

MISHAMIKOWEESH WATER PARTNERSHIP:

INDIGENOUS MINISTRY OF MISHAMIKOWEESH EXECUTIVE JULY 23, 2024

Bishop Lydia Mamakwa invited the Executive Director of the Primate's World Relief and Development Fund Will Postma and a member of Pimatisiwin Nipi (Living Waters) the **Reverend David Franks** to attend the meeting of the Executive of the Indigenous Spiritual Ministry of Mishamikoweesh for July 23, 2024, and for the following morning on July 24, 2024. The Executive completed their gathering on July 25, 2024. Oji-Cree was spoken throughout this gathering. English translation was made available for their two unilingual guests, primarily through Bishop Lydia Mamakwa and Amos Winter. During worship, hymns were available using Cree syllabics on the screen above the one end of the table. A group of three women led us in singing hymns and the psalm. In the exploration of issues facing this Spiritual Ministry, it was impressive to witness how participants listened to each other, without interruption or interjection, considering how much effort has been expended to prevent Indigenous Peoples from speaking their own languages.

In keeping the Gospel at the centre of the Circle, Matthew 12:46-50 was read during the celebration of Holy Communion at the beginning of our time together. The National Indigenous Archbishop Chris Harper challenged the Executive to consider who are the members of our family...who are our relatives. Archbishop Harper shared a story about diversity within his own family members. In visiting worshipping communities from coast to coast to coast, Archbishop Harper speaks the truth and celebrates the variety of ways in which Indigenous ministries have taken root and developed across Turtle Island. In speaking the truth, Archbishop Harper challenges non-Indigenous Anglicans to gain knowledge not only of the history of the Anglican Church of Canada in causing harm to Indigenous Anglicans but also of the diversity of Indigenous Peoples and accomplishments. Archbishop Harper also makes connections with other Indigenous Peoples on this planet, as Peoples who pray as well as who demonstrate strength and resilience. In presenting the documents **OUR COVENANT** and **OUR WAY OF LIFE** to General Synod in 2023, the Sacred Circle did not seek a vote to accept these foundational formulations but shared these principles of governance based on an understanding of a common identity among Indigenous Anglicans at this point in time. An invitation was extended to non-Indigenous Anglicans to walk alongside Indigenous Anglicans. Instead of seeking to be a separate entity as a fifth Province in the Anglican Church of Canada, Indigenous Anglicans seek to continue to worship and accomplish the purposes of Creator Sets Free Jesus on their traditional territories within existing Dioceses and Areas of Ministry in the Anglican Church of Canada. A Sacred Circle will continue to gather every three years, celebrating the diversity of Indigenous Anglicans and renewing the variety of Indigenous ministries across Turtle Island. The National Indigenous Archbishop continues to be the Presiding Elder of the Sacred Circle. As the Original Peoples of these lands and waters, Indigenous Anglicans seek to be strong spiritual people, affirming the work of Indigenous language revitalization, acknowledging the cultural practices of their respective heritages, trusting the Anglican Church of Canada in efforts to be in right relationships with Indigenous Peoples, and moving forward on a common journey preparing leaders for tomorrow. Archbishop Harper set out tasks for our respective journeys of faith: pray; show unity in diversity as Anglicans and Christians; present to others Creator Sets Free Jesus as being generous and compassionate; and be creative in engaging in works of healing.

In the afternoon of July 23, 2024, Archbishop Harper spoke to the Executive about his travels from coast to coast to coast truth telling about the presence of Indigenous Peoples in that part of Turtle Island and reviewing the history of dispossession, oppression, and dependency which guided the policies and practices of Settler governments and the churches. Archbishop Harper explored the diversity of Indigenous Peoples arising from the uniqueness of Indigenous languages, cultural teachings, and spiritual practices in different parts of this land. In different places on his travels, Archbishop Harper has discovered a variety of ways in which traditional teachings and spiritual practices have become part of worship as well as different understandings of the Scriptures. Efforts are made to honour the resiliency of the Ancestors and move forward in the quest for justice. Archbishop Harper challenged the Executive of the Indigenous Spiritual Ministry of Mishamikoweesh to raise up new leaders from among the next generation to move forward in proclaiming Good News.

