



news from

# PWRDF

The Primate's World Relief and Development Fund

The Anglican Church of Canada

SEPTEMBER 2021

# under the sun

WORKING TOWARDS A TRULY JUST, HEALTHY AND PEACEFUL WORLD

INDIGENOUS PROGRAMS

## RECONCILIATION STARTS WITH BIRTH



The Rev. Lori Calkins sorts baby clothes for her clients with Indigenous Birth of Alberta.

MIRANDA CALKINS PHOTO

### IN THIS ISSUE

- **A history of PWRDF Indigenous partners, page 2**
- **The Living Waters Group, page 2**
- **Mapping the Ground We Zoom On, page 3**
- **Click here to find a Territorial Acknowledgement, page 3**
- **Thanks to you – inspiring stories of generosity, page 4**

By Janice Biehn

Rev. Lori Calkins remembers the neonatal intensive care nurse clearly. A Métis priest in the Diocese of Edmonton and an Indigenous Cultural Birth Helper, Calkins works with Indigenous Birth of Alberta to accompany Indigenous people through various health and social service needs. Often this means at a hospital, which can be intimidating and full of barriers for Indigenous people.

Calkins was helping a family navigate their way through the NICU. “When we explained that this client needed a trauma-informed culturally safe response, the primary NICU nurse assigned to that family got quite defensive and insisted she had been practising family-centered compassionate care for years. Then she shut down and couldn’t hear anything else. While she may be an excellent nurse, that’s not what this family needed.”

Calkins’ role is to bridge the gap between her Indigenous clients and healthcare and

social services providers who at times have labelled her clients non-compliant, combative, absent or lazy. “Sometimes we’re slow to become aware of the way we were socialized. But if we can invite the other care providers into a circle of care we can make an impact.”

The discovery this year of unmarked and mass graves of children at Indian Residential Schools has underlined the systemic racism that was laid bare in the Truth and Reconciliation Commission’s 94 Calls to Action. Calkins says she is living out CTA #61 – which in part calls for community-controlled healing and reconciliation projects. In 2020, PWRDF gave the Diocese of Edmonton \$10,000 to fund Calkins’ work supporting Edmonton’s Indigenous women, many of whom were struggling, especially during the pandemic.

Calkins’ own path toward this work was not a straight line. She grew up in Vancouver, far from the Red River Settlement of her ancestors. “I did not grow up in my culture. My mother’s side of the family was part of the Riel Resistance and there were huge repercussions for those families in the aftermath. Along with all of the colonial and racist policies of the Canadian government, they stopped talking openly about our Métis identity.” She only found out she was Métis in her early 20s.

At 19 while at university, Calkins was introduced to Christianity. She describes having a spiritual experience while attending a church service. “The pastor was at the front wearing a collar, preaching to the congregation and I had a vision. . . . I saw myself in the pulpit wearing a collar, preaching.” She tried following various other career paths, like academia, nursing and midwifery, “but this sense of call just kept coming back.” She was ordained deacon and priested in 2008.

Calkins worked at different parishes in the Diocese of Edmonton and then, in the fall of 2016, her path took another turn. The TRC had just released its final report and a cross-country exhibit was installed at All Saints Cathedral in Edmonton. “It was the first time I wore a Métis sash out in public,” she recalls. “This was actually terrifying for me. There was this sense of danger in my family about declaring you were Métis, plus so much shame around it, so much internalized racism. I walked out of the house feeling like I had a target on my back.”

Bishop Jane Alexander had filled the Cathedral with red dresses. You had to physically push them out of the way to pass. “I had my hand on this dress, and this little voice – I’m sure it was the voice of the Creator – said, ‘these dresses need to come out of this church building and go outside, somewhere where people can really interact with them.’ And I remember thinking, well that’s a nice idea, who’s going to do that? And

this little voice said ‘You are!’”

