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PHOTO: CONTRIBUTED

Halifax priest the Rev. Michael Tutton has officiated over two pandemic baptisms—including the Jan. 24 baptism of 13-month-old Janessa, daughter of Colleen Munn.

‘Life marches on’

As the pandemic persists, Anglicans across Canada continue to adapt life- and death-defining liturgies

Matt Gardner
STAFF WRITER

“Baptism by fire” may be a fitting description for the first baptisms carried out by the Rev. Michael Tutton.

A full-time journalist with the Canadian Press who was ordained in 2018, Tutton is currently an assistant priest at the Anglican Parish of St. Timothy and St. Paul in Halifax. He officiated at his first two baptisms last fall and winter. Both took place during the COVID-19 pandemic.

Despite the measures required to safeguard against COVID-19, including masks, social distancing and frequent sanitization, the experience of the baptisms was highly fulfilling for Tutton—and, he believes, for others as well.

“It feels special to be performing baptisms in a time of adversity for people, knowing that they’ll look back on that day and it’ll be part of their family’s story and their legacy,” Tutton says.

“It was also, I think, very uplifting for the people of the parish, because everything we do now, we don’t know if we’ll be able to do it in three weeks or four

weeks,” he adds. “When we can do it in the proper and safe way, it just reminds us of how privileged we are to be able to do ... things we [used to] take for granted.”

While vaccine rollouts are ongoing, the fight against the novel coronavirus is far from over. As the pandemic drags on, Anglicans are increasingly striving to adapt liturgies to the “new normal” of the pandemic, including services marking some of the most significant parts of life and death: baptisms, weddings and funerals.

Following health guidelines

When Tutton officiated the baptism at St. Timothy’s, capacity inside the church was limited to comply with COVID-19 restrictions. All participants wore masks and observed strict social distancing.

Parishioner Colleen Munn brought her daughter Janessa to be baptized on Jan. 24. Her family had originally planned to baptize Janessa on Easter 2020, and then Thanksgiving. However, spikes in COVID-19 infections meant they had to

See **SMALLER GATHERINGS**, p. 6

THE INTERVIEW

‘Canada needs healing’

Bishop Isaiah Beardy on Bill C-15 and UNDRIP

Joelle Kidd
STAFF WRITER

In December 2020, Minister of Justice and Attorney General of Canada David Lametti introduced Bill C-15, the *United Nations Declaration on the Rights of Indigenous Peoples Act*, which, if passed, will require the government of Canada to align the country’s laws with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). The declaration, which was adopted by the UN in 2007, is not legally binding. Canada endorsed the declaration as an “aspirational document” in 2010, and officially adopted it “without qualification” in 2016.

Modelled after the private member’s bill introduced in 2018 by then-MP Romeo Saganash—which passed the House of Commons but failed in the Senate—Bill C-15 would require the government to “take all measures necessary to ensure the laws of Canada are consistent with



▲ **Isaiah Beardy, bishop of Northern Manitoba Area Mission**

PHOTO: CONTRIBUTED

the Declaration”; “prepare and implement an action plan to achieve the Declaration’s objectives”; and “table an annual report on progress to align the laws of Canada and on the action plan.”

These actions are to be taken “in consultation and cooperation with Indigenous peoples,” according to the background on the bill. To hear more about what Bill C-15 could mean for Indigenous communities, the *Journal* spoke with Bishop Isaiah Beardy, former member of the Anglican Council of Indigenous Peoples and

current suffragan bishop of the Northern Manitoba Area Mission. He has also served as a councillor and chief in his home community of Tataskweyak Cree Nation (Split Lake, Man.). This interview has been edited for length and clarity.

Bill C-15, if it passes, requires that Canada’s laws align with the UN Declaration on the Rights of Indigenous Peoples, is that right?

Yeah, that’s my understanding. It will become law if it’s passed at Parliament through two levels of government, the House of Commons and the Senate.

There was a similar bill, Bill C-262, which didn’t pass the Senate. Do you think this new bill is going to be able to pass both houses?

I think there’s going to be a more secure

See **BEARDY**, p. 3

“Our people are waiting for Canada to live up to our nation-to-nation relationship that’s spelled out in the treaties.”

PM# 40069670



4

Senior year—
from my
bedroom



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Jubilee
Commission
project launch

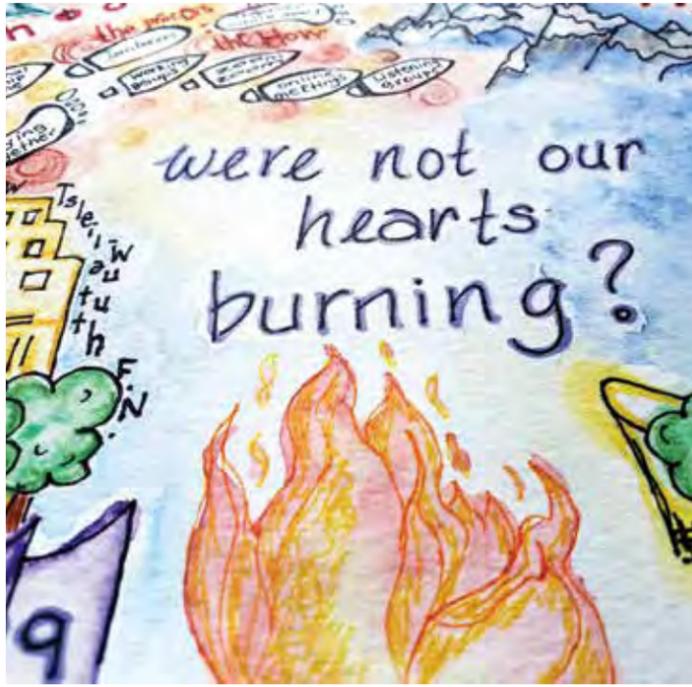
CoGS hears of progress, priorities at triennium's halfway point

Matt Gardner, Joelle Kidd and Matthew Townsend
ANGLICAN JOURNAL STAFF

At this year's first meeting of the Council of General Synod (CoGS), members heard of progress made by leaders, committee members and staff of the Anglican Church of Canada towards goals established at General Synod 2019—and the ways that the COVID-19 pandemic has introduced new challenges in this triennium.

The one-day, online meeting was held on Zoom on Feb. 20, about halfway between the previous meeting of General Synod and the next, in 2022. The day began with remarks from Archbishop Linda Nicholls, primate of the Anglican Church of Canada, who briefly reflected on the pandemic's impacts on Anglicans. "We got through Christmas, which was a challenge for many because so many of us were in full lockdown and unable to be with family and friends, and still living with all the uncertainties of COVID," she said. A new year had brought with it a continuing shutdown. "But there is hope on the horizon," Nicholls added.

As the day progressed, CoGS members heard several reports on how the church is working to develop plans and new structures for the future. Among the key topics reviewed were the church's efforts at strategic planning, constitutional review and the further self-determination of



▲ Part of an illustration by Reconciliation Animator Melanie Delva depicting Council of General Synod halfway through the 2019-2022 triennium

PHOTO: MELANIE DELVA

the Indigenous church, all priorities that emerged at the previous General Synod.

Strategic Planning Working Group (SPWG) chair Judith Moses said the group had now received feedback from CoGS on the listening groups formed after the onset of the pandemic, and possible priorities for CoGS to consider. With this work complete, the SPWG had entered the second phase of its work, Moses said, which involves looking at the implications of these potential priorities.