At a break, one of the participants showed the Reverend David Franks a picture of his son who had made arrangements to meet him in the parking lot at the hotel. As with the previous four offers to bring his son home as part of his son's healing, he planned to offer another opportunity to take his son home with him. The son had been sexually abused by a former priest of the Diocese of Keewatin Ralph Rowe. (The documentary **SURVIVORS ROWE** was directed by Daniel Rohes and introduced at the Hot Docs Canadian International Festival in 2015 and is available on the internet. This film profiles three victims who share their stories and is 30 minutes in length.)

Through a power point presentation, Will Postma presented the mission of the PWRDF, based on the intention of working towards a truly just, healthy, and a peaceful world as set out in Micah 6:8. An Indigenous Program Advisory Committee provides guidance, input, and advice on ways to support priorities of Indigenous communities and organizations across Canada as well as furthering collaboration, coordination, and complementarity with other organizations, including those within the Anglican Church of Canada. Current members of this Advisory Committee come

from Six Nations of the Grand River, Pimichikamak and Opaskwayak Cree Nations in Manitoba, an Elder, Storyteller, and Cree Language Educator from Indigenous Language Manitoba in Winnipeg, and Tlicho Dene Nation. The Truth and Reconciliation Calls to Action as well as the United Nations Declaration on the Rights of Indigenous Peoples also guide decision-making for the PWRDF Indigenous Program Advisory Council. Funding applications have been accepted to support a variety of projects. Indigenous midwifery in Indigenous communities in Mexico, Peru, Ecuador, and Canada are being helped. **MAPPING THE GROUND WE STAND ON** was developed with guidance from Esther and Andrew Wesley helping non-Indigenous Anglicans understand the impact of waves of Settlers coming to Turtle Island and where the traditional territories of Indigenous Peoples are located. A national gathering of Indigenous youth **SACRED BEGINNINGS** received funding for a day of relationship building at Six Nations on the Grand River while exploring teachings about respect and reciprocity. PWRDF also works closely with **PIMATISIWIN NIPI (LIVING WATERS)** in making safe, clean water available to Indigenous homes. **INDIGENOUS RESPONSIVE PROGRAM GRANTS** provides support for projects in four areas: **Community Health, Youth Engagement, Safe Water, and Climate Action**. The application template was developed by the members of the Indigenous Program Advisory Council and made available to the Executive of the Indigenous Spiritual Ministry of Mishamikoweesh at their gathering in Thunder Bay in July 2024. Requests from funding can be made for amounts between \$5,000 and \$15,000, Mi'kmawey Debert Cultural Centre received funds to repatriate artifacts from the Smithsonian Institute in Washington. The Metis Nation of Ontario from the Highland Waters Metis Council organized learning opportunities about their ecosystem, how to care for the land, and the work of reclaiming traditional ways of working with plants. Just City in Winnipeg received funding for an Elder to provide teachings in harm reduction for those with problems with addictions. In Alberta, funding was provided for the work of an Anglican priest with Metis heritage and midwife in Edmonton. An Educator at Kanien'keha:ka Onkwawen:na Raotitiohkwa Language and Cultural Centre received funding towards a new facility for creative presentations of teachings through the use of puppets. The Medicine Eagle Camp operated by Keeseekoowenin Ojibway Nation received funding for a camp to support youth in dealing with the impact of intergenerational trauma, abuse, and loss of culture through ongoing traditional teachings and opportunities on the land to learn about traditional medicines. In Winnipeg, a Water Protector from Misipawistik Cree Nation received funding for teachings about water and for opportunities to participate in ceremonies in caring for Mother Earth. Bishop Lydia Mamakwa also expressed appreciation for PWRDF in partnership with St. Paul's Church in Thunder Bay in providing Covid-19 supplies, food, and generators for Bearskin Lake First Nation as well as for PWRDF in providing Covid-19 supplies, food and generators for Tataskweyak Cree Nation in northern Manitoba.

