistic Director of the Anglican Journal and the unsung heroine of The Northland.

own layouts and she has tirelessly aided Anglican editors across this country. Saskia has provided more than one critique of the *Northland* as well as for the other diocesan papers. The insights which she has given to diocesan editors as well as myself are often quite profound and extremely well explained. She has had an immense impact upon the quality of Anglican publications in Canada.

In 2011 the diocese's financial picture was rather bleak and so I was to be limited to the minimum 4 pages with one spot colour for 2 of the pages. I immediately selected a dark green because I reasoned that a connecting element between the northern and southern portions of the diocese had to be the boreal forest and that the land upon which we live affects our lives profoundly.

The Anglican Editors' Association has been another major factor in the improvement of the newspaper's layouts and general appearance. Every year there is an annual conference at which there is a considerable amount of professional development. When-

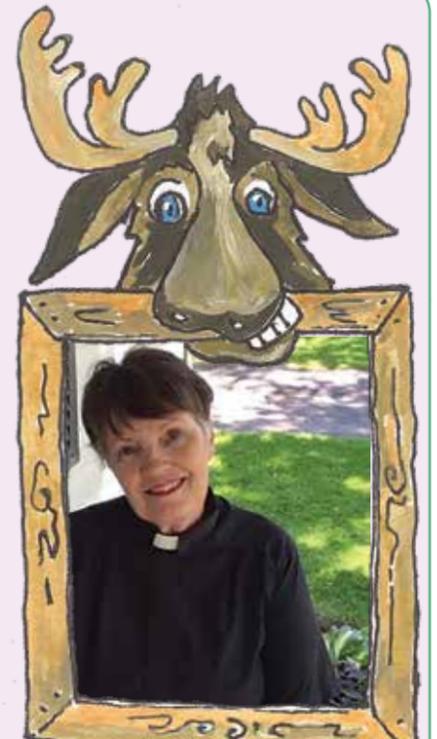


Catharine Cribbs, artist and creator of the Northland's moose and George Cribbs, editor of the paper.

ever finances permitted, I attended these conferences where I met most of the Anglican editors in Canada and we could exchange ideas and experiences.

In our day and age, newspapers are under a great deal of stress - diocesan newspapers are no exception. There is a definite movement away from print to digital formats. Prior to last year's General Synod, the Anglican Church of Canada Joint Working Group called for a 3 year transition from print to digital formats for the national paper. This recommendation came with the proviso, "so long as it remains economically viable and an effective use of communication resources." This recommendation was accepted at General Synod. There is little alternative to following in the steps of the *Anglican Journal* if our diocese wishes to continue with its own publication.

The *Anglican Journal*, along with the diocesan newspapers underwent a subscription renewal process last year. This renewal obliged subscribers to contact the national paper and



THE REVEREND DIANE HILPERT McILROY

THE MOST REVEREND ANNE GERMOND, ARCHBISHOP OF MOOSONEE, IS PLEASED TO ANNOUNCE THAT:

THE REVEREND DIANE HILPERT McILROY, A RESPECTED AND BELOVED PRIEST IN THE DIOCESE OF ALGOMA UNTIL HER RETIREMENT IN JUNE, HAS ACCEPTED THE APPOINTMENT OF MENTOR OF CLERGY FOR THE DIOCESE OF MOOSONEE EFFECTIVE, JUNE 16TH, 2020 UNTIL DECEMBER 31ST, 2021.

renew their subscription or see it revoked. This process led to a national decline in circulation of some 67%. *The Northland* had the best retention rate of any Anglican newspaper in Canada by far and saw its circulation decline by 37.6%.

The Northland newspaper started as a 4 page quarterly but expanded to an 8 page paper in June, 2015 at the request of the diocesan administration. The Ecclesiastical Province of Ontario wished to place a colour insert into the *Northland* in the fall of 2015 and they offered to pay the cost of publishing that issue in full colour. We accepted the offer. An anonymous donor paid for the cost of a full colour issue that December and after that the diocese decided to make the *Northland* a full colour publication. Prior to this, the *Northland* had been the only Anglican black and white paper in Canada. You are now reading the first 12 page issue of *The Northland*.



Mistissini Miracle

Article by the Reverend George Westgate, St. John the Evangelist, Mistissini, QC.

ONE OF THE MOST ASKED questions of me in my over 40 years of ministry has been 'Do you believe in miracles?' To be honest, the answer from my lips has been yes but in my heart the answer over the years has varied. Sometimes yes, sometimes maybe, sometimes I'm not sure, and sometimes no.

