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'IT'S ABOUT DEVELOPING AS A CHRISTIAN'

## Ottawa youth join diocesan effort against homelessness

PHOTO: EV-IWJH-I-VB4K/UNSPLASH

## A 'difficult year' and 'a different normal'

### Anglican epidemiologist, vaccine developer talk 2021 and beyond

Tali Folkins  
STAFF WRITER

Though many people might not like to hear it, there's no indication this year will be much better than 2020 in terms of the pandemic and its effects, say two Canadian Anglicans whose professional lives have connected them with the fight against COVID-19.

"I think 2021 is going to be a difficult year," says the Rev. Michael Garner, associate incumbent of St. Thomas the

See QUICK, p. 6

Matt Gardner  
STAFF WRITER

On the frigid Sunday morning of Dec. 6, young Anglicans from the diocese of Ottawa gathered in a parking lot to help dozens of homeless youth heading into a long pandemic winter.

Working quickly while wearing masks and staying two metres apart, youth from St. Helen's Anglican Church and All Saints Westboro produced a range of items they had collected in the previous weeks and put them into backpacks. The items included gloves, hand warmers, towels, Kleenex, toothbrushes, toothpaste, lip balm, cloth face masks and, in some cases, small gifts such as colouring books and coloured pencils. By the end, the youth groups had filled 30 backpacks for two community organizations that would distribute them to young people experiencing homelessness: Restoring Hope Ministries and Operation Come Home.

That moment marked the culmination of a project that emerged out of the cancellation—announced in spring 2020—of the Canadian Lutheran Anglican Youth (CLAY) gathering in Calgary due to the COVID-19 pandemic. For two years, the youth groups at St. Helen's and All Saints Westboro had been raising money for members to attend CLAY through events such as bake sales and a painting workshop. Now CLAY had been postponed indefinitely.

"We thought, here are all these kids, they've generated all this money, they're excited, they want to do something," All Saints Westboro volunteer youth worker Steve Sibbald remembers.

"We were just kind of bouncing ideas off back and forth saying, 'Well, we could just let this money sit in the bank and



▲ Young Anglicans in the diocese of Ottawa—at social distance and in frigid December temperatures—prepared backpacks for homeless peers.

PHOTO: CONTRIBUTED

get mouldy for two years until the next group goes, or we could do something with it now'—which is really what it's for, because it's not about the experience of going to Calgary. It's about developing as a Christian."

The National Youth Project (NYP) for 2018-2020 had a focus on homelessness and affordable housing. With the NYP extended due to the cancellation of CLAY in 2020, the Ottawa youth were inspired to use the funds they had raised to address local homelessness and affordable housing.

Together, they donated half the funds they had raised for CLAY to Habitat for Humanity and reached out to local charities to figure out how to use the remainder. Olivia Pelling, volunteer youth group leader at St. Helen's, contacted Restoring Hope and Operation Come Home.

"I said, 'We'd like to help. What do you need? How can we help you? There is a pandemic going on, so obviously doing something in person is going to be challenging, but tell us what we can do.'"

"They were the ones who said, 'You know what? We could really do with some backpacks.' And in the backpacks they gave us this list of things to go inside them."

While the NYP served as the youth groups' main inspiration to help local young people living on the streets, addressing homelessness is a longstanding goal of the diocese of Ottawa as well as the wider Anglican and Lutheran churches.

### Making homelessness and affordable housing a priority

At their Joint Assembly in Ottawa in July 2013, representatives of the Anglican

See OTTAWA, p. 8



Judy Carson spent 46 days in hospital gravely ill with COVID-19.

PHOTO: CONTRIBUTED

## Suffering from COVID-19—months after recovering

Tali Folkins and Joelle Kidd  
STAFF WRITERS

When she goes on long walks these days, Judy Carson, a member of St. Thomas's Anglican Church, Shanty Bay, Ont., sometimes takes an oxygen tank with her to keep from getting out of breath. Every few weeks, she breaks out into a shingles rash, and since her right hand has a tremor, she has to be careful carrying things with

See ANGLICAN SURVIVORS, p. 7



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A conversation with Jonas Allooloo



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The final wave

PM# 40069670

## PUBLIC HEALTH ▶



PHOTO: CONTRIBUTED

**“We really appreciate some of those efforts that are continuing to be underway in most churches.”**

— Dr. Nnamdi Ndubuka, medical health officer for the Northern Inter-Tribal Health Authority (NITHA)

# Role for church seen in vaccinating North

**Matt Gardner**  
STAFF WRITER

In guidance produced during the first wave of the COVID-19 pandemic in April, the World Health Organization (WHO) was emphatic: “Religious leaders, faith-based organizations, and faith communities can play a major role in saving lives and reducing illness related to COVID-19.”

As Canada begins rolling out vaccines in the midst of a devastating second wave, health authorities are once more echoing the WHO. Faith organizations such as the Anglican Church of Canada, they say, can play a vital role in supporting vaccination.

The church’s potential to bolster the fight against the virus can be felt in Western Canada, which has seen some of the country’s highest infection rates. Indigenous communities have been hit particularly hard: people in First Nations represent up to half of all hospitalizations in Manitoba according to Dr. Tom Wong, chief medical officer of health for Indigenous Services Canada.

“I think at this point, all hands really need to be on deck,” Dr. Nnamdi Ndubuka, medical health officer for the Northern Inter-Tribal Health Authority (NITHA), said in a conference call Jan. 15. The NITHA is a partnership between First Nations in northern Saskatchewan that provides culturally based health-care practices, serving more than 55,000 people across 33 First Nations, its website says.

“We do see a big role for the faith-based organizations, including churches,” Ndubuka added. “I’m aware that there are certainly First Nations communities that are quite evangelical, they’re strong in their faith.”

“I think engaging those communities and their leadership would be very important to promote the vaccine uptake and also dispel any misinformation regarding the vaccine. We really appreciate some of those efforts that are continuing to be underway in most churches.”

More than 90% of confirmed COVID-19 cases on reserves since last March have been in Western Canada,



▲ **Elder Philip Nanine receives the Moderna COVID-19 vaccine from nurse Nadine Stone on Jan. 8 at the Arthur Morin Memorial Health Centre in Prince Albert, Sask.**

PHOTO: CONTRIBUTED

Indigenous Services Canada reports. As of Jan. 19, the provinces with the highest number of active, on-reserve cases were Manitoba (2,241), Alberta (1,312) and Saskatchewan (1,196). In comparison, Quebec had 144 active cases on reserves and Ontario had 93. In Shamattawa First Nation, roughly one-third of the 1,300 people living in the northern Manitoba community had tested positive for COVID-19 by December, when the military was deployed for three weeks to control the outbreak.

Some of the reasons for high infection rates in northern communities, Ndubuka says, include lack of access to health-care services and inadequate housing. The latter can lead to difficulties isolating the sick.

As this issue was being prepared in early February, Moderna vaccines were rolling out in Manitoba. However, the Pfizer vaccine was not available in many First Nations, which lack facilities to maintain the cold temperatures needed for the vaccine. Many communities were flying residents to Thompson, Man., to receive the Pfizer vaccine.

As of Jan. 14, the community of Split Lake, Man.—home of Isaiah Beardy, suffragan bishop of the Northern Manitoba area mission—was in total lockdown. Health authorities rolling out the vaccine have underscored the importance of local clergy.

“The priority [for vaccinations] is the frontline workers, meaning health and paramedics, firefighters,” Beardy says. “They included the clergy on the priority list. The clergy are frontline workers in my community.”