Moses said that although a strategic plan similar to Vision 2019 will be "simply not possible" in 2022, Anglicans will receive an overarching plan for the national church.

Like the SPWG, Indigenous Ministries has seen changes in its work and plans, especially regarding this year's Sacred Circle gathering, National Indigenous Archbishop Mark MacDonald said.

Its focus now, he said, is preparing the constitution and canons—the "covenant"

and "way of life"—of the self-governing Indigenous church. Sacred Circle, he said, will meet online this summer—with a series of regional sacred circles also planned to allow discussion of these documents.

MacDonald also told CoGS of the pandemic-related deaths of several senior clergy involved in Indigenous ministry, which he called a "horrible situation." He noted "that on a good day, we are stretched very thin." Thus, the deaths have brought both grief and further constraints to ministry during the pandemic.

Other initiatives of Indigenous Ministries include its online gospel jams; work on gospel-based discipleship; lay ministers' training and training for ordination; and support groups for youth suicide prevention, MacDonald said. Canon Murray Still, co-chair of the Anglican Council of Indigenous Peoples (ACIP), reported on an ongoing partnership between ACIP and the Red Cross that had led to joint organizing of suicide prevention workshops, in Winnipeg and elsewhere.

CoGS, meanwhile, is reviewing the Anglican Church of Canada's constitution. Chancellor Canon (lay) David Jones said that over the past year, CoGS has received five memoranda from the Governance Working Group (GWG) to flesh out what concerns and possible changes might emerge from the constitutional review proposed at General Synod 2019. GWG plans to bring to the May meeting of CoGS the proposals it might recommend for CoGS to take forward to General Synod in 2022, he said.

The council also passed a resolution extending thanks to Dale Drozda, who decided to withdraw from CoGS. Clare Urquhart will take Drozda's place on the council.

The next meeting of CoGS is scheduled to take place on March 13, followed by a three-day meeting from May 7-9. ■

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Beardy: ‘Our people are waiting for Canada’

“My people have been traumatized for a long time by government policies that have taken away children. We have to deal with that, and we need the churches and spiritual leaders to help out with that.”

Continued from p. 1

process with the bill, because the other one was tabled by an individual. This one is tabled by, actually, the federal government in power.

The other bill ran out of time.

There were a lot of stall tactics by the opposition—they delayed it and [it] ran out of time. So it didn’t have the chance to get approved. But this one, I understand, it’s going to have a royal assent.

What are people on the ground doing to further this bill?

Well, I sat in on an Assembly of First Nations virtual gathering talking about the UN declaration. I also sat through an educational forum that was put together by the University of British Columbia—because I understand the government of B.C. has already adopted, through legislation, the declaration.

[Chief Wilton] Littlechild, who has been working on the declaration since 1977, spoke about how it has evolved and how it was received by the world, how it developed—it was very fascinating how he outlined it. One of the things that really rung out in my understanding of what he was saying was, individual nations—including First Nations in Canada—they can embrace the declaration. They don’t need to ask anybody. They can go ahead and implement it in their own community. Because First Nations are self-determining—we’ve always had self-determination, even though people don’t recognize it.

At the ground level, for my community, it really hasn’t been talked about. But it’s been around. I’ll give you an example. I was teaching at the school, the high school. We talked about the UN declaration article by article with the high school students, and looked at what it meant. What we started doing—we haven’t finished—we started translating it to their language.

I wanted them to know what their rights are in the world, and also what the nations of the world are declaring about their rights. Basically I wanted to plant a seed in the young people about this declaration, supported by the world, and that their rights are very important to them.

So that’s what’s happening at the local level. We hear from outside that Canada is trying to pass a bill that’s going to support this declaration, which is good—but it’s a long time coming, eh? I think Littlechild said that it was passed in the United Nations in 2007. That’s 14 years ago, you know? Where is Canada?

But our people are living it out every day. Our people are waiting for Canada to live up to our nation-to-nation relationship that’s spelled out in the treaties.

Canada signed on to the UN declaration, but it’s not legally binding. This bill would make Canadian law consistent with the UNDRIP—what does that mean to Indigenous communities?

Well, my understanding, according to what I’m hearing from the minister of justice, he said the declaration is already being used in the courts. They’re already using it, in different parts of legislation.



▲ “First Nations are self-determining—we’ve always had self-determination, even though people don’t recognize it,” says Beardy.

PHOTO: CONTRIBUTED

▶ Beardy was consecrated suffragan bishop of the Northern Manitoba Area Mission in 2018.

PHOTO: CONTRIBUTED



They utilize it as a framework to settle issues already. But I guess once it’s passed as law in Canada, it might replace—or we might have to re-look at—policies like the Indian Act. Are these policies helpful? Are they living up to the declaration?

The Indian Act has really affected the lives of our people, especially on reservations. We can’t do things without the consent of the government. The government has a veto on our people, whatever we want to do. If we want to develop, we have to get approval. So the declaration, in my understanding, will be an instrument to look at all legislation that affects Indigenous people.

You’ve had many years of experience working with the government. Is it hard to stay hopeful? Do you feel like there’s a lot of hope in this process?

Where I live, in northern Manitoba, there’s been a lot of hydro development. And I know probably the provincial government and even corporations are very concerned. But we have signed agreements with the government that there has to be consultation before development could happen. Because as late as 1957 there was no consultation about hydro development in our area. And it was not until 20 years after that,

we signed the Northern Flood Agreement, where our people had to be consulted before any development happens.

But the sad thing about that today is governments like Manitoba are now renegeing on what they signed. They don’t want to listen to the Indigenous people. They say, “It’s not our responsibility, it’s a federal responsibility,” and sometimes they bully us. They come in and do whatever they want, and then we have to do road blocks and things like that to get things across. And then the governments and the corporations, they file court injunctions to try to remove us off our land.

Those things are still happening. It’s a reality. And I think governments, especially provincial—it shows a sign of, I guess, insecurity. They don’t know how to have a relationship, a treaty relationship with Indigenous people on the land.

So this bill will help push back on that?

Should help, yeah. I haven’t heard if it has to be passed in all the provincial legislatures, but there’s going to be a federal law—that’s going to impact everything.

What do you think the bill’s biggest impacts would be?

Probably development. Northern Canada, it’s an area where there’s going to be a lot of development happening. Right now we have hydro development, but when I go outside and I look around there’s mineral exploration happening. In the future, there may be more mines—gold mines, and in the North there’s a lot of diamond drilling, diamond mines. So there’s all this extraction, and I think that’s going to really affect the people.

But along with that, when you have development you have to deal with social and justice issues. Hopefully with the declaration it would be used as a framework to work together in Canada to address that: how best to deal with development, with social and justice issues for people who are affected.

When you talk about a billion-dollar project, a lot of that money is siphoned out, extracted from the area. There’s no supports. In some cases, local people, especially women, have been raped, and this is kept in the dark until 50 years later. So you need a lot of healing.

My people have been traumatized for a long time by government policies that have taken away children. We have to deal with that, and we need the churches and spiritual leaders to help out with that. And I’m looking to the federal government, I’m looking to the corporations, to help us out with that. In my area, I’m looking for support in healing, in spirituality, in sacred spaces, in training. And also capital. We need structure still to help us with that.