Bishop Jane gave Calkins the dresses and with others, she created an art installation called “Ni wapataenan/We See.” It was in a vacant inner city lot, near the home of many missing women in Edmonton. Through that exhibit she became connected with elders who guided her next turn. “This *kokhum* (grandmother) and another Elder suggested I go back to doing birth work, that I learn how to do it in a cultural way. Because of the colonial experience, so many Indigenous people grew up disconnected from our teachings and our traditions, our ways and our ceremonies, and our language.”

**“All of those harms that were done by the churches and the government, as part of the colonial experience in this country...this work directly addresses those things right from the very beginning.”**

She explained to Bishop Jane the importance of birth work in the community and the Diocese began to support Calkins’ work. “So I see that this is the way that the church can honour those TRC calls to action. And it all started with the exhibit.”

Today, Calkins works with Indigenous Birth of Alberta full-time, funded by an endowment and grants, and is an honorary assistant at St. George’s in Edmonton. “It’s a way of life. I’m always on call for a birth. The phone is almost always ringing.”

Many clients access Indigenous Birth of Alberta when they are pregnant or have young children. Calkins describes her role like that of an auntie, someone you go to when you have a question – “not quite a *kokhum* question – but they can give you guidance to help you ‘walk in a good way.’ As aunties, we work in this gap that exists between what is provided by the healthcare system or children and family services, and the natural supports that they have available in the community. We serve Treaty 6, 7 and 8 territory. . . . Our goal is always to find people in those communities who are doing that work or wanting to do it, and support them and then that can be brought back to life in those communities.

“All of those harms that were done by the churches and the government, as part of the colonial experience in this country, all of those disruptions to our kinship systems, this work directly addresses those things right from the very beginning.

“So my own journey of faith in Creator and back to my culture is all tied up in the work that I do in the community, because it runs parallel.” Perhaps it was a straight line after all.

www.pwrdf.org

PWRDF IS A MEMBER OF THE **act**alliance



# PWRDF's history of Indigenous partnerships

1993 ..... 1995 and onward ..... 2019 ..... 2020 ..... 2021 .....

1993 Primate Michael Peers issues a formal apology to Indigenous Peoples of Canada for the Anglican Church's role in residential schools.

1995 and onward PWRDF begins supporting Indigenous partners across Canada working to reclaim Indigenous languages, restore culture, develop businesses and support community health through clean water and Indigenous midwifery.

2019 PWRDF's five-year Strategic Plan supports the UN Declaration on the Rights of Indigenous Peoples.

2020 PWRDF forms an Indigenous Program Advisory Council (IPAC) made up of six Indigenous community leaders from across Canada.

2021 PWRDF will launch an Indigenous Development Grant program to further support Indigenous communities.

The program will support Indigenous-led organizations working in the following areas:

