

OUR VISION STATEMENT

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

NORTHLAND

THE NEWSPAPER OF THE DIOCESE OF MOOSONEE • www.moosoneeanglican.ca • A SECTION OF THE ANGLICAN JOURNAL • DECEMBER 2021



The New Moon Singers sang an 'Honour Song' as part of the welcome which the Indigenous people gave to the assembled public in Schumacher. A Land Acknowledgement also formed a significant part of the formalities for the opening of the Peace Park.

Peace in the Porcupine

Article by George Cribbs, Editor, The Northland, Diocese of Moosonee.

SEPTEMBER 21ST, THE UNITED NATIONS' INTERNATIONAL DAY OF PEACE, was used as the opening of the Schumacher International Peace Park. The Schumacher Lions and the Schumacher Arts Culture & Heritage Association worked hard with a variety of community support groups and sponsors to erect the 'peace poles.'

Messages of peace, pictures of animals and plants found in their home countries adorned the poles. Local residents who used to reside in other parts



Ladies from 5 different countries in Africa decorated their peace pole and at the moment of the unveiling they broke out into song and dance to express their joy.

See "Poles for Peace" on p. 2.



Dean Valerie Isaac reads the Coventry Litany on the steps of St. Matthew's Cathedral.

On the Job

Article by Dean Valerie Isaac, St. Matthew's Cathedral, Timmins.

THE PAST YEAR AND A HALF have brought heartache and doubt to every congregation. St. Matthew's is just another parish that has been challenged. Those of us who have sat through the Zoom meetings with Archbishop Fred Hiltz and with Archbishop Anne Germond know what I mean.

We've struggled to find our way and finding out who we are and what our place is in the overall scheme of things. Added to this has been the closing of St. Paul's in South Porcupine. On the other side of this is the fact that the congregation

See "Prayer and Action" on p. 3.





Five Ladies from different countries in Africa adorned a 'Peace Pole' in the Schumacher Lions Club Park, Schumacher, ON Catharine Cribbs, from St. Matthew's Cathedral, was asked to help them with artistic advice as they drew animals, flowers, flags, and peace symbols from their native lands on their assigned 'Peace Pole'.



Indigenous people were beautifully represented at the Peace Park by their pole and traditional dress.

Poles for Peace continued from page 1.

of the world offered to decorate poles representing their cultures.

A number of people from St. Matthew's Cathedral were directly involved in aiding the people who decorated the poles. Mits and Katrina Douglas-Takayesu took responsibility for the peace pole representing Japan. Catharine and George Cribbs worked with five wonderful ladies from Africa - each of whom came from a different country on that continent. Nicola Aklexander also worked in the background.

Dean Valerie Isaac represented the Diocese of Moosonee and the Timmins Clergy Association at this event. She noted, "the poles were unveiled one by one each bearing the message 'May Peace Prevail on Earth' in the various languages represented. People were dressed in their country's traditional dress, including several indigenous groups present. It didn't matter where we were from but we were all together and sharing a time of peace and of hope for the peace of the world."

The participants danced, sang, and prayed for peace on earth. Despite a heavy downpour, it was a wonderful occasion and an uplifting experience for all who attended.



People from all over the world peacefully and gratefully shared the same shelter during the rain.



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Anglican Diocese of Moosonee



Prayer and Action continued from page 1.

of St. Paul's is now part of St. Matthew's.

With folks from both congregations working on the outside to make the yard more appealing than being used as a flop, the garden is beginning to flourish. Thanks to the efforts of Peter, Catharine, Judith, Jennifer, and George, the garden has begun to make St. Matthew's look like a more welcoming place.

Recently, the cathedral has opened to in-person worship with a Zoom compliment for those who still feel the need to remain at home. We all understand the anxiety of adding a new situation into this COVID-19 mess. Our services are a blend of in-person and Zoom. It's great to see people and to join in the services.