I have learned over the years from my Indigenous brothers and sisters to have patience - they have patience hunting and fishing. Jesus said, do not worry about tomorrow you have enough to do looking out for today. Why lose sleep over something that you do not control?

When we look at life, we can see the miracles all around us. The sun shining over the horizon; the full moon cresting above the trees. The sounds of the wind blowing; the birds chirping or the waves lapping on the shore. All around is evidence of the miracle of God's handiwork.

St. John the Evangelist Church in Mistissini recently witnessed a miracle too. We had a large debt. When I attended the Executive Council Meeting, it was announced that the Parish of St. John the Evangelist Church, Mistissini had a bad debt to the Diocese of Moosonee of over \$30,000. The full figures came following the meeting; there was a past debt in 2018 of over \$20,000 and over \$40,000 for 2019. St. John the Evangelist Church, Mistissini owed the diocese in assessments between \$60,000 - \$70,000. It was thought my family and I should move. However, this would not help solve the financial problem in Mistissini. I put a fleece out to the Lord - the reply back was that I did not believe God was telling me and my family to leave Mistissini.

So, what needs to be done? I talked with elders and they remembered that the church had been in financial problems in the past. The church rallied together and they raised the funds. However, the church members were younger then and there were more of them working together. In speaking to the Select Vestry, they agreed a plea should be made on the radio; that we should ask the Band Office for money and that



DIOCESAN CHURCHES: This is a pen and ink sketch of St. John the Evangelist, Mistissini. This is one of a series of church drawings by built heritage specialist and artist, Nicky Alexander. Follow on Facebook or Instagram @na.drawingstudio

we have an emergency parish meeting. Two Sundays after the Select Vestry meeting, we would have an Emergency Parish Meeting.

I went to the radio station and made a plea about our situation and went to the Band Office. The chief told me he does not have a problem helping out churches with building and renovation plans but he does have concerns about helping out the church with their operating funds. I thanked the chief and I could not say that I disagreed with him either. A question kept being asked of me; who owns the church?

A parishioner approached me and suggested two possibilities. The first was a door to door campaign asking for donations - a stewardship campaign; I have done this before and it was very fruitful. The other suggestion was having a 'Radio-A-Thon'. 'Reverend Westgate, you are on the radio and people listen to your messages.' I was given pledge sheets and told not to do either one of these campaigns by myself. All things are possible through Christ who strengthens me.

The Emergency Parish Meeting happened; the congregation discussed various concerns and sug-

gested various solutions. All sorts of ideas were brought forward but the overwhelming response was in favour of having a 'Radio-A-thon'.

A letter was sent to CNI-FM 95.3 FM asking for permission to hold a 'Radio-A-Thon' there. They agreed. Tuesday, November 26th, 2019 the date set from 2:00 p.m. - 9:00 p.m. I was joined at the radio station by fellow parishioners: Thomas Coon, Dinah Snowboy, Lucy Trapper, Laurie Gunner, and Evadney Blacksmith. With the help of Charlie Loon, LLOYD Cheechoo, David Longchap, Jeff Hester, and Alfred Wapachee from the radio station we had a tremendous amount of assistance and support.

We began with a prayer asking God to be with us. We went on the air at 2:00 p.m. We laughed and cried together. We shared some stories of the church. Testimonies were shared of what the church has done in their lives with what the church does for the community. People came making donations and they asked if they could go on the air and share their faith stories. Thomas Coon and Dinah Snowboy translated for me. It was a beautiful time and there were many blessings.

One young girl came in; she did not want to give her donation to anyone else - she gave it to me and said this is for your church Reverend Westgate. She gave me an envelope and started to cry. I said what is wrong; she said I wish it could be more. I told her about the widow who had two coins. Afterward, she smiled. It all started with a seed. *"Truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you."*

At the beginning of this venture, we claimed this mountain of debt and we brought it to the Lord. We signed off the air at 9:00 p.m.; over 30 people had pledged and promised \$41,333.50. After the 'Radio-A-Thon', I was informed that the church would have to pay 15% to the radio station. This was okay because they helped make this possible and they helped out in so many ways. As I was getting into my vehicle, someone handed me \$80; he apologized, saying sorry I was not here earlier. When I went home, someone followed me into the driveway and handed me an envelope.

In the days that followed, the amount rose to \$60,000 promised and collected. When we finished, we received monies from the Band Office, local businesses and when we finished collecting over \$70,000 was raised. A couple of weeks after the 'Radio-A-Thon', Charlie Loon asked me into his office. The 15% commission to be paid to the radio station - 'we are waiving it this is our contribution to the church. I told Charlie that I was okay with the commission - after all without their help this would not have been possible. My only issue the radio station would have asked for 15% and God only demands 10% - we both laughed.