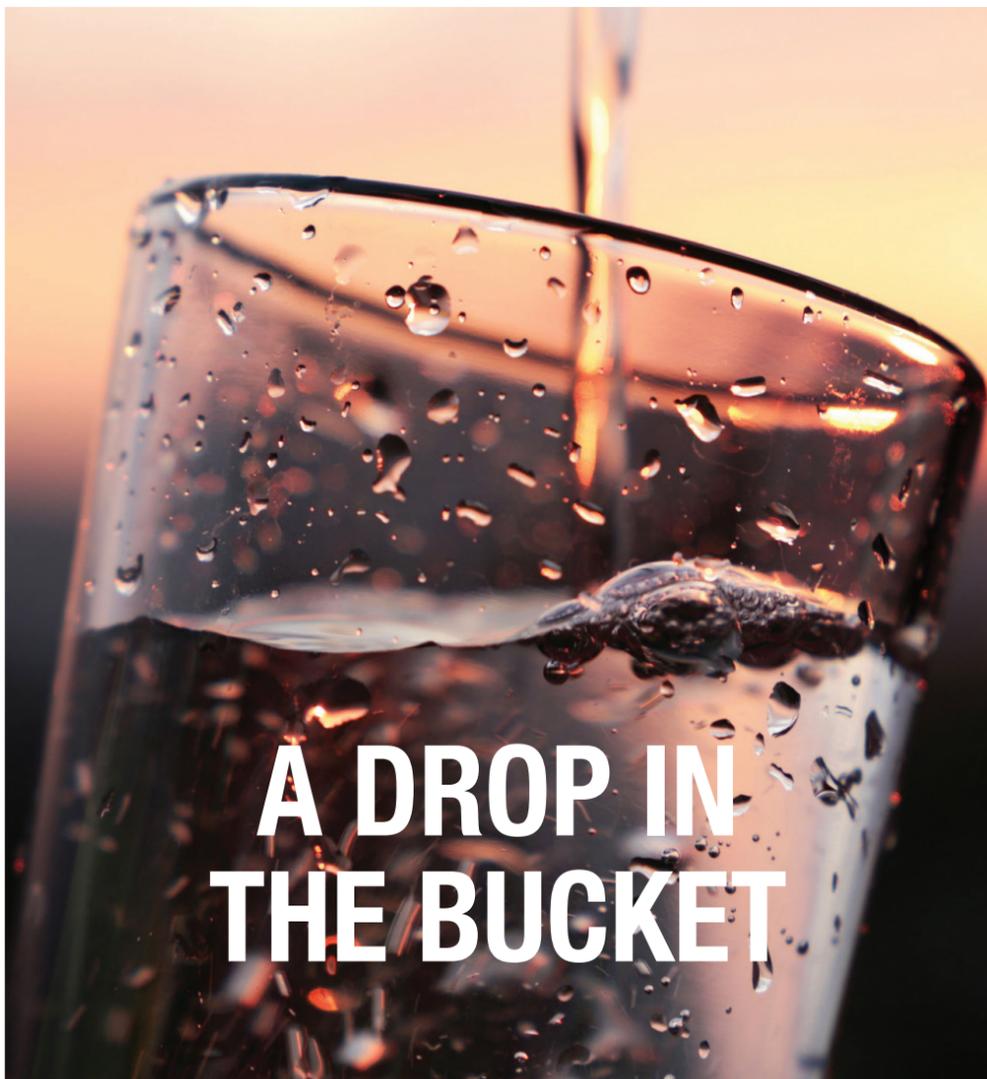
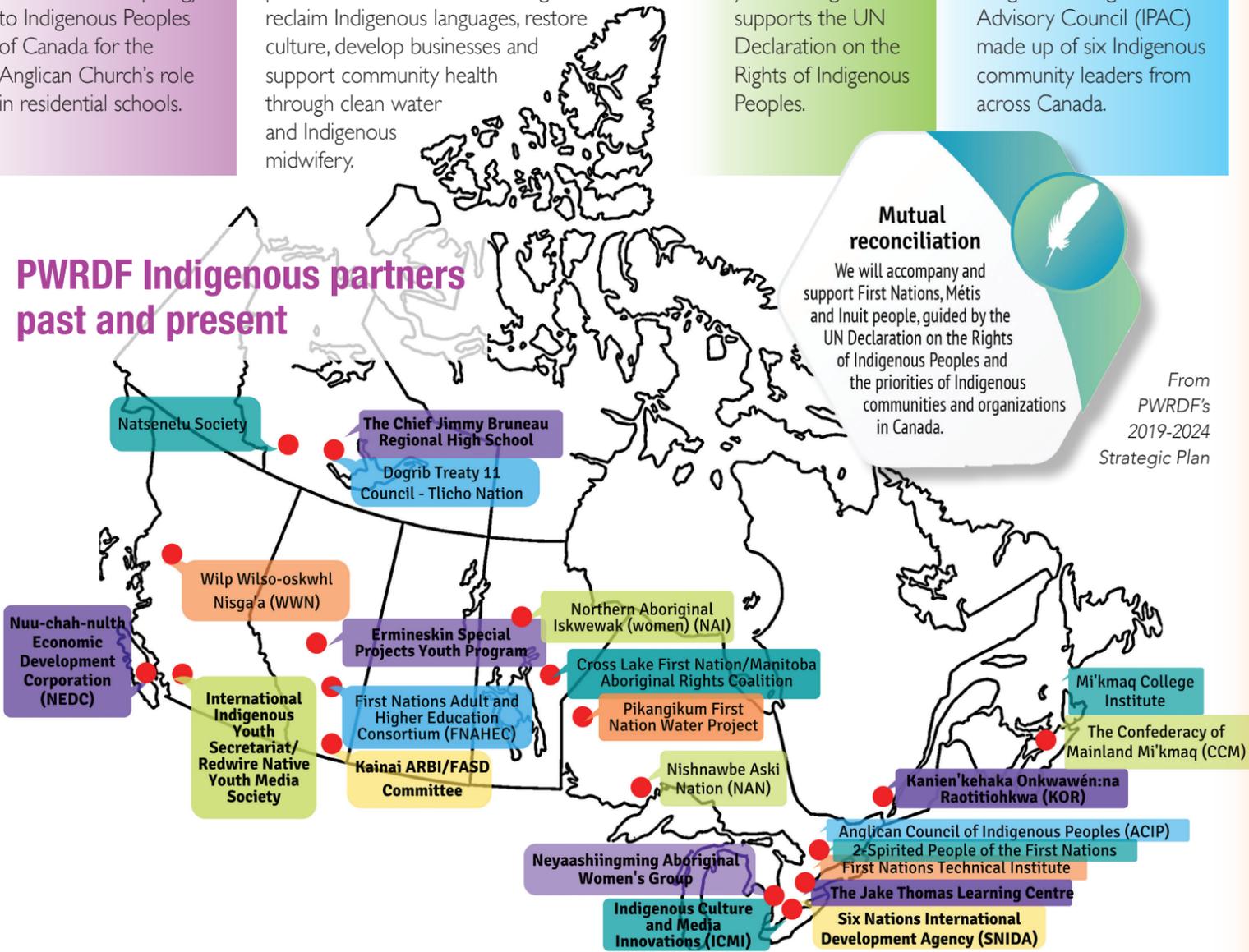
- Community Health
- Youth Engagement
- Climate Action
- Safe Water

