

## OUR VISION STATEMENT

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



Many magnificent stained glass windows by Canadian artist, Yvonne Williams, adorn St. Matthew's Cathedral.

## Open Windows & Doors

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

On Saturday, February 27th, St. Matthew's Anglican Cathedral, Timmins, opened its doors and invited the public into the church to view their stained glass windows along with works by the Timmins Quilters' Guild and the Porcupine Art Club. The cathedral was transformed by an explosion of colour and creativity and the response from the community was overwhelmingly positive.

Downstairs, Tanya Thurston, of Thurston Stained Glass, had set up a workshop and demonstration table. She spent the day sharing the techniques of her craft and answering questions. The ladies in the kitchen did a fantastic job to keep up with the steady stream of hungry visitors. A simple lunch of soup and rolls was offered on a donation basis. Tea, coffee, and sweets were served throughout the day in the time honoured

tradition of all great church teas and the hall was the perfect place to catch up with friends and make new acquaintances.

The art of stained glass dates back to the Gothic period and the Renaissance. From the 1850's, it became fashionable to insert and dedicate stained glass windows as memorials. The windows at St. Matthew's are in keeping with this tradition and were the inspiration for the art exhibition theme: "Celestial Dance: Colour and Light."

Yvonne Williams, (1901-1997) a stained glass artist, has been quoted as follows: "While a painting is made visible by light falling on its surface, stained glass is revealed by outdoor light passing through the glass to the interior of the building. To paint a window so that it accepts this partnership with the sun and is responsive to every passing cloud ...



it is then alive, and leaving the class of static art, becomes something not only in Space but in Time." This is an aspirational goal and one that Yvonne Williams and her partner, Rosemary Kilbourn, accomplished with great passion and skill in the nine windows they designed and produced for St. Matthew's

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## World Day of Prayer

Article by Anne Lachance, St. John's Lutheran.



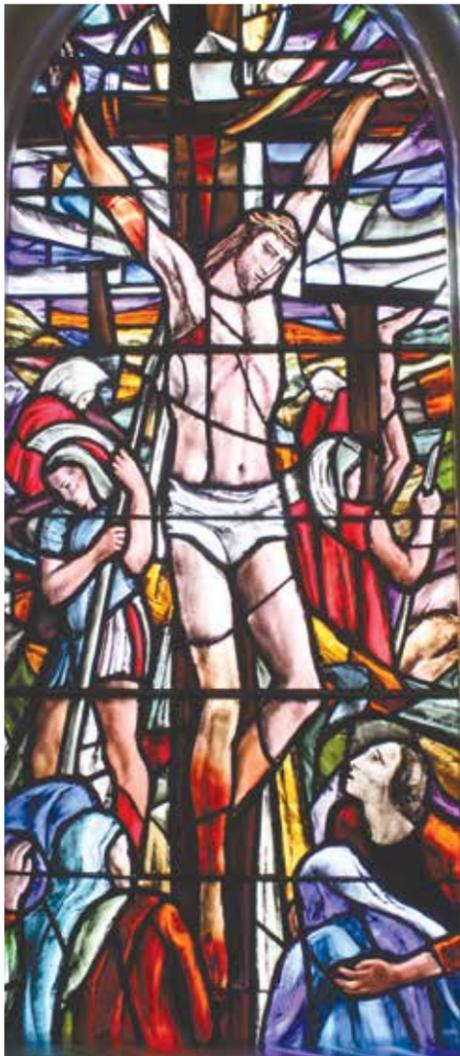
The Reverend Deirdre Roach and Anne Lachance both enjoyed the day of prayer.

St. John's Lutheran Church, South Porcupine, hosted this year's World Day of Prayer on Saturday, March 5th. As we all gathered together, we became part of the global program of awareness and prayers for peace in the world. Pastor Patricia Dorland welcomed everyone to St. John's Lutheran and introduced the program which was led by Jan Nikkel from Sacred Heart of Jesus Parish.

This year's program was written by the women of Cuba with the theme: "Receive the children, receive me." Children are an important part of God's family and our service included a children's program. Kits were made up with colouring pages, handcrafted dolls, and a story. Many faith communities were represented by the participants as well as the audience. The afternoon included a question and answer time with Brent Irvine and his young son Alex, who live in Cochrane. Brent, Marie-Anne and their children have been travelling to Cuba for approximately ten years not only to vacation and share in the culture but also to help the communities by bringing in much needed medical and school supplies. Their travel experiences have provided a profound understanding as to 'who is my neighbour' for their children - nine

World Day of Prayer continued on p.2





Above: some of the stained glass windows, quilts, and paintings which formed the 'Open Windows: Celestial Dance - Colour & Light' exhibition.

