



PHOTO: BRIAN ELLIOTT/SHUTTERSTOCK

An orange shirt and a pensive gaze

A young boy stands on the steps of the Vancouver Art Gallery at a “Cancel Canada Day” event July 1 in memory of children who died at residential schools. This year, for the first time, Orange Shirt Day—first observed in 2013 to raise awareness of the residential school system and its impacts—is a federal statutory holiday, known officially as the National Day for Truth and Reconciliation. Many Canadians wear orange shirts in solidarity with Phyllis Webstad, whose orange shirt, bought by her grandmother, was taken away on her first day at residential school and never returned. Watch anglican.ca for updated worship resources to mark Orange Shirt Day.



3
Tackling
period
poverty



4
Graves and reconciliation

Anglican eyewitnesses escape Lytton ‘inferno’



▲ Smoke rises from the ruins of Lytton.

PHOTO: MELANIE DELVA

Residents face uncertain future after homes, churches destroyed

Matt Gardner
STAFF WRITER
The plumes of smoke over Lytton, B.C. were an “apocalyptic” sight for Melanie Delva.

But what the Anglican Church of Canada’s reconciliation animator remembers most from June 30—the day her home and all her possessions were destroyed by the fire, the day Lytton burned to the ground—are the sounds.

“When I opened the front door, there was just an inferno,” Delva recalled. “I’ll never forget the sounds, because I could hear the flames and the wind, but also people screaming. I could just hear people screaming.”

As the fire closed in and spread to the roof and back

of the house she shared with her wife Erin Aleck and their dog Dexter, Delva realized the danger they were in.

“I’ll never forget the sound of the ceiling on fire, because I could hear the fire in the ceiling and the ceiling was crackling and there was smoke coming out of the electrical sockets,” she said. “Then we just knew we had to go.”

Aleck grabbed Dexter and went to check on the neighbours while Delva took a box of important personal records and her wife’s ceremonial eagle fan. The three piled into their truck and raced off to check on a nearby elder who had been napping earlier in the afternoon, as Lytton went up in flames around them.

See B.C. FIRES, p. 6

Ottawa Anglican’s sock ministry to chronically ill touches thousands



▲ Part of what the Sock Project is about, says Jessica Baird, is encouraging people to tell their stories.

PHOTO: CONTRIBUTED

Tali Folkins
ACTING EDITOR
On Dec. 24, 2017, Jessica Baird, a teacher and a parishioner at Julian of Norwich Anglican Church in Ottawa, was diagnosed with ankylosing spondylitis (AS), a rare type of arthritis causing, among other things, severe and long-term pain in the spine.

Baird had started to experience mysterious symptoms the previous winter, and by the summer she was told she had some sort of autoimmune illness—but doctors were not yet able to say which one. After all the medical appointments to get to the bottom of what she was experiencing, and after the stress of not knowing, she says, her diagnosis felt like a relief.

“It was the most remarkable Christmas gift you ever want to get,” she says. “When you finally have a name for all the symptoms you’re having it really does help, because then you can

deal with it.”
The year 2017 had not been easy for Baird. But it had been unusual in another way as well: it saw her called to a unique and growing ministry that she says has brought her much joy.

It started when a friend who has lupus, another chronic autoimmune disease, told her she had found that wearing crazy socks to her medical appointments helped make her feel a bit better. Baird tried it, and liked it.

“It helped me,” Baird says. “It’s fun, and it also started some really great conversations and lightened the mood in the room.”

Baird decided to take the idea to another level.

“I said to my friends and my family, ‘OK, send me fun socks,’ and then I put a YouTube video out that said, ‘Send me fun socks, and I’ll wear a pair every day of the year for 365 days to get me through this,’” she says.

Baird’s appeal for socks
See BUILDING SUPPORT, p. 9



Dear friends across the Anglican Church,

“We have to mean it,” insisted the boy. “We have to welcome *everyone!*” Church signs tend to provoke a response, and this one—*The Anglican Church Welcomes You*—ignited a sense of urgency in my young friend. For him, the sign was a call to action: for the church to live up to the slogan and cast a wide, all-inclusive net.

The boy was part of a group of children I consulted with during my first year as Executive Director. When I joined AFC in 2011, I wanted to embrace bold ideas and listen to new voices, including young people. The child’s steadfast optimism that AFC might grow an extraordinarily welcoming church has stayed with me these past ten years.

During that time, I have overseen more than \$6 million in grants and loans and traveled across Canada to meet with AFC grant recipients. At the heart of every project, be it a school breakfast program, drop-in centre, furniture bank, or community kitchen, I have seen people and parishes trying to make that boy’s dream a reality.

Visiting a community garden that provides for the homeless, experiencing the glow of new LED lighting to make a church more environmentally sustainable, taking the inaugural trip on an indoor elevator that enables people with mobility challenges to attend church: I have seen Canadian Anglicans striving to grow a church that welcomes everyone.

All these initiatives, and hundreds more, have been funded by a grant or loan that was made possible by AFC’s dedicated supporters. As I prepare to retire this October and pass the baton to a new leader, I want you to know how grateful I am for your loyalty and generosity.

I say goodbye to you with my heart filled with hope... hope that the Foundation will continue to build on the strength of its creativity, culture, and people... hope that the church will continue to embrace inclusion and let all voices be heard... hope that Canadian Anglicans will continue to prioritize climate care and charting a path to a healthier, more sustainable future... and hope that Canadian Anglicans will continue to see AFC as a visionary partner in growing a church that welcomes everyone for decades to come.

With deep thanks and much gratitude,

Judy Rois

Visit anglicanfoundation.org/2021appeal to learn more about each of the projects pictured here.



Judy Rois,
Executive Director

POVERTY ►

Manitoba parish targets period poverty with red mailbox project; other churches join

Tali Folkins
ACTING EDITOR

A small-town Manitoba parish is making menstrual products available to women in need by means of a special mailbox affixed to the outside of the church—and at least two other churches are following its example.

