Remarks by
The Most Rev. Fred J. Hiltz
at
The Truth and Reconciliation Commission - Atlantic National Event
October 27th, 2011
Halifax, Nova Scotia

Commissioners Mr. Justice Murray Sinclair, Ms. Marie Wilson, Chief Wilton Littlechild, Elders, Residential School Survivors, and guests of this Atlantic National Event, I acknowledge the blessing that has been given us by the Mi'kmaq people in the opportunity to gather for this sacred time on their traditional land.

I regret that I am not able to be present of this event, but I am grateful for these few moments to speak on behalf of The Anglican Church of Canada which staffed 35 of the 140 of the Indian Residential Schools across Canada.

On August 6, 1993 at a Native Convocation Gathering in Minaki, Ontario, Archbishop Michael Peers made an Apology on behalf of The Anglican Church of Canada to all those who had suffered abuse in The Indian Residential Schools.

Having confessed our many failures as a Church, he went on to say,
"I know how often you have heard words which have been empty because they have not been accompanied by actions. I pledge to you my best efforts and the efforts of our Church at the national level, to walk with you along the path of God's healing.

Eighteen years later that Apology is finally translated into a number of languages including Maliseet and Mi'kmaq. Here I want to acknowledge with gratitude those who have done that work. For the translation into Maliseet by Opolah Somuwehs, validated by Elders Carmel Boucher and Betty McPhoy.

I come before you today to express again our Church's remorse over the wrongs we committed in The Residential Schools and to renew our pledge in hearing the stories of the survivors telling the truth, and working for healing and reconciliation.

The theme of this Atlantic National Event, "It's About Love", moves me to think of a mother's love, a father's love, the love of brothers and sisters, the love of grandparents, the love of extended family. I am sorry that our Church was part of a system, a policy of assimilation, in which we took you from your homes. I am sorry for the loneliness you experienced in those schools, for the nights when you cried for lack of love. I am sorry for the years of lost love and the terrible impact on your lives.

"It's About Love" moves me to think of a child's love, how precious and genuine and trusting it is. I am sorry for the sins of those who abused children in The Residential Schools, bruising their bodies, crushing their spirits, and violating their innocence. For all these sins of physical, emotional and sexual abuse - some committed in the sight of

others and so many more in secret, I am deeply sorry for the pain we inflicted and for the terrible memories so many of you have carried for so long.

"It's About Love" moves me to think of a people's love of their language, culture and traditions, their heritage and their hope. I am sorry for the ways in which we forbid you to speak your languages, and to celebrate your culture. I am sorry for our aggressive efforts in remaking you in our image.

I realize that it is not enough for me to say I am sorry and everything will be all right. I must listen to your stories, to your hurt and humiliation, to your pain and the burden of our sins on your lives.

I come before you today renewing the pledge of The Anglican Church of Canada to the long journey of truth telling, healing and reconciliation on which we have set our feet and our hearts in partnership with indigenous peoples.

Expressions of that pledge include:

- supporting projects of healing in indigenous communities,
- establishing of the position of a National Co-ordinator for Suicide Prevention Programs in indigenous communities,
- turning our attention to the pressing social needs of the growing numbers of indigenous peoples living in large urban centres, across Canada
- repudiating the doctrine of discovery (General Synod, 2010),
- endorsing he UN Declaration of The Rights of Indigenous Peoples (General Synod, 2010),
- working with all parties to The Settlement Agreement, the Indian Residential Schools Survivors Societies and the Assembly of First Nations (AFN) in addressing long-standing injustices borne by indigenous peoples with respect to poverty, healthcare, education, treaty rights and land claims.

It is worth noting that for the Atlantic Event, the Sacred Fire had to be lit on the grounds of Province House, the seat of the Provincial Government. Perhaps fires of this kind should be kindled on the grounds of Legislative Assemblies all across the country and in front of the Parliament Buildings in Ottawa. Having kindled those fires, let us tend the flames until every injustice against Indigenous Peoples in this country is fully and finally addressed.

Much of this work is inspired by "A New Agape" a report adopted by The General Synod of our Church in 2001. "Agape" means "love". This resource calls for the renewing of relationships between the Church and Indigenous Peoples. At the heart of that relationship is reconciliation, healing and new life. A New Agape commits us to confess

the consequences of colonialism, the intergenerational impact of the Residential Schools, and to honour the desire of indigenous peoples to be self-determining.

A New Agape speaks to the past and to the future - to a dark chapter in the history of this country and to the dawn of a new day.

"...when long held derogatory attitudes toward aboriginal peoples will be a thing of the past, and this country will be brought to a new place of profound respect for indigenous peoples, for their rights and dignities, for their traditional ways and wisdom."

(Archbishop Hiltz, New Year's Day Address, January 2011, Ottawa)

In these national events of the Truth and Reconciliation Commission, we see the rays of that new dawn.

I offer these remarks in the spirit of the prayer written for "Remembering the Children".

"...Remembering the Children
we dare to dream of a Path of Reconciliation
where apology from the heart leads to healing of the heart
and the chance of restoring the circle,
where justice walks with all
where respect leads to full partnership
where the power to change comes from each heart.
Hear our prayer of hope,
and guide this country of Canada
on a new and different path.

Amen"

A NEW AGAPE

The resource binder

General Synod of the Anglican Church of Canada

A NEW AGAPE

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A NEW

AGAPE

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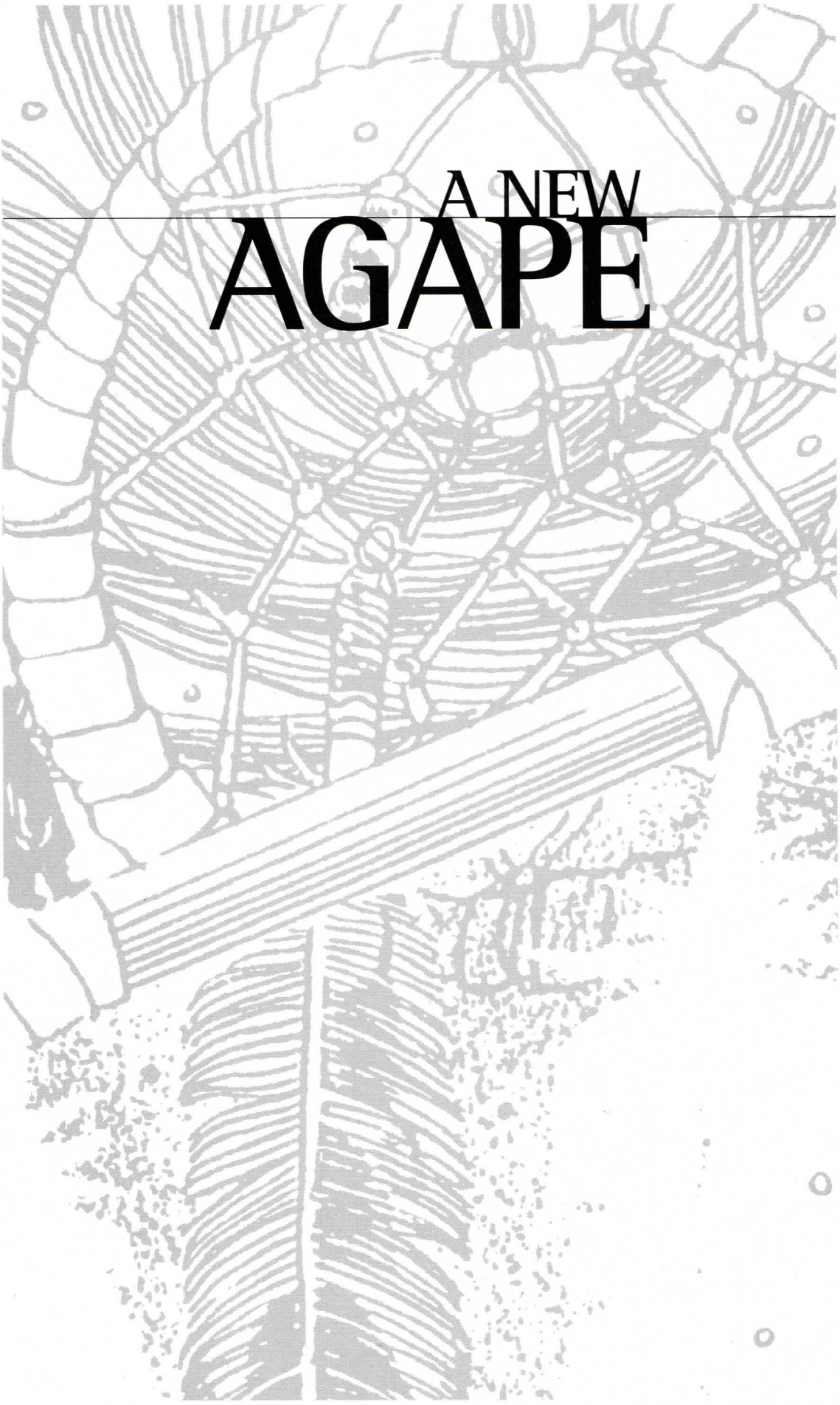

A NEW AGAPE

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WELCOME TO A NEW AGAPE

A binder of stories and ideas to unbind the chains of oppression

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Two scenes from the journey of Indigenous peoples in the Anglican Church in the last decade:

Scene One: Minaki Lodge, northwestern Ontario: August 6, 1993

The great hall in this pine-beamed lodge is so quiet you can hear your heart hammering in your chest. More than 100 Indigenous Anglicans from across the country, men and women ranging in age from 18 to 80, are seated in a semi-circle around a white-haired man dressed in purple robes. His eyes are fixed firmly upon the floor; his attitude is almost prayerful; the weight of history is visibly pressing him down. Slowly, in carefully measured phrases, the Primate of the Anglican Church of Canada, Archbishop Michael Peers, begins to speak – words he has laboured over, and painstakingly committed to memory. It is his apology, on behalf of himself and of the Church he represents, for the devastation wrought by the Anglican Church of Canada on the First Peoples through the residential schools.

When he has finished he is greeted with a profound silence from the assembly, broken here and there by muffled sobs. Some are staring at the floor with the same intensity as the Primate himself; others can't take their eyes off the man. All the people there, almost without exception, have been hurt and torn by those schools, have had their families and communities devastated by them. They know in their hearts, and understand in their souls, that this is an historic moment in the journey of healing, for themselves and for their Church.

Scene Two: St. Benedict's Retreat Centre, on the banks of the Red River outside Winnipeg, Manitoba: April 1994

The three dozen Anglican Indigenous leaders gathered here have just heard a white priest from a sister church on the other side of the globe tell how the creation of an independent Maori Anglican Church has not just helped free the Maori to be themselves. It has freed up his own people – settlers and their descendents in the land they call New Zealand – to truly be themselves also.

According to their own traditions, these Indigenous Canadian Anglicans are now taking turns round the circle, speaking of their reactions to the message from New Zealand, and expressing their hopes and dreams for the relationship of Indigenous to non-Indigenous Anglican in the Canadian Church. When the speakers have completed the circle, they regard one another in wide-eyed wonder. For the vision that has crystallized from their hearts and words, like a gift from the Creator, is the luminous image, shared completely and unequivocally among them all, of a self-governing Indigenous Anglican church, living in full and equal partnership with the Anglican Church of Canada. This vision will become their New Covenant.

These are two of the most important historic moments among the many that have occurred in the healing journey of Indigenous Canadian Anglicans, since the relationship between Church and Indigenous peoples took a fundamental shift in 1969 (see Appendix for a more detailed history). Indigenous people and communities have embarked on a healing journey from being colonized, marginalized, and badly damaged within both Canada and the Church, towards health, wholeness, and a truly just relationship with the rest of Church and society. It's a journey on which the whole Church has pledged to accompany them, and so it requires all of our participation. It's also a journey that offers us all – Native and non-Native alike – the possibility of a new life of health and wholeness in God and in a full, just partnership with one another.

But so far, these moments have generally

involved only a small portion of the Church, mostly Indigenous leaders, with an even smaller number of non-Indigenous participants – like Archbishop Peers. Until, in the summer of 2001, General Synod committed to take the healing process to the wider church with the signing of its own document – *A New Agape*. Bishop Gordon Beardy of Keewatin, the Anglican Church's first Indigenous diocesan bishop, moved and inspired the 2001 Synod at the end of its Healing Service, when he took the microphone and told Archbishop Peers, "Now your church is my church, your people my people."

So now, it's your turn. In order to nudge that healing journey forward, God – and this manifestation of God's body, the Anglican Church of Canada – needs your hands and your heart. You are vital to the process. That's why we have put together this binder: to give all of you, in your parishes and dioceses, a tool to help you engage in the process of healing and righting relations between First Nations Anglicans and the rest of the Church. In these pages, you will find some of the most relevant national documents to the process (see Section A), including the New Agape commitment itself, the Indigenous peoples' New Covenant, and the Primate's Apology. You will also find a section on worship resources to help you integrate this process into your individual and collective prayer lives (see Section C). All these are important.

But the heart of the binder, and the heart of the New Agape process, we believe, is in the stories (see Section C). These simple anecdotes tell of people in the Church who have already begun taking on their share of responsibility for the healing journey in their communities; and, trusting in God to help them, have begun doing things to move that journey forward. They are extending a hand across cultures for healing. And they invite you to find your own ways to join them on this journey, in your own parishes and communities.

This binder is a beginning. It's up to you to carry it on. Read it and discuss what it presents among yourselves. Allow the Spirit to move you as you read other people's stories, and to show you how you may yourselves become part of this larger story. Step out in faith, knowing that God is waiting for you – waiting for us all with open arms. We have nothing to lose but the chains of fear that have continued to bind us for so long.

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A NEW AGAPE: GENERAL SYNOD'S COMMITMENT

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At the General Synod of 2001, the Anglican Church of Canada accepted a report and suggestions from the Anglican Council of Indigenous People about renewing the relationship between the Church and its Indigenous members. The result was A New Agape, *a work-plan and vision for this new relationship.*

PREAMBLE

The Anglican Church of Canada is committed to a new relationship with the Indigenous (or Aboriginal) peoples of Canada. This new relationship is based on a partnership which focuses on the cultural, spiritual, social, and economic independence of Indigenous communities. To give expression to this new relationship the Anglican Church of Canada will work primarily with the Indigenous peoples for a truly Anglican Indigenous Church in Canada. It is an important step in the overall quest for self-governance.

DIRECTIONS

- The Anglican Church is committed to the concept of self-determination of Indigenous peoples in all aspects of their lives.
- Wholeness for people and communities requires that we restore the circle of life as embodied in the Covenant, with its emphasis on self-determination.
- New relationships will happen only in a context in which honest efforts are being made to eradicate lingering social injustices.
- Efforts to heal the wounds caused to individuals and communities by the residential schools experience must be designed and led by Indigenous peoples.
- Healing of our relationships is done locally, person by person, community by community.
- A new relationship involves Indigenous and non-Indigenous communities working together to create a new partnership, A New Agape.

GOAL ONE: SELF-DETERMINATION

To create a New Agape partnership within the Anglican Church of Canada between Indigenous and non-Indigenous people to build a self-determining community for Indigenous Anglicans.

To support Indigenous Peoples throughout Canada in achieving their goal of self-determination.
(Strategies are found under Goal II, Justice)

A New Agape, 2001

STRATEGIES

1. A Self-determining Indigenous Anglican Community

- Move forward with consultations and discussions/workshops and resources to implement the Covenant and establish a self-determining Anglican Indigenous Community.
- Move forward with consultations, discussions and resources the Act of General Synod 1995 as stated, "support and encourage the Anglican Council of Indigenous Peoples as it works at redefining the role of Indigenous Anglicans in the Church, and specifically encourages the exploration of:
  a) the establishment of the office of a national Indigenous Bishop who will work in partnership with the national church and dioceses;
  b) the development of Indigenous forms of church government and decision making;
  c) ways for the Indigenous congregations to move toward self-sufficiency."
- Work to change Anglican canons and constitution, as appropriate.

2. Church Leadership Training Institutes and Programs

- Increase the funding for existing Anglican institutions/programs offering training to Indigenous peoples in the areas of theological education, pastoral and therapeutic counselling, and spiritual exploration. These include the following institutions and programs:
- Henry Budd Training Centre
- VST Native Ministries Consortium
- Arthur Turner Training Centre
- James Settee College
- TAIP (Diocese of Keewatin)
- Mamow Program (Diocese of Moosonee)
- Caledonia TEE Program
- Anglican Council of Indigenous Peoples training experiences
- International experiences such as Anglican Indigenous Network and Indigenous Theological Training Institute, Wintertalk

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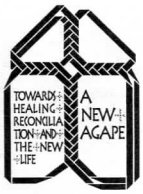

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3. Indigenous Leadership Training Bursaries

- Increase the funding for bursaries to enable students to pursue appropriate training for leadership in healing work.
- This will include some funding of individual counselling as requested by leaders who are former students of residential schools, where such funding is not already available from Medical Services Branch (short-term).

Self-determination in the New Agape context is about Indigenous Anglicans taking charge of our lives in the Church – worshipping in ways that honour our languages and traditions, organizing ourselves in self-governing councils, and controlling our own resources for church and community development.

We seek a relationship like that depicted in the Two-row Wampum Belt that the Haudenosaunee (Iroquois Confederacy) created to mark the first North American treaty with Holland nearly four centuries ago. It shows each nation paddling its own form of watercraft side by side in friendship, equality, and justice.

For thousands of years, the First Nations of this land were ruled by no one. We had our own government, educational, and healthcare systems, our own experiences, teachings, songs, and art, our own ways of caring for the land and of walking with our Creator. The colonial period has been a long series of attempts to break our self-determination and establish external control of our land and our lives. The Church's role included missions and residential schools that aimed to make us like children, wards of both state and Church. The big turning point in the Anglican Church came with Charles Hendry's 1969 report, *Beyond Traplines*, and General Synod's new commitment to listen to Indigenous Peoples, and to redefine the Church's role as one of partnership with First Nations; a partnership based on solidarity, equality, and mutual respect. More than 30 years later, we are all still struggling together to fulfil these commitments.

In the 1970s General Synod established a national sub-committee on native Ministry to carry the concerns of its First Nations members to Synod and its executive. Synod began supporting First Nations' struggles to win back recognition of rights to both land and political self-determination, often working through the Aboriginal Rights Coalition (now a committee of Kairos.)

Indigenous Anglicans were also looking to enhance their own place within the Church. The intervening years have seen regular national Anglican Indigenous gatherings (Sacred Circles); the first Indigenous bishops; an international Anglican Indigenous Network; the Primate's Apology for residential schools; the Covenant made by Indigenous Anglicans; and the Anglican Council of Indigenous Peoples (ACIP). Our presence and voice at General Synod reached 50 by 2001.

Objectives now include continuing to nurture Indigenous Anglican communities and leadership at all levels with training institutes and bursaries; and making ACIP a truly self-determining Indigenous structure.

NEW AGAPE SIGHTINGS

Many dioceses now have Indigenous councils, including Algoma, Athabasca, Caledonia, Huron, Moosonee, and Rupert's Land. Other dioceses sent in stories for this binder of how Indigenous people are playing a bigger decision-making role in church bodies. Several dioceses sent stories of ways Indigenous Anglicans have been adapting their liturgies, Bibles, and worship spaces to reflect their languages and cultures. (See story #6 and story #11.) The Diocese of Quebec also sent information about the work on the translation of the Bible into Naskapi by Wycliffe Bible Translators and Naskapi speakers from the Anglican parish in Kawawachikamach, Quebec. The Diocese of Caledonia sent stories of Nisga'a language Eucharist materials and of how West Coast formline art and button blankets are now prevalent in Indigenous parish worship.

Suggested Activity

Has your parish or diocese had opportunities to hear from Indigenous Anglicans themselves about their experiences in, and hopes for, the church? One of the Anglican videos telling the story of the self-determination journey of Indigenous Anglicans could be a helpful resource or discussion starter for a church group discussion about self-determination for Indigenous Anglicans.

Resources

We recommend one of these excellent Anglican videos: The Healing Circle, The Journey Begins with a Dream, and The Seventh Fire: First Peoples and the Anglican Church.

For more information contact:

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GOAL TWO: JUSTICE

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To continue and increase the Church's work in support of justice for Indigenous Peoples, including land claims, self-determination, and treaty negotiations. Much of this work is done ecumenically through the KAIROS Aboriginal Rights Committee which subscribes to the principle that relations between First Nations and the Government of Canada be conducted on a Nation-to-Nation basis.

A New Agape, 2001

STRATEGIES

1. Education and Formation

- Work with dioceses to expand the existing networks of people, Indigenous and Non-Indigenous, with a commitment to justice for Canada's Indigenous Peoples, e.g. EcoJustice Committee members, Magnificat Network people, Anglican Council of Indigenous Peoples members, delegates and partners to past Anglican Indigenous Sacred Circles etc.
- Provide general and historical educational materials of the justice issues facing Indigenous Peoples.
- Provide current information on emerging issues and 'hot' topics, as they arise.
- Work with dioceses to develop a group of non-Indigenous people with a commitment to being partners to Indigenous Peoples and communities in the long-term struggle for justice, e.g. partners at past Anglican Indigenous Sacred Circles plus others.
- Continue to participate in the Aboriginal Rights Committee of KAIROS, both nationally but also regionally, and continued distribution of its publications.
- Continue to participate in the Canadian Ecumenical Jubilee Initiative [now merged into KAIROS], and support distribution of its publications.
- Seek ways to build relationships with other non-church groups who share the commitment to justice.

2. Advocacy

- Establish a Joint Working Group on Indigenous justice, made up of members from EcoJustice Committee and the Anglican Council of Indigenous Peoples.
- Work with dioceses to expand our urgent action network of people across the country who can engage in rapid response advocacy, working locally as well as nationally.
- Refine policy and procedures to enable urgent action advocacy work.

- Work with dioceses to assist church justice workers, both Indigenous and non-Indigenous, to provide presence and accompaniment as "hot spots" erupt in various locales, e.g. Bishop Beardy's trip to Burnt Church.
- Continue to participate in the advocacy work of the Aboriginal Rights Committee of KAIROS.
- Build relationships with secular groups doing advocacy work on Indigenous justice issues.
- Work to ensure that all church personnel are treated fairly.
- Work to ensure adequate representation of Indigenous leadership within the structures and bodies of the church at all levels.

3. Community Development

- Continue the Primates World Relief and Development Fund's Canadian development program in Indigenous communities.

One important way the Anglican Church relates with Indigenous communities today is by supporting Indigenous Peoples' struggles for justice, including the recognition of Aboriginal land and treaty rights and political self-determination.

The Anglican Church was one of the historic "mission" churches in Canada, bringing British Anglican faith, values, ideas, and culture here. The Church, along with the political, economic, and social structure of the British Empire, formed a complete cultural package. Most early Church leaders and missionaries believed Aboriginal people had to adapt to the dominant culture and faith, or face extinction.

Although there were a few instances where the Church supported Aboriginal peoples' land and self-determination rights, it was not until the 1960s, challenged by the growing strength and role of Aboriginal organizations, that Anglican leaders began to change their overall attitude. They recognized that many First Nations and Inuit groups were still severely marginalized by industrial developments encroaching on Aboriginal communities without Aboriginal consent, particularly in the North.

Since then, the Church has supported Aboriginal Peoples in three major areas: political self-determination; treaty and land rights; and industrial and environmental development. Over the last thirty years, the Church's Indigenous justice work has focused on educating people about Aboriginal issues, advocating political change, and supporting Indigenous communities in conflict over Indigenous rights.

Today, Indigenous justice work is carried out through staff, church committees, and ecumenical partnerships. There is an Indigenous Justice desk at the national church, and a national Indigenous Justice Working Group comprised of members of the national Eco-Justice Committee and Anglican Council of Indigenous Peoples. The Anglican Church also carries out Indigenous justice work through membership in the national ecumenical body KAIROS/Aboriginal Rights Committee and affiliated regional networks.

The Church is also building important international partnerships with Indigenous groups in other parts of the Americas and the Pacific rim. The Primates World Relief and Development Fund (PWRDF) works with Indigenous communities in Canada and worldwide to build stronger, healthier, and more self-reliant Indigenous communities and networks.

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NEW AGAPE SIGHTINGS

Many dioceses (British Columbia, Rupert's Land, Nova Scotia/PEI, Saskatoon, and Toronto, for example) told stories of their participation in the Jubilee year events supporting Aboriginal Land rights. Many participated in the blanket train which carried blankets from across Canada to Ottawa (see story #19) Some dioceses participate in diocesan or ecumenical Aboriginal rights groups, such as the Edmonton Interfaith Committee on Aboriginal Rights, or ARC-Atlantic. The Dioceses of British Columbia, New Westminster, Caledonia, and Kootenay worked together to educate the public about problems with the wording and process of the 2002 BC Treaty referendum. The Diocese of Nova Scotia/PEI responded to the crises over the Burnt Church fisheries dispute, including organizing a one-day mini-conference on Mi'kmaq Treaties.

Suggested Activity

Is there an ecumenical or solidarity group working on Aboriginal rights issues in your region? Check the **Links** section for more information.

A good way to learn more is to subscribe to one of the Aboriginal newspapers listed in the **Links** section. Many are community or regional newspapers, but they all carry coverage of national Aboriginal issues. *Solidarité*, published by KAIROS, is also a good source.

Are you aware of any land rights, self-government concerns, environmental, or other issues Indigenous communities in your region are facing? Consider inviting a speaker from a local or regional Aboriginal group to your parish to give an update.

Resources

We particularly recommend the KAIROS publication, *Solidarité*, the book *Nation to Nation: Aboriginal Sovereignty and the Future of Canada*, and the National Film Board videos about particular Aboriginal communities' issues. Your PWRDF parish contact can provide you with stories of partnerships between the Anglican Church and Indigenous groups and organizations around the world.

For more information contact:

THE INDIGENOUS JUSTICE PROGRAM OF THE ANGLICAN CHURCH
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(on maternity leave until January 2003)
Millie Poplar
t: 613.235.7734

THE PRIMATES WORLD RELIEF AND DEVELOPMENT FUND INDIGENOUS COMMUNITIES PROGRAM
Jose Zarrate
t: 416.924.9199 x 240

GOAL THREE: HEALING

To expand the Church's Healing Fund so that increased grants can be made to Indigenous groups designing and implementing healing programs in their communities.

To assist non-Indigenous groups to address their own need for holistic healing which is to restore a balance of each part of our being – intellectual, spiritual, physical, emotional.

A New Agape, 2001

STRATEGIES

1. Healing Support for Indigenous Peoples

1.1 Fund-raising

- Develop a fund-raising strategy.
- Hire the necessary staffing to implement the strategy.
- Work with dioceses to promote this new fund-raising initiative.

1.2 Fund Administration

- Expand the current Healing Fund Committee to accommodate the needs of an expanded fund.
- Hire staff to manage and promote the fund, and build relationships with the communities who wish to access funds.

1.3 Targeted Areas of Work

- Work with dioceses to identify local groups, communities, and projects that can be encouraged to seek support from the fund.
- Work with dioceses to provide increased support for parish/pastoral ministry in Indigenous communities.
- Work ecumenically and with non-church groups wherever possible.
- Support programs aimed at urban Indigenous populations.
- Support programs aimed at recovery of language, culture, and spirituality.
- Support and encourage youth involvement.
- Continue to hold a triennial National Indigenous Sacred Circle healing gathering for Anglicans.
- Explore holding regional Indigenous Sacred Circles in the years between the national gathering.
- Promote local decision-making to correct the root problems, not just treat the symptoms.

