

A NEW AGAPE

WELCOME TO A NEW AGAPE

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

A NEW AGAPE



THE RESOURCE BINDER

A2

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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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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 Haudonosaunee (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*.

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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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THE PRIMATES WORLD RELIEF AND
DEVELOPMENT FUND INDIGENOUS
COMMUNITIES PROGRAM

Jose Zarrate

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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.

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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.

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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 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).

For more information contact:

ANGLICAN COUNCIL OF
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THE PRIMATE'S APOLOGY

A NEW AGAPE



THE RESOURCE BINDER

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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

A NEW AGAPE



THE RESOURCE BINDER

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

*On behalf of this gathering, we ack-
nowledge 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.*



THE INDIGENOUS ANGLICAN COVENANT

A year after the Primate's Apology, a national gathering of Indigenous Anglican leaders made the following commitment to self-determination within the Anglican Church.

OUR JOURNEY OF SPIRITUAL RENEWAL

We, the Indigenous partners in Canada of the Anglican Communion respectfully affirm our place in God's Creation and in God's Love, manifest through the Grace of Jesus Christ. In specific, we address the Anglican Canadians with whom we are in direct Communion.

We have shared a journey of close to three centuries in which we have been:

- *denied our place in God's Creation*
- *denied our right as Children of God*
- *treated as less than equal, and*
- *subjected to abuse – culturally, physically, emotionally, sexually, and spiritually*

The result, in our communities, homes, and daily lives, has been and continues to be:

- *broken homes and lives*
- *sexual and family violence*
- *high recidivism and incarceration rates*
- *high chemical abuse*
- *loss of spiritual fulfillment*
- *loss of cultures, languages and traditions, and*
- *poor stewardship of Mother Earth*

Because the National Church's canons, structure, and policies have not always responded to our needs nor heard our voice; we now claim our place and responsibility as equal partners in a new shared journey of healing moving towards wholeness and justice.

We acknowledge that God is calling us to a prayerful dialogue towards self-determination for us, the Indigenous People, within the Anglican Communion in Canada. Through this new relationship we can better respond to the challenges facing us in a relevant and meaningful way.

As faithful people of God, guided by the Holy Spirit, we invite you, the Anglican Communion of Canada to covenant with us, the Indigenous Anglicans of Canada, in our vision of a new and enriched journey.

A NEW AGAPE



THE RESOURCE BINDER

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A COVENANT

We, representatives of the Indigenous people of the Anglican Church of Canada, meeting in Winnipeg from the 23 to 26 of April, 1994, pledge ourselves to this covenant for the sake of our people and in trust of our Lord and Saviour, Jesus Christ:

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.

Amen.