Since last spring, staff at Christ Church The Pas have been placing tampons, pantliners and pads in a red mailbox hanging from the church wall, and inviting community members who need them to help themselves. The Rev. Jann Brooks says the service is being used to the point where she has to refill the mailbox every second day.

“What’s really wonderful is, people are taking what they need but nobody’s clearing out the mailbox, and nobody’s vandalizing it,” she says. “I think people appreciate it for what it is. It’s doing very well, and the people here in The Pas are excited by the idea.”

Brooks says she hopes the idea will catch on with other Anglican churches in Canada. As this story was being written, at least two churches had installed red mailboxes of their own: St. Matthew’s Cathedral in Brandon, Man. and St. Luke’s Anglican Church in Burlington, Ont.

Menstrual products have been estimated to cost women anywhere between \$66 and \$250 per year, Brooks says. (A 2017 article in *Chatelaine* magazine pegged the figure at a minimum of \$65.82—but its author noted that this estimate assumed purchases from low-cost retailers like Walmart, an option unavailable to many in rural or remote communities, where prices are much higher.)

Of the women and girls polled in a 2019 Plan Canada survey, 34% said they had to “regularly or occasionally” make sacrifices in their budgets to afford menstrual products. In another survey, commissioned last year by Shoppers Drug Mart, 17% of respondents said they’d had to choose between buying menstrual products and groceries “more times than they can count.” Meanwhile, 14% reported having to use socks, rags and “sometimes worse” substitutes when they couldn’t afford



▲ **The cost of menstrual products is a serious problem in Canada, says the Rev. Jann Brooks, especially when compounded with other stressors that often face women living in poverty, such as lack of food and clean water.**

PHOTO: CONTRIBUTED

period products—thereby risking infection, Brooks says.

It all means that period poverty is a serious problem in Canada, she says, especially when compounded with other physical stressors that often face women living in poverty, such as lack of food and clean water. Physical health aside, she adds, it impinges on human dignity.

Brooks, who was a nurse before she became a priest, says the problem has been concerning her for decades. But the idea of using a specially marked mailbox at Christ Church came to her quite suddenly, a few months after she arrived at The Pas in October 2020.

She says she saw a strong need in the community, where there are many homeless women and financially pinched university students.

“It occurred to me that there are a lot of women here having to fork out for what they don’t have,” she says. “I was looking at them and I was thinking, ‘Wow, what do you do?’”

“One day I was walking out of the church and there was this ancient wooden mailbox hanging there,” she says. “It wasn’t used for anything because in The Pas, we don’t get mail delivery. We all have to go to the post office to pick up our mail... I thought, ‘There we go. That’s how we’re going to do it.’”

In the end, the church’s old wooden mailbox was deemed too leak-prone to work, so she got a new metal one, which a staff member painted red, and began taking donations. Word of the ministry spread through the community via social media, a couple of local news stories and word of mouth, Brooks says.

The ministry is supplied entirely by donations, and depending on what people give, the box will also sometimes contain other personal hygiene products, such as soap and hand lotion. Because there are some trans people in the community, the church doesn’t stipulate that it’s a ministry to women, Brooks says.

The Rev. Cheryl Kukurudz, executive assistant to the bishop and dean in the diocese of Brandon, says that some of the factors in the decision to put up a red mailbox at St. Matthew’s Cathedral were its downtown location and the fact that it is well known to many of Brandon’s displaced people.

“It is imperative that we be present and welcoming to the most vulnerable in the city, and this is one small way,” Kukurudz says. “We are happy to be able to help with something that is ironically still a taboo subject in society, given that half the population has periods.”

She says the project reminds her of Philippians 2:4: “Instead of each person watching out for their own good, watch out for what is better for others.” ■



AN ORIGINAL DOCUMENTARY

“TRANSLATES COMPLEX LEGAL DOCTRINES WITH SIMPLICITY AND EASE OF COMPREHENSION”

“TOO IMPORTANT TO MISS!”

“VISUALLY STUNNING”

“A LEARNING TOOL FOR ANYONE AND EVERYONE”

“EVERY ANGLICAN SHOULD SEE THIS”

“MORE RELEVANT THAN EVER”

STOLEN LANDS, STRONG HEARTS

THE DOCTRINE OF DISCOVERY

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I keep wondering what else is out there for our people to give us more broken hearts.

A version of this piece appeared in June on the website of the diocese of New Westminster.

Grieving for our children

By Nii K'an Kwsdins (Jerry Adams)

THE MAY DISCOVERY of the remains of 215 children who were buried on the grounds of the Kamloops Residential School, and the discovery of similar graves on the grounds of every residential school that has been examined, tears at the hearts of all of us who are working toward reconciliation.

As an Indigenous man of the Nisga'a Nation, I have spent most of my career on reconciliation. As a social worker; as someone pulling together urban Indigenous leaders in Vancouver; as a member of the Children's Commission of British Columbia protecting the rights of our children; as a member of the Vancouver Police Board, and as a social justice worker for the Anglican Diocese of New Westminster I have worked trying to educate, guide and connect the police, the churches and other community agencies to our Indigenous community. It has been emotionally draining work, that at times was done in isolation and with little or no support. It has also been draining to try to live up to the expectation that Indigenous people will show the way forward. Supposedly we should know, but we do not always have all the answers.

I have lived through so many disappointments over the years that I have been doing this work. The discovery of the remains of the 215 little ones buried on the grounds of the Kamloops Residential School has brought more sadness to me. I keep wondering what else is out there for our people to give us more broken hearts. Don't ask me about reconciliation but about the weight of pain we carry for our families—our parents, and our children.

Many more graves have been discovered since the first ones were found in Kamloops. And we will continue to find more unmarked burial places of our children across Canada. In response there have been churches burned down because of our lost children. Elders have suffered the trauma of having to recall their experiences in the schools—experiences that they could not speak about because they were so horrific.

I cannot imagine their feelings around what happened when their child did not return from residential school, and with no explanation from the churches or the schools. This is not just a historic event but an experience we still feel and live today. We are still living the losses, and it has re-awoken our broken hearts that we thought would be mended with the Truth and Reconciliation recommendations.