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Cathedral between 1979 and 1986. The windows illuminate the nave with scenes depicting episodes from the life of Jesus through rich colour and attention to detail. The painted glass continues to reveal new surprises according to the changing light and seasons.

By contrast, the four windows depicting the evangelists (Matthew, Mark, Luke, and John) along with the three McCausland windows above and on either side of the Holy Table are more traditional in style. Robert McCausland Ltd. (founded in 1856) is a family owned Canadian firm specializing in stained glass. Of note is the Diocesan Memorial Window of the Holy Spirit which presents a focal point above the Holy Table. The window is dedicated to the Glory of God and in loving memory of Robert John Renison, missionary and fifth Bishop

of Moosonee and Metropolitan of Ontario, 1943, and 1954. It was dedicated in November, 1960 on the completion of the extension to the church.

It is estimated that close to 300 people stopped by the cathedral to view the exhibition throughout the day. Many of them stopped to talk about how they had been married or baptized in the church. In this way, the event presented a good occasion to recognize how the cathedral has played a role in the City of Timmins in the past - and how it might define its role in the future?

In order to accommodate the art work, pews had to be cleared from the back of the church. This has nudged the Sunday congregation to gather closer together at the front of the church. At the back, it has created a new 'room' which is open to more flexible use and well suited as a contemplative and

quiet space. It is hoped that this will come to be used by the greater community as a spiritual refuge and a place of retreat from the hustle and bustle of our city.

The paintings and quilts have been returned to the artists but the windows are still open for viewing on Sunday mornings (8:00 a.m. and 9:15 a.m.), Monday evenings (5:30 p.m.) and on Wednesdays (12:15 p.m.). And the public is welcome to visit the cathedral and access the quiet space Monday to Friday between 9:00 a.m. and noon.

The inaugural Open Windows was a huge success but it would not have been possible without the commitment and enthusiasm of all our volunteers! Through generous donations, funds were raised toward the maintenance of our cathedral and we are grateful for the support. This will become an annual event on the church

calendar and we will look to extend the invitation to even more of our community's talented artists next year!



Alex Irvine, Reverend Patricia Dorland and Bea Webb enjoyed the potluck.

*World Day of Prayer continued from p.1.*

year old Alex and his fifteen year old sister Cameron.

Hymns of praise were sung with gusto as the story of the Cuban women unfolded. The worship service that was prepared was thoughtfully compiled and offered an entirely different view to our situation here in northern Ontario. At the conclusion of the program, Pastor Dorland thanked everyone for their attendance and participation and invited everyone to stay and share a potluck meal and fellowship with their fellow attendees.



## The Northland

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# Waswanipi in February

Article by the Reverend Canon Rod BrantFrancis, Regional Dean of James Bay, Wemindji, QC.

The James Bay Great Deanery Chapter met at St. Barnabas Anglican Church, Waswanipi during the weekend of February 19-21. Most of our delegations travelled long distances to be a part of the meeting, but I think the attendance award for 2016 goes to Dinah Asquabaneskum and her sister Rita Shawsaweskum. They left Wemindji on Friday evening at 5:00 p.m. - after Dinah finished work - and arrived in Waswanipi around 4:00 a.m. the next morning; yet they were still up and at the church for breakfast followed by Morning Prayer at 9:00 a.m.

Traditional feasting, lots of singing, joyous laughter and much listening are all features of our gatherings. This year was no different - in those ways - than any of the others that I've attended over the years. Our numbers are getting fewer - only about forty of us this year and the duration of our gatherings has shortened from five days a number of years ago to two days currently; but the atmosphere of the gatherings hasn't changed that much. Our parish delegations love being together - sharing stories, renewing friendships, learning about issues facing the church locally, across the diocese and beyond.

One of those individuals who shared with us in a number of ways about the joys and challenges that our church is facing in this season was our Archbishop, Colin Johnson. We were very honoured to have Archbishop Johnson with us. Time spent with their bishop is extremely important to Cree people. We were also pleased to hear



All packed and ready for the fourteen hour bus ride home. It was a great weekend!

from Caroline Chum about the ongoing work of the Anglican Council of Indigenous People, and from Grace Delaney, Norm Wesley, and Charles Bobbish about their experiences at the August, 2015 Anglican Indigenous Sacred Circle. Charles also spoke to us about the TRC's 94 recommendations and how the church is working to implement those recommendations. Reports and information were also passed on to delegates regarding: the Order of Moosonee, the raising up and training of Lay Anointers for ministry in the local church, the new diocesan continuing education policy, funds for non-stipendary clergy, screening in faith - the work and responsibility of insuring that our churches are safe spaces for all, the Vision of Moosonee's First Sacred Circle in 2017, and the new diocesan grant application and

process available to parishes who wish to request some funding for ministry purposes and initiatives.