2. Healing for Non-Indigenous People

2.1 Awareness-raising/Education

- Provide educational resources to raise awareness for non-Indigenous people of their own need for holistic healing (a balance of self – intellectual, spiritual, physical, emotional).
- Support and encourage youth involvement.

Send us your New Agape stories sightings, ideas, contacts and favourite education resources:

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2.2 Anti-racism Training

- Work ecumenically to develop educational programs to explore and counter racism, and to learn to value our diverse cultural identities.

2.3 Healing Circles

- Educate about and promote the use of Healing Circles in non-Indigenous parishes.

Healing, for both Indigenous and non-Indigenous Anglicans, is a central goal of the New Agape commitment.

The aim is to help residential school survivors and their descendants recover a holistic balance of intellectual, spiritual, physical, and emotional wellness, so they can begin to think about rebuilding normal lives as contributing members of their families and communities. As well, this healing should extend to non-Indigenous Church members.

Although the Church uses the phrase "healing and reconciliation," many First Nations people feel that reconciliation is the wrong word. This relationship between Church and people was unhealthy from the get-go, they say, so it needs to be built from the ground up, rather than simply reconciled.

In 1820, the Rev. John West, the first Anglican missionary to the Canadian prairies, took several Cree children from northern Manitoba to the Red River settlement (now Winnipeg) to set up the Church's first residential school for First Nations children. "I had to establish the principle," he noted in his diary, "that the North American Indian of these regions would part with his children, to be educated in the white man's knowledge and religion."

It was a principle that stood until 1969. The Church co-operated with the Canadian government to administer more than 25 residential schools across the country, probably taking in more than 50,000 First Nations children. Many emerged without their culture, their spirituality, or their languages, and with connections to family and community severely damaged. All too many were also traumatized by sexual and physical abuse. Sadly, much of the damage caused by the schools was then passed on to succeeding generations, as wounded children became wounded parents.

The national Church's primary tool in the work of healing is the Healing Fund, administered by a committee of Aboriginal and non-Aboriginal volunteers, which disperses over $300,000 a year to support community-based healing programs across the country. These include Church and non-Church projects, such as healing gatherings, language- or culture-recovery programs, counseling, and youth work.

Healing is, however, the responsibility of all of us. We are called to listen to one another, to pray, to build new friendships, and to help provide resources to support individual and community healing work.

NEW AGAPE SIGHTINGS

Many dioceses sent stories of their efforts to educate people about the residential schools, and about supporting the Anglican Healing Fund or other initiatives. The Diocese of Algoma reported on their support for the Shingwauk residential schools alumni. The Diocese of Keewatin puts considerable energy and resources each year into a Sacred Walk for Healing and a Sacred Walk Jamboree (see stories #16 and #17.)

The Diocese of Montreal has organized a diocesan-wide educational workshop on residential schools; supported Wasekun House, a local healing centre; and has distributed sample sermons on the topic of residential schools healing to all diocesan parishes.

Suggested Activity

- Hold a one-day event or a church education series on residential schools.
- Bring in speakers (contact a local Aboriginal organization, Friendship Centre, or the Anglican Healing Fund for suggestions).
- Use one of the videos in the **Links** section of this binder, and allow lots of time for discussion. Residential schools issues are painful and sensitive and raise very difficult questions for the Church about past missionary efforts.

Resources

The **Links** section contains suggestions for excellent books and videos about residential schools healing. We particularly recommend "Sins of the Father" (a special insert in the *Anglican Journal*) and "Residential Schools: Legacy and Hope," a special edition of *Ministry Matters*. Two good Anglican videos are *The Healing Circle* and *Search for Healing*. Also, check out the web sites for Anglican residential schools resources (www.anglican.ca/ministry/rs) and for the national Aboriginal Healing foundation (www.ahf.ca).

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GOAL FOUR: HISTORICAL REPARATION

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To seek to address the consequences of colonialism and the assimilation experience in symbolic and ceremonial ways.

A New Agape, 2001

STRATEGIES

1. Local Church Leaders

- Assist dioceses in finding ways for diocesan church leaders to become engaged with local communities affected by residential schools, to listen to stories, support recovery efforts, and to apologize where that is desirable.

2. Truth & Reconciliation Tribunal

- Work with the Assembly of First Nations (AFN) and other organizations to develop a Truth & Reconciliation Tribunal to enable stories to be told and the issues of compensation and apology to be worked out.

3. Memorialization

- Continue to keep a video memorial record of the Sacred Circle gatherings, and promote the use of these educational videos in all Anglican parishes.
- Work with Indigenous organizations in providing other suitable memorials of the residential schools and those who attended them, e.g. assistance with archival research and historical records etc.

4. Liturgical Rites

- Develop liturgies to memorialize the stories, and to mark the steps on the healing journey towards holistic healing.

Bewilderment, pain, sorrow, renewal, hope, joy: these are some of the conflicting emotions experienced by the Anglican Church of Canada as the Church enters the 21st century looking back at several centuries of colonial relationships and forward to a new relationship of partnership and respect.

The New Agape goal of historical reparation focuses on that look back and movement forward. Looking back, the Church is facing the financial, institutional, and emotional costs of colonialism's legacy. Anglican residential schools left Aboriginal students and their descendants with physical and emotional wounds, lost languages, and lost cultures. Non-Aboriginal staff were wounded by their participation in abuse, or by facing damaged

reputations even when they had not participated. The Anglican Church's involvement in residential schools ended in 1969, the year the Church released the Hendry Report, *Beyond Traplines*, envisioning a new relationship between the Church and Aboriginal peoples.

The Church also faces the legacy facing all Canadians: 500 years of attempts to assimilate Aboriginal people into European cultures, removing their languages and cultures, and converting them to a form of Christianity that reflected European values rather than the gospel.

Today, through national programs like the Healing Fund and the Primates World Relief and Development Fund, the Church is supporting the healing and cultural renewal of Indigenous communities in Canada and around the world. Through its Indigenous justice work, the Church is supporting Aboriginal land, treaty, and self-determination rights. And the Church is facing up to the emotional and financial costs of residential schools litigation and settlements.

Today, the Church also finds itself looking forward. The collective cost of residential schools litigation and settlement have not only threatened church structures and institutions, but also encouraged healing relationships between Indigenous and non-Indigenous peoples. Anglican Indigenous and non-Indigenous communities today are "memorializing" this journey of pain, healing, and hope through videos, worship, liturgy, and are also finding other ways to share this story of rebirth with Anglicans of the future.

NEW AGAPE SIGHTINGS

New Agape Sightings

The Diocese of Moosonee sent in a story of how they memorialize their history with Annual Cemetery Memorial Days (see story #13). Other dioceses produced videos, such as *The Healing Journey*, from the Diocese of Huron, or an upcoming video on the Sacred Circle held in the Diocese of Rupert's Land in 2002 (see story #8).

Suggested Activity

A New Agape suggested symbolic and ceremonial ways to remember the history of the Anglican Church's relationship with Indigenous peoples. One is through worship, using materials such as the historical reparations worship service suggested in the **Worship** section. Another way of remembering is to invite an Indigenous speaker from your area, or to use a video, in a parish or Church study group to learn more about the relationship between the Anglican Church and Indigenous peoples.

Resources

Check the **Worship** section for four suggested worship services, including one on the theme of historical reparation. The **Links** section also includes the many excellent Anglican videos which document the changing relationship between Church and Aboriginal peoples.

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GOAL FIVE: PARTNERSHIP

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This work will be done by Indigenous and non-Indigenous people together, and will be based on principles of truth-telling, justice-seeking, and identity-valuing. It will require good will, and a commitment to mutual respect and interdependence. Partnerships will need to be built within the Church and also with non-Church groups and communities.

A New Agape, 2001

STRATEGIES

1. Story-telling and Story-listening

- Use formalized ways for Indigenous and non-Indigenous people to tell and listen to each other's stories and histories.
- Some of these ways are included in some of the other strategies mentioned above, but other ways will be emerge from the people who gather.

2. Cross-cultural Encounters

- Expand and encourage existing programs designed to bring Indigenous and non-Indigenous peoples together in mutual discovery of each other and exploration of common interests.
- Support and encourage cross-cultural youth exchanges.

3. Anti-racism Training

- (As in Goal Three)

Neighbours coming together to learn about one another's Christian walk: this is the crux of the Anglican Church of Canada's commitment to partnership between Indigenous and non-Indigenous Anglicans. In A New Agape, the goal of partnership is the culmination of all the other goals.

The Anglican Indigenous partnership programs and work bring people together to hear the truth of each other's relationships and experiences in the Church and in society. Out of that listening process, Indigenous and non-Indigenous Anglicans can identify the healing and justice work that needs to be done (at the local, regional, and national level), and act on it.

The National Native Convocation in 1988 was the first of four gatherings (now called Sacred Circles) which brought together Indigenous and non-Indigenous Anglicans to share and learn about Indigenous peoples' experience. Since 1992, Indigenous Anglicans have also attended four General Synods as presenters and observers and, in 2001, as partners to General Synod. Indigenous Anglicans now participate on a number of national and regional councils, committees, working groups, and commissions.

NEW AGAPE SIGHTINGS

Several dioceses (including British Columbia and Huron) shared stories of talking circles that bring together Indigenous and non-Indigenous parishes and people in their region. The Dioceses of the Arctic and Caledonia talked of the regular exchange of ideas and experiences between Indigenous and non-Indigenous Anglicans as a result of joint participation in church life.

Some dioceses have encouraged more intentional partnerships between Indigenous and non-Indigenous parishes. The Diocese of Montreal asked each non-Indigenous parish to partner with an indigenous parish in the Anglican Communion. The Dioceses of Ottawa and Caledonia have organized an exchange between Indigenous and non-Indigenous youth in the two dioceses. The Church of the Redeemer in Toronto and Indigenous communities in the Diocese of Huron organized an exchange. The Diocese of Nova Scotia/PEI sent non-Indigenous youth to events with Indigenous youth in the region. St. John's Cathedral in Saskatoon developed a partnership with the First Nations parish on the Key Reserve in Saskatchewan, and together these churches participated in the renovation and re-dedication of the Key Reserve Church, one of the oldest First Nations churches in Saskatchewan. The Diocese of Moosonee shared the story of the creation of the Diocesan Council of Indigenous People (see story #9).

Suggested Activity

Does your parish or diocese have any programs that encourage relationship-building between Indigenous and non-Indigenous communities? Have you had the opportunity to hear how other Indigenous and non-Indigenous Anglican communities come together to share stories of their experiences in the Church? The Anglican videos mentioned below could be used as discussion starters on partnership in your parish or diocesan groups. Better yet, consider whether you can help organize an exchange.

Resources

The Anglican Church has produced a series of excellent videos which document the development of a partner-relationship between Indigenous and non-Indigenous Anglicans, and which tell the stories of the National Native Convocations and Sacred Circles. (See the **Links** section for more details).

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THE PRIMATE'S APOLOGY

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On August 6, 1993, the relationship between the Anglican Church and Indigenous Anglicans reached an important turning point. While attending the National Native Convocation at Minaki, Ontario, Primate Michael Peers listened to Indigenous Anglicans share painful accounts of their residential schools experiences.

He responded with the following apology:

My Brothers and Sisters:

Together here with you I have listened as you have told your stories of the residential schools.

I have heard the voices that have spoken of pain and hurt experienced in the schools, and of the scars which endure to this day.

I have felt shame and humiliation as I have heard of suffering inflicted by my people, and as I think of the part our church played in that suffering.

I am deeply conscious of the sacredness of the stories that you have told, and I hold in the highest honour those who have told them.

I have heard with admiration the stories of people and communities who have worked at healing, and I am aware of how much more healing is needed.

I also know that I am in need of healing, and my own people are in need of healing, and our church is in need of healing. Without that healing, we will continue the same attitudes that have done such damage in the past.

I know that healing takes a long time, both for people and for communities.

I also know that it is God who heals, and that God can begin to heal when we open ourselves, our wounds, our failure and our shame, to God. I want to take one step along that path here and now.

I accept and I confess before God and you, our failures in the residential schools. We failed you. We failed ourselves. We failed God.

I am sorry, more than I can say, that we were part of a system which took

you and your children from home and family.

I am sorry, more than I can say, that we tried to remake you in our image, taking from you your language and the signs of your identity.

I am sorry, more than I can say, that in our schools so many were abused physically, sexually, culturally, and emotionally.

On behalf of the Anglican Church of Canada, I offer our apology.

I do this at the desire of those in the Church, like the National Executive Council, who know some of your stories and have asked me to apologize.

I do this in the name of many who do not know these stories.

And I do this even though there are those in the church who cannot accept the fact that these things were done in our name.

As soon as I am home, I shall tell all the bishops what I have said and ask them to co-operate with me and with the National Executive Council in helping this healing at the local level. Some bishops have already begun this work.

I know how often you have heard words which have been empty because they have not been accompanied by actions. I pledge to you my best efforts, and the efforts of our church at the national level, to walk with you along the path of God's healing.

The work of the Residential Schools Working Group, the video, the commitment and effort of the Special Assistants to the Primate for this work, the grants available for healing conferences, are some signs of that pledge, and we shall work for others.

This is Friday, the day of Jesus' suffering and death. It is the anniversary of the first atomic bomb at Hiroshima, one of the most terrible injuries ever inflicted by one people on another.

But even atomic bombs and Good Friday are not the last word. God raised Jesus from the dead as a sign that life and wholeness are the everlasting and unquenchable purpose of God.

Thank you for listening to me.

+ Michael
Archbishop and Primate

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RESPONSE TO THE PRIMATE

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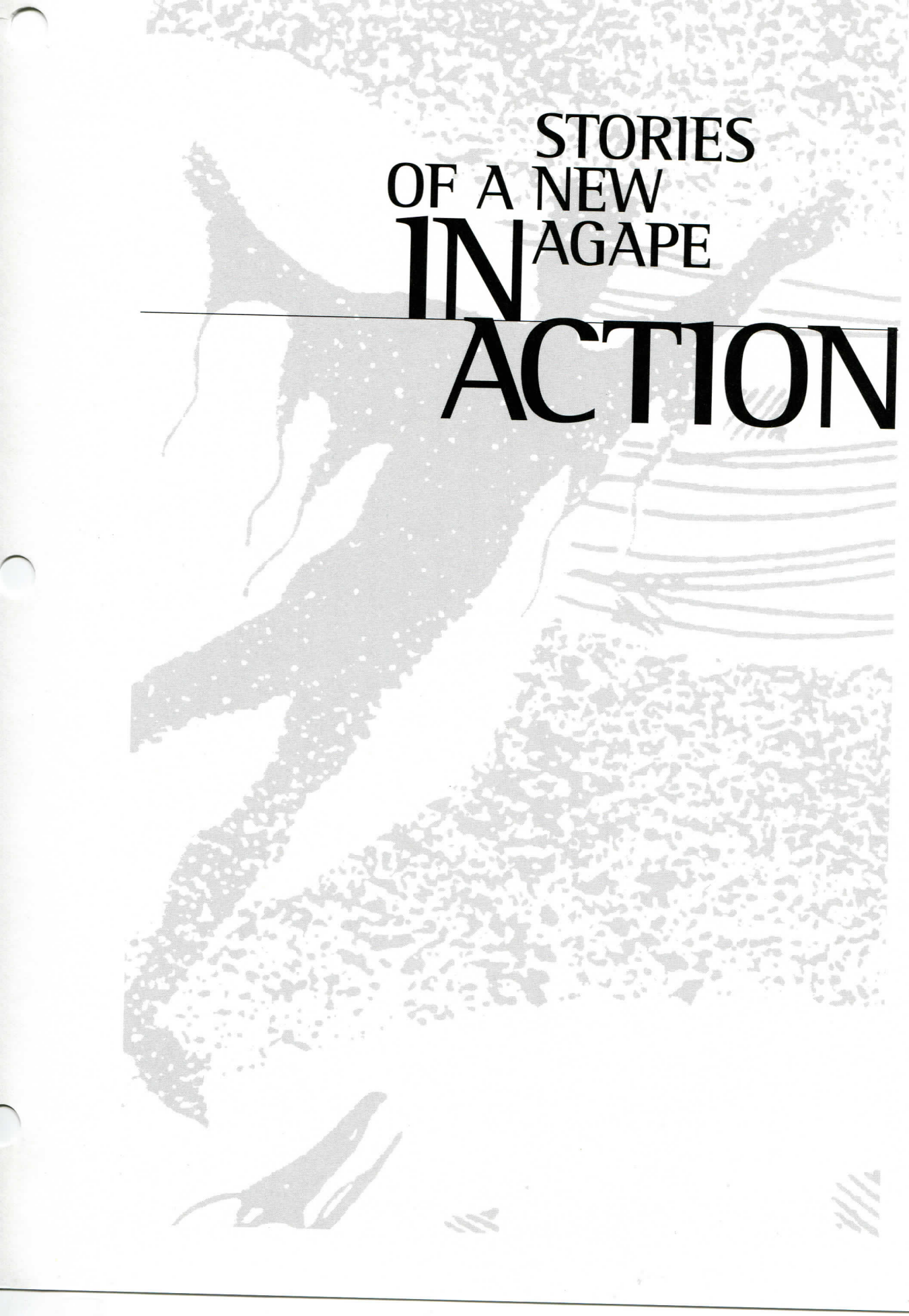
Delivered by Vi Smith on behalf of the elders and participants at the National Native Convocation Minaki, Ontario, Saturday, August 7, 1993.

On behalf of this gathering, we acknowledge and accept the apology that the Primate has offered on behalf of the Anglican Church of Canada.

It was offered from the heart with sincerity, sensitivity, compassion, and humility. We receive it in the same manner. We offer praise and thanks to our Creator for his courage.

We know it wasn't easy. Let us keep him in our hearts and prayers, that God will continue to give him the strength and courage to continue with this task.



STORIES OF A NEW AGAPE IN ACTION

STORIES OF A NEW AGAPE IN ACTION

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INTRODUCTION

We find ourselves these days in a time of guilt and shame about our Church's history in the residential schools that damaged so many First Nations people. We find ourselves in a time of financial anxiety as the Church is called by the school survivors – and indeed by the courts, government, and society – to face its massive responsibilities for abuse in those schools.

Forget, for a moment, that government and society have their own responsibilities regarding the residential school and other continuing abuses of First Nations rights. Our job is to take care of our own responsibilities, and we are challenged in that as never before in the history of the Canadian Anglican Church.

In the midst of all this, we especially need the stories of healing – the stories of agape love – that you will find in this section.

The wonder of pulling together the stories and information for this New Agape binder has been the discovery that so many Anglicans across the country – Indigenous and non-Indigenous alike – are taking hold of the challenges set before them, and doing something, whatever they can, to be part of the healing process. Some projects are large and ongoing, others are more modest. But that's the beauty of such a collection: it offers something for everyone, something to fit every budget, every level of knowledge, every level of commitment.

And if you don't find a project here that makes you think: "I can do that; we can do that right here in our parish (or our dicoese)," then hang on, because there's more coming. This binder is just a beginning attempt to reflect the patchwork of love and commitment to healing that we are hearing about from dioceses all across the country. Even as we were running up against our production deadlines for this first edition, more and more stories of healing activities were still coming in. We couldn't include them here this time, but we will send out regular update additions that can be added to the appropriate sections of the binder with a click of the rings (or, if you are downloading the materials from the web, with a click of the mouse).

So if you sent us a story and you can't find it here, be patient, and keep your eyes open for the next update.

If you are involved in any way in the kind of healing project that is a step in the direction of the New Agape mandate, contact us and tell us about it. Don't be shy: write, email, or phone, whichever works best for you. We want to hear your stories, big or small. After all, God has placed us in a marvellous world, richer in diversity than we can ever ask or imagine. There are many ways to follow God's path of love, and the more paths we share with one another, the more chance everyone will find the right ones for themselves.

More to the point, we hope that the stories you read here will inspire you to action. If you're not already involved in a New Agape project, then read and enjoy these stories, and take heart at the amazing amount of activity that is already underway. And if you do find the project here that inspires you to get something going in your community, then God bless – and we look forward to hearing about it from you, and being able to include it here with the other stories of New Agape love.

> "The wonder ... has been the discovery that so many Anglicans across the country ... are doing whatever they can, to be part of the healing process. Some projects are large and ongoing, others are more modest. But ... it offers something to fit every budget, every level of knowledge, every level of commitment."

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ABORIGINAL NEIGHBOURS

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ACTIVITY: An ongoing education and solidarity group
PLACE: Vancouver Island
DIOCESE:
British Columbia

In 1991, a young poor Indigenous mother of four in La Estacion, a squatter settlement in Cuernavaca, Mexico, asked Gloria Cope if there were any Indigenous people where she came from.

"I answered yes," says Gloria, a resident of Nanaimo, B.C. The Mexican woman "wondered about their living conditions, and asked me what was I doing about their problems?" A decade later, Gloria's commitment to Aboriginal Neighbours is her answer.

Gloria is a founding member of Aboriginal Neighbours, a group in British Columbia Diocese inspired by a 1996 diocesan synod resolution to educate and mend relationships between cultures. "Love your neighbour as yourself," is the group's primary mission statement. Its purpose is to encourage Indigenous and non-Indigenous Anglicans in the diocese to learn about each other. "After all, we're all Indigenous to somewhere," says fellow founder Jill Harris.

Initiated by four people, the group now has 15 members, plus associates, spread across Vancouver Island. Aboriginal Neighbours members have spoken at deanery meetings, women's groups, and synods, and to numerous parishes. They write regularly for the *Diocesan Post*, and will help facilitate or add to any event on Aboriginal relations.

It is a measure of the respect they have earned among First Nations leaders that Aboriginal Neighbours representatives were invited to attend ceremonies for the final signing of the Nisga'a Treaty, as well as for the Seattle (Washington) commemoration of Enmegahbowh (John Johnson) on the occasion of his inclusion in the Episcopal Church Calendar of Lesser Feasts and Fasts.

Peggy Svanvik, a Namgis First Nations elder, told the 1997 B.C. diocesan synod of the desperate need to encourage young Aboriginal people to learn about their history and culture. She emphasized that keeping their language is key to their survival. From this came the idea of a new hymnal for Kwak'wala-speaking Anglicans, and Aboriginal Neighbours played a key role in raising more than $14,000 to fund the project.

Aboriginal Neighbours members continue to learn, teach, challenge, and be challenged. Much of their recent work focused on the B.C. government's referendum on First Nations treaty rights. Within the group, as Gloria Cope puts it, we seek "a coming-together, a weaving of cultures between natives and non-natives, without either group becoming a dominating force. I know that if we are to make a difference in righting relationships in the larger community, it is essential to maintain right relationship with our own neighbours."

For more information, contact:
Gloria Cope
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e: ralglo@island.net.

NEW AGAPE SIGHTINGS

The Diocese of Montreal has a group, the First Nations Relations Committee, which encourages Indigenous and non-Indigenous people to build closer ties with one another. The Committee has organized events such as "Walking With First Nations," a diocese-wide information and discussion session on residential schools. The Diocesan Council also passed resolutions urging every parish to sponsor an educational event on Aboriginal issues, and urging non-Indigenous and Indigenous parishes to develop partnerships with each other.

Suggested Activity

Is there a group in your diocese which is working to heal the relationship between Indigenous and non-Indigenous people? Check the **Links** section for the names of diocesan representatives and regional social justice groups working on Aboriginal issues, or contact your diocese to find out about groups working on healing initiatives in your region.

Resources

The book *Nation to Nation* (John Bird, Lorraine Land, and Murray MacAdam, editors) contains a section by non-Aboriginal individuals reflecting on their experiences working in partnership with Aboriginal communities on Aboriginal rights issues. See the **Links** section for more information.

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A HOME IN THE CITY

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ACTIVITY:
An Urban Indigenous Parish
PLACE: Winnipeg and area
DIOCESE: Rupert's Land

Please note that St. Helen's Ayamihewkamik Anglican Church has now been disestablished. However, it's model of ministry is a valuable example of what may be possible.

With more and more First Nations people living in Canada's urban centres, it's becoming increasingly important for them to have a church in the city where they feel comfortable and can be with other people like themselves, says the Rev. Barbara Shoomski. "It's hard for them to walk into a parish and be the only one (who is an Indigenous person)."

For the last eight years Barbara has been the deacon-in-charge at the 15-year-old St. Helen's Ayamihewkamik Anglican Church, the only Anglican Indigenous parish in Winnipeg. The Cree name means "House of Prayer." Barbara herself is Cree.

Services at St. Helen's are typical of most Anglican parishes. Many of the people who attend are from out of town and come to church while they are in Winnipeg for medical treatments. Barbara, who is hired for Sundays only, is trying to make the parish better known.

Right now St. Helen's is in transition. The people who attend cannot support it financially and a task force is studying its future. Over the winter, worshipers had to meet in another church because they could not afford to pay to heat St. Helens.

Other Indigenous ministry initiatives in Rupert's Land include West Broadway Community Ministry in Winnipeg's inner city. Run jointly by the Anglican diocese and the United Church of Canada, it is staffed by an Indigenous priest. The Rupert's Land Indigenous Council (RLIC), chaired by Freda Bear, also carries on outreach activities like speaking to vestries, men's breakfasts, and an event at Mennonite University.

In 2001, the Anglican Church of Canada's Healing Fund gave almost $25,000 to Rupert's Land for the Diocesan Urban Aboriginal Outreach Ministry Board to work with Indigenous people on three goals:

- to establish a sense of belonging;
- to foster holistic approaches to healing; and
- to improve the linkages and understanding between urban and reserve communities.

Susan Suppes of the diocesan staff says Indigenous ministry is "still in the developing stages" in Winnipeg. "A challenge will be to develop a strong Indigenous faith community where chaplaincies and outreach ministries can function as a base."

For more information contact:
Rev. Barbara Shoomski **t**: 204.668.6622
Freda Bear **t**: 204.646.2105
West Broadway Community Ministry
t: 204.774.2773

NEW AGAPE SIGHTINGS

Providing a "home in the city" for Aboriginal peoples can take many different forms. The Diocese of Toronto, for instance, recently hired its first full-time Pastor for Aboriginal Ministries: Andrew Wesley, who is originally from Moosonee, will be ministering to Canada's largest urban Aboriginal population.

Some dioceses sent stories of urban Aboriginal ministries and social programs which provide an urban "home" to Indigenous congregations and urban Aboriginal communities. For instance, the Dioceses of Edmonton and Ottawa sent stories of a number of urban agencies that they support, and which provide programs for urban Aboriginal people.

Another way of providing "home in the city" was reported by St. John's Anglican Church in Peterborough, which until recently housed the Peterborough Native Friendship Centre. The Diocese of Ottawa also reported on its recent contribution of $10,000 to the Odawa Native Friendship Centre.

The Diocese of Ottawa reported on how Christ Church Cathedral has provided a home in the city by offering kitchen facilities for numerous Aboriginal gatherings, and by providing meeting and prayer space for Aboriginal delegations visiting Ottawa for treaty and political negotiations with the federal government.