Our people are angered and hurt by such horrific hidden secrets. The Elders are barely holding our youth back from being angry, and taking action that would not go in the good way that we have been working at.

The churches and governments hid all of this from the people of Canada, yet the powers that be continue to claim they are fighting for the rights of our people. I am saddened by what I have tried to do in my life to assist different agencies, governments and churches to work together again, because now it seems like my heart has taken a step backwards. I feel that for all my efforts, I have been failed by the loss of our children.

The loss of trust—and the fear of the churches, the government, and most institutions that service our people—is back again, and trust has to be rebuilt.



PHOTO: GENERAL SYNOD ARCHIVES (P7538-616)

Boys follow a priest in a funeral procession in this photo likely taken at the Anglican-run Choooutla Residential School in Carcross, Yukon, some time in the 1930s.



▲ Young girls pose for a photo at the Anglican residential school in Shingle Point, Yukon, around 1930. Two of these girls, Mabel Martin and Mary Tukuloak (believed to be at the far left and far right of the picture, respectively) died at All Saints Residential School in Aklavik, N.W.T., a few years later.

PHOTO: GENERAL SYNOD ARCHIVES (P9901-552)

We need to rebuild trust by accountability. The Canadian government said it was the churches that killed the children and they should be held accountable. Yet it was the federal government's Indian Act that forced our grandparents and our parents to ship our children off to residential schools.

History is not on the side of the governments and people of power that can make a difference. They have constantly promised changes, and funding that will make a substantial difference, and yet we Indigenous people are still waiting for the fulfillment of their promises of clean water, proper housing, proper medical care for our children and so many other promised changes. It is hard to believe in those words any more. And the discovery of the hidden deaths of our children is one more betrayal. We cannot work in new and creative ways with people that are not truthful to us.

Reconciliation is about wanting to work with each other. We need people to stop and feel what is in our hearts, so that the significance of the losses of these children does not disappear after the initial shock of the discovery of their bodies. We need you to be willing to listen to us as we guide

ourselves through the next steps of trust and healing.

We need you to get to know us and get to know our protocols. If you are afraid to ask, just think of how afraid our children were as they entered the residential schools. And how afraid our mothers and our grandmothers were when they had to send away their babies.

Should I be angry at the betrayal of trust and the death of so many children in residential schools? Yes, I should. Should I be continuing my work as a teacher to build better relationships?

My heart is full of pain at the moment, but if I follow the teachings of my grandparents, my mom, and my Simigat (the Chiefs of our Houses) and my Sigidimhaanak' (our Matriarchs) then I know from their example that I must continue. They went to church, they believed in God and they worshipped deeply, even as their children were sent away. That is what devotion is all about, and they worked for change to give us better lives.

We are greatly saddened by the deaths of our children, and by broken promises, but we are not defeated. We still have our languages, our protocols and our culture. And although we grieve, the strength of our people is our family.

So walk with our people and listen not just to the words offered, but what our hearts are telling you. Then we can build a new reconciling relationship of empathy and trust and make changes together for a better Canada. ■

Nii K'an Kwsdins (Jerry Adams) is a Nisga'a citizen from Eagle Tribe, currently living in Vancouver. Until his retirement in September 2020, he served as the diocese of New Westminster's missionary for Indigenous justice ministries.

SINGING WITH JOY ▶



An invitation to gratitude—and healing

By Linda Nicholls

I HAVE ALWAYS delighted in the season of fall! It is the season of new beginnings. It signals cooler weather of warm days and crisp, cool nights and, in many parts of Canada, the beauty of the changing colours of trees in magnificent reds and golds.

It is also the season of Thanksgiving. The harvests are being brought in and stored. Fruits and vegetables have been frozen or canned. Creation has once again provided what we need for our sustenance. What else are we grateful for this year?

Although Thanksgiving focuses on food, it is also a time to reflect with gratitude on all aspects of life. It is easy to be critical and negative about what we don't have or have lost, especially in a continuing pandemic and in light of the tragedies of fires in British Columbia and northern Ontario. Gratitude is a deliberate choice to continue to see our blessings, even in the midst of tough times, as a gift—and to give thanks. Practicing gratitude is a fundamental spiritual practice. It orients us to the enormous grace of God poured into the world—even

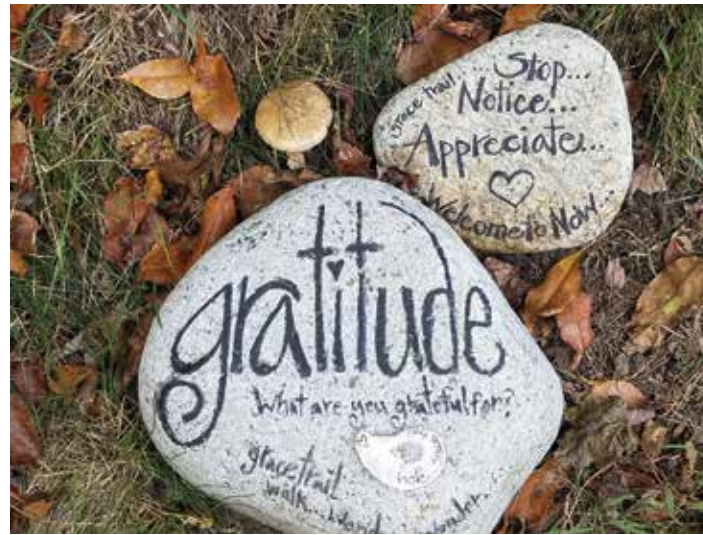


IMAGE: ISABELLA ROSE/SHUTTERSTOCK

“Gratitude... orients us to the enormous grace of God poured into the world—even in the very midst of disasters or suffering or pain.”

in the very midst of disasters or suffering or pain. It opens our hearts to other ways we have been blessed and opens our hearts to ensure others are blessed. Gratitude is part of healing ourselves and the world.

That is why we launched *Surprised by the Spirit* in the spring. The pandemic has radically affected every aspect of our lives and we often focus on what we have lost during the past 18 months. *Surprised by the Spirit* is an invitation to ask what surprised you during the pandemic as you learned to worship online; share Bible studies on Zoom; shift outreach to new modes of connecting; and be with one another and your community in new ways.