Organizations can apply for grants of between \$5,000 and \$15,000.

Donors are invited to support our Indigenous programming by giving to any of these four program areas. PWRDF will transfer the funds to successful grant recipients.

To learn more, to donate or to apply for a grant, visit [pwrdf.org/IndigenousGrant](http://pwrdf.org/IndigenousGrant).

## PWRDF Indigenous partners past and present



**A DROP IN THE BUCKET**

## With support from PWRDF, the Living Waters Group is making a world of difference

*By the Rev. Martha Tatarinic*

National Indigenous Archbishop Mark MacDonald noted at a recent meeting of Pimatisiwin Nipi (aka Living Waters) that “when we started it was a drop in the bucket, just one small community. Now it is spreading. The support for the gift of water keeps spreading, helping more and more people.”

Actually, when the Pimatisiwin Nipi group started over a decade ago, we didn't even have a drop in the bucket, we just had a question: “What can we do?” Archbishop Mark heard that question and brought together people from across Canada who were concerned about safe water in Indigenous communities. Archbishop Mark centered our group around four pillars: advocacy, education, partnership and strategic giving.

In 2013, we were able to begin a partnership with the Northern Ontario community of Pikangikum and with PWRDF to install safe drinking water and indoor plumbing in the homes that needed it the most. The generous gifts and training of past years have made it possible in 2021 to bring clean water into more Pikangikum homes. These past fundraising efforts have also provided leverage for Pikangikum to access federal funding for these clean water initiatives.

COVID has posed significant and heartbreaking challenges in Indigenous communities across Canada. More isolation and fewer community resources have been a tragic cost of trying to keep COVID-19 at bay. Now 2021 has seen far too many Indigenous communities bearing the brunt of changing weather patterns – forest fires and flooding – due to climate change. The uncovering of

# FROM FOOTSTEPS TO FINGERTIPS

Reconciliation workshop now available in digital version

By Janice Biehn

Mapping the Ground We Stand On is a physical, interactive workshop that aims to understand the impact of colonialism on Indigenous populations by inviting participants to “walk on” to a map of Canada, both literally and figuratively.