We have added something new to the church at the cathedral. On Friday at noon, Dean Valerie stands on the steps of the cathedral, with the doors wide open behind her, as she reads the Coventry Litany of Reconciliation. At the conclusion of this, those in attendance scurry into the basement to prepare hot chocolate and cookies (plus other goodies and apples and oranges that people bring) and take them all out into the garden where they are offered to those who would like to have a little something. Most of those who come and join us have nowhere to go and nothing to do but they are apprecia-



Catharine Cribbs, Cathy Millions, and Judith Barkel were three of the volunteers from St. Matthew's who made and served hot chocolate and cookies.

tive of the offering that we give. It's also a time of fellowship for those participating, both members of the cathedral and others.

It is with a renewed sense of newness that the parish is beginning to open. It is with a renewed sense of purpose that people are getting involved. I look forward to the next steps as the cathedral in Timmins continues to open and be open to new and different ways of sharing the word of God through actions such as already noted.

While social distancing, mask wearing, and contact tracing still abound in our parish, a note of cheerfulness has begun to open the doors. As everyone comes into the building, it is with a mask-covered smile as they sign in and sit down in designated

areas. No one complains about the restrictions and everyone is happy to be in the building again. Conversations are taking place in the parking lot or on the street, at least until we can come indoors again.

There is a newness of hope as St. Matthew's begins this new chapter. New doors at the entrance will soon greet parishioners and upgraded technology will enable us to use our electronic system more efficiently and the organ from St. Paul's will soon be installed at its new home in the cathedral's chancel.

With all this and much more going on behind the scenes, it is a joy to see the newly invigorated St. Matthew's Cathedral taking its next steps into the community.



The words 'Father Forgive' were inscribed on the wall behind the altar in Coventry Cathedral after it was bombed in 1940.

Coventry Litany of Reconciliation

All have sinned and fallen short of the glory of God.

The hatred which divides nation from nation, race from race, class from class,
Father, forgive.

The covetous desires of people and nations to possess what is not their own,
Father, forgive.

The greed which exploits the work of human hands and lays waste the earth,
Father, forgive.

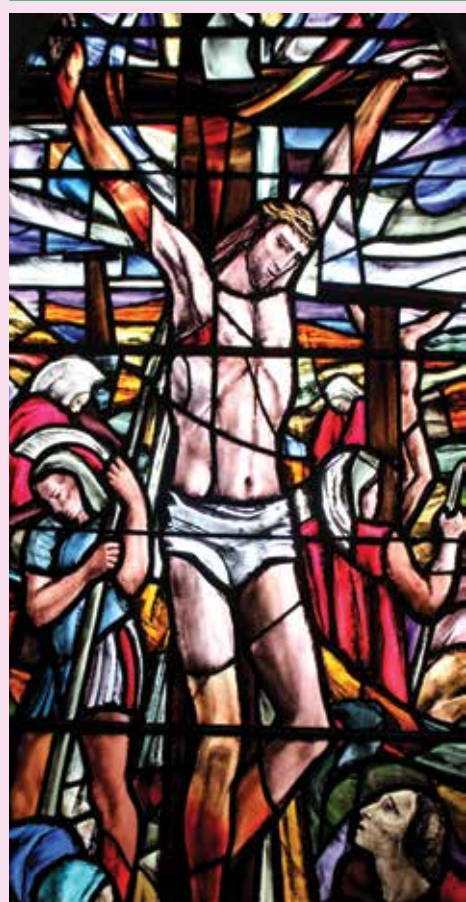
Our envy of the welfare and happiness of others,
Father, forgive.

Our indifference to the plight of the imprisoned, the homeless, the refugee,
Father, forgive.

The lust which dishonours the bodies of men, women and children,
Father, forgive.

The pride which leads us to trust in ourselves and not in God
Father, forgive.

Be kind to one another, tender-hearted, forgiving one another as God in Christ forgave you.