I have been moved by the responses submitted—poems, hymns, video and reflections that point to God's grace and to

the resilience of our church. (See them at: www.spirit.anglican.ca). There is so much to be thankful for as we are emerging from the pandemic. I give thanks for the creativity of our church as I hear about new ideas in outreach and worship. The Spirit has been surprising us—teaching, guiding, and calling us! We have been blessed even in the midst of a pandemic.

Now is a time to give thanks—and share with others! We give thanks for all we have discovered of God's presence that we had not seen before—and all we have learned about being church, without our buildings, as we discern our next steps. We give thanks for the widespread provision of vaccinations as we pray for many in the world who do not yet have access, and we advocate for a wider sharing of resources. We give thanks for those on the front lines of health care who serve sacrificially as we pray for their health and well-being. If we have been safe and well, we give thanks for that blessing as we pray for those who have lost homes, livelihoods, and loved ones through COVID-19 or through the extensive fires this summer, and that we share resources to rebuild. We give thanks for the gift of life itself from the Creator, knowing that in life or death, in a pandemic or a forest fire, in good times or in bad we are never separated from the love of God in Christ Jesus! Thanks be to God! ■

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

WALKING TOGETHER ▶



The rule and power of Jesus

By Mark MacDonald

WHEN THE EARLY followers of Jesus proclaimed he was ruler of all things (“Jesus is Lord!”) they pointed towards an understanding of authority and power which seems far from the world we live in today—so far that some wonder if describing Jesus as the sovereign above all else is a contradiction of the character of his life and teaching.

To say that Jesus is the ruler of all is not to say institutional and denominational Christianity wins in the end, or that Jesus takes the front of the line before prime ministers and monarchs. Though Christians have often implied this over the years, it is an insult to the true meaning of the sovereignty of one who chooses to express his rule by dying on a cross.

As Jesus taught us, the sovereignty of God he embodies is abiding and growing in Creation and history towards “the renewal of all things” (Matthew 19:28). This Kingdom or Reign of God is not easy for people to see clearly or even notice, though it is intimate to every moment and movement of life. As it unveils its “power” in Jesus, it mocks all other forms of power. They are just pretending; they do not know what true power is. They blaspheme the



▲ **Karl Caspar's fresco *The Second Coming of Christ* adorns the ceiling of Bamberg Cathedral, Germany.**

PHOTO: ANGELINA DIMITROVA

power of love that is the power of God.

Jesus asked his followers to live in the manner of God's sovereignty and power, which he now embodies through Cross and Resurrection. In this way, his disciples hasten the coming of a new heaven and a new earth (1 Peter 3:12), no longer hypnotized by the grotesque cartoon power of tyrants, money, and image. This is our calling. It calls us to the overwhelming healing of Jesus, but it also calls us to endure the challenging opposition that he faced from the false powers that seek to inhabit our world.

Today, as we sit in the moral ruins of centuries of false prophecy regarding Christian power (the list is too long to mention more than a few: Crusades, residential schools, moral bullying to

control others, and gathering great wealth at the expense of the poor), the teaching of Jesus regarding religious corruption judges the churches as much or more as anyone else. At the moment, we should tremble to hear that he is coming again.

Yes, I know that there is so much good that, in the mercy of God, has inhabited the church in the midst of our sojourn with worldly compromise. God has, in the midst of it all, continued to offer new life. But this does not condone or permit a few more days of dancing with forms of power that join those who taunt Jesus from the foot of the Cross. Today is the day of our salvation. Today, we do not need one more bit of evidence that the way of the Cross is the only way of sovereignty and power that the love of God requires and demands.

There is, therefore, nothing more urgent for us to do than to live with Jesus as our sovereign in the manner of his rule from Cross and Resurrection—to live a way of life that not only hastens his coming, but yearns for his coming. That is the promise of repentance for our church and hearts today. ■