The Reverend David Franks introduced himself by explaining how his father and mother met through their participation in the choir and married on the traditional territories of Longlac #58 in St. James Church in Geraldton on the northern shores of Lake Superior, that his mother was born on the traditional territories of Fort William First Nation, that his father was born on the traditional territories of the Saulteaux, the Dakota, and Metis northeast of Brandon in Manitoba near Lake Winnipeg before returning to central England at the age of 3 years and then coming back to join his mother and younger siblings at the age of 20. The Reverend David Franks noted that he had gained some knowledge about the impact of Settlers and Settler-descendants on Indigenous Peoples in those parts of Turtle Island. and both his maternal and paternal grandparents lived outside of Birmingham in England but after 2000 years much of the languages and knowledge of the Indigenous Peoples of that part of England had been absorbed by a variety of Peoples who settled there. The Reverend Franks noted that he was ordained a priest in 1984 and had been married for 45 years. He met his wife as child and youth workers, caring for children and youth for whom it was very challenging to care for them. He and his wife have three adult children who are very gifted and each of them and their partners are committed to the work which they do. Each of them has spoken about their disillusionment with organized religion. The eldest daughter and her husband have an 18-month-old grandson for whom the Reverend Franks and his wife have cared for him before a day care spot became open so his parents could work. Our children share the same values as their parents and beliefs in a loving, generous, and compassionate God. The Reverend Franks served as a social worker in child protection for 20 years, working for 12 years with Native Child and Family Services of Toronto. His wife served as a child protection worker for 30 years.

PIMATISIWIN (LIVING WATERS) grew out of a conversation when three engineers listened to the anguish of a former Chief of Pikangikum First Nation about the number of suicides by youth and young adults. Safe, clean, and running water was identified as a way of giving hope to youth and young adults. As a result, the former National Indigenous Archbishop Mark MacDonald gathered a number of interested Anglicans from parishes in southern Ontario and met in a central location at Trinity Church in Aurora beginning in 2011. The Reverend David Franks joined these non-Indigenous Anglicans in 2012. Over the years, the **Pikangikum Working Group** has raised over \$900,000 for bringing safe, clean, and running water to Pikangikum where the Chief and Council selected a total of 46 homes with the most vulnerable living in them. Pimatisiwin Nipi also raised monies for the **NGO WATER FIRST** to train young adults chosen by the leadership in their Indigenous communities to participate in a 15-month long internship program, learning about the traditional teachings about water from Elders and knowledge Keepers as well as scientific knowledge about water testing and environmental care. In October 2022, Bishop Lydia Mamakwa and the Reverend David Franks met with the leadership of the Shibogama Tribal Council, beginning the first project with the **Mishamikoweesh Water Partnership**. It took two

years to raise \$125,000, largely through our campaigns during Advent. A corporation donated and additional \$25,000 so that PWRDF had \$150,000 to put towards the cost of a new water truck built in Winnipeg to specifications requested by Chief Eddie Mamakwa and Council for Kingfisher Lake First Nation. The new water truck was delivered by ice road in February 2024. Chief Mamakwa and Council found another \$85,000 in funding to cover the full cost of this second water truck for their community.

In a letter from Bishop Mamakwa to Trinity Church in Aurora and through a video clip for Pimatisiwin Nipi and PWRDF to make available to the public, the need to help youth and young adults was communicated. Supports are needed so that youth can remain in school in their own communities for as long as possible before sending them out of their communities to attend high school, colleges, or universities. Connections with extended family, friends, and their communities are essential at home and in the communities where these students go to complete their education. Children and youth benefit from ongoing connections with their cultural heritage, languages, and spiritual practices so each of them can explore and discover a positive future for themselves and contribute to the life of their respective communities. Children and youth from Indigenous communities as well as from Settler-descendants all need hope. **EVERY CHILD MATTERS. EVERY CHILD IS A GIFT FROM CREATOR/DIVINE MYSTERY/GREAT SPIRIT.** Caregivers among all Human Beings seek to prepare a child for the path ahead. Each child and youth need to be nourished in the practices of gratitude by parents, grandparents, extended family, and members of their communities. Caregivers and worshipping communities need to promote curiosity as children and youth explore the universe and learn to experience awe and wonder about the intricacies and complexities of life. Each child and youth need support to discover their own strengths and abilities and gifts. Each child and youth need others to celebrate their accomplishments. Most importantly, each child and youth need help in cultivating a healthy sense of justice.