“In the North here ... the church’s main role is to provide spiritual leadership and to encourage individuals to get vaccinated,” he adds. “We provide pastoral ministry for individuals at the local level.... We say prayers every time there’s a gathering, [to] put Jesus in the centre of our community.”

Michael Hawkins, bishop of the diocese of Saskatchewan, believes church leaders can play a public moral and symbolic role by sharing health information and setting a good example by getting vaccinated.

Church buildings can also provide spaces for vaccination, he adds. In a private communication this winter with the Saskatchewan government, Hawkins says, “faith leaders and other churches have reminded them that we would be honoured to have our facilities used in any way as part of public health and especially the vaccine rollout.”

In northern Manitoba, clergy have played a supportive role for people through the pandemic using a variety of mediums.

“You need to provide leadership, and I think the ministry of presence is so important that people are very comforted when the spiritual leaders are there with them,” Beardy says. Local clergy work “with the local leaders and pandemic teams.... They provide ministry through Facebook platforms.... They talk on the local radio, talk to the people, giving them encouragement and hope and to reassure the people that the Almighty God, our Creator in Jesus Christ, is with us through this pandemic.” ■

## MARRIAGE ▶

## Conservative group receives legal opinion on marriage Church’s general secretary says opinion has ‘no legal standing in our canonical structures’

**Tali Folkins**  
STAFF WRITER

The Anglican Communion Alliance (ACA), a group of theologically conservative members of the Anglican Church of Canada, says it hopes to see the creation of a task force for discernment on marriage after receiving a legal opinion criticizing the church’s present approach to Canon XXI from a specialist on church law based in the U.K.

In a pair of letters to Anglican Church of Canada bishops, dated Jan. 4 and Jan. 6, and posted on the ACA’s website, ACA chair the Rev. David Smith wrote that the group had approached a legal scholar for an opinion because of its “concerns over recent canonical processes” in the Anglican Church of Canada. Of particular concern was a 2016 memo by Canon (lay) David Jones, chancellor of General Synod, which states that Canon XXI does not define marriage as between one man and one woman.

In 2016, General Synod voted in favour of amending the canon to allow same-sex marriages, but the resolution, which needed two successive votes at General Synod, failed in 2019. However, since 2016, some dioceses have been permitting same-sex marriage; Jones’s memo has been sometimes cited as justification for this decision.

The church law specialist who gave his opinion on the matter is Mark Hill, honorary professor of law at Cardiff University and chancellor of three Church of England dioceses. Norman Doe, director of the Centre for Law and Religion at Cardiff Law School and former consultant on canon law to primates of the Anglican Communion, also offered his “full support” of the opinion, the letter says.

In the 12-page written opinion, attached to the letters on the ACA website, Hill concludes that the canon includes a definition of marriage, and that that definition is “predicated upon the concept of marriage being a

union of one man and one woman.” Hill also wrote that any priest performing a same-sex marriage, and any bishop authorizing liturgy for it, is liable to disciplinary action under church canons.

In his letter, Smith wrote that the ACA would like to see a new body in the Anglican Church of Canada similar to the Task Force on Communion Across Difference, mandated by the U.S.-based Episcopal Church in 2018 to “seek a lasting path forward for mutual flourishing” for church members on both sides of the same-sex marriage debate.

Smith wrote that the ACA also hopes the Anglican Church of Canada would, in the spirit of the legal opinion, “commit to its lawful ordering in accordance with its foundational documents” and “recognize that any change to the doctrine of marriage (in Canon XXI) requires further discernment with the Church and within the Anglican Communion.”

As provinces of the Anglican Communion are self-governing, the potential impact of this legal opinion remains unclear—outside of rekindling a protracted debate.

Archdeacon Alan Perry, general secretary of General Synod, told the *Anglican Journal* that the legal opinion published by the ACA “comes from outside the Anglican Church of Canada and represents one view among many. It has no legal standing in our canonical structures.”

Perry said jurisdiction over such matters lies with the Anglican Church of Canada’s General Synod. “In 2019 the General Synod adopted the affirmations of ‘A Word to the Church,’ which states that there is a range of views on marriage, and a range of understandings of Canon XXI. The affirmations go on to state a ‘commitment to presume good faith among those who hold diverse understandings and teachings,’ as well as a ‘commitment to walk together and to preserve communion.’” ■



# ‘We have to help one another to survive’

PHOTO: WILL MACKENZIE

## Retired cathedral dean on being homeless in the North (update)



PHOTO: CONTRIBUTED

**Matt Gardner**

STAFF WRITER

In December 2020, the *Anglican Journal* published “No room in the inn.” This article detailed how the Rev. Jonas Allooos—former dean of St. Jude’s Cathedral in Iqaluit, Nunavut, and a key translator of the first Bible in Inuktitut—was effectively homeless two years after his retirement in January 2019.

The housing crisis in the North, which includes low vacancy rates and some of the highest rent prices in Canada, had left Jonas and his wife Meena unable to find affordable housing. When that story was written in mid-October, the Allooos had moved in with their daughter, a cook who lives in staff housing.

The publication of that article prompted a strong response from readers, some of whom expressed concern for the Allooos and clamoured for an update. On Jan. 19, the *Journal* spoke to Allooos on his current housing situation. This interview has been edited for length and clarity.

### Hi Jonas, how are you doing?

I’m doing alright. I have been busy [translating] Scripture into Inuktitut. We’ve been updating our New Testament in Inuktitut. I’m still at it.... We finished the whole Bible in 2012. Now we are updating some of the books.... Bishop Andrew [Atagotaaluk (ret’d)] and myself and the Canadian Bible Society.

We’ve been at this since 1978, [when] we started the New Testament of the Bible. Now I am doing the Old Testament review. We work independently, then we do one big call. There’s a program for translators from the Bible Society. It’s called Paratext, and we send and receive by internet.

### How have you been for the last few months since the article was published? What’s your current living situation?

There’s no change. I’m still living in our daughter’s staff housing. Because of the pandemic, maybe, we have not moved out ... because my daughter’s boss is overseas. He can’t get back to Canada.

### Have you gotten much of a response from people since the publication of our article on your housing situation? Has anyone reached out to ask about your well-being?

Bishop Riscylla Shaw, from Toronto, and also from the Anglican Council of Indigenous Peoples. And some others—we used to be in the Kitchener-Waterloo area, in Cambridge. We used to visit Anglican churches all around there every weekend when we were working on the Bible [translation]. There were three of us going around every weekend to give a talk in different churches. I guess some of these people who have seen us are responding.



“We are beginning to be like a minority, Inuit, in our own place.”

### Has anyone from the church reached out to you about a plan for potential remedies to help you find housing?

Not from the church. I haven’t heard anything else. It’s sort of bleak [laugh]. While we are in our situation now, it’s getting harder not to have a home, because some of our stuff is stored away in containers. We’re in limbo, wanting to move out and get a house. My wife and I are still looking for a place to settle down. There’s nothing for us right now.

### Are a lot of your belongings in a storage facility?

Yes, they are. We pay for the storage.

### How long have you been without a home now? When did this start after your retirement?

After my retirement two years ago, we went to rental housing. We rented a house until the owner decided to sell the house, and we had to move out and lived in a hotel for a couple of weeks. Then my daughter found staff housing, so we moved in with her.

That’s been our situation since October, maybe September. We were supposed to move out in November. The boss who owns the restaurant, I think he’s over in England somewhere and can’t get back to Canada because of the pandemic.

### What’s your current mental state? It’s got to be exhausting having to go through all this, especially during your retirement.

Yes, it is exhausting. But I find things to do like translating the Bible and stuff like that. That keeps me busy every day.