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

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NATIONAL NEWS ▶

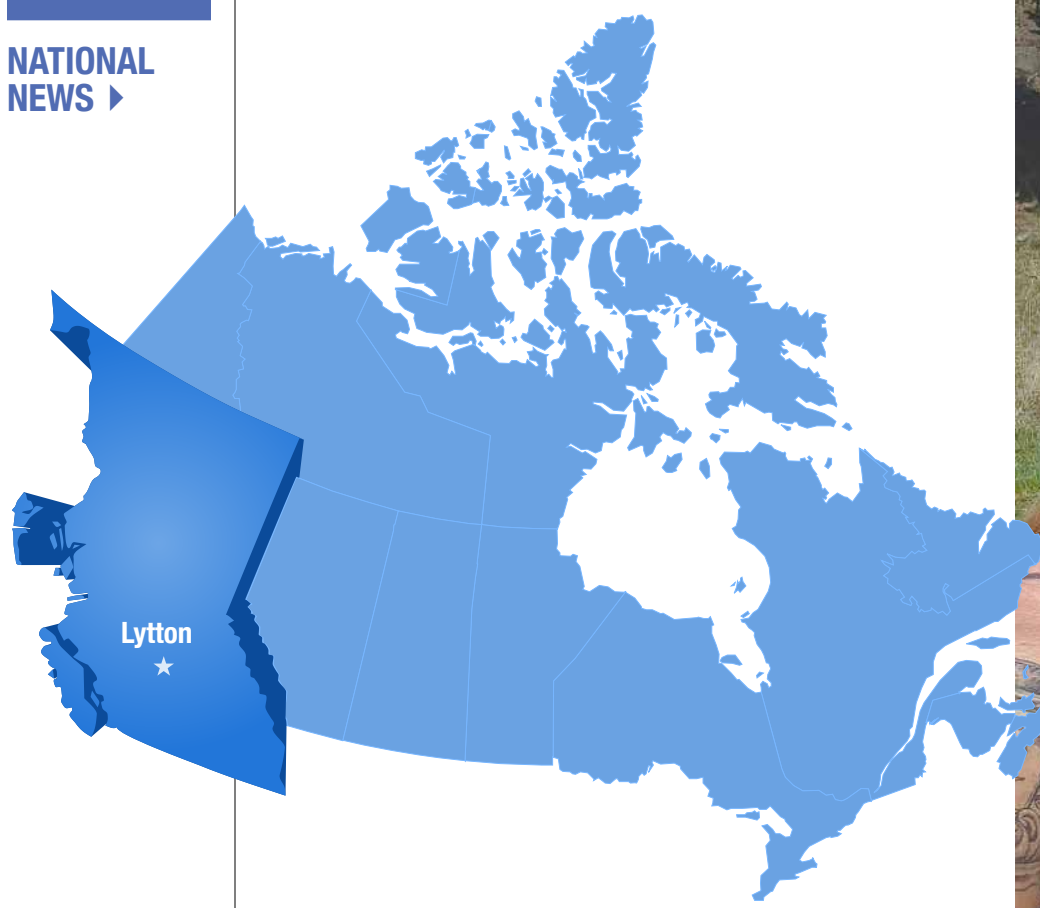


PHOTO: BENGUHAN

Lytton is located in the B.C. interior within the Territory of the People.



PHOTO: MELANIE DELVA

Melanie Delva (left), her wife Erin Aleck and their dog Dexter in a photo taken in April.



PHOTO: MELANIE DELVA

Ash and debris from the fire are still visible on Aleck's ceremonial eagle fan, grabbed by Delva as the two fled.



PHOTO: MELANIE DELVA

“We waited ... and watched the village burn,” Delva said. “Then it jumped the Thompson and it was heading for the gas station, so we just had to go.”

B.C. fires bring devastation, grief—and acts of ‘overwhelming’ kindness

“No one knew where the fire was coming from, because it happened so fast, and so you didn’t know which way to go.”

—Melanie Delva

Ways to donate to PWRDF's Lytton fund:

- Go to pwrdf.org/give-today. Click on Emergency Response, then type “Lytton Fire Emergency Fund” in the comments space.
- Phone PWRDF at 416-822-9083, or leave a voicemail toll-free at 1-866-308-7973.
- Mail a cheque to PWRDF at 80 Hayden St., Toronto, Ontario, M4Y 3G2 and write “Lytton Fire Emergency Fund” in the memo space.

Continued from p. 1

They discovered the elder’s vehicle was gone and knew she was safe. Delva, Aleck and Dexter also managed to escape the fire. But their lives would never be the same.

The trail of destruction left by the Lytton wildfire turned much of the village and surrounding First Nations into smoking ruins. The flames consumed not just houses, but community centres, band offices and churches.

Among the destroyed churches was St. Mary and St. Paul’s Anglican Church, a historic wooden building nearly 150 years old located on Lytton First Nation. St. Mary and St. Paul’s was one of two Anglican churches in Lytton. The other, St. Barnabas Anglican Church, survived the wildfire along with its rectory and parish hall.

The Rev. Angus Muir, priest of Lytton Anglican Parish, lives in the town of Ashcroft located 80 km away, but regularly conducted services at the two churches in Lytton. He described an ongoing sense of dislocation felt by residents across the parish after the trauma of the fire.

“I think there’s starting to be some sense of resolve that it has happened and to move forward,” Muir said in mid-August. “But still, even today, people are scattered as far away as Abbotsford and Kelowna and Kamloops, Merritt. They’re all over the place, and they’ve lost their centre of community.”

The Lytton wildfire was one of many that swept across British Columbia this summer, following a devastating heat wave that caused hundreds of deaths and which scientists have linked to human-caused climate change. As of Aug. 16, the B.C. Wildfire Service had recorded more than 1,500 wildfires across the province so far this year, leading to large-scale evacuations in many communities.

Before the fire, the village of Lytton had an estimated population of 250. But it also served as a hub for more than 1,500 to 2,000 First Nations residents in the



▲ St. Mary and St. Paul’s Anglican Church, on the Lytton reserve, was burned to the ground.

PHOTO: MELANIE DELVA

surrounding area. Muir noted that people in communities such as Kanaka Creek, Siska and Lillooett often travelled to Lytton for its grocery stores, doctor’s office and post office.

Even those whose homes were not destroyed, Muir said, were feeling great loss.

“People are in mourning. And that’s not going to get rectified until the communities rebuild again, until we have the centre again.”

Immediately before the wildfire tore through the village, Lytton had broken the record on three consecutive days for the hottest temperature ever recorded in Canada, with temperatures reaching around 50 C.

Like many residents, at the time of the fire Delva and Aleck were sitting inside their home trying to avoid the suffocating heat outside, with blackout curtains pulled and an air conditioner they had borrowed days earlier on full blast. Wildfires were already raging in other parts of the B.C. interior. Lytton residents had become used to the smell of smoke and the noise of helicopters overhead pulling buckets of water from the river to fight the fires.

Earlier that day, the couple had driven out to Botanai Valley, an area sometimes called the breadbasket of the N’laka’pamux Nation due to its abundant supply of berries and natural medicine. On their way back into Lytton, Delva had taken photos

of smoke plumes from north and south that were beginning to converge.

Sitting at home around 4 p.m.—the hottest part of the day—Delva and Aleck got their first hint of immediate danger. They saw a photo on Facebook of a train on fire in the community of Boston Bar 45 km away. Delva noted the smell of smoke was particularly strong. Aleck saw another photo of a fire near their home and pulled back the blackout curtains. Through the window she saw flames and smoke surging towards a propane tank and truck right outside the house. Delva opened the door—and was faced with the smoke and screams.

Delva and Aleck experienced some frightening moments as they attempted to drive out of the village to safety.

“We tried to go through an alley, but by that time, the whole town was in flames, so we almost ended up going headfirst into another truck that was also trying to get out of the alley,” Delva said.

“It was just chaos. ... No one knew where the fire was coming from, because it happened so fast, and so you didn’t know which way to go.”

Eventually they found their way north and crossed the Thompson River to the G’wsep gas station, where they thought they were safe.