Congratulations came from Canon Patricia Dorland, Archdeacon Larry Armstrong, and Archbishop Anne Germond. Your debt is paid in full! I was reminded I do not own the church - God owns the church. God is good all the time and all the time God is good.

We witnessed a miracle. I had my doubts; I was not sure this was possible. I saw a church come together, a community come together and support from other churches. Thank you, Mistissini - my faith has been renewed.



Diocese of Moosonee Activities



Sarah Brown, Holy Trinity, Cochrane, has been a strong supporter of PWRDF for many years. She spoke with delegates at the Great Chapter meeting about the current outreach work both within and without Canada.



These delegates - The Reverends Isabel Dube & Anne-Marie Carrière, Marshall Thompson and Archdeacon Larry Armstrong - all wanted a 'fresh air break' during the Great Chapter meeting for the Watershed Deanery but ended up with smoke!



The Reverend Norma Teigan grasped a point being made by Archbishop Fred Hiltz during the Watershed Great Chapter meeting.



The delegates at the Watershed Great Chapter meeting paid attention to one another as well as the presenters during the very full day of meetings.



Ron Isaac, Gail Cooper and Diane Nicholls took the 'seniors' games offered at St. Paul's during the Winter Carnival quite seriously!



The Reverends Patricia Dorland and Anne Marie Carrière enjoyed bringing the 'Revealed Word' to the delegates at the Watershed Great Chapter.



Isabelle Davidson of St. Mark's, Iroquois Falls, and her daughter Heather made beautiful prayer shawls which were distributed during pastoral visits. Isabelle is shown wearing one of the crocheted shawls in the accompanying photo.

Friends in Moosonee

Article by Archbishop Anne Germond, Bishop of Moosonee.

DEAR FRIENDS IN MOOSONEE, God willing, by the time you read these words in September, we will have returned to our church buildings for Sunday worship. It will be the 'new normal' of our COVID-19 world with all the cautionary protocols in place to ensure the safety and wellbeing of our congregants. Thank you for all that you will do to abide by the provincial and diocesan guidelines which have been prepared in consultation with health professionals and other advisors to the House of Bishops in Ontario.

By September, it will have been six months since we gathered in community to celebrate that great feast of Holy Communion. As you hear these words, "The body of Christ" and then hold the 'Bread of Life' in your hands give thanks for the gift you are receiving and become that gift for your neighbours and friends - the body of Christ.

While we have not been able to gather in person over the last several months, technology has made a great deal possible in the vast expanse that is Moosonee. There was some concern that the 'Year of Holy Discernment' would have to be put on hold but all we have done is rename it as a 'Season of Holy Discernment, indicating that it will likely continue into 2021. Archbishop Fred and the Diocesan Discernment Working Group have had a few meetings using Zoom and the discussions are very enlightening. I'm sure Archbishop Fred will say more about that. We had our first Executive Council meeting via Zoom in May which proved to be most successful and Archbishop Fred and I have been regularly with the Bishop's Advisory Council so that we could take counsel with each other over the day to day operations of the diocese.

I extend my gratitude to: Archbishop Fred Hiltz, Canon Patricia Dorland, Archdeacon Larry Armstrong, the Regional Deans - Reverend George Westgate and Canon Phelan Scanlon, as well as Dean Valerie Isaac, and our Chancellor, Bryan Finlay for their faithful and steadfast leadership through the last challenging six months. I would say that we have actually drawn closer to one another through our regular meetings and sharing of ideas and bearing one



Archbishop Anne revelled in the company of a young parishioner from the James Bay Deanery.

another's burdens.

For me, one of the greatest gifts of the last six months has been the Saturday morning Zoom gathering for Gospel Based Discipleship (GBD) which is about becoming a community of disciples by putting the Gospel in the centre of our lives. With numerous Sunday services available for parishioners to participate online, I suggested that we gather on Saturday mornings for one hour to engage with the appointed Gospel for Sunday morning.

This has been happening every week since April and has deepened our relationships with one another. It has brought together community members from the Watershed Deanery and the James Bay Deanery and from time to time friends from Algoma and beyond. Bishop Tom and Ruth joined us from Sudbury and the Reverend Diane Hilpert McRoy, the newly appointed mentor to newly ordained clergy in Moosonee, from her home in Lis-towel.