In June 2019, nine volunteers from across Canada were trained as Mapping Exercise facilitators and armed with giant floor maps of Canada (sharing four maps between them.) In the ensuing months, they delivered 18 workshops in their respective ecclesiastical provinces, including approximately 385 participants. Then in March 2020, the pandemic pressed pause on in-person gatherings.

Part of the effectiveness of the Mapping Exercise is hearing the names of First Nations, Inuit and Métis people being read aloud, and then seeing the names cover the map of Canada, the northern part of Turtle Island. In many instances, the exercise has elicited powerful emotional responses from participants. When the facilitators met via Zoom in late 2020 to discuss online delivery of the Mapping Exercise, they agreed it would be impossible to replicate that visceral feeling on Zoom.

But as the pandemic wore on into 2021, so too did the need for greater understanding and reconciliation. The facilitators' commitment to promoting truth

and reconciliation continued to burn and the group encouraged PWRDF staff to look again at a virtual workshop. “We realized we needed to create a virtual version for groups to use now, and that could complement the in-person workshop down the road, when pandemic restrictions lifted,” says Suzanne Rumsey, PWRDF Public Engagement Program Coordinator and co-creator of the workshop.

The heart and soul of the workshop is the huge floor map. To keep that visual front and centre, the virtual presentation uses our computer screens to full advantage to focus on the map. Instead of laying the name cards on the floor, the names appear on the map while participants read them. As the facilitator guides participants through the waves of immigration coming to Canada over the centuries, arrows swoop in with text to populate the map. Participants are invited to share when their ancestors arrived, either through the chat function or by unmuting. Breakout rooms are used to create sharing opportunities, adding another interactive touchpoint. The virtual version can still be emotional, so facilitators invite an elder or chaplain to participate and offer a pastoral response to anyone in need.

The in-person workshop includes several video recommendations for participants to view later at home, but in the virtual workshop, video is used to greater effect. The first eight and a half minutes of the Anglican Church of Canada's documentary, *Doctrine*



**“Realizing that the land was not empty before the first explorers came does not feel like a threat to me. It’s like coming clean before God.”**

– Cheryl Marek, Mapping Exercise facilitator

of Discovery: Stolen Lands, Strong Hearts, clearly sets out the Doctrine of Discovery as a preposterous concept, yet one that remains enmeshed in our legal system and culture. Even if you've watched this excellent video before, watching this section on terra nullius (empty land), after having viewed the map of Canada filling up with Indigenous names, is especially poignant.

Esther Wesley, former coordinator of the Anglican Healing Fund who was a contributor to the original workshop, has recorded a segment she wrote about Indigenous Knowledge, and then the workshop concludes with a short documentary about the reconciliation journey taken by one of our facilitators, Cheryl Marek. “Realizing that the land was not empty before the first explorers came does not feel like a threat to me,” she says. “It’s like coming clean before God. We’re at a critical time right now where we have a chance to turn things around and continue to be here. And I think that working together is the way to go forward.”

Launched in the week following the painful discovery of the remains of 215 Indigenous children on the grounds of the Tk'emlups (Kamloops) Residential School, the virtual Mapping Exercise offers a timely and important opportunity for learning and action.

To book your virtual Mapping Exercise, please email Christine Hills at [chills@pwrdf.org](mailto:chills@pwrdf.org). To learn more about the program visit [pwrdf.org/mapping-exercise](http://pwrdf.org/mapping-exercise).



Hover your smart device over the QR code at right to view the episode of *Dessert & Dish* with Martha Tatarnic interviewing Archbishop Mark MacDonald about the Living Waters Group.



unmarked graves connected to residential schools across this country has also unearthed significant grief. It has made clearer the ongoing multi-generational trauma that exists in Indigenous communities as a result of the forced and systemic removal of Indigenous children from their homes and the horrific indignities to which they were subjected.

