

No room in the inn

Homelessness of retired cathedral dean exemplifies northern housing crisis

Matt Gardner
STAFF WRITER

Two years ago, the Rev. Jonas Allooloo was dean of St. Jude's Cathedral in Iqaluit, Nunavut, preparing to retire after more than four decades of work in the Anglican

Church of Canada that included stints as a member of General Synod, participation in various national committees and work as a translator who helped produce the first Inuktitut Bible.

As of October, however, he was effectively homeless—another casualty of the housing

crisis that plagues Canada's North.

Since his retirement, Allooloo has been unsuccessfully looking for affordable housing. Last summer, the retired priest and his wife Meena left the hotel where they had been living and moved in with their

See ALLOOLOO, p. 2



PHOTO: SEBASTIAN/WIKIMEDIA COMMONS

Iqaluit has some of the highest rent prices in Canada and low vacancy rates, leading to a severe shortage of affordable housing.

'God is waiting for us'

As COVID-19 propels us towards a different kind of Christmas, this Advent could be a time for considering God's expectations for Christians and the church, says Newfoundland priest and theological studies professor Robert Cooke

Matthew Townsend
EDITOR

The Rev. Robert Cooke is the rector of St. Mark's Anglican Church in St. John's, N.L. He's also an adjunct professor at Queen's College's faculty of theology. Wearing that hat, he finds inspiration in 21st-century expressions of theology in the vein of Jürgen Moltmann and John Caputo, including radical theology and process theology—"Basically, I'm really interested

in what theology looks like lived out on the ground."

Cooke describes himself as less interested in ivory towers and theory and more focused on a "get-your-hands-dirty theology." In anticipation of Advent, the *Anglican Journal* spoke with Cooke in October about the church's season of waiting—and what might be different this year. The interview, found on p. 8, has been edited for brevity and clarity.

See COOKE, p. 8

'The agora is online now'

Has the pandemic pushed the church into a new digital age?

Tali Folkins
STAFF WRITER

Since mid-March, when churches in the diocese of Quebec began to close for in-person worship, Joan Boeckner, 75, a parishioner at Quebec City's Cathedral of the Holy Trinity, has not been going to church. Even after the cathedral re-opened

its doors to worship, Boeckner chose not to return, out of concern for her safety and that of the other residents of her building.

Boeckner says she misses the connection with other people she used to experience before COVID-19 came to Canada. Yet, she's quick to add, her

See ONLINE MINISTRY, p. 6

Church mourns Bishop Geoffrey Peddle

Tali Folkins
STAFF WRITER

The church is mourning the loss of Geoffrey Peddle, bishop of the diocese of Eastern Newfoundland and Labrador, who died Oct. 8.

"It is with a very heavy heart that I share with you the sad news that our beloved Bishop, The Rt. Rev. Dr. Geoffrey Curtis Ralph Peddle, passed away suddenly today," diocesan administrator Archdeacon Sam Rose said in an Oct. 8 note posted to the *Cathedral Messenger Online*, an electronic newsletter from the diocese's Cathedral of St. John the Baptist. "While this is very painful for us to process at this moment, we are comforted by the grace of God which truly passes all understanding."

In a statement the following day, Archbishop Linda Nicholls, primate of the Anglican Church of Canada, asked for prayers for Peddle's wife, Kathy, his sons Benjamin and Adam, and for the whole diocese.

"In Christ we know that God holds in love all our pain and sorrow," Nicholls said. "May that love be present



PHOTO: EMILY ROWE

with all who mourn today and through the days to come."

Peddle was elected bishop in November 2013, succeeding Cyrus Pitman.

Born in Bonavista, Peddle earned B.A. and M.A. degrees from Memorial University of Newfoundland, and an M.Div from Queen's College in St. John's. He received a PhD in empirical theology from Cardiff University, U.K., and was ordained in 1987. He served as priest in a number of Newfoundland parishes and was, for a time, the diocese's executive officer. Peddle was provost and vice-chancellor of Queen's College when he was elected. As bishop, he became known for voicing support for a number of social causes, including same-sex marriage and the rights of prison inmates.

According to an obituary for Peddle on the website of a St. John's funeral home, a funeral service was to be planned when friends and family are able to gather. ■



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PM# 40069670

Fyfe voted bishop of N.S./P.E.I.

Matt Gardner
STAFF WRITER

The consecration of Sandra Fyfe as the new bishop of Nova Scotia and Prince Edward Island was scheduled to take place on Nov. 30. But for the bishop-elect, her involvement in episcopal ministry, in a certain sense, began much earlier.

Fyfe's previous experience as a deacon, priest and archdeacon taught her that "episcopal ministry is a shared ministry," the bishop-elect told the *Journal*. During her time as an archdeacon, she helped form the bishop's advisory council, discussing challenges and opportunities facing the diocese and how it might respond.

"It was very much a collective process," Fyfe recalled.

Fyfe's election as the 17th Anglican bishop of Nova Scotia and P.E.I. took place



on Sept. 12 at the diocese's 149th session, which met in 11 locations across both provinces. At the time of the vote, Fyfe was rector of the Parish of Horton at St. John's Church in Wolfville, N.S., where she had served since 2009.

Prior to her ordination, Fyfe obtained a degree in public relations from Mount Saint Vincent University and worked in that field for several years. She subsequently earned an M.Div from Queen's Theological College and became or-

dained as a deacon in 2000 and a priest in 2001.

Fyfe's ministry has included stints in Newfoundland and Nova Scotia. As an archdeacon, she oversaw the South Shore Region until 2009 and the Valley Region, in the Annapolis Valley, up to 2017.

She plans to focus her initial time as bishop on getting a fuller sense of the diocese, its clergy, its people and the issues they face. Creating a new mission action plan is another priority.

"I think COVID-19 has created its own challenges," Fyfe said. "My sense is that people are a bit weary and some people are discouraged. So I think part of my ministry will be about really listening and leaning in to some of that, and trying to discern together with the diocesan staff and diocesan council and others how to respond." ■

Allooloo: North's housing dearth dire

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daughter, who works as a cook and lives in staff housing.

When the *Journal* caught up with Allooloo in mid-October, the couple were still living in the staff house. But Allooloo said this arrangement may only last until November, after which, he said, "we might be kicked out."

"We are looking everywhere in this city of Iqaluit for a house," said Allooloo, who has approached local low-rental housing and spoken to his MLA. "Everywhere I tried, I've not been able to find anything."

The Nunavut Housing Corporation in its March 2016 report to the Standing Senate Committee on Aboriginal Peoples described a housing crisis in Nunavut marked by severe shortages and "rates of overcrowding unparalleled ... anywhere in the country."

Rent in Iqaluit is among the most expensive in Canada. The average rent for a two-bedroom apartment last year was \$2,678 according to a report by the Canada Mortgage and Housing Corporation, compared to \$1,695 in Yellowknife and \$1,100 in Whitehorse. More than 60% of Nunavut's population is unable to secure market housing without government or employer assistance.

In August, Nunavut MP Mumilaaq Qaqqaq undertook a housing tour, travelling to seven communities and visiting more than 100 homes. She strongly criticized the federal government for its lack of action on the housing crisis.

"Homes in communities across Nunavut are infested with mould and most of them are overcrowded," Qaqqaq said. "I also heard of parents losing their children to the foster care system because their homes were deemed unfit. This cannot go on."

Qaqqaq's account of the crisis echoed Allooloo's own experience. "It is a problem all over the eastern Arctic.... In order for me to go into a local rental house, I have to stand in line for four or five years.... That's how bad it is," Allooloo said.