Suggested Activity

What kind of a "home" does your diocese offer to urban Aboriginal people? Are there Anglican, ecumenical, or community ministries and programs which your parish or diocese could support which provide a place of comfort and sense of belonging for urban Aboriginal people?

Resources

The **Links** section provides information about the Anglican Healing Fund, which supports projects like the Rupert's Land Urban Aboriginal Outreach Ministry Board.

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STRENGTHENING RELATIONSHIPS, ENHANCING INDIGENOUS WITNESS

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ACTIVITY:
Hiring a diocesan Co-ordinator for First Nations Ministries

PLACE: Greater Vancouver Area

DIOCESE: New Westminster

Sherry Small started work March 2002 as Co-ordinator for First Nations Ministries in the Diocese of New Westminster. Sherry sees her role in this half-time position as both helping Anglicans in the diocese strengthen their relationship with First Nations people, and drawing together and enhancing Indigenous witness in the diocese.

She started by pulling together materials for National Aboriginal Day in June. She is also helping develop materials to educate and foster increased understanding, and seeking opportunities for healing and reconciliation within the church between First Nations and others. She is part of the diocese's parish-support ministry team, and works with an advisory committee to provide support and feedback, and help keep her on track.

Sherry believes in a hands-on, cross-cultural approach. In speaking at deaneries and parish groups, she stresses the need to help non-Indigenous people to understand colonization in a non-threatening atmosphere where they are encouraged to ask questions. She is available to help parishes connect with First Nations individuals, families, and communities and to find ways to build relationships, including finding resource people to help parishes understand underlying issues involving First Nations people.

Sherry has worked as a special-education assistance teacher and a trained facilitator. She also has experience as an advocate for First Nations people, a lay reader, and Restorative Justice Co-ordinator. In her other half-time position she works with First Nations individuals who were once adopted or fostered out and who are seeking to recover their "Indian Status" and cultural identity, or trying to reunite with families or communities.

For more information, contact:
Sherry Small
t: 604.684.6306 x 25 (office) or
604.904.6631 (home)
e: ssmall@vancouver.anglican.ca

NEW AGAPE SIGHTINGS

The Diocese of Toronto recently hired its first Pastor for Aboriginal Ministries. Andrew Wesley, who is originally from Moosonee, will provide pastoral care to Toronto's Aboriginal community, lead Anglican worship services, and raise awareness of First Nations' issues within the diocese.

Suggested Activity
Even if your diocese does not have a staff person to help strengthen relationships between Indigenous and non-Indigenous peoples, there are many opportunities to enhance Indigenous witness. Some ideas for cross-cultural relationship building include:

- Invite a speaker to a parish or diocesan group, such as an Indigenous person involved in local or regional efforts to create bridges between Aboriginal and non-Aboriginal communities (your local Friendship Centres can likely suggest a suitable speaker).
- If you cannot find someone to speak in person, consider using one of the excellent Anglican videos on Indigenous issues, listed in the **Links** section, as a discussion starter for a church study or adult Sunday School group. This is another way to hear Indigenous Anglicans speaking in their own words about the relationship between the Church and Aboriginal peoples.

Can your parish or diocese find ways to support a regional group which is dedicated to building healing relationships between Aboriginal and non-Aboriginal peoples?

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responsibility with the Federal government.

Light urged us to listen, to hear the story, and to enter into the dialogue.

Through questions and concerns shared with our speakers, we left with deeper insights and greater understanding to help us move forward together as part of the reconciliation process. As Archbishop Michael Peers stated in his pastoral letter of May 28, 2000: "For many in the Church, things are being shaken up and it feels like chaos. But we stand up and raise our heads; God is present and leads us into something new."

For more information, contact:
Sue Winn: **t**: 514.457.0736
e: swinn@lbpsb.qc.ca

NEW AGAPE SIGHTINGS

Many dioceses sent stories of educational events on residential schools. For example, St. Simon's Anglican Church (Oakville) in the Diocese of Niagara organized a parish study group (see story #15). The Diocese of British Columbia invited a residential school survivor to address a diocesan synod. The Diocese of Algoma has supported the Shingwauk Alumni, survivors of a non-Anglican residential school. The Diocese of Ontario established a diocesan Residential Schools Taskforce.

Suggested Activity

Even if your diocese did not have a residential school, you could, like the Diocese of Montreal, consider opportunities to learn about the journey of healing and transformation that First Nations have been undergoing for years. Some ideas for learning opportunities include:

- Bring in a guest speaker to talk about the residential schools experience of many Aboriginal people (and the impacts on second and third generation descendents of residential schools survivors). The Anglican Healing Fund or Council of Indigenous Peoples may be able to suggest a local or regional speaker (check the resource listings for contact information). Your local Native Friendship Centre or a local First Nations organization may be able to recommend a speaker
- If you cannot locate a speaker to come in person, consider using one of the excellent Anglican videos, which profile Indigenous Anglicans speaking in their own words about the impact of residential schools on their communities. See the **Links** section for more information.

Resources

The **Links** section provides information about book, magazine, video and website resources on residential schools, and contact information for the Anglican Healing Fund.

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LISTENING BEFORE WE SPEAK

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ACTIVITY: Parish Weekly Lenten Series
PLACE: St. Augustine's parish, Edmonton
DIOCESE: Edmonton

"I was struck by how much we didn't know. I feel like we just scratched the surface."

Vestry Member

In January 2001, our vestry was approached by a parishioner who wanted us to send a letter of support and care to the communities of Davis Inlet and Shishatshit in Labrador. In discussion we realized we knew almost nothing about the issues Indige-nous people face. So instead of just passing an ill-understood motion and sending a confused letter, we decided to devote our energy to learning more.

In six short weeks we planned an education series using eight of the best local resource people available – six Indigenous and two not. On each of the seven Wednesdays of Lent we gathered for a simple Eucharist followed by exploration of the following topics:

- *An Introduction to the Aboriginal Experience* using *The Seventh Fire* video and study guide, the "Covenant" and "Our Journey of Spiritual Renewal";
- *The Report of the Royal Commission on Aboriginal Peoples,* using "I, Witness," a moving slide show organized in response to the report by feisty First Nations artist Jane Ash Poitras;
- *The Justice System*, with a "You Be the Judge" exercise facilitated by Judge Janet Franklin and Bronwyn Shoush, Aboriginal Justice Initiatives Director with the Department of Justice;
- *Tradition, Culture and Language*, with the Ven. Sydney Black and his wife Melba sharing their experiences of being Indigenous people in a largely white church;
- *Residential Schools*, with Dr. Stan Wilson helping us look at this painful experience;
- *Different Types of Land Claims*, with Prof. James Dempsey to help us look at examples of good and bad faith; and
- *A Reflection on the Church's Role*, with Bishop Victoria Matthews.

"I was struck by how much we didn't

know," said one vestry member. "I feel like we just scratched the surface." Attendance ranged from 43 to 68, and evenings ran overtime because people were so engrossed in the discussions. We raised awareness and challenged assumptions in a community where few of us had had contact with First Nations people.

We continued our discussions in 2002 with five sessions on the theme of reconciliation. Esther Wesley from the Healing Fund facilitated one evening, and other sessions focused on compassion; gentleness; reconciliation with the earth; and spirituality. While not as directly focused on Indigenous issues as the 2001 study, it did flow from what we had explored the year before.

For more information, contact:
The Rev. Dan Ash **t**: 780.466.5532

NEW AGAPE SIGHTINGS

Dioceses across the country submitted stories about different types of educational events which parish and diocesan groups had organized to learn more about Aboriginal issues. For instance, Story #15 ("Informative Presentations, Enjoyable Discussion") gives an example of a weekly learning group in which different parish members researched and made presentations on Aboriginal issues. Story #14 ("Not to Learn About, But to Learn With One Another") provides an example of an educational trip to an Aboriginal community.

Suggested Activity

There are many opportunities to learn more about Aboriginal peoples and issues generally. Check the **Links** section for books, videos, and websites that provide interesting information about Aboriginal peoples, cultures, and issues in Canada. Consider setting up a church education series like the one in St. Augustine's story, to which you invite Aboriginal speakers who can provide perspectives on issues as diverse as cultural renewal, Indigenous spirituality, Aboriginal justice issues, residential schools, the Aboriginal arts, and more. Your local or regional Aboriginal organizations or Friendship Centre could provide suggested speakers, or you could contact the Anglican Council of Indigenous Peoples or the Indigenous Justice desk at the Anglican Church for ideas (see the **Links** section for contact information). If you cannot find an Aboriginal speaker to come in person, videos are an alternative way to hear Aboriginal people and communities talk about their experiences in their own words. See the **Links** section for video ideas.

Resources

The **Links** section provides information on Anglican and National Film Board videos which can be used as discussion starters. The book *Nation to Nation* (John Bird, Lorraine Land, and Murray MacAdam, editors) is a helpful resource if you are looking for short analysis articles on Aboriginal issues or for firsthand stories from Aboriginal communities about their concerns.

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SPREADING "THE WORD" PROTECTS LANGUAGE AND CULTURE

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ACTIVITY: Translation of the Bible into Inuktitut
PLACE: Various Arctic locations
DIOCESE: The Arctic

The story is told of an early Anglican missionary to the Arctic trying to translate some Bible verses into Inuktitut, the language of the eastern Arctic. Searching for a word to convey joy, he asked his Inuit companions to describe their sled dogs' excitement at feeding time. He duly used the word given, only to discover years later that his translated passage read: "When the disciples saw Jesus, they all wagged their tails."

The Bible has been translated into more than 2,200 languages. Yet it's unlikely that any of the other translation efforts can equal the daunting challenge of matching Scripture's 750,000 different words with their Inuktitut equivalents. The Arctic world is so different from the Middle East, where the Bible stories originated. How do you translate "dove," when the bird is not found in the Arctic? The translators' solution: "dove, like ptarmigan."

In 1978, the Canadian Bible Society's translator Eugene Nida traveled to Baffin Island to recruit translators from among Inuit Anglicans. Most of the region's 17,500 people are Anglican. His eventual team included the Rev. Canon Ben Arreak, the Rev. Joshua Arreak, the Rev. Canon Jonas Allooloo and (now) Bishop Andrew Atagotaaluk, all from the Diocese of the Arctic.

Over the years they met at various locations throughout the diocese, or traveled to the Bible Society's headquarters in Kitchener, Ont. The society covered project costs and the Church supported the work by releasing the translators from some parish duties so they could devote time to translation.

To make sure the translation covered all five Inuktitut dialects, says team leader Canon Arreak, they added footnotes for words that were not the same in all regions. "Translation is hard work."

Twenty-four years later, the monumen-

tal task is nearing completion, with a first draft of the Hebrew scriptures to accompany a New Testament released in 1992. The new Bible will be available in 2005 after final proof reading and preparation of Inuktitut study guides.

The project clearly meets a need among Inuit Anglicans. All 4,000 copies of the first printing of the New Testament sold out quickly; some people stayed up all night reading it. Already people are asking for copies of the Hebrew scriptures.

Enabling Inuit Anglicans to read the Scriptures in their own language has deepened both the faith and the self-esteem of the Inuit, asserts Canon Arreak; "It's another way to protect our language and culture."

For more information, contact:
Canon Benjamin Arreak **t**: 819.964.2324
The Canadian Bible Society
t: 519.741.8255

NEW AGAPE SIGHTINGS

The Diocese of Caledonia reports that the Nisga'a parishes in their region have translated the Service of Holy Eucharist into the Nisga'a language, and are hoping to expand and update that translation soon. Indigenous Anglicans from the Naskapi community of Kawawachikamach in the Diocese of Quebec sent in the story of their work with Wycliffe Bible Translators to translate the Bible into Naskapi.

Suggested Activity

The Canadian Bible Society (**t**: 519.741.8255; **w**: www.biblesociety.ca) has excellent videos and information about their Bible translation programs which could be used as a discussion starter in a church or diocesan study group session.

Resources

The **Links** section of this binder includes information about theological and liturgical resources for Indigenous Anglicans. We particularly recommend *A Disciples Prayer Book*, developed by the Native Ministries of the Episcopal Church in the U.S.A. and the *Dancing Sun* materials (see the **Links** section for more information).

In addition, the Anglican Book Centre carries a number of Aboriginal language resources, including *The Book of Common Prayer in the Language of the Cree, Psalms and Hymns in the Language of the Cree*, and an Inuktitut Hymn Book. See the **Links** section for information about these resources.

The Canadian Bible Society has published the New Testament in James Bay Cree, Moose Cree, Mi'kmaq, Algonquin, Plains Cree, and Ojibwe (and are currently working on a Dog Rib New Testament). The Society is also working on an Ojibwe Old Testament and a version of the entire Bible in Mohawk.

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EXAMINING OUR COLONIAL ASSUMPTIONS

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ACTIVITY:
Workshops on colonialism and language

PLACE:
Vancouver Island

DIOCESE:
British Columbia

In 2001 two exciting and challenging workshops focused on the language of colonialism, and on how oppression can be part of our everyday lives.

In September, Aboriginal Neighbours hosted a day-long workshop led by Jill Harris from the Penelakut reserve. After watching the Anglican Church video, *The Seventh Fire*, the 24 participants, who were already involved with Aboriginal Neighbours or similar groups, looked at how colonial language has been used in oppression. They "unpacked" the language used in the film by fur traders, Aboriginal people, the Church, and the narrator. Terms like "mainstream church," "progress," and "development" were examined and analysed. We are not called to do some-thing "for" aboriginal people, but rather to look at ourselves as church, at how we continue colonial oppression by using this language, and how we can change it by changing the perspective that Christianity is European.

Two months later, Jill Harris and United Church minister Dan Kirkegaard led 40 more participants through another day of workshops, part of the five-year "Pilgrimage to Right Relationships" commitment made by the ecumenical community on Vancouver Island.

Jill Harris looked at how the language of colonialism has changed our interpretation of landscapes. For example, a wetland that is supermarket, school, medicine chest and more for Indigenous people was labelled a "wasteland" by the European colonizers. This helps bring a new perspective to what is happening with land rights negotiations, and in the treaty processes. It also deepens understanding of some of the pain of Aboriginal peoples.

Dan Kirkegaard talked about "resisting the urge to fix while standing in our own integrity." He said that being true to our own beliefs is important, but that we also need to be in dialogue – whether or not we are in full agreement with what our neighbours are saying. We often only decide we must "fix" a problem when it escalates into violence, he noted, even though we have been content to ignore it until that point.

Neither can those who have had a major role in creating the present problem simply jump in with a solution, assuming it is the correct one. Those who live with the problem every day must be allowed to identify and implement solutions, with our support.

Both workshops were considered highly engaging and thought-provoking.

For more information, contact:
Dan Kirkegaard **t**: 604.522.6454 or
Jill Harris **t:** 250.246.9954

NEW AGAPE SIGHTINGS

Do you participate in a group which is already active on Aboriginal issues? Why not use one of these resources as a discussion-starter for your group, to reflect on issues of colonialism and stereotyping even within groups sympathetic to Aboriginal concerns?

Resources

In addition to the resources listed in the **Links** section, we suggest two resources which are appropriate for people already involved in relationship-building between Indigenous and non-Indigenous communities:

- *Becoming an Ally: Breaking the Cycle of Oppression* by Anne Bishop (Halifax: Fernwood, 1995) is a helpful resource for non-Indigenous individuals and groups to help reflect on what it means to truly become an ally to groups facing oppression.
- "Romancing the Other in Aboriginal Support Work," a chapter by Jennifer Barron in the book *Nation to Nation: Aboriginal Sovereignty and the Future of Canada,* edited by John Bird, Lorraine Land, and Murray MacAdam (Toronto: Irwin, 2002), provides an excellent analysis of the hazards of stereotyping, even amongst sympathetic non-Indigenous groups who support Aboriginal concerns.

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A MAJOR STEP IN THE DIRECTION OF HEALING

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ACTIVITY: Diocesan Sacred Circle Gathering
PLACE: Peguis First Nation, Manitoba
DIOCESE: Rupert's Land

They came, from all over the diocese, 200 of them, to Peguis First Nation west of Lake Winnipeg. They shared stories, they cried, they laughed, and at the end of the day many were eager for more.

A Sacred Circle is a spiritual gathering of First Nations people to share stories, teachings, prayers, and healing. They are a part of our Aboriginal traditions, now being reborn within the Anglican Church through the National Sacred Circles. Our theme for this diocese's first Sacred Circle, on June 22, 2002, was "Toward Healing and Reconciliation," and before the day was over our diocese had taken a major step in that direction.

The Sacred Circle began under threat of thunderstorms with traditional teachings about the circle, the four directions, and community. Bishop Donald Phillips added his prayers, and drummers and singers offered a prayer song.

The rain let up in time to go outdoors for the Blanket Exercise, a graphic tool for experiencing a sense of the history of the First Nations after the arrival of the Europeans. As Indigenous people walked on outspread blankets, the coverings were folded from beneath them, representing the seizure of lands by government and settlers. Eventually, many participants were crammed onto the small remaining patches of blankets.

After the people of Peguis had presented their history in dramatic form, the bishop offered an apology to the Indigenous people of the diocese, on behalf of the gathering. There followed a traditional teaching about food, and participants regrouped under overcast skies for a major feast.

After lunch, participants learned about sharing circles by breaking into small groups to talk about the events of the day and reflect on healing. Our Sacred Circle was also intergenerational – the children

had collected rocks for the sharing circles, and also printed their hand prints on an altar frontal and stole for the bishop. By the closing eucharist, the clouds had broken and the sun was shining.

Earlier in the day, members of the Circle had received slips of paper to write down whatever burdens or cares were on their hearts. During confession, the slips were collected and burned in a sacred fire. In his sermon, Bishop Donald reflected on the importance of listening in the healing journey.

After Communion, many came forward for prayers of healing and reconciliation. We ended the day with singing and drumming.

For more information contact:
Rev. Canon Murray Still **t**: 204.488.7851

NEW AGAPE SIGHTINGS

Some dioceses sent stories of Sacred Circles, or other gatherings which brought people together for prayer and healing (such as the Gospel Jamborees in the Diocese of Keewatin, see story #16, "Experiencing the Healing Power of Music and Prayer"). Other dioceses, such as Nova Scotia/ PEI sent in stories about their reports to their diocese (for instance, through diocesan newspapers) on national Sacred Circles.

Resources
There are several excellent Anglican videos documenting sacred gatherings of Indigenous Anglicans for prayer and healing. See particularly *Walking a New Vision: the Fourth Sacred Circle*, which documents the national Anglican Indigenous Sacred Circle gathering in 2000 in Port Elgin (Diocese of Huron). See the **Links** section for more details.

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MAKING A PLACE FOR FIRST NATIONS VOICES

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ACTIVITY: Diocesan Indigenous Council
PLACE & DIOCESE: Moosonee

About 60 percent of the members of the Diocese of Moosonee are Indigenous people, mainly Cree with some Oji-Cree and Ojibway. But until recently only two members of the diocesan executive were First Nations people. We didn't have a real voice in the decision-making of the diocese – and we wanted one.

The request to form a diocesan council of Indigenous People first came up at Diocesan Synod. Bishop Caleb Lawrence supported it, as did the national Anglican Council of Indigenous People. So the two Indigenous members of the diocesan executive began meeting together before executive meetings, to discuss issues in the First Nations communities. But it still wasn't right; they were not really speaking on behalf of all Indigenous people. So we decided each of the 10 First Nations parishes in James Bay Deanery would choose their own representative.

We usually gather along with the deanery meetings, to keep the costs down, and maybe once before a diocesan executive meeting, when there are issues on the executive agenda we particularly want to address. We still don't have people from the western part of the diocese, Hornepayne and Ogoki Post, because of distances. Maybe we could include a representative from each of the other two deaneries, which both have Indigenous people in their congregations.

We've also begun choosing two non-Aboriginal people to sit with us. We live with these people in the diocese and we need to work with them; we need to create bridges. Originally we considered the non-Aboriginal people as partners. Now we consider them full members.

If church people from down south are traveling in the area, we may also ask them to sit with us as partners.

Our next project is to get more youth

representation on the council, and to begin to address youth issues in our communities. We already have a Youth Ministry Task Group.

For us the Diocesan Council of Indigenous People helps bring in issues and concerns from the national Anglican Council of Indigenous People, and from General Synod, and gives us a structure through which we can express our local needs and expectations of the diocese. Our voices have been integrated into the larger direction-setting structure.

For more information, contact:
Grace Delaney, Moose Factory
t: 705.658.4811
Cliff Dee, Kashechewan
t: 705.275.4530
Bishop Caleb Lawrence
t: 705.360.1129

NEW AGAPE SIGHTINGS

A number of dioceses now have Indigenous Councils (including Algoma, Athabasca, Caledonia, Huron, and Rupert's Land) which participate in decision-making or advising about issues of particular concern to Indigenous Anglicans. (See also the *Self Determination* section, A5).

Suggested Activity
Think of the various church forums in which you participate – such as your parish council, a diocesan council or committee, or a national board or committee you sit on. Do these forums allow the opportunity for Aboriginal people to participate in advising and decision-making? If there are opportunities for participation, to what degree are they meaningful (in other words, to what degree do the contributions and needs of Aboriginal People actually result in changes or different decisions?)

Resources
The Anglican Church, and the Anglican Council of Indigenous Peoples, have developed a number of resources on Indigenous Anglican self-determination. The 1994 Covenant made by Indigenous Anglicans was a critical step in the journey towards an Indigenous Anglican Church in Canada (see the reprint of the *Covenant* at A21). There are a number of books, videos, and other materials and contacts listed in the **Links** section of the binder. We particularly recommend the Anglican videos, *The Healing Circle, The Journey Begins With a Dream* and *The Seventh Fire: First Peoples and the Anglican Church.*

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ACTIVITY: Fundraising to help a community in crisis
PLACE: Vancouver Island
DIOCESE: British Columbia

"Here is an opportunity for us to show our concern, joining our hands with our Aboriginal neighbours and fellow Anglicans in a practical partnership," said Mavis Gillie when she heard about the devastating loss faced by Namgis First Nation in Alert Bay, BC. The Big House of this predominantly Anglican community was destroyed by fire in August 1997.

The Anglican Church established missions in Alert Bay, Fort Rupert, and Kingcome Inlet more than a century ago. But long-standing controversies over land had driven a wedge between the Church and the people, as had the Church's role in running St. Michael's Residential School in Alert Bay.

The community's Big House, built in the 1960s, was a major component in the revival of Kwakiutl culture and language. Now an arsonist had burned it to the ground, also destroying the irreplaceable artistic and cultural treasures of a generation of local carvers and painters.

"I am heartbroken," said one elder. "All the work our old people put into it. It was a place where we gathered to honour each other. It was our pride and joy. Will it be rebuilt?"

"Yes!" came the resounding answer from the Kwakiutl people of Alert Bay and other communities. Although the loss was partly covered by insurance, the people still needed to raise $400,000 to complete reconstruction.

Hailing it as "an opportunity for every Anglican to be part of this process," Mavis Gillie and the Aboriginal Neighbours group she chaired (see Story #1, "Aboriginal Neighbours") sent a letter to all parishes, asking them to respond "as you would if you had suffered such a loss." The *Diocesan Post* also ran an article.

Throughout the diocese, people came

together to help. Some sent individual donations, others organized salmon bakes and hymn sings. They raised over $12,000 for their neighbours in Alert Bay.

In a letter published in the *Diocesan Post*, Aboriginal Neighbours wrote: "We are also pleased to pass on to you that the foundations for the new Big House have been laid, the front posts have been carved, and the main beams are now being milled. What a thrill it will be when the beams are raised and the construction is finally completed. It will have been a labour of love, a labour in which Anglicans from the Diocese of British Columbia have played a small but important part."

For more information, contact
Aboriginal Neighbours, Diocese of British Columbia
Mavis Gillie **t**: 250.479.6866
or Gloria Cope **t**: 250.758.3296
e: ralglo@island.net

NEW AGAPE SIGHTINGS

Several dioceses sent stories of diocesan efforts to directly support Aboriginal communities facing a crisis. For instance, several dioceses (including Edmonton, Ottawa, and Rupert's Land) spoke of their support for urban Aboriginal agencies and programs that provide shelter and support to Aboriginal people facing homelessness or social problems.

Suggested Activity

Are there local or regional agencies (including non-Anglican agencies) that provide supports for Aboriginal peoples and communities in crisis? For instance, many Canadian cities have excellent Aboriginal-run programs that deal with Aboriginal homelessness, addictions, and other crisis needs. Is there one in your region that could be supported by your diocese or parish?

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THE HOUSE OF GOD IS INUIT, TOO

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ACTIVITY: A building that reflects Indigenous culture
PLACE: St. Jude's Cathedral, Iqaluit, Nunavut
DIOCESE: Arctic

One glance at St. Jude's Cathedral in Iqaluit demolishes the hoary myth that Canada's Anglican Church is still a pale reflection of English Anglicanism. Instead of being a traditional stone cathedral with soaring spire, St. Jude's is shaped like an igloo.

Nor do the Inuit influences end there. Inside, the lectern, pulpit and communion rails are all shaped like *qamitiqs* (the Inuit sleds pulled by dog-teams). Wall hangings depict Inuit people and their activities.

St. Jude's is a church that reflects and grows out of the values of the Inuit people in the eastern Arctic, says Bishop Chris Williams, who has spent his entire 42-year ministry in the North. "It's their church and they have always wanted to express themselves through the decorations of the church. The people themselves have always respected the fact that there's many aspects that reflect their own tradition."

The saga of St. Jude's began in the 1960s, when the Anglican population outgrew the existing building. By then the Inuit, who comprised the large majority of local Anglicans, had become active in church decision-making. An igloo-shaped church at first seemed too costly, until enthusiastic Inuit Anglicans collected over $3,000, and offered to do the hard building work alongside a handful of paid workers, led by master carpenter Peter Markosie. "This may not be what the white men like, but it is the Eskimo's Church," he said.

As consecration day approached in 1972, these dedicated Anglicans went all-out to ensure the cathedral was ready. They would come home from their day jobs as carpenters or in other trades, eat supper, then work at the construction site until midnight. Non-native Anglicans also pitched in.

"I know there was a lot of volunteer labour because I once was passing through

Iqaluit and spent an evening painting the walls," recalls Bishop Williams with a chuckle.

News of the unique cathedral spread. In 1994, Queen Elizabeth attended a service there. Bishop Williams hailed Markosie from the choir loft where he'd been singing, so he could come down and meet the Queen. "It was serendipitous because he died of a heart attack a couple of months later," recalls the Bishop.

St. Jude's reflects its Inuit roots in other ways. Some clergy now wear a church robe cut to resemble a parka. Services are held in both Inuktitut and English. And contrary to Peter Markosie's fears, non-native Anglicans are very fond of their church.

For more information, contact
St. Jude's Anglican Church, Iqaluit
t: 807.979.5595
e: stjude@nunanet.com

NEW AGAPE SIGHTINGS

The beautiful traditional west coast formline art and button blankets of the Haida, Tsimshian, Nisga'a, and Gitksan peoples are prevalent in the worship spaces and church robes in Indigenous Anglican parishes in those communities, reports the Diocese of Caledonia.

Resources

In recent years, some excellent books have been published, exploring the relationship between Aboriginal cultures and Christianity. We particularly recommend *The First Peoples Journal*, a new journal published by the Indigenous Theological Training Institute, and *Native and Christian: Indigenous Voices on Religious Identity in the United States and Canada*. See the **Links** section for more information.