The urgency of our work has been renewed, and the question “What Can We Do?” has become “What Is God Calling us to Next?”

In the fall of 2020, we pivoted our fundraising to support a new partnership between PWRDF and Water First, an organization that addresses water challenges in Indigenous communities in Canada. We

focused our “Advent Conspiracy” on raising funds for Water First's Indigenous Youth Internship, a 15-month hands-on water technician training program. By the spring of 2021, Living Waters had raised more than \$61,000 toward this important work, and we are so grateful for the generosity across our network.

Going forward, we are keen to work with PWRDF on the kinds of Indigenous-led and high-impact projects that PWRDF has been so intentional about developing. We believe that we can develop further partnerships with Indigenous communities living in the midst of significant crisis, with safe water being our focus, including especially within the Safe Water category of the new Indigenous Development Grant

**It is unacceptable that in a country as richly resourced as ours, far too many of our Indigenous brothers and sisters are living without access to clean, running water.**

program. We hope that this concrete sign of care and friendship will be a building block on the road to truth and reconciliation, as well as an indication of our commitment to this work when we are seeking to be advocates in how the federal government must honour its mandate to provide clean and safe water for all Canadians.

I think about Archbishop Mark's words often, particularly when the brokenness of our country, and the urgent need in Indigenous communities, seem too great to even know where to start. We have so much work to do, there is enormous healing that needs to happen. It is unacceptable that in a country as richly resourced as ours, far too many of our Indigenous brothers and sisters are living without access to clean, running water.

But it is okay for us to start with a drop in the bucket. Don't be afraid to be a drop in the bucket.

Martha Tatarnic is a member of the Living Waters Group and rector of St. George's Anglican Church, St. Catharines, Ont.

## WE ACKNOWLEDGE

Throughout the pandemic, PWRDF has been gathering on Zoom to worship with volunteers and supporters from coast to coast. These “Praying with PWRDF” sessions begin with a territorial acknowledgement from wherever the reader sits. As a result, we have amassed a good collection of acknowledgements from across Canada (with some still to come.) Some acknowledgements are personal, and some are adapted from other existing diocesan texts.

These acknowledgements have been assembled into an interactive map on our website. Simply click on the red place mark that is closest to you to find your diocesan acknowledgement. You can also print it out.

If you have a territorial acknowledgement from “where you sit,” please share it with us and we'll add it to our map.

To read your diocesan TA, go to [pwrdf.org/territorialacknowledgements](http://pwrdf.org/territorialacknowledgements). Subscribe to the Praying with PWRDF mailing list at [pwrdf.org/webinars](http://pwrdf.org/webinars)



# Thanks to you

**ANGLICAN PARISHES ACROSS CANADA ARE SUPPORTING PWRDF – AND MAKING A WORLD OF DIFFERENCE!**

## PWRDF wants to hear from you!

Please share your fundraising success stories to inspire others and to spread the word about the good work you have done!  
Email Christine Hills at [chills@pwrdf.org](mailto:chills@pwrdf.org) and tell us all about it. Many thanks to all of our donors.



### CELEBRATING IN PWRDF STYLE

John Clarke is a PWRDF board member and rector of St. Paul's Anglican Church, Charlottetown. Attending church in his late teens, the young Clarke did not feel he fit in with his congregation. On what he had planned as his last day at church, he heard about the work of The Primate's World Relief and Development Fund in the Solomon Islands. "The Anglican Church of Canada made a difference in people's lives ... I was filled with pride for my church, because my church was making a difference, my parish, and I knew that I could make a difference." For his big 6-0, John asked friends to give to PWRDF in lieu of gifts. PWRDF helped him organize a fundraising page and he set a goal of \$6,000. John's friends responded generously and to date have raised \$6,756.



