

## 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](http://www.moosoneeanglican.ca) • A SECTION OF THE ANGLICAN JOURNAL • SEPTEMBER 2024.

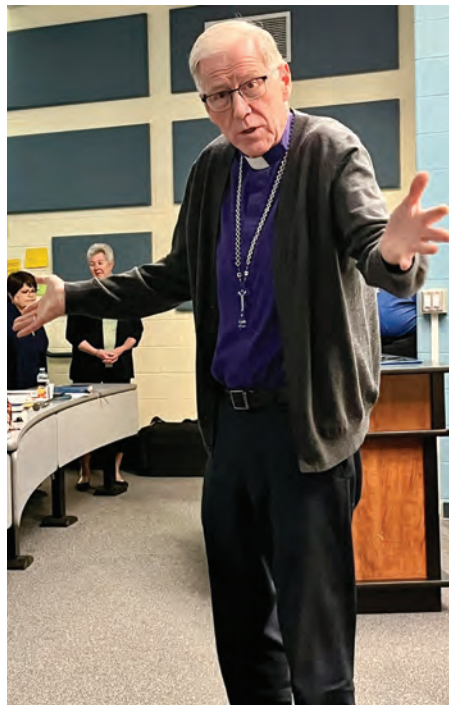


**National Indigenous Archbishop Chris Harper, Archbishop Anne Germond, Bishop of Moosonee, and Archbishop Fred Hiltz, Assisting Bishop of Moosonee provided solid leadership throughout the Synod.**

## “Is It Time?”, “Are We Ready?”

*Article by Archbishop Fred Hiltz, Assisting Bishop of Moosonee.*

**THESE WERE THE QUESTIONS** Archbishop Anne Germond posed in her charge to Diocesan Synod held at Northern College in South Porcupine, June 25-27th, 2024. They were specific to the subject of once again having a resident diocesan bishop elected by the clergy and people of Moosonee. For the last ten years we have been a Mission Area of the Ecclesiastical Province of Ontario with the Metropolitan Archbishop serving as our Bishop. Through a season of Holy Discernment in the last four years there have been many conversations about the future of Moosonee and the provision of episcopal ministry. These conversations have happened in the Great Chapter Gatherings of 2020, Clericus,



**Archbishop Fred Hiltz, Assisting Bishop of Moosonee, addressed the Synod.**

and in meetings of Executive Council.

“Is it time?”, the Archbishop asked. “Are we ready? spiritually, emotionally, and financially?” Following her charge, members of synod conversed in small groups and it was clear from the reporting back that members indeed felt “**it is time!**” The next day the Rev. Canon Patricia Dorland, our chief Financial Officer and Ed Madill, the Chair of Finance and Property Committee gave a presentation which spoke to how we would budget for a bishop. It addressed the one time costs for an electoral synod, a consecration and installation, and annual costs for supporting the bishop’s ministry. Notwithstanding concerns about our capacity to embrace this challenge, Synod seemed

See “*A Timely Synod*” on page 2.



**St. Matthew's Cathedral is undergoing a transformation.**

*Article by Erin Liley, Staff Writer.*

## The Holy Spirit Comes Knocking

**THE HOLY SPIRIT MOVES IN MYSTERIOUS WAYS** and did so mysteriously in one anonymous donor’s heart for Timmins. It had been some time that Bishop Victoria had been looking for ways to improve the accessibility of and give a much-needed face-lift to St. Matthew’s Cathedral and the anonymous donor came through at this welcome time. The total amount of donation totalled \$300,000 and was deposited into the church account on Wednesday, June 12th with the Diocese of Moosonee contributing a total of \$200,000 to complete all of the new and exciting necessary work.

Much of the early construction plans led to ideas of redeveloping four alternate areas to create accessibility for those needing to avoid the staircases. It had been in the works for a long time and plans to develop the cathedral existed before the final stages of painting on the interior, stucco reconstruction on the exterior and the implementation of an elevator. The elevator is now to be located

See “*Renewed Cathedral*” on page 3.





# "A Timely Synod" continued from page one.

ready to make a leap of faith. The resolution to proceed was presented and then Synod prayed ... for some time ... and without words ... simply in Silence before God ... listening for the leading of the Holy Spirit. When the vote was taken the result was unanimous. "Yes, it is time!" ... "Yes, we are ready" ... to take all the steps necessary for the people of Moosonee to elect their own bishop, one who will reside in the diocese and travel it extensively. As news of this decision spread throughout the entire Anglican Church of Canada there have been numerous greetings of joy and assurances of prayer for us.

Called to be one with the apostles in proclaiming Christ's life, death, and resurrection a bishop exercises a ministry of oversight of the diocese after the example of the Good Shepherd. At one's ordination, a pastoral staff is presented with this charge, "Encourage the faithful, restore the list, build up the Body of Christ."

A bishop's ministry is very much one of travelling to all the communities within the diocese. It is a ministry of preaching, teaching, baptizing, confirming, and celebrating the Great Sacrament of our Redemption in Christ. It is a ministry of praying with the people, supporting them in the host of ministries that flow from their vows in baptism, and calling forth and encouraging vocations to ordained ministry as deacons and priests. It is a ministry of guiding those entrusted with leadership as wardens and members of Select Vestry. It is a ministry of forging good relationships with Chief and Council in First Nations Communities. It is a ministry of enabling the Church local to know its part of the wider circles of the Church - provincial, national, and global. It is a daunting ministry and every bishop of the Church is grateful that by name he or she is remembered in The Prayers of the People every Sunday.

This decision of Synod was historic and it anticipates an exciting chapter in the story of Moosonee and its witness to Our Lord Jesus Christ and his Gospel of Light and Life for all.