Sharing this time together has enabled us to hear the Gospel in a fresh way as we shared images and ideas, words, and phrases that stood out to us as we discerned what Jesus might be saying to us through the Gospel and as we wondered what Jesus might be calling us to do because of what we'd heard in our neighbourhoods and in our world.

One of the fresh hearings of the Gospel for me was through the First Nation Version of the Gos-

pel. In it: Jesus is referred to as "Creator sets free", the disciples as "message bearers", Peter as "Stands on the Rock", and Andrew as "Stands with Courage." These short descriptions brought their characters to life just as Indigenous people do when they give names to their children.

When we began this journey of Gospel Based Discipleship not everyone had heard about it or experienced it. This is why I am writing about it in the *Northland*. It is my hope that as the seasons turn from summer to fall and then to winter that these regular Saturday morning gatherings will continue. If you would like to join us you'd be so very welcome. No experience is needed!

Here's a little more about Gospel Based Discipleship. It's not a program or a Bible Study. Rather, it is an encounter with the Gospel designed to 'engage people with the Gospel appointed for the day, or the Sunday proper' (Disciples Prayer Book). It is set in the context of a Morning Prayer service and begins with a beautiful prayer which gives thanks for all the Creator is and all that the Creator brings to us through our visit within the Creator's creation. The Gospel is placed in the centre of the sacred circle as we prayerfully reflect on the words within the verses given to us.

The guiding principles of Gospel Based Discipleship are to regularly engage with the Gospel, to take our own spiritual formation seriously and to nurture and foster the spiritual formation of others. It is a call to live the Baptismal Covenant as a community of disciples and to foster reconciliation, healing, and vision for our communities. It is to pray and worship regularly, to respect the local traditions of many peoples and to take full responsibility for our local ministries.

The beauty of Gospel Based Discipleship is that everyone's ideas and stories are received as a gift from them and in hearing them we learn something more about "Creator Sets Free's" (Jesus) work among us and his desire that we live together in harmony with one another. There is no difference between community members as we gather in this way as the "Body of the Chosen One" (Christ); we are all one. Thank you, "Message



**TWO MINUTE TALK:
REVEREND MARION
MAYBEE
ST. THOMAS, MOOSE
FACTORY, ON**

**WHAT DO YOU LIKE ABOUT
THE NORTH: Family
WHAT DON'T YOU LIKE
ABOUT THE NORTH: Too
Cold!**

**YOUR BIRTHPLACE:
Somewhere in Northern Quebec
WHAT'S THE FURTHEST YOU
HAVE BEEN FROM HOME:
Montreal**

**YOUR BEST HIDDEN
TALENT: Singing
YOUR FAVOURITE HOBBY:
Sewing and Quilting
YOUR FAVOURITE CHURCH
ROLE: Lay Reader
YOUR FAVOURITE COLOUR:
Red**

**YOUR FAVOURITE MEAL:
Apple pie
YOUR FAVOURITE TEAM:
Montreal Canadiens**

**WHICH SECULAR JOB HAS
BEEN YOUR FAVOURITE:
Working in the post office
YOUR FAVOURITE
BOOK OR MOVIE: Ten
Commandments**

Bearers in Moosonee" for sharing your stories and journey on the 'Good Road' - may we continue to walk it together; never forgetting that the "Creator Sets Free" is always with us, our invisible guide, walking beside us until the 'new world has fully come.' (FNV. Matt. 28.20)

You remain in my prayers as we - God willing - re-enter our church buildings.



The Who Was Playing?

Article by the Reverend George Westgate, St. John the Evangelist, Mississini, QC.

AS WE WERE DRIVING TO Wemindji, the song by The Who, “I Can See for Miles” kept playing in my mind. It is a very long trip. We were made welcome by The Reverend Gladys Matoush and Brenda Bell who gave us our gift bags and directed us where to go and settle in.

We enjoyed a warm meal and we checked in. What is one thing that God has blessed you, your parish and community with? There are such blessings as: paying off debts, building churches, ordaining priests, and support from local band offices. What is one prayer concern that you have for yourself, your parish, and your community? Some prayers are about concerns over: smaller congregations, drugs, alcohol, suicide, and mental illness attacking our youth, the passing of our elders, losing the Cree culture - the traditions and the language. Evening worship was led by The Reverend Norm Wesley and the Reverend Canon Cliff Dee.

The next morning, we had breakfast followed by Morning Devotion and then Gospel Based Discipleship Bible Study. We concentrated upon the coming of the Holy Spirit. Most of the time we think of the Day of Pentecost - the spirit coming with power, wind and flame. However, the Gospel of John show us the spirit coming quietly like a soft, gentle breath. We were led by Archbishop Fred Hiltz, Moosonee’s Assisting Bishop. Then we were welcomed by the Chief of Wemindji, Christina Gilpin.