Doors Open Digitally

Article by George Cribbs, Editor, The Northland, Diocese of Moosonee.

NICKY ALEXANDER, the chair of the Municipal Heritage Committee of Timmins and active member of St. Matthew's Cathedral, has been hard at work to help produce 'Digital Doors Open Timmins-Porcupine'. This community effort was made in conjunction with the Timmins Museum: NEC and has 15 sites in the Timmins area.

St. Matthew's Cathedral is one of the sites that 'Digital Doors' encourages people to visit. The Cathedral is blessed to have magnificent stained glass windows. These windows were commissioned in 1978 and they were created by Canadian artists Yvonne

Williams and Rosemary Kilbourn. These artists designed and produced nine windows for St. Matthew's between 1979 and 1986. The windows illuminate the nave with scenes depicting episodes from the life of Jesus. Four of the windows depict the evangelists: Matthew, Mark, Luke and John.

Participation in 'Doors Open' presents an opportunity for the sharing of our cultural treasures and to invite people to come and see them in person.

All of the sites can be explored virtually and at any time at: <https://www.doorsopenontario.on.ca/en/timmins-porcupine>.



The Moose in Moosonee

Compiled by the Editor, George Cribbs.

These moose drawings are a retrospective based upon those drawings which have appeared in the *Northland* over the years. The initial moose drawings were simple line drawings because the paper was a black and white production until late in 2015. Full colour drawings emerged thereafter. These moose were created by the artist, Catharine Cribbs, my wife, and they were used to compliment articles in the paper. They added colour, humour, and depth to the publication.



This Christmas Moose, seen in December, 2015, sported a Star of David in honour of the Jewish Christ child who was born of the House of David.



Archbishop Colin Johnson made mention of a trip which he and his wife had taken to the Galapagos Islands in his March, 2016 message to the people of Moosonee. This drawing shows the Beagle II (Charles Darwin's ship was the Beagle) and the bishop coming in contact with nature as it abounded in the Galapagos.



This drawing shows the Reverend Phelan Scanlon flying to Northern communities to celebrate Christmas in 2016. The aircraft depicted was based upon a model of an RAF Hawker Hart which my father flew in during the 1930's.



This is a drawing of the photographer moose which was used repeatedly.



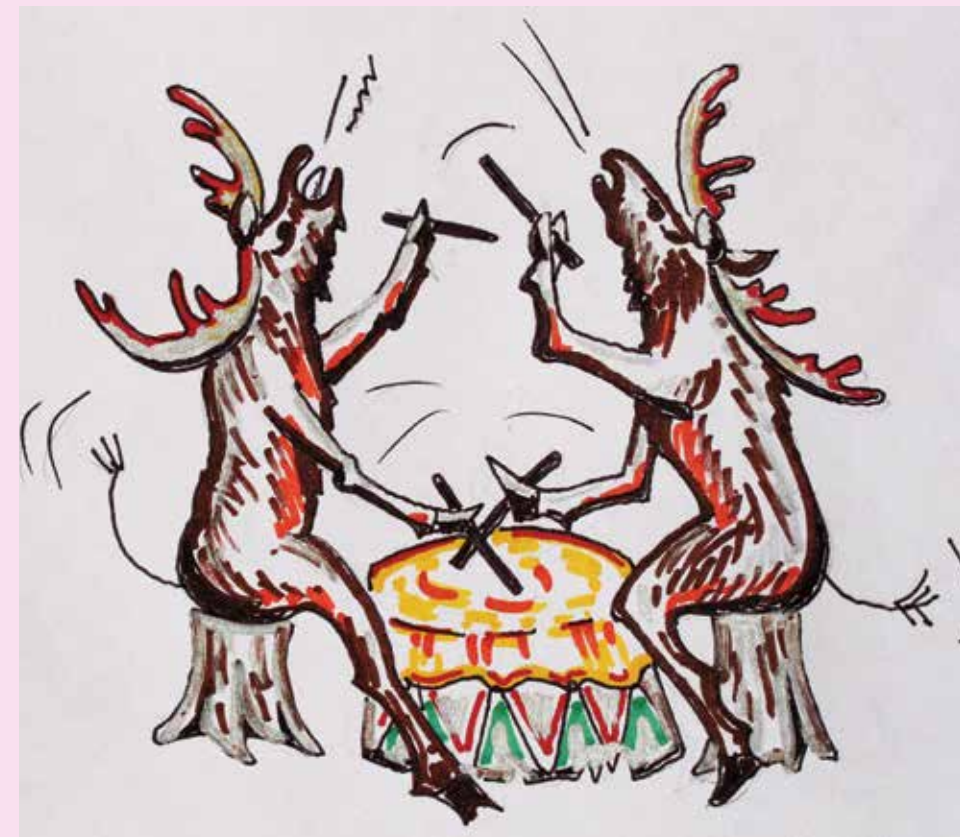
This drawing was used in September, 2015 to support an article about mushroom harvesting in Eastmain.