There were a number of other moving moments in this Synod too, including addresses by the National Indigenous Archbishop, Chris Harper, and Archdeacon Rosalyn Kantleht'ant Elm who spoke on the theme of our Evangelistic Mission, "Who do you say I am?" Grace Park, a recent graduate of Wycliffe College, serving



*The Reverend Gladys Matoush and Canon Cliff Dee discussed the issues.*



*Gayle Miedema and Peter Colbert played their parts in the synod.*



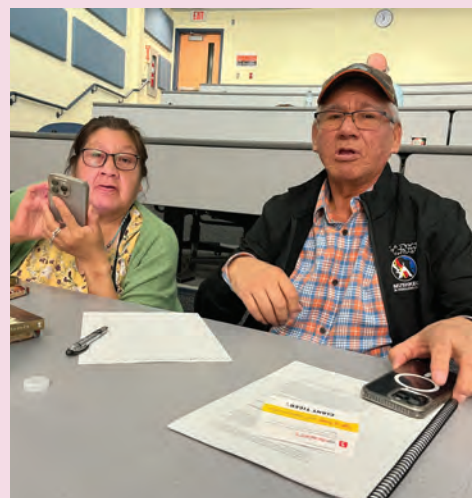
*Ruth Corston and Canon Diane Hilpert-McIlroy found much to discuss.*



*The Reverend Rod Brent-Francis and Archbishop Christ Harper at the synod.*



*Grace Park, Lay Reader, and Toby Tong, delegate, were involved with the synod.*



*Peggy Friday and Leo Friday, Grand Chief of Mushkegowuk Council, at the synod.*

the Parishes of Hearst, Hornepyne, and Constance Lake shared her story of coming to faith in Christ and discerning his call in her life and ministry. We received a very informative presentation on the training and formation of Lay Readers from Anne Dyas, the Warden of Lay Readers in our diocese, and a comprehensive presentation on the work of the Bishop Tom Corston School of Ministry which continues to flourish in equipping many lay and clergy in their ministries.

Considerable time was given to conversation about the shortage of clergy in our diocese and the need to address vocations to ordained ministry. We talked about where we start - perhaps as early as preparing young people for confirmation. We need to be looking around our parishes and discerning who might be exhibiting a call and charism for ordained ministry. We need to develop a good discernment process for

them and for the Church in declaring men and women as postulants for ordination; and a comprehensive program for their education and formation, so they can serve the Church with competence, devotion, and joy.

There was a call for mobilizing the work of our Diocesan Council on Indigenous Peoples in addressing healing and reconciliation in our communities and helping our diocese to learn about the documents approved by Sacred Circle, 2023 - *Our Covenant and Our Way of Life* - and how they will impact governance and ministry throughout Moosonee.

Synod elected members from each deanery for Executive Council and delegates to Provincial Synod in September, 2024 in Sault Ste. Marie and General Synod in June, 2025 in London.

At the closing Eucharist, Archbishop Anne commissioned Arch-



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bishop Fred as her Commissary for Moosonee as she assumes responsibilities as Acting Primate of our Church from mid September to General Synod in June, 2025. With enhanced responsibilities Archbishop Fred asks for your prayers. All in all it was a very Spirit led and hope filled Synod.





# A Bishop on the Chessboard of Life

Article by Bishop Victoria Matthews

**M**Y FIRST WORDS TO THE DIOCESE OF MOOSONEE after my abrupt departure are Thank You! I am filled with gratitude for the twenty months I spent in the diocese both as the Episcopal Administrator and as Bishop in Residence at St. Matthew's Cathedral. Thank you to Archbishops Anne and Fred, to Canon Patricia and Tom and to the Bishop Corston School for Ministry - especially Canon Diane. Thank you to the wardens and staff of St. Matthew's Cathedral, which is now also the Diocesan Centre.

Following a routine colonoscopy, I discovered I had cancer in my colon. Immediate surgery was recommended with the possible follow up of chemotherapy. Although this was available in Timmins, I did not think continuing to live in the lovely rectory in South Porcupine was helpful to the diocese. Better that I get out of the way and allow another clergy person to use the rectory and serve the cathedral and the diocese. So, I left in June.

Shortly after my departure, the Diocese of Moosonee met for your residential synod, a meeting I helped to organise. There were many important matters on the agenda of our synod but closest to my heart was the vote to return to being a full diocese of the Anglican Church of Canada. That this passed unanimously made my heart rejoice. It gives me great hope for the future.

Why is having her own residential bishop so important to a diocese? I thought that I would share my insights - having served as a bishop in four different dioceses for 30+ years.



Bishop Victoria Matthews received an original painting from Dale Morrish.

My image is of a wheel. A wheel has a number of spokes, a rim, and a hub. Each parish is a spoke. Some dioceses have as many as two hundred spokes and some under twenty. Each spoke connects the rim to the hub. The rim is the world or larger community. It is where the parishes separately and together impact the environment. Finally, there is the hub at the centre, which is where all the spokes are connected. The diocesan bishop is the hub of the diocese, and if you want to expand the image, each diocese makes up a wheel for a vehicle called the Anglican Church of Canada with our Lord and Saviour, Jesus Christ, driving the vehicle. It's up to you to decide if the vehicle is an ambulance, school bus, or delivery van.

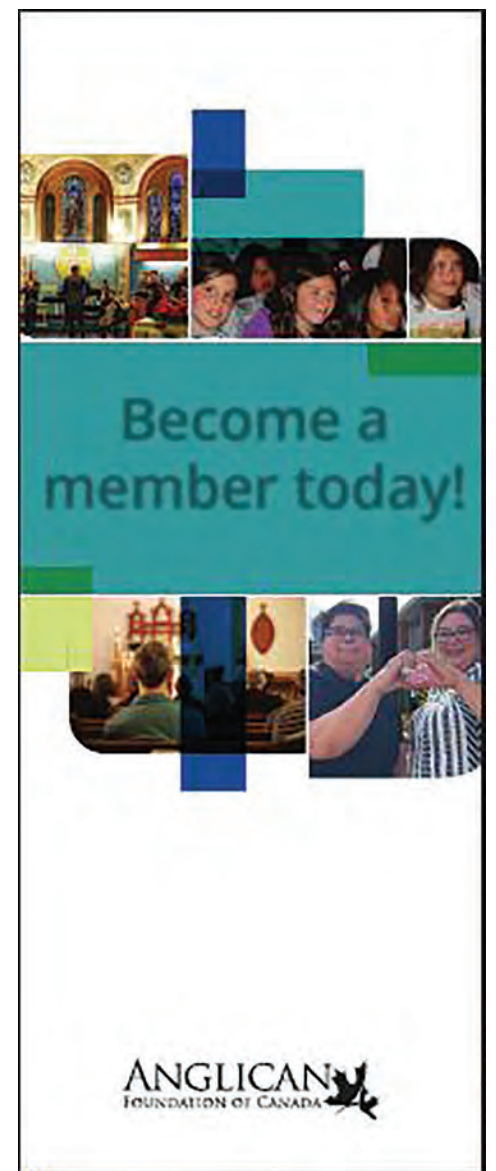
If there is no hub - then there is no wheel. When we think of a bishop as the hub, it goes without saying that the bishop needs to be residential and full time. A disconnected hub in another venue, however well intended, simply cannot do the job. Historically, absentee clergy have caused huge problems in the Church. As Jesus was and is present to us, so the deacons, priests, and bishops need to be present to the flock.