"A lot of Inuit who live in the North are living in substandard houses, like Mumilaaq

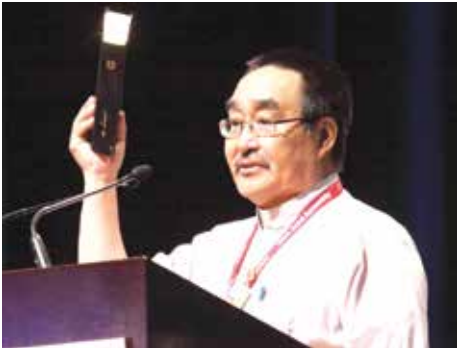


PHOTO: ART BABYCH

Allooloo says priests in the North may face his situation as retirement income can't keep pace with housing costs.

said," he added. "It's a very big problem here in the North. The federal government doesn't give enough money to build houses for local people."

"The houses that they build are grabbed by the southerners who come up here to work. They get the best housing. Very few Inuit get that kind of house, unless they're well-to-do."

Ordained as a deacon in 1974 and as a priest in 1975, Allooloo lived in mission houses for much of his ministry. He notes that he has a "very good benefit from the Anglican Church of Canada."

Even a generous pension, however, cannot overcome the lack of affordable housing. When asked whether he has discussed his housing situation with the diocese of the Arctic, Allooloo said simply, "They have no money."

As this article was being written, Allooloo was still on the search for a home, with his and Meena's living situation uncertain in the weeks ahead. He expressed concern that more retiring clergy could find themselves homeless in the future.

"I think I'm one of the first ones to be in this situation," Allooloo said. "But I think that the people who are after me will retire ... and they will have to be in my situation too ... unless anything happens."

But change doesn't come quickly in the region, he said. "[It's] very slow in the North." ■

Greenwood-Lee elected bishop of B.C.

Joelle Kidd
STAFF WRITER

The Rev. Anna Greenwood-Lee, incumbent at St. Laurence Anglican Church in the diocese of Calgary, was elected bishop of the diocese of British Columbia Sept. 26.

She was elected on the seventh ballot during a virtual synod.

Greenwood-Lee says the diocese's vision of transformation spoke to her. "It felt like my gifts and what they were looking for in terms of their vision lined up."

Greenwood-Lee points to her interest in social justice, particularly in the creation of the Wisdom Centre, an online network that connects people with events and resources. She also has experience with congregational development and teaches courses on the topic. In 2006, when she became the incumbent at St. Laurence, she was giv-



en three years to "either turn the place around or close it," she says. "It's still here!"

Greenwood-Lee says she has an interest in helping the church try to enter a new stage of its life. "I feel like we're called to be midwives of what God is birthing in our midst.... Death is a natural part of life, so some parts of our institutional life are dying. But at the same time, I think amazing things are struggling to be born, or are being born in our midst."


The COVID-19 pandemic is a "strange time"

to be elected to leadership, Greenwood-Lee says. "It's harder to build relationships when we're not able to be physically together in the ways that we're used to. But it is possible."

Greenwood-Lee says she will be consecrated Jan. 30, and is planning to move from Calgary some time in January. "It's a bit complicated, because I have two kids who are 12 and 17, my husband, and my in-laws live with us." She hopes to commute back and forth until the end of the school year and then move her family to B.C.


Greenwood-Lee was ordained a priest in the diocese of Calgary in 2001. She holds a B.A. in religious studies, a clinical pastoral degree, an M.Div and a MBA. She has served as a priest in the diocese of Calgary and diocese of Toronto.

She will be the diocese's first female bishop. ■




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SENIORS ►

“It’s still going to be a while before it’s back to normal, if it ever is. It’s taking a toll on people for sure.”

—The Rev. Joanne Webster, associate priest at St. Matthias Anglican Church in Edmonton and part-time chaplain at local seniors’ residence the Canterbury Foundation

Positive presence:

A conversation on seniors’ ministry with chaplain Joanne Webster

Matt Gardner
STAFF WRITER

The COVID-19 pandemic has had a major impact on seniors’ and long-term care homes, with the advanced age of residents making them particularly vulnerable to the virus. Since 2018, the Rev. Joanne Webster, associate priest at St. Matthias Anglican Church in Edmonton, has served as a part-time chaplain at local seniors’ residence the Canterbury Foundation.

The *Journal* spoke with Webster on Sept. 15 to discuss how the pandemic has changed seniors’ ministry. This interview has been edited for brevity.

What does your seniors’ ministry look like right now at Canterbury?

[Before the pandemic I led] Bible studies and worship services. We also had community clergy coming in from other denominations and two other Anglican churches, so there was quite a varied amount of spiritual care offered to residents.

When COVID started, of course, all of that stopped and my ministry became a lot more pastoral visiting. I started creating a weekly little leaflet that I printed and delivered to their rooms once a week. That [contained] things like articles of encouragement—spiritual encouragement, but also things dealing with loneliness or stress or some strategies to deal with isolation ... trying to be uplifting, but also acknowledging the current situation.

That was the shape of ministry, really, and then just being in the building, also offering spiritual care and support to staff as well. We have many more meetings now, and so we’re able to begin those in prayer, and so I offer those for the staff. That’s been for several months.

Over the last month, we have gone to another stage. We still aren’t able to welcome our community clergy in, and so I have started offering services in their place as well. Whereas I would normally do, say, three services a month, now I’m doing about 12, 13.

At Canterbury Foundation we have three levels of care. We have an independent [level], more supportive [care], and then we have a memory care



▲ The Rev. Joanne Webster, spiritual care chaplain at the Canterbury Foundation, sits with resident Peter Johnson in late October.

PHOTO: BRENDA SOUSA

unit. Because of COVID, those three units have to be kept separate. There’s to be no crossover of residents. Of course staff have to go between them. So my services cannot be in the chapel for everybody. I go into the separate buildings to do the services.

Our independent facility is called Canterbury Manor. I go into their dining room and offer a weekly service. We don’t have singing and we don’t have communion, but we’re able to pray and hear Scripture and have a message. Then [Canterbury Court] is more assisted living, more supportive care, and so I go into their activity room and do the same thing in there, and then the same in the memory care unit. But the memory care unit is a large unit, so I went in there separately anyway before.

Everyone has to wear a mask [and] everything has to be cleaned before and after, all the tables and chairs. We’re taking every precaution.

How are seniors and staff that you’ve encountered doing?

At first when we were completely locked down, residents were not allowed to leave the building. People—I’m talking about the independent unit at the moment—although they understood, I think the hardest thing for them is to not be able to see their families.

But over the months, Alberta Health Services has put out different COVID calls that we follow, and so now residents are allowed to see their families. First of all it was outside visits, and so we facilitated that. Then they were allowed to have a designated visitor come into the building now.

But still, yes, some of them are quite philosophical about it, and some are really suffering with the isolation and the worry, and worrying about their families, about their children and their grandchildren.

In our court, which is more supportive living, where there are more incidents of different levels of dementia, some are really suffering because they don’t understand as much what is happening, and they don’t understand why their families aren’t coming to see them like they used to do. So you can see real emotional decline in some of the residents.

They are allowed to see their families now. But it’s not the same and they have

to wear a mask and there’s no hugging. It’s still going to be a while before it’s back to normal, if it ever is. It’s taking a toll on people for sure.

The staff are amazing, talking about resilience and those kinds of things. But there’s a constant worry, I think. I’ve observed that the staff are extremely diligent in keeping the protocols. We haven’t had a case [of COVID-19] yet as of today, so that’s good.

I hope it stays that way.