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CONNECTING ACROSS CULTURES AND PARISHES

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ACTIVITY: Friendship project
PLACE: Church of the Redeemer, Toronto, and Six Nations Reserve
DIOCESES: Toronto and Huron

Like the rest of the Anglican Church, the New England Company, founded by the 17th-century English ruler, Oliver Cromwell to "bring Jesus to the Indians," has undergone a profound change in attitude. Today, it sees its mission as supporting Aboriginal efforts to improve their lives.

So when Toronto Anglican Penelope Holton learned that her brother Bill Rathbone, a member of New England's board of directors, was coming from England to visit First Nations communities, her ears pricked up. "I had lived in Canada for 34 years but had little knowledge or experience of Native peoples," she says.

Penelope accompanied Bill to the Ontario First Nations of Tyendinaga and Six Nations. There members told her of their continuing pain over residential schools experiences, and frustration in seeking reconciliation with the Diocese of Huron, which is facing quite a few lawsuits over the issue.

"We heard that they wanted to go to parish communities and tell their story, but few parishes had responded to the offer," says Penelope.

That face-to-face encounter, along with her anger at how band members had been treated, inspired Penelope to act. As a member of the Christian Education Committee at Toronto's Church of the Redeemer, she saw an opportunity for Six Nations members to share their experiences with her parish. Archdeacon Jim Boyles had preached at Redeemer about residential schools issues, so the congregation already had some background.

Penelope and the committee invited two active Anglicans from Six Nations, Nina Burnham and Leona Moses, to visit Redeemer last April. After lunch, they spoke to a group of 20 about their

community's concerns – and displayed some of the band members' fine pottery.

Next, 10 Redeemer members spent a Saturday at Six Nations. Besides being fascinated by the band's history at the Woodlands Cultural Centre, they visited the community's Royal Chapel of the Mohawks, and its churches. There was plenty of time to ask questions.

"I was so pleased when Penelope and her brother came into my home," says Nina. " It's important to let people know how we Native People feel."

"Now we hope to find ways to continue the friendship with Six Nations," adds Penelope. They are discussing more visits, as well as political involvement, which may include Redeemer members writing letters to their MPs in response to concerns by Six Nations members about the federal overhaul of the Indian Act.

For more information contact
The Church of the Redeemer
t: 416.922.4948
e: redeemer@onramp.ca

NEW AGAPE SIGHTINGS

Many dioceses sent stories of efforts to create partnerships, friendships, and exchanges between Indigenous and non-Indigenous Anglican groups. The Diocese of Montreal passed a resolution asking all non-Indigenous parishes to consider entering a partnership with an Indigenous parish. The Diocese of Moosonee told the stories of combined Christmas choirs, an annual ecumenical unity service and other events that brought Indigenous and non-Indigenous parishes together. The Diocese of Nova Scotia reported on an exchange which sent three non-Indigenous youth to events and meetings with Indigenous youth. St. John's Cathedral in the Diocese of Saskatoon told of their partnership and participation with the Key Reserve Anglican parish and its efforts to renovate and restore one of the oldest Aboriginal churches in Saskatchewan. The Diocese of Ottawa reported on a partnership with the Diocese of Caledonia that is currently resulting in a youth exchange between non-Indigenous and Indigenous youth in the two regions.

Suggested Activity
Does your parish have a cross-cultural partner parish in Canada? A partnership could include visits to one another's communities, opportunities to share stories of experiences in the church and society, an annual service or celebration together, or even a one-time visit. If you would be interested in establishing such a partnership and would like suggestions about how to proceed and who to approach, contact the Anglican Council of Indigenous Peoples **t**: 416.924.9199 x 626.

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HOW WE FIND HEALING IN SHARED REMEMBRANCE

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ACTIVITY: Annual Cemetery Memorial Service
DIOCESE: Moosonee

Every summer, usually around the first Sunday in August, they come. They come by plane from up the west coast of James Bay. Many on the east side of the Bay in Quebec take a bus down to Cochrane, then the train to Moosonee. Cree families from both coasts make the journey to Moose Factory at the southern tip of the Bay to participate in a special service.

For years Moose Factory had the only hospital in the region, as well as the only residential school, the Anglican-run Moose Fort school, later renamed Horden Hall after Bishop Horden. All too many people who made that journey down the bay, for treatment in the hospital or to attend the school, for one reason or another never returned. They are buried in the cemetery behind St. Thomas Anglican Church on Moose Factory Island, where the Moose River empties into the southwest corner of the Bay.

We have an outdoor service in the cemetery. Some bring lawn chairs; others stand or sit on the grass, among the grave markers. We sing hymns that relate to the themes of mourning, praising, and rejoicing. We feel connected to all the saints who have gone before us.

As many as 400 people attend, mostly Cree, although there are some non-Aboriginal participants as well. Sometimes we have a speaker from out of town; last year it was our bishop, Caleb Lawrence.

The service draws many people of all denominations who don't normally come to church, but want to participate in memory of family members buried here. Historically, the Anglican church has offered the service for the community, following Anglican liturgical patterns, but that is gradually opening up too. Last year we had a singer from the Baptist Church in Waskaganish, Quebec. And while we have yet to integrate traditional Cree worship

elements, that's a step we hope to take soon.

The annual cemetery service is a time for many people to make a special journey to the resting place of their loved ones. It is a time to visit family, often their only opportunity to get together. It is a healing time that can be sad, but that can also be joyful.

For more information contact:
Grace Delaney, Moose Factory
t: 705.658.4811
Cliff Dee, Kashechewan
t: 705-275.4530

Suggested Activity

"Historical reparation" is one of the goals of the *New Agape* commitment passed by General Synod in 2001. The *New Agape* (reproduced in this binder) suggests that a strategy for historical reparation is *memorialization*, or remembering those who have gone before. The cemetery services in the Cree community of Moosonee are one way for Aboriginal communities to do that. Other Aboriginal cultures do not traditionally visit grave sites or only visit at certain times of the year, but memorialize ancestors in other ways through prayer and ritual (and today, in worship).

Some ideas, to memorialize those who have gone before us, include using Anglican book and video resources for discussion (see below). Another way to memorialize is through worship. The *Worship* section includes a suggested worship outline for the *New Agape* goal of historical reparation. It could be used in a church service, prayer or Bible study group, or in other settings. A question for reflection might be, *What are the ways in which you remember, through worship and ritual, your ancestors, their faith and culture?*

Resources

The New Agape goal of Historical Reparation includes ways to address the consequences of colonialism and the assimilation experience in symbolic and ceremonial ways. See the **New Agape: Historical Reparation** section. Also, see the **Worship** section for suggested worship and liturgy ideas. Helpful Anglican book and video resources include the book, *Beyond Traplines: Does the Church Really Care* and the various Anglican videos which document the history of the Anglican Council of Indigenous Peoples, the Anglican residential schools experience, and the Sacred Circles of the past decade. See the **Links** section for more information.

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NOT TO LEARN ABOUT, BUT TO LEARN WITH ONE ANOTHER

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ACTIVITY: Visiting a First Nations Community
PLACE: Chapel Island Mi'kmaq community, Cape Breton, Nova Scotia
DIOCESE: Nova Scotia and Prince Edward Island

The Mi'kmaq (pronoun-ced *mig-maw*) of Chapel Island First Nation felt like they had already been studied to death. They didn't want another group of students and professors descending on them, even if we were part of a college seminar (from the Atlantic School of Theology) visiting Cape Breton to learn what theological education should mean in our own geographic and political context. As one elder explained it to me: "You have taken the land, you have taken everything; you can't have this too, our cultural knowledge."

But when we clarified the purpose of our visit – our genuine interest to learn, not "about" them, but "from" them, as apprentices – they finally agreed to a short visit. They even included a brief meeting with the chief, Lindsay Marshall. He had 15 minutes, they said, before he was scheduled to leave the community for another meeting.

But when we asked Chief Marshall where his people got the strength to survive, the 15 minutes turned into a couple of hours in a big circle in the band hall, with the students listening intently. Then they brought out tea and food for us, and took us on a tour of the whole reserve. Out on the streets we encountered some young Mi'kmaq people who talked about their hostility towards the Church. But some of our students who came from fishing communities in Newfoundland also found they shared common experiences with the Indigenous fishers of Chapel Island. All in all it turned out to be one of the highlights of our journey to Cape Breton Island.

Chapel Island community leaders who had so generously given of their time asked that this not be a one-time effort, but become the basis of a new relationship. They asked us to return.

For more information contact
Canon Dr. Sue Moxley **t**: 902.454.0207
e: smoxley@hfx.andara.com

NEW AGAPE SIGHTINGS

One way of visiting between Indigenous and non-Indigenous communities is through exchange and partnership programs. The Dioceses of Ottawa and Caledonia have developed one such partnership, enabling them to encourage exchanges between their communities. The Church of the Redeemer in the Diocese of Toronto shared another story of an exchange between their community and Indigenous Anglicans at Six Nations (see story #12, "Connecting Across Cultures and Parishes").

Suggested Activity

As the writer of this story says, Aboriginal communities can feel visited and studied "to death," with many visitors more interested in learning "about" rather than "from" Aboriginal communities. It is far better to learn from Indigenous communities themselves about their experiences and concerns than through television or the mainstream media. If you belong to a non-Indigenous parish, think about organizing a visit to an Aboriginal community, and how to make sure the visit is one where you can learn "from" rather than "about" your Aboriginal neighbours.

If you belong to an Indigenous parish, think about ways in which you create an opportunity that encourages visiting non-Indigenous Anglicans to really listen to your story, and before a visit, reflect on what aspects of your culture and experience you are comfortable sharing and what you are not.

Resources

The **Links** section of the binder recommends a video about Mi'kmaq culture: *Songs of the Eskasoni*. Contact the NFB (1-800-267-7710 or www.nfb.ca) for this and other excellent films on different Aboriginal cultures in Canada.

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INFORMATIVE PRESENTATIONS, ENJOYABLE DISCUSSIONS

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ACTIVITY: Monthly First Nations Learning Group
PLACE: St. Simon's parish, Oakville, Ontario
DIOCESE: Niagara

After Rev. Laverne Jacobs, an Anishinabe Anglican priest from Walpole Island in southwestern Ontario, came to talk at church about First Nations Spirituality, a few of us decided to form an ongoing discussion group. We wanted to provide a shared forum for anyone interested. We usually meet one evening a month, from 7:30 to 9, and focus on the history, issues, and spirituality of First Nations people in Canada.

We began by brainstorming topics. The list included:

- pre-European Aboriginal life and history
- treaties
- the Indian Act
- west coast First Nations experience (due to availability of Bishop John Hannen as guest speaker)
- personal stories from First Nations individuals
- Native spirituality
- reserves/Aboriginal life and social issues today
- Royal Commission on Aboriginal Peoples

Each meeting focuses on one of the topics, with a different member acting as discussion leader. The leader will do enough research to give us some description and background for the topic. Ellie Johnson of Church House provided a helpful list of people and information (see the **Links** section of this binder).

After the presentation we share observations and opinions. We also share related information any of us has come across in the media, at work, or elsewhere. Members often email news items to one another, or bring photocopies of articles to the gatherings.

The meetings are announced in the parish calendar and Sunday bulletins, and are open to anyone who is interested in attending. Overall attendance has been encouraging and ongoing. It suggests people are enjoying themselves, and that they are giving and receiving enough that they want to continue attending. We take breaks during the year (summer, Lent, etc.) to allow people time for other activities.

SAMPLE SESSION OUTLINE

Treaties

- Origin/purpose
- pre-1763
- Royal Proclamation of 1763
- British North America Act of 1867
- Western Treaties 1 to 11
  #6: missing "Medicine Chest" clause
  #7: 1877; #11: 1921
- Inuit

Treaty #7 in Detail

- Historical context/setting
- Tribes involved
- What was relinquished by First Nations?
- What did the treaty provide in return – land, money, clothing, weapons, education, livestock, farm implements, seeds?
- Who signed?
- Depth of understanding?
- Situation/setting as described by Dempsey
- Further discussion:
  - pros and cons of the treaties
  - implications for today and the future

For more information, contact:
St. Simon's Anglican Church, Oakville
t: 905.845.8351

NEW AGAPE SIGHTINGS

Many dioceses sent stories about educational events around Aboriginal issues. The Diocese of Edmonton reported on Aboriginal rights talks at local parishes, and on a Lenten series (see story #5, "Listening Before We Speak"). St. John's Cathedral in Saskatoon shared the story of a series on Aboriginal issues, and an event where a youth group from a local Aboriginal high school presented a drama. Other dioceses sent stories which took the form of a visit to a First Nations community. Some dioceses also sent stories that happened on particular Aboriginal justice issues, such as information meetings about the BC Treaty Referendum organized in the Dioceses of Kootenay, New Westminster, and British Columbia.

Suggested Activity

There are many possibilities for organizing an educational forum on Aboriginal issues. You could organize a once-per-month session, like St. Simon's in this story, where one parish member took responsibility for researching and presenting on a topic once a month. You could organize a Lenten or church study group series, over a series of Sundays or weekday evenings. Or you could bring in several Aboriginal guest speakers to talk about their communities, cultures, and concerns. If you are organizing such an event, try to have an Indigenous speaker or speakers. If you can, contact local and regional Aboriginal organizations, including Native Friendship Centres, for suggested speakers; or contact the Anglican Council of Indigenous Peoples for ideas: (416) 924-9199 ext. 626. If you can't arrange to have a speaker come in person, another good way of hearing Indigenous peoples' stories and concerns from Indigenous peoples themselves is through videos or internet sites (see below).

Resources

A good book giving an overview of Aboriginal history in Canada is *Canada's First Nations: A History of Founding Peoples from Earliest Times*, (3rd edition) by Olive Dickason, or *I Have Lived Here Since the World Began: An Illustrated History of Canada's Native Peoples* by Arthur J. Ray. A book which combines short analysis pieces on Aboriginal issues with first-hand accounts by Aboriginal peoples of their self-determination struggles, and pieces by non-Aboriginal people reflecting on what it means to walk in solidarity with Aboriginal peoples, is *Nation to Nation: Aboriginal Sovereignty and the Future of Canada,* edited by John Bird, Lorraine Land, and Murray MacAdam. See "READ" in the **Links** section for more details.

The National Film Board is a great resource for videos with individual Aboriginal communities' stories. See "WATCH" in the **Links** section for suggested videos and NFB contact information.

The internet is becoming an interesting source of information with many web sites developed by Aboriginal groups themselves to tell their stories, share their concerns, and provide information about their communities. One of our favourite sites is "Bill's Aboriginal Links," which provides links to hundreds of Aboriginal organizations, communities, and groups working with Aboriginal peoples: www.bloorstreet.com/300block/aborl.htm

For more internet ideas, see "LOG ON" in the **Links** section of the binder.

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EXERIENCING THE HEALING POWER OF MUSIC AND PRAYER

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ACTIVITY: Annual Gospel Jamboree
LOCATION: Winnipeg
DIOCESE: Keewatin

Winnipeg is not in the Diocese of Keewatin. But it is the nearest major urban centre and a regional transportation hub where the people of Keewatin can most easily gather. That's why Winnipeg has become the venue for twice-yearly "Gospel Jamborees" that have grown out of the Sacred Walk for Healing that Keewatin's then-Bishop Gordon Beardy undertook in the late 1990s (see story #17 "A Bishop Walks the Talk").

Gospel Jamborees are already something of a tradition among Christians of many denominations in First Nations communities across the country. They are informal events, requiring only a place to hold them, and willing participants to join together to sing and play music, and share faith stories and preaching.

Bishop Beardy, himself a survivor of the residential school system and the first Indigenous person to be elected a diocesan bishop, decided in 1997 to walk across his diocese in support of healing and reconciliation. In each community people gathered in the parish or community hall for a Gospel Jamboree. At those gatherings, many people came forward to talk about their abuse experiences, some for the first time ever.

Ever since the bishop began his walk, twice-yearly, diocesan-wide events have been held in Winnipeg. They are uplifting and joyous occasions where friends can meet again, and new friends are made. The events are aired live on Wawatay radio and Bell Express-Vu, and each year the diocese produces a "Trail of Hope" CD from recordings made at the Jamborees.

All proceeds from sale of the recordings go to the Sacred Walk Healing Fund, also established to handle money raised through the walk. The fund:

- provides activities and initiatives to address the needs and aspirations of victims of abuse, to help them better their lives
- supports community-based projects for healing for abuse victims and their families
- creates positive changes in the community and family
- builds new strength and activism at the community level regarding the problems of abuse and violence

The Sacred Walk for Healing fund has helped many individuals and communities. For example, it supported a Catechists School and a gathering at Split Lake to help youth and elders bridge differences.

For more information contact:
Rev. Larry Beardy or Elizabeth Beardy
t: 204.342.2247
e: lijbeardy@hotmail.com

NEW AGAPE SIGHTINGS

Many dioceses sent stories of worship gatherings which brought Indigenous and/or non-Indigenous Anglicans to worship together. Some dioceses, such as Caledonia and Athabasca, told the story of how Indigenous and non-Indigenous Anglican parishes share in one another's worship services. The Diocese of Moosonee shared the story of a diocesan-wide gathering where Anglicans came together to share the journey of faith.

Suggested Activity

Is there a way that your parish can come together to reflect on the meaning of the *New Agape* in the context of worship? Or an opportunity for parishes in your diocese to organize a worship gathering together, with prayer and song? Perhaps such an event could be organized as a fundraiser for the Anglican Healing Fund. See the **Worship** section for ideas about appropriate hymns, songs, prayers, and reflections.

Resources

See the **Worship** section, as well the theological and liturgical resources in the **Links** section of the binder. If you would like more information about healing activities that could be assisted by funds raised through a music and prayer gathering, check out the projects funded by the Anglican Healing Fund: http://www.anglican.ca/ministry/rs/healing/ or the Primates World Relief and Development Fund, which assists Indigenous communities around the world www.pwrdf.org.

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A BISHOP WALKS THE TALK

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ACTIVITY: Sacred Walk for Healing
LOCATION: northwestern Ontario, northern Manitoba
DIOCESE: Keewatin

"If I had heard one more story of abuse and done nothing, it would have been wrong. This is something we all can do, everyone together."

Bishop Gordon Beardy

In 1997, then-Bishop Gordon Beardy of Keewatin – the Church's first Aboriginal diocesan bishop – walked 3,000 km from remote Sachigo Lake First Nation in northwestern Ontario over winter roads, skidoo trails, and major highways to the Cree community of Bird in northern Manitoba. He was accompanied for varying stretches by supporters from 25 Aboriginal and non-Aboriginal communities throughout the region.

Bishop Beardy, himself a survivor of the residential school system, undertook the walk as a spiritual and communal ministry of solidarity with survivors of abuse. His aim was to raise awareness of his people's suffering due to residential schools, and the continuing abuse; to encourage them in their own healing processes; and to raise money for healing. When the bishop arrived in a community, people would gather in the parish or community hall to sing gospel songs, share stories of their faith journeys, and listen to Bishop Beardy speak about his walk (see story #16, "Experiencing the Healing Power of Music and Prayer"). Many came forward to talk about the trauma of their residential schools experiences, some for the very first time. Priests and other trained counselors were always on hand for those who needed more acute help.

The next year, Bishop Beardy took the concept beyond his diocese and gave it a political twist when he walked from Lac Seul, northwestern Ontario, to Ottawa to raise the profile of the issue in the wider society, and to bring his concerns before then-Indian Affairs Minister Jane Stewart. He also met with Nelson Mandela.

"This experience of walking together and sharing the laughter and the fatigue and the fellowship has made me feel as if there is hope again," said a residential school survivor, one of many who joined the bishop during his walk. "I want us to

work together in our communities to make things better. Now I believe we can do it."

Bishop Beardy's walk was a down-to-earth response to suffering and a powerful example of visionary leadership that had a profound effect on him as well as on the communities through which he journeyed. The walk also raised money for Keewatin Diocese's Sacred Healing Fund.

For more information contact:
Rev. Larry Barry or Elizabeth Beardy
t: 204.342.2247
e: lijbeardy@hotmail.com

NEW AGAPE SIGHTINGS

Dioceses reported on different ways in which parish and diocesan groups were finding ways to support residential schools healing. For instance, the Diocese of Rupert's Land helped to organize a Healing Day at the Forks, a popular outdoor gathering place in downtown Winnipeg. The Diocese of Montreal reported on its support for Waskesun House, an agency that works with residential schools survivors. Some dioceses, such as Nova Scotia/PEI and Ontario set up residential schools working groups or task forces to assist the diocese in its response.

Suggested Activity

There are many creative ways to raise awareness and funds for residential schools healing. Your parish supports the Healing Fund through Anglican Appeal. There are also other opportunities when you can tie Healing Fund support to church education and information programs on residential schools. For instance, some congregations take a special collection for the Healing Fund each year when they commemorate National Aboriginal Day (June 21). Other possibilities may be holding an event with a guest speaker or guest music, to raise both awareness and funding for healing.

Resources

See the **Links** section for ideas about appropriate books, videos and other resources on residential schools.

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IN THE CIRCLE, TALKING CAN BE HEALING

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ACTIVITY: Cross-cultural Talking Circles
PLACE: Gold River, Victoria and Nanaimo, B.C.
DIOCESE: British Columbia

In the right circumstances, talking circles can and do become healing circles. Three were held recently with the help of B.C. Diocese's Aboriginal Neighbours group.

The first took place at St. Peter and St. Paul in Gold River, on Aboriginal Day, 2000. "I decided to organize the event when I realized many of the First Nations people living on the reserve just outside of town had attended residential school," says the Rev. Karen Knaus Fast. "With the support of Aboriginal Neighbours (see story #1, "Aboriginal Neighbours"), I got in touch with a local Indigenous teacher about having a sharing circle. She contacted her people, the Mowachaht/Muchalaht of the Nuu-chah-nulth First Nation.

"After we advertised in the community, 18 people came together, eight of them Indigenous. We made a circle of chairs in our sanctuary, and opened with prayers led by me and by the First Nations participants in their own language. Then they spoke, one by one and sometimes at great length, of their experience – shame, punishment, fear, hate, self-hate, and so on – until we had heard all they wanted to say. It was hard work for them. Their previous healing work made it possible for them to meet with us. Healing did happen: we listened, and the First Nations people were validated. We had our picture taken for the newspapers. All smiles."

St. John the Divine in Victoria hosted several similar talking circles that also generated awareness of the terrible impact of residential schools. Aboriginal Neighbours also helped the Provincial Residential Schools Project (now the Indian Residential School Survivors Society) to facilitate ecumenical healing/listening circles in Nanaimo and Victoria. It was the first time some of the First Nations people there had shared their

stories of abuse and pain.

Aboriginal Neighbours grew out of a 1996 British Columbia Diocesan Synod resolution to educate and mend relationships between cultures. The 15-member group also publishes regularly in the *Diocesan Post* and helps raise awareness around issues like the 2002 referendum.

For more information contact:
Canon Harold Munn **t**: 250.383.7169
e: harold.munn@stjohnthedivine.bc.ca
Rev. Karen Knaus Fast **t**: 250.383.7169
e: karen.fast@stjohnthedivine.bc.ca

NEW AGAPE SIGHTINGS

A number of dioceses, including Rupert's Land and Huron, sent stories of talking circles or sacred circles which brought together Indigenous and non-Indigenous Anglicans to share their stories. Others sent stories of other forums which brought together Indigenous and non-Indigenous peoples and which became opportunities for healing, such as shared worship services (Athabasca, Caledonia, and Moosonee), story telling evenings (Huron), and inter-community exchanges and visits (Nova Scotia/PEI, Toronto, and Huron).

Suggested Activity

If you are planning a sacred circle, Harold Munn suggests, the non-Aboriginal group needs to develop trust with the Aboriginal community first. We would add some additional suggestions: try to collaborate as much as possible with local Aboriginal groups and organizations in planning and facilitating the circle process. Particularly, try to find ways to involve Aboriginal elders in the leadership of the circle gathering. If the circle discussion topic is particularly volatile (or in other circumstances where it is possible) ask an elder to start the circle with appropriate ceremonies and comments. Try to create a respectful, non-judgmental, and sacred space. Consider including time for informal fellowship, singing, and play.

Resources

A good video story of a sacred circle which brought Indigenous and non-Indigenous Anglicans together is *Walking a New Vision: The Fourth Sacred Circle*, which documents the sacred circle gathering that took place in Port Elgin in the Diocese of Huron. See the **Links** section for more information.

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ALL ABOARD THE BLANKET TRAIN

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ACTIVITY: Aboriginal and Church Activists Bring Their Concerns to Ottawa
PLACE & DIOCESE: All dioceses

On June 21, 2001, the Aboriginal Rights Coalition (ARC), the Canadian Ecumenical Jubilee Initiative (CEJI), now both part of Kairos, and community activists from across the country came together at the Supreme Court of Canada to symbolically reverse the process of dispossessing aboriginal peoples from the land. In a twist on the "blanket exercise," (being used in communities across the country) which dramatizes the forced separation of Aboriginal peoples from their home through the folding up of blankets, symbolizing the seizure of their lands, we rolled out blankets, symbolizing our commitment to restoring right relations with Aboriginal peoples.

The blanket train was part of a Jubilee campaign to encourage the federal government to establish an independent commission to implement Aboriginal land, treaty, and inherent rights. In addition to the blanket exercises and the blanket train, thousands of Canadians signed petitions in support of such a commission.

Anglican communities across the country participated in the blanket train, gathering blankets, holding blanket train events, organizing rallies when the train rumbled through their communities on its way across the country. Some Anglicans even hopped the train for parts of the trip. As Aboriginal rights supporters rallied at the Supreme Court, coming from the North, South, East, and West, we were welcomed by a local representative on behalf of the Algonquian Nation. Aboriginal and Church activists from across Canada called on the Canadian government to establish the new commission.

The gathering was also blessed by the presence of a Primate's World Relief and Development Fund delegation visiting from the Philippines. Joan Carling, Secretary-General of the Cordillera People's Alliance, offered a solidarity

message, helping all those gathered to make a connection between the Canadian and global contexts, as well as to see our struggle against the oppression of indigenous peoples as part of a worldwide struggle against social, economic, and cultural domination.

For more information contact:
The Indigenous Justice Desk of the Anglican Church:
Chris Hiller (on maternity leave until January 2003) **t**: 416.924.9199 x 239
Millie Poplar (until January 2003)
t: 613.235.7734

NEW AGAPE SIGHTINGS

Many dioceses sent stories of their participation in the blanket train. The Diocese of Rupert's Land, for instance, shared the story of a special event they organized at the Forks in downtown Winnipeg, to meet the train and deliver blankets.

Suggested Activity

Is there a regional ecumenical or Aboriginal rights support group near you, working on Indigenous rights issues, which your parish or diocese could support? Check the **Links** section for more information.

Resources

See the **Links** sections for information about Kairos/Aboriginal Rights Committee (ARC) (formerly the Aboriginal Rights Coalition) which is the national ecumenical coalition with whom the Anglican Church works on Indigenous rights issues in Canada. The **Links** section also contains information about regional groups affiliated with ARC.