Bishop Victoria Matthews posed with many people of her flock at St. Matthew's Cathedral prior to her departure as their parish priest and Episcopal Administrator.

My final offering is from the different dioceses I have served. Whatever the size of the diocese, both geographically and in terms of population, healthy relationships in a parish and in a diocese are of prime importance. So is the spiritual life of the parish and diocese. Neither a parish nor a diocese is exclusively a business, although they do require efficient management and accounting. The first all important relationship is with God in Christ by the power of the Holy Spirit. The second is the network of relationships in the faith community. Lastly and of great importance, is the relationship the parish and the diocese has with the larger community, be it a village, town, city, or the civil province. It is essential that the Anglican Church has a presence and is recognised as offering support to the least, the lost, and the last. To return to the image of the wheel, each healthy spoke helps keep the hub connected to the world God created and loves.

Pleased be assured of my prayers for the Diocese of Moosonee, her clergy and people and for her present and future bishops. To God be the glory.



## "Renewed Cathedral" *continued from page one.*

in the chapel area of the church. The elevator will comprise three levels - ground level from the outside, upper (narthex, nave, and sanctuary) and lower (basement) levels so that everyone will be able to access services, lunches, and meetings.

The Bishop's Warden, Don Montague, has taken particular care in the engineering of all of the modifications of the church building and was in the planning stages at the beginning. He vetted the quotations for prices from the building company, Cy Rheault, and they are as follows: the interior modifications and painting: \$61,714 + HST after some negotiation. The paint colour is called Easter Lily and is a cream colour that turned out beautifully. The exterior building stucco transformation: \$279,750 +HST with the addition of two new windows in the basement

and a vent for the kitchen at \$1500. The door from the outside to the inside will be worked on but to begin at a later date; the elevator rings in at \$110,000 + HST. With the leftover money, the women's bathroom will be a target for improvement and hopefully two new wall hung toilets will be implemented as well as a new floor for the basement.

A visiting priest to the church, Archbishop Fred Hiltz, said, "there is a wind in this place, and it is one of the most beautiful churches in the Diocese of Moosonee. The blue in the narthex is stunning." In one of her last homilies at St. Matthew's Cathedral, Bishop Victoria said, "the most important part of the reconstruction is the thank you we can give" to the donors and the hard workers, so thank you especially to the contractors, Roger Rheault and Sam Krakana from all the members of the church.



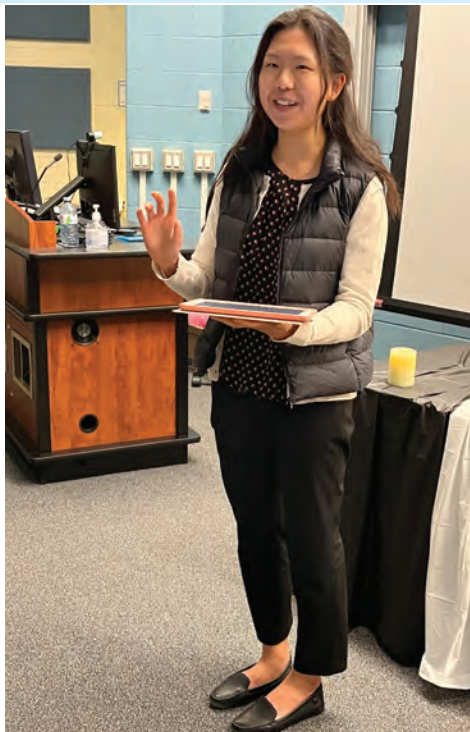


# My First Synod Experience Article by Grace Park, Lay Reader.

**A**S A NEWCOMER to the Diocese of Moosonee, it was a true blessing to have been able to attend the Diocese of Moosonee Synod in Timmins within the first month of arriving in Northern Ontario. At the Synod, I made a very good friend and met with wonderful delegates from parishes all over the diocese. I didn't think I would get such a warm welcome and would be so well received by everyone at the Synod. In the second largest geographical diocese in Canada, this Synod was a true blessing.

A couple of weeks before the Synod was to take place, Canon Diane Hilpert-McIlroy invited me to join the Gospel Based Discipleship that takes place on Saturday mornings over Zoom. I was delighted to meet some people whom I met over Zoom in person at the Synod. It is always such a pleasant surprise when I get to meet in person those whom I only knew over Zoom. And Synod provided a great opportunity to get to know one another better. It was a wonderful time of community building through conversations and activities as we shared our meals, sang, and prayed together and threw plastic axes at the bulls eyes.

I arrived at Synod with one notebook, then I returned from Synod with six other books. As a welcome gift to the diocese, I received a leather-covered *Book of Alternative Services*, a *Book of Common Prayer*, *A Common Praise*, and a *First Nations version of the Bible*. All of which I've been planning to purchase very soon and stop borrowing them from a church but I received them all at the Synod. Even better, they had Archbishop Anne's warm handwritten letters and her signature. I couldn't have asked for a better personal copy and I am incredibly grateful. I also received two other books. One is "Diary of a Pastor's Soul" written by Craig Barnes which is a lovely book



**Grace Park, Lay Reader, addressed the synod.**

with many stories providing beautiful insights from the ordinary days of ministry life. The other is a Home and Garden devotion which I found is especially fitting for life in Northern Ontario. The reason for mentioning all this is to show the kind of generosity, the type of thoughtfulness, and the kind of love and care I received and experienced at this Synod, fully knowing that I wasn't the only one who experienced it.

During the Synod, what Reverend Cliff Dee said as he gave an historical review of the diocese since the last Synod in 2011 stood out to me. He said that the decisions at the Synod in 2011 were made because the diocese wanted to "stay as one family." At the last Synod, the delegates faced the choice to have the diocese split to manage better financially but they chose not to. One of the main reasons they chose an alternative decision was because it didn't feel right for them as a family to split. So, instead they chose the direction that would allow the Diocese of Moosonee to stay together as one family. Hearing Reverend Cliff made me won-

der, "What kind of diocese is the Diocese of Moosonee?"