We were very honoured on Saturday evening to hear from Irene Otter as she shared the story of her spiritual journey with us. Irene is a lay reader in the Parish of Waswanipi and one who weaves together quite well her Christian faith and her traditional Cree practices and ceremonies. We were all abundantly blessed as we listened to Irene's story,

Over the duration of the weekend the larger circle broke into smaller sharing circles from time to time to have more in depth and intimate conversations. In those small sharing circles we did our "Gospel Based Discipleship", discussed the raising up and training of local clergy, shared about things that are happening in our parishes and reflected upon some of the reports and

sharing that had been done in the larger circle. One of our long time delegates to Great Chapter commented at the end of the gathering that the small sharing circles had been very effective. On Sunday morning, we all gathered for a wonderful celebration of the Holy Eucharist with the Sacrament of Anointing done by Archbishop Johnson. It was a very moving service for many and the presence of the Holy Spirit was very evident among us. Again, we were abundantly blessed to be together in this very sacred gathering. A lovely lunch of fried white fish with all the trimmings, a wrap up of any unfinished business, final comments from some of our delegates, the singing of our traditional closing hymn - *God Be With You Til We Meet Again* - and it was on the road to home for us all. Our time together had come to an end all too quickly but we left with the joyful expectation of meeting together again next year in Mistissini.

Many thanks are extended to the Canon Cliff Dee and the Parish of Waswanipi for hosting this year's gathering. Thanks as well to all who shared in any way over the course of the weekend - those who gave reports, Charles Bobbish for his translation work, Lynn Sutherland and George Matoush for their gifts of music, Lisa BrantFrancis for her work on the small group sharing time regarding the raising up and training of local clergy, and each delegate who contributed greatly to our gathering simply by taking the time to be there.

God bless you all!



Dominoes dominated at St. Paul's Seniors' Games Day. Dean of the Diocese, Greg Gilson, skillfully played dominoes during the community's Winter Carnival.

It has been a year since the two congregations of St. Matthew's Cathedral and St. Paul's South Porcupine met together to engage in a consultation to set an action plan in place.

It has been a busy and on the

whole a successful year as almost all of the 'Actions' have been achieved and continue to be part of the greater Timmins Anglican Parishes Life in Community. Over the last year the two congregations have donated to the local food banks very close

## Mission Report

Article by Dean of the Diocese, Greg Gilson

to 90 bags of groceries. St. Paul's hosted the ecumenical Advent Carols and Lessons service. The Cathedral hosted the Ministerial Fall kick off ecumenical service and BBQ. On the fifth Sunday of the month there have been Jazz vespers services in either the Cathedral or St. Paul's followed by a pot-luck dinner. These services have been attended by a large number of folks who do not normally attend our services. Both congregations support an outreach program of presence in Northern College and for those students desiring one, the local ministerial supplies Bibles. There have been extra parochial activities such as: dinners, concerts, and art exhibits. St. Paul's continues to host or facilitate bi-weekly games afternoons for seniors

at Spruce Hill Lodge or St. Paul's. Our finances are aided by the making and selling of sausages in the spring and fall. All of our actions are designed to increase the community's awareness of our continued mission, ministry, and presence. These actions have been well supported by both congregations and have increased fellowship. This year, St. Paul's and St. Matthew's have extended spiritual development courses in the Timmins Library and Northern College. To further mission, St. Matthew's has removed the pews in the back quarter of the nave to leave this space for private meditation and it will be open to the public. We are continuing to explore new and effective ways of being 'Church' to the community.



# Ahyamayhaata - Let Us Pray: Engaging the Spirit

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

Late last year, the Archbishop applied for a grant from the Council of the North so that a prayer workshop and retreat could be given in the Diocese of Moosonee. The grant was approved; Executive Council also approved funds for the initiative; and the gathering was on its way.

Under the able and driving leadership of Archdeacon Deborah Lornegan-Freake, a committee of two deacons and two northern priests was struck and planning began. The initial concept of a retreat/workshop required a somewhat isolated location but one which could be easily accessed. When we found that the North Adventure Inn, a snowmobiler's haven, on Highway 11 near Cochrane, was available, the whole facility was booked. The initial goal of thirty participants was expanded to a maximum of fifty and registrations were circulated to all parishes.

On Friday, January 29th, 46 excited laity and clergy from across the diocese convened to be taught, to share fellowship, and to pray. These individuals came from fourteen parishes and missions. Each person paid a registration fee but the grants covered most of the accommodation and travel needs. Presenters had been invited from a broad spectrum of backgrounds.