During the morning, there were discussions about discerning and listening to the leading of the spirit. What is the spirit saying to the churches? We noted Revelation 1, 2, and 3. Archbishop Fred Hiltz led us in the discussions and we moved away from individuals and communities to consider the Diocese of Moosonee. What are the ministries for which we feel blessed and grateful for within the life of our diocese? What are some of the issues with which we are struggling? How are we trying to address them? What are we desiring as we look to the future? To what must we give our attention if our desires are to be fulfilled?



The Reverend Gladys Matoush and Ruth Corston are both proud supporters of “The Nation of Wemindji” and the James Bay Deanery. They enjoyed each other’s company at the James Bay Great Chapter meeting in Wemindji, QC.-

What words of recommendation, counsel, connection, and promise might we be hearing from the Lord through the angle of the church in Moosonee?

We continued looking at the questions and thoughts of episcopal ministry in the Diocese of Moosonee. Archbishop Fred Hiltz continued to lead us in these discussions. What image of the Bishop’s ministry speaks to you? What are the delights of one’s ministry as the Bishop of Moosonee? What are the challenges of one’s ministry as the Bishop of Moosonee? What model(s) are there for the provision of episcopal ministry might the Spirit be calling us to explore?

After these discussions, it was time to elect because it was our triennial. The new Regional Dean for the James Bay Deanery is The Reverend George Westgate. The Reverend George Matoush is the Executive Council Clergy Representative. The Executive Council Lay Representatives are: Rita Jonah McLeod, Kenneth Gilpin, Charles Bobbish, Martha Westgate, Sheila Mark Stewart, and Evadney Coonish Blacksmith.

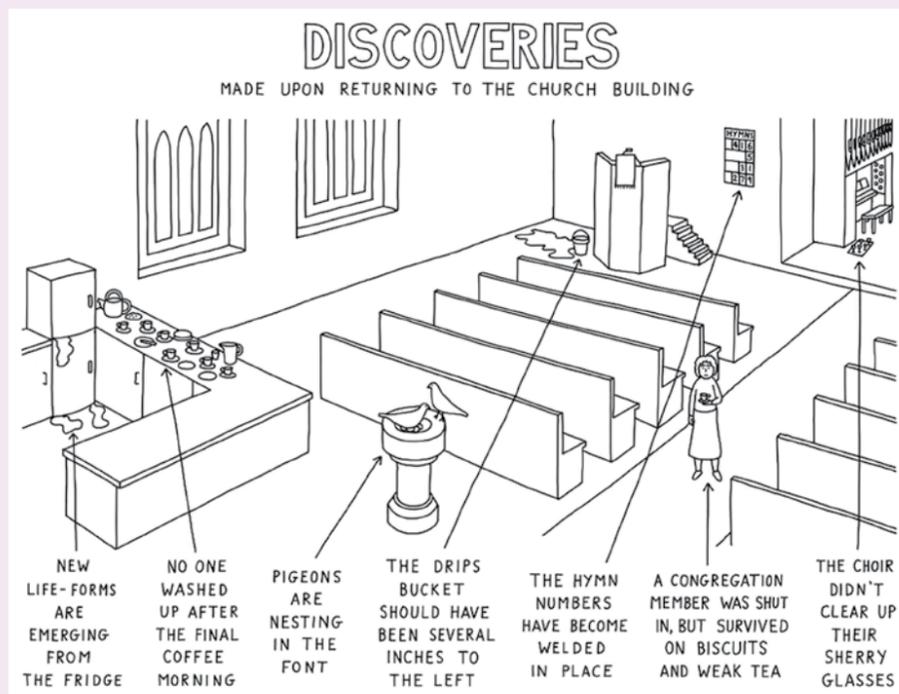


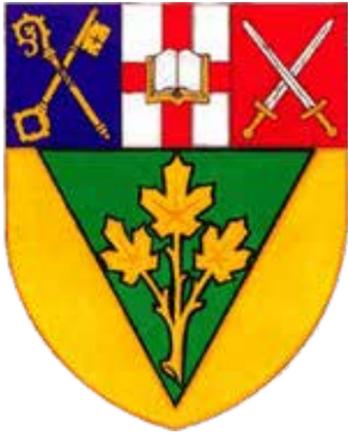
Archbishop Fred Hiltz is passionate about bringing the people of the diocese to Jesus.