I believe I questioned this because when I heard Reverend Cliff's historical review, it was only the first day of the Synod. I would have easily understood it if I heard his talk on the last day of the Synod. By then, I would have understood through my experience of the Synod. The Synod, where parish representatives in the Diocese of Moosonee gather, demonstrated that this is a safe place. Especially Archbishop Anne, Archbishop Fred, and Archbishop Chris (and Bishop Victoria in her Spirit) as our leaders, made it a safe place. They humbled themselves to be in service of others, lifting us with: heartfelt charges, messages, talks, prayers, and thanksgiving. Both keynote speakers, Archbishop Chris and Archdeacon Rosalyn spoke boldly the truth from their hearts and it was evident each day the love and the care everyone had for one another.

Above it all, the Synod was the time of worship, beginning in St. Matthew's Cathedral and ending in Northern College with two beautiful Eucharist services. Our days in the Synod also began and ended with the prayers and worship led by two of the most joyous couples I've ever met - our chaplains, Rod and Lisa. Before casting the ballot to decide whether or not the diocese should once again have its own duly elected residential bishop, we paused before God. We paused before God for ten minutes for the time of prayer. This left a strong remark about who, all of us gathered here, are working for, who and whose we are, and how we are to be at the service of others. This memory of all of us, not only one individual or a handful of people but also the whole Synod praying together before deciding, will stay with me for a long time. I am truly grateful that my first synod experience has been the 2024 Diocese of Moosonee Synod.



**Erin Liley, Staff Writer, The Northland**

I thought the brightest way to introduce myself would be to talk about the fact that I graduated from Dalhousie University in Halifax, Nova Scotia with a degree in economics but the truth is that my family is my biggest highlight. I never married or had children of my own but my parents met in London while my mother attended Western University and my father attended Fanshawe College. They married in 1971 and worked their way from North York, where I was born to North Bay where my sister was born and finally to Timmins where our family settled. I have a beloved nephew and niece and an extended family in the area.

I have had an interesting life. While at university, I became the President of the International Association of Students in Economics and Commerce; was selected to represent the Association in Colombia, South America, where I lived in a mountainous region called Manizales. It was an extraordinary adventure. I also was selected to be a part of a program through St. Mary's University and received work as a journalist in Hanoi, Vietnam. I travelled the country editing articles and reporting on the scene with Vietnamese journalists. I also did some research volunteering for the Red Cross.

Upon graduation, my life became like a frog, happily hopping from lily pad to lily pad and I was given work through the School of Management at the North American Policy Group, from there to the Department of Foreign Affairs and International Trade and then to various other lily pads throughout the north. I am returning to study in September, 2024. I am thankful for being welcomed to St. Matthew's Cathedral in Timmins.

## Say Yes to Kids - Cochrane Style Article by Kim Skidmore, Holy Trinity, Cochrane.

**T**HIS PAST JUNE, Holy Trinity Cochrane took up the challenge of the Anglican Foundation and joined their national 'Say Yes to Kids' campaign. This year, Holy Trinity has dedicated their portion of the funds raised through this campaign to a 'Healthy Bodies, Healthy Minds' initiative for the children and youth in Cochrane. All funds raised by our efforts will be allocated in several community areas including start-up fund-



**Father's Day Pie & Desert Sale.**

ing for the church's traditional Step Dance classes, building capacity for organized summer sports and high school youth community activities.

Our main community fund raising event was a Father's Day Pie and Desert sale. In addition, an educational and information blitz was promoted

by our Facebook page to reach out to our followers and provide them the opportunity to support our efforts through online or mail in donations. At the last tally, funds raised were over \$3,000.

Reverend Canon Patricia Dorland provided a sermon based on the liturgical readings in line with the focus on youth and children's ministry. As Canon Anne Dyas reminded us, "God's presence is always visible in our lives and worship."



# The Hopes and Dreams of our Elders

Article by The Venerable Rosalyn Kantleht'ant Elm, Coordinator of Indigenous Ministries, Anglican Church of Canada.

**IT WAS AN EXCITING AND HISTORIC TIME** in the Diocese of Moosonee in the month of June with Synod unanimously voting for the resolution that the diocese should cease to be a mission area and be restored to its former status. This is a sign of the prolific changes that are taking place in the Anglican Church of Canada.

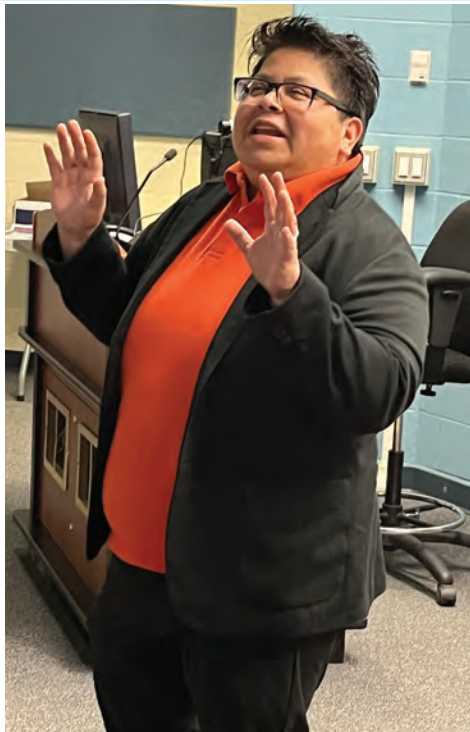
This historic synod also included comments by Archbishop Chris Harper on the *Our Way of Life* document that stands as a testament of how we function within the Anglican Church of Canada and a launch point of how we express the self-determining church. This, of course, is a living document and will grow to include integral topics such as governance, definition and policy. We know that these are Western terms, monikers if you will, on activities that our people are familiar with but use different terms.

For instance, in my Onyota'aka language the words Tsi nahyte twanatikwe is our word for definitions, translated as "how we name." We intend to gather these topic names in our languages in the church and make them our own.

Importantly, this document traces the contours of the history of the 'Indigenous Voice' in the Anglican Church in two parts. The Covenant section describes the dreams of Anglican Elders as spiritual people who have received the Good News. We identify ourselves as Indigenous Anglicans through Gospel Based Discipleship, sacrament, worship ministry, and relationship to land and each other under our Creator.

The 'Our Way of Life' section describes our responsibilities as clergy and lay people, as ordained, as elders, and as learners. Our primary responsibilities are to cultivate a relationship with our Creator God and live within that household which has been abundantly given.