Members of Pimatisiwin Nipi are predominantly non-Indigenous Anglicans, gathering to learn about the history of relationships between Indigenous Peoples and Settler-descendants. We seek to learn about the harm arising from policies and practices of our governments and churches. As members of worshipping communities, we also seek to examine the theological frameworks which are rooted in the principles of the Doctrine of Discovery, promoting subjugation and oppression by those who possess the “right” knowledge and occupy a position of power at the top of hierarchical social and economic relationships. As non-Indigenous Anglicans, we see learning opportunities with Indigenous participants so that we can understand what is required to be treaty partners. With other people in our worshipping communities, we seek to learn by listening to Indigenous voices and applying this knowledge to our lives. With Indigenous participants, some have explored a comprehensive booklet produced by the Jesuit Forum as well as books by a variety of Indigenous authors, including Robin Wall Kimmerer, Ray Aldred and Matthew Anderson, and David Robinson. Some attended Drew Hayden’s play **COTTAGERS AND INDIANS**, followed later by a ZOOM discussion with him. Many have watched the Anglican Indigenous Ministries film **DOCTRINE OF DISCOVERY: STRONG HEARTS: STOLEN LANDS, STRONG HEARTS**, produced by a team with Dr. Ginny Doctor. Others have accessed **SACRED TEACHINGS** podcasts and listened to the series **SUICIDE PREVENTION**, also made available through the work of Dr. Ginny Doctor. Many podcasts produced by various universities and by a few Elders, Knowledge Keepers, and Language Revitalization Educators have provided a wealth of knowledge. Worshipping communities have invited a number of Indigenous speakers and Drummers to provide leadership, particularly for Indigenous Sunday in June and the Day of Truth and Reconciliation at the end of September. Many Anglican churches are also developing relationships with their nearest Indigenous communities. Some have attended learning opportunities, including celebrations for the Mohawk Landing on the Bay of Quinte, the ongoing environmental disaster for Grassy Narrows (Asubpeeschoseewagong) First Nation, manoomin harvesting at Curve Lake First Nation, the Mohawk Institute at Six Nations on the Grand River, walking on the savannah grasses of the Mississaugas of Alderville. Many non-Indigenous Anglicans have attended several Pow Wows, historical sites, and museums featuring exhibits of Indigenous Peoples. It is inspiring to encounter Settler-descendants who are developing a passion for justice.

Through these learning opportunities, non-Indigenous Anglicans are developing respect for the strength and resilience of Indigenous Peoples from coast to coast to coast. We are also learning to appreciate the wealth of knowledge in living a way of life shaped by Indigenous languages while at the same time acknowledging the poverty of the English language. Cradle Anglicans are being challenged to explore the benefits of languages which are based on verbs rather than nouns. As verbs, words communicate relationships between beings. Words constructed of many parts also communicate a great deal more information about intricacies and complexities than understood by English counterparts. For example, Anishinaabemowin speakers point out that **aanii** and **bozhoo** communicate so much more than the English word “hello” as well as that **chi miigwetch** communicates so much more than the English word for an enthusiastic “thank you”. The Oji-Cree welcome of **waachi-ye** means much more when understood in its fullness. By being challenged to understand the relationships and interactions between parts of this universe, we are also challenged to reexamine the language which we use for the English word “God”, opening possibilities for the use of Creator, Divine Mystery, Great Spirit, Source of All Life and Love, Eternal Word, Creator Sets Free. In our personal devotions and common worship, we are connecting with a Creator who continues to create in creation and to send a variety of Teachers.

For Cradle Anglicans, we are being challenged to explore the use of simple ceremonies in places where we encounter the presence of Creator, Divine Mystery, Great Spirit, Eternal Word, Creator Sets Free. Elders and Knowledge Keepers teach about listening to trees or plants or flowers or grasses as well as talking to these parts of creation. It is amazing to hold a grandchild to listen to each of these parts of Creator's creation, to be gentle touching them, and to acknowledge their importance with words. A grandchild needs to learn to be gentle with creation. In travelling to the cottage and coming to the shores of Lake Huron, Water Protectors teach about the importance of greeting the waters, listening to their music and messages, and giving thanks for the presence of water in our bodies, in the air, and on this planet. In leaving the cottage at the end of the season, it is good to be on the shore, review the events of the summer, and give thanks for many blessings. At the beginning of the day, Elders and Knowledge Keepers teach about welcoming the sun as a person, giving thanks for a new day, and praying for those whom we care, for those in pain, for those with responsibilities, and for the plans which we make for the rest of the day. It is amazing to fill a glass of water and watch as light fills this water with energy. When the moon shines in all her fullness, it is good to remember our great grandmothers, our grandmothers, our mothers, our partners, our daughter, our granddaughters, and our great granddaughters, honouring them. In the dark of the night, it is an amazing activity to lay on the beach and look at the stars shining in the night. In lighting a fire, it is good to reflect on the light and heat released for those sitting together in the circle, giving thanks for opportunities in the past to talk, share stories, engage in games, laugh, and sometimes sing. When the embers of the fire are dying, it is good to remember the other fires in creation and within Human Beings. So many ceremonies in each day and in marking the seasons in life help us connect with the Source of All Life and Love and provide us with opportunities to share these with children and youth. Creator, Divine Mystery, Great Spirit, Eternal Word, Creator Sets Free, Jesus nourishes each and all of us day by day.