These are the kinds of things that I hope the declaration will help people in our communities to address—a colonial system that has been with us for hundreds of years.

I think the declaration is going to help us do that. I think the term is, Canada’s going to “decolonize.” But in our terms, that means healing. Canada needs healing. Not only our people, but all of Canada. All of Canada needs to look at decolonizing the systems that have been hurting us. ■

**ANGLICAN
VOICES ▶**


PHOTO: FIZKES

Senior year

—from my bedroom

Hayley Galsworthy hasn't had a typical Grade 12 experience—but, she writes, the pandemic has helped pull faith off the back burner

By Hayley Galsworthy

“I started praying on a more regular basis, and found myself having more discussions about faith with my family and peers. As a result, I have become a more grateful and empathetic person.”

FOUR YEARS AGO, I stood in front of the seemingly giant high school building, my hands shaking with nerves. Being a Grade 9 student, entering high school was a daunting experience. The big classrooms, tall students and loud hallways were something I was not used to. I remember always looking up to the older students, wowed by their maturity. I dreamed about my chance to become that senior student I looked up to, getting the chance to experience my final year, celebrating my last four years of high school.

It is quite easy to say that this is not exactly the year I had in mind. Like many of my peers, I was excited to hear about 2020's extended March break and was not that upset about the cancellation of the rest of the school year. My friends and I stayed positive but inevitably became realistic, going from “At least we'll still get our senior year,” to “I'm sure everything will be normal by Christmas,” to “I don't think we're going to have a prom this year.”

Grade 12 is supposed to be the best year of high school, with homecoming, spirit weeks, floodlight football games, prom, grad, grad trips, and more. Little did we know that the highlight of our senior year would be leaving our bedrooms to go to the grocery store. However, I have learned to make the best of this unprecedented situation.

The COVID-19 pandemic has brought numerous positives to my life. Being a



▲ Though COVID-19 has made for a non-traditional Grade 12, Hayley Galsworthy (seen here with Benjie) says the pandemic has provided positives in her life.

PHOTO: CONTRIBUTED

teenager, I can't complain when my normal 6:30 a.m. wake-up is extended to 8 a.m. Working from home all of the time has also taught me a lot about self-motivation and holding myself accountable for due dates and deadlines, giving me a taste of the adult world. There is no denying that this experience has prepared me for my transition into university, where teachers will not constantly remind me of due dates.

Most importantly, this pandemic has had drastic impacts on my faith. Life before the pandemic was consistently busy and overwhelming, with constant events, friend hangouts, and schoolwork. I have found that a lot of time has been freed up

for me. While before the pandemic I rarely had time for self-reflection and inner growth, this past year has been full of it. In the early months of quarantine, I found myself having a lot more conversations with God, asking to keep my family safe, and simply looking for reassurance that everything will be just fine. As my Grade 12 year started, I had the time to get more involved within the diocese—time that I didn't have before. I have had the time to join more of the youth initiatives offered at my church and within the diocese.

These opportunities have sparked conversations about God, life and bettering the world around us. And these conversations have made me realize that I was taking life for granted, not being mindful and appreciative of the life I have been given. I started praying on a more regular basis, and found myself having more discussions about faith with my family and peers. As a result, I have become a more grateful and empathetic person. Without the pandemic, God and my faith would have continued to be put on the back burner, and would not have the impact on my life that they do today.

While my high school experience has not been traditional, I am still extremely grateful for the positives it has provided in my life. I smile remembering that scared Grade 9 girl, not aware of the whirlwind the next four years of her life were going to be. ■

Hayley Galsworthy is a Grade 12 student at Waterdown District High School in Waterdown, Ont., and plans to pursue an education in biomedical engineering after high school. She is a member of St. John's Anglican Church in Ancaster and participates in numerous church and diocese-wide activities.

LETTER

The Anglican Journal welcomes letters to the editor.

Since not all letters can be published, preference is given to short correspondence (300 words or less). All letters are subject to editing.



PHOTO: WELLCOME LIBRARY

‘White Jesus’ and the spread of prejudice

The picture with the white Jesus in the February 2021 edition of the *Anglican Journal* (“Black story essential to our future: MacDonald,” p. 6) reminded me how racism spreads with the best of intentions.

I grew up in Switzerland. At that time it was still quite a homogeneous society. I remember shopping with my mother and brother Hans (about four years old), and passing our first Black man. Hans turned around and asked my mother in a loud voice: “Is he Black on the belly too?” My mother was embarrassed.

My knowledge of Black people came from the box that went ‘round at the Sunday school for the collection. It had the figure of a little Black girl in a blue shift, kneeling with her hands folded in prayer. Every time you dropped a coin into the slot, she nodded her head in thanks to you. My perception of

Black people was that they should be subdued and thankful—definitely inferior. That is the way prejudice gets created.

Lisbeth Mousseau
Ottawa

Correction

The article “Five Regina churches merge to form new parish” (February 2021 *Anglican Journal*, p. 3) erroneously implied that a decision had been made about a permanent location for Immanuel Anglican Parish in Regina, Sask. A recommendation for an interim main location was being considered in late February.

SINGING WITH JOY ▶



'In sure and certain hope'

By Linda Nicholls

THE RESURRECTION of Jesus Christ is the event that defines Christian faith. It is the unique event that affirms Jesus's identity; and confirms, with power, all that Jesus taught about the love of God. It changes everything for the disciples, who must reframe all they expected through the lens that God is acting in life and even through death into new life. Without the resurrection, as St. Paul says in 1 Cor 15:13-14, 19, our faith is useless and we are to be pitied. With the resurrection we enter the lifegiving possibilities that God opens to us through Jesus Christ in every situation and moment of our lives. We share in the resurrection as the principle of God's life in and through us.

Yet our experiences of resurrection life are only occasionally revealed quickly. We are confronted by death-dealing events, illnesses and relationships and discover that the lifegiving possibilities through and beyond them are often slow and painful. We try, like Mary Magdalene in the garden, to hang on to the past rather than let it go and enter into what is being revealed. We hang on to old habits, attitudes and behaviours, afraid to let go. That journey to new life requires us to enter the pain of death, the grief of loss and the unexpected



▲ **"The gift of the resurrection of Jesus is the promise that—whether embraced slowly or quickly—the power of God's love is stronger than the pain, sin and sorrows of what we see."**

PHOTO: MASHABR

surprising joy of new life. On some occasions we embrace that new life with joy and excitement. At other times we, like Thomas, need more than the testimony of others to that new life, and must experience and test it for ourselves.

We have lived through more than a year of the power of the pandemic to bring death into our lives. Sometimes that has been the reality of physical deaths of those we know and love. It has meant the loss of so much that was familiar: the sharing of the Eucharist, gathering for worship, family celebrations, graduations, holding a new grandchild, the comfort of friends. It has meant lost jobs and businesses; losses

intimate and personal; and losses big and life-shattering. We long for the new life beyond the pandemic, and that it may come quickly. Yet it may be slow, tenuous and unpredictable in its arrival and revelation, and it may ask us to let go of the familiar. But it will come.

The gift of the resurrection of Jesus is the promise that—whether embraced slowly or quickly—the power of God's love is stronger than the pain, sin and sorrows of what we see. Since Jesus lives, we will too, by entering into the reality that God is both with us now and waiting for us in the future, even if that future looks very different from what we have known in the past.