Some very important questions come to mind as we journey together as Indigenous Anglicans and the Anglican Church of Canada. One was asked at synod. How we can express our Indigeneity, especially in worship and theology in the Anglican Church? Can we have our own liturgies that express who we are as Cree? This question has been asked across Canada by several of our commu-



The Venerable Rosalyn Kantleht'ant Elm addressed the synod.



The Reverends Rod and Lisa Brantfrancis served as the chaplains for the synod and National Indigenous Archbishop Chris Harper addressed the synod.

nities. It has also been asked by the Anglican Church of Canada and is a topic *The Stones Cry Out: Praying with the Land*, the National Anglican Worship conference to discuss and pray about the ways in which worship can be transformed in authentic ways, from the language and image of empire and colonialism to expressions of faith that honour all our right relationships with God and with each other.

For our Indigenous communities within the Diocese of Moosonee, communities each with different dialects and local customs, it will be important to come together as parishes to discuss how we may work together to do this. It involves asking ourselves what makes us Cree, the sacred teachings, the creation story, our ceremonies such as *Walking Out*. We may ask what about the stories of *wisahkecahk*. Our Haudenosaunee communities in the south are asking what makes us Haudenosaunee - *The Adonwe* or Men's chant which introduces youngsters to the community? Our creation story featuring Sky Woman and our story of the Peacemaker figure so prominently in our Anglican way of life. As a Haudenosaunee Anglican priest, I am always thinking of ways to engage with scripture and liturgy that speaks to my tradition and ceremony. When we look back on our ancestors who came into contact with Christianity or Anglicanism, they found that ritual, liturgy, and the recognition of the passage of time and seasons in God's abundance was recognizable to how we lived in relationship to Jesus Christ as the bringer of a just and peaceful kingdom was a figure we could recognise in our own moral codes that recognised

we needed to be family with one another to live a good life.

We must continue to find expressions of who we are as Indigenous peoples who claim Anglicanism as part of our spiritual identity. The responsibility is now on us as Indigenous Anglicans to articulate and teach one another how our sacred teachings speak to our Anglicanism and vice versa. I, for one, am excited to do so.

Another question that is broad with many facets and opportunities to learn and teach is what does self-determination mean theologically? Self-determination is connected to several discourses on political identity including a concept that all of us are familiar with and that is 'sovereignty'. We have learned from our political counterparts in Indigenous politics that the term 'Indigenous Sovereignty' can have several meanings, notably gathering and forming to combat ongoing colonialism and to govern and/or take part in the reclamation of ancestral lands, resources, self-governance, and preservation of cultural knowledge and practices.

When we speak of the self-determining church what exactly are we speaking about? Especially when we believe that Jesus is sovereign in Godself as Creator and Master of Life. I think that this is where it becomes complicated as the pat and easy answers to these questions lie in simple understandings of church polity and the sovereignty of God. It becomes quite comfortable for us to fall back into one or the other. To claim the politics of the church require as much 'de colonization' as our Canadian governmental structure, that it is born of the same Eurocentric superiority and

as such deserves to be critiqued and de constructed, that we cannot hope to be kingdom-builders with colonialist authority resting in the hands of church hierarchy that is designed to preserve power and oppress the 'heathen'. Or, to wash the sins of colonialism in the blood of the Lamb and call the structures clean, call them good, call them holy. To state the sovereignty of God rules us all so how dare the meek and lowly seek to empower themselves and claim the ability to govern their own church communities in their own ways. Yet, neither of these extremes encompasses the entire picture. We cannot as Christians deny the sovereignty of Creator, nor are we called to succumb to the inherent empiricism of institutional Church.

Together as an Indigenous 'self-determining' church, we must walk that fine line. And I think the way it does so is through a reclamation of what power and structure looks like. We, as Indigenous folks, should not concern ourselves with trying to emulate the powers that suppressed our ways of being but rather to embrace our traditional ways of community, of abundance, of shared responsibility and relationship. Our self-determining church is not about indigenizing colonial spaces and hierarchy but about the futurity of our communities and their ability to grow and thrive in the unique ways of their people and to understand the symbols of ritual and ceremony.

This, I believe, is our calling as Indigenous Anglicans to build outward the Household of God.







# MOOSONEE MOMENTS



The World Day of Prayer Service was held at St. Mark's, Iroquois Falls, and the theme was "I Beg You ... Bear with One Another in Love" (Ephesians 4: 1-3). There were hymns and prayers for the women of Palestine and all women. Palestine sesame cookies were enjoyed by Canon Tom Stradwick and many others who attended the service.



Benjamin Olaveson, grandson of Suzanne Bernier of St. Mark's, Iroquois Falls, was crucifer at a service held at St. Paul's Anglican Church in South Porcupine. Don Montague, The Reverend Agnes Flam, Benjamin Olaveson, and Bishop Victoria all took part in the Sunday afternoon service.



Archbishop Fred Hiltz and Archbishop Anne Germond and the entire audience applauded Anne Dyas as she was installed as an Honorary Canon of the Chapter of the Cathedral in Timmins in recognition of her many years of service to the Diocese of Moosonee.



Archbishop Anne recently brought two young men, Korey and Toby, closer to the Church at a ceremony in St. Matthew's Cathedral.



Marjorie Mark of Eastmain discussed the many issues facing the diocese after Archbishop Anne's Charge to the synod.



The Reverend Anne Marie Carrier, and Patricia Geddes worked with The Reverend Valerie Isaac on a project for Pentecost - assembling hand held windmills for everyone in church at St. Mark's, Kapuskasing. Unfortunately, Don Quixote was unable to join them.



The Chancellor of the Diocese of Moosonee, Bryan Finlay, enjoyed a cookie break from his many duties in the recent synod.





# Bishop's Charge to Synod Article by Archbishop Anne Germond, Bishop of Moosonee.



Archbishop Anne Germond shared a joyous moment at St. Matthew's Cathedral at the opening of the Synod.

**T**HE ACTUAL MEANING of the word, 'Synod' is 'journeying together' and has its origins in two Greek words (syn hodos) that mean 'with someone' and 'road'. Synod has long been used as a way for Anglicans to gather in order to consult and make important decisions about their lives in community, as together they discern what the Spirit is saying to the church. The word 'together' is key here as each member of the Synod is valued and each person's view is respected. If you look at our diocesan crest you will notice two canoeists paddling in the same direction - this is the goal of a synod.

Never underestimate the significance of what we are about here and why we are here - away together.