Yeah, so do I. They do have residents on isolation, because if a resident has gone and been in the hospital for a certain amount of time, then when they come back, they have to be in 14-day isolation. I think we’ve had a couple [residents] that have been away with their families, and so when they come back, they have to do the 14-day isolation. So there’s more of that going on than we’re used to.

How should Anglicans pray for chaplains at seniors’ homes, for staff members and for residents?

I think just for God’s peace in the ministry to which we’re called, to be able to continue it, to be a positive presence from which people get strength.

Update on Oct. 20, 2020:

Has anything changed in the last month?

We now have had two [cases of COVID-19] in staff. However, it hasn’t manifested itself in an outbreak or anything. The two staff were isolated and there was no contagion, no passing it along.

Have restrictions on visitors, etc. become more stringent again since September?

No, they’ve stayed the same. They eased somewhat [before then] and family members can now come into the building, with an appointment and screening of course. They have to stay in their relative or friend’s room. But we haven’t gone to another stage of opening up.

We’re seeing the impact psychologically on the residents of the isolation, and so we’re feeling that it’s really important that they do have contact with their families. ■

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Caitlyn Chiarelli
GUEST COLUMNIST

WHEN I THINK of Christmas, I think of lights. I imagine Christmas lights on houses, lights on the tree, candles. As I approach this season of Advent, I think of where I was one year ago. I had almost given up on church last year at this time; then I found St. George’s Anglican Church, in St. Catharines. I clearly remember last year’s Christmas Eve service. At the end we all sang “Silent Night”; each of us held our candle, sharing our light that was lit by one candle to start it all. By the end, we, the church, were the light that shines in the darkness.

This has been a year of many unforeseen changes and challenges for us all. I don’t know how the Christmas Eve service will look this year at St. George’s. There are so many

▲ “I commit to being Christ’s hands and feet, and to seeing the face of Christ in those around me. This will be hard, so I ask God to show up, and show me how.”

PHOTO: PASKO MAKSIM

unknowns ahead of us. Comforting words of Christian singer-songwriter Morgan Harper Nichols bring me back to this present, and fill me with what I see as Christian hope for 2021. She says: “Even here, you are free to exhale. Even here you are worthy of release. Being in the unknown will ask a lot of you, but there is freedom within it too ... to slow down and notice what’s around you, and how even here, the Light pours through.”

Within the unknowns, I believe there will be hope and there will be light. Sometimes seeing the light requires us to turn our eyes to the present. Sometimes it means looking in the mirror and asking ourselves tough questions: *How do I “Be the Light?” How do I live as a beloved child of God, even when it doesn’t feel so?* Other times it means silently and honestly praying. *God, it seems so dark, show me some light!* My hope is that God shows up here, in both

those prayers, helping me to know the Light, and also to live as someone who shines light in the darkness.

I believe that waiting in this season of Advent means intentionally surrendering to all the unknowns, and still making a promise to God to be a light. My hope for 2021 is that I am open to how God uses me and all of us to be light in a world that seems increasingly scary. How do I want God to show up? Through us all: actions, generosity, tangible acts of care for our neighbours, prayers for each other, and continually creative ways to reach out and be there in a time of social distancing, to live faithfully as we carry our many painful losses and fears.

“The light shines in the darkness, and the darkness has not overcome it,” (John 1:5). God is love. We will love. We will be the light, whether we are able to hold candles this year together or not.

The Christmas season is usually hard for many; this year I imagine it being increasingly challenging. And I commit to being Christ’s hands and feet, and to seeing the face of Christ in those around me. This will be hard, so I ask God to show up, and show me how.

I do hope we will light candles like last year at Christmas Eve. However, in the meantime as we wait, and after, in 2021, I pray for courage to continually sit with difficult unknowns, search and see light around me, and to also become the candle that shines in the darkness. ■

Caitlyn Chiarelli is a writer who attends St. George’s Anglican Church, St. Catharines. She often writes about mental health, disability and inclusion. She studied education at Ryerson University and the University of Toronto.

VOIX ANGLICANES ▶



Dans l’attente d’un Noël en pandémie

Irène Brisson
CHRONIQUEUSE INVITÉE

L’AVENT MARQUE LE début de notre année liturgique et nous plonge dans l’attente de la venue du Messie. Attente mystique pour les croyants, attente fébrile pour les enfants, et course contre la montre générale, pour être prêts le 24 décembre !

L’année qui se termine fut marquée par cette inquiétante pandémie qui a changé non seulement nos routines quotidiennes, mais aussi tout l’équilibre économique et social d’une grande partie de la planète. Au Québec, cela a sérieusement bouleversé notre pratique religieuse : la Passion, Pâques et la Pentecôte sur Zoom ou sur Facebook nous ont forcés à nous renouveler à toute vitesse afin de soutenir nos communautés désorientées. À peine venions-nous de réouvrir nos églises anglicanes que la ville de Québec, où j’habite, était placée en zone rouge. Notre petite communauté de Saint-Michael a jugé plus prudent de refermer les lieux et de se concentrer sur des activités virtuelles. Cela a entraîné une série de nouveaux petits deuils : pas de bénédiction des animaux, pas d’Action de grâce festive, pas de Jour du Souvenir, rien.

Tandis que les jours raccourcissent, la lumière nous vient de l’Avent et de notre préparation spirituelle. Plus que jamais, nous avons donc besoin de ce temps d’arrêt, non seulement pour nous rappeler l’avènement de Jésus, mais aussi pour trouver une raison d’espérer : nous sommes dans l’attente d’un vaccin, d’un médicament, de solutions qui nous permettront retrouver une vie plus normale. Mais qu’appelons-nous exactement une « vie normale » ? Une vie sociale et familiale reposant sur la consommation et le divertissement ? Une vie qui laisse bien peu de place à Jésus. L’Avent nous offre donc l’occasion de renouer avec lui, de relire les



▲ “Que ces préoccupations ne nous fassent pas oublier l’essentiel : à Bethléhem, il y a plus de 2 000 ans, un bébé était né dans la plus grande pauvreté.”

ART: WELLCOME COLLECTION

prophéties messianiques d’Esaïe, de l’appeler en chantant les cantiques traditionnels que sont *Come Thou Long-expected Jesus* (CP 88), *O Come, O come, Emmanuel* (CP 89), *Venez, divin Messie* (CP 95), *Comfort, Comfort Ye My People* (CP 100).

Comment allons-nous célébrer ce Noël ? Dans notre église ou virtuellement ? Au moment où j’écris ces quelques lignes, je n’en ai aucune idée. Comme organiste, dois-je préparer ma musique de Noël ? Si nous retournons à l’église, aurons-nous seulement le droit de chanter *Away in a manger* ? Que ces préoccupations ne nous fassent pas oublier l’essentiel : à Bethléhem, il y a plus de 2 000 ans, un bébé était né dans la plus grande pauvreté. Il était entouré d’amour, et la bonne nouvelle de son statut particulier lui valait l’émerveillement, l’adoration et le respect de ceux qui venaient le voir, tout en semant l’inquiétude chez ceux qui pressentaient son

immense pouvoir. Dieu s’est fait enfant, un nouveau-né sans défense, pour se rapprocher de nous, pour nous rappeler que la vraie richesse n’est pas faite que de biens matériels, mais de partage, de compassion, de bonté. Il nous demande donc de réfléchir à nos valeurs et de redéfinir nos priorités.