Although we anticipate Easter on one day of the year, the promise it holds dawns every day and is at the core of every eucharistic celebration and every Sunday. Whether or not we can yet see the shape of the new life beyond the pandemic Easter, we have the promise that it is coming—always. We are called simply to trust in its joy and hope. In sure and certain hope of the resurrection to eternal life we can shout:

Alleluia! Christ is risen! The Lord is risen indeed! Alleluia! ■

Archbishop Linda Nicholls is the primate of the Anglican Church of Canada.

WALKING TOGETHER ▶



Why do they talk about Jesus so much?

By Mark MacDonald

A WISE AND sensitive co-worker once approached me with a troubled look. She wondered why Indigenous elders who were so wise, tolerant and compassionate talked about Jesus so much, used his name so often. It was clear that, in her context, hearing the name of Jesus often indicated a different kind of experience, often masking a lack of wisdom, tolerance and compassion. We talked for a while and I said, "Is it possible that these elders have a deeper experience of Jesus than you have seen up until now—that the name of Jesus means something more than you have come to know?"

She was surprised, maybe shocked, but as a self-reflective and sensitive person, she was able to think and feel herself to a new place. I had to, as well, for the dominant culture teaches all of us that Indigenous culture is primitive and in need of a radical update. It is quite common to hear non-Indigenous Christians worry about the simplicity of Indigenous faith, that they are fundamentalists. And when non-Indigenous Christian people praise Indigenous faith, it is usually because it is thought of as a more basic expression



▲ **"Yes, the elders do seem to have a more basic faith orientation, but I have learned that, compared to the average non-Indigenous person, it is far from simple."**

PHOTO: MASHABR

of faith. It is envied as a less complicated approach to God.

Yes, the elders do seem to have a more basic faith orientation, but I have learned that, compared to the average non-Indigenous person, it is far from simple.

When I lived with Navajo elders, I learned that the elders liked to express the intersection of their worldview, Christian faith and encounter with modern life in the "simple" language of enthusiastic Christianity. Though this sounded to outsiders like basic Christianity, even fundamentalism, it was, by comparison to the average person's spiritual experience, complex, sophisticated and surprisingly helpful to the struggles of life.

I would sit for hours with elders and translators discussing matters like the nature of God, prayer, and our encounter with the divine. To these things the elders, who had little or no formal schooling, brought a fresh, well-thought-out and deeply compassionate understanding of the spiritual mysteries of the universe. I would bring others: theologians or other non-Indigenous Christians—often skeptical at first—who would be in awe of a wisdom shaped by a lifetime process of

thought that began with the way a mother introduced children to the rest of life. In these things, every moment was steeped in questions of the life of the spirit.

As they translated these spiritual matters into a way of speaking that interacted with the new world that colonization had thrust upon them, the elders would use the language of Christianity. For the elders, this language of Jesus is a helpful and perhaps essential way to speak of the deeper realities of life, in a way that involves both the Old World and the New World together. I realize that this is very hard for some non-Indigenous Christians to understand. I beg us to realize that this is because, at least in part, we have lost touch with some of our own wellsprings.

In the elders, the simple praises of Jesus were not the cover-up of a shortage of faith understanding. They were the overflowing of a depth of faith that began with an Indigenous lifetime filled with spiritual instruction and then received special power in a living encounter with the reality that was summed up and announced in that new name. ■

Archbishop Mark MacDonald is national Indigenous archbishop of the Anglican Church of Canada.

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BAPTISMS & WEDDINGS IN PANDEMIC ▶


▲ Archdeacon Megan Collings-Moore officiates at a wedding of two recent Waterloo graduates in August 2020.

PHOTO: CONTRIBUTED

Smaller gatherings, greater caution in liturgies

Continued from p. 1
reschedule each time.

Finally, they were able to baptize Janessa on their third attempt, when she was 13 months old.

"It was different in the sense of not being able to greet each other like you normally would.... But everybody was very respectful," Munn says. "The church was very tidy, very clean." She praised the reassuring presence of Tutton, who wore a mask and sanitized his hands before and after baptizing Janessa.

"He made it very comfortable.... You didn't have to worry," Munn says. "There was no stress. It's not like going to a grocery store. It was very warming, very comfortable. You didn't feel at that moment that there was COVID... besides, obviously, looking at everybody with the mask on."

In Ontario, the Rev. Matthew Brown, associate incumbent at the Parish of the Valley, presided over five baptisms between September and December at Holy Trinity Church in Pembroke. Each baptism took place on Saturday instead of during Sunday worship due to the capping of attendance in the building at 50 people.

As with St. Timothy, people observing the baptism at Holy Trinity wore masks and kept six feet apart. Ushers escorted people to and from the pews, while the church recorded the names and contact information of all in attendance to facilitate contact tracing. No singing took place.

Along with baptisms, Brown has presided at a number of outdoor interments during the pandemic—graveside services with masks and distancing—and one indoor funeral service in the fall. Conversely, a wedding he was scheduled to preside at was delayed until the following summer.

"My own thinking is that we need to continue following the guidance and direction of local health authorities," Brown says. "So we shouldn't gather if we're directed not to gather. But presuming our own dioceses and bishops give us permission to and the local context feels it's OK, I think it is really significant that



▲ The Rev. Matthew Brown presides at the baptism of Myra Johns at Holy Trinity Church, Pembroke, in November 2020. Myra is pictured with her parents and baptismal sponsors.

PHOTO: MIKE JOHNS

we find ways to have a baptism, to have a wedding, to have a funeral if we're able to. "God's at work in people's lives and life marches on.... We can't really [put] all of life on hold because of the pandemic. It's just, how do we adapt to care for each other as these services come together?"

Brown and his wife Gillian, also a priest, are new parents themselves, following the birth in July of their first daughter, who has not yet been baptized. A major consideration is the attendance of family members spread out across Canada and the United States—some of whom are immunocompromised and unable to travel.

"We've opted as a family to delay having our daughter baptized, and that's been a difficult thing to sit with, both as a parent and as a priest," Brown says. "But we trust that she's surrounded by God's love and that we're surrounded by God's love and that the moment will come."

Smaller and fewer gatherings

Weddings, too, are more challenging when family members aren't able to travel. Last August, Megan Collings-Moore, archdeacon of Waterloo and chaplain at

Renison University College, officiated at the wedding of two recent graduates. The bride, originally from Venezuela, was unable to bring her family to Canada for the marriage ceremony due to travel restrictions.

Initially the couple chose to delay the wedding. But having recently bought a house, they finally decided to hold a backyard ceremony at the home of a family friend. Chairs were set six feet apart. Catered food was individually wrapped. "They were very much a couple who wanted it to be a church wedding and to feel like a church wedding, even though it was outside," Collings-Moore says. To approximate the experience of a church wedding, organizers created an aisle 12 feet wide for the bride to walk down. But there was no communion and no singing; instead, the groom played music on a ukulele.

However, when the photographer attempted to take traditional wedding photos with close-ups, the bride—who now works in Hamilton as a nurse in an intensive care unit—drew a line.

"Of course, she was more aware than anybody else [of health risks and said] nope, we're going to follow all the rules and the restrictions," Collings-Moore says.

In the end, she adds, "it was a lovely wedding. It was not quite what they had anticipated, but it went well."