Paul Dumbrille, a retired naval officer and evangelical Anglican, represented the Anglican Fellowship of Prayer. A riveting speaker, he spoke to us of various types of prayer and prayers, and led us to examine our own prayer motives.

"Just Patti" Brace (she does not like the 'Doctor' title) came from Lauren-



The Reverend Canon Andrew Wesley addressed the assembled laity and clergy at the Diocesan Retreat.

tian University, where she lectures in English and is in the process of moving to more formal ministry. Her comments about Ignatius' 'Examen' provoked thought as did her sermon on Sunday. The laughs were a bonus.

The Reverend Valerie Isaac gave a hands-on workshop wherein we were able to actually make an Anglican rosary and were instructed in its prayer use. It was a needed break from the intense listening of the day. Canon Andrew blessed the rosaries for us.

Our resident scholar was Sister Anne Norman of the Sisters of St. John the Divine, Toronto convent. She presented a strongly researched paper on 'Lectio Divina', in two sessions with homework in between. Her notes are available from the Archdeacon.

The Reverend Canon Andrew Wesley was both lecturer and celebrant at our closing Eucharist. His explanations of the background and meaning and sig-

nificance of smudging and the Prayer of the Four Directions, delivered in the quietest of voices, with gentleness and sincerity and humour, held everyone spellbound. It was a privilege to take part in a ceremony part of whose roots go back to a time before the 'Baptizer' came to North America.

When all was done, and people were on their way back to their parishes, inspired to both accelerate their own prayer lives, and to pass on what they had learned to their parishes, it was clear to us all that God's guidance had blessed us. The variety in the presentations, as well as their quality, could not have been planned. It happened! The accommodations and meals, and the friendly service we received, made us all feel like a big family - which, of course, we are but sometimes large gatherings sort of swallow that up.

Two incidents illustrate the feeling of camaraderie and fellowship that per-

vaded the weekend. Early one morning, someone picked up one of the song sheets provided and began to sing. Another joined and John Wesley, lay reader and musician from Kashechewan began to play a keyboard. Others hearing the hymns, in Cree and English, gathered around and soon all in the room had a place in the choir.

And at the closing Eucharist, celebrated by Canon Andrew, the line to communion was lengthened in friendship by the addition of our host and hostess and all the efficient and affable young ladies who had been there to serve us and who had become our friends over the weekend. We felt the Kingdom.

In the beginning (familiar words), there was some doubt about the propriety of spending so much money on one event. Afterwards - in the words of one early Thomas, later convinced, "It was worth every penny!" God be thanked.



Anne-Marie Law was a pleased participant at the retreat.

## Following Jesus into the Neighbourhood. Article by the Reverend Patricia Dorland, St. John's Lutheran Church, South Porcupine.



The Reverend Larry Armstrong, Stands In Water & Rev. Patricia Dorland.

Our diocese is an active participant in the Living Stones Partnership. This means that we help in coordinating the annual event as dioceses throughout Canada and the United States gather to connect with each other and further the ministry of the Baptized. We also participate in the

annual event as we prepare a diocesan or parish ministry case study to present to a small group of like natured partners.

During February, the Rev. Larry Armstrong, Stands In Water and Patricia Dorland travelled to Vancouver to meet with 12 other diocesan representatives and 6 ministry entities attending this year. Our case study was focused on the ministering community

of St. Stephen's Anglican, Constance Lake and their desire to express who they are as Indigenous peoples of the Matawa Tribal Council and the Nishnawbe-Aski Nation and as Anglicans with the Diocese of Moosonee as well as the wider communion. Using the fuller identity and discerning the needs of the community, the leadership in the parish of St. Stephen's is looking for new expressions of ministry while keeping the traditions and integrity of both existing identities. This is a complex dynamic which requires patience and respectful listening and sharing as they willingly let the Holy Spirit guide them.

Both Reverend Larry and Stands In Water were enthusiastic about what this vision might mean for the whole of

Constance Lake as they were prepared to follow Jesus into the neighbourhood. Their energy and commitment were evident as the case study was well received with helpful comments and peer review reflection. The Diocese of Maine and the Anglican Parishes of the Central Interior (APCI) offered good conversation as they drew from their own experiences and traditions which helped to broaden the vision.

The times we gathered as a whole group were spent in diverse worship, engaging and renewing friendships and sharing table fellowship. It was also a good experience to listen and witness to those who are committed to Baptismal Ministry as they image where and how God is calling them forward, as they follow Jesus into the neighbourhood.



# “We’re Going to Hang Out the Washing on the Siegfried Line”

Article by Archdeacon Deborah Lonergan-Freake, Holy Trinity Church, Cochrane.