This moose drawing was used in December, 2017 to illustrate an article from St. Matthew's Cathedral about "Music in Moosonee."



This moose frame drawing has been used to help introduce 16 people to the diocese in the "Two Minute Interviews".



This drawing was used in March, 2016 to support an article about "What Will Make Your Heart Sing?"



This drawing appeared in March, 2017 and supported an article about the Reverend Catherine Murkin's travels and ministry to the Anglicans in Rouyn-Noranda.



This drawing appeared in September, 2016 and illustrated an article about the General Synod held that year. It is a parody of the famous painting, "American Gothic." It is as intended, light-hearted and humorous.

Through the Eyes of a Child

Article by Archbishop Anne Germond, Bishop of Moosonee.

"Long ago, in the time before all days, before the creation of all things, the Word was there face to face with the Great Spirit. This Word fully represents Creator and shows us who he is and what he is like. He has always been there from the beginning, for the Word and Creator are one and the same." John 1.1,2

EVERYONE KNOWS THAT CHRISTMAS is best seen and best experienced through the eyes of a child. There is a sense of wonder and delight in watching a child be totally captivated by the magic of Christmas. Everything about it from those twinkling Christmas lights on the Christmas tree to the magic of Santa and his sleigh, to the gifts wrapped in brightly coloured paper under the tree, to hearing the story of Christ's birth as you place each figurine in the crèche. The scene comes alive when you see a child wondering about Emmanuel, God-with-us for the first time.

Through the eyes of a child, Christmas is all wonderful, beautiful, and mysterious. If mystery surrounds the secular activities at Christmastime how much more mysterious are the events surrounding the birth of the Son of God, Creator sets free as told by the four gospel writers: Matthew, Mark, Luke, and John.

The story of God's coming to us as told by John is different from all the others. There are no great announcements from angels to shepherds. We don't hear Mary's dramatic 'Yes' to carrying the Son of God or about Joseph wrestling with his decision to go ahead and marry her anyway. There's no description of their harrowing journey into Bethlehem during one of the busiest times of the year or of the exact place where the birth of Jesus took place. In fact, in John's gospel, Jesus is never even mentioned by name.

But without all of that, John's words are both powerful and poetic and draw us into the story of Jesus just the same. They make us think about who God is and what God is up to in the person of Jesus Christ and offer us something - an even greater view of God.



*Archbishop Anne Germond,
Bishop of Moosonee.*

Long before taking on human flesh, John tells us, Jesus, The Word, was with the Great Spirit (God), indeed the Word was God. And then, Jesus is Light, a light that shines so brightly in the darkness that nothing could overcome it. John's words remind us that Creator has been working on behalf of humankind since the very beginning when the earth was without form. The Creator who said, "Let there be light" and who confirmed that this light was good - now becomes the light that shines in the December darkness year after year after year, and this is the light of the world for all people and for all time.