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IN TOUCH WITH OUR ROOTS

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ACTIVITY: Storytelling Evenings
PLACE: St. Thomas Anglican Church, Chippewas of the Thames/Muncey (west of London, Ontario)
DIOCESE: Huron

"When you enter a story," says the Rev. Gaye Whippey, "you enter a different world, but one you can relate to from your own experience. You can walk around in a story; begin to see universal truths; delight in the characters."

It's part of the Anishnabe tradition that when Mother Earth is resting beneath a protective mantle of snow, that's the time when the people gather to tell one another stories. So for three years now – "usually in February when the snow is on the ground" – the two adjacent communities where Rev. Whippey ministers, which include both Chippewa (also known as Ojibway or Anishnabe) and Delaware First Nations, have been hosting annual story-telling gatherings. Held in the church (once in the community resource centre with help from the librarian), the sessions feature stories from local elders, from people from other communities, from Rev. Whippey herself, and even from the children, who sometimes make up their stories on the spot.

"The first thing we wanted to do was to put the people in touch with their roots, with the stories the elders shared many years ago," says Whippey. Those kinds of gatherings and that kind of sharing "hadn't happened in many years."

Personal stories come out as well, she adds. "We have had very intimate sharing from people's lives. It's almost a testimony, or a witness to what they have learned from their experiences." Rev. Whippey has even been known to retell a biblical story or two herself.

"We want to show respect for the spiritual traditions of the elders," says Whippey, adding that in ministering in this community she has "discovered that Jesus's way and the traditional ways are not so far apart."

The evenings are advertised ahead of time in the community, with the message

that everyone is welcome, no matter their age, race, or affiliation. People are invited to bring their own stories along, or just come and listen.

It's important to create a warm, inviting atmosphere that encourages people to relax and share, Whippey adds. She lights the church with candles for the occasion, and always opens with prayer. "I want to emphasize a sense of community, and of how important story is to our lives, and of how our own life story relates to the story." It also helps to have a strong storyteller lined up to get the evening started.

The evenings have been a wonderful experience for all who participate, says Whippey. "It's a joy to see that kind of sharing happening."

For more information contact:
The Rev. Gaye Whippey
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CELEBRATING SURVIVAL, LOOKING FOR A NEW TOMORROW

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ACTIVITY:
First Nations Day Celebration, 2002
PLACE:
Chippewa of the Thames First Nation, Ontario
DIOCESE:
Huron

The June 21 summer solstice is National Aboriginal Day, and First Nations Anglicans and friends from across Huron Diocese celebrated it in 2002 with a kaleidoscopic blend of colour, drumming, dancing, singing, and reading of God's word, at the Chippewa of the Thames First Nation community centre.

Rt. Rev. Carol Gallagher, the first Indigenous woman bishop in the worldwide Anglican Communion, was special guest and celebrant at this gathering hosted by the Lenni Lenape, Algonkian and Iroquoian Council (LAIC) on the Sunday before the solstice. LAIC represents the diocese's six Indigenous Anglican parishes.

"On June 21, we will celebrate our ability to survive wars, overseas contact, and many kinds of abuse," said Chippewa of the Thames Chief Joe Miskokomon in opening the gathering. "We will not go away. We are looking for a new tomorrow."

Attending priests brought greetings from the Bishop of Huron, and joined First Nations children to lead Bishop Gallagher around the circle of 200 participants to the beat of the Six Nations Big Train Drum. At the altar, covered with a handmade star quilt from Bkejwanong (Walpole Island First Nation), elders smudged with traditional medicines (tobacco, cedar, sage, and sweetgrass), and offered a prayer for purification.

The "good news of our Gospel is that God has made a covenant with all the people, and the Cherokee and the Chippewa and all First Nations people," Bishop Carol said in her sermon. Speaking of her recent election as assistant bishop of the Episcopal Diocese of Southern Virginia, she said one first thought was, "Maybe I don't belong here. Native people often think that." Indigenous people have a lot of grief and problems but "we know

the words of Scripture are true. The Spirit of God is among us. The Creator is at home here." She ended with a song in Cherokee that her great-great-great grandmother sang as she walked the Trail of Tears. We recognized the strains of "Amazing Grace."

Worship included prayers to the Four Directions, Ojibwe hymns to guitar accompaniment, a nine-year-old hoop dancer, and the Eucharist. Olive Elm ended by explaining the Iroquoian ceremony of giving thanks as the strawberry plant heralds the coming of spring and new life on Mother Earth. Then Six Nations parishioners joined her in distributing strawberries, which we ate as we shared the peace with "the gift of God's friendship."

Suggested Activity

Many Anglican communities sent stories of events, activities or worship services on the annual First Nations Day Celebration (June 21 each year). First Nations Day could be a good "moment" to bring in a guest speaker (such as someone from the Anglican Council of Indigenous People), remember Anglican Aboriginal communities during your prayer or worship time, or to plan a cross-cultural event which brings together a non-Aboriginal parish with an Indigenous Anglican parish or a local Aboriginal community.

Suggested Resources

An Aboriginal Friendship Centre or Aboriginal tribal or community organization in your region could suggest suitable speakers for First Nations Day. The Anglican Council of Indigenous People (see "Network" in the **Links** section of the binder) could suggest an Indigenous Anglican speaker.

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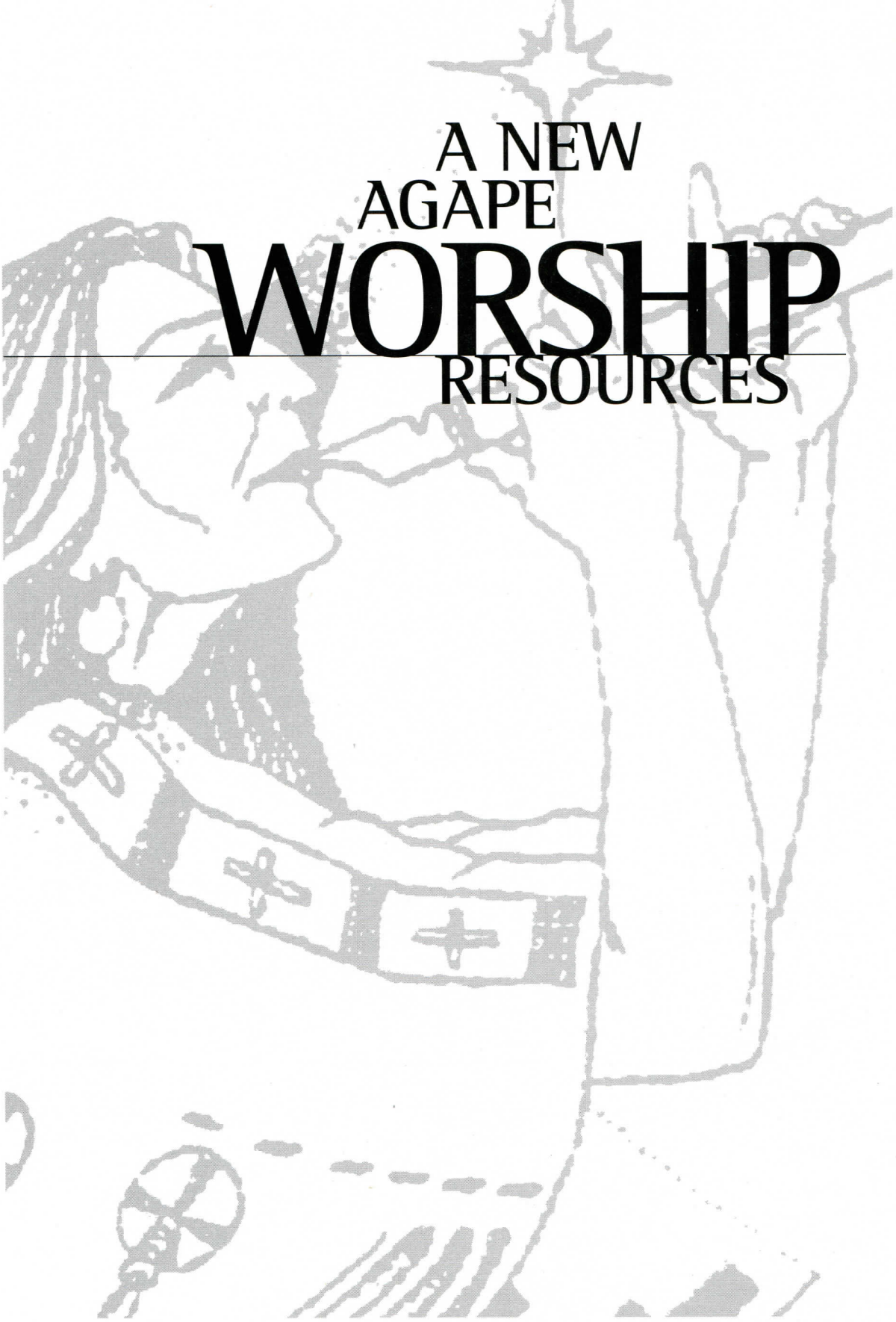
A NEW AGAPE WORSHIP RESOURCES



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SOME THOUGHTS BEFORE YOU LOOK AT THE RESOURCES THEMSELVES...

For too long, European-Canadians have assumed cultural and religious superiority over the people of the First Nations, and have overlooked, even denigrated, their gifts. The Anglican Indigenous Covenant holds up a vision of self-determination for Indigenous Anglicans within our Church, and invites into partnership all of us followers of Christ who would help this vision unfold. The first step in partnership is to welcome and value the gifts Indigenous people offer.

Those of us who are privileged, who have benefited from the systems of dominance and subjection set in place by our forebears, cannot work towards justice in this relationship without recognizing the costs of our privilege. We need to take the risk to invite in those we may not know very well, and make room for them. By sharing their presence and gifts with us, the ones we call guests may actually remind us that we are hosts only to a part of one dwelling place in God's much larger mansion. Within God's house we are actually guests, and it is our hospitality to the Spirit that opens us to each other, in sacred relationship.

As Christians, our work for justice and reconciliation is grounded in Scripture and in our common worship life. We need to pray constantly for God's healing touch in our lives and in the broken relationships between Indigenous and newcomer peoples. And we need to reflect on the gift of reconciliation we have from God through Jesus Christ. The pages that follow offer some suggestions for prayer and reflection, either in groups or in private prayer.

The Four Directions

One of the spiritual gifts of the Indigenous peoples of Turtle Island (North America) is the medicine wheel, where the circle, or wheel, holds four distinct sets of teachings, or medicines, that nurture growth and health: spiritual, emotional, physical, and mental. The teachings come from diligent Indigenous study of the cycles of nature: the seasons, the night sky, the rising and setting sun, and the patterns of the winds. East, South, West, and North make up the points on the compass, and the symbolic points on the medicine wheel. Movement always begins in the East, the direction of the rising sun, running around to the South, West, and finally the North. The circle is completed by returning to the East. Each of the four points in the circle corresponds to a direction and the peoples who come from that direction, and also to a stage of life and its teachings. Each direction has a symbolic colour, and is represented by a sacred plant, used ritually as medicine in prayer. Prayers are offered in four directions to honour the balance and diversity of gifts given by the Creator through each direction. The key to both individual and community healing is balancing and integrating these distinctive elements symbolized by the four directions. With a bit of imagination one can see how the goals of A New Agape relate to the directions and their gifts. We have organized the worship suggestions that follow to complement and honour this relationship.

In all your worship and workshop planning, please keep in mind the following principles and suggestions drawn from the vision of A New Agape:

IN THE BEGINNING...

- Learning, listening, and sharing take time. Make sure that you allow adequate time to prepare for events and to run them.
- Pay attention to the physical space of the event, that it is welcoming and conducive to the gathering's intentions. Remember the sacredness of the gift of hospitality.
- Pay attention to community-building, both in planning and in the events themselves. Learning, listening, sharing, and common prayer best take place in a context that is safe and welcoming for all.
- A sharing circle that honours the sacred humanity and gifts of each person present, and allows everyone a chance to express their feelings and points of view can allow participants to risk opening new doors of insight, awareness, and friendship.
- Learning, listening, and sharing mean making space for all people in your community, including visitors.
  Where possible, avoid the tokenism of only inviting one Indigenous speaker or leader. Instead, invite communities and partners. Both Indigenous and non-Indigenous people should be involved in planning and leadership, and in sharing stories and spiritual and cultural gifts. Non-Indigenous communities need to be careful not to appropriate the gifts of First Nations peoples as their own, but rather to invite Indigenous people to share those gifts with them.
- Lift and celebrate the gifts of local resources in your area.

STORIES MOVE US TOWARD RIGHT RELATIONSHIP

- Consider including storytelling as a focus in worship and group reflection. Scripture contains the sacred stories that bind us together in our faith. The gifts of our lives as we open in hospitality to one another are also sacred stories.
- Storytelling is a time of imaginative remembering for listeners and tellers alike. Take time for testimonies and stories from Indigenous people. Listen to their witness – voices of pain, struggles for justice, testimonies of healing. Trust in God's story of love, and allow yourselves to take risks in your own storytelling and listening. Honour the presence of these partners by listening deeply. Really listening means inviting the teller into your own heart, thereby drawing deeper into your own story, and into God's story.
- Consider praying in solidarity with other Indigenous communities by including the voices (from video or print resources) of Aboriginal people from across Canada.
- Tend to the pastoral needs of listeners and tellers.

LOOKING AT OURSELVES WITHIN GOD'S GIFT OF HEALING AND RECONCILIATION

- Allow time to reflect on the testimonies, Scripture readings, or other words spoken. Allow silence, and questions.
- Healing of relationships happens when stories are shared, and when the meanings of those stories and testimonies for all are explored. One particularly important time of listening happened in 1993, when the Primate, on behalf of the Anglican Church of Canada, listened for several days to the witness of residential school survivors. Absorbing and reflecting on that experience of listening, and on the stories themselves, Archbishop Michael Peers offered the words of the Church's Apology (See A 18-19).
- Allow for time to absorb the voices you have heard, to reflect on their meaning for the different participants. Take time to look within, to analyze and reflect on the relationships between dominant-culture people and Indigenous people. Do not be afraid to name sin and to discern the needs for healing in your midst.

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- Who are the healers among you? Who in your community has the gifts to lead a community through a journey of repentance toward new life? Welcome those gifts.

MOVING OUT WITH GOOD NEWS

- Find ways to recognize, name, and celebrate the gifts of new life in your midst. Where you see those shoots of renewed awareness, hope, and vision, nurture them with prayer, music, dance, laughter, and celebration.
- Make concrete plans for action, to begin the circle again. Embrace what has been completed and recall the gifts of your time together. This will strengthen you to move on to new risks, and allow new voices to emerge, new relationships to deepen.
- Consider dedicating an offering to a local Aboriginal healing initiative, either one that you know, or through the Anglican Church of Canada's Healing Fund.

Further resources for worship in the vision of A New Agape can be found at: http://www.anglican.ca/acip/dayofprayer.html. But remember that the most precious resources are those within your own communities, in the Indigenous communities near you, and in the people who have been gathered for this time. Finally: share your resources by contributing reflections or written resources from your community, to the growing of this educational binder.

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or tell us over the telephone:
416.924.9199 x 786.

You can also add your story to the discussion board on the New Agape website:

www.anglican.ca/newagape

> "As Christians, our work for justice and reconciliation is grounded in Scripture and in our common worship life. We need to pray constantly for God's healing touch in our lives and in the broken relationships between Indigenous and newcomer peoples."

GOAL ONE: SELF-DETERMINATION

GIFTS OF THE EAST:
Beginnings. The colour of the East is yellow, for the rising sun, new life, spring, birth and infancy, and beginnings of all kinds. Its sacred plant is tobacco, which in traditional practice is offered each sunrise to the Creator in thanksgiving for allowing us to see another new day.

HYMN SUGGESTIONS:
"Many and Great, O God, are Your Works" (*Common Praise* #407); "Now There is No Male or Female" (*Common Praise* #36)

READ:
Isaiah 43: 1-13 and

- *The Anglican Indigenous Covenant* in section A; and/or
- Goal One: "Self-determination" in Section A; and/or
- Story #9: "Making a Place for First Nations Voices" in the **Stories** section B

HEAR:
a story from a person or community that tells of a hopeful new beginning.

REFLECT:
on the gift of new beginnings, a gift from God the Creator whose love is at the heart of all Covenants.

WONDER:
what it means for people of different cultures and races each to know themselves and each other as creatures of a loving God, to claim their own creation as a gift of God.

PRAYER:
The Anglican Indigenous Covenant Collect
Creator God, from you every family in heaven and on earth takes its name.
You have rooted and grounded us in your covenant love, and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness.

Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of Christ, who is our light and our life.

Amen.

INVITATION TO COMMITMENT TO THE VISION OF *NEW AGAPE:*

One: The Covenant invites Indigenous and non-Indigenous communities into a new partnership in faith, hope, and love, under the guidance of God's Spirit. Will you commit to support self-determination of Indigenous people in all aspects of their lives, to walk in true partnership on the path of God's healing?

All: We will, with God's help.

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GOAL TWO: JUSTICE

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GIFTS OF THE SOUTH:
The colour of the South is either red or black, depending upon local practice. In either case, it symbolizes the growth and creative time of summer and youth, when things come into full bloom: bodies, fruits, the heart. Because of the rapid pace of growth, it is also a time of struggle. Its sacred plant is cedar, which in traditional practice is used for protection and good health and spiritual communication when burned.

HYMN SUGGESTIONS:
"Praise the One Who Breaks the Darkness" (*Common Praise* #397); "Will You Come and Follow Me" (The Summons) (*Common Praise* #430); "Let Streams of Living Justice" (*Common Praise* #575)

READ:
Luke 4:14-30 and

- Goal Two: "Justice" and/or
- Story #19, "All Aboard the Blanket Train" in the **Stories** section

HEAR:
a story of faith from a person or community that tells of the struggle for justice.

REFLECT:
on the gifts that we experience in the struggle for growth in relationship and in community, and in the difficult and joyous work for justice.

WONDER:
what risks did Jesus take in his proclamation at Nazareth? How was the proclamation good news? Why was it received as threatening? As gift?

PRAYER:
Gracious God, your Word spoken through the Prophets became the voice that proclaimed your justice and healing in Nazareth; through Jesus you invited all creation into your reconciling love.

As you freed his followers from their fear of the risks of discipleship, so move within us in your love with the strength, the compassion and courage to give of ourselves to the ministry of reconciliation entrusted to us through Jesus Christ, your Son.

Amen.

INVITATION TO COMMITMENT:
One: In Christ the captive is freed, the blind made to see, the suffering healed, and the poor receive good news. The whole creation yearns for us, the children of God, to be revealed in our care for each other and for all of creation. Will you join the struggle against the social, racial, economic, and land injustices that affect the lives of Indigenous people and harm the earth?

All: We will, with God's help.

GOAL THREE: HEALING

GIFTS OF THE WEST:
The colour of the West is either the red of the setting sun or the black of darkness, depending upon local practice. In either case, it symbolizes the period of middle age and parenthood, a time of maturation and all the lessons from introspection and responsibility that come with this time. Its sacred plant is sage, used traditionally to cleanse and make ready any area prior to an event.

HYMN SUGGESTIONS:
"O Healing River" (*Common Praise* #578); "We Cannot Measure How You Heal" (*Common Praise* #292); "Wind Upon the Waters" (*Common Praise* #408)

READ:
John 20: 24-29 and

- *The Primate's Apology* found in section A; and/or
- Goal Three: Healing; and/or
- Story #8: "A Major Step in the Direction of Healing" in the **Stories** section.

HEAR:
a story of faith from a person or community that has experienced healing.

REFLECT:
on what gifts need to be embraced in order for healing to take root and grow in persons and communities; on what needs to be given up in order for this to happen.

WONDER:
when we speak of the healing of relationships between Indigenous and newcomer peoples, what are the needs that non-Indigenous people have for healing? That Indigenous people have for healing? In the Gospel reading, what is Thomas' need?

PRAYER:
A Prayer of Lamentation – Litany of the Dispossessed

One: We found the land unoccupied ...except for them.
All: **And they grew poor**
One: while we grew wealthy.
All: **They became powerless**
One: while we grew powerful.
All: **They were pushed aside**
One: while we thanked God for land.
All: **They filled our jails**
One: while we thanked God for freedom.
All: **They despaired**
One: while we grew wealthy. Then the Lord replied: Woe to those who pile up stolen goods, and make themselves wealthy by extortion.
All: **How long must this go on?**
One: Woe to them who build a city with bloodshed and establish a town by crime.
All: **How long must this go on?**
One: Woe to them who give drink to their neighbours, pouring it from the wineskin until they are drunk so that they can gaze on their nakedness.
All: **How long must this go on?**
One: The Lord is in the holy temple
All: **Let all the earth be silent before God.**

(Canadian Ecumenical Jubilee Initiative Year III Educational Resource: *Restoring Right Relations*)

INVITATION TO COMMITMENT:
One: Where racism and oppression are at work in society, all are affected, the privileged and the injured. We are all in need of healing. As you live out this good news of salvation, will you work to recognize your own needs for healing, will you seek out and serve Christ in all persons, loving your neighbour as yourself?

All: **We will, with God's help.**

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GOAL FOUR: HISTORICAL REPARATION

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GIFTS OF THE NORTH:
The colour of the North is white, for winter, elders, and the beauty of the blanket of snow that covers the land. This is the direction of completion, where the mind's accumulated knowledge blossoms into wisdom, when lessons learned move into commitment to action. Its sacred plant is sweetgrass, traditionally used to smudge ourselves daily – to cleanse the mind of negative thoughts, and to use the senses to the best of our ability to benefit the community.

HYMN SUGGESTIONS:
"When God Restored Our Common Life" (*Common Praise* #583); "Lord, Whose Love in Humble Service" (*Common Praise* #385); "Once to Every Man and Nation" (Once, to All and Every Nation) (*Common Praise* #587)

READ:
2 Corinthians 5:14-21 and

- Goal Four: "Historical Reparation"; and/or
- Story #13: "How We Find Healing in Shared Remembrances" in the **Stories** section

HEAR:
a story from a person or community that reflects wisdom born from an honest coming to terms with their history.

REFLECT:
on what it means to open our eyes to see the beginnings of a new creation in our midst.

WONDER:
what is our ministry of reconciliation right now, in this place, this time, this community?

PRAYER:
Loving God, Creator of all, maker and redeemer of history, you hold the pains and joys of our past, our present, our future; you open us to the gifts of time and the possibilities of new beginnings, and offer us the confidence to face our sin and loss with hope.

Breathe in us the grace to trust in your loving forgiveness, that we may face our histories with courage, guide us by your Holy Spirit in our walk of repentance, as we turn to embrace the new life you have given to us, through Jesus Christ, your Son.

Amen.

INVITATION TO COMMITMENT:
One: When one group has used power to control, hurt, and dominate others, the circle of right relationship is broken, and evil is given room to grow through time. Will you resist the powers of evil that weaken, distort, and destroy just relationship with Indigenous people? Will you turn in repentance and keep the circle strong, with a vision towards the generations that will come after you?

All: We will, with God's help.

GOAL FIVE: WALKING IN PARTNERSHIP: A NEW AGAPE

THE GIFTS OF PARTNERSHIP:

For non-Indigenous people using this binder, the gift of partnership is what this whole thing is about. It is our part in the circle. The vision of *A New Agape* begins in, and is animated through and through by, the affirmation of self-determination for Indigenous people. This is a sacred gift to the Church from Anglican Indigenous people: *the gift of themselves* within the circle of creation, within the circle of the Church, following the vision of how Indigenous Anglicans themselves desire to answer God's call to new life in Christ. We've come full circle from exploring the meaning of self-determination, justice, healing, and coming to terms with history by listening to the experiences and wisdom of Indigenous people, now to look back at what it means for the rest of us to be partners in this vision and work.

As the Covenant invites non-Indigenous people to walk in partnership with this vision, so too *A New Agape* begins with and is animated by the invitation to partnership. As we've traveled through the circle of the four other goal areas of *A New Agape*, we've learned some of what that partnership means: to move over, to make room for Indigenous voices to be heard, to not be in control, to see ourselves as guests, to honour Indigenous hospitality and gift-sharing with respect and humility. Partnership is about all of these things, and much more. It includes the hard work of solidarity, of identifying and naming injustices against Indigenous people in church and society. It includes listening with openness and vulnerability to the experiences of Indigenous people's suffering at the hands of racist institutions and persons, residential schools, dislocation through loss of culture, lands, and language, the present-day struggles and the legacies of past sins. All of this can be risky business.

Partnership has a lot to do with receiving. We learn through our openness to listening to Indigenous people, making room for their gifts to be shared. Many Indigenous Anglicans have spoken over recent years about the pain they experience in not having their gifts welcomed in the church. We may receive gifts of new knowledge and insight as we learn more about particular justice issues or about the history of Indigenous people, learning about Canada from a perspective not usually our own. But receiving such gifts isn't like unwrapping a present, something that can sit on the mantelpiece of our home and be admired. The receiving we're talking about is the receiving of true hospitality: welcoming *persons* into our midst, honouring the gifts of the persons. And with this new step of deep hospitality, the shape, size, and configuration of the house itself changes if it is truly to be a home to all. This kind of receiving of each other means that we can't simply "be church" in the same old way anymore.

Because all of this is about righting an unjust relationship, partnership involves creating or enlarging an opening within ourselves and our communities for those hurt by the injustice to name rightness in the relationship, to say what healing and reconciliation may look like. To us is the work of uncovering our own histories and identities as Canadians, as Christians, from within our relationship with Indigenous people. To us is the call to face the cultural and societal realities of racism that have formed all of us, Indigenous and non-Indigenous. To us in the dominant culture is the job of learning something of who we are, and what our history means, from the perspective of those who have experienced cultural, social, and religious domination. That can be uncomfortable. It can be painful.

But we have the grace within the gift of

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w: www.anglican.ca/newagape

GOAL FIVE: WALKING IN PARTNERSHIP: A NEW AGAPE

THE GIFTS OF PARTNERSHIP:

For non-Indigenous people using this binder, the gift of partnership is what this whole thing is about. It is our part in the circle. The vision of *A New Agape* begins in, and is animated through and through by, the affirmation of self-determination for Indigenous people. This is a sacred gift to the Church from Anglican Indigenous people: *the gift of themselves* within the circle of creation, within the circle of the Church, following the vision of how Indigenous Anglicans themselves desire to answer God's call to new life in Christ. We've come full circle from exploring the meaning of self-determination, justice, healing, and coming to terms with history by listening to the experiences and wisdom of Indigenous people, now to look back at what it means for the rest of us to be partners in this vision and work.

As the Covenant invites non-Indigenous people to walk in partnership with this vision, so too *A New Agape* begins with and is animated by the invitation to partnership. As we've traveled through the circle of the four other goal areas of *A New Agape*, we've learned some of what that partnership means: to move over, to make room for Indigenous voices to be heard, to not be in control, to see ourselves as guests, to honour Indigenous hospitality and gift-sharing with respect and humility. Partnership is about all of these things, and much more. It includes the hard work of solidarity, of identifying and naming injustices against Indigenous people in church and society. It includes listening with openness and vulnerability to the experiences of Indigenous people's suffering at the hands of racist institutions and persons, residential schools, dislocation through loss of culture, lands, and language, the present-day struggles and the legacies of past sins. All of this can be risky business.