“Are you out here again? It’s freezing!” exclaimed a man walking down the street in front of Archbishop Anderson Memorial Church on the Thursday afternoon following Ash Wednesday when he’s seen Lay Reader Edith Belair and I on the street offering Ashes to Go at -34°C. With Cochrane’s annual Winter Carnival underway and ice sculptures popping up around the community, Sunday School teacher, Kim Skidmore, invited kids to participate. We couldn’t manage a big project like a full ice sculpture, so they talked about an alternative. A plan arose for a frozen people sculpture - people going to church at our parish and hanging out on the front lawn - or at least the pile of snow covering the front lawn!

The plan was made ready. Kim gathered clothing and her husband, Alan, made wooden forms to hold up the frozen people. We were to gather at the church after school on the agreed day. But alas, things didn’t go exactly as planned. The kids decided that the afternoon temperature of -38° C meant that it was too cold to be outside handling soggy, wet clothing. The kids stayed home. But



they forgot to share their common sense with their teacher and their priest! So, at the appointed time, two well bundled young-at-heart women could be seen labouring away in front of the church with wooden forms, wet clothes, and spray bottles of water - both laughing happily. Laughs increased when, with

dressed wooden forms in hand, we both took a step into the high pile of snow to drive a newly formed frozen person into the snow bank. Imagine our surprise when we suddenly found ourselves standing not on the snow but on the lawn beneath, thigh high in frosty snow. Yup! You guessed it - with the extreme

cold temperatures, there was little moisture in the snow so it couldn’t hold a thing - certainly not two well bundled, fun-loving women and not even a frozen person on a wooden stick. Undaunted, we called upon my husband, James, who periodically peered out the church door to see if Kim and I had joined the ranks of the frozen people or were still moving, to bring us a pail of water. Once armed with the liquid, we carefully watered the snow which formed ice almost instantaneously creating the perfect support for our two adult and two children frozen people who held between them a painted Holy Trinity Parish banner. It was a colourful, eye catching display which advertised our church’s community spirit and was well noticed by many, even the local newspaper. Along with Shrove Tuesday Pancake Supper and the Saturday evening Carnival Supper hosted by our church, the frozen people sculpture was a really fun way of joining the carnival frivolity and it gave a Sunday School teacher and priest a quick jump back to the fun of childhood and bragging rights over the younger children of the parish.

## Morressa J. Colbert, In Pace Requiesat

Article by Susanne Mavor, St. Matthew’s Cathedral, Timmins.



Morressa J. Colbert (Aston) 1930 - 2016

The parish of St. Matthew’s Cathedral in Timmins mourns the passing of one of its long standing parishioners, Morressa J. Colbert (Aston), who passed away on Saturday, February 6, 2016 at the age of 85. Funeral services to celebrate her life were held at St. Matthew’s on February 13, 2016 and the Cathedral was filled with the sounds of her favourite Welsh hymns.

The family’s history with St. Matthew’s dates back to the 1920’s when her family emigrated from Britain. Her parents were married at St. Matthew’s and Morressa was baptised there by Canon Cushing on August 8, 1930. The family moved to Wales in 1939 and spent WWII in her father’s home village of Pontycmmer, South Wales. It was there, at the age of 10, that she was recruited into the adult choir by the local Anglican Church. After a few years, she was so versed in

the liturgy that on occasion she was asked to pump the church organ, which is no easy task by any means. Upon returning to Timmins in the spring of 1948, Morresa lived with her grandmother on Balsam St. North while she cared for her. On October 11, 1958, she was married at St. Matthew’s to Edward A. Colbert. Her children and grandchildren were baptized at the Cathedral.

Being of Welsh descent and having a beautiful soprano voice, within weeks of her return to Timmins, Morressa joined the St. Matthew’s church choir where she remained a faithful member of the choir for the next 67 years - her reputation there made her a frequently sought after soloist for weddings and special services. She was often asked to sing the first verse of Immortal Invisible in Welsh. She was also a leader of the Girls’ Auxiliary in the 1950’s, an active member of the Anglican Church Women and one of

the first women to serve on the Diocesan Executive. Her baking and preserves were always sold quickly at the Christmas bake sales. On May 18, 2008 in honour of 60 years with the church choir, the steeple cross was given and dedicated to her by her family. Morressa’s love of music lives on through her children.

There is a Welsh saying, “To be born Welsh is to be born privileged, not with a silver spoon in your mouth but with music in your blood and poetry in your soul.” Morressa lived her life to the fullest with devotion to music, family, and to God.

Morressa is mourned by her five children: Peter John, Susanne (David) Mavor, Jennifer (Marc) Larose, Judith (Mark) Barkel, and David (Karin), ten grandchildren and one great grandchild as well as her brother-in-law, W. Peter (Faythe) Colbert, sister-in-law Donna Aston (late brother William) and several nieces and nephews.