In northern Saskatchewan, baptisms and weddings have been relatively few in number. Yolanda Bird, a suicide prevention worker for the Anglican Church of Canada and resident of Montreal Lake Cree Nation, says baptisms in the region had recently been starting to pick up again but stopped due to renewed lockdowns.

"There haven't really been a whole lot of baptisms in our area," Bird says. "But when they do have them, it usually would be a private service, just to be safe for the baby's sake and the family's."

The pandemic has also had "a really big impact on weddings," she adds. While Bird knows some couples who are getting married, they tend to be smaller, private gatherings, and overall numbers have dropped.

FUNERALS IN PANDEMIC ▶

Seegers: Pandemic funerals reveal despair

Continued from p. 6

"I'm not really hearing too much about weddings lately," Bird says. "Last summer, I can remember every single weekend, there was like two or three weddings. So that's a big, dramatic change."

'There have been many funerals'

The trend for funerals, on the other hand, is going in the opposite direction. "There have been many funerals," Bird says. In December, her community saw four deaths due to the virus.

Shortly thereafter, her own aunt Annie Charlette died of COVID-19. A funeral service was held in February at St. Joseph's Anglican Church in Montreal Lake. Due to COVID-19 restrictions, mourners had to remain six feet apart. A strict limit of 30 people in attendance was enforced.

"Normally people like to hug when they're greeting people that are grieving, and there were restrictions on that as well," Bird says. "It was kind of at your own risk if you wanted to hug people. But they didn't really recommend that people get into too much close contact, simply because they didn't know whether or not people would still get sick, even though [Charlette] had passed away."

Many elders could not attend the funeral due to health risks. The length of time available for the wake also saw a sharp reduction.

"Usually we would, in northern communities, have two or three days for a wake service during the evenings," Bird says. "That gives the community enough time to come and be a part of the whole process of grieving and letting go."

"But since COVID began, they've been giving us maybe one or two days to grieve, and we have to bury them almost immediately. Because of the restrictions as well, we didn't have as many pallbearers. So the whole routine of a regular funeral was just totally different and it was really sad. It just didn't feel like it was something that we're used to. It just felt like we were kind of rushed into our grieving process."

In the course of researching this story, the *Anglican Journal* heard a recurring theme when looking for Indigenous

“It just felt like we were kind of rushed into our grieving process.”

—Yolanda Bird, suicide prevention worker for the Anglican Church of Canada and resident of Montreal Lake Cree Nation



▲ A memorial service takes place in Vancouver during the summer of 2020. Taking photos at memorials is not the usual practice, but family members who could not attend due to COVID-19 safety concerns requested that pictures be taken.

PHOTO: THE REV. VIVIAN SEEGERS

perspectives on baptisms, weddings, and funerals during the pandemic: funerals were far more common.

The Rev. Vivian Seegers, priest of Urban Aboriginal Ministry in the diocese of New Westminster, says that since the start of the pandemic she has only performed funerals in the Greater Vancouver area. Memorial services generally take place outdoors, with fewer numbers able to attend due to travel restrictions and health concerns.

The greater frequency of funerals in Indigenous communities during the pandemic, Seegers suggests, is the result of ongoing intergenerational trauma caused by residential schools. She compares the isolation many Indigenous people are feeling during lockdown to the isolation of those separated from their families due to the residential school system.

"That isolation is just so in our bones, and this COVID has touched that memory," Seegers says. "We touch that pain, and the desperation of that. We know isolation so well. We know alienation so well.... With the truth and reconciliation process, we were trying to heal that as a community. Now we have

this COVID thing, which just basically put the brakes on that community healing that we were doing, and everyone is back into the isolation."

The funerals Seegers has officiated at, she says, are often linked to "deaths of despair" related to addiction and suicide.

Adversity and resilience

With COVID-19 making it more difficult to hold funeral services, Seegers is doing what she can to help people mourn. She recalls a woman who called her recently wanting to grieve for another woman, Sharon, whom she loved and missed despite not knowing the latter's last name.

"I just took her into the church and lit a candle, and we prayed for Sharon and all the people that loved Sharon," Seegers recalls. "It was just her and I. We did the whole ritual around a funeral type of service. Then she said that she was going to take that back to the community... and just tell them what we did so that they'd know that there was a ceremony done."

Back in Nova Scotia, the power of the church's life-defining liturgies in times of adversity was a core theme of the sermon Tutton delivered at Janessa's baptism.

Drawing upon the story of Peter, whose discernment "ebbed and flowed" as an apostle of Christ, Tutton offered a note of perseverance. He provided a copy of the sermon to the family should their daughter wish to read it someday.

"Just like all of us, [Peter] faced his challenges in being a follower of Christ.... Part of the Christian life, part of discernment has often been adversity, often about failing and then making a comeback, and that certainly was Peter's journey," Tutton says.

"I don't think I could have written that sermon without it occurring in the time of COVID," he adds. "I'm saying [to Janessa] that these struggles are going to be part of life, including your internal struggles. You have to find a way. You have to know that you come from a lineage of people that have faced this and done this and stuck with their baptism." ■

GUEST COLUMN ▶


'Hold fast, Anglican Church of Canada'

By Emily Rowe

AS THE EDITOR of *Anglican Life*, the newspaper serving the Anglican dioceses in Newfoundland and Labrador, I often look at last year's papers as reminders of what was going on then. This year, I don't need to look back at April 2020's paper to remember. A year ago, the front cover was about the first combined mission service that my parish took part in with three other parishes here in St. John's. The building was full of people, and joy, and hope for the future. That service was held on Feb. 23.

And then the world changed. As humans, we're pretty good at adapting to changes, but this has been a very tough year with difficult changes on offer.

As I write this in late February, we are back in lockdown. Earlier that month it became clear that COVID-19 had circulated within our community—the dreaded B117 variant—for some time. It ripped through a metro-area high school. With sports games and other interactions, it spread like wildfire. Bishops across the province moved quickly to shut down all in-person worship and to close the buildings to the public, and we pivoted back to online worship.

Entering a second lockdown has made me really think about the future of the church; my husband's a priest, and I'm the editor of an Anglican newspaper. We have all our eggs in this single basket. And to draw on

an Atlantic Canadian metaphor: from the bow of our little boat, we look upon the rough waters, and we wonder. What comes next?

I honestly do not think that we will return to the way that things were before the pandemic—not entirely. Some of that is good, and some of it is less than ideal. We have seen an improvement in our ability to reach people with the help of technology. Live-streaming services isn't really optional any more. It is a wonderful tool for reaching those unable to attend worship, or even to augment a person's spiritual life throughout the week. Church may have left the building, and for many people, it has also expanded and left Sunday mornings.

But as the editor of the paper,

I am seeing a sharp decline in the number of submissions that I receive for each issue. I worry that many people are slowly fading into the background of their church's lives. Our church communities can fill the role of a chosen family for us. Many of us move far away from our families for work, or for other reasons, and in our church community we are often "adopted" by surrogate grandparents (or grandchildren). We watch children grow up, Sunday by Sunday. Many of my closest friendships are with people that I have met through church. I don't believe that online worship is a replacement for coming together in person. "Seeing" people in the comments section of a Facebook live event

is a poor replacement for a shared Shrove Tuesday meal of pancakes. And it's worth noting here that Newfoundlanders are an especially tactile people—I was kissed and hugged by complete strangers almost the moment that I got off the plane here back in 1997. Now when we do see each other, masked and six feet apart, you can feel the longing to come closer.