The Word is the creative word of God embedded in creation. The Word is the word of reason that comes to us through Greek philosophy. The Word is the Wisdom and the Torah of Hellenistic Judaism. The Word is the person of Jesus Christ, Creator sets free.

"The Word became flesh and lived among us." John goes on to describe this fleshy God through the narratives of his life and ministry and the account of his suffering and death. The God who came to be among us is not just an ethereal spirit but a person who lives and eats and breathes and walks and laughs and cries. And through it we come to know and understand just who our God is and how much God loves us.

We cannot even begin to take

the enormity of it all in and so we do what we do every Christmas - gaze in awe at the amazing mystery of it and sing our praises.

But is this enough? May I suggest that celebrating the birthday of Jesus goes much deeper than simply 'keeping Christ in Christmas.' Jesus is the living Word, the one who brought the world into being but is also the one who remains with us today, God who wants us to be swept up in His story and make 'his tory' our story. **"To all who received him, who believed in his name, he gave power to become the children of God."** (John 1.12)

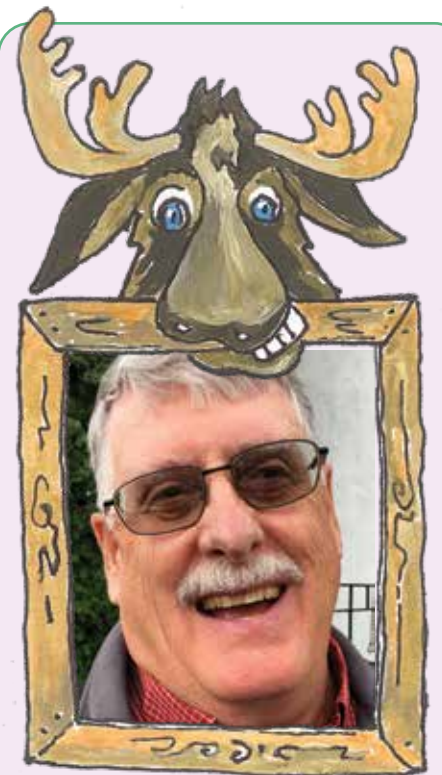
The truth of us is that Jesus is with us right now - in the midst of our very ordinary and sometimes very troubled or carefree lives. We meet Jesus in our worship as we place the Gospel at the centre of the sacred circle. Jesus is present in his body - the church. It is why we say we live an incarnational faith - why we seek Jesus not only in the words we say but in the sacramental life we live.

And so, if we are paying attention, we will recognize too that God in Jesus is in the ordinary moments of our lives - in the shopping and cleaning and cooking and folding of laundry, in the making of school lunches, the shovelling of snow, and the daily grind of work.

Jesus is the kiss we give a loved one - the hug for a friend in trouble - the exchange of peace, the sharing of meals and gifts. Jesus is in the words of hope we offer to the hopeless and the forgiveness we offer to those who have offended us. He is in the moments when we look into the eyes of someone the world considers unlovely and see what God sees - a person made in the image and likeness of God himself.

It is why we aim to live the Christian life by not only thinking about it or talking about it but by doing it. It is why our prayers are not only those of our hearts but those of our hands and feet. It is why we are called not only to look at the light but to reflect the light of Christ wherever we find ourselves.

May the mystery of Christ's coming be with you and those whom you love this Christmas-time and in every moment of the coming year.



TWO MINUTE TALK:

RON ISAAC
ST. MATTHEW'S
CATHEDRAL,
TIMMINS, ON

WHAT DO YOU LIKE ABOUT THE NORTH:

The quiet peace.

WHAT DON'T YOU LIKE ABOUT THE NORTH:

The distance that you have to travel.

YOUR BIRTHPLACE:

Royal Victoria Hospital, Barrie, Ontario.