Pimatisiwin Nipi (Living Waters) are a small but growing group of non-Indigenous Anglicans who are aware that a lot more time will be needed to address the infrastructure inequalities between municipalities and indigenous communities. In Canada, most of the short-term and long-term water advisories happen in northwestern Ontario. Matthew 25: 31 to 46 calls followers of Creator Sets Free Jesus to provide water to those who thirst, to feed the hungry, to provide lodging for those needing shelter, to clothe those who need protection from the elements, to care for the sick and those in pain, and to visit those imprisoned. This generosity and compassion shapes each of our respective journeys. It takes time for our worshipping communities in whom members of Pimatisiwin Nipi (Living Waters) to raise funds for safe, clean water to be made available in the Indigenous Spiritual Ministry of Mishamikoweesh.

Gather in your worshipping communities and explore what you define as a problem in getting safe, clean water into homes where you live. Talk with Pimatisiwin Nipi about what needs to be done. Together we can develop a plan to make safe, clean water available for everyone in your community.

After breakfast on July 24, 2024, morning devotions explored Matthew 13:1 to 9. A report was received from a Lay Member of the Executive Committee.

In saying farewell, the Reverend Franks expressed appreciation shared by Will Postma for Bishop Lydia Mamakwa and the Executive for their hospitality as well as for the privilege of listening to the use of Oji-Cree in their worship and work together. As requested, a list of documents including the power point presentation, the application template for Indigenous Responsive Program Grants for Community Health, Youth Engagement, Safe Water, and Climate Action, and the Terms of Reference for the Indigenous Advisory Committee. The Reverend Franks pointed out that the challenges of infrastructure inequalities between municipalities and Indigenous communities will take a great deal of time to resolve. Members of the Executive for the Indigenous Spiritual Ministry of Mishamikoweesh were again invited to gather with their worshipping communities and identify issues in making safe, clean water available in their Indigenous communities. The problems of churches without water or bathrooms and churches with accessibility issues are places to start conversations. From an anti-discriminatory social work perspective, every problem identified is important to explore. The Reverend Franks noted that further conversations about funding possible solutions will lead to discussions with the Chief and Council in your Indigenous community as well as Public Health, the Canadian Mortgage and Housing Corporation, Indigenous Services Canada, and Pimatisiwin Nipi. Remediation work, renovations, and new construction for church buildings happen when these facilities are considered a community asset. Identify problems in having safe, clean water and talk with Pimatisiwin Nipi. Contact information for the Reverend Franks was made available.

The Reverend Franks also expressed appreciation for a ZOOM call with Grand Chief Alvin Fiddler, the Policy Analyst, and Infrastructure Director from Nishnawbe Aski Nation and members of Pimatisiwin Nipi and the former National Indigenous Archbishop Mark MacDonald in September 2020. Much was learned about infrastructure problems with the provision of safe, clean water among 49 Indigenous Peoples in northwestern Ontario. The Reverend Franks noted that Pimatisiwin Nipi was finishing up work with Pikangikum First Nation and was looking to work with other First Nations.