“We waited there and watched the village burn,” Delva said. “We watched it burn. Then it jumped the Thompson and it was heading for the gas station, so we just had to go.”

Reluctant to travel through the mountains because they didn’t know where the fires were, Delva and Aleck took a long route along back roads to the town of Merritt. What was usually a one-hour drive took six hours. But they arrived in Merritt safely. Taking up residence at a local hotel, they pondered an uncertain future.

Many other residents in and around Lytton found themselves in a similar situation after the fire, including those active in the Anglican parish.

“A lot more people started to pray, and others that haven’t prayed in their [Indigenous] language prayed for the first time in public in the language.”

—John Haugen, deputy chief, Lytton First Nation

Deputy chief John Haugen of Lytton First Nation—who is also warden at St. Mary and St. Paul’s and a member of the Anglican Council of Indigenous Peoples—lost his own home in the fire, as did his siblings. His nephew lost two homes.

“Many people are displaced and we had no hydro or electricity on many of our reserves for more than three weeks,” Haugen said. “The homes that didn’t burn, they lost their fridges and freezers and they had to more or less discard them because everything was lost in those.”

Speaking to the *Journal* in late August, Haugen said that while residents were holding up as best they could, many were unable to return home due to highway closures and evacuation orders as wildfires continued to rage. Annual traditions that residents rely upon, he added, had also been disrupted.

“People would have normally been harvesting salmon and stuff like that to get ready for winter, and most weren’t able to do that,” Haugen said.

The destruction of St. Mary and St. Paul’s has hit Indigenous Anglicans particularly hard in Lytton First Nation.

“Prior to the fire, one of our members, she wanted us to get security for the church because [in] a lot of our neighbouring communities, [churches] were getting burnt down willfully,” Haugen said. “She was asking that, and then all of a sudden, this happens.”

While Lytton residents were grappling with how to get back on their feet, donations to help those in need poured in from Anglicans across Canada. The Territory of the People quickly began raising funds to help clergy provide cash to cover emergency needs for those made homeless or displaced, and to support future rebuilding.

Meanwhile, the Primate’s World Relief and Development Fund (PWRDF) offered a grant of \$5,000. Executive director Will Postma said by the middle of August, PWRDF had raised nearly \$25,000 to

support those affected by the fire.

As of press time, much of the money initially raised by the Territory of the People and PWRDF had been used for immediate needs such as food, water, fuel, and accommodation. Postma said PWRDF was working closely with people on the ground such as Archbishop Lynne McNaughton, metropolitan of British Columbia and Yukon; retired Territory of the People bishops Barbara Andrews and Gordon Light; and Melissa Green, children, youth and family life coordinator at St. Paul’s Anglican Cathedral in Kamloops, who were helping coordinate the church’s response.

“It’s a great coming together of many concerned people to respond to the generosity of Canadian Anglicans in such a time of critical need,” Postma said.

He added that PWRDF is also drawing lessons from its responses to flooding and wildfires in Fort McMurray—one of which is the importance of providing for more long-term needs.

“Given that there’s many other agencies doing their best to respond, we also know that some of that money, as Archbishop Lynne and Bishop Andrews have suggested, can really help in the mid- to longer term for pastoral needs, psychosocial support [and] trauma counselling for those who’ve been so impacted,” Postma said.

As of late summer, people affected by the fire were still preoccupied with immediate needs such as finding places to live.

For weeks afterward, Delva and Aleck stayed in a hotel in Merritt. When the fires began to approach Merritt, they left to stay at a camp in the Boston Bar area, hosted by N’laka’pamux relatives. Haugen also initially stayed in Merritt at a friend’s house, before moving in with associates at Anderson Creek.

Delva compared the wildfire to the COVID-19 pandemic as something that unveiled systemic inequalities but also inspired “simple but profound

acts of kindness that maybe we didn’t know we could hope for.” She cited an online fundraiser that friends quickly set up to support her, Aleck and Dexter, which Delva called “overwhelming in its kindness.”

In the aftermath of the fire, Delva received gift cards for the Fields discount store chain, but was unaware there was an expiry date that required her to use them within three days. Stocking up on \$400 worth of camping supplies she and her wife needed to survive, Delva was informed at the checkout that the voucher had expired the day before and the store would not honour it. At that moment, Delva remembered, an elderly woman behind her said, “Don’t worry, I’ll just pay for it.”

The memory of the woman’s kindness brought Delva to tears.

“Don’t judge a book by its cover, but she didn’t look like the kind of person that had \$400 to spend at the drop of a hat,” Delva said. In the end, the store honoured the gift card.

Amidst the disaster and its aftermath, Haugen said, many found solace through faith. In Lytton First Nation, he said, “a lot more people started to pray, and others that haven’t prayed in their [Indigenous] language prayed for the first time in public in the language.”

While channeling many of her emotions from the fire into art, Delva too has drawn renewed strength from her faith and from the knowledge that people are praying for her and her family.

“I don’t know where I would be without my faith,” she said. “I know what matters now.”

She says the life-giving prayers started nearly from the moment they fled, when she was able to upload some photos of their blazing house to social media.

“The moment that we left the driveway, I posted on Facebook and I know that people started praying then. And I know that that’s kept us alive ‘til today.” ■

COMPANIONS
IN FAITH ▶

This is the second in a series of seven in which Matt Gardner, Anglican Journal staff writer, presents Anglican and Lutheran perspectives about matters of mutual importance.

Being different together: Anglicans and Lutherans share journey of reconciliation and Indigenous self-determination

Matt Gardner
STAFF WRITER

If a frequent metaphor for reconciliation in Canada is Indigenous and non-Indigenous people walking together, Anglicans and Lutherans are sharing that journey as full communion partners—and playing a complementary role in each other’s work.

The Anglican Church of Canada’s relatively large number of Indigenous Anglicans and its historic role in the residential school system both inform its approach to reconciliation, says National Indigenous Archbishop Mark MacDonald. He characterizes the Anglican church’s work as twofold: “The Indigenous part of our church is focused on self-determination, and ... the non-Indigenous part of it is at some level responding to that.” (The emerging Indigenous church is currently in the process of writing foundational documents, A Covenant and Our Way of Life, similar to a constitution and canons.)