### **"Who do you say that I am?"**

On the day Jesus asked the all important question, the one that is the theme of our Synod and for the 'Year of the Evangelistic Mission,' *"But who do you say that I am?"* (Matt. 16.15) Jesus, very uncharacteristically led his followers away from everything that is familiar to them. He takes them north of Galilee, a full two day journey to the town of Caesarea Philippi.

Most of the people who lived in Caesarea Philippi were not Jews; they were Gentiles, Greeks, and Romans. There was a garrison for soldiers there and it was well known as a place of pagan shrines. One temple was dedicated to Caesar. So, why was this place so important and why did Jesus take them there to ask this one question in this place of power and authority, of wealth and economic boom, where people worshipped multiple gods?

It is a question about allegiance. In what or in whom will the followers of Jesus place their trust? Will it be in the privileges deriving from access to opportunity and wealth? In the worship of a prevailing culture's latest idols? In allegiance to the dominant power of earthly rulers? Or will they trust, instead, in the One whose life, death, and resurrection reveal the mercy and justice of the living God?

Place was important for Jesus and place is important for us in the Diocese of Moosonee. We have brought you away from your home communities, from family, and loved ones, from work and commitments to this place, this Synod for a reason. Away from the busyness of our daily lives to listen well to one another and to what Jesus

or the Gospel is calling us to do, to say, to be in this moment of our lives together as a diocese. Above all, we are here to renew and affirm our faith in Jesus Christ, the Anointed One. God 'with us'.

### **Three Areas of Focus**

There are three items I am going to address in this Charge, for conversation, consideration, and perhaps a decision, depending on the will of the Synod.

First, whether it is time for us to cease being a Mission Area of the Ecclesiastical Province of Ontario and return to being a diocese in its own right, with a bishop who lives within our jurisdiction.

Second, how we in Moosonee continue to be a people of reconciliation and healing, strengthening our identity as members of the Indigenous expression of the Church in the Anglican Church of Canada.

Third, how we foster spiritual formation in all the baptized and raise up vocations in ordained ministry for those who are called by God.

### **Is it time?**

There was a reason why we became a Mission Area of the Province. The plan evolved after almost a year of discussions and consultations on the fate of the diocese - which had been burdened by extreme financial difficulties. You will remember that at Synod in 2011, *"What drove this decision so forcefully was the parishes' determination to stay together and keep strong links and personal relationships that they have with each other."* (Bishop Tom Corston).

There has been a cost to that decision. Staying together meant accepting as your diocesan bishop whomever was elected as the Metropolitan for the Province instead of electing a bishop who, through prayerful discernment allowed their name to go forward for consideration at an electoral synod.

### **What is the role and responsibility of a bishop?**

So, what is the role and responsibility of a bishop in a diocese? In the feedback provided by you through the Great Chapter meetings we heard your thoughts about this.

- The bishop has the spiritual care of all the churches in the diocese and this is usu-

See "Our Synod" on page 9.





## Our Synod continued from p. 8.



**Archbishop Anne Germond and The Primate of Canada, Linda Nicholls.**

*Letter to Synod written by The Primate, Linda Nicholls.*

Greetings in the name of our Lord and Saviour Jesus Christ as you gather in synod to discern God's call for your lives and parishes! I know that this will be a pivotal synod for your diocese as you consider the model of leadership that will faithfully guide you in the way of Christ for a healthy future.

The theme for your synod - **"But who do you say I am?"** - focuses your discernment right where it must start. It focuses on our foundation in Jesus Christ as God in our midst, showing us how to live in an intimate relationship with God and with compassion, mercy and justice in loving our neighbour. It is from that foundation that you will ask - *'What is God calling us to do and be now?'*

Moosonee has a long history of ministry that has faced challenges in the past and found faithful ways to respond. I have no doubt that the Holy Spirit will guide your discernment during your synod and lead you to the ways needed for this time across the diocese.

I am deeply grateful for the interim episcopal support you have been able to receive from Archbishop Anne Germond, Archbishop Fred Hiltz and Bishop Victoria Matthews. You have been blessed indeed! Our prayers go with Bishop Victoria in her journey of healing; with Archbishop Anne as she succeeds me as Acting Primate and Archbishop Fred as he commends you to your next steps. They have walked with you to prepare the way. Now - like the early disciples in the Acts of the Apostles - you are invited to grasp the possibilities before you to continue to live and proclaim the gospel in faith.

May you be filled with courage - steady in hope and joyful in the Gospel!

ally exercised through the ministry of parish priests.

It is often thought that the bishop's most important task is to care for the clergy and the parishes. In fact, according to the ordinal, it is to be *"one with the apostles in proclaiming Christ's resurrection."* (BAS p. 636). This involves teaching and preaching the Christian faith throughout the diocese and in the wider community.

This is a critical aspect of a bishop's ministry, especially in a society where the church is no longer at the centre of our communities, or where our faith is misrepresented, *'misunderstood, maligned or ignored'* (Colin Johnson). In order to serve well the bishop must know the context and the people where they are serving as they make regular visits to communities for Sunday worship, to preach, preside, and celebrate the sacraments. It is also means being available for meetings, for in person appointments with clergy and faith communities.

This has been one of the biggest challenges for me as your diocesan bishop over the last five years. With all of my other responsibilities, it has simply not been possible for me to be as present as I would have liked. The scope of a diocesan bishop's responsibilities encompasses more than one part time bishop and an assisting bishop can ever give, however hard they are working.

- The bishop is a symbol of unity for a diocese bringing God's people together in Synod to make decisions which will enhance the mission and ministry of the whole area. This is why it's critical that Moosonee is represented by bishop, clergy, and lay at the councils of the wider church - Provincial Synod, General Synod, and through diocesan bishop at the Lambeth Conference, a gathering of bishops from around the Anglican Communion. Moosonee has a story to tell. Archbishop Fred and I are constantly telling it to whomever we come into contact with in the wider church so they are aware of our culture and context as well as the great need for clergy to minister in the north.
- Ultimately, the bishop is



**Robert McIlroy and The Reverend Canon Diane Hilpert-McIlroy played their parts at the Synod.**

an 'overseer', someone who looks at the big picture casting a vision for the area in consultation with other leaders. The bishop is a bridge builder and a reconciler, especially when there is conflict or differences that threaten to divide us.