# James F. Kennedy, QC, LLB, DSLitt: *An Appreciation by Caleb Lawrence.*



James F. Kennedy

Coming to the Diocese of Moosonee in 1980, one of my early concerns was to appoint a Chancellor and legal advisor to the Bishop of Moosonee. After determining there were no suitable residents in the diocese with the requisite qualifications, I turned to Campbell Osler, a senior lawyer who had been Chancellor of the Diocese of the Arctic. Cam recommended James Kennedy from his firm of Osler, Hoskin and Harcourt in Toronto. Jim was an experienced lawyer of many years standing, and at that time was Warden of Little Trinity Parish. This culminated in my appointment and installation of Jim as Chancellor at the 1981 Diocesan Synod in South Porcupine.

For close to 30 years James Kennedy became a vital part of the diocesan family and a close personal

friend. He provided steady and helpful legal advice and was recognized as a strong, committed Christian whose insights and testimony inspired, encouraged, and affirmed the faith of many in the diocese at all levels. He shared his excitement for the North and his admiration for those who lived there and developed a strong respect for both indigenous and non indigenous Anglicans across the scattered diocesan area.

As Chancellor, Jim was initially helpful in defining the relationship between Bishop and Synod and affirmed the way both held shared responsibility for leadership and oversight in the Church - a position which moved beyond the 'monarchical episcopate' model in which all power and authority were vested in the Bishop as Corporate Sole. (For a number of years, consideration

was given to the possibility of incorporating the diocese, but this was abandoned as being too cumbersome to achieve and would serve no advantage to the ongoing ministry of the diocese.

In these and other legal considerations, Jim's advice as Chancellor was always helpful in the changing life of the church through turbulent times. His counsel went beyond what was legal, to what was sensitive, possible, and generous in situations involving the lives of people, clergy and laity alike. Jim continued to serve as Chancellor until my successor, Tom Corston, was ordained and installed as the 9th Bishop of Moosonee. We were saddened to learn that earlier this year James Kennedy died at his home in Toronto surrounded by his loving family. Well done, good and faithful servant.

## A Great Chapter in Kapuskasing!

*Article by the Reverend Valerie Issac, Watershed Regional Dean and Rector of St. Mark's, Kapuskasing.*



The Reverend Valerie Issac, her husband Ron, and Jan Maloney were all being very attentive during the Retreat held in Cochrane.

This year's Watershed Deanery Great Chapter was held in Kapuskasing at St. Mark's Church. There were 30 people attending the annual meeting this year. Included on the agenda were items such as the Moosonee Award, Screening in Faith, the Education Committee, and an introduction to Lay Anointers.

The day began with a meet and greet in the parish hall and continued upstairs in the church where Bishop Tom led the Eucharist. Following that all our parish hope bears were gathered on the altar where they were photographed in the various costumes from their parishes. There was a mining bear, a lumber bear, a bear represent-

ing four parishes and one from the cathedral all dressed in its finery which included a beautiful cope. One of our deacons suggested that the name of the gathering of our bears should be called a "Bearicus" as they gathered similar to the clergy that gathers for "Clericus" in the fall. So, a "Bearicus" it was.

It was great to hear from Bishop Tom about the Education Committee which talked about the support offered to both clergy and laity from the diocese and some guinea pigs in the diocese who have or are taking part in ongoing education.

Archdeacon Deborah Lonergan-Freake talked about the Screening in

Faith and how important it is for us to have all the documentation for all members of the church who are seen to be in association with those at risk. Following a discussion around the table, it was agreed that almost everyone could be considered 'at risk'. Deborah has noted that our clergy have completed their background checks and the next time the report will go through is next year. She also pointed out that there may be members of vestry newly elected or appointed who need this done and if it has not been done to get the information soon.

Reverend Valerie Isaac introduced the Lay Anointers to all present, speaking about the history of the why's of anointing. Reverend Isaac also said that she was pleased to have been chosen to take the course at the Sisters of St. John the Divine following Clericus last fall. The introduction included a 'sample' healing prayer for those interested in finding

our about it and conversation around the table proved just how profound the action is on both parties. Extended training will be given to clergy so that they can put names forward to the bishop for training in their own parishes.

One of the highlights of the day came near the end as each member stated what they did in their own parishes. It was delightful to see how involved everyone was not only in their own parish but also in their own communities too.

Lunch included lasagna, chili (home-made by Reverend Valerie), home-made macaroni and cheese along with dinner rolls and salad. Coffee, tea, and juice were available throughout the day. A huge thanks to Ron Isaac who manned the kitchen and prepared the food throughout the day for us.

The day concluded just after 3:00 p.m. with all of us sharing the Grace together.