As we draw closer in life, so do we seek community around death. And so another example of the "less than ideal" change can be found in how we grieve as a church family. Wakes and funerals have had to be more or less eliminated during the pandemic. As many of you will know, in October 2020 we had a great loss in my home diocese of Eastern Newfoundland and Labrador with the sudden death of our bishop, Geoffrey Peddle. This would have been

shocking and distressing at any time, but the fact that we were unable to hold any kind of public memorial to support each other as members of the diocese made it especially difficult to bear. It was certainly a low point for many in the diocese, and there is no doubt that the lack of closure that many of us feel has cast a shadow over much of what we do, even now. In a year in which so many deaths have been eulogized solely as statistics, we've all faced the possibility of living indefinitely with open wounds and broken hearts.

Yet God heals the brokenhearted, and he binds up their wounds (Psalm 147:3). And perhaps we can see healing in our midst, if we look—healed ways of being.

The permanent changes in the church resulting from this time of pandemic will, I hope, mostly concern those things that were ready to go—in the context I

know, this might be our over-abundance of buildings and the never-ending fundraising we do to maintain them. It is to be hoped that, when we are vaccinated and back to in-person worship for good, we will have a better appreciation for things like the celebration of and sharing in the Eucharist and the ability to attend in-person celebrations with our parish families and our gifted musicians. And maybe during this strange time, we have come to a new appreciation for our clergy and leadership teams, and their ability to constantly pivot and connect with their parishioners—things that they definitely did not learn in any of their training. This ministry is what we need to invest in—ministry by the many leaders on all levels who have walked with us through this strange time. This ministry has proved to be the truly essential thing. We have been given this chance to consider which parts of what

we had assumed to be "normal" are worth returning to, and which are not. Those four parishes in St. John's are still working together, and we will continue to move forward as and when we are able.

We have, here at home, become familiar with the phrase, "Hold fast, Newfoundland and Labrador." This is how our chief medical officer ends most of the COVID-19 updates, and I'll say the same for the church: Hold fast, Anglican Church of Canada. Be still and know that God is with us—and even the wind and the waves obey him (Mark 4). We're not sinking, but just changing course a bit. ■

Emily Rowe has been the editor of *Anglican Life* for the past five years. Though originally from Nova Scotia, she now lives in St. John's, N.L., with her husband, teenage daughter and dog.

Eyes wide open

Race, class and gender on pandemic TV

By Peter Elliott

In 1974 the feminist poet Carole Etzler wrote a song with this chorus:

*Sometimes I wish my eyes hadn't
been opened
Sometimes I wish I could no longer
see
All of the pain and the hurt and
the longing of my
Sisters and me as we try to be free*

ONCE YOUR EYES have been opened to issues of race, class and gender, you see them everywhere, from the street to the screen. Through this lockdown, many of us are spending our evenings at home watching films or series on streaming services. Many of these deal overtly or subtly with issues of race, gender and class, and can prompt us to a deeper exploration of our assumptions in a world dominated by white men. Here is a brief selection of some I've found especially noteworthy.

Please note: Most of the programs I discuss contain depictions of violence and sexuality; they are not for the easily offended. But all of them offer unique perspectives on the dynamics of race, gender and class.



Lupin (Netflix). This 10-part mystery thriller from France makes for compelling television. Omar Sy plays Assane Diop, a character inspired by the much-loved fictional French gentleman thief and master of disguise Arsène Lupin.

It is a revenge drama beautifully shot in Paris and its environs. Having immigrated from Senegal to France with his father, seeking a better life, Assane grows up in Paris, supported by his father's work as a chauffeur for the wealthy family of Hubert Pellegrini. Framed for the theft of an expensive diamond necklace, Assane's father is convicted and incarcerated, and commits suicide. Obsessed with revealing his father's innocence, Assane pieces together enigmatic clues about his wrongful conviction, using his charisma and mastery of thievery, subterfuge and disguise to expose Pellegrini's crimes.

What makes *Lupin* fascinating is how issues of race play out in the drama. As a Black person in predominately white France, Assane experiences both grudging acceptance and (sometimes) unfounded suspicion. In the show's opening scene, he reports to the Louvre for work as a janitor, alongside a group of largely Black and brown contractors.

He tells his accomplices that his employers see him "but they don't really look" at him. "Everyone on that side of town, everyone on the top while we're on the bottom, they don't look," Assane says. Not being seen is one of the experiences of racialized minorities.

Watching how he pieces together clues, gathers evidence and uses disguise and misdirection to prove his father's innocence is fascinating. And the context of racist culture is never far from the unfolding narrative. The next five episodes are due to be released mid-2021; those of us who were captivated by the first five await them with anticipation.



Funny Boy (CBC Gem). Adapted from the novel of the same name by Shyam Selvadurai, *Funny Boy* is a coming-of-age film set in pre-civil war Sri Lanka, centring around a young Tamil boy's exploration of his sexual identity. Arjie grows up in an affluent family in Colombo during the heightened Sinhala-Tamil tensions. Initially we see Arjie as a young boy (Arush Nand) dressed up like a bride in a mock wedding ceremony. He doesn't conform to expectations of him as a male in this world. When, as a young adult Arjie (Brandon Ingram) develops a romantic relationship with a Sinhalese boy, Shehan (Rehan Mudannayake), Arjie's family responds in horror. Not only is he gay, but he's friends with their adversary.

There's a chilling moment when Arjie's father discovers the boys hiding while making love; the young couple are seen walking away from their hiding place, with their heads down, shamed. Only a few scenes later, a Sinhalese neighbour offers to hide Arjie's family so that they will not be persecuted by the Sinhalese police. For a second time Arjie's identity needs to be hidden. The film ends with the family arriving at Pearson Airport in Toronto where they find refuge to begin a new life.

The interracial conflict in Sri Lanka led to a 25-year civil war with more than 100,000 casualties. Placing a gay coming-of-age story in the context of that conflict brings issues of gender identity, power and race relations to the fore. Beautifully directed by Deepa Mehta, the film has generated controversy because it features Sinhalese actors playing Tamil characters. But as an exploration of coming to terms with being gay in a country racially divided, *Funny Boy* is a moving and

poignant meditation on living with a complex identity.



Bridgerton (Netflix). Produced by Shonda Rhimes, *Bridgerton* takes viewers to England in the Regency period of the early 1800s. Featuring a multi-racial cast, it's a bawdy costume drama about the aristocracy, filled with romance, gossip and intrigue—think of it as a more sexually explicit *Downton Abbey*.

The racially diverse world that *Bridgerton* presents is based on the historic rumour that Queen Charlotte, wife of George III, was Black—in the words of historian Mario De Valdes y Cocom, writing in *The Washington Post*, "directly descended from Margarita de Castro y Sousa, a Black branch of the Portuguese Royal House."

So, in *Bridgerton* a Black Queen Charlotte (Golda Rosheuvel) and Simon, Duke of Hastings (Regé-Jean Page) are very much part of the aristocratic society, where all the expected courting games are played with loves won and lost, hidden pregnancies, flirtations and marriages—with all the gossip chronicled by Lady Whistledown, the series narrator, voiced by Julie Andrews.