### Have you learned anything from this experience of being homeless during retirement?

Income is very scarce in the church in the Arctic, because of the high prices. [Costs of] living are very high here in the North. A lot of people from this area have moved down south because of very [high] expenses. I heard on the news that Iqaluit has the highest shortage of housing, and they’re very expensive houses. Some houses can sell for up to \$1 million.

The homes that are allotted are for people who are coming in from the south. We, the Inuit, are set aside as second-class citizens. We have a lot of multicultural people here in our city, and we have lots of Filipinos and people of colour. For the whites, they’re given the first choice of homes, and Inuit come third in the society.

We are beginning to be like a minority, Inuit, in our own place. That’s how we feel. They give choices to the people who are coming in from the south to find jobs. Lots of Filipinos come here for jobs because there is no employment in their own country. The haves and have-nots are real here.

### Do you ever speak to retired Anglican clergy in southern Canada about your respective living situations?

Not really, no. Even our bishop [David Parsons] has said that he cannot retire in the North because he cannot find a place. He has to move down south again when he retires. So many of our people from Iqaluit—Inuit—have moved to Ottawa, because they can afford housing down there.

### What do you think needs to be done about this situation?

Well, they’re talking about it a lot in legislation. The shortage of housing in the North is being talked about, and there’s nothing being done. It’s in the talking stage. Every MLA who is elected always talks about a shortage of housing in the North and how expensive it is.

### What are the obligations of Christians to address these issues and tackle the problem of homelessness?

In the Bible, [among] new Christians in Acts, they shared their wealth around with the Christian fellowship. It has to be something like that, at least [as] I see it. We have to help one another to survive.

### The fact that you’ve been willing to share your story with the *Journal*, I feel, has opened up a lot of people’s eyes to how serious the housing crisis in the North. How do you feel about sharing your story publicly with Anglicans across Canada?

I think it’s good to open their eyes and see what really concerns us as retired clergy in the North.

I have to find another job. The Anglican Church pension is very good and federal pension is not very good. We have to subsidize [them] by working some and getting some income other than the pension sometimes. Just like having to buy a vehicle to move around in the city—I’m still on call sometimes. Even though I’m retired, people call on me to give them counsel and do funerals, whatever. Sometimes they ask me to do a marriage, and things like that, even though I’m not parish clergy anymore.

### Have you started looking for a secular job yet?

Yes. There are some jobs that provide housing. For instance, the RCMP is looking for someone to be on the desk to answer any emergency calls in both languages. Sometimes Inuit call in for help from the police and the police don’t understand because they cannot speak the language. There’s a call for someone to do that who is bilingual and can answer their call.

They asked me to be a school counselor as well in the high school. Things like that are popping up. ■



“When we get to the other side of vaccinations—when the weight of an oppressive fear is lifted off the ‘chest’ of society and it rises in collective grief bearing the chronic effects of strain—who will be there to help?”

# Preparing to meet the ‘final wave’: grief

## A post-pandemic vocation

By Richard LeSueur

SEVEN MONTHS AFTER the attacks on the United States that reduced the twin towers of the World Trade Center to a smouldering mass of rubble, I flew into New York. It was the week before Holy Week of 2002. I had come to address the annual retreat of the clergy of the diocese of New York. I had read widely, prepared carefully, prayed and strained over a text of reflections. As I was about to discover, I had no idea what I was walking into.

The clergy, as front-line workers, were frayed by months of grief counselling as they sought to patch together the shredded emotions of their people. Four of the clergy were still functioning as chaplains assigned to the sifting mills on a Long Island dockyard. There the remains of the towers were being shaken through screens such that wedding rings and bone fragments could be extracted from the concrete and dust. I had arrived among men and women in shock, exhausted, almost expressionless; their greetings to each other were warm but subdued.

Almost immediately I realized I had completely underestimated the impact of the catastrophe on their lives. These people did not need a talk. They needed someone to help them gather into small groups where they could wrap their arms around each other, weep, pray and speak of dreadful experiences. They needed to be led to Scriptures from which they might reclaim a kernel of hope to counter the prevailing rhetoric of revenge and retaliation. They knew it was not over.

American novelist Don DeLillo called the events of 9/11 “the defining event of our time”—for Americans. One might wonder: How will we weigh the impact of this global pandemic when, in mid-March 2020, the world stopped? What language will we use to name the impact of this time of almost universal trauma? When we get to the other side of vaccinations—when the weight of an oppressive fear is lifted off the “chest” of society and it rises in collective grief bearing the chronic effects of strain—who will be there to help? Who will be ready to support and respond to the decompression of exhausted and wrung-out front-line workers? What of the amassed grief held by those who lost businesses, savings, friends? What of those who could not visit loved ones and who stood outside care homes waving to a parent or grandparent they would never hold again? What of those who, restrained from travel, were unable



▲ “Who will be ready to support and respond to the decompression of exhausted and wrung-out front-line workers?”

PHOTO: ELDAR NURKOVIC

“There comes a time for weeping, as it came that long-ago day in a ruined city, and may come for many who have struggled through the shadows of a 21st-century plague.”

to attend the burial of a loved one nor be consoled by the embrace of family? The traumatic strain of this pandemic, when it is over, will not be simply eclipsed by “vaccination parties.”

The Hebrew book of Nehemiah gives a detailed description of those who were the first to return from the devastation of the Exile. For more than a generation, the peoples of Israel had been scattered across an empire to the north, enslaved and with no cause to believe it might ever end. But then the rise of a new political power in the Middle East released the people of Israel to return to their lands and begin again.

The refugees came in waves. Imagine the feelings of the first to arrive in the ruins of Jerusalem. Nehemiah tells us of a day when hundreds crowded into an open plaza by the “Water Gate,” overshadowed by the ruins of the temple. In the sunlight of that day, they came together as free people. They had made it through. They had survived.

Ezra, the priest, climbed onto a specially built wooden platform and stood before the crowd. He held in his arms the scrolls of the sacred Scriptures. The scrolls were unrolled and he began to read. The people stood. And then, as the Scriptures were heard, the people began to weep. We might wonder, “Why were they weeping?” After all, they had come home. They were safe. But the trauma carried in their hearts for so long, suppressed and sealed away as they sought simply to survive, could not be contained any longer. In the realization that their ordeal was ended, a wave of emotions spilled forth for all that had been endured, for the memory of those left behind, for the accumulations of loss. When this COVID pandemic is brought to an end, it may be so for us too.

There comes a time for weeping, as it came that long-ago day in a ruined city, and

may come for many who have struggled through the shadows of a 21st-century plague.

As vaccines arrive and long-awaited inoculations begin, an enormous opportunity exists for the Christian community to play a significant role for which we can prepare. While many people, once they are vaccinated, may prefer not to think anything more about the pandemic, there will be others who may welcome the opportunity to review, remember, weep and heal.

There will be those who will welcome a forum to explore questions like: Is there a wound, a loss, you carry from this time? How was resilience discovered? Were there times you encountered the love of God, the Presence of Christ? Are there actions needed to bring closure? How is life different now?

So much will be needed. There will need to be a plan to help children who are sponges for the anxiety felt by others; for students who have felt the limits of online study; for seniors who carry traumatic injuries from the stresses of long-term care; for those who have survivor’s guilt.

The error I made in 2002 was to not fully appreciate the depth of the impact of a devastating disaster on a community and their need for care. In that instance there was time to “pivot”—as we say—but a lesson learned. For us today, there will be one more “wave” to this pandemic: a final wave.