Partnership has a lot to do with receiving. We learn through our openness to listening to Indigenous people, making room for their gifts to be shared. Many Indigenous Anglicans have spoken over recent years about the pain they experience in not having their gifts welcomed in the church. We may receive gifts of new knowledge and insight as we learn more about particular justice issues or about the history of Indigenous people, learning about Canada from a perspective not usually our own. But receiving such gifts isn't like unwrapping a present, something that can sit on the mantelpiece of our home and be admired. The receiving we're talking about is the receiving of true hospitality: welcoming *persons* into our midst, honouring the gifts of the persons. And with this new step of deep hospitality, the shape, size, and configuration of the house itself changes if it is truly to be a home to all. This kind of receiving of each other means that we can't simply "be church" in the same old way anymore.

Because all of this is about righting an unjust relationship, partnership involves creating or enlarging an opening within ourselves and our communities for those hurt by the injustice to name rightness in the relationship, to say what healing and reconciliation may look like. To us is the work of uncovering our own histories and identities as Canadians, as Christians, from within our relationship with Indigenous people. To us is the call to face the cultural and societal realities of racism that have formed all of us, Indigenous and non-Indigenous. To us in the dominant culture is the job of learning something of who we are, and what our history means, from the perspective of those who have experienced cultural, social, and religious domination. That can be uncomfortable. It can be painful.

But we have the grace within the gift of

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reconciliation and new life to be able to take the risks of vulnerability that come with partnership: to make room, to move off the centre-stage in order to allow other voices to surface and be heard, to be open to challenging long-held dominant-culture versions of history, of what it means to be church.

Finally, we have the gift and promise, within the embrace of the love of God, that once we, in partnership get off centre-stage we might, together as Indigenous and non-Indigenous people, change the stage itself: from a place where a few voices hog the microphone on top of one podium, to a place where the people gather in a circle – a circle of persons gifted by God with the sacred gift of life, gathered in mutual respect, humility, openness, and hospitality to one another.

HYMN SUGGESTIONS:
"Miren Qué Bueno, Qué Bueno Es" (*Common Praise* #473); "One Bread, One Body" (*Common Praise* #73); "Sister, Let Me Be Your Servant" (*Common Praise* #500)

READ:
Ephesians 4: 1-16 and

- Story #12: "Connecting Across Cultures and Parishes" in the **Stories** section

RE-READ:
The Anglican Indigenous Covenant in section A.

HEAR:
words of witness from one who has lived in partnership with Indigenous people; testimony from an Indigenous person or community that reflects what partnership has meant to them.

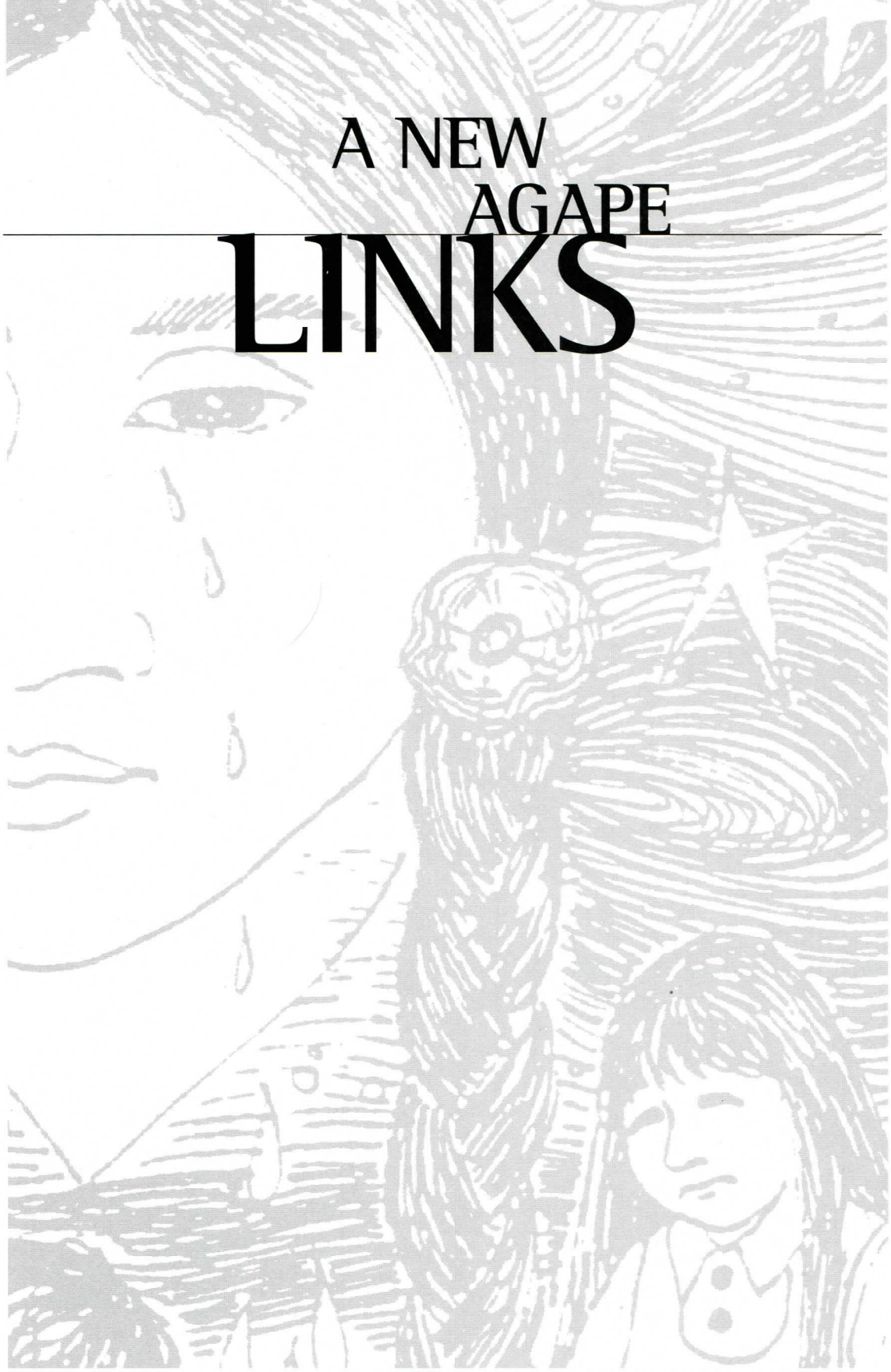
REFLECT:
on the invitation to partnership that is made through the Anglican Indigenous Covenant.

WONDER:
what gifts have we received as partners? what risks are we being called to make as partners? what gifts do we bring as partners?

PRAYER:
The Anglican Indigenous Covenant Collect
Creator God, from you every family in heaven and on earth takes its name.

You have rooted and grounded us in your covenant love, and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of Christ, who is our light and our life.

Amen.



A NEW AGAPE LINKS

A NEW AGAPE
LINKS

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Most of the books and written resources mentioned here are available from the Anglican Book Centre:
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f: 416.924.2760
e: abc@national.anglican.ca
w: www.anglicanbookcentre.com

BOOKS ON ABORIGINAL ISSUES (GENERAL)

As Long as the Sun Rises and the River Flows: Aboriginal Land and Treaty Rights (Ottawa: Aboriginal Rights Coalition, 1997)

Beyond Traplines: Does the Church Really Care? recently updated, Charles E. Hendry (Toronto: Anglican Book Centre, 1998)

Blind Spots: An Examination of the Federal Government's Response to the Report of the Royal Commission on Aboriginal Peoples, Aboriginal Rights Coalition (Ottawa: Aboriginal Rights Coalition, 2001)

Building International Awareness on Aboriginal Issues, Ann Pohl (Toronto: Citizens for Public Justice, 2000) Available from CPJ, 1.800.667.8046

Canada's First Nations: A History of Founding Peoples from Earliest Times, 3rd edition, Olive Dickason (Don Mills: Oxford University Press, 2002)

I Have Lived Here Since the World Began: An Illustrated History of Canada's Native Peoples, Arthur J. Ray (Toronto: Lester Publishing, 1996)

Nation to Nation: Aboriginal Sovereignty and the Future of Canada, John Bird, Lorraine Land, and Murray MacAdam, editors (Toronto: Irwin Publishing, 2002)

One Dead Indian: The Premier, the Police, and the Ipperwash Crisis, Peter Edwards (Toronto: Stoddart Publishing, 2001)

Wiciwetowin: Walking Together on the Path of Justice, Lorraine Land, editor (Toronto: Citizens for Public Justice, 1999) Available from CPJ, 1.800.667.8046

BOOKS AND PRINT RESOURCES ON RESIDENTIAL SCHOOLS

The Circle Game: Shadows and Substance in the Indian Residential Schools Experience in Canada, Roland Chrisjohn and Sherri Young (Penticton, B.C.: Theytus Books, 1997)

From Our Mothers' Arms: The Intergenerational Impact of Residential Schools in Saskatchewan, Constance Deiter (Toronto: United Church Publishing House, 1999)

Just Children: Survivors of Institutional Child Abuse Tell Their Stories (Ottawa: Law Commission of Canada, 2000)

Justice and Reconciliation: The Legacy of Indian Residential Schools and the Journey Toward Reconciliation (A Resource for Congregations) (Toronto: The United Church of Canada, 2001)

The Mush Hole: Life at Two Residential Schools – Mount Elgin and Mohawk Institute, Elizabeth Graham (Waterloo: Hepple).

A National Crime: The Canadian Government and the Residential Schools System, John S. Milloy (Winnipeg: University of Manitoba, 1999)

No Time to Say Goodbye: Children's Stories of Kuper Island Residential School, Syliva Olsen, Rita Morris, and Ann Sam (Victoria: Sono Nis Press, 2001)

Restoring Dignity: Responding to Child Abuse in Canadian Institutions (Ottawa: Law Commission of Canada, 2000)

Shingwauk's Vision: A History of Native Residential Schools, Jim Miller (Toronto: University of Toronto Press, 1996)

"Residential Schools: Legacy and Hope," *Ministry Matters* (Special Edition), Winter 2000 (Toronto: Anglican Church of Canada). Also available on the internet at www.anglican.ca/mm/2000/legacy

"Sins of the Fathers," David Napier, *Anglican Journal* (Special Insert), May 2000

Stolen From Our Embrace: The Abduction of First Nations Children and the Restoration of Aboriginal Communities, Suzanne Fournier and Ernie Crey (Vancouver: Douglas and McIntyre, 1997)

"Tears That Confront Us: Canada's Residential Schools Legacy and the Dream of Reconciliation," *Envision*, Spring 2000 (World Vision Canada)

BOOKS ON ABORIGINAL SPIRITUALITY, THEOLOGY, AND LITURGY

Bridges in Spirituality: First Nations Women Tell Their Stories, Joyce Carlson and Alf Dumont, editors (Toronto: Anglican Book Centre, 2000)

Bridges in Spirituality: First Nations Men Tell Their Stories, Joyce Carlson, editor (Toronto: Anglican Book Centre, 2001)

Christ is a Native American, Achiel Peelman (Ottawa: Novalis, 1995)

The Dancing Sun, Vol. I to VIII and *Children of the Dancing Sun*, Vol. IX to XI, The Anglican Church of Canada and the United Church of Canada

Dancing the Dream: The First Nations and the Church in Partnership, Joyce Carlson, editor (Toronto: Anglican Book Centre, 1995)

A Disciple's Prayer Book, Native Ministries and Gospel Based Discipleship Division, Episcopal Church (New York: Episcopal Church Centre). Also available on the web at www.ecoserve.org/MGraphics/Profolio_Resources/disciple_prayer_book.htm

The First Nations: A Canadian Experience of the Gospel-Culture Encounter, Stan McKay and Janet Silman (Geneva: WCC Publications, 1995)

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First Nations Faith and Ecology, Freda Rajotte (Toronto: Anglican Book Centre, 1998)

The First Peoples Journal (Periodical), Indigenous Theological Training Institute, 2000

The Journey: Stories and Prayers for the Christian Year from People of the First Nations, Joyce Carlson, editor (Toronto: Anglican Book Centre, 1991)

A Native American Theology, Clara Sue Kidwell et al. (Maryknoll: Orbis, 2001)

Native and Christian: Indigenous Voices on Religious Identity in the United States and Canada, James Treat (New York: Routledge, 1996)

Sacred Earth, Sacred Community: Jubilee, Ecology, and Aboriginal Peoples, Canadian Ecumenical Jubilee Initiative (Toronto: CEJI, 2001)

WATCH

ANGLICAN VIDEOS

Dancing the Dream, 1993 (Tells the story of the national gathering of Anglican Indigenous people at Minaki, Ontario, with the telling of stories from residential schools, and the Primate's presentation of the Church's *Apology* and its acceptance.)

General Synod 2001 Archives: available at **www.anglican.ca/gs2001/news/webcast.** (Includes coverage of the opening sermon by Bishop Steven Charleston, presentations on Indigenous issues, and a healing service.)

The Healing Circle, 1995 (This video chronicles the courage, pain, and spirituality of Indigenous Anglicans dealing with their relationship with the Church and the impacts of residential schools on their communities.)

The Journey Begins with a Dream, 1997 (Chronicles the first national gathering of Anglican Indigenous people.)

Residential School Litigation: Information and Perspectives, 2000 (Overview of the issues and presentation of the position and commitments of the Anglican Church of Canada, prepared for the General Synod–Diocesan Consultation in 2000.)

Search for Healing: Anglican Residential Schools Revisited, 1993 (An excellent Anglican Church video and study packet about churches and residential schools.)

Share the Dream, 1988 (This video provides the moving record of the first Native Convocation, held in 1988, when 180 Native Anglicans and others gathered for the first time in a national gathering, held in Fort Qu'Appelle, Saskatchewan, to share their experiences and dreams as Native people and as members of the Anglican Church of Canada.)

The Seventh Fire: First Peoples and the Anglican Church, 1995 (This highly acclaimed video is a powerful discussion starter for talking about the relationship between the Church and Indigenous Peoples.)

The Spirit in the Circle (An exploration of Aboriginal spirituality.)

Walking a New Vision: The Fourth Sacred Circle, 2000 (Chronicles the national Anglican Indigenous Sacred Circle gathering that took place at Port Elgin, Diocese of Huron.)

The Anglican Church has produced a number of excellent videos on Indigenous issues. These are available from The Anglican Book Centre:
t: 416.924.9192 Canada toll-free: 1.800.268.1167
f: 416.924.2760
e: abc@national.anglican.ca
w: www.anglicanbookcentre.com
You can also borrow a copy by contacting the Anglican Council of Indigenous Peoples
t: 416.924.9199 x 626

NATIONAL FILM BOARD VIDEOS

The National Film Board has many films which cover Aboriginal issues, far too many to list in this **Links** section: we are including just a sampling. You can phone the NFB and ask them for a catalogue, or check out their helpful website (which includes video clips from many of their films) to find out more about what videos are available:
t: 1.800.267.7710
w: www.nfb.ca

Duncan Campbell Scott: The Poet and the Indians, 1995 (An exploration, through his own words and poetry, of the ideas of a man who was the architect of Canada's Indian Act in 1876.)

Kanehsatake: 270 Years of Resistance, 1993 (An inside look at the Oka crisis by a filmmaker who stayed behind the barricades with the Mohawk during their 78-day armed stand-off with Canada's Armed Forces.)

Kuper Island: Return to the Healing Circle, 1998 (A docudrama following survivors of the Kuper Island Residential School, as they return 20 years after the school closed to begin a healing journey.)

No Turning Back: The Royal Commission on Aboriginal Peoples, 1996 (This video, narrated by Aboriginal actor Tina Keeper, follows the Royal Commission as it crisscrossed Canada to hear from Aboriginal Peoples about the issues affecting their communities.)

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Power, 1996 (An award-winning film about the James Bay Cree and their fight against Hydro Quebec)

Songs of the Eskasoni, 1993 (A celebration of Aboriginal culture, as seen through the eyes of the celebrated Mi'kmaq poet, Rita Joe)

Utshimassits: Place of the Boss, 1997 (The award-winning film about the Innu of Davis Inlet, their community's relocation, and their struggle today for a healthy community)

LOG ON

ABORIGINAL ORGANIZATIONS AND ISSUES

THE ABORIGINAL HEALING FOUNDATION (*The web site of the national fund financed by the government and run by an Aboriginal board, which provides support to residential schools healing projects*): www.ahf.ca

THE ASSEMBLY OF FIRST NATIONS (*The web site of the national organization which represents most First Nations chiefs and band councils in Canada*): www.afn.ca

BILL'S ABORIGINAL LINKS (*This is a terrific website which gives links to hundreds of Aboriginal national, tribal, and local organizations, plus much more*): www.bloorstreet.com/300block/abor1.htm

CONGRESS OF ABORIGINAL PEOPLES (*The web site of the national Aboriginal organization which represents First Nations people and communities who do not have status from Indian Affairs. CAP's web site also contains a large links section with links to hundreds of other useful websites*): www.abopeoples.org

INDIAN AND NORTHERN AFFAIRS CANADA (*The web site of the federal department responsible for Aboriginal issues*): www.inac.gc.ca

INUIT TAPIRIIT KANATAMI (*The web site for the national political organization which represents the Inuit; it was formerly called the Inuit Tapirisat*): www.tapirisat.ca

METIS NATIONAL COUNCIL (*The web site of the organization which represents Metis people at the national political level*): www.metisnation.ca

NATIVE WOMENS ASSOCIATION OF CANADA (*The web site of the national organization of Aboriginal women in Canada, often covers unique issues and provides unique perspectives from those of the other Aboriginal political organizations*): www.nwac-hq.org

ABORIGINAL MEDIA

ABORIGINAL TIMES (A new small magazine with interesting coverage of national Aboriginal issues): www.aboriginaltimes.com

CANADIAN ABORIGINAL (Provides links to media coverage of Aboriginal issues across the country on a daily basis): www.easterndoor.ca

TEKAWENNAKE: SIX NATIONS AND NEW CREDIT NEWS (Also known as "Teka"; published in Oshweken, Ontario, covers regional and some national Aboriginal issues) t: 519.753.0077: www.tekanews.com

TURTLE ISLAND NEWS (Published in Six Nations Grand River territory, covers mostly regional and some national Aboriginal issues) t: 519.445.0868: www.theturtleislandnews.com/contact/index.html

WAWATAY (Covers Northern Ontario and national Aboriginal issues) t: 807.737.2951: www.wawatay.on.ca

WINDSPEAKER (Published in Alberta, but covers Aboriginal issues across the country) t: 780.455.2700: www.ammsa.com

NATIONAL ANGLICAN ORGANIZATIONS WORKING ON ABORIGINAL ISSUES

THE ANGLICAN COUNCIL OF INDIGENOUS PEOPLES: www.anglican.ca/acip

ANGLICAN RESIDENTIAL SCHOOLS RESOURCES: www.anglican.ca/ministry/rs

ANGLICAN INDIGENOUS ISSUES: www.anglican.ca/ministry/indigenous_issues/

THE PRIMATES WORLD RELIEF AND DEVELOPMENT FUND: www.pwrdf.org

ECUMENICAL PARTNERS WORKING ON ABORIGINAL ISSUES

THE ABORIGINAL RIGHTS COALITION: www.aboriginalrightcoalition.ca

CITIZENS FOR PUBLIC JUSTICE: www.cpj.ca

MENNONITE CENTRAL COMMITTEE – ABORIGINAL NEIGHBOURS PROGRAM: www.mcc.org/canada/aboriginal.html

THE UNITED CHURCH HEALING FUND: www.unccan.org/healing.htm

QUAKER COMMITTEE FOR ABORIGINAL AFFAIRS: www.quaker.ca/cfsc/qaac.htm

The internet is becoming an excellent source of information about many Indigenous issues and contacts. These are some of our favourite sites. Web site addresses can change, so over time some of these links may not work any longer. Send us your suggestions and corrections for web site addresses.

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NATIONAL ANGLICAN ORGANIZATIONS AND COMMITTEES WORKING ON INDIGENOUS ISSUES

THE ANGLICAN COUNCIL OF INDIGENOUS PEOPLES
www.anglican.ca/acip
Contact: Donna Bomberry
t: 416.924.9199 x 626
e: dbomberry@national.anglican.ca

THE ANGLICAN HEALING FUND
www.anglican.ca/ministry/rs
Contact: Esther Wesley
t. 416.924.9199 x 202
e: ewesley@national.anglican.ca

THE ANGLICAN INDIGENOUS JUSTICE DESK
www.anglican.ca/ministry/indigenous_issues
Contact: Chris Hiller
t: 416.924.9199 x 239
e: chiller@national.anglican.ca
Until January 2003, Chris Hiller is on maternity leave, and you can contact Millie Poplar at 613.235.7734
e: mpoplar@national.anglican.ca

THE PRIMATES WORLD RELIEF AND DEVELOPMENT FUND
www.pwrdf.org
Contact: Jose Zarate
t. 416.924.9199 x 240
e: jzarate@national.anglican.ca

NATIONAL ECUMENICAL PARTNERS WORKING ON INDIGENOUS ISSUES

THE ABORIGINAL RIGHTS COALITION
www.aboriginalrightcoalition.ca
Suite 211, 211-Bronson Avenue, Ottawa ON K1R 6H5
t: 613.235.9956

THE CANADIAN CONFERENCE OF CATHOLIC BISHOPS' COUNCIL FOR RECONCILIATION, SOLIDARITY AND COMMUNION
t: 613.241.9461
e: gerrykelly@cccb.ca

CITIZENS FOR PUBLIC JUSTICE
www.cpj.ca
Suite 311, 229 College St., Toronto ON M5T 1R4
t: 416.979.2443

MENNONITE CENTRAL COMMITTEE - ABORIGINAL NEIGHBOURS PROGRAM
www.mcc.org/canada/aborginal.html
t: 204.261.6381

THE UNITED CHURCH OF CANADA - ALL NATIVE CIRCLE CONFERENCE
t: 204.582.5518
e: ancc@mb.sympatico.ca

THE UNITED CHURCH HEALING FUND
www.unccan.org/healing.htm

QUAKER COMMITTEE FOR ABORIGINAL AFFAIRS
www.quaker.ca/cfsc/qaac.htm

WORLD VISION CANADA, ABORIGINAL PROGRAMS
t: 1.800.268.1650

REGIONAL ECUMENICAL AND SOLIDARITY PARTNERS WORKING ON INDIGENOUS ISSUES

ARC (BC)
Contact: Darryl Klassen
t: 604.850.6639
e: abneighbours@mccbc.com

ARC VICTORIA
Contact: ARC Victoria
t: 250.386.8272
e: arcbc@vvv.com

ARC ATLANTIC
Contact: gkisedtanamoogk
t: 506.776.8016
e: miigkis@nbnet.nb.ca
or Judy Loo
t: 506.470.3659

CANADIAN ALLIANCE IN SOLIDARITY WITH

NATIVE PEOPLE – GUELPH CHAPTER
Contact: Sharon O'Sullivan
t: 519.848.2084
e: sosull@freespace.net

CENTRE DE RESOURCES SUR LA NON-VIOLENCE
Contact: Gerry Pascal or Jacques Boucher
t: 514.272.5012
e: gpascal@cam.org

CENTRE WAMPUM
Contact: Centre Wampum
t: 514.525.5133
e: wampum@cam.org

COALITION FOR A PUBLIC INQUIRY INTO IPPERWASH
Contact: Ann Pohl
t: 416.537.3520
e: annpohl@interlog.com

EDMONTON INTERFAITH COMMITTEE FOR ABORIGINAL RIGHTS
Contact: John Stellingwerff
t: 780.482.5522
e: jstellingwerff@compuserve.com

FRIENDS OF THE ALGONQUINS
Contact: Barry Solandt Maxwell
e: barrie@web.ca

FRIENDS OF THE LUBICON
Contact: Stephen Kenda or Kevin Thomas
t: 416.763.7500
e: fol@tao.ca
w: www.tao.ca/~fol

KITCHENER-WATERLOO ARC
Contact: Julie Dwyer-Young
t: 519.741.9702
e: clcofcan@ionline.net

MANITOBA ARC
Contact: Marcia Schippers
e: hschippe@escape.ca

OUTAOUAIS LUBICON SOLIDARITY
Contact: Jill Foster
t: 819.777.3058
e: ols@web.ca
w: www.lubiconsolidarity.ca

ANGLICAN DIOCESAN CONTACTS

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DIOCESE OF ATHABASCA

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John Clarke
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DIOCESE OF BRANDON

Douglas and Maria Jane Highway
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Fletcher Stewart
t: 204.623.3311

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Karen Rinehart-Pidcock
e:edensong@natidea.com

Arnet Hales
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e:pwad@junction.net

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Cliff Dee
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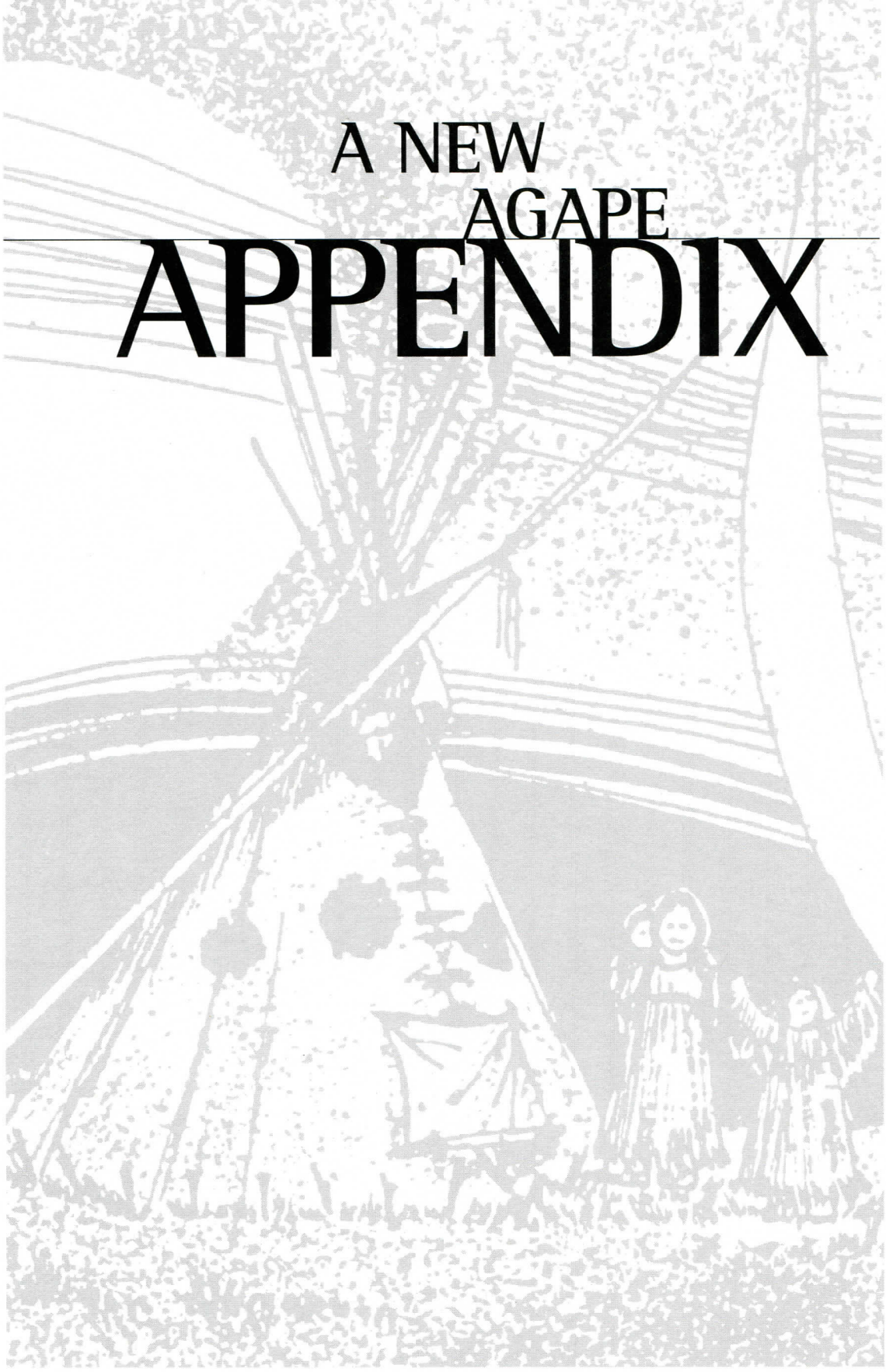

A NEW AGAPE APPENDIX

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JUSTICE AND HEALING: A JOURNEY TOWARD RECONCILIATION OF RELATIONSHIPS IN THE ANGLICAN CHURCH OF CANADA

The following text is an adapted and expanded version of an address given by Donna Bomberry at Episcopal Divinity School, Cambridge, Mass., on Oct. 25, 2001. Part I, History: An Overview, was adapted from the Anglican Church's submission to the Royal Commission on Aboriginal Peoples.