At the heart of the drama is Duke Simon's relationship with Daphne Bridgerton (Phoebe Dynevor). At first their romance is a pretence to help the duke avoid inevitable pressure to marry, but, of course, they fall in love and that's where the complications get interesting. Daphne is able to comprehend the complexity of her situation, navigating through it with remarkable intelligence and grace.

The series presents an alternate history with a racially integrated Regency period, making your head swim as you wonder how the world might have been different with people of colour inhabiting roles of power and prestige.



The Black Church: This is Our Story, This is Our Song (PBS). This four-part documentary is hosted by Harvard University professor Henry Louis Gates, Jr. It tells the 400-year-old story of the Black church in the U.S., focusing on its role as a foundation of African

American survival. It was the Black church that encouraged and facilitated organizing and resilience, thriving and testifying, autonomy and freedom, solidarity and speaking truth to power.

Featuring clergy and scholars, amongst them Anglicans Michael Curry, presiding bishop of The Episcopal Church, and Canon Kelly Brown Douglas, dean of the Episcopal Divinity School at Union Theological Seminary in New York City, this compelling documentary takes an unblinking look at how white churches excluded Black worshippers and how the Black church both served the needs of its community in education and commerce and became the fulcrum of energy for the civil rights movement. Beginning with the praise houses for enslaved Africans through to the mega-churches of the 21st century, Gates chronicles the story of what it was and is to be Black in white supremacist America.

In a clip from a stirring sermon by Chicago pastor the Rev. Otis Moss III, you hear the words, "Never confuse position with power. Pharaoh had a position, but Moses had the power. Herod had a position, but John had the power. The cross had a position, but Jesus had the power. Lincoln had a position, but Douglass had the power... George Wallace had a position, but Rosa Parks had the power. Lyndon Baines Johnson had a position, but Martin Luther King had the power. We have the power. Don't you ever forget?"

Institutions like the Anglican Church of Canada have frequently confounded position and power, and this has hindered their ability to acknowledge and address issues of discrimination on the basis of race, class and gender. But as the church begins to feel less inclined to defend the status quo, it recovers power in the gospel of Jesus Christ to transform individuals and societies.

Over the course of my life and ministry I have had my eyes opened again and again and I'm aware that I have much more learning—and unlearning—to do. I am buoyed with the hope that as I—and we—become more aware of the dehumanizing of people because of their race, gender, class or sexual orientation, there will emerge a more robust embracing of the question in the baptismal covenant: "Will you strive for justice and peace among all people, and respect the dignity of every human being?"

My prayer is that my song—and our song—will truly become, "We will, with God's help." ■

The Very Rev. Peter Elliott is adjunct faculty at Vancouver School of Theology and leadership coach in private practice; from 1994 to 2019, Dean of Christ Church Cathedral, Vancouver.

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Let there be light—in childbirth

A PWRDF-supported program is set to expand power and possibilities in rural Mozambique

Matthew Townsend
EDITOR

Welcoming a baby into the world involves making a seemingly endless number of decisions, all of which become increasingly urgent and important when childbirth arrives. For parents-to-be in the rural Nampula province of northeastern Mozambique, one of the hardest choices has come with labour that starts in the dead of night: Do we stay in our safe, familiar home, where we may have very limited access to medical care if complications arise? Or do we venture into the night to an off-the-grid rural health centre that will have a traditional birth attendant and even a doctor—but that will be shrouded in total darkness? Will it be safe?

In recent years, this decision has become easier to make, thanks to an expanding program, supported by the Primate's World Relief and Development Fund (PWRDF) to bring solar-powered light and equipment to rural health centres in the Nampula region.

Nighttime illumination of rural health centres has been made possible by the installation of solar suitcases—wall-mounted yellow plastic cases kitted out with rechargeable lanterns, phone-charging ports and even a fetal Doppler, which measures a baby's heart rate in utero and can indicate complications during labour and birth—connected to a small rooftop solar panel. Will Postma, executive director of PWRDF, says the first phase of the project was very successful and that phase two has begun.

In the first phase, 30 health centres were selected to receive the solar suitcases, which are manufactured by California-based We Care Solar. Working with a local partner Association of Community Health (EHALE), PWRDF and We Care Solar helped train 12 people in the installation, maintenance and use of the devices.

Postma says the program has brought “some really impressive changes in terms of more and more women who have given birth at night in the health facilities,” where 80,000 women delivered their babies



▲ **In 30 of Mozambique's rural health centres, the 2016 installation of solar suitcases—devices that connect to a solar panel and provide nighttime light and fetal Doppler—has substantially increased the number of births the centres see after sunset, says PWRDF Executive Director Will Postma. Installations are planned in 50 more clinics.**

PHOTO: PWRDF

between 2016 and 2020. “In the first phase, a number of the health facilities saw twice as many deliveries at night, and some actually went to 17 times as many night deliveries after the solar suitcases were installed.”

This substantial increase in nighttime births, Postma says, indicates how the solar suitcases have reshaped the discussion families might have around going to a health centre, moving them away from plans of “giving it our best shot” at home or trying to wait until morning. “In the past, many women did not want to go to the health facility at night because it was dark,” he says.

“It wasn't great for them and it wasn't great for the health workers that would have been there,” Postma says, citing imagery of birth attendants or doctors holding cellular phones in their teeth in efforts to shed even a bit of light on their work.

'They can hear the heartbeat'

The solar suitcases—installed as part of PWRDF's All Mothers and Children Count program five years ago—have changed this equation. A few hours of sunlight will charge two lanterns for an entire night of use, bringing light to any medical interventions that could be needed during childbirth. The addition of a fetal Doppler has also proved attractive to parents. The device is charged by the suitcase.

“You can imagine how nice it is for women living in rural areas far from town,” Postma says. “They can hear the heartbeat of their child, both the mom and the dad, and the grandparents, perhaps.”

“If the rural health facility is seen as increasingly credible and compelling, women and their husbands and their family will double efforts to make use of the health

facility and the new gadgetry that comes with the solar suitcase. It's contributed to decreased maternal mortality, decreased infant mortality.”

The second phase of this project aims to install 51 more solar suitcases—50 more in off-grid rural health centres and one as a demonstration unit in EHALE's offices. Postma says two people will be trained in support and maintenance for each facility.

Parishes and individuals will be able to contribute towards the costs of these new solar suitcases. For those who remember the first phase—in which substantial matching funds allowed individuals to support the installation of a solar suitcase for less than \$1,000 through the *Gifts for Mission* gift guide (now *World of Gifts*)—Postma notes that the funding formula has changed. The first 30 solar suitcases, as part of All Mothers and Children Count, benefitted from a six-to-one funding match from the Government of Canada. The second phase, however, is not part of a government matching program, so PWRDF is funding the full cost. Per suitcase, that's between \$5,000 and \$6,000, plus another \$2,000 or so in shipping, training and other costs. PWRDF is also funding the replacement of some of the lithium batteries in the existing units.

A pandemic-friendly project

Another difference from the first phase of the project, however, is that locals who were trained back in 2016 are still around and are ready to train others. This means that no one need travel to Mozambique to ensure the installation and operation of these new units—that knowledge is already held by local people who have kept all 30 units operational over the past four years. “There are trained people on the ground—and people who know how to troubleshoot, people who know how to set up ... the panels and suitcases. So we don't need folks from the States or Canada to accompany the suitcases or panels,” Postma says.