Matthew Anderson, a Lutheran and affiliate professor of theological studies at Concordia University, says the Evangelical Lutheran Church in Canada (ELCIC) is dominated by a non-Indigenous or “settler” perspective.



▲ MacDonald, top, chats by video with Anderson.

PHOTO: MATT GARDNER

“There have certainly been involvements and ministry opportunities together with Indigenous Christians,” Anderson says. “But there isn’t an Indigenous Lutheran church.... It’s interesting because full communion

has worked so well in many ways for Lutherans and Anglicans because we’re so similar. But when it comes to this issue, our histories are not particularly similar.”


While Lutherans were involved in the colonial project—Anderson cites the example of his grandfather, who immigrated to Canada from Norway and was given a homestead on Treaty 4 territory—“we weren’t important enough to have residential schools or to be co-opted by the government in the same way.”

Through full communion, Anderson says, the ELCIC has learned much from Indigenous Anglicans. Non-Indigenous Lutherans also feel solidarity with non-Indigenous Anglicans in that “we’re settlers struggling to figure out how to respond to a destruction of a sense of who we are as Canadians.”

Lutheran support has helped advance reconciliation within the Anglican Church of Canada, MacDonald says.

“The Lutheran leadership has often been much more enthusiastically receptive of reconciliation and supportive of Indigenous issues and self-determination than Anglican leadership has been,” the archbishop says. “It’s been

See Lutheran idea, p. 10




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MINISTRY ►



IMAGE: LENA LAPINA

Building support and community among the chronically ill—one loud sock at a time

“I do have this thought that God looks at me and might laugh a little bit sometimes because of the way the Sock Project goes.”

—Jessica Baird

Continued from p. 1

spread quickly. A year later, she had her diagnosis—and “thousands and thousands” of crazy socks.

She was now confronted with the problem of what to do with them all.

“Then I thought, what about reaching to people that are in similar situations as me and seeing if this would be something they would like?” she says.

She started mailing the socks to others suffering from autoimmune or chronic conditions—and thus the Sock Project was born.

Since then, Baird says, it seems to have taken on a life of its own.

“The first one or two people that got the socks—the responses from them were so remarkable ... and things started coming out on social media, with people talking about paying it forward and loving the fact that they had gotten socks from this person. I thought maybe I need to do more of this and then it just kept growing,” Baird says.

“That’s when I started to realize this is a ministry, this is a calling—I need to keep doing what I’m doing and helping all these people that really truly need help.”

Sometimes Baird contacts people who have left comments about the project on social media and offers to send them socks; other times people will contact her themselves and request a sock delivery. Since the beginning of the pandemic, Baird has also been sending socks to people suffering from COVID-19 and struggling with the isolation of not being able to leave their homes.

She says she has received more than 10,000 pairs of socks over the last four years. As this article was being written in mid-August, she had sent out more than 8,000 pairs, and her story had been told by local and national news media.

Meanwhile, as word of the project has spread, it has grown in other directions. Baird has delivered sermons on her project and given talks to instructors at the University of Ottawa’s faculty of education. A friend of hers, Anglican writer Kelly Ann Charleson, wrote a children’s book inspired by the project. Baird will be working with the Go Project, a children’s and youth ministry of the United Church of Canada, to develop a Sunday school curriculum based on the sock project, and is also planning workshops this fall for the Ottawa school board.

Since this spring, she has also been selling socks online in partnership with a Florida-based company. Designs are



▲ Over the past four years, Jessica Baird has received more than 10,000 pairs of wacky socks—and sent out more than 8,000 pairs to people with autoimmune or chronic diseases.

PHOTO: ART BABYCH

intended to encourage and uplift; one pair of socks depicts a cute dinosaur—ankylosaurus, to be exact—for people who have ankylosing spondylitis.

Baird has had to take a break from an M.Div she started at the Atlantic School of Theology, partly because of the COVID-19 pandemic but partly also because of the demands of her unusual ministry. She says she hopes to eventually finish her degree and be ordained, but there are times when she wonders if she has already found her true calling.

“I do have this thought that God looks at me and might laugh a little bit sometimes because of the way the Sock Project goes,” she says with a chuckle.

Baird feels there’s a symbolism at work in the act of giving wacky socks to people who are suffering.

“We’re kind of walking together in each other’s footsteps and challenges—I had this sock given to me, but now I’m paying it forward to someone else who’s going through a similar situation.’ So that’s always just a really

great nice heartfelt feeling, but also the development of community and support.”

This sense of communion with others, she says, is particularly needed by people suffering from autoimmune and chronic diseases. These conditions often aren’t well understood, Baird says, and other people sometimes view the symptoms of them with skepticism.

“A lot of people have shared their stories with me about being left behind, or people not listening to them, or stepping out of their lives because people start to think differently of them and think that they’re making these things up,” she says. “And so they often lose support from doctors or from family members or from loved ones.”

And so part of what the Sock Project is about is encouraging people to open up.

“Every time I speak at the university, it seems that somebody that introduces me is like, ‘Here’s Jessica from the Sock Project—but pay attention, because it’s not about socks,’” she says. ■

Lutheran idea of baptism could be key to reconciliation: MacDonald

Continued from p. 8

easier for us to talk with them about Indigenous issues oftentimes, I think because our relationships haven’t been so interwoven and difficult,” he adds. MacDonald highlights the value of Lutheran theology, particularly its view of baptism. Lutherans, he says, have emphasized, especially in the modern era, the graceful transformation associated with baptism—and this has implications for reconciliation. Indigenous peoples, he says, have seen treaties as closer to covenants in the

biblical sense—similar to baptism—than mere agreements over the ceding of law and territory. “The understanding of what baptism means about a transformed humanity is also, I think, what Indigenous people were trying to say the impact of treaty points towards,” MacDonald adds. “They were trying to say, ‘We are going to be different human beings together, and we are going to make a new humanity.’” The archbishop points out that children found in unmarked graves on residential school sites were all baptized.