### The Indigenous expression of Church

It was an immense privilege to be invited to attend the Sacred Circle in May, 2023 at the Fern Resort near Orillia. Caroline Chum, the co-chair of the Anglican Council of Indigenous People was there, along with Canon Grace Delaney and The Reverend Isabel Dube. A sacred fire burned the whole week, which reminded me of the pillar of fire that led the Israelites through the wilderness - a sign of God's presence in their midst.

This was a pivotal moment for Indigenous ministries within the Anglican Church of Canada. Archbishop Chris Harper was installed as our national Indigenous Archbishop in the opening service. Later on during Sacred Circle members of Sacred Circle found consensus on the *Covenant* and *Our Way of Life*, two documents that are similar to a constitution and canons. It was moving to see members coming forward to add their name to the signatories. These documents represent a culmination of steps towards self-determination going back to the 1994 Covenant, the establishment of the office of a national Indigenous Archbishop in 2007 and much hard work on drafting the documents.

**Let us recommit to doing our part**

As a Synod let us recommit to doing our part to walking in a good way together. I have found that the 'good way' sometimes means listening to difficult truths being told and having one's heart unsettled by them.

There continues to be great pain in so many of our Indigenous communities. Trauma from residential schools, youth suicides, addictive behaviours as individuals, unemployment, and a sense of hopelessness, inadequate housing and shelter, and spring floods that adversely affect the water supply.

In a letter penned jointly in June of 2022, Archbishop Fred Hiltz and I made a commitment in response to the discovery of the unmarked graves to continue walking in peace and reconciliation with Indigenous people and invited Moosonee to join us in making a number of commitments.

I reiterate these now.

- Giving immediate attention to *Calls 71-76* within the *94 Calls to Action* from Canada's Truth and Reconciliation Commission. They address missing children and burial information. They call for a National Residential School Registry (72), an online registry of Residential School Cemeteries (73) and appropriate commemorations, ceremonies and markers and re-burial in home communities where requested (74), and all in accord with aboriginal protocols for honouring the deceased children.
- Making every effort to respect the oral tradition of Indigenous peoples, listening attentively to their stories about children who went to Residential Schools and who died there.
- Standing with those who are

See *"Our Synod"* on page 10.





# Our Synod continued from p. 10.

calling for an annual National Day of Mourning for the children who died in Residential Schools. Let us mark September 30th each year as TRC Day.

- Marking June 21st as National Indigenous Day of Prayer.
- Let us wear orange t-shirts on September 30th and June 21st and boldly declare that 'Every Child Matters.'

And I urge us to continue to pray for all who carry wounds of past hurts. May we find the funding every two years for a different community to host a Healing Gathering.

Let us increase our knowledge and involvement in the self determining Indigenous church and strengthen the Diocesan Council of Indigenous People in our own diocese.

## Emphasis on Formation

As we continue our journey in faith, I am proposing an increased attention to formation in our life in Christ for all of the baptized in Moosonee, loving God with all our heart, mind, soul, and strength. I am beyond grateful for the leadership of Canon Diane Hilpert-McIlroy, Principal of the Bishop Thomas Corston School of Ministry, for her commitment to formation and for all the time she has devoted to this over the last two years.

Everyone has a role to play in the work of formation through our common prayer and worship, where we not only proclaim but also embody a sense of God's reign in our Eucharistic celebrations and other liturgies.

Formation happens when we take hospitality seriously and be deliberate in our efforts to welcome, engage, and make space for the newcomer and stranger - not only on Sundays but whenever we encounter them.

Formation happens when we collaborate and cooperate in the local, diocesan, provincial, and national, and global expression of the church seeing ourselves not as islands but as God's Church for God's World.

Formation happens when we participate in learning

opportunities when they arise; when we immerse ourselves in the scriptures and take daily prayer seriously and when we share our faith with others when we are given the opportunity. That's not easy for everyone to do but it is crucial to new people coming to faith.

Think for a moment about your own faith journey. Perhaps it is similar to mine. I came to know Christ and what it means to follow him and live in him, not through a single experience because someone took the time to walk alongside me to tell me about the difference Jesus makes in their life, about a prayer answered and about how they are sharing in God's mission in the world. They passed on their faith to me ... it's just the way it happens.

The truth is that we have a great story to make known about Christ's redeeming love and the Kingdom of God that is alive and well and in our midst. We are called to grow in our faith to be transformed in our lives and through our words and actions to invite others to do the same.

If we are to thrive as a people of God, we must take discipleship seriously and we cannot afford to limit Christian formation to something we do as a Lenten activity or as an occasional special campaign.

## An Increased Emphasis on Vocation

Within the Anglican Church of Canada there is an increased emphasis on vocation and the formation of individuals for ordered ministry within the Church. There is a shortage of ordained clergy in Moosonee with the situation becoming critical. There has not been one ordination in our diocese for five years.

So much has changed in our Church these last years, which means that it is imperative that we take the time and expend the work and the energy to do the work that will both encourage and excite those whom God is calling to ordained ministry in these new times.

We already know that in our context one particular kind of theological education does not work for everyone God is calling into ordained ministry and leadership in the church. Yet, we recognise that all ordained leaders, called by the Church, need to be well equipped for their ministries through theological education and well supported by their dioceses in order for them to be confident and excited about the possibilities that are before them as they embrace their new ministry in the Church.

Traditionally, the path to ordained ministry in the Church has taken place in a seminary. The word 'seminary' has its origins in a seed bed or a new garden with seminarians being carefully raised and pre-

pared in an environment that is protected. But nowadays theologians are beginning to think differently about that, suggesting that perhaps the wilderness where there is less protection and more unknown about the environment around them, which is how Jesus trained his disciples for ministry, might be a better place for theological education to take place.

Archbishop Rowan Williams, the former Archbishop of Canterbury, says of theological education, "It's not about a set of issues or problems; it's about a landscape you move into - the new creation, if you like. You inhabit this new set of relationships, this new set of perspectives. You see differently; you sense differently; you relate differently." If we're talking about a new creation then we also need a new kind of a map to get us there.

These are all important things to think about and will take some time to figure out but it does say that being properly formed for ministry and being a learning church is vital for the future health of the Church.

A question for us to consider in Moosonee: 'What steps should we be taking to emphasize formation for all the baptized? How can we do more to raise awareness for vocations - with fulsome edu-



**Delegates to the Synod: Sheila Mark Stewart, Louisa Saganash, Canon Diane-Hilpert-McIlroy, and The Reverend Dinah Asquabansneskum discussed Archbishop Anne's Charge.**

See "Our Synod" on page 11.