# From the Archdeacon's Desk

Article by Archdeacon Deborah Lonergan-Freake, Holy Trinity Church, Cochrane.

**H**ow joy-filled we are when the weather around us is warm and beautiful, flowers burst forth with amazing colours, leaves festoon the trees and birds and animals abound around us. It's summer in our part of God's creation. Many of us will be looking forward to some to relax, perhaps catch up on some reading or another hobby or perhaps even go on a trip.

But as with every season, there is work to be done. From July 7 - 12th, 2016, the delegates of the 41st. General Synod of the Anglican Church of Canada will meet in Toronto. "You are my Witnesses" is the theme of this summer's gathering. Moosonee's delegates have been preparing for months to gather with Primate Fred Hiltz, Prolocutor Archdeacon Harry Huskins (a Canon of the Diocese of Moosonee), other General Synod staff, and bishops, clergy, and lay representatives of all thirty dioceses of the Canadian Church, along with representatives of the Canadian Armed Forces, and the Religious Orders.

General Synod usually meets every three years and is the chief governing and legislative body of our Church. Delegates meet to pray, to study, to learn, and to consider together, and to make decisions of importance to



Archdeacon Deborah Lonergan-Freake (far left) joined with many engaged participants in expressing her and their delight during the recent retreat in Cochrane.

our Church. In doing so, they will follow the tradition of the Church going back to the meeting in Jerusalem reported in Acts 15, and continued in Councils during the early Christian centuries. The tradition of delegates meeting to discuss and come to consensus for the continued development and unity of the Church is a long one. In the Anglican Church, our General (National), Provincial, and Diocesan Synods continue the tradition of meeting to do the business of the

Church, guided by prayer and the Holy Spirit.

This summer's General Synod will be a mix of prayer, learning, and deep discussion and of course voting on matters of importance. There will be presentations from departments such as Indigenous Ministries and the Council of the North. Undoubtedly the discussion and vote around a proposed change to the Marriage Canon will receive a great deal of attention. Most of us will hopefully follow news

from General Synod as it occurs, but we can all be part of it by praying for those who will meet. Please pray for Primate Fred and all the delegates, especially those representing Moosonee: Archbishop Colin Johnson, Bishop Tom Corston, our Dean, The Very Reverend Dr. Gregory Gilson, Regional Dean, The Canon Rod BrantFrancis, and our lay delegates Grace Delaney, and George Matoush. Pray that those gathered on our behalf will be kind, generous, and open to the breath of God that they and we may recognize that we are God's Witnesses.

If you're not already doing so, pray for General Synod 2016, perhaps using the following Prayer: "Almighty and everliving God, source of all wisdom and understanding, be present with those who take counsel in the General Synod, 2016 for the renewal and mission of your Church. Teach us in all things to seek first your honour and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ, our Lord." BAS page 676.

May God bless us this summer in our work, our mission, and our leisure for we are indeed God's witnesses in our time and place.

## History Bytes: The Indian Bridge

Article by Bishop Tom Corston



'The Indian Bridge' today in Chapleau, Ontario.

**W**hen I was a boy, the bridge crossed the river at the end of my street. It was an old, wooden structure that allowed residents to cross to the town garbage dump. It was also the only access to the community's water treatment facility and the local dog pound as well as a few private homes. Past the local garbage dump there was a road that divided in the woods, one way off into the distance and another to an open field.

The field, which in my youth was a place to play and pick berries, was actually the abandoned site of the first St.

John's Residential School in the Chapleau area. According to the archives of the Anglican Church of Canada: Chapleau's first industrial boarding school for native children was established through the combined efforts of George Holmes, Third Bishop of Moosonee, and members of the local Ojibway community. When Bishop Holmes moved the diocesan headquarters south from Moose Factory to Chapleau in 1905, he saw the need for a boarding school and successfully appealed to the Church Missionary Society in England for funding. The school building was opened in Janu-

ary, 1907. The residential school property comprised 153 acres, situated on the east side of Chapleau and fronting the Nebskwashi River. In order for the school to be accessed a bridge needed to be built across the river. That bridge became known as 'The Indian Bridge' because it led to the 'Indian School.' The school closed in 1921 when a new and larger facility was built south of the town. In 1922 the old edifice burned to the ground.

There is no evidence today that the school ever dominated the site and much of the land on which it stood is grown over. The old bridge, however, remains at the end of Chapleau's Grey

and Cedar Streets. For many a person of my generation it holds a special place in our memories of fishing in the summer and bicycling through the bush across the river, to hunting and trapping in the fall and winter. Today, nothing appears on the other side of the bridge and the old road dwindles into nothing. Traffic on the old bridge is almost nil. To a goodly number of our people the bridge held only sad memories of an all too dark time in Church history. To me, however, occasionally when I am home I can stand on that old 'Indian Bridge' and remember the long ago 'lazy, hazy, days of summer.'