WHAT'S THE FURTHEST YOU HAVE BEEN FROM HOME:

Munich, Germany (to the east) and Osoyoos, B.C. (to the west)

WHICH CHURCH ROLE HAS BEEN YOUR FAVOURITE:

Eating all the great food at special events.

WHICH SECULAR JOB HAS BEEN YOUR FAVOURITE:

Health & Safety.

WHAT IS YOUR FAVOURITE HOBBY:

Making furniture / gardening.

WHAT IS YOUR BEST HIDDEN TALENT:

Pastery chef

WHO IS YOUR FAVOURITE AUTHOR:

Clive Cussler / Wilbur Smith

WHAT IS YOUR FAVOURITE COLOUR:

Blue

WHAT IS YOUR FAVOURITE TEAM:

The Toronto Maple Leafs!



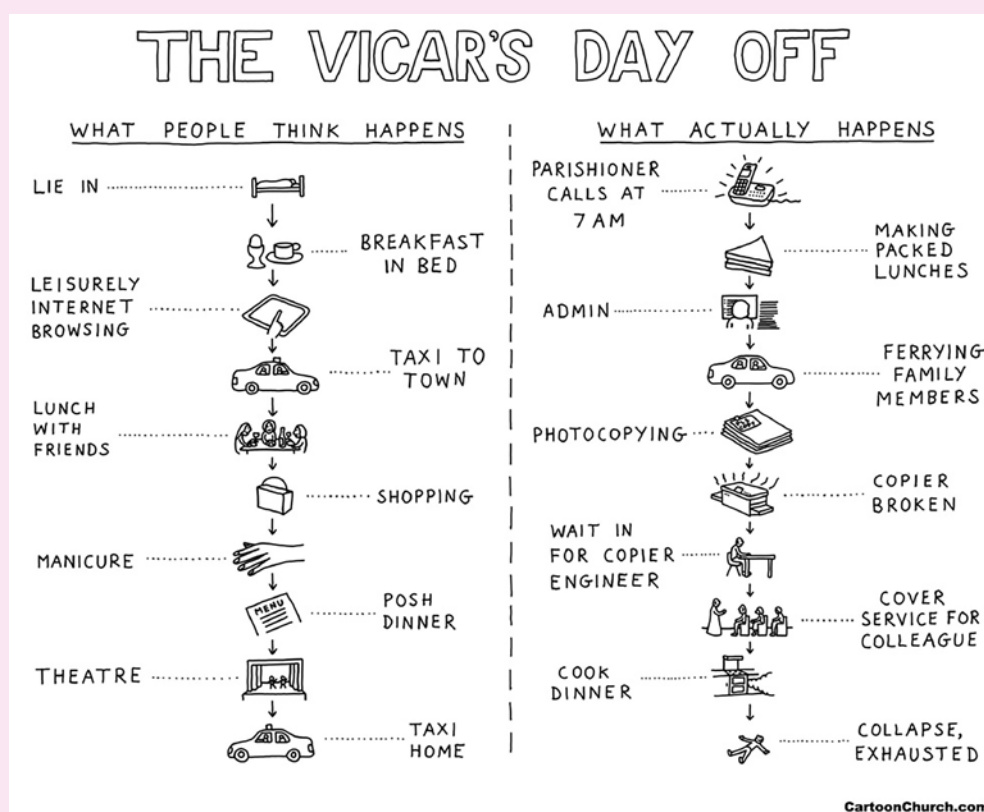
Caring Ministry, Sharing Ministry

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 SUMMER OF 1987, I had been ordained as a deacon for only a week when I was at the checkout counter in a drug store in my home town of Coburg. This is back when I lived in one place long enough to get to know people. The young lady at the checkout asked, "So, what's it like being a minister?" I replied that it wasn't much different than it had been before my ordination (see quizzical expression from young lady). In effect, I was telling her that my previous life was also a life in 'ministry' and that ministry had not begun with my ordination. A new idea to her. It should not be a new idea to us.