### A LIGHT-FILLED GIFT

Valerie Maier, president of the PWRDF Board of Directors, wanted to mark a milestone birthday - with meaning! "I decided to embrace and celebrate my 70th birthday while focusing on a project close to my heart." PWRDF's Light for Every Birth was that project and using PWRDF's crowdfunding page, Valerie set her sights high to raise enough funds to cover the cost of one solar suitcase – \$5,800. Much to her surprise, she surpassed her goal, raising \$5,900, thanks to 42 donors who sent special birthday greetings.



### GROWING HOPE TOGETHER

For much of 2020, members of the Manitoba Grow Hope committee were unable to meet in person. In spite of that and with the faithful efforts of individuals, they raised \$12,430 for PWRDF's equity in the Canadian Foodgrains Bank. These donations have the potential to be matched up to four times by the Government of Canada. Thanks to Leianne and Chris Lea who donated their land and Nancy Howatt who donated a calf to the project. In the words of Sister Joan Chittister, "What we need is one heart for the world at large ... large enough to listen to one another for the sake of the planet ... for the sake of us all."



### ASK AND YE SHALL RECEIVE

A simple yet heartfelt letter appealed to parishioners' sense of kindness at St. Luke's in Hubbards, N.S. Parish rep Carol Simms shared bible verses about kindness, and how to demonstrate kindness by supporting PWRDF partners. Using the special offering envelope, parishioners gave \$1,396, which will go to PWRDF's Light For Every Birth project.



### KIDS DIG IN

To welcome spring, the Holy Trinity Sunday Kids Club in Bridgewater, N.S. chose to do a spring project for PWRDF. They focussed on "A Grain of Hope," an agricultural program of the TSURO Trust in Zimbabwe that provides farmers with grain seeds, vegetable seeds and fruit tree seedlings. The project was launched at Sunday morning in-house worship and at the monthly Zoom Family Service. They collected donations using coin boxes, a coin bucket at Sunday service and through the church office. As of April 12, \$329.70 had been raised!

## ANNUAL GENERAL MEETING

NOTICE is hereby given that the Annual General Meeting of The Primate's World Relief and Development Fund / *Le fonds du Primat pour le secours et le développement mondial* will be held by Zoom on Friday, September 24, 2021 at 1 p.m. ET to consider the audited financial statements and auditor's report, elect directors and reappoint the incumbent public accountant. Please check the PWRDF website at [www.pwrdf.org/annual-general-meeting](http://www.pwrdf.org/annual-general-meeting) for further details.

BY ORDER OF THE PRESIDENT.

Basil Pogue, Secretary

For further information, please email [pwrdf@pwrdf.org](mailto:pwrdf@pwrdf.org)

## YES! I WANT TO SUPPORT PWRDF

**YOUR GIFT CAN MAKE A WORLD OF DIFFERENCE. THANK YOU!**

Donations can be made online at [pwrdf.org/give-today](http://pwrdf.org/give-today) or by filling out this form and mailing to the address below.

Name: \_\_\_\_\_ Postal Code: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_ Email address: \_\_\_\_\_

I have enclosed a one-time gift of  
 \$40  \$80  \$125  \$500  other \$ \_\_\_\_\_

Please make cheque payable to PWRDF or provide credit card information.

Please circle credit card type: Card #: \_\_\_\_\_

Expiration Date: \_\_\_\_\_

Signature: \_\_\_\_\_



OR  
 I would like to make a monthly gift of \$ \_\_\_\_\_ by credit card (info at left)

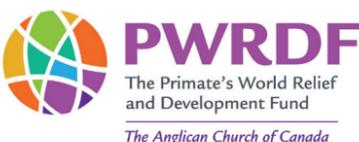
I would like to make a monthly gift of \$ \_\_\_\_\_ by pre-authorized chequing to be withdrawn on

1st of month  16th of month

Please enclose a personal cheque marked "Void."

OR  
 To donate by phone, please call toll-free at 1-866-308-7973. (Do not leave credit card information in a voice message.)

Mail your gift to PWRDF  
 80 Hayden St., 3rd floor  
 Toronto, Ontario M4Y 3G2



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Charitable number: 866 434640 RR0001 A-September-2021