Nous vivons dans la crainte et dans l’incertitude. Peut-être avons-nous oublié ces mots rassurants du Psaume 91 : « Aucun malheur ne t’arrivera, Aucun fléau n’approchera de ta tente. » Ce message nous rappelle que Dieu nous accompagne et nous soutient. Puisse ce Noël pas comme les autres nous réapprendre à le prier avec sincérité et à garder espoir.

Irène Brisson, membre de l’Ordre du diocèse de Québec, est l’organiste de l’église Saint-Michael à Sillery (ville de Québec). Elle est aussi une assistante laïque en formation. ■

SINGING
WITH JOY ▶



By Linda Nicholls

SURELY THIS ADVENT of waiting and longing will be more poignant than any in recent memory. We wait and long for the coming of Christ again, a time when the world will be renewed and all will be right and just in our relationships. We will hear the stories of that promised second coming alongside John the Baptist's call to prepare the way of the Lord. We will hear the response of Mary to Gabriel as the one who will bear Christ into the world.

The stories of the first coming of Christ and its preparation are retold every year as we wait for that second coming in the midst of current events. The year 2020 sees us longing with a particular urgency as COVID-19 continues to keep us isolated and separated from full celebrations with family and community; as stark injustices have been laid bare in these months of turmoil; and as the future remains shrouded in uncertainties. We are longing for the familiar even as we wonder what may be borne out this time.

One of the reasons Christmas delights our souls is that it is about the birth of a baby. Babies are a sign of new life, new possibilities, dreams and hopes for the



▲ “We are longing for the familiar even as we wonder what may be borne out this time.”

IMAGE: ANNA VERES ART

future! Despite all the medical tools used to predict their coming, they usually arrive in their own time, surprising us. Their vulnerability and potential fill hearts with hope.

The coming of Christ surprised Mary and Joseph. Christ surprised Mary Magdalene and the disciples in the resurrection appearances. We are surprised in our lives day by day when we see the presence of Christ in our midst in unexpected ways and places. And we will be surprised when Christ comes again.

Recently the Strategic Planning Working Group was reminded of how the “new” arrives in our midst through the words of theologian Paul Tillich. He wrote: “*That is the first thing we must say about the new: it appears when and where it chooses. We cannot force it, and we cannot calculate it. Readiness is the only condition for it; and readiness means that the former things have become old and that they are driving us into the destruction of our souls just when we are trying most to save what we think can be saved of the old. It is the same in our historical situation. The birth of the new is just as surprising in history. It may appear in some dark corner of our world. It may appear in a social group where it was least expected. It may appear*

in the pursuit of activities which seem utterly insignificant.... All we can do is to be ready for it.”

God did something “new” in the birth of Jesus, becoming fully human in our midst. The resurrection turned expectations upside down with the promise of new life even beyond death. What do we need to do to be ready for the “new” God is revealing now? We have lamented what has been lost in recent months. We are being pruned to discover how God is revealed now. I know I am discovering and attending to the presence of God in small events and unexpected places—a moment of wonder in creation; the call of a friend or gift of food shared; the joy of giving to others—as I pay attention in the moment. Each gives me the hope needed for today to wait in readiness for all the “new” God is preparing to reveal and reminds me that it will be a surprise—arriving in the least expected places and people.

May this Advent be a time waiting in hope, delighting in the signs of God with us now and making ourselves ready to be surprised! ■

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

WALKING
TOGETHER ▶



By Mark MacDonald

THE FIRST REQUEST of the Lord's Prayer, directed towards God, also points towards your heart and our communal experience and practice of Christian faith. As we say, “Hallowed be thy Name,” we are not asking that God would add holiness to the Divine Name. We ask that the Name may be revealed, received and revered by all creation, specifically and most importantly by human beings. The next request, “Thy kingdom come,” is connected. The Divine Name is the presence of God's creating grace and love in creation, and it is moving towards a new world. We hallow the Name, we make it holy, by perceiving the presence of God in creation, treating it with prayer and reverence, and, above all, by honouring it with gratitude, kindness, and respect towards all things. To hallow the Name is to live in a way that reveals the presence of God and invites other human beings—by a goodness and joy that open the door to community and communion—to reverence the Name with all of creation, in every particle and every moment.

Jesus promised that a new heaven and a new earth were coming, a world which, as he revealed, is already present among us. In that world, the hallowing of the Name, making the Name holy by our perception and praise of God, will be the common



▲ “God's Name is hallowed in many ways. The Lord's Prayer is the school of this essential practice.”

IMAGE: LANE V. ERICKSON

desire and character of all beings. Psalm 96 (verses 6-7) joyfully anticipates and announces this world in its invitation: *Ascribe to God, you families of the peoples, ascribe to God honour and power. Ascribe due honour to God's holy Name; bring offerings and come into God's courts.* In this world we are called to both anticipate the World to Come and reveal it now by hallowing God's Name.

God's Name is hallowed in many ways. The Lord's Prayer is the school of this essential practice. The rest of the teaching of Jesus is, in so many ways, an elaboration of

what it means to hallow the Name: to praise God, to respect the poor, and to love our neighbour with special care for those whom we have hurt and those who have hurt us. Further, the hallowing of the Name is practiced in the way that we treat that which God has given us. This is seen most clearly in the ceremony that Jesus gave us to both remember and reveal the power of his cross and resurrection. The thanksgiving offer of bread and wine is one of the most important and powerful ways that we hallow God's Name. God takes the gifts we offer, gifts that we acknowledge are from the divine grace, and these things are transformed into the elements of the World to Come. God's Name is hallowed; God's reign has come.

In this time when we have been hindered in coming together to do this act that hallows the Name, we have seen that the request that God's Name be hallowed is not isolated to communal acts. In this time of enforced individuality, we rediscover the power of God's presence around us—the wondrous grace of the gifts we have been given, and the way each particle of food, each sip of drink, is a sacred act where God moves towards us and we move into a New Creation. ■

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

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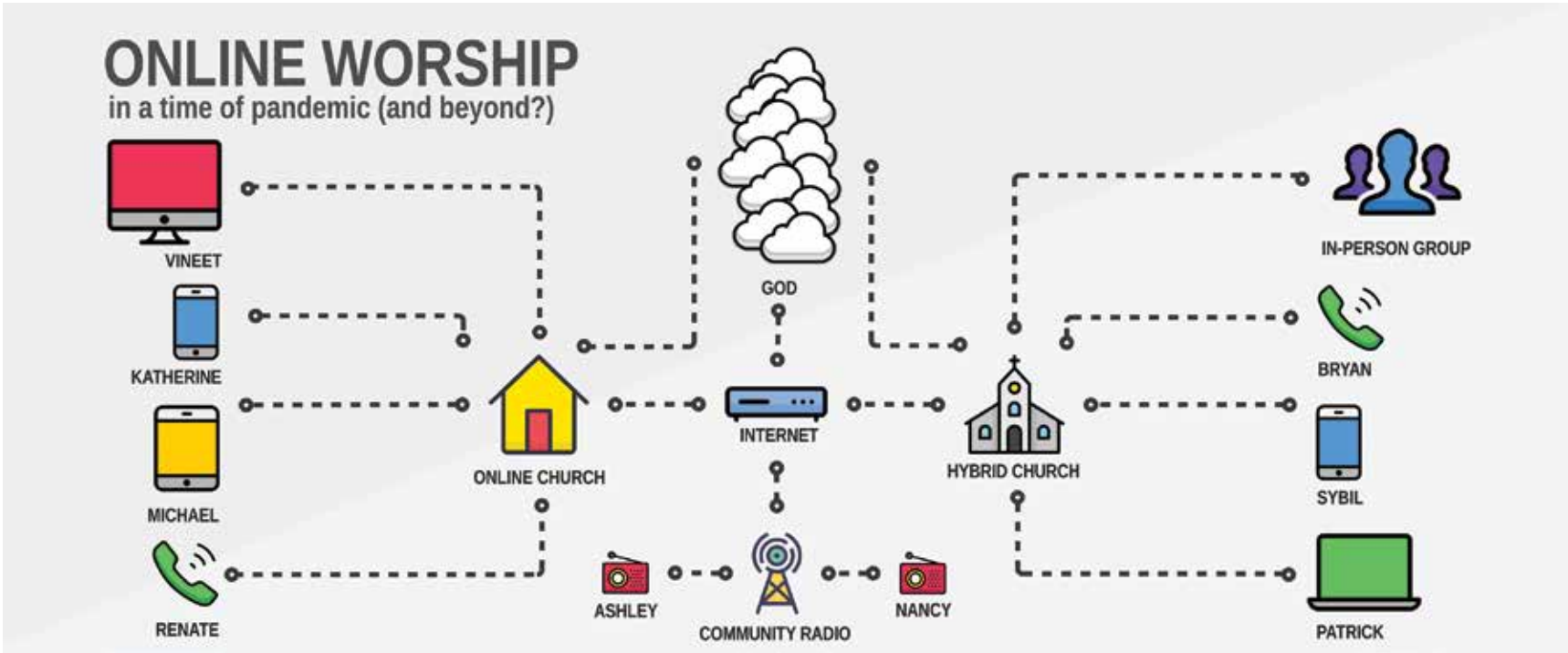
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A CHANGING CHURCH ▶