After supper, gifts were presented to Archbishop Fred Hiltz and all of the clergy. Kenneth Gilpin presented a report on the Diocese of Moosonee Truth and Reconciliation Committee. Kenneth Gilpin asked Archbishop Fred Hiltz to stand with him; Kenneth turned to the Archbishop and said after the Primate apologized at General Synod, I want to say something to you; Kenneth turned to the Archbishop and said, “I forgive you.” This was a powerful statement. Then

before the Gospel Jamboree, Archbishop Fred Hiltz received members of the deanery who came forward, embraced him saying, “I forgive you.”

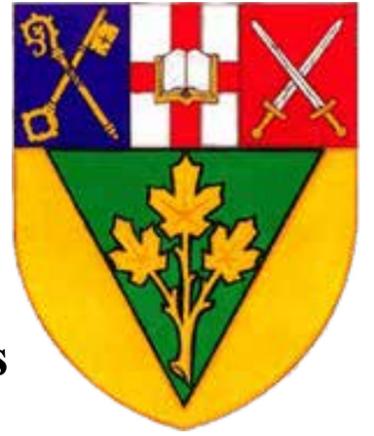
On Sunday morning at the celebration of the Eucharist as the bread and wine were being administered, Archbishop Fred Hiltz, our Assisting Bishop, offered prayers and anointing for reconciliation. Truly, this was a mountain top experience. Next year, in 2021, we will gather in Chisasibi.





The Ecclesiastical Province of Ontario

The Anglican Church of Canada



A Template for the Safe Reopening of Our Churches

June 17th, 2020

The Provincial House of Bishops has decided that our churches will not be reopening for in-person worship until at least September. This decision was made in consultation with public health experts as well as our diocesan executive officers and chancellors, with the well-being and safety of all our parishioners and the communities we serve uppermost in our hearts and minds.

As we contemplate reopening safely, we offer a common template for Anglican dioceses in the Ecclesiastical Province of Ontario, to be adapted locally as pandemic conditions in our communities

warrant the safe reopening of our church buildings.

We recognize that a decision to move forward from one stage to another, or back to an earlier stage, will be affected by the course of the pandemic, which is dynamic; and that subsequent waves are possible, along with regional variations.

As things unfold, the bishops will meet and consult regularly and will seek counsel from our advising epidemiologists: The Reverend Michael Garner (Public Health), Dr. Rob James (Consultant), and Dr. Bill Gardner (Research).

The enclosed template [editor's note: see p. 11] is unanimously endorsed by the Provincial House of Bishops:

The Most Reverend Anne Germond

The Most Reverend Fred Hiltz

The Right Reverend Michael Oulton

The Right Reverend Susan Bell

The Right Reverend Andrew Asbil

The Right Reverend Dr. Todd Townshend

The Right Reverend Shane Parker

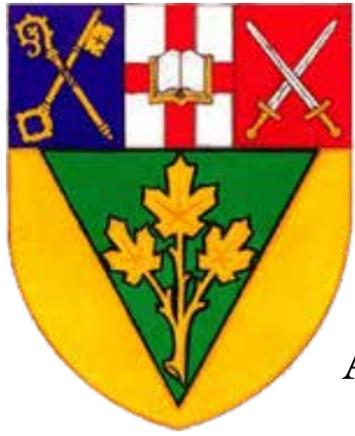
The Right Reverend Peter Fenty

The Right Reverend Riscylla Shaw

The Right Reverend Kevin Robertson

The Right Reverend Jenny Andison

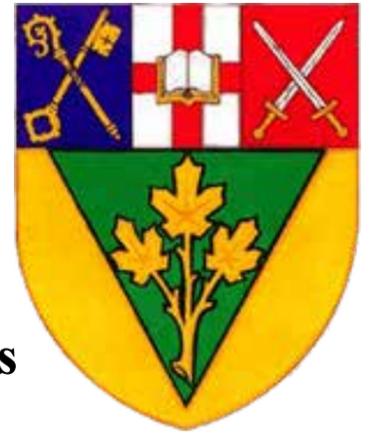




Loving Our Neighbours

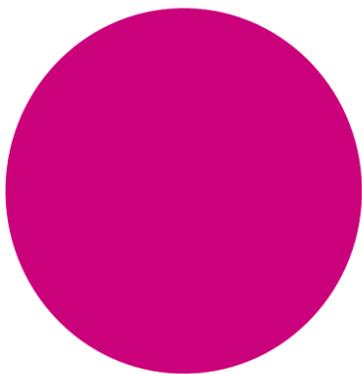
The Ecclesiastical Province of Ontario

A Template for the Safe Reopening of Our Churches



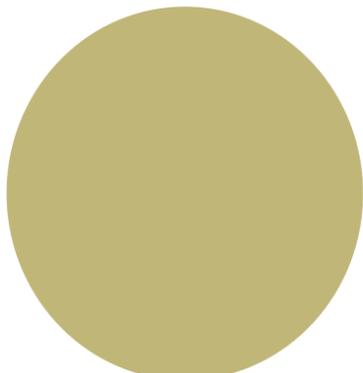
All directives of the Government of Ontario (and Quebec where applicable) and local public health authorities must be followed at all times, including the following foundational pandemic hygiene guidance: washing hands often; staying home if feeling ill; practising physical distancing and where not possible, wearing a face covering.

During all stages, public health directives and diocesan guidelines must be followed and rigorous deep cleaning and disinfecting must happen on a regular basis. Where discrepancies exist between local, provincial, diocesan guidelines and the template below, the more restrictive guideline should be followed.



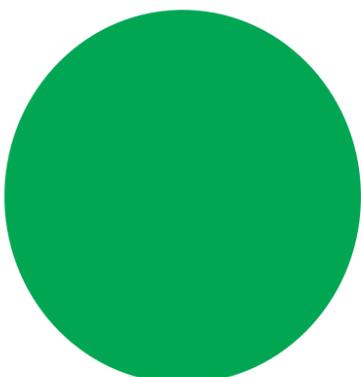
RED STAGE:

- Corporate worship continues to be livestreamed or pre-recorded and made available online.
- Small weddings, funerals and emergency baptisms are permitted.
- One on one, in-person essential pastoral care by clergy and pastoral visits are permitted.
- Offices may reopen for staff and lay readers where physical distancing is possible.
- Small meetings may occur where physical distancing is possible; online options are preferred whenever possible.
- Vital food security and community ministries to vulnerable populations are permitted to operate, with appropriate diocesan/local public health approval.
- Church buildings are closed to the public, except in circumstances where tenants or licensees are permitted to operate according to provincial, local, and diocesan guidelines.
- Food and beverages are not to be served or shared.



AMBER STAGE:

- Corporate worship may be conducted in-person; the wearing of face coverings is strongly encouraged, unless contraindicated:
- The Eucharist may be celebrated, with distribution of the bread only
- Singing by soloists or small ensemble/small choir may be permitted with appropriate physical distancing. No congregational singing.
- The peace will be shared using non-contact gestures from pews.
- On-line services continue to be offered in addition to in-person worship.
- Larger in-person meetings may resume where physical distancing is possible.
- Food and beverages are not to be served or shared at coffee hours, meetings, pot lucks.
- Routine pastoral care visits may resume, observing heightened hygiene practices.



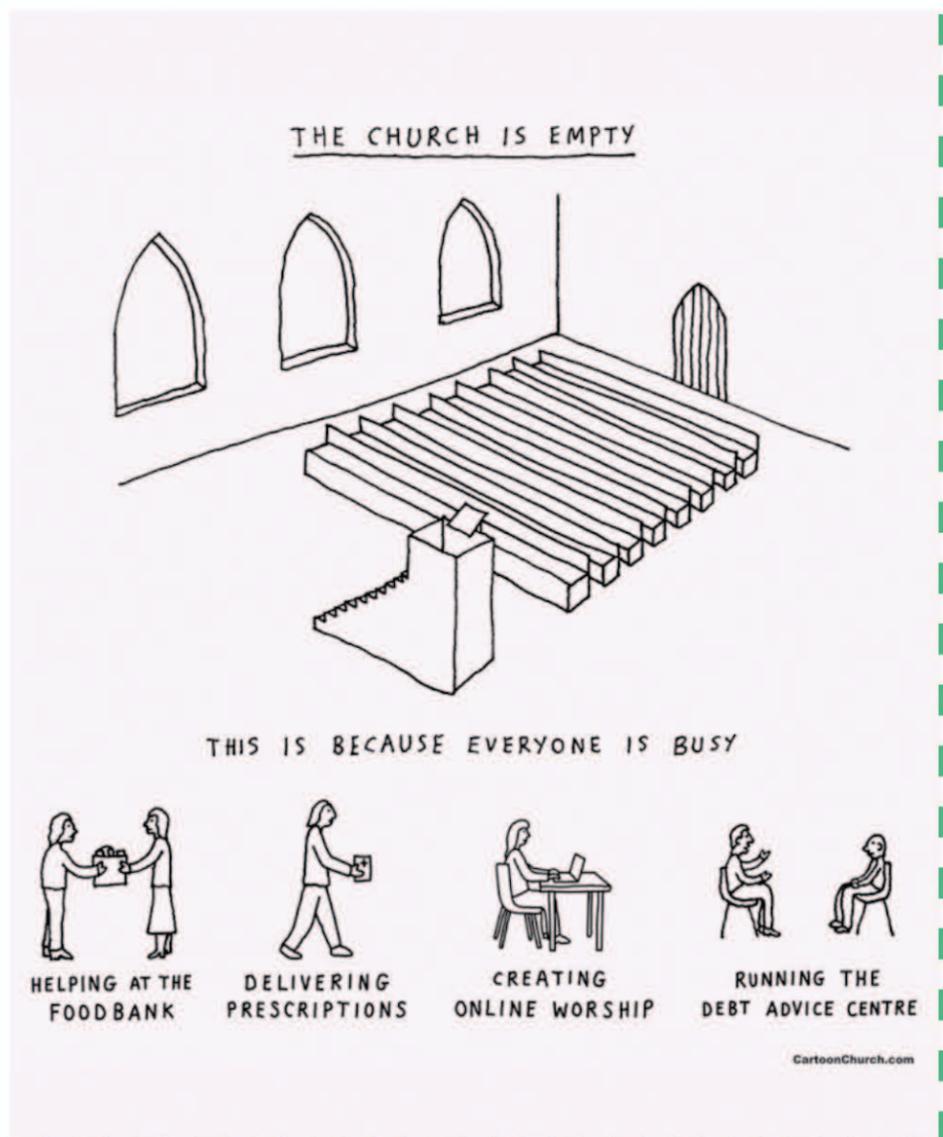
GREEN STAGE:

- Corporate worship continues to be conducted in-person:
- The Eucharist may be celebrated, with communion in both kinds (no intinction).
- Choir and congregational singing fully resumes.
- The sharing of the peace and other liturgical practices resume with modifications.
- Online services may continue as an extension of our worship life.
- Meetings, coffee hours, hall rentals, and social fundraising events may resume.





DIOCESAN CHURCHES: This is a pen and ink sketch of St. Luke's Hornepayne. This is one of a series of church drawings by built heritage specialist and artist, Nicky Alexander. Follow on Facebook or Instagram @na.drawingstudio



A Fellowship of Believers

Article by The Reverend Canon Patricia Dorland, Treasurer, Diocese of Moosonee.

“WE ARE A FELLOWSHIP OF believers, made in God’s image and called as disciples of Christ to share the Good News with everyone through learning, listening, praying and working together actively, reaching out to our community around us. St. John’s Church is a place to believe, belong, and become!” So begins the preamble to the Anglican Foundation grant application which was submitted in the spring of this year. The parish was successful in being awarded a grant by the Anglican Foundation and the Diocese of Moosonee to assist with much needed renovations to the parish hall and the rectory roof.

Foleyet is a small town approximately 100 km west of Timmins and east of Chapleau, with a population of approximately 175 people. St. John’s Anglican Church was built in the early 1900’s along with the construction of the town. Since then, it has had a grand and varied history with many notable priests serving a term in this little community. Presently, it is a shared ministry with the people of Chapleau but it remains a faithful and caring group of people.

With the approach of the warm

summer weather, the capital project is well underway. The first job to tackle is the rectory roof which will be replacing the roof put up in 1969. With volunteer and local help, it won’t be long before a shiny, new steel roof is up and secure.

The second phase of the capital project is completion of the parish hall restoration. This has been an ongoing phase with bit by bit being tackled as funds and volunteer labour were available. With the awarding of grant funding, the final restoration phase can begin. The goal is to make the building more accessible and usable as it serves the needs of the whole community. With new lighting, flooring, better insulation, and washroom facilities, this hall will become an important local meeting place. The local food bank and the free second-hand shopping events as well as fund raisers for the parish will all benefit from the warm and inviting atmosphere.

The Anglican Foundation was an important partner in the venture. In fact, it could not have been done without them. Anglicans helping Anglicans to benefit the whole community is what it is all about. We are in this together!

What is the Anglican Foundation of Canada?

The Anglican Foundation of Canada was established in 1957 to support ministry within Canada. It depends on regular donations from individuals, parishes, and dioceses to award grants.

The Anglican Foundation awards grants for:

- church and rectory renovations
- accessibility improvements
- theological education
- creative, new ministry initiatives
- sacred music, liturgical arts, youth ministry

Each diocese may submit 3 applications per year with deadlines of April 1 and September 1.

AFC invites every parish to make its annual donation at Thanksgiving.