We have become familiar with speaking of this powerful virus as something that comes in “waves.” As I write we are speaking of a second and third wave. But when those successive waves of infection have passed, there will be a wave of emotional, psychological and spiritual need. As we prepared for a first, a second and a third wave, we must prepare for this final wave.

Paul of Tarsus exuded a strident personality but also one of compassion and sensitivity. Near the end of his longest surviving letter, he writes words that are eloquent and timely:

“Rejoice with those who rejoice, weep with those who weep.” ■

**Canon Richard LeSueur** was formerly the director of the Desert Program at St. George’s College in Jerusalem. He has continued a ministry of teaching and pilgrimage in the biblical lands for 25 years. His programs can be viewed at [PilgrimRoutes.ca](http://PilgrimRoutes.ca).

## ‘Fruitful’ 1980s Orthodox ministry at U of T missing from Jan. 2021 story

I was amazed to read, in the January 2021 issue of the *Anglican Journal* [“Orthodox school finds ‘natural home’ at Trinity,” p. 6], an interview with Canon David Neelands in which he claims “that before Trinity [College] offered its Orthodox and Eastern Christian studies program, the Orthodox church had no real presence at the University of Toronto.”

Surely Canon Neelands remembers when, as Orthodox chaplain to the University of

### LETTER

Toronto, I was preacher at St. Thomas, Huron Street. He was, I remember, associated with that parish at the time.

I was invited by the then-chancellor of the university George Ignatieff, with the blessing of Archbishop Sylvester of Montreal, to be Orthodox chaplain, a position I held from 1981 to 1985. This very fruitful ministry, which made

use of the Hart House chapel was financially supported by the Eastern Orthodox Clergy Council of Toronto and Hamilton. Many lecturers, including John Meyendorff and Bishop Henry Hill, took part in this ministry. I delivered a lecture at St. Vladimir’s Seminary in New York in 1983 on the importance of the Orthodox campus ministry at the University of Toronto. Ignatieff made sure that the programs of the campus

ministry were posted on every bulletin board at every campus of the university.

Fifteen members of the campus ministry were baptized or chrismated during this time, including Lawrence Farley, who became a priest and is a prolific author of Scripture commentaries. These members went on to found St. Joseph of Arimathea Orthodox Parish, the only all-English-language Orthodox parish in Toronto. This parish, founded under

Blessed Metropolitan Philaret and Archbishop Vitaly of Montreal, went on to relocate twice in order to accommodate growth.

I do not think these events were so far removed in time from us that we can say “the Orthodox church had no real presence at the University of Toronto” before recently.

**Fr. David Belden**  
St. Theodore of Canterbury Orthodox Mission  
Toronto

**SINGING WITH JOY ▶**



# ‘A piece of the continent, a part of the main’

By Linda Nicholls

**A**T ASH WEDNESDAY we were invited “to observe a holy Lent by self-examination, penitence, prayer, fasting, and almsgiving, and by reading and meditating on the word of God.” Yet we have, in a sense, been in an extended Lent through the past year as the COVID-19 pandemic has invited us, through radical disruption of our lives, to examine ourselves and the world around us in light of the gospel. We have become painfully aware of social inequities laid bare by the effects of COVID-19, with the realization that these are not new issues. We have been able to ignore or push them away as low-priority until faced with the consequences of inaction.

Last April I took my car to the mechanic to have the winter tires changed during the first wave of the pandemic. I could not wait at the shop for the car. It was too far to walk home, and all the restaurants and coffee shops were closed. There was nowhere to get out of the cold, icy weather to warm up—no public washrooms available anywhere to use—and nowhere to get a hot cup of coffee. I knew my long walk would soon be over and I could go to a warm home again. The homeless in that downtown area could not. The reality of homelessness hit me in a new way that day.

There are many complex reasons for homelessness—economic, social and personal. In both Canadian and international law, adequate housing is recognized as a fundamental human right. Yet we have not eradicated homelessness, let alone ensured “adequate” housing in parts of our country, especially in northern and Indigenous communities. We see homelessness in our own communities. We see the radical level of homelessness in refugees around the world driven from their homelands by war, economic deprivation, climate change, natural



▲ “Jesus teaches ... that how we treat those around us is a measure of how we have integrated the gospel into our words and actions.”

PHOTO: ZAC DURANT/UNSPASH

disasters and ethnic violence.

The solution to homelessness, and the other inequities revealed, lies with all of us. The poet John Donne eloquently reminds us:

No man is an island entire of itself; every man is a piece of the continent, a part of the main; ... Any man's death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls; it tolls for thee.

Jesus teaches through the parable of the Good Samaritan and the story of the judgement of the sheep and goats that how we treat those around us is a measure of how we have integrated the gospel into our words and actions. Our neighbour is anyone in need, inside or outside our own

community, and it is in their well-being that we see the face of God.

Those who have engaged in refugee sponsorships know how much more is received than given in those relationships. We find life in giving it to others. It is a principle reiterated by Jesus in his stories, parables and actions. We will find the fullness of life God promises in generosity, compassion, mercy and justice for the whole human community. The ultimate paradox of the gospel is that the death of Jesus, the ultimate giving for others, leads to life for all.

May our examination and penitence this Lent lead us to lives of generous giving to others, healing the wounds in our communities, and seeking justice for our neighbours. ■

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

**WALKING TOGETHER ▶**



# Withered—and filled with power

By Mark MacDonald

“**F**OR IN HIS POWER are the hidden mysteries of earth.” This translation by Rabbi Hillel Danziger of the first part of Verse 4 of Psalm 95 reveals a rabbinic insight about the presence of God's energies and power in Creation.

This insight has many echoes in teachings I have heard from Indigenous elders. It is teaching that is a beautiful departure from the spirit-deprived, mechanical worldview that is common among many across the global culture today. It was common among the early Christians. One of the earliest teachers of the church, St. Justin Martyr, spoke



PHOTO: APIWUT SOOKKASAME

of the “seeds of the Word” which God had placed in every human heart. This and Jesus's own teaching about seeds are an indication of the mysteries of the hidden presence of the sacred energies and power of God in life, Creation and humanity.

In Mark 3:1-6 we have a stirring portrait of these principles. A man with a withered hand is watched closely by those wanting to catch Jesus healing on the Sabbath and, thereby, breaking the law. Jesus asks the man to come forward under his own power. He then says, “Stretch forth your hand.” The man does, healing his hand. Note that Jesus does not break the Sabbath. The man

heals himself. It is the Word of Jesus, the Living Word, that calls forth the Word in the man, that reaches for life and finds healing.

As a church, we are a people filled with life, yet at the moment we feel withered. As a world we feel tired, worn and withered. In this moment, we are called by the Word of life to reach out our withered hand—withered but still filled with the hidden mysteries of God—toward the architect of life, the living Word of God made flesh in Jesus, and be restored to wholeness. ■

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

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## MEDICINE ▶

# Quick eradication of virus ‘not happening’

Continued from p. 1

Apostle Anglican Church in Ottawa. Before coming to the priesthood, Garner worked for 14 years as an infectious disease epidemiologist at the Public Health Agency of Canada. He currently serves as public health advisor to Shane Parker, bishop of the diocese of Ottawa, and advises Archbishop Anne Germond, metropolitan of the ecclesiastical province of Ontario, on pandemic preparedness.

“I know there are people who are fatigued and just want this to be over with,” he says. “I think we’re going to be a lot more tired. And how we care for ourselves and our congregations, and people in our broader circles, to help them continue to endure through this time is really important.”