I. HISTORY: AN OVERVIEW

Before contact with Europeans, the First Peoples of North America lived in sovereign communities within the circle of Creation, grounded in a spiritual and sustainable relationship with the land and their Creator. They expressed this relationship through diverse cultural forms and political structures. Their worldviews were based on the concept of the circle, and could generally be described as non-hierarchical, communal, holistic, and inclusive.

At the time of first contact, the British recognized the nationhood of the Aboriginal peoples, and approached them as political allies and trading partners. Those British with a strong religious bent also saw the Aboriginal people as potential sisters and brothers in the Christian faith.

But as the British Empire grew, its success coloured the attitude of British people towards their neighbours throughout the rest of the world. Anglicans of British origin (like many Christian groups within other European imperial powers) were convinced their own culture and faith represented the truest reflection of Christianity, and therefore, of God's will. They believed they had both the right and the moral duty to tell others how to live.

They viewed the expansion of the British Empire as good for everyone. Aboriginal cultures worldwide were doomed to extinction, said the common wisdom of social Darwinism, and the only hope for the people of those cultures was to adapt to the dominant culture. The Anglican Church, along with the political, economic, and social structure of the British Empire, formed a complete cultural package. Christian missionaries did at least consider Aboriginal peoples to be fully human, and capable of joining "civilized" society; some social Darwinists did not even believe that. Today there are 210 active Anglican congregations in Aboriginal communities across the country westward from Quebec. Four of the Church's 44 bishops, and approximately 130 of its clergy, are Aboriginal people.

One Aboriginal diocesan bishop (Gordon

Beardy of Keewatin Diocese in northwestern Ontario and northeastern Manitoba) resigned in August 2001 to pursue his community's and his family's political struggle for land and resources.

Aboriginal people constitute approximately four percent of the total Canadian Anglican membership. In the Diocese of the Arctic, approximately 90 percent of Anglicans are Native people, mostly Inuit. In four dioceses (Keewatin, Saskatchewan, Moosonee, and Caledonia), Aboriginal Anglicans account for more than a third of the Church's membership. These demographics tell only a fraction of the story. Aboriginal people today, both in church and in society, speak repeatedly of their desire to recover the values and freedoms that have been lost to them through the impact of the Europeans.

We seek:

- to become self-determining once again;
- to regain our own land bases and relationship with the land;
- to recover our spiritual values and practices;
- to rediscover and revive our cultures; and
- to recover our dignity, integrity, intellectual confidence, and self-worth.

These struggles intertwine in the process of recovery and healing, and the work to make the circle whole again is carried on in many ways at once. Each is equally important, for a broken circle is a broken circle no matter where the break is found.

The Anglican Church acknowledged its role in breaking the circle. In partnership, it is seeking ways to mend it.

A LONG AND COMPLEX HISTORY

The relationship between the First Nations and the Anglican Church is long and complex. It began in 1753 in Atlantic Canada with missionary efforts to the Mi'kmaq (pronounced mig-maw) people sponsored by the Society for the Propagation of the Gospel (SPG), an independent church mission society in England. An SPG pamphlet of 1756 expressed a common view:

> "How can it be supposed that the untutored mind of a poor Indian should be capable of imbibing the truths, or digesting the precepts of the Gospel, however plainly proposed to him? But first civilize the barbarians by friendly intercourse and gentle treatment; let them see and partake of the good effects of Christianity in our honesty and justice; calm their savage dispositions, and rescue them out of that wilderness they have unhappily fallen into; and then we shall find them well prepared for the reception of the truth."

The seeds of much that followed, including the establishment of residential schools, can be found within the attitudes expressed in that statement.

In Upper Canada, the first Aboriginal Anglicans were Mohawk loyalists who arrived as refugees from the American War of Independence (1786). The New England Company began to work among the Ojibwa (1827) and the Five Nations of the Iroquois Confederacy who also were loyalist settlers along the Grand River (1829).

The first generation of missionary effort produced Native leaders within the Church, who themselves became missionaries to their own people. Aboriginal Church leaders like Augustin Shingwauk among the Great Lakes Anishnabe, and Thomas Vincent among the James Bay Cree, also acted as political advocates in their people's relations with the developing colonial administrations.
In the Hudson Bay Territories the first Anglican missionaries arrived in 1820, where the Hudson Bay Company had already been operating about 150 years.

In the Prairies, throughout the 1800s, competition was intense between Anglicans and Roman Catholics establishing mission points on the Saskatchewan River.

Missionaries and Indigenous Christians together developed the syllabic writing system that is still in limited use today. Initially it was conceived for the production of religious literature, but its existence also helped to preserve Native languages and enabled Aboriginal groups to communicate at great distances.

In British Columbia, the first Anglican

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chaplain arrived in 1836. In 1862 a school teacher and Church Mission Society (CMS) missionary began the most famous Anglican experiment in Christian living, apart from colonial society, when he founded the village of Metlakatla with a group of Christian converts from the Tsimshian nation. He was not able to work easily with the ordained missionaries who opened a mission among the Haida. In 1867 a school at Lytton was opened in the interior of the province.

Missionaries and the First Peoples of the Pacific Northwest seriously clashed over traditional religious practices, notably the Potlatch, which the missionaries attempted to suppress. The colonial administration went even further, outlawing the practice, and imprisoning those who continued it.

In the mid nineteenth century, the expansion of voluntary missionary societies led to a new consensus about the role of missions, which were henceforth financed from contributions from the whole church membership. The British government, which had previously thought of the First Nations only as military allies, also began to provide modest support for missions and missionaries. Such support carried with it, however, the provision that the missionaries avoid controversy and not seek too radical a social change for Aboriginal people.

A SHIFT IN FOCUS: RESIDENTIAL SCHOOLS

The move to establish residential schools in the mid nineteenth century represented a major change in missionary policy, as mission workers realized it would be more productive to focus on converting Aboriginal children than to try to convert the adults. This profoundly affected Aboriginal people, as it reduced their input into the missionary project and discouraged the further development of indigenous Anglican leadership.

In 1820, the Rev. John West became the first CMS missionary in Canada. He was also the Hudson Bay Company chaplain at the Red River Settlement (Winnipeg). On his way to the post, he took several Aboriginal children, from as far away as Hudson Bay, and established at the Red River Settlement the first Anglican residential school for Native people. Twelve years later William Cochran began an experiment in teaching agriculture and Christianity together to a group of Aboriginal people on land down-river from Fort Garry. With these initial efforts began what was to become the cornerstone of Anglican policy related to Aboriginal peoples: the residential schools.

During the next 150 years, until 1970, the Anglican Church opened and administered more than 26 Indian residential schools, as they were commonly known. These schools were generally funded by the federal government, which shared the goal to "Christianize" and "civilize" First Nations peoples. The children were taken from their families and communities and put in a residential setting where they were provided with – in the case of the Anglican Church – a British and Anglican education.

The intention and the effect was to cut them off from their own families, cultures, languages, and lifestyles. The expected outcome was the disappearance of Aboriginal culture, language, religion, and values and the absorption of the First Nations people into the mainstream anglo-Canadian culture, generally at the bottom end of the labouring classes as farm workers or domestic servants.

In 1924, the second General Secretary of the Missionary Society of the Church of England in Canada, the Church structure that administered the Anglican residential schools, stated the aims of both the Church and the society as clearly as anyone when he said that Canada was:

> "...and must increasingly become a country of white men rooted and grounded in those fundamental scriptural conceptions of the individual, of society, and of the state as the same have been conceived and found expression through the struggles and conquests of the several peoples of British blood and traditions."

The Church was convinced it had a Christian responsibility to assist the Aboriginal people in this transition. Assimilation, like medicine,

might be intrusive and unpleasant, might even hurt a great deal, but in the long run it was for the people's own good, and they were going to have to learn to take it with a "stiff upper lip." The schools were most active between the 1880's and the 1950's. In 1954 there were 14 Anglican, 2 Presbyterian, 46 Roman Catholic, and 5 United Church schools. Enrollment that year for the Anglican schools was 11,000, which appears to be the highest for any one year. A rough estimate suggests between 50,000 and 100,000 people passed through the Anglican residential schools during the course of their operation.

Some Aboriginal leaders wanted their children to become familiar with the settlers' language and culture, and to have a Christian education; they encouraged the establishment of the residential schools. More commonly the schools were imposed on the people out of a sense of mission, and with little or no consultation. The Church and the Canadian government worked as partners and decision makers in the administration and funding of the schools, with the overall aim of assimilation or "cultural replacement" for the First Nations who were the objects of this education project.

From the beginning, residential schools had faced problems in obtaining and keeping students. Parents were disinclined to trust their children to an alien culture. Runaways were always a problem, with some attendant loss of life.

In one school (Shingwauk) a significant number of the children had physical and emotional problems. They entered schools later and left earlier than the program was designed for. At another (Calgary) in 1907 a medical officer of the Indian Department reported that up to 25 percent of the students had died. The cause was listed as tuberculosis, though this could not be verified, and concerns were repeatedly raised about the quality of the water at the school.

In 1910, the Church Missionary Society in England turned the administration of its Canadian missions over to the local, Canadian dioceses. Most of the missions were located on reserves; in addition to churches, they included small day schools, and the more prevalent residential schools. But the dioceses found this administration too much for them to handle, so the Mission Society of the Canadian church established the Indian Residential Schools Commission in 1919.

The federal Indian Department sought to maintain Christian influence in the schools, and to balance it by apportioning financial support among the four denominational institutions contracted to administer the schools. The churches and the government signed agreements setting clear standards for the construction and maintenance of school buildings and dormitories.

The "industrial" nature of the curriculum, and its assimilationist objectives, were clear. The government, in addition to the annual per-pupil grant, was required to provide the schools with medicines, school books, stationery, and school appliances, and to provide sanitation supplies for the maintenance of the buildings.

In 1945, growing student enrollment, staff shortages, changes in educational theory, and rapid growth in the operating deficit for the schools led the Church to initiate a National Commission on Indian Work. The commission argued:

> "We cannot, however, be content to carry on the Residential Schools according to existing standards. The evidence makes it perfectly clear that there is urgent need of drastic changes in regard to diet, health, sanitation, hours of work, housing, social life, recreation, dress and so forth. New ideas and modern standards must be introduced. In this connection we again refer to the partnership with the Dominion Government on which the work is based."

The Commission recommended curriculum changes to include not only English and arithmetic but also to teach the children: "the geography of their own regions, the history of their own people and something of the history of the people with whom they are proud to associate; their own folklore, the handicrafts natural to them."

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If these changes had been implemented it might have advanced the Aboriginal national movements by a generation. Instead of pushing the government to revise its curricula, however, the Church chose to place renewed resources in an Ottawa office. Indian Affairs increased its responsibility, taking on recruitment of teachers. The deficit was eliminated for a time and, with the end of the war, the staffing situation eased somewhat. By 1953, the government had decided the students should have a full-day academic curriculum, and the school administrators were working to wind down the farm operations. By 1959 the federal government recognized that for teacher recruitment it needed to pay salaries competitive with local municipal school boards (in 1967, the teachers became civil servants). Following an internal Indian Affairs investigation, and without consultation with the churches, the per capita grant system ended. Principals were now directly responsible to the government for the schools' administration and the Church became only the agent for providing residential accommodation.

By 1970 the Anglican Church had withdrawn from all residential schools work with Aboriginal peoples.

A CHANGE OF DIRECTION

With the phasing out of residential schools, and the political and social ferment of the 1960s, the Anglican Church was challenged to re-examine the theology and approach to mission that had governed its relationship with Aboriginal peoples. The Afro-American civil rights movement of the '60s, and the Christian leadership of Martin Luther King Jr., had a profound effect on many Canadian Anglicans. King's passion, commitment, and courage, and his ability to articulate the struggle in Christian terms, were a challenge to all Christians to re-examine where they stood in relation to the demands of justice.

Anglican leaders began to recognize that the First Nations had been severely marginalized and oppressed throughout Canadian history, and also began to understand the Church's complicity.

National Aboriginal organizations were now finding their own voice, bringing an eloquent, committed leadership, many of whom had learned in the residential schools how to deal with the mainstream society.

In 1967 the Anglican General Synod commissioned a sociologist, Charles Hendry, to make a detailed examination of the relationship between the Anglican Church of Canada and the Aboriginal peoples. In the 1969 General Synod he tabled his report, *Beyond Traplines*.

Regarding residential schools, Hendry reported that many former residential school pupils interviewed had revealed a common thread of resentment and bitterness running through accounts given of their school days:

- they spoke of boys and girls being whipped or slapped when they spoke their Native language. The aim was to make the children speak English;
- they told of being taught to despise the way of life of their parents as pagan and disagreeable;
- they spoke of being absent from home for 10 months of the year, or for several years;
- common themes were of the coldness of residential school staff towards parents;
- parents felt like intruders;
- accusations of cold, harsh, punitive attitudes on the part of staff, and cruel punishments for offences that ranged from speaking a Native language to running away;
- punishments included girls having their hair cut off, and boys forced to walk around hobbled with their legs tied together with ropes.

Non-Aboriginal members of the Church felt the sting of shame and confusion at Dr. Hendry's words. He called the Church to develop a new partnership with Aboriginal peoples based on solidarity, equality, and mutual respect. The Church response focused on decisions that attempted to "put the past behind us" and concentrate on the future. The 1969 General Synod approved several resolutions taking the Church in new directions.

The first provided for efforts to work "in

consultation with Native peoples, and with other churches and governments." It affirmed that:

1. The Church must listen to the Native Peoples.
2. The Church must clarify its basic intention.
3. The role of the Church must be redefined.
4. The Church must re-deploy its resources.
5. The Church must vitalize its education for ministry.
6. The Church must develop strategies looking toward basic innovation.

The resolution gave "due recognition to the unique contribution which is being made to the life of all Canadians by the culture of our Native Peoples," and promised to "speak clearly and directly at all times to all levels of government concerning the conditions under which our Native People live."

Other resolutions established a fund for the implementation of the Hendry Report, called on the government to consult with Aboriginal people in developing any new policies that might affect them, supported "the Indian people in their efforts to obtain justice through recognition of treaty, Aboriginal and other rights and through a just settlement of their land claims," and urged the federal government to "provide funds to the National Indian Brotherhood for necessary research relating to Aboriginal and other rights."

A proposal for a staff position or liaison officer to be funded by the Church but accountable to the Aboriginal organizations received significant support in the Church, but in the end was not adopted.

IMPLEMENTING THE NEW DIRECTION: SOLIDARITY WORK

The Anglican Church began to engage in solidarity actions with Aboriginal peoples in three areas:

- self-determination,
- treaty and land rights, and
- industrial and environmental development.

Much of this work was carried on through ecumenical agencies such as the Aboriginal Rights Coalition and today through a restructured ecumenical agency called KAIROS which continues the Aboriginal Rights Coalition's solidarity work.

Today the Anglican Church of Canada utilizes staff and financial resources in a continuing effort to support aboriginal peoples' rights working with national committees, EcoJustice and the Anglican Council of Indigenous Peoples and staff who support this solidarity work.

SELF-DETERMINATION

Resolutions passed by the National Executive Council of General Synod in 1980, 1981, and in 1983 supported efforts by the First Nations to have their rights enshrined in the repatriated Constitution (1982). The Church stated that Aboriginal self-determination is a moral question for the country and reminded the federal government that "abdication of moral responsibility is fundamentally abhorrent and ultimately self-defeating" (1981).

The Church holds the principle that Native leadership has "a place at the table," and that Aboriginal rights entrenched in the Constitution should include but not be limited to:

- treaty rights,
- the right to land and resources, and
- the greater right to self-government.

Members of General Synod have struggled to understand what Aboriginal self-government means from both a theological and a practical perspective, and have continued their advocacy to the Government of Canada. In 1986 they called on the Government:

- to recognize Aboriginal authority in defined areas of jurisdiction;
- develop structures for exercising that authority, by providing economic resources to make structures work; and
- requiring consent for Aboriginal peoples regarding constitutional amendments.

The 1987 ecumenical initiative, *A New Covenant: A Pastoral Statement by the Leaders of the Christian Churches on Aboriginal Rights and the Canadian Constitution*, states in part:

"Self-government is the means by which Aboriginal peoples could give concrete expression of themselves as distinct peoples, develop the economic potential of their own lands, and design their own cultural, social,

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and religious institutions to meet the needs of their own people. Through this process, Aboriginal people could break the bonds of dependency and retain a sense of human dignity and self-worth as self-determining peoples and nations in this country. This calls for explicit entrenchment of Aboriginal self-government in the Canadian constitution."

The Church has intervened when it has seen the federal government to be abrogating its responsibilities:

- In 1985, it opposed Nielson task force recommendations "to reduce spending and shift responsibility to the provinces, ultimately to the bands, without consideration of the expressed needs and future priorities of the Indian people."
- In 1989, it opposed reductions in funding to Aboriginal university and college students, and
- In 1990 it protested reductions to core funding for Native organizations and band councils.

The Church has also taken stands in solidarity with Aboriginal peoples organizations, such as tribal councils. In 1990, opposition to the Meech Lake Constitutional Accord, and the military sieges of Kanehsatake and Kahnawake affected the whole country, including the Church.

TREATY AND LAND RIGHTS

Since 1969 the Anglican Church has actively supported First Nations in the land rights process, and General Synod has affirmed support for "the Indian people in their efforts to obtain justice through recognition of treaty, Aboriginal and other rights, and through a just settlement of their land claims."

Over the past 30 years the churches have learned much from their Aboriginal partners. The experience has taught us that governments, industry, and Canadian society have underestimated the commitment of Aboriginal people to the land and to their own history. As Thomas Berger noted: "it is more powerful than any ideology."

INDUSTRIAL AND ENVIRONMENTAL DEVELOPMENT

In 1970 an Anglican task force recognized that "the Church can no longer be satisfied with a ministry of picking up the wounded and of protest but must make a creative contribution to the building of a new society."

The Church was called to act, to take political action with governments and corporations on social issues, rather than just responding after injustice had been done. The took the position that no new major industrial development in the North of Canada should be initiated on unsurrendered land until either Native land claims are justly settled, or terms governing that development are negotiated satisfactorily with the Native peoples concerned. The Church affirmed these principles in resolutions regarding Hydro Quebec and James Bay I (1973, 1975, 1977) and many other development projects throughout the 1980s: (AMAX in BC, Norman Wells pipeline, BC Hydro & Stikine-Iskut Dam, Lyell Island, BC offshore oil exploration, Cinola Gold project, Manitoba Hydro & Grand Rapids Dam), and into the '90s (James Bay II and military lowlevel flight training over Innu and Inuit lands in Labrador).

The decision to stand with Aboriginal peoples in the struggle for justice has had serious and positive implications for a renewed theology in the Church. It has helped the Anglican Church to rediscover an authentic biblical tradition that has much in common with the traditional spirituality of the Aboriginal peoples.

At the heart of this action has been a change in the Church's understanding of the connections between human beings, societal relationships, and the natural world. The search for an ecologically sustainable society has led the Church to learn from Aboriginal peoples that environmental justice is an integral part of social justice.

In addressing environmental concerns relating to energy production, mineral extraction, forest management, and fisheries we continue to recognize our need to affirm the organic connection of all of human life to all of creation.

IMPLEMENTING THE NEW DIRECTION: INTERNAL SHIFTS

Soon after the Church began its solidarity work, First Nations people within the Church began to recognize the need for a parallel response within Church structures, to make space for the concerns and spiritual and cultural expressions of Aboriginal Anglicans. This need too, had been identified in the Hendry Report.

Although progress was slow, some concrete signs of the Church's intentions included hiring a full-time national Consultant on Native Affairs in 1969, and establishing a Sub-committee on Native Affairs in 1973. The staff person and Sub-committee played an intermediary role in relaying Aboriginal voices and concerns to the Church.

During this time Aboriginal people within the Church were wrestling with their identity and developing a sense of community among themselves.

The sub-committee was reconstituted as the Council on Native Affairs (CNA) and was established by Act 30 of the 1975 General Synod (maximum 20 people). Act 23 of the 1980 General Synod gave Council members the responsibility to carry the concerns of the people directly to the National Executive Council (Council of General Synod) and General Synod. This gave Aboriginal peoples increased status and a stronger voice within the decision-making structure of the Church. Since the mid 1980s [when Donna Bomberry began sitting on the national Program Committee as the lone Aboriginal voice], Aboriginal representation on various other national Church committees has increased dramatically, although as a proportion of membership it is still rather low.

Both the Aboriginal members of Church committees and the Council on Native Affairs focused much energy on enlisting the support of the Church in advocacy for the Aboriginal issues outlined previously. The task of the Aboriginal peoples appointed to committees was to help the rest of the Church understand and support their positions.

REDISCOVERING TRADITIONAL SPIRITUALITY: JUSTICE WITHIN THE CHURCH

In the late 1980s the Council on Native Affairs became increasingly aware that any process of recovery must begin within the Church itself, and must focus on social justice issues within its life and structure. The Church must begin to put its own house in order at the same time that it is pointing a finger at governments and Canadian society in general. To mark this shift in focus the council changed its name to Council for Native Ministries (CNM).

The Council took the initiative in organizing what turned out to be an historic event – the first national Native convocation, held in Fort Qu'Appelle, Saskatchewan, in late September 1988. This gathering brought together 180 Aboriginal Anglicans from across Canada to share their experiences and dreams as Aboriginal peoples and as members of the Anglican Church of Canada. Our Primate, Michael Peers, was with us for the nine days as a partner, to listen, and to speak at the end of the gathering.

The video *Sharing the Dream* documents this first national convocation. This was a Pentecostal moment in the life of the Church, a time of affirmation and empowerment. From it came recommendations to the General Synod and to the National Executive Council proposing a second convocation. Further proposals enabled the participation of Aboriginal peoples in all aspects of the Church. It became part of a long process of rediscovering and reaffirming the Aboriginal heritage, and of sorting our Aboriginal identities.

One of the resolutions expressed:

> "the desire on the part of the Native peoples of the Anglican Church of Canada for a greater degree of self-expression both in the services of the Church, and control and government of the work of the Church among the Native peoples of Canada, and more particularly, how to incorporate into the work of the Church the ideals, hopes, and aspirations of the Native peoples of Canada for their future."

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The 1989 General Synod resolution on "Native self-expression in the Church" called on "all dioceses and parishes to review the forms of participation of the Indian peoples of their diocese with a view to improving their participation."

The Council for Native Ministries turned its attention to advancing the implementation of that resolution.

CONSENSUS DECISION-MAKING

In the Native Ministries Council meeting in May 1990, members were embroiled in difficult discussions around the process and style of meetings, whether to continue in the parliamentary procedure or to move to consensus decision-making. One young man made a passionate plea:

"I had a hard time yesterday. . . . I was feeling that I had to be somebody that I didn't want to be. I respect the consensus decision-making process in the circle, which is sacred. I am open to the consensus model and to the sacred aspect of decision-making of the circle.

"I join you as a young person from my diocese. It gives me the opportunity to participate as the person I am and not the person I'm expected to be. I respect myself as a Native person and how I think and make decisions as a Native person.

"For me I feel that we are very important people to our people. I think that we should be an example of being Native people and that we should be the first people to stand up to the structure that this is how we want to make decisions. Why did God make things in a circle? Native people who are close to nature and close to their Creator, we do things in a circle.

". . . I think we should try and communicate to the system how we like and want to make decisions. I support the consensus decision-making of the circle. I think we should not depend on numbers for quorum but that those here will make the decision. When we come to the celebration I want us to celebrate in the Native way. The system should start, let it start with us."

The Council for Native Ministries abandoned the parliamentary procedure and returned to the decision-making model of its members' ancestors: consensus.

The struggle and discussions around identity, and about inculturation and the integration of Aboriginal spirituality and Christianity, resurfaced with questions like:

- what does it mean to be Native and Christian?
- can Aboriginal people embrace both traditions?
- is Aboriginal spirituality compatible with Christianity? (Elders in the Church have told us that they put these pagan traditions aside and that it is wrong to take them up again.)
- is there room in the circle for both traditional people and Christian people?

In the Spring of 1992, with leadership from the Council for Native Ministries, the National Executive Council issued a statement on Aboriginal spirituality. It affirmed the value of Aboriginal spirituality and encouraged Native members of the Church to continue this dialogue.

The Council for Native Ministries sponsored an ecumenical gathering of Aboriginal people from various communities to address the issue of spirituality. The gathering included traditional elders and Anglican, Roman Catholic, and United Church members. The video *The Spirit in the Circle* documents this gathering as participants shared their faith journeys and addressed questions of Aboriginal spirituality and what it means to be Aboriginal and Christian.

THE RESIDENTIAL SCHOOLS QUESTION

During this Native spirituality gathering it became abundantly clear that much of the confusion and struggle with identity and Aboriginal spirituality could be attributed to Indigenous people's residential school experience.

In the Fall of 1990 the Grand Chief of the Assembly of Manitoba Chiefs had disclosed his personal abuse in a residential school. The Primate also received a request from a tribal council in Manitoba asking for redress and support for healing related to the Church's role in the residential school system.

For reasons that are revealing, it was diffi-

cult for the Church to respond to this issue. The National Executive Council felt it could not take action without advice from the Council for Native Ministries. Members of CNM were committed to being involved in the issue, and were equally determined not to assume responsibility for it. They made it clear the issue was the responsibility of the whole Church, especially the NEC.

It took several months to resolve this dilemma, after much miscommunication and misunderstanding. It demonstrated the need for the Church to exercise extreme care and sensitivity in its response to Aboriginal issues, if reconciliation was to be achieved.