GRAPHIC: MATTHEW TOWNSEND WITH STOCKIO.COM ART

A network map—often used to visually describe how computers connect to the Internet—offers a glimpse of how church has changed in 2020.

Online ministry swells



“I’m able to focus and go into the word even more deeply. So it’s just a very rich spiritual experience for me.”

—Joan Boeckner, Quebec City

Continued from p. 1
experience of pandemic-era church has not been all bad.

Since the earliest days of the lockdowns, the diocese has been making weekly services by Bishop Bruce Myers accessible remotely—not only over the internet, but by telephone also. This is important for Boeckner; her computer has been out of service for some time, she says, and the pandemic has made her reluctant to get it serviced or shop for a new one.

Not only has she found the telephone services a “lifeline,” she says; in some ways, she’s found it even richer than in-person worship. An eager church volunteer, Boeckner says she is enjoying being able to focus on the sermon without feeling distracted by the responsibilities of greeting new arrivals or other tasks. She takes notes while listening and reflects on them afterward.

“This period has been an incredibly wonderful period for me to just be instead of do,” Boeckner says. “I’m able to focus and go into the word even more deeply. So it’s just a very rich spiritual experience for me.”

If the coronavirus pandemic recedes because of the development of vaccines or other causes, she says, many parishioners in the diocese—particularly those at very advanced ages, or those who have to drive in sometimes difficult winter conditions—will very much appreciate the church continuing to offer services online or by phone. In fact, she says, it’s possible the pandemic has served as a catalyst for the entire church, spurring it to make something for which a need already existed—remote worship—more available.

As this article was being written in October, the coronavirus was continuing to cloud the future with uncertainty, as it had through so much of 2020. One thing, however, seemed certain: the pandemic had changed the way Canadian Anglicans experience church, making digital and other remote offerings highly desired counterparts to in-person worship—possibly for good.



“We’re hearing across the country that ... the boundaries of geography are breaking down.”

— Janet Marshall, director of congregational development for the diocese of Toronto



“Every day we can do preaching.”

—The Rev. Steve Greene, diocese of Huron

‘We can change the game’

“Definitely we’re hearing that the hybrid church—online and in person—is here to stay,” says Janet Marshall, director of congregational development for the diocese of Toronto and trainer/facilitator for a series of group listening sessions conducted since this summer by the Anglican Church of Canada.

The internet, of course, offers a much safer option for people especially vulnerable to COVID-19. But the church has discovered advantages to offering online worship beyond protecting people from the coronavirus. Churchgoers busy with young children like the convenience of being able to attend services online, Marshall says. It’s not uncommon now, she adds, to see many such families who would have typically attended every few weeks or once a month show up to online services weekly. Meanwhile, as the internet removes the barrier of distance, churches are seeing people joining their services from beyond the bounds of their parishes—from other parts of Canada or the world.

“We’re hearing across the country that ... the boundaries of geography are breaking down,” Marshall says.

As a result of these factors, many churches are seeing more people attending online than would have attended in person before the pandemic—in some cases, dramatically more. Her own church, she says, did not use to hold morning prayer, because no one would show up; now 30-35 people join online every morning.

Posting services online, on platforms such as Facebook or YouTube, has also allowed churches a new way to get in the public eye—and the analytics offered by these platforms suggest that many churches are attracting the spiritually curious, and giving churches a way to showcase themselves.

“We’re getting what I like to call basically a window-shopping evangelism, where people can see who we are, what we believe in, what we pray for—even if they’re just kind of stopping in for half a minute or a minute—in a way that we’ve never ever had before,” she says. “This whole new opportunity to have a public space has opened up to us through our online presence.... Churches don’t want to

lose that, now that they’ve got it.”

Recognizing the importance of technology to church life, the diocese of Toronto has this year expanded its \$5,000 ministry grant program with a new type of one-time grant, intended to help churches take on a permanently hybrid role, she says.

Some church leaders say that, alongside all the suffering the pandemic has caused, it has also opened up a vast new opportunity for the church to speak to the world and, potentially, to grow.

The Rev. Ken McClure, priest-in-charge at the Anglican Parish of Haliburton in the diocese of Toronto, has attracted perhaps an unusual amount of internet attention for an Anglican parish priest. From a website with almost no content and an essentially moribund Facebook page, the parish has been ramping up its online ministry, with, among other things, a series of sermons and other video pieces. A song about the Trinity (words by McClure, tune courtesy of Gilbert and Sullivan) garnered more than 53,000 views and more than 800 shares on Facebook. His church’s online ministry, McClure says, has “steamrolled” this year.

“It has wound up being a large ministerial opportunity that we never knew was available to us,” he says.

Three to four times as many people join for online services than would typically worship in person at his parish. “Our building wouldn’t physically accommodate the amount of people who worship with us now,” he says.

The pandemic, McClure says, has spurred churches everywhere to come to the same conclusion that some of the church’s more charismatic and evangelical branches reached some time ago: churches today need to use digital technology to reach people. The internet, McClure says, functions today as the marketplace or agora did in the days of the early church—as that public space in which the church speaks to the world.

“It took the pandemic for us to recognize that this [online] thing we’re doing right now—this is the agora,” he says. “The agora is online now.”

The Rev. Steve Greene, rector at St. Luke’s, Cambridge, and St. Thomas the Apostle, Cambridge, in the diocese of Huron, says the pandemic has given the church a rare chance to reach people through preaching, since preachers are now no longer limited to set worship times.

“We can change the game now,” he says. “It’s not just Sundays.... Every day we can do preaching.”

The Rev. Anna Greenwood-Lee, rector of

Continued on p. 7

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St. Laurence Anglican Church in the diocese of Calgary and bishop-elect, since Sept. 26, of the diocese of British Columbia [See page 11 of this issue], says the internet has become the real “front door” of the church.

“People never walk into our church without having done extensive work on our website,” she says. “People who are church-shopping go on our website and listen to the sermons as part of how they decide whether or not they’re interested in coming. And I think the church just needs to know that. It’s just a reality.”