This year, Garner says, will likely look and feel a lot like the second half of 2020, with restrictions meant to curb the spread of the virus likely to remain in place for some time—including those on in-person worship.

“I hope we’re doing in-person services next Christmas Eve, but I don’t know that there’s any guarantee of that,” he says.

Vaccine developer Marianne Stanford, too, says many Canadians may not find this year as easy as they had hoped.

“I anticipate there’ll be a lot of frustration, because I think people just want it to be over, and they’re trying to manifest what they want—and there’s a certain amount of patience that we all need to have,” she says.

Stanford, a professor at Dalhousie University’s department of microbiology and immunology, is also vice-president for research and development at IMV Inc., a Dartmouth, N.S.-based company developing a COVID-19 vaccine. She is a member of the Anglican Parish of French Village, on Nova Scotia’s south shore—a precious support, she says, in an extremely busy and intense time.

“Worshipping with them has actually probably kept me sane,” Stanford says.

The development of COVID-19 vaccines and the launch of vaccination programs in many countries around the world, including Canada, have given hope to many people that the end of the pandemic may be in sight. But Garner and Stanford caution that distributing the vaccines to all the people who need them—“the biggest health intervention in the history of the world,” Garner says—will be extremely complex and difficult.

“Making a vaccine in nine months is a monumental mountain,” says Stanford, “but vaccinating the majority of adults in the world is equally monumental.”

To reach herd immunity—the point at which so many people are immune to a disease that it does not spread through a community—it’s estimated that 80 to 90% of the population will need to be vaccinated, Garner says. But this will be difficult for several reasons. It’s possible, he says, that something like 20% of the population may feel hesitant about getting vaccinated, with a similar proportion strongly opposed; on top of that are the people who would like to be vaccinated but can’t because their immune systems are weak, because they’re receiving cancer treatment or for some other reason. Then there are also many people who are both willing and able to be vaccinated, but for whom scheduling the required two doses poses a real challenge—people in remote communities, for example, or



“There’s a certain amount of patience that we all need to have.”

—Marianne Stanford, vaccine developer

PHOTO: CONTRIBUTED

**Vaccine developer Marianne Stanford says her worship with the Anglican Parish of French Village, N.S., has kept her sane.**



▲ **Before being called to the priesthood, the Rev. Michael Garner worked for 14 years as an infectious disease epidemiologist at the Public Health Agency of Canada.**

PHOTO: CONTRIBUTED

single parents struggling to cope with the demands of working and parenting.

Some of these people for whom vaccination is difficult are also the most vulnerable to the pandemic, Garner says—the immunocompromised, for example, and lower-income people who may occupy front-line roles in service jobs or who live in apartment buildings, where the virus can spread easier than from house to house.

“I think there are going to be vulnerable groups for quite some time,” Garner says.

Vaccines developed by Pfizer and Moderna, which are being distributed in Canada, both require two doses to be fully effective. This, say Garner and Stanford, could result in a dangerous complacency if people feel unduly reassured by the first dose.

“It could be that people, after a single dose, assume they’re protected and then they stop doing the things they’re supposed to do—wash their hands, physical distance,” Stanford says. “That way, they could actually drive transmission, because their behavior changes.”

The necessity of giving the vaccines in two doses also makes it difficult for health-care authorities to decide how many doses to hold in reserve for that second shot, given that the supply of vaccines can be unpredictable. And there are unknowns around the vaccines themselves: how long they continue to be effective, and whether being vaccinated will prevent people from spreading the virus, as opposed to merely keeping them from getting sick. The necessity of keeping the vaccines extremely cold for every step in the distribution process is also a considerable challenge, Stanford says.

To some extent, generalizing about what the rest of 2021 is likely to feel like in Canada is difficult, Stanford says, because outcomes will probably continue to be different in different parts of the country. And of course, the possibility of new variants of the virus continuing to evolve also makes prediction more difficult.

Whatever happens, Garner says, the coronavirus is not about to go away any time soon, if the success of previous attempts to eliminate diseases like smallpox and polio are any indication.

“The thought that we are going to be able to get rid of this in a year is—I hope we can, but I think it’s naïve given human history,” Garner says.

It took until 1980 for the World Health Organization to declare smallpox

eradicated, and polio continues to afflict people in many parts of the world despite the development of vaccines in the 1950s.

Unlike the epidemic of SARS, which ended in 2003, this virus’s high degree of contagiousness even when there are no symptoms means a quick eradication is not in the cards, Stanford says.

“That’s not happening with this one, I can tell you that,” she says. “It’s hard to imagine that a vaccine in itself will just snuff it out.... So I think it will just be with us,” she says, and be kept at relatively low levels, possibly, with yearly vaccinations.

Concerningly, she says, even once the coronavirus is brought under control, there will still be many people suffering with the long-term effects of COVID-19—brain fog, body aches and debilitating symptoms (See “Suffering from COVID-19—months after recovering” on p. 1 of this issue).

“That doesn’t get as much acknowledgement because often people very much focus on the mortality rate,” she says.

Online services for people who aren’t comfortable attending in person are likely one of a number of adaptations the church will have to make in coming years.

“I think it’ll be a different ‘normal,’” she says.

Garner agrees.

“The positive note is, we are going to emerge—as the world and, specifically, as Canada—on the other side of this at some point,” he says.

“[But] I do think the way we gather and interact is going to have to change, and probably the perception of risk is going to be differential across groups. So in thinking of the church service ... how do we make space for people who are like, ‘You know what, I feel worried to do this?’

“How do we make space for a variety of expressions? I do think worship will likely change, as it should—as it has over 2,000 years.”

It also seems likely, he says, that new needs for the church’s ministry will come to light in the aftermath of the pandemic.

“There are going to be needs that emerge that are hidden right now, that we don’t understand,” he says. “There’s an opportunity for the church to do some really good work, whether that’s a food ministry, whether that’s things in long-term care facilities.... There’s going to be no shortage of opportunity to do the work of the gospel.

“My hope is that people are thinking and beginning to plan [and] think about how we can get resources to do some of that work as it emerges, and that we’re quickly able to mobilize.”

Garner adds he hopes that the pandemic, with all its suffering, might at least end up giving people a sense of what they can achieve if they work together towards a common goal—and just maybe inspire them to work together on other urgent issues, such as reconciliation or climate change.

“This [virus] takes a society-wide effort to get rid of, and the best-case scenario is, society and people realize that even though we don’t feel like we have power, we *have* power to make this thing go away,” he says. “Some of my optimism is that people recognize their own power to make change and impact the trajectory of some of these other crises.” ■

“I think we’re going to be a lot more tired. And how we care for ourselves and our congregations, and people in our broader circles, to help them continue to endure through this time is really important.”

—Michael Garner, associate incumbent of St. Thomas the Apostle Anglican Church, Ottawa

**Editor’s note:** This issue was sent to press in early February. The Anglican Journal cautions readers that new information about the virus, vaccines and the pandemic may have come to light by the time you read it.

# Anglican survivors cope with ‘long COVID’

**“Faith, hope, perseverance and prayer have helped get me here.”**  
—Judy Carson

Continued from p. 1

it. Her kidney function is low, and when she rolls over at night, she’s woken up with an unpleasant feeling like vertigo.

Carson had COVID-19 last spring—badly. She spent 46 days in hospital, most of it critically ill in intensive care. Her family, she said, was told she was unlikely to pull through and could end up severely disabled if she did. (The eventual victory in the struggle for her life was covered by secular news media.)

Since then, Carson has been dealing with a slew of long-term effects. But she isn’t complaining.

“All of this is tolerable, and I am just so thankful to still be here,” she said.