Grand Chief Alvin Fiddler spoke to the Executive about several of his experiences and concerns. After speaking in Oji-Cree for some time, Grand Chief Fiddler provided a shorter summary in English. He shared stories about his own roots in a family whose parents sang in a choir and were active in leadership in their church in Muskrat Dam First Nation. In

growing up, the church often played a central role in the life of each community. He recounted a time when the former Primate Ted Scott visited Muskrat Dam, drawing the community together to build a temporary structure and celebrate the Primate's visit. Grand Chief Fiddler also recounted how his grandfather engaged him in gardening on an island after he had watched his friends go out on a camping trip with the Anglican Priest Ralph Rowe. Grand Chief Fiddler pointed out that some of his friends returned and spent the rest of their lives dealing with the impact about what happened to them. Grand Chief Fiddler recounted gathering with friends to care for one of his friends who spent much of his life dealing with alcohol and drug addiction and needed hospitalization in his last days as a result. Grand Chief Alvin Fiddler described how alcohol and drug addiction changes someone with whom one has developed a friendship over time. Grand Chief Fiddler was part of a group of surviving friends who prayed and visited in those last days. It was surprising to learn that neither the Anglican Church of Canada nor Scouts Canada has not yet made an apology for the harm caused by the Anglican Priest, former OPP Officer, and Scoutmaster Ralph Rowe as well as by the Diocese of Keewatin. Currently, Grand Chief Fiddler is working with Archbishop Linda Nichols in the preparation so that this apology can happen.

(Much information is available concerning the death of the last member of the Sandy Lake Five, Peter Fiddler, in January 2024. The five Indigenous men started a hunger strike on January 18, 1988, in the Visitor Lounge of the Sioux Lookout Zone Hospital. Nishnawbe Aski Nation members experienced a great deal of frustration with the quality of medical care being delivered. Members of Indigenous communities in northwestern Ontario were being racially segregated in Indian hospitals where substandard medical care was provided. Indigenous patients were subjected to meaningless consultations with medical professionals. First Nation people were used as guinea pigs by the medical community and needlessly exploited during trials completed for researchers that has now been thoroughly discredited. After two days, the hunger strike came to an end and an agreement was reached. A panel consisting of the former Archbishop Ted Scott, Grand Chief Wally MacKay of the Grand Council for Treaty 9 First Nations, and Psychiatrist-in-Chief from the Hospital for Sick Children Dr. Harry Bain met and published **FROM HERE TO THERE: STEPS ALONG THE WAY** in May 1989 and celebrated at Muskrat Lake First Nation. 94 recommendations led to the support of First Nations leadership to be active participants in the delivery of health care. The Sioux Lookout First Nation Health Authority and the Sioux Lookout Meno Ya Win Health Centre were created. Grand Chief Fiddler honoured Peter Fiddler in his advocacy and lifetime of activity making positive changes in the provision of health care in northwestern Ontario.)

(Ralph Rowe was a Scoutmaster, former OPP Officer, and Anglican Priest in the Diocese of Keewatin from 1975 to 1987. In 1988, Ralph Rowe was convicted of 10 counts of sexual assault against children from First Nation communities. In 1994, Ralph Rowe was convicted of 39 sex crimes against Indigenous children from northwestern Ontario. In 2005 and 2009, Ralph Rowe was convicted of an additional 21 sex crimes against Indigenous children. He was incarcerated for almost 5 years. As part of a plea bargain in 1994, Ralph Rowe obtained an agreement that if any further charges were laid, he would not serve any more time in prison but would serve his sentence under house arrest. Over time, 130 victims have been identified by the Attorney General of Ontario but the estimated number of children who were sexually harmed is 500. In 2017, a class action suit on behalf of the survivors of Ralph Rowe's sexual exploitation and abuse was launched in Ontario by a member of Kitchenuhmaykoosib Inninuwug. Aski Nation supports their members who are seeking justice. In 2017, the General Secretary of the Anglican Church of Canada made public the intention of the Anglican Church of Canada to work with Indigenous leadership in preparing an apology. In October 2023, the Superior Court of Ontario approved a settlement for \$13 M with a deadline of February 2025 for claims to be filed. The amounts awarded will be determined by an assessment of what happened, and the impact of the sexual harm experienced. Nishnawbe Aski Nation advocates for further funding for Men's Healing Initiatives and healing supports for those who have been impacted in their relationships with those directly harmed by Ralph Rowe. In June 2024, the readers of the Anglican Journal learned that Archbishop Linda Nicolls reaffirmed this commitment by the Anglican Church of Canada to make an apology, noting that this apology was long overdue. Grand Chief Alvin Fiddler supports efforts for an apology from the Anglican Church of Canada and from Scouts Canada, so he has been active engaging leadership in both organizations about the abuse of power, negligence, and breach of fiduciary duties. MPP Sol Mamakwa from the riding of Kiiwetinoong has also provided public support for Debie Boonendamowin, the survivors of Ralph Rowe.)