In May 1991, the NEC, in consultation with the CNM, heard a presentation on the residential schools. Two survivors of the schools shared their experiences with NEC. Care was taken to provide NEC members with appropriate orientation and introduction to the issues, and to make sure they understood the need to respect the storytellers.

The next step was to set up a Residential Schools Working Group, with some members appointed by NEC and some by CNM. This new structure and the employment of two half-time special assistants to the Primate, allowed the Church to begin to respond.

During this process the CNM was growing in confidence, and experiencing a real sense of identity and affirmation as First Nations peoples. One example was when the NEC planned a focus on Native Peoples as part of its meeting in one of the dioceses without the consultation or involvement of Native people. CNM spoke out strongly and succeeded in having the original "white" planning team replaced with Aboriginal people named by the Council itself. This was painful but a necessary step in breaking down old patterns of paternalism and colonialism.

It resulted in an NEC resolution in 1990: "to ensure that before any action is taken or policy adopted by the General Synod of the Anglican Church of Canada on any issue affecting Aboriginal peoples, there will be consultation with the CNM and, where possible, Aboriginal persons will be included in the implementation of any such action or development of any such policy."

Another example occurred when funding was required for an Aboriginal branch of the Church's Youth Unit. NEC responded by directing a portion of the CNM budget to this work. CNM succeeded in having the NEC rescind this motion and allocate new monies to meet the request.

During this time Aboriginal Anglicans in Canada became members and partners of the global Anglican Indigenous Network (AIN) which now reports to the worldwide Anglican Consultative Council. This network is comprised of English-speaking Indigenous Anglicans: Maori of Aotearoa/New Zealand, Australian Aborigines, Melanisian peoples of the Torres Strait Islands, Native Hawaiians, Alaskans, and Native Americans of the USA. This growing strength and self-assurance of Aboriginal Anglicans was dramatically visible at the 1992 General Synod. Drums and Aboriginal elements and rituals were used in worship and presentations; for the first time in the history of the Church some resolutions were presented in Aboriginal languages; and there was a powerful educational event, employing story, song, choreography, and gift-giving, which moved people to tears. Resolutions were introduced calling for:

- recognition and use of different ways of meeting; namely, consensus and the circle,
- evaluation and accountability of all resolutions pertaining to Aboriginal peoples since the Hendry Report, and
- ongoing dialogue regarding Aboriginal spirituality.

THE SECOND CONVOCATION

The video *Dancing the Dream* documents the 2nd national Native convocation held in August 1993 in north-western Ontario in the Diocese of Keewatin. It brought together 140 First Nations people and 10 non-Native observer/participants with an international partner and an AIN partner as well as an ecumenical Canadian church partner to share stories and continue the journey of healing. Much of the focus was on the residential schools and the commitment to recovery and healing.

On August 6, 1993, speaking at the

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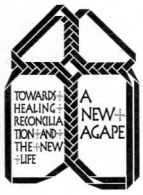

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convocation, the Primate, Michael Peers, acknowledged the wrongs done to Aboriginal peoples by the Church because of the residential schools experience, and issued an apology to First Nations peoples, stating: "On behalf of the ACC, I offer our apology. I pledge to you my best efforts, and the efforts of our Church at the national level to walk with you along the path of God's healing."

This gathering will be remembered for the pain that was shared, the strength and faith of a people; the involvement of youth; the generosity and willingness to forgive and the powerful presence of God's Spirit at work in the gathering.

During this time the Church held diocesan consultations called "Preparing the Way" seeking input and direction for the necessary restructuring for the national Church and its work as we prepare to go into the next century. I was the chairperson for the CNM during this time, and we were not hearing Aboriginal voices in the reports from the dioceses. For our regularly scheduled Council meeting in April 1995, we called instead an Aboriginal Anglican leaders consultation to join CNM members. We attempted to take the prescribed consultation package to guide our discussions but quickly discovered it would not work for us. We used our own process – the sharing circle – and designed questions that would guide our responses, which took two days:

- what was our experience as Church in the past century?
- what are the realities today of our experience as Church?
- what is our vision for the Church in the next century?

CNM's new friend, Bishop Steven Charleston, was to be with us but was delayed and arrived the day our vision was expressed. Our "Journey of Spiritual Renewal" (see page A21) was authored, and consensus was unanimously achieved after the first go-around the circle for the "Covenant" (see page A22). Those who are familiar with the consensus decision-making process know that it usually takes many times around the circle to reach consensus.

When Steven arrived he told us that he knew immediately by our faces and the energy of the place that the Holy Spirit was present and that we had a vision for the Church – the Covenant. He spent the remaining time with us reaffirming us in our vision and encouraging us in the way that only Steven can speak to us. It was a very emotional time for many of us.

At the 1995 General Synod, the Covenant was accepted and affirmed with the following pledge:

> "Under the guidance of God's spirit we agree to do all we can to call our people into unity in a new self-determining community within the Anglican Church of Canada. To this end, we extend the hand of partnership to all those who will help us build a truly Anglican Indigenous Church in Canada. May God bless this new vision and give us grace to accomplish it."

II ANGLICAN COUNCIL OF INDIGENOUS PEOPLES (ACIP)

It was also at the 1995 General Synod that the Council for Native Ministries changed its name again to reflect the diversity of Aboriginal Anglicans in the Church to ACIP – the Anglican Council of Indigenous Peoples. Twenty members represent Aboriginal, Inuit, and Métis, clergy and lay, men and women from 15 dioceses in Canada.

ACIP'S MANDATE

It has been the philosophy and spirituality of Indigenous ministry with the Anglican Church of Canada to strengthen and support the Indigenous Peoples of Canada (Aboriginal, Inuit, and Métis), spiritually, socially, economically, and politically in line with our needs and aspirations by recognizing that the purity of the land base provides for all our needs; and that as active participants in the life of the Church, the Indigenous peoples will strive for reconciliation with the Anglican Communion towards the common objective that Indigenous people have the right to self-determination.

The mission of Indigenous Ministries is to share the cultural differences in the Church. Our task through our various ministries is to share the vision of a journey of spiritual renewal through prayerful dialogue in the good news of Jesus Christ.

CURRENT WORK OF ACIP

The work of ACIP within the Priorities of the 1995 Strategic Plan has been diverse and varied. As a partner in the worldwide Anglican Communion and in the universal church, we have proclaimed and celebrated the Gospel of Jesus Christ in worship and action throughout the last triennium.

A. Strengthen our mission and develop partnerships outside Canada:

Indigenous Anglicans in Canada continue to be members and partners since 1991 of the Anglican Indigenous Network (AIN), which reports to the Anglican Consultative Council. AIN is comprised of English-speaking Indigenous Anglicans; the Maori of Aotearoa/ New Zealand, the Australian Aborigines and Torres Strait Islanders, Native Hawaiians, Native Americans from the U.S.A., and the Indigenous Peoples of Canada.

The Network adopted its mission statement in 1992:

> We are Indigenous minority people living in our own lands. We are committed to the Anglican tradition while affirming our own traditional spirituality. We have discovered that we have many things in common: a common spirituality, common concerns, common gifts, and common hopes. We believe that God is leading the Church to a turning point in its history and that the full partnership of Indigenous peoples is essential. Therefore we pledge to work together to exercise our leadership in contributing our vision and gifts to transform the life of the Christian community.

ACIP hosted the fourth gathering of AIN in 1997 following the national convocation now called the Sacred Circle. We sent a small delegation to the sixth AIN gathering in Cairns, North Queensland, Australia this past September.

As a member of the Indigenous Theology Training Institute located in the USA, in July 2000 AIN collectively published the first volume of the *First Peoples Theology Journal.* ITTI is a non-profit institution established in 1996 to provide formation and training for Christian leadership in the Episcopal and Anglican Church among Indigenous peoples. It offers consultation to dioceses with Native populations, and on-site leadership training for lay readers, Canon 9 priest aspirants (for the Episcopal Church in the USA), and deacons, as well as seminary scholarships and continuing education courses.

Each January for the past ten years some members of ACIP have journeyed to the Seminole territory in Oklahoma to participate in Winter Talk. This gathering, sponsored by the Episcopal Church on Indigenous Ministries, brings together about seventy-five Native

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people in ministry, lay and ordained, from across the USA. Last year we were trained in Gospel Based Discipleship, a new program developed by the ITTI.

ACIP is also a member of CoNAM (Council of Native American Ministries), an ecumenical consortium of Native American Ministries within Christian denominations (American Baptist, Episcopal, Evangelical Lutheran, Mennonite, Presbyterian, Reformed Church of America, United Church of Christ, and United Methodist) that has an office/program that relates to Native Americans/Alaska Natives within the North Americas. CoNAM is in partnership with the National Christian Council of Churches of the USA. The objectives of CoNAM are: to empower Native Americans in the areas of leadership and advocacy; to support the endeavors of Native American ministries; to enable the development of Native American culturally sensitive resources. Through CoNAM, member groups maintain ties for mutual support, information-sharing, and networking.

B. Clarify Anglican identity, doctrine, liturgy, and worship:
Members of the Anglican Council of Indigenous Peoples have participated in consultations and collaborative work with Faith, Worship and Ministry (FWM), our national committee engaging in theological/liturgical study and growth in understanding.
The "Discernment for Ministry" task enabled ACIP to participate in the discernment for ministry and theological education with and for Aboriginal Anglicans. A report has been produced by FWM, which was based on experiences of native ministry within different communities, as well as with leaders from native communities, and reflecting with native people on needs in terms of discernment for ministry and theological education. A next step is the translation of the *Book of Alternative Services'* "Baptismal Covenant" into Indigenous peoples' languages.

Indigenous Ministries and FWM continue to collaborate on the development of liturgy and prayer resources for the June 21st National Aboriginal Day of Prayer. Our current joint task is to gather, develop, and disseminate liturgical material relating to healing and reconciliation.

C. Nurture ecumenical relationships:
Indigenous Ministries engages in discussion and activity with ecumenical partners here in Canada through the United Church of Canada's Inter-church and Inter-faith dialogues on Native Spirituality. Through our Anglican Healing Fund we have had some collaboration with the United, Presbyterian, and Roman Catholic Churches on work in communities regarding healing the legacy of residential schools. The Aboriginal Rights Coalition (ARC) and their networks –now part of Kairos – have been ecumenical partners in our justice work.

D. Advocate social justice and prophetic mission within Canada, especially in Indigenous people's concerns and social, economic, and environmental justice issues:
From the inception of ACIP, an essential aspect of the work of the Council has been to "encourage the Church as a whole to be involved in advocating for justice for indigenous peoples."

During the past triennium, the capacity to carry out advocacy work was increased when the position of Indigenous Justice Coordinator was made fulltime. The budget for Indigenous justice work has been increased substantially in 2001.

Efforts were made during this triennium to increase collaboration between ACIP and the EcoJustice Committee. In March 1999, ACIP met jointly with the EcoJustice Committee to reflect upon the theme of Jubilee. At this joint meeting, two ACIP members from the Diocese of the Arctic presented information on regional justice issues.

As a central part of its mandate to advocate for justice for Aboriginal peoples, ACIP continues to support the ongoing work of the Aboriginal Rights Coalition (ARC) by sponsoring the participation of its members at ARC national meetings. One ACIP member currently serves on the ARC Executive.

ACIP has continued to monitor and advocate for further government response to

the recommendations from the Royal Commission on Aboriginal Peoples. It has been our observation, and that of many others, that it was due to the Federal Government's inaction in response to the Royal Commission recommendations that law suits began from former students of residential schools – first to the Government, then to the churches. 40 percent of the church law suits have been third-partied by the Government.

At the previous General Synod in 1998, ACIP put forward resolutions in this regard and appointed members to the working group designed to further the implementation of RCAP recommendations. As an extension of this work, ACIP members developed an educational event for this past General Synod that calls the Church to renounce the *Doctrine of Discovery* and *terra nullius*, as per RCAP Recommendation 1.16.2.

In 1998, the General Synod supported a resolution calling for the recognition of Labrador Métis and their rights as Aboriginal people. Since that time, the relationship with the Labrador Métis Nation (LMN) has been strengthened through the production and circulation of an ARC *Insider* on LMN issues, and through the participation of Todd Russell as an ACIP member, and most recently, as ACIP co-chair.

The impact of the correctional justice system upon Aboriginal peoples has also been an area of interest, concern, and reflection on the part of ACIP members. We have been presenters at two conferences called by the Federal Department of Corrections to look at Aboriginal issues related to correctional justice. Other issues that were tracked by staff and discussed at ACIP meetings included racism, globalization, and resource depletion.

In September 2000, the Rt. Rev. Gordon Beardy responded to a call from Esgenoopetitj/ Burnt Church First Nation (N.B.) for support, by visiting the community. ACIP contributed towards his travel costs and later issued a press release calling for an end to harassment of the Mi'kmaq fishers and full recognition of their treaty right to fish.

ACIP members also contributed richly to the Anglican Church's reflection and action in relation to the call of Jubilee, offering valuable reflections about what Jubilee means in relation to their lives, their communities, and to the Covenant. ACIP members participated in a Jubilee conference organized by the Aboriginal Rights Coalition to consider Aboriginal perspectives on the Jubilee theme. Insights gleaned at this conference were compiled in *Indigenous Perspectives on Jubilee*, a booklet that was circulated to members of standing committees, councils, and the Jubilee Network. As well, ACIP members attended the Anglican Jubilee conference, "Releasing the Vision," and served on the Joint Anglican Working Group on Jubilee.

In the third year of Jubilee, ACIP members, as well as diocesan native council members and delegates to the Indigenous Sacred Circle, participated in the Jubilee Year 3 Land Rights, Right Relations Campaign in a variety of capacities: by giving overall leadership to the Land Rights Campaign through their role on the ARC Executive; by organizing a Jubilee Year 3 panel presentation at the Sacred Circle; by giving leadership to or participating in regional and local land rights workshops; by serving as diocesan contacts for the campaign; and by assisting in organizing a theology roundtable in May 2001, focusing on Jubilee connections and perspectives on globalization, climate change, and Aboriginal land rights.

In June 2000, a member and staff of ACIP participated in an initial exploratory discussion regarding ways to address local expressions of racism and colonialism. Participants at that meeting identified the need for an anti-racism network that could provide support to both Indigenous and non-Indigenous people who are committed to undoing racism. A follow-up anti-racism gathering to share strategies and resources is currently being planned for this fall of 2001.

In August 2000, non-Indigenous delegates participated as partners to the Indigenous Sacred Circle in Port Elgin, Ontario. The video *Walking A New Vision* documents this Sacred Circle.

Partners expressed deep gratitude for the warm invitation, and rich learning that they received from the Indigenous people present at

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the Sacred Circle. Partners also participated in orientation and debriefing sessions, reflecting upon what it means to be "partners" with Aboriginal peoples within and outside of the Church. Such orientation and sessions will serve as the basis for future partner formation workshops that will prepare non-Indigenous Anglicans to make deeper commitments to living the Covenant and walking in partnership with Aboriginal peoples, both inside and outside of the Church.

E. Strengthen commitment of the whole Church to domestic mission in partnership with the Council of the North, and work with the Council of the North to move toward self-sufficiency:

The Anglican Council of Indigenous Peoples is committed to working together with the Church community on issues of ministry, healing, and the Covenant.

This past triennium ACIP spent two days of joint meetings with the national House of Bishops devoted to issues of education, ministry, and healing we share in Aboriginal communities across Canada. Presentations and dialogues have been focused on our legacy of the residential schools, and we affirmed our commitment to healing and reconciliation. We were graced and blessed by the participation of the Rt. Rev. Steven Charleston (former Bishop of Alaska) who facilitated one of our gatherings.

F. Provide services to dioceses – information, finance, administration:

Indigenous ministries and ACIP members have participated in many synods and consultations providing education and dialogue about the ministry in the Aboriginal communities, the legacy of residential schools, the hope and vision for a spiritual renewal, and a desire for understanding and healing.

We have provided much information and updates about the activities and these are available on the website: **www.anglican.ca.**

Since 1988, Anglican Video has been a tremendous resource in producing for Indigenous Ministries relevant audio/video materials that document our journey as Christians and members of the Anglican Communion. Most of these videos are available through diocesan resource centres: *Spirit in the Circle, Share the Dream, Dare to Dream, Dancing the Dream, The Healing Circle, The Seventh Fire,* and *A Journey Begins with a Dream.* Our newest video, *Walking a New Vision*, documents our journey at the Sacred Circle 2000 and was broadcast at General Synod this year.

G. Other nationally co-ordinated domestic missions:

Since 1988, four national Anglican Indigenous convocations (now known as Sacred Circles) have been held:

1988 "Share the Dream," Fort Qu'Appelle, SK.

1993 "Dancing the Dream," Minaki, ON.

1997 "Our Journey of Spiritual Renewal," Lethbridge, AB.

2000 "Walking a New Vision," Port Elgin, ON.

The 2003 Sacred Circle is anticipated to take place in the Diocese of Brandon, MB.

These national gatherings call us, in partnership, to provide a forum for Aboriginal, Métis, and Inuit people of the Anglican Church of Canada to reflect on the Church's ministry, to do some visioning about the future in light of current developments, to provide a vehicle to empower Indigenous people, and to bring their concerns to the attention of national Church leaders.

The Sacred Circles have extended opportunities for healing and reconciliation between Aboriginal and non-Aboriginal partners. In the first gathering in 1988 the issues of our historical relationship were identified, one being the legacy of the residential schools. At the 1993 gathering, the Apology was made by our Primate, Michael Peers and again the invitation was extended to journey together in the healing ministry. The Covenant vision of 1994, which was affirmed by General Synod in 1995, signaled opportunities for spiritual renewal as

Aboriginal people work toward self-determination in the Church and strengthening their identity as Indigenous peoples and as Anglicans. The 1997 gathering continued identifying our movements toward healing and the needs for spiritual renewal in our communities. Memories and reflections on the Sacred Circle 2000 can be read on our website at www.anglican.ca\acip

The Anglican Council of Indigenous Peoples has seen growth in the participation of diocesan Indigenous Ministries over the last triennium. We now enjoy hearing news about the events happening in the dioceses. Ten dioceses now have Diocesan Native Councils or Ministries (Cariboo, Qu'Appelle, Brandon, Moosonee, Huron, Keewatin, Calgary, Saskatchewan, Rupert's Land, and Caledonia). It is with these councils' participation that members are appointed to the Anglican Council of Indigenous Peoples and collaboration on other national issues happens.

III. THE ANGLICAN INDIGENOUS HEALING FUND

The Anglican Indigenous Healing Fund supports education, healing, and reconciliation programs and events related to the legacy of residential schools. It was established in 1991, with an Advisory Group to assist the Anglican Church of Canada in responding to these issues "in an ongoing, sensitive and just manner." Grants have been made and the fund is administered by an Advisory Group to encourage and initiate programs that help educate and heal.

The Healing Fund was expanded to the level of $300,000 in 2001. Along with this expansion came the creation of a new position to co-ordinate the fund, which includes diocesan healing initiatives to encourage our healing journey together. You can read about the projects funded on the Anglican Church of Canada's website at www.anglican.ca\acip

In summary we have assisted some dioceses and many Indigenous communities and organizations across Canada over the past ten years:

YEARS	NUMBER OF PROJECTS FUNDED	TOTAL VALUE
1992-1995	18	$ 239,020
1996-1998	11	$ 133,500
1999	20	$ 139,941
2000	17	$ 113,613
2001 (to March)	30	$ 338,094
2002 (to Sept.)	**24**	**$ 191,798**
Total to Sept. 2002	**120**	**$1,115,966**

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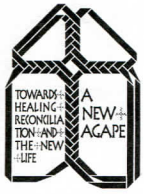

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IV. BUDGET AND STAFFING IN 2001

Indigenous Ministries Program and ACIP Meetings $175,000. Donna Bomberry, Co-ordinator

Indigenous Justice Program and Networking $53,000. Chris Hiller, Co-ordinator

Healing Fund, Diocesan Initiatives and Meetings $319,000. Esther Wesley, Co-ordinator

Total Indigenous Program $547,000.

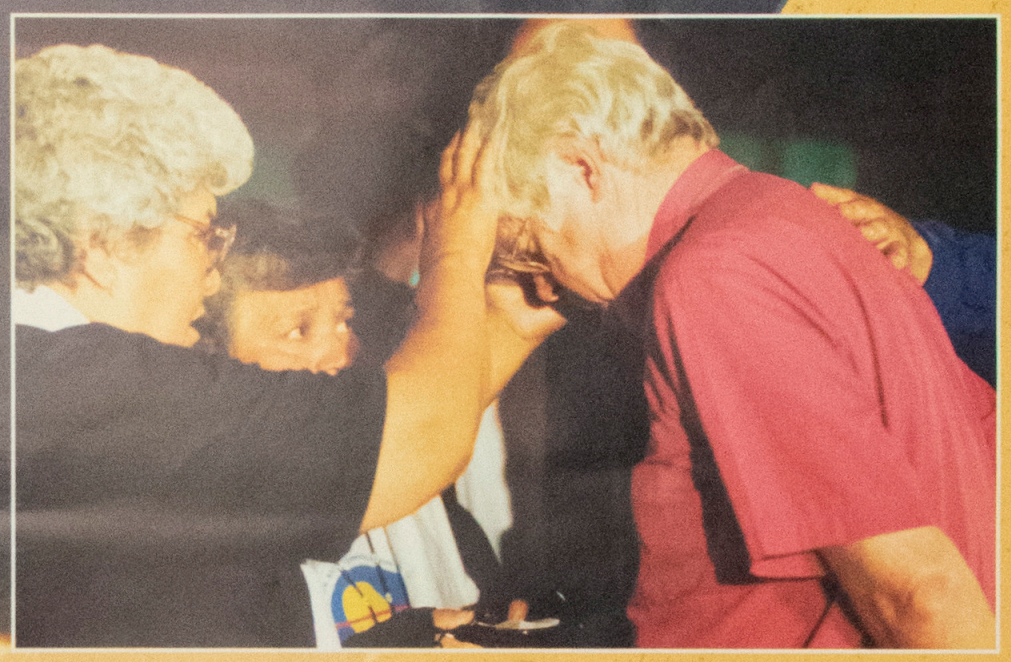
Our work has grown in the Indigenous Ministries, Justice, and Healing programs and five staff are part of the larger Partnerships Department, which also includes staff supporting the work of EcoJustice and Partners in Mission, under Dr. Ellie Johnson as Director. For the past four years our Church has been working ecumenically in one form of negotiation or another with the Federal Government and their departments.

General Synod and several dioceses are facing increasing anxiety about their finances. Both General Synod and the Diocese of Cariboo are facing serious financial problems. In May 2000 we told the government that we would be running out of liquid assets by the end of 2001 if the rate of litigation expenses and settlements continued. Aggressive steps taken by General Synod this year to manage its assets and cash flow, has brought about a change in this outlook, enabling General Synod to continue into 2002.

We continue to assure dioceses and donors that current income is used for the ongoing regular programs of the national Church, and none of it is used for litigation expenses.

More Than I Can Say

An Apology for Residential Schools



I accept and confess before God and you, our failures in the residential schools.

We failed you. We failed ourselves. We failed God.

I am sorry, more than I can say:

... that we were part of a system which took you and your children from home and family

... that we tried to remake you in our image

... that in our schools so many were abused

On behalf of the Anglican Church of Canada, I offer our apology.

Archbishop Michael Peers, Primate
Anglican Church of Canada
August 6, 1993, Minaki, ON

For the complete text and background material contact: The Council for Native Ministries, 600 Jarvis Street, Toronto, ON M4Y 2J6. Telephone: (416) 924-9192.
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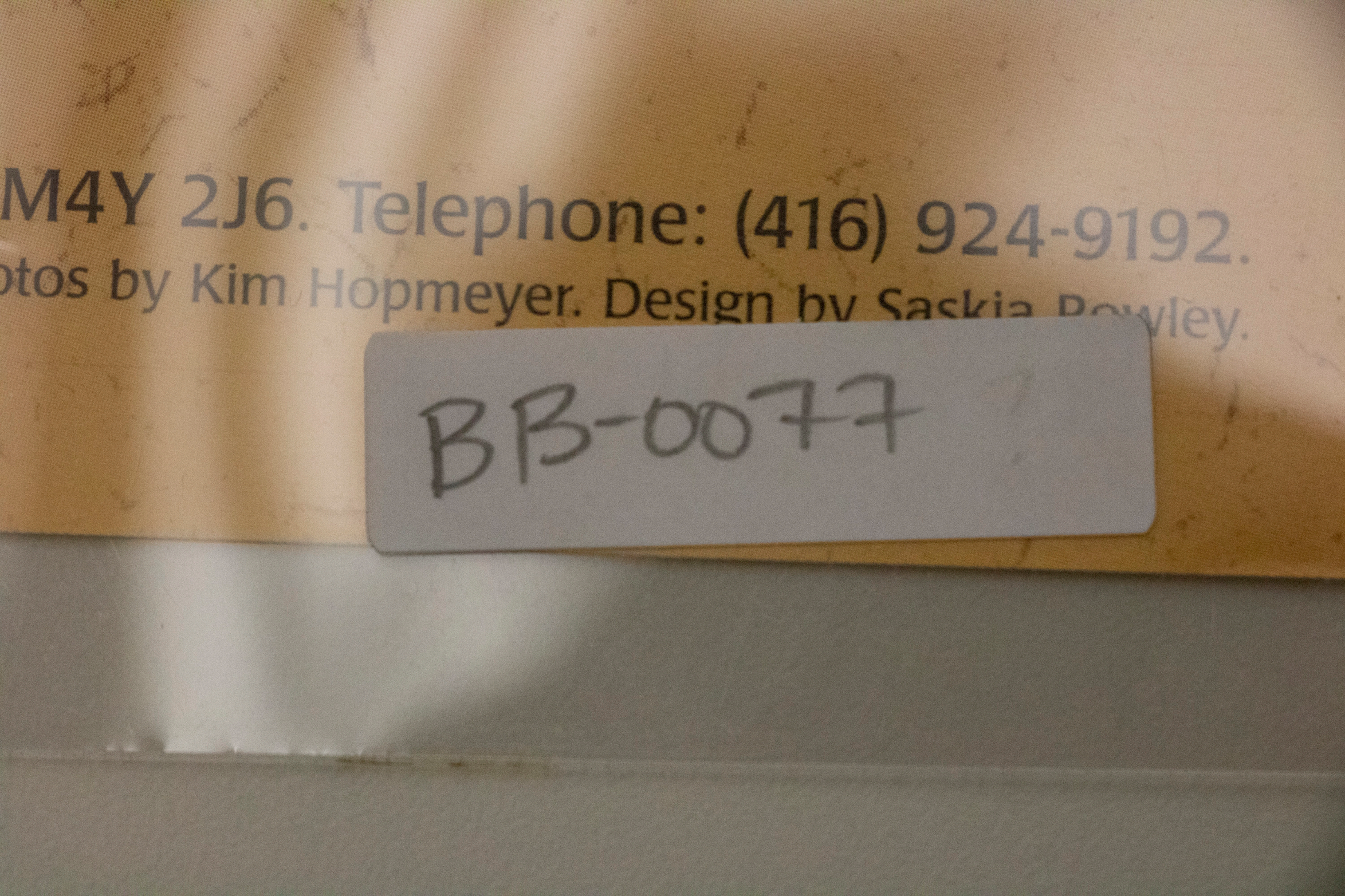
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