Statistics released this October by the Church of England (available at <https://tinyurl.com/y2rjeh4l>) show increased levels of participation in online worship and ministry this year. Since the beginning of 2020, according to the report, social media engagement with the church increased 92% over the same time period the previous year, with 86 million views of Church of England postings. Church of England and Church House Publishing apps had been accessed more than 7 million times, 40% more than the same period in 2019; and AChurchNearYou, a church-searching website, had been viewed more than 44 million times by October,

surpassing the total for all of 2019.

The Rev. Neil Elliot, a priest in the diocese of Kootenay who also serves as statistician for the Anglican Church of Canada, cautions that the data cited in the Church of England report don’t necessarily suggest a dramatic shift among parishioners toward online worship. For example, given that in-person worship was either suspended or closely restricted during most of the time covered by this survey, a 92% increase in social engagement, he says, should not come as a great surprise.

Comparable data for the Anglican Church of Canada are not yet available. Elliot says gathering statistics in the Anglican Church of Canada is considerably more difficult than in the Church of England because the Canadian church is much less centralized and has far fewer resources to dedicate to it. And yet, Elliot says, the gathering of statistics may be more important now than ever, because the pandemic has had the effect of speeding up change in the church. Because of the Anglican Church of Canada’s patchwork character, he adds, any effort to gather online attendance statistics would need to be nuanced and carefully thought through to ensure apples-to-apples comparisons.

New kind of church, new kind of parishioner?

The pandemic, Elliot says, has meant not only a difference in the means by which people access the church; it appears also to be changing the way they worship.

“The type of service we have been returning to is often morning prayer,” he says. “This is a major shift in service type, as for many decades the ‘parish communion’ has been the normative service.” Analytics also show some online worshippers skipping ahead to the sermon or other parts of services they most want to hear, rather than sitting through them in their entirety, as in-person worship requires. Elliot says he’s also aware of worshippers taking advantage of the online availability of church services by switching to different congregations for personal or theological reasons.

Of course, while the increased availability of online worship and ministry this year has been welcomed by many Anglicans, many are also lamenting the loss of physicality the pandemic has meant. For some, online church doesn’t cut it.

“Funnily enough, I think it’s the social isolation of the pandemic that reminds us of the importance of genuine community and of the sacraments.... And I think that we really need human contact,” says the Rev. Michael Knowles, a professor of preaching at McMaster Divinity College, a Baptist and interdenominational seminary in Hamilton, Ont.

“In the West we have a love affair with technology ... [but] there’s nothing like a good congregational sing-song. You can’t do that on Zoom. It’s not happening. Can you imagine the Christmas Eve carol service? ‘We don’t have the choir, we don’t have the snow gently falling, we’ve got a prerecorded something.’ Well ... paltry’s the word.”

Can the church expect the same amount of commitment to it—financial and otherwise—on the part of people who take part in its life only online? The answer, Marshall says, seems to be yes—albeit tentatively.

“For the most part, we’re seeing that the commitments are staying high in terms of stewardship,” Marshall says. “However, I’m not going to say that with a whole lot of confidence for the long run.... There are all sorts of questions about stewardship—

stewardship of money, stewardship of the way people have expressed their ministry and mission, their love of God through mission—that we just don’t know the answers to at this point.”

Marshall says that in her conversations with the listening groups across the country, she’s heard that while in some places people have continued giving to the church, others are worried about their parishes’ financial sustainability.

“The first few months everybody kind of rallied and said, ‘We can do this; we can get through it,’ but this is lasting longer than that, and so we don’t really know” what will happen in terms of levels of giving, she says.

“Across the board, we are seeing more attendance for the churches that have made the transition to online or to hybrid—and at the same time, we need to be careful about how we understand the relationships that are being built or nurtured—or not—in that,” she says. “We actually are very successfully teaching people that they can have a satisfactory experience of worship without being in person, and on the one hand, there’s all these wonderful benefits that we’re learning about—and on the other hand I think we need to be aware of the fact that we may need to teach people again about the importance of being together in community for worship.”

Elliot has similar concerns.

“I think that churches who have been able to sustain their community through online activities and small-in person gatherings through the summer will be doing well,” he says. “But churches who have not connected their community may find their community has drifted apart through this time—either to other online options, or they’ve simply discovered they don’t need church as much as they thought.”

Whatever the future brings, the year 2020 may be remembered as a time of transformation for the church. Marshall says that within her own diocese alone, in a small number of months, she’s seen many cases of ministry taking new forms in the new online space.

“Never has the church had to change so quickly,” she says. ■



PHOTO: MARK HAUSER

Bishop Michael Oulton and Sophie Kiwala were married at an intimate ceremony on July 25.

Pandemic-era wedding a simple, beautiful day for bishop of Ontario

Joelle Kidd
STAFF WRITER

Bishop of the diocese of Ontario Michael Oulton was married July 25, but the ceremony was not exactly the one he and his fiancée, Sophie Kiwala, had had in mind.

In fact, “it couldn’t have been more different than what we were originally planning,” Oulton says.

Both Oulton and Kiwala are public figures, he says—Kiwala is a former MPP in the Liberal government, and he is the bishop of his diocese—“So we started thinking about, how do we do this? Originally we were going to do a wedding where we would just sort of open it up to anybody who wanted to come.”

But in March, everything changed. As the COVID-19 pandemic swept the globe, forcing a shutdown of most public services and workplaces in Ontario, Oulton says they realized the wedding they had planned was not in the cards.

“You couldn’t even get a marriage license at that point,” he says. “The offices were all closed.... Everything went from these grand plans with casts of thousands down to [questions like], ‘Do we wait until after COVID’s done?’”

They decided not to wait. “There’s no crystal ball clear enough to say when the COVID pandemic is going to end and things are going to go back to normal.”

They planned the wedding for July 25, and abided by provincial guidelines on gatherings, meaning they were able to have a maximum of 10 people.

The service was held on Wolfe Island, at the home of Constance Carr—whose husband, the late Canon Chris Carr, a priest in the diocese, had passed away in early March.

Oulton and Kiwala were picked up in a white horse-drawn wedding carriage that took them through downtown Kingston to the ferry to the island.

Oulton says he was happy that his and Kiwala’s children could attend, as well as Alex Pierson, the diocesan executive officer and a longtime friend of Oulton’s, who acted as best man.

“There was such a beauty and a blessedness in the simplicity of it.... It went from this huge thing to this very simple thing—but it was beautiful.”

They were married by Bishop of the diocese of Niagara Susan Bell, “a wonderful colleague and a great friend,” Oulton says.

Since the wedding, Oulton has sold his home in Napanee and moved in to Kiwala’s home in Kingston.

They plan eventually, Oulton says, to hold a party at which they’ll renew their vows, a way to make up for the kind of wedding they weren’t able to have.

In lieu of gifts, Oulton and Kiwala collected donations to organizations including the Primate’s World Relief and Development Fund and the Anglican Healing Fund. ■



“I think it’s the social isolation of the pandemic that reminds us of the importance of genuine community and of the sacraments.”

—Michael Knowles, professor of preaching at McMaster Divinity College

THE INTERVIEW ▶



“Maybe this Advent we need to not think so much about what we’re waiting for God to do, but what God is waiting for us to do.”

—The Rev. Robert Cooke, rector, St. Mark’s Anglican Church, St. John’s N.L.

Cooke: Church has Advent lessons to share

Continued from p. 1

As we head into December, it strikes me we’re not just having conjectural conversations about God and faith and doom and struggle and hope—we’re living those out. In this COVID world we’re in, how should we be entering Advent?