Some of the most oft-quoted COVID-19 statistics—the daily updates published by provincial governments, for example—are the numbers of new positive cases, deaths and recoveries. Left out of these thumbnail summaries is the fact that for many people who have had COVID-19, surviving the disease means continuing to be affected by it—in some cases, permanently. These are the virus’s “long haulers,” as they have come to be called.

Assessments of the prevalence of “long COVID-19” vary widely. Long-term effects of the disease afflict between 1.5% to two-thirds of COVID-19 survivors, according to a December 2020 *Scientific American* summary of recent studies (which varied in methodology and the length of the post-illness recovery period under study). A January 2021 update on the website of UC Davis Health, a Sacramento, California, health centre, estimates 10%.

With the approach of March 2021—one year since the imposition of widespread lockdown measures in Canada attempted to curb the virus’s spread—the *Anglican Journal* asked Carson and other Anglican survivors of COVID-19 about their lives post-recovery.

Bishop Michael Hawkins, bishop of the diocese of Saskatchewan, contracted COVID-19 in mid-November. He spent 12 days in the hospital, including just over two days in the ICU. Reached by the *Journal* in mid-January, Hawkins said he was still experiencing, among other things, lack of mental focus and memory loss.

“This is my first week back to work full time, and I’m struggling with that, hopefully with some good humour. But I’m also experiencing significant ... memory loss.

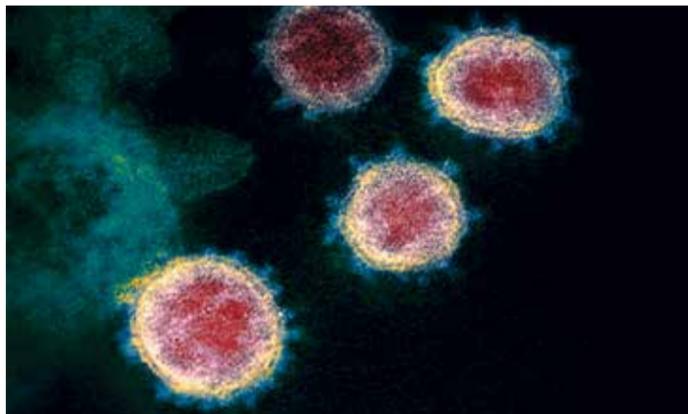


PHOTO: NIAID-RML

## Transmission electron microscope image of the coronavirus

I can’t remember what I’m doing, I can’t remember names short-term,” Hawkins said. “I forget where I’m going, what I’m doing.... I just sort of laugh about it, but it requires a lot of patience from others. I will deny conversations I’ve had with other people.”

Upon admittance to the ICU, Hawkins was first misdiagnosed as having a heart attack because of virus-related swelling.

Months later, Hawkins remains under a doctor’s care and has been diagnosed with myocarditis, an inflammation of the heart muscle. At the time of his interview with the *Journal*, Hawkins was awaiting the results of further tests on his heart.

Hawkins’s colleague, diocesan Indigenous Bishop Adam Halkett, also tested positive for COVID-19 around the same time, though Halkett’s case was much less severe. “It was a cold, running nose, coughing,” he said, with no lingering symptoms.

Last spring, the *Journal* heard from Lee-Ann Matthews, youth project coordinator/web and social media coordinator for the diocese of Montreal, who had fallen sick with COVID-19 in March. In January 2021, as this article was being written, Matthews said that although she was feeling much better, it ended up taking months for her to recover—and her experience of the virus has left her feeling more anxious about human contact.

“I ... am hyper-vigilant about COVID measures, fearful of re-infection and eager for myself and my loved ones to receive the vaccine,” she said in an email. “Every human interaction is now tainted with the uncertainty of transmission.”

Her wife, who also had COVID-19, continues to have some side effects, she said.

Elvira Patterson, a parishioner at the



▲ **Elvira Patterson spent 17 days in bed while sick with COVID-19—and has permanent lung scarring.**

PHOTO: CONTRIBUTED

Church of the Incarnation in Oakville, Ont. (where her husband, Archdeacon Michael Patterson, is rector), was in bed for 17 days—one of which she spent in the hospital—with COVID-19 in April 2020. On the 17th day, she said, she woke up suddenly feeling much better—but it wasn’t the end of her struggle with the disease.

A few days later, she started to feel pain in her arm; an ultrasound revealed a blood clot. The problem cleared up in a few days with the help of blood thinners, but other problems plagued her that summer.

“It just took a long progression of time to feel myself,” she said. “I just felt like I was always going to bed early, I was tired ... I didn’t have any stamina. Even talking, I would have to take breaths in between. I would not be able to read a full paragraph without stopping and breathing again.” She also experienced trouble remembering things, such as the names of people she worked with regularly.

For the most part, these symptoms cleared up by September, she said; but in the meantime, in August, more tests showed that COVID-19 had left her with permanent scarring on her lungs.

Many of those who shared their experiences with the *Journal* also spoke of spiritual growth in the face of suffering.

Carson thanked the “prayer warriors” throughout Canada and from other parts of the world who, she said, had helped her defeat the disease.

“The whole medical team is amazed at my progress; even my husband sometimes marvels at how far I have progressed,” she said. “Faith, hope, perseverance and prayer have helped get me here.”

Hawkins, who said he has suffered a while from moderate claustrophobia, found being isolated in the hospital’s COVID-19 ward very hard. For two or three days, he shared his room with a fellow patient who, rendered delusional by the disease, would scream through the night.

The prayers and Scriptures he had memorized were a comfort to him, he said, as were prayers and supportive messages he received from others. “I did have ... some of the most profound spiritual experiences I’ve had in more than 10 years.”

Hawkins said he felt “emotionally and physically upheld” by the prayers of the church. “The reality of the body of Christ and of the power of those prayers’ healing comfort ... I had a renewed sense of that.” ■

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# Ottawa homeless ministries adapt to pandemic

Continued from p. 1

Church of Canada and Evangelical Lutheran Church in Canada unanimously endorsed a shared commitment to focus their attention on homelessness and affordable housing.

In the years since, the Anglican diocese of Ottawa has played a leading role in turning that commitment into reality. In 2016 leaders there set two goals for the diocese's 125th anniversary this year: to create 125 new units of affordable housing within the diocese, and to have "every parish engaged in efforts to pray, learn, advocate, and act to end homelessness through affordable housing."

P.J. Hobbs, director of mission, says that the diocese of Ottawa remains committed to these goals, though it will not be able to complete the 125 units by the end of 2021. It is currently engaged in a number of related projects—the most active being a project for Christ Church Bells Corners, where affordable housing is under construction on the ground of the former church rectory. Hobbs says the diocese hopes to have built 35 new units by spring 2022.

The COVID-19 pandemic, Hobbs observes, has brought into sharper focus the problems of homelessness by making them worse. In response, the diocese has had to adapt many of its community ministries, such as a day program that gathered people for recreation, food and referral services.



PHOTO: CONTRIBUTED

**With the Canadian Lutheran Anglican Youth gathering indefinitely postponed, two diocese of Ottawa youth groups redirected funds to a backpack project.**

"As soon as the pandemic hit and we're in lockdown, we couldn't gather people," Hobbs says. "So we needed to pivot very quickly and realize that much of the services that we provide really focus on basic needs. In that moment it was all about food."

At the height of lockdowns, many people experiencing homelessness were precariously housed in shelters or rooming houses. During these periods, Hobbs says, "it was more important that they stayed safe there and that we could deliver food to them. That was one example of a very significant shift that we needed to make."