The Church still gets stuck in that arcane mindset which holds that 'ministry is the province of the ordained clergy person and no one else'. Not true. Ministry is for all Christians. We have been saying this loudly for many decades yet many in the Church still hold on to the outdated and erroneous view that ministry is done by the ordained. I still hear the phrase, "We pay the priest to do that stuff so we don't have to." Wrong. While the priest, deacon, or bishop is a special kind of minister, the fact is that ministry is the responsibility of all the baptised. People just don't believe it. Sadly, the clergy can be guilty of selective definitions of lay ministry. Certainly, I must confess that there were times when, if the activity were something I did not like to do, it would suddenly become the job of the lay people. On the other hand, if the work were something I liked, it suddenly would be denoted as 'the clergy's responsibility'. That inconsistency from the clergy does not help win people over to the old 'Ministry of all the baptised' school of thought.

I am about to retire from active parish ministry. But am I walking away from ministry? Hardly. The work of the Church needs to be done on the factory floor, in the store, in the family, in the community, at social gatherings, and many other places. Wherever Christians are, ministry is supposed



to follow. Why should we limit ourselves to a small concept of ministry? Does ministry happen only on Sundays in the chancel? Or during meetings or funerals? No. People in every walk of life, people who are never in Church, need to hear and be challenged by the Good News of God in Christ. If we limit the work of the Church to Sunday gatherings, we are reaching only a small group of 'in house' people. That is not the vocation Christ gave us. Any conversation about the Faith, in any place or context is valuable and necessary. In spite of this, we still have this bizarre idea that the only minister is a person wearing a white robe in the sanctuary. Let me put it in a recollection: when I was in university, I walked into a church that was new to me. It was the first church I had attended outside of my home parish. I never spoke to the priest because the lay people welcomed me and told me what I needed to know about the parish. I was filled in on: the study groups, the Sunday School (remember how new members were always baited to teach Sunday School because no one wanted to do it?), the midweek service, the food bank, the young people's group, and so on. They ministered to me. The priest has his job; the people had theirs ... and they did it well. I remember thinking, "Man, these people take their church work seriously!" It made an impression because it occurred to me that the parish priest

wanted a parish in which the laity did the important work of welcoming newcomers. He was doing it right. While it could be said that the priest is paid to care, the people care out of conviction and love for Christ and neighbour. At least, that's how I saw it. It does not denigrate the work of the clergy to point this out. I can tell you that my most important ministry was accomplished before I was ordained. By the time I was twenty-six I had put youth and servers' retreats together; taught Sunday School; assisted with youth groups; led a couple of studies; made hospital visits; volunteered at the food bank; delivered Christmas hampers; argued for Christ at parties; and preached a couple of sermons. Moreover, people came to me in my hometown with questions and problems because they may have been intimidated by the priest, or they 'didn't want to bother him'. We've all helped people in distress and have received help when in distress. Often, we seek out Christians who are not ordained. The simple truth is this: ordination closes as many doors as it opens. Anyone who thinks that people will just flock to you because you wear a collar is simply in error. If people have a problem with the Church, and many do, they're not going to come a callin' on you. I have been spat upon and attacked while wearing my collar. There are people who simply will not, perhaps because of bad experiences or



Canon Phelan enjoys helping young people feel at home in the Church.

negative views of the Church, go to a clergy person for guidance. So why do we insist on dressing lay people and putting them at the front? Why do we insist on ordaining people when it may not be necessary for the life of the Church? When we do such things, we are really saying, "well, there's ministry ... and there's real ministry, which is the guy with the robe." But it ain't so. The woman at work with a kind word is also doing ministry, as the guy who shovels your snow without being asked (I want to meet him!).