As this article was being written in February, the 51 new suitcases were being assembled, with the aim of shipping them to Mozambique in May. There, EHALE will receive them and see to their installation.

“That's pretty good from our vantage point—we don't have to go there, we can just support them remotely. And maybe when the pandemic lifts, we can go there and have a celebratory time together, when all 51 solar suitcases will have been set up.” ■

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For more information, please contact Prof. Kevin Flynn at Saint Paul University, 223 Main Street, Ottawa, ON K1S 1C4. 613-236-1393, ext. 2427/1-800-637-6859. www.ustpaul.ca

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 Phone: 1-866-846-7635
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For more information please contact:
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Clergy, elders and lay representatives gather at Sacred Circle in 2018.

PHOTO: ANGLICAN VIDEO

Matt Gardner
STAFF WRITER

The Jubilee Commission, the body established by Council of General Synod to propose a sustainable funding base for the self-determining Indigenous church, has officially launched a new archival research project on historical funding trends for Indigenous ministry within the Anglican Church of Canada.

Examining how funds have been made available for Indigenous ministry at all levels of the church's structure, the project will study historical records and stories passed down through oral history by Indigenous elders and knowledge keepers.

Archbishop Linda Nicholls, primate of the Anglican Church of Canada and a strong supporter of the project, says its purpose is to create "a shared understanding of the history around how we have supported and funded and given leadership to Indigenous ministry in Canada. It'll be taking a look at what the archives can tell us about that from multiple perspectives."

"Sometimes the history that non-Indigenous people have remembered or been told is not the way it was experienced by Indigenous people," Nicholls adds. "We need to hear those histories and come to own them together."

Reconciliation Animator Melanie Delva will lead the archival research portion of the project. Her responsibilities will consist of laying out a work plan, communicating with diocesan partners and working with an external advisory council appointed by the Jubilee Commission. The council will include elders, academics and historians.

Delva calls the archival project "a major reconciliation effort" and "an invitation to Anglicans to understand and live into a new story about who we are as a church.... Part of that story is the way that we have been interdependent with Indigenous folks throughout our history as a church."

National Indigenous Archbishop Mark MacDonald compares the project to the church's seminal 1969 study *Beyond Trampolines*. Many Anglicans, he says, have had a "long and rugged narrative of what giving has looked like in the church towards Indigenous people. I think it's time to get a realistic picture of what it really looked like—what everybody gains from the funding that was designed to go for Indigenous peoples."

"We believe that everyone profited from that work and from

that ministry. There was some benefit to Indigenous peoples. There was some loss to Indigenous peoples. What hasn't been told clearly, I think, is the way that this helped to enhance the infrastructure and ministry of the larger church."

Rather than "a narrative of shame and blame," MacDonald says, "the reality of this project is a new narrative—a narrative of light, a narrative of hope, a narrative of truth."

Identifying historical funding trends for Indigenous ministry was one of the main tasks assigned to the Jubilee Commission upon its establishment. Chair Judith Moses says the commission came to look at the research project as "something that will contribute to healing and reconciliation by coming up with a joint Indigenous/non-Indigenous church perspective" in the form of "a factual assessment of what has transpired in our past colonial history up to present day."

The Jubilee Commission has proposed a two-year window for the project. To enable Delva to lead the research, General Synod will be hiring an interim animator, Indigenous justice, for one year with the possibility of extension. ■

ANGLICAN FOUNDATION OF CANADA

Annual General Meeting

Wednesday, May 19, 2021
5:00 p.m. Eastern on Zoom

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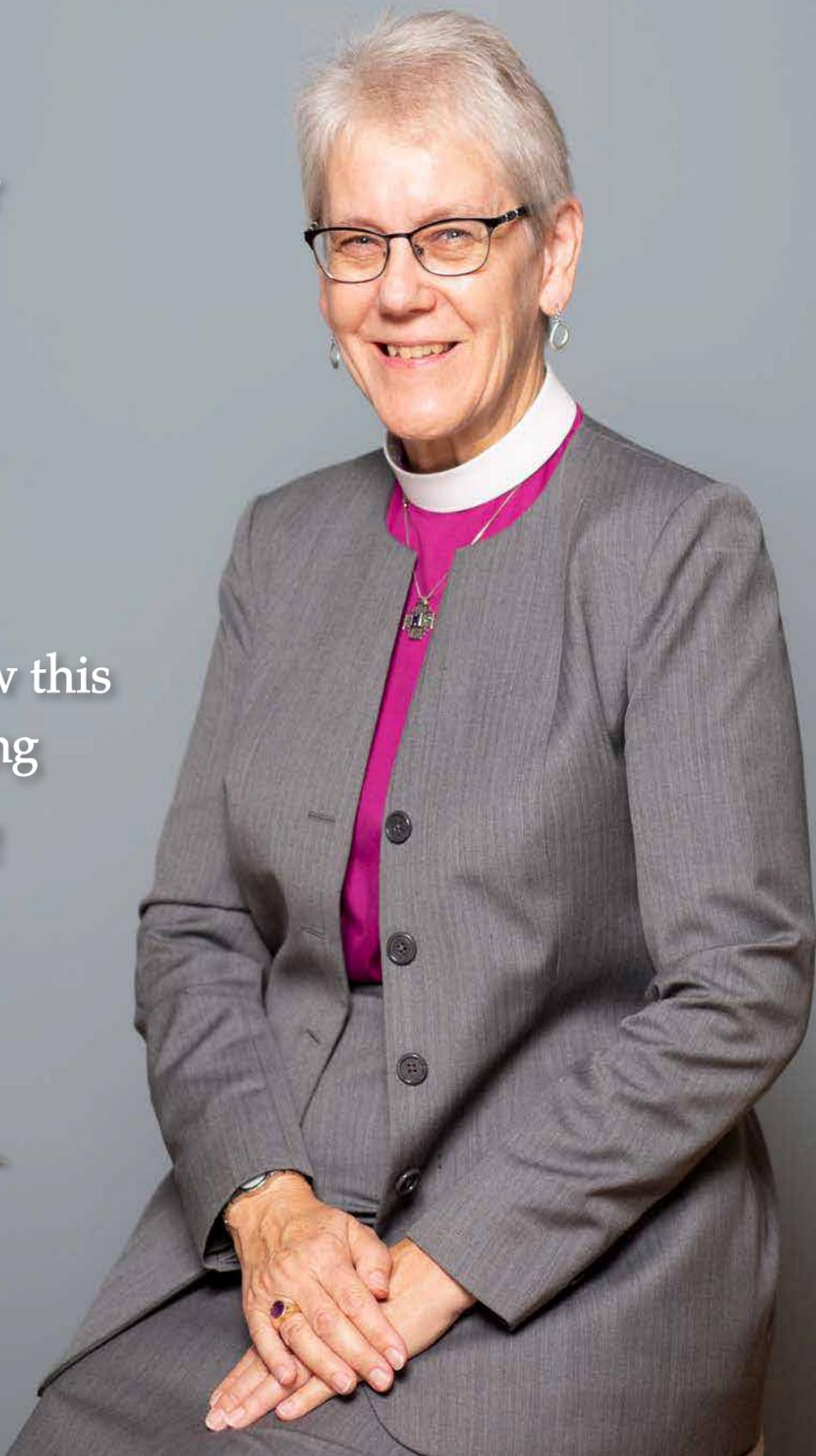
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