As the pandemic rolled on, the diocese had to adjust and enhance its programs for homelessness and affordable housing, particularly with partners such as the City of Ottawa and other agencies.

"We went from delivering, for the first few months, thousands of meals a day to partnering with the city at depots and making sure that we prepared food that could be handed out at various locations in the city," Hobbs says.

The mission director believes the diocese has been able to focus on homelessness and affordable housing

partly because it was already well positioned to do so. Its existing community ministries included Cornerstone Housing for Women, which provides emergency shelter and supportive housing for women who have experienced homelessness.

The diocese also runs drop-in day programs for people struggling with homelessness. Hobbs expresses gratitude for the Anglican Foundation of Canada, which has provided grants to the diocese to support affordable housing projects.

Through such experiences, Hobbs says, the diocese of Ottawa has learned two major lessons: the value of partnerships, and that any focus as big as tackling homelessness must be at the heart of one's mission as a diocese.

For local youth group leaders in Ottawa, helping those affected by the housing crisis is a crucial value for young Christians to internalize.

"I think we have a biblical commission to love our neighbour and serve the poor," Pelling says. "As Christians, how can we go home to our houses and ignore that there are those without?"

Sibbald agrees. "As a volunteer with the youth program, it becomes very high on my list of things that I want to impress on the youth.... We are to love the whole world, including the homeless kid who's shivering on the sidewalk downtown." ■

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**▲ Migrant workers and victims of human trafficking have experienced greater inequality in the pandemic, says Aaron Ceradoy, general manager of the Asia Pacific Mission for Migrants.**

PHOTO: JETACOM AUTOFOCUS

# General Synod-funded research project addresses human trafficking in the pandemic era

**Joelle Kidd**  
STAFF WRITER

Since it was publicly identified in Wuhan, China, in late 2019, COVID-19 has claimed the lives of more than two million people worldwide. The global pandemic has had far-reaching effects in almost every area of our lives, and as many have said, has exacerbated previously existing issues of inequality around the globe.

In the Asia Pacific region, migrant workers—who are already marginalized and precariously employed—and victims of human trafficking are no exception, says Aaron Ceradoy, general manager of the Asia Pacific Mission for Migrants (APMM).

APMM has been carrying out a research project since 2020 that focuses on victims of human trafficking in Malaysia, Indonesia and the Philippines. APMM's 2020 research project was the recipient of \$10,000 of funding from the department of Global Relations, a ministry of General Synod, raised through Resources for Mission's Giving with Grace campaign.

In the Asia Pacific region, Ceradoy says, trafficking most often occurs as forced or coerced labour. Workers in the service sector, particularly domestic workers and agricultural workers, are especially vulnerable, he says.

The research project is focused on trafficking patterns in Malaysia, Indonesia and the Philippines, and aims to compile a picture of how trafficking happens in those areas and what victims may experience. The other area of research covered by the project is the situation of undocumented migrants in Sabah, Malaysia, many of whom are also victims of trafficking.

Part of the aim of the research project is to discover the typical modus operandi of traffickers, Ceradoy says. "We're hoping that through [this] kind of research ... we could report to relevant authorities that these kinds of things happen, that this is how they recruit people and this is how they transport people. Hopefully it can be a preventative measure in a way, to prevent the rise of victimization."

APMM collected its research by interviewing victims of human trafficking, officials of relevant government agencies and non-governmental organizations. It also held small focus-group discussions online and face to face, according to an interim report supplied in November 2020.

The research also aims to discover the effect of the pandemic on trafficking victims, and offered resources for migrants and human trafficking victims impacted by the pandemic, including a series of webinars organized by APMM, consultations with migrants and faith-based organizations, and advocacy videos shared online.

Unemployment due to the pandemic has left many migrant workers displaced or stranded, Ceradoy says. As well as a loss of livelihood, unemployment can affect migrants' visa or immigration status, and workers who are not able to return to their home countries may find themselves falling through the cracks of services offered to citizens. In Hong Kong, where Ceradoy lives, he notes that migrants employed as domestic workers were excluded from the economic aid offered by the government to Hong Kong nationals.



**▲ The COVID-19 pandemic "has certainly exacerbated migrating peoples' vulnerabilities to being violated, abused, exploited," says Andrea Mann, director of Global Relations for the Anglican Church of Canada.**

PHOTO: RETROROCKET

At the same time, with lockdown orders keeping their employers at home, their workloads have increased.

Many migrant workers are not recognized as front-line workers, though they risk exposure to COVID-19, Ceradoy says. "The challenge [is] making migrants visible," he adds.

APMM's project is in keeping with General Synod's commitment to work against human trafficking and modern slavery, says Andrea Mann, director of Global Relations.

Resolution A204, passed at General Synod in 2019, states that General Synod will "condemn the ongoing practices of human trafficking and modern day slavery and commit to working for their elimination in Canada and globally," and "urge the Anglican Church of Canada to develop, promote and disseminate liturgical, theological and educational materials related to combatting human trafficking, slavery and enforced migration."

"Within that framework, I look for Anglican and ecumenical faith-based organizations globally that are working on these issues in their specific global regions," says Mann.

General Synod has been a "solidarity partner" of APMM for three or four years, Mann says, and has been a funding partner since 2020.

APMM was originally founded as the Asia Pacific Mission for Migrant Filipinos but expanded its mandate in 2002 to include the many nationalities of migrants in the Asia Pacific area, says Ceradoy, who has worked with APMM since 2002. The main thrust of the organization's work is "movement building," he says.

"We believe in that addressing the situation of migrants—whether it's immediate or the long-term issues of forced migration and [exploitative migration]—we believe that the key relies on empowering the grassroots migrants themselves.... So we do a lot of advocacy. But we also do research, education, capacity-building with migrant organizations. We also do a lot

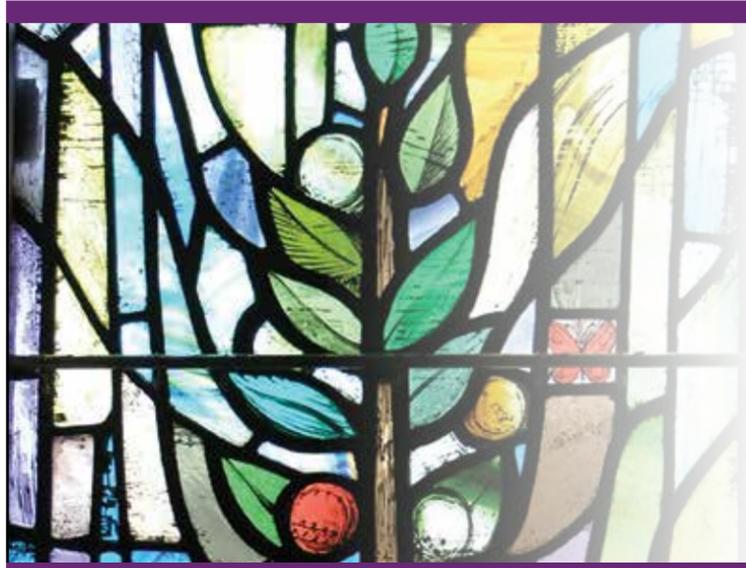
of enhancing the organizing capacity of migrants, of building networks of migrants, alliances and social advocacy," Ceradoy says, adding that social advocacy would include efforts to create a more positive view of migrants in other sectors of the public. "[We want to] counter the negative picture of migrants as free-loaders or [of] migrants as ... only good for their work."

At the time this article was being written, APMM was compiling its final report for the project. Ceradoy says they plan to continue with other research projects in 2021, concerning the situation of migrants who were forced to return to their home countries during the pandemic, and checking in with their partner organizations to see how things have changed in the year since the pandemic began.