Advent’s really interesting because we’re getting ready for something that’s already here, in some ways. This is the weird thing about the way the church keeps time: it’s not necessarily chronological time we’re keeping, it’s theological time. The idea is that we’re waiting for something that has already happened. It’s already a reality.

It’s kind of an odd way of thinking about time. But COVID is a present reality. It’s with us right now, and it’s not like we’re going to sit back and wait for COVID to be over and then we’re going to go back to being the church. The challenge is: What does it mean to be the church now? “Waiting” isn’t waiting for this to be over—it’s an active, participatory waiting. That’s what Advent is, that’s how Advent makes sense. It’s not sitting around twiddling our thumbs and praying until Jesus comes. It’s our action that brings that coming.

How do you think the church should be walking with people through Advent, especially to a Christmas which might look really different from what we’re accustomed to?

We’re in an odd situation in the church, because Christmas still has a lot of cultural impact on people outside of the church, but Advent doesn’t. The church is keeping Advent, but not the rest of society. So, we use Advent as a time to get ready for that Christmas celebration, whereas for many, that Christmas is an end, in and of itself.

We’re a very “instant” culture; we want it right now, or actually we want it five minutes ago. Advent can be a time to have a conversation about that slowing down, that intentional waiting—that things take time, they don’t just happen instantaneously. This points to the idea that Christmas is not an end, either. Christmas is a beginning.

The church does this great thing about beginnings and ending. Every ending is a beginning. The story is never over. The story keeps going, and we keep getting drawn back into the story over and over again. The story is always new. It never just happens instantaneously; it’s a process, even on the individual level for the individual believer—like with baptism. Baptism is not something that just fixes us once and for all. It’s the beginning of a journey, and we have to keep coming back again and again and again in that process.

Advent is a very countercultural season. That idea of waiting intentionally, of getting ready, of preparing for something—I think that’s how we can engage in a conversation with wider society.

And that might be a helpful conversation this year. We won’t have the same kinds of secular gatherings that we’re accustomed to, where Christmas begins with parties sometime around Dec. 10 and ends at noon on Dec. 25. We might have a societal need for more of a process.

Definitely. I think this is a Christmas, too, where we’re going to have to go out and find the people. In some situations, they



▲ **“The Christmas story is really important, not because a cute baby was born that day but because God became flesh,” says Cooke.**

PHOTO: CHRISTOPHER DEACON

won’t be able to come to us, not in the traditional sense of coming to the church as part of their Christmas Eve tradition. So we need to be even more intentional about finding ways to reach people where they are, and helping them resource that intentional keeping of Christmas that you’re talking about. And finding creative ways—whether it’s through social media, YouTube, or whatever—where people can make that journey together.

That’s going to be a real challenge for us this year. Christmas is going to look dramatically different. Right now, I’m speaking to you from the Atlantic bubble, where we have very few cases. Life is not normal, but we’re pretty open here now, and you can do just about anything you did before. What that’s going to look like by the time we get to December, who knows? The challenge is: how do we come together when we can’t be together physically? And I think we’ve learned some lessons on that, from the beginning of COVID to now. But I think Christmas is going to present some challenges we haven’t faced yet, because of the cultural and liturgical significance of it.

Here at St. Mark’s, where I minister, Christmas Eve through Christmas Day we can get over 1,000 people through the door. That’s not going to happen this year, right? We have a maximum now of 100 people per gathering. You have to register beforehand. So one of our challenges is: how are we going to let people know outside of the church that you have to register to come to church now? We won’t be able to handle as many people because we have to be realistic about our time and allowing for cleaning, so we won’t even have half of our normal congregation.

It certainly presents an interesting idea that we might come to Christmas, and we have people who are eager to show up and participate, and we have to tell them there’s no room in the inn.

I was just thinking that same thing. It will be awful ironic if come Christmas worship time, we’re turning people away. That’s kind of an important part of the story.

But I think the church is coming to terms, and will continue to have to come to terms, with not solely identifying ourselves as the people who gather in a building for worship—that we’re the people of God who are out there already living our lives, whether that’s as a staff writer for the *Anglican Journal*, as someone who teaches school, as someone who’s a plumber, as a kid who is in high school. That’s where we live out our faith. That’s a big challenge for us, and increasingly it’s going to be hard for parishes to be a group of people with a church building and a full-time priest and some other staff to help take care of them spiritually. That’s very quickly disappearing. So, what does it mean to be

the church when you don’t have a building and maybe you don’t have a paid priest? What does that look like? We were moving towards that anyways, and I think COVID is speeding that up.

Which is where Advent and new beginnings become important. New beginnings never come easily. Just ask Mary, right? Hers came through blood, sweat, and tears, and a lot of pain. The other big, central story for us, which is Good Friday—same thing. New beginnings come through a lot of blood, sweat, tears and pain. But from that comes new life.

The Christmas story is really important, not because a cute baby was born that day but because God became flesh. So incarnation is important to our story, too—the enfleshment of God. Again, to go back to that participatory thing, that’s still something that we’re participating in today. How do you enflesh when you have to physically distance from people?

We sometimes talk of Advent and the anticipation of Christ in terms that are more apocalyptic—the second coming. The new beginnings are wrapped up with endings, as well. Do you see signs of apocalypse in what we’re going through now, as society and church?

We have to be careful when we start using the word apocalypse, or apocalyptic. In the New Testament that means not just an end, but a beginning. It means, really, something being revealed. The literal Greek translation of that is the lifting of the veil, to show something that was hidden.

COVID’s really doing that. In that sense, COVID is an apocalyptic event for us. It is lifting the veil. It is lifting the veil on the way that we interact with each other, the way that we interact with creation, and the way that we’ve handled creation and mishandled our relationships with each other. It’s showing us that those things aren’t sustainable; we can’t continue on that path. It’s calling into question our political relationships, our economic relationships, our environmental relationships. And it’s calling into question the way we are church together. COVID is definitely an apocalyptic moment, and Advent is a great time to have that conversation about what is ending and what is beginning [around this].

I’ve been thinking about this since I got your email about Advent and waiting. Maybe this Advent we need to not think so much about what we’re waiting for God to do, but what God is waiting for us to do; that God is waiting for us to realign those relationships that we have, to find the healing for the brokenness that we know is very real, that COVID has exposed; that God is waiting for us to get our act together. It’s not that we’re waiting for God to come and make all this right, but that God is waiting for us to work together to start making it right.

I don’t think we can do it on our own. I think we do need God. And as Christians, we need Jesus at the centre of that. But maybe this Advent, that’s the different way that we need to approach the season; that we’re not necessarily waiting for God to do something. Good theology would tell us that it’s already been done. Jesus, in the incarnation, on the cross, through the resurrection—it’s done. But we’re still being called to participate in that. So maybe this is the season we see that God is waiting for us, not the other way around. ■

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**“ There’s
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—National
Indigenous Anglican
Archbishop Mark
MacDonald

Indigenous Ministries ramps up pandemic pastoral care

Tali Folkins
STAFF WRITER

General Synod’s department of Indigenous Ministries is adjusting its pastoral support program to better respond to increasing levels of pandemic-related stress in Indigenous communities across Canada, says National Indigenous Archbishop Mark MacDonald—work in which Resources for Mission (RfM), the national church’s fundraising arm, has been a valuable partner.

The department has been offering pastoral care and leadership during the pandemic in a number of ways. This fall, however, a number of outbreaks of COVID-19 have been reported in Indigenous communities, while the indirect effects of the pandemic have been increasingly felt, MacDonald says. As a result, the department is now “regrouping” almost all of its offerings—changing their time and frequency and trying to improve them.