Yet for school authorities, baptism “didn’t make them human enough to even get put in a register,” he says. “This is the basis of genocide.” Though Lutherans did not run residential schools, Anderson and MacDonald draw parallels with the Lutheran experience of the Second World War, when many church members in Germany supported the Nazi regime. “We do have an experience of being co-opted completely by a state structure for, frankly, evil ends,” Anderson says. The combined experience of

Anglicans and Lutherans and their approaches to theology, MacDonald suggests, offer potential for a shared path to overcome trauma. “The full communion relationship and the Lutheran understanding of baptism will not only help us to explore what happened [in the residential schools],” MacDonald says. “It will also point towards the future.... I think we might be able to say something good about what this country will be, what this land will be, if we could begin to see this through [that] lens.” ■

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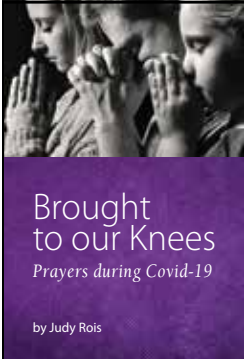
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- ☐ 01 Revelation 19:1-10
- ☐ 02 Isaiah 26:1-19
- ☐ 03 Ruth 1:1-22
- ☐ 04 Ruth 2:1-23
- ☐ 05 Ruth 3:1-18
- ☐ 06 Ruth 4:1-22
- ☐ 07 Mark 12:37b-13:2
- ☐ 08 1 Sam. 1:1-14
- ☐ 09 1 Sam. 1:15-28
- ☐ 10 1 Sam. 2:1-11
- ☐ 11 Revelation 14:1-13
- ☐ 12 Mark 13:3-23
- ☐ 13 Mark 13:24-37
- ☐ 14 Psalm 11
- ☐ 15 2 Sam. 22:1-28

DAY READING

- ☐ 16 2 Sam. 22:29-23:7
- ☐ 17 Psalm 132
- ☐ 18 Daniel 7:1-14
- ☐ 19 Daniel 7:15-28
- ☐ 20 Mark 14:53-15:5
- ☐ 21 John 18:28-40
- ☐ 22 Revelation 1:1-20
- ☐ 23 Jeremiah 33:1-13
- ☐ 24 Jeremiah 33:14-26
- ☐ 25 Psalm 25
- ☐ 26 1 Thess. 3:1-13
- ☐ 27 Ezekiel 32:1-16
- ☐ 28 Luke 21:25-38
- ☐ 29 Mark 2:18-28
- ☐ 30 Mark 3:1-19



PHOTO: ANGLICAN FOUNDATION OF CANADA

Newcomer kids build a campfire at Quebec Lodge, a 2019 recipient of AFC funding.

Anglican Foundation raises \$110,000 for post-pandemic children and youth ministry

Tali Folkins

ACTING EDITOR

The Anglican Foundation of Canada (AFC) raised 10% more than it had targeted in an appeal this spring for money to fund post-pandemic ministry for children and young people. After issuing its largest-ever request for proposals this summer, the foundation is now aiming to announce grant recipients by the end of this year.

The foundation's *Say Yes! to Kids* campaign launched April 5, with the goal of raising \$100,000. By the time it officially ended June 30, donations topped \$110,000, AFC executive director Canon Judy Rois told the *Journal*.

“The fact that we wanted to reach out and help kids—recognizing that they would be really having a rough time with this pandemic—I think it just struck a chord with people, and they were willing to donate,” Rois said.

Donors spanned a wide range of ages; the first donor was 14, and one of the last was 90 years old.

The AFC also received a significant undesignated gift which, Rois said, “will enable us to be maximally generous should proposals exceed the \$110,000 raised during the campaign.”

The money will fund projects for the year 2022, intended to help children, youth and young adults flourish. There are two categories of grants: Category A, of up to \$5,000, for local projects; and Category B grants of up to \$15,000 for ministries across cities, dioceses or regions. The grants will not be part of the maximum of three now permitted per diocese, and the scope of the projects is broad—anything having to do with the health and well-being of children, youth and young adults. Grants may go to existing or new programs.

The deadline to apply was set for Oct. 1, with winning proposals to be announced later this fall or in early December.

Among the things that have brought the mental health of young people to public attention in Canada, Rois said, has been an ongoing study on the pandemic's effects on children and youth led by Toronto's Hospital for Sick Children.

According to a set of preliminary findings from the study, released July 8,

more than half of 758 children aged eight to 12 and 70% of 520 adolescents reported “clinically significant depressive symptoms” during the pandemic's second wave, from February to March 2021. The study also found that the more time students aged six to 18 spent doing online learning, the more symptoms of depression and anxiety they experienced, and that a loss of in-school services like healthy eating programs, counseling and learning help led to poorer mental health among children and youth.

“Kids need school, they need their friends and they need to have fun,” Dr. Daphne Korczak, the study's principal investigator and an adolescent psychiatrist at the hospital, said in a news release. “As our focus shifts to reopening society, we must have meaningful conversations about prioritizing the needs of children and youth.”

As this story was being written in late August, the foundation was set to start receiving applications Sept. 1. But already over the summer, Rois said, applicants had been consulting with foundation staff about their proposals.

“There is strong interest, particularly from program leaders who see the potential this RFP has to help them imagine more: take a summer student enrichment program and expand it to a year-round after-school initiative; increase the frequency of a weekly student lunch program to daily; expand an adult pastoral care program to reach vulnerable youth,” she said.

Rois said grant-winning ministry projects could involve things like clubs for homework, outdoor exercise, hobbies—and much more. After the AFC did a podcast featuring Anglican kids speaking on generosity, one of the young participants wrote to her, Rois said, wondering if he could use some of the money raised in the campaign to start his own podcast with a group of other kids. She thought it was an excellent idea, and encouraged him to put together a proposal with his community hub or parish priest. AFC development consultant Michelle Hauser said she encouraged an application from a group wanting financial help buying instruments to start a music program in their congregation. ■

*Now it is required that
those who have been given
a trust must prove faithful.*

—1 CORINTHIANS 4:2

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