A challenge for APMM is answering the immediate needs of migrants and trafficking survivors while providing research and advocacy, Ceradoy says. "Our main strategy of organizing takes time ... so what we are trying to do now is actually combine the two—that while we still believe that the key is in the empowerment of migrants, that empowerment should also be able to deliver services to their fellow migrants who are in immediate crisis situations."

Mann says APMM'S research work is "important work for all of us to be aware of." As part of a global Anglican Communion, it "behooves us to know about the experiences of migrant workers from the South Pacific, the Asia Pacific region as they make their way to us and other destinations."

The COVID-19 pandemic "has certainly exacerbated migrating peoples' vulnerabilities to being violated, abused, exploited," says Mann. "And so, the more of us that can be working together on these very serious concerns, [the better]." In 2021, she says, General Synod and Global Relations "will continue to raise awareness about the situation and efforts and struggles of migrant workers in not only the Asia Pacific region but ... in Canada and elsewhere in the communion. This will continue to be an ongoing effort for us." ■



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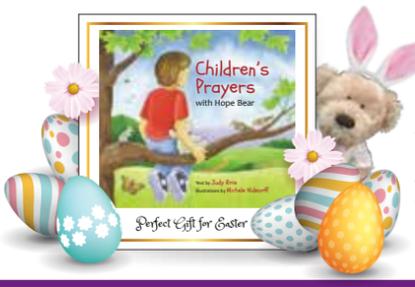
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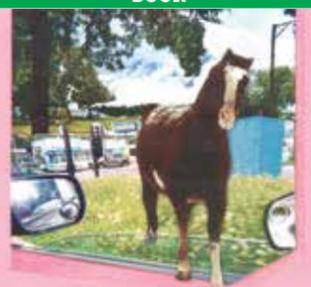
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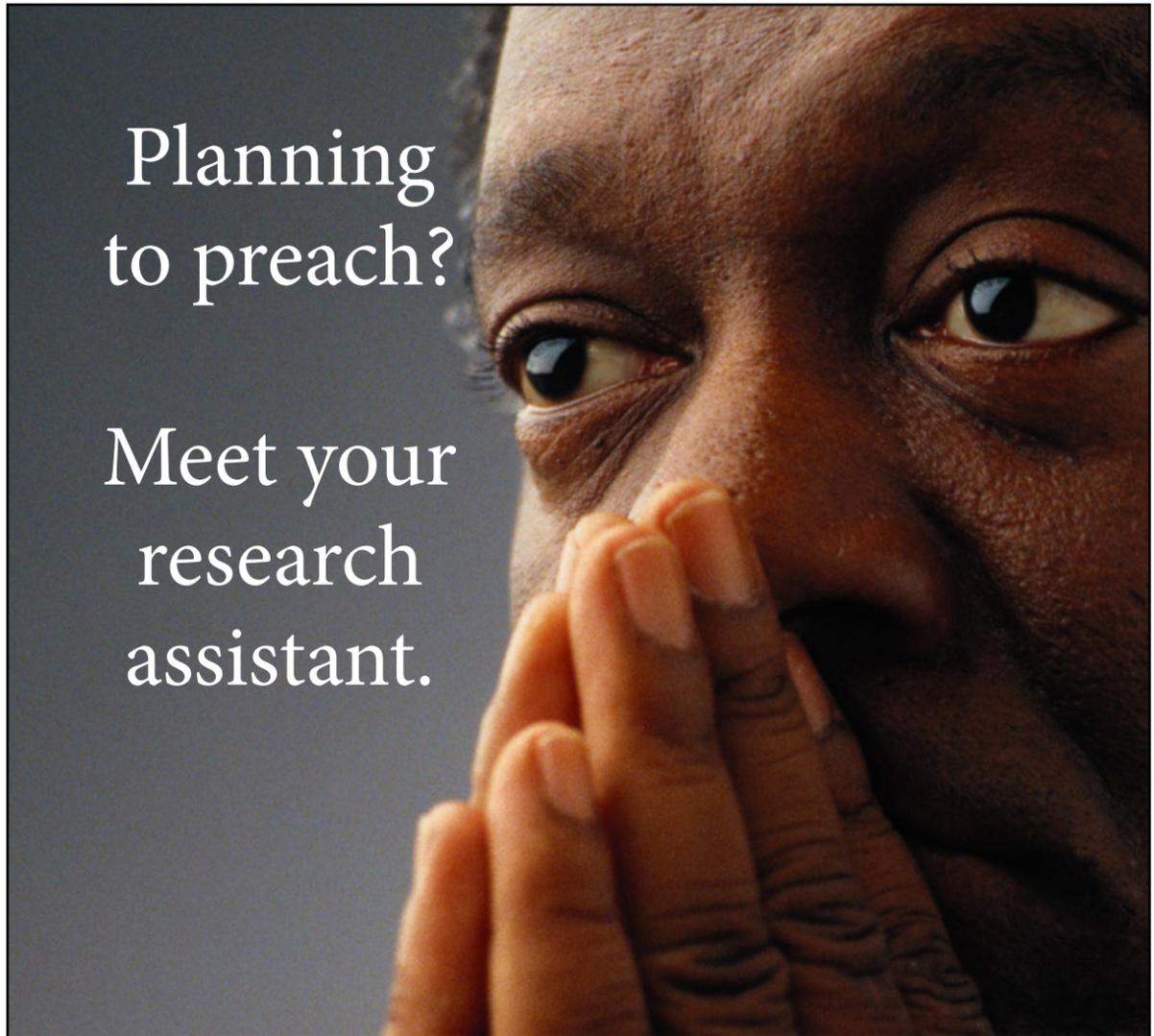
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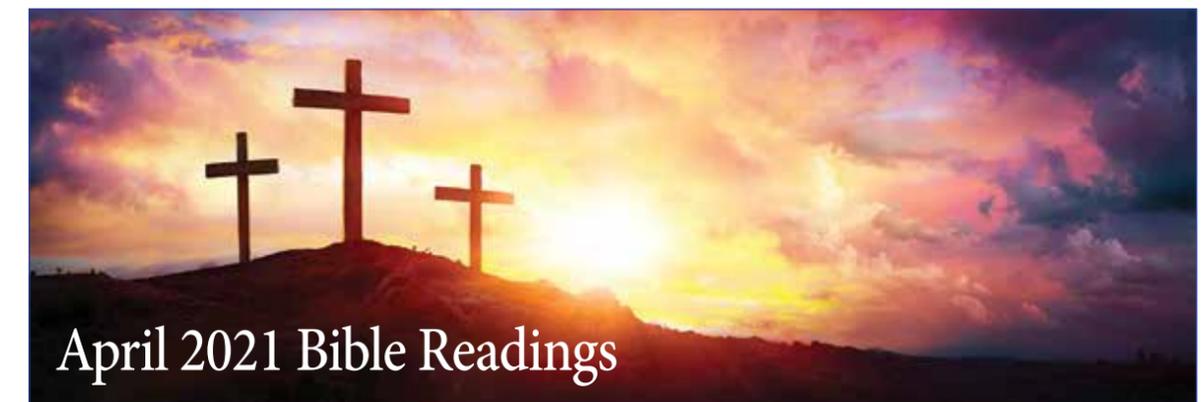
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<input type="checkbox"/> 09 1 John 1:1-2:2	<input type="checkbox"/> 19 Acts 3:16-26	<input type="checkbox"/> 29 Acts 8:26-40
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