# Our Synod continued from p.11.

cation and training as part of that.

## “Seeing with the eyes of our hearts”

There are so many ways in which decisions are made in our lives. Hurriedly. Without proper care and discernment. By thinking only about my needs and wishes, instead of what is right and good for the whole church. Or by careful consideration of everything that is at stake, weighing the options before us. Decision making can be an intellectual affair. This Synod, I suggest that we see with a different set of eyes.

In the opening verses of Paul’s letter to the community at Ephesus he prays that *“with the eyes of your heart enlightened you may know the hope to which he has called you.”* (Ephesians 1.18) If we are only seeing with our eyes or hearing with our ears we are missing a great deal. To see with the eyes of the heart is to imagine a future that God is preparing and that future is always something way, way bigger than we can ask or imagine.

As Christians we are shaped by more than our own experiences; we are shaped by our hopes by the future into which we are living and by the convictions by which we are living now.



Archbishop Fred Hiltz and Canon Patricia Dorland were clerical members who played a very active part in the Synod.

Hope is best perceived with the eyes of the heart.

Hope is best lived within a hopeful community that worships and prays together that works and eats and laughs and cries together. A community that does these things well is also able to make good decisions.

## “It’s All God’s Mission”

There is something that I have been reminded of in many ways recently and which I remind us of now and it is this: the ‘work’ which we are about during these days of meeting is not actually my work, or your work, or even our work. It is God’s work being done in and through us



Archbishop Anne designates Archbishop Fred Hiltz Commissary of the Diocese of Moosonee as she hands over the Bishop’s Crozier.

all, *“sealed with the Holy Spirit and marked as Christ’s own forever.”* (BAS p. 160).

In Baptism, God claims us as God’s beloved children. In that moment of being sealed in the name of the triune God we are linked with God and with God’s family of faith in the Church, the Body of Christ, in the world. We are incorporated into God’s mission and God’s work as part of that membership, carrying the light of Christ with us as we go.

It’s all God’s mission; it’s all God’s work.

God has been revealing God’s mission and desire for the world since the beginning of time. As Christians, we see it most clearly revealed through the life and teaching and mission of God’s

anointed son, Jesus Christ. He came proclaiming that God’s kingdom belongs to *‘the least of these’* who are members of his family. (Matthew 25.40)

It’s a strange upside down kind of kingdom where the first will be last and the last will be first, where there will be good news for the poor, release for those who are in captivity, sight for those who are blind, and freedom for the oppressed. (Luke 4. 18-20) The ideal way to be in this kingdom is to be with one another in God’s love.

As we consider the work that is before us in the Diocese of Moosonee, let’s frame it by remembering that we have been invited to participate in God’s mission and purpose for the world. What a privilege to have been invited to share in a mission that is so broad and wide and high that it encompasses the whole of the world.

## Gratitude

I close my Charge with words of gratitude. To each and every person who has prayed for me, encouraged me and supported my humble oftentimes fumbling efforts as your Archbishop. It means the world to me to know that each Sunday you are praying for me. Be assured that you are daily in mine.

## PWRDF at Work Article by The Reverend Valerie Isaac, St. Mark’s, Kapuskasing.

**I T HAS BEEN MY HONOUR** to serve for the Primate’s World Relief and Development Fund as our diocesan representative and currently as the chair of the Finance and Investment Committee for PWRDF.

This year the Board of Directors visited Newfoundland and Labrador. We visited Port aux Basques where Hurricane Fiona slammed ashore in September of 2022. We were able to see where homes once stood and how the waves crested an islet more than 20 meters high bringing almost total devastation. At lunch in the church hall, we heard their stories of how



their homes were not covered by insurance and that the government could help some rebuild but not in the same location. The following day was a trip to the village of Burgeo where reconciliation efforts are underway. During our visit, we were welcomed by the chief and her drumming band with a welcome song and again heard

stories of how coming together has changed the face of this community. While we were there the welcome place, a place of rest and reflection where the Anglican church hall once stood, are benches and a gazebo to sit and reflect or sit and look at the beauty of the village. Storyboards are being prepared to stand in the park written

in English, French, and Innu.

During our time in Corner Brook, we went to the cathedral where we participated in the Mapping Exercise. It is an amazing look at our first peoples’ steps on Turtle Island and where we came from and settled. If you ever have the opportunity to participate in the exercise, I encourage you to do so.

Hearing the stories of those impacted by the work and partnerships of PWRDF over the years has made me realize just how important an organization it is. From the ‘World of Gifts’ to Planting the Seeds of Hope’ there are many ways to help out.





# The Pets Who Bless Our Clergy

Article by George Cribbs, Editor, The Northland.

*"The righteous know the needs of their animals." Proverbs, 12:10.*

**G**OOD READER, you may recall the matching challenge which you were posed with in the June issue of the *Northland*. You were asked to match the photos of eight lovely dogs with their special person - all of whom are or were diocesan clergy in the Diocese of Moosonee.

Now you can see again images of those pets with the individual whom they love. Look carefully and you will see that the bond of love exhibited is both palpable and enriching.

Not only do pets enrich the lives of their humans but also they are taken to old age homes to bring comfort to the residents and in some libraries, children, who are reluctant readers, are encouraged to read to them. Some dogs are guides for the blind. Let us give thanks for all those who are blessed with the responsibility for a pet.



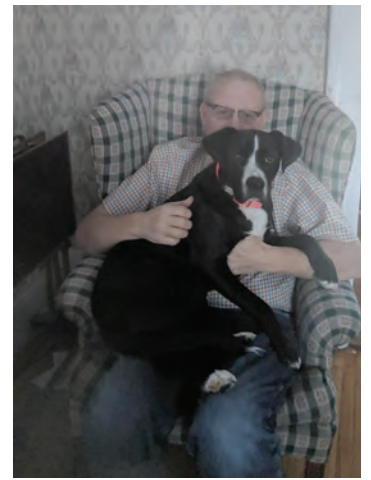
**Archbishop Anne Germond and Rosie.**



**The Reverend Judie Cooper and Chewy.**



**The Reverend Agnes Flam and Ocie.**



**Canon Tom Stradwick and Legend.**



**Canon Patricia Dorland and Sapper.**



**The Reverend Valerie Isaac and Miss Nyah.**



**Bishop Victoria Matthews and Toby.**



**Archbishop Fred Hiltz and Dory Belle.**

## Images from the Diocesan Synod, June, 2024