The first St. John's Residential School, Chapleau, Ontario.



# Prayer Matters

Article by Paul Dumbrille, Anglican Fellowship of Prayer.

**Does it matter that I pray for others?**

**Y**es, I believe that it does. It matters not only in our Anglican worship services where we traditionally include 'intercessions' or 'Prayers of the People' but also in our daily lives. Several years ago, a friend asked me: "Why do we pray every week for peace in the Middle East when history shows us that people have been fighting each other for thousands of years and the prayers for peace over the centuries have not made any difference?" How would you answer that question? The question caused me to think deeply about why we pray intercessory prayers for others.

**What does 'Intercession' or 'Intercessory Prayer' mean?**

Intercession comes from two Latin words, *inter*, which means 'between' and *cedere*, which means 'to go'. To intercede is to go between two people in the hope of reconciling differences or to plead with someone on behalf of the other. In the context of prayer it means we make sure we bring others into our times of conversation with God. In our intercessions, we are not trying to change God's mind nor are we presuming to say what should be done for our people.

**Why do we pray for others?**

If God knows about those for whom we pray, and their needs, why do we need to pray for them and will it do any good? I think most of us have prayed for another person who is in need and it is not apparent that it has had



*Paul Dumbrille presented "Spiritual Pathways to God" to the assembled laity and clergy at the Diocesan Retreat in Cochrane.*

any effect. I suspect that when we pray for others we are concentrating on a certain outcome - we want something to happen or change. I'd like to suggest that while this is a natural tendency, perhaps there is another way to look at intercessory prayer. Prayer is essentially a communication between the person who prays and God. So, the essential element is communication with God about where our heart is. Praying for others is the way we tell God what is on our heart. When

we pray for healing or for peace in the Middle East, we are opening our heart to God, and to those for whom we pray. If we concentrate on what we are feeling and what has moved us to reach out to others, our focus is on loving care, not the outcome. Going back to the question posed by my friend, the answer I arrived at was that we pray to God for peace in the Middle East because our compassion, love, and hearts are with the people and the situation there. In doing so, we will



*The participants in the Diocesan Retreat formed prayer groups to consider: 'Engaging the Spirit.'*

be changed, whether or not things there are changed directly. For example, perhaps we will be led to take some action to help or care for the victims of the conflict. In praying for a person who is ill, perhaps we will be moved to reach out to them and help them in some way, even if it is simply calling them or visiting them. The outcome of our prayers may not have any apparent effect on the big picture, but will have a positive outcome on one or more person's life, including your own. Not only can we pray with words but also we can pray by taking actions that are motivated by love and fuelled by the Holy Spirit.

**Lowering Barriers**

We need to remember that God is the one who brings peace and healing, not the person who prays. Jane Vennard is a noted author and spiritual director who came to our diocese a few years ago. She suggests one way of looking at the effects of intercessory prayer is to envisage that there are barriers around the person or situation we are praying for, that are impeding God's love and action. Our prayers can be seen as lowering the barriers that exist, so that God's love and mercy can enter and affect change. Visualizing the barriers coming down can be helpful in allowing us to focus our hearts in prayer in the right way.

**Hope**

Walter Wink, another author who has visited our diocese in the past, has called intercession the politics of hope. People who engage in intercessory prayer are instruments of that hope, motivated by a positive vision of the future. When we embrace God's future we look to the present and the future with hope.

## Out with the Old ... In with the New!

Article by The Reverend Norm Wesley, St. Thomas Church, Moose Factory.

**S**ome said to us, "It was a bold move to do this!" Says Reverend Norm Wesley. But for St. Thomas Church in Moose Factory, it was taken in stride. The transition from traditional church pews to chairs was eagerly accepted by the congregation as a whole. As a matter of fact, many contributed. How? The plan was to remove the wooden pews and replace them with 100 folding chairs to make worship space more versatile. Select Vestry put a call out to the congregation to donate the cost of one chair in memory of a loved one. The response was overwhelming - one hundred memorials - the mark

of acceptance of the plan.

So the work started in earnest - it was out with the old pews - sold to help with the costs of removing the rug and replacing the flooring. The old pews went like hotcakes.

Worship space has now a new look and everyone has adjusted



quickly and comfortably. The new seating arrangement allows for eighty two chairs with one hundred maximum when needed. Special evening services such as services during holy week allowed for a circular seating configuration with a Eucharist setting of elements in the



centre with candles flagged by the colours of the four cardinal directions.

A bold move? "Not really," remarked Reverend Norm, "All took it in stride and welcomed the new seating and worship space. It opens a world of possibilities."