“We’re trying to make them better serve the needs of communities,” he says. “The level of stress and difficulty is being raised quite a bit.... There’s been an uptick in suicides, overdoses, problems with addiction and mental health problems. Some communities have been in lockdown since March. All of these things are difficult.”

Indigenous communities in Canada, MacDonald says, were already dealing with very high levels of stress before the pandemic, as a result of their poverty, remoteness and “policy-related chronic underfunding,” among other factors. But protocols intended to fight the pandemic have intensified this stress by limiting social activity and threatening access to essentials. Some Indigenous people are unable to travel to locked-down communities where they previously purchased food.

One welcome development, MacDonald adds, is that many Indigenous people have been returning to the land to hunt, fish and gather traditional medicines, sometimes with their children or grandchildren. But some worry the lockdowns will continue, meaning a looming threat of scarcity of food whether harvested or purchased. There are also challenges to accessing health care.

“It’s hard to get in and out ... and it becomes only severe emergencies that are dealt with,” he says.

The lockdowns have also restricted the ability of clergy to visit remote communities, MacDonald says.

The department has been responding in a number of ways intended to provide connection, support, community and



▲ Isaiah Larry Beardy (left), suffragan bishop of the Northern Manitoba Area Mission of the Indigenous Spiritual Ministry of Mishamikoweesh, and his brother Edwin after a successful hunting trip. Faced with looming food insecurity, many Indigenous people have been returning to the land to hunt for food during the pandemic, says National Indigenous Archbishop Mark MacDonald.

PHOTO: CONTRIBUTED

teaching to Indigenous Anglicans. These include a podcast series, done in collaboration with Anglican Video; gospel-based discipleship sessions by videoconference, three times a week, led by MacDonald; a series of online gospel jamborees; and a circle of support and formation for lay ministers. The department is increasing the frequency of most of these.

Meanwhile, the Anglican Council of Indigenous Peoples (ACIP) and other bodies have been meeting. One key priority for ACIP, he says, has been to continue the process of establishing the self-determining Indigenous Anglican church, despite the upheaval caused by the pandemic. Indeed, he says, much progress has been made on writing the new church’s constitution and canons—and ACIP hopes by late November to have drafts of these documents ready to send to Indigenous communities across Canada for their feedback.

The department has received “tremendous” support for its pastoral care initiatives from many other departments of the national church, MacDonald says. RfM director Deborah Barretto, he says, was “fantastic and supportive,” advising and assisting Indigenous Ministries in both its short-term and long-term fundraising.

Barretto said RfM was committed to supporting Indigenous Ministries.

“We are exploring further ways to support the Indigenous Church through the generosity of Anglicans across the country,” she said. ■

Church mourns former General Synod prolocutor, Anglican Award of Merit recipient

Joelle Kidd
STAFF WRITER

Dorothy Davies-Flindall, a former General Synod prolocutor, recipient of the Anglican Award of Merit and Primate’s World Relief and Development Fund (PWRDF) chair who contributed to the life of the national church for more than 20 years, has died at the age of 86.



Davies-Flindall served as prolocutor of General Synod from 2001 to 2004. She chaired the committee (now board) of PWRDF and served on the Partners in Mission Committee, the Communications and Information Resources Committee, and the Council of General Synod. She received the Anglican Award of Merit in 2007.

She was also an active volunteer with the Loyalist College Foundation and Quinte Hospice in Belleville, Ont. She organized the group Quinte Grannies for Africa and was an active member of St. Thomas’ Anglican Church, Belleville, in the diocese of Ontario.

Davies-Flindall was director at Trenton Public Library for 24 years. Despite this full-time career, she “still managed to spend her spare time continuously helping others,” her obituary notes.

“The lives of those that she touched extend around the world through her activities in charitable organizations, church and Synod.”

She is survived by her husband the Rev. John Flindall, her three sons, her grandchildren and great-grandchildren.

To commemorate Davies-Flindall’s life, donations can be made to St. Thomas’, PWRDF, Quinte Grannies for Africa or the Loyalist College Foundation.

A memorial service for her life took place at St. Thomas’ Anglican Church on Oct. 19. ■

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▲ “Our way of being the Church may look very different in the months to come,” the diocesan committee said.

PHOTO: EMILY ROWE

Facing deficits,
 Newfoundland
 diocese puts office
 up for sale, considers
 staff layoffs

Tali Folkins
 STAFF WRITER

The diocese of Eastern Newfoundland and Labrador put its synod office up for sale and was considering staff reductions this fall—measures that came as the diocese anticipated raising only half of expected revenue this year.
 In an Oct. 5 update, the diocese’s financial management committee said the six-month closure of the diocese’s churches to in-person worship this year had had a “devastating” effect on the revenue of many of its parishes, and on the finances of the diocese itself.
 The diocese took measures to assist struggling parishes. Support also came from the federal government’s Canada Emergency Wage Subsidy program, from which the parishes and diocese had received \$633,000 since April—88% of which went directly to parishes. Even with this support, the committee said, the diocese was expecting income in 2020 to fall short of the \$1.4 million it had budgeted by \$670,000, for a projected income deficit of almost 48%. It was projecting a cash deficit of \$790,000 for 2020, and another deficit of about the same amount for 2021—making it likely the diocese would run out of operating cash by the middle of 2021 unless its expenses were significantly decreased.
 As a result, the diocese began the process of “exposing Diocesan property to the real estate market for possible sale,” the committee said. This property, it continued, included some vacant land as well as the synod office.
 The sale of these properties, the update stated, “is an emergency response and must not be considered lightly as it only provides a band-aid solution to a hemorrhage situation.”
 The committee also said the diocese would start putting together a strategic plan that could affect many financially struggling parishes, with possible building closures and staff layoffs.
 “Our way of being the Church may look very different in the months to come,” it stated.
 “At this most critical time for our Church, we ask for your continued prayers and support for your Diocese and your parish,” the update concluded. “We seek the guidance of the Spirit to lead us forward together to build a new framework on which to grow a sustainable, viable church.” ■

“At this most critical time for our Church, we ask for your continued prayers and support.”
 —Financial management committee of the diocese of Eastern Newfoundland and Labrador

January 2021 Bible Readings

DAY READING

- ☐ 01 Psalm 16
☐ 02 Ephesians 1:1-14
☐ 03 **Ephesians 4:1-16**
☐ 04 Job 38:1-18
☐ 05 Isaiah 43:1-13
☐ 06 Matthew 2:1-12
☐ 07 Isaiah 43:14-28
☐ 08 Isaiah 46:3-13
☐ 09 Mark 1:1-11
☐ 10 **Psalm 29**

DAY READING

- ☐ 11 Matthew 2:13-23
☐ 12 Psalm 104:1-15
☐ 13 Psalm 104:16-35
☐ 14 1 Sam. 3:1-21
☐ 15 John 1:19-51
☐ 16 Hosea 1:1-2:13
☐ 17 **Hosea 2:14-3:5**
☐ 18 Mark 8:27-9:1
☐ 19 Amos 4:1-13
☐ 20 Amos 5:1-13
☐ 21 Amos 5:14-27

DAY READING

- ☐ 22 Micah 4:1-5:1
☐ 23 Revelation 5:1-14
☐ 24 **Mark 1:12-20**
☐ 25 Galatians 1:10-24
☐ 26 Jonah 1:1-17
☐ 27 Jonah 2:1-3:10
☐ 28 Jonah 4:1-11
☐ 29 1 Cor. 7:25-35
☐ 30 1 Cor. 8:1-13
☐ 31 Mark 1:21-28

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