When I started seminary in 1984, Lay Ministry was all the rage. The definition thereof was, "any contact which embodies and explains the grace of God in Christ." Don't fool yourself. There is more to ministry, ordained or lay, than leading a worship service. Ministry is any word or act which embodies and conveys Christ. Consider this: the pulpit and lectern can be places behind which clergy and lay readers can hide. It is often a safe place, removed from the suffering and misery of people's lives. What we do there is 'in house for the people who are already in'. Don't get me wrong. That work is important. Our people need to be led well in prayer. Larry, Valerie, George, Patricia, Grace, Gladys, the whole bunch, they do

See "Promoting Christ" on p. 8.





DIOCESAN CHURCHES: St. Paul's, South Porcupine. Illustration: Nicola Alexander @na.drawingstudio

Promoting Christ continued from page 7.

it well. The people need sound preaching and solid liturgy. But is it the sum of ministry? It cannot be. There are many ways to bring healing into the lives of others.

Perhaps we should see each Sunday as a commissioning, an ordination, from the people in the pews. Each Sunday should be a 'go out there and get 'em' mentality. Get juiced up this morning to bring Christ to everyone you meet this week ... that sort of thing. Why? Because ministry is the work of all Christians. It is not confined to the lectern.

As long as people cling to the worst kind of clericalism, as long as they have no interest in promoting Christ in their daily activities, the Church will flounder. However, if we continue to integrate lay ministry with that of the clergy, we will find strength we didn't know we had. That is the Commission Christ gives to us. It is a challenge we cannot ignore.

ANGLICAN
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Do you know someone who is being ordained or someone celebrating an ordination anniversary?

Give them a Clergy Bear with surplice and stole in a colour of your choice.

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Canon Phelan Retires: A Fond Farewell to a Friend and Colleague

Article by Dean Valerie Isaac, Diocese of Moosonee.

OUR FRIEND AND COLLEAGUE, Phelan Scanlon, has decided to call it a career and move to warmer climes.

Phelan isn't what you'd think of as a 'regular' parish priest - after all, how many times have we actually seen him wearing a clergy collar? Anyone meeting Phelan for the first time might be lulled into a sense of who he is and what is he doing here? I'm guilty of that after first meeting him and expecting him to be dressed just like all the other clergy but that's not who he is. Often dressed in jeans and the ubiquitous plaid shirt, he doesn't strike you as the guy in the pulpit but he is.

If one takes the time to get to know Phelan, you will find him an endearing soul with a heart of gold. He will do his best to move mountains for you and will stand up for the little guy in all his work.

Phelan has a spiritual heart that I am lucky to have shared. He has the deepest sense of ministry and is easily hurt. He is, indeed, a man of few words but when he does speak, or write in the Northland, you can feel the power of the words that he shares with us. He doesn't flatter or charm any-



Canon Phelan Scanlon, Regional Dean of the Watershed Deanery.

one but tells it like it is.

Phelan is a man of God and the spirit dwells within him. It is obvious in what and how he writes and when he speaks to us, or with us.

When George Cribbs, the editor of the Northland, puts out a call for

an article or two, Phelan doesn't hesitate. He writes so eloquently that it is a joy to sit and read it and share it with others who may not have read it.

Through the years, Phelan has helped me, and others, find our

way through the intricacies of life as a cleric. As the Regional Dean, Phelan has carried out his duties with great glee. He loves to visit and chat and as the Regional Dean, he gets that opportunity, not just to look at the books and the buildings but to chat with anyone in the congregation.

I will miss this gentle man when he retires later this year. He has become a friend and not just a colleague. He has helped me to grow and I'm not the only one. With a willing heart and ear, he will take the time to listen to our questions and concerns and will offer advice when he thinks it will do.

Phelan, thank you for your devotion and dedication to the Diocese of Moosonee and the many clergy who have called upon you for advice and help. Thank you for your friendships along the way. Thank you seems inadequate to say what I think, and perhaps others might think. You have given so much to so many people over the years, it will be a sad day indeed, when you retire but, my friend, you have earned it and more. God bless you on your new journey wherever it may be and perhaps one day you might come to visit us again!