Indigenous Peoples and the Anglican Church in Canada

Background

When Anglicans arrived in Turtle Island (now known

as North America), they brought their Bibles and their

faith. But they also brought another belief—a concept

known as the Doctrine of Discovery. It has caused

untold pain and shadowed the relationship between

In the 1400s, the European powers began

Indigenous peoples and settler Anglicans ever since.

seriously exploring and colonizing beyond their own

continent—into the Americas, Africa, and Asia. The

established churches saw the expansion of their own

message and influence as tied to the European states.

empire building. Known as the Doctrine of Discovery, this series of European church and state

peoples were not seen as inhabiting the land,

of ordering their lives).

pronouncements started in 1452 and includes the

concept of *terra nullius*, or empty land. Indigenous

since they didn't have the institutions of European

Catholic Church. It still underpins many national

laws and policies in the nation states that emerged

civilization (no matter that they had their own ways

Anglicans and Protestants took the Doctrine of

Discovery with them when they split from the Roman in 2010.

They developed a theology to support European

for the Propagation of as the first Anglican Mi'kmaq, and minister

from the European colonial process. It has been cited Here is an outline of the journey so far:

follows the Royal Proclamation of 1763 to clarify the nationto-nation relationship between settler and member gives up their

y courts in the United States, Australia, Canada, an

New Zealand to justify rule over Indigenous lands,

denounced and repudiated the Doctrine of Discovery

The Anglican Church of Canada finally

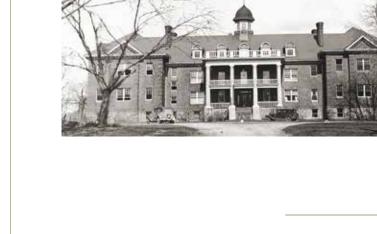
Undoing its damage and living into right

relations is all our work for generations.

First Nations peoples. builds the first Chapel The Covenant Chain of Royal of the Mohawks. Friendship in which no

It is the first Protestan sovereignty is affirmed. Canada.

day school beside the Six Nations in southwestern Ontario. It becomes residential in 1831 and operates until 1970, making it the oldest continuously River. He develops a operated Anglican residential school in



is established as a

McDonald begins

40 years of training

Indigenous ministers

Rules all the time. You woke up in the number. What kind of a life is that?"

Synod of the Diocese of Athabasca: "The success of our work depends upon securing

the children. The older

set in their ways, and

disinclined to change...

people are too often

are by long habits

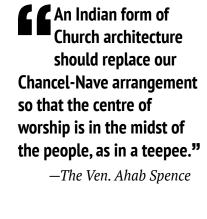
were rarely allowed.

including Chief

partnering to run

Where possible

teaching you and over you. Ther was no family, no loving mother, no fathe morning to the sound of the bell ringing. former student at the Mohawk Institute, 1992



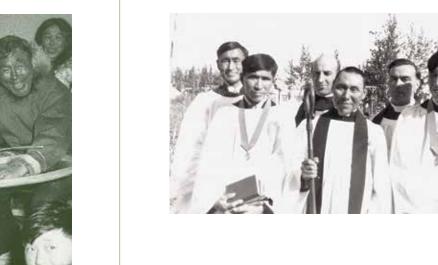
This General Synod signals a change in of the Church in Canada establishes 1967, the church has passed hundreds of an "Indian Training College" in Dauphin, Manitoba, to operate one month a year for recognition of priests and lay workers. The college closes and consultation with Indigenous peoples Edward Ahenakew other actions that will and Archdeacon Ahab affect them, including



maintain and preserve, to strengthen and

hold their culture, traditions and language."

Primate, it promotes the Hendry Report schools" to the federal Department of Indian Affairs, ending its 100-year partnership with the federal government. communities.



sets up the Unit

on Public Social

Responsibility, which

runs until 1992. Its

rights, and northern

major focus is on

Indigenous title,

development.

The Council on Native

Affairs organizes the First National Native Convocation

in Fort Qu'Appelle,

200 Indigenous

Saskatchewan. Over

Anglicans gather from

across the country

to build community

and discuss issues, a

Arthurson, a Cree

Manitoba, is elected

Saskatchewan.

Residential Schools

Working Group. This

balance of Indigenous

and non-Indigenous

*V36 <" LLA7 45 Г56 P P_4L96"

for Ministry officially

Manitoba. The college

offers theological and

among First Nations

I have never in my life, as long as I've been with the Church, ever, ever, seen so many Native people congregated together, and bringing their concerns. I have never, ever, seen so many of our own Native men that went into the priesthood as at that meeting. I was amazed. I was —Nina Burnham, Six Nations Elder



Primate Michael Peers

who suffered from the

Vi Smith accepts the



The Anglican Church

submits a brief to the

Royal Commission on

Aboriginal Peoples

residential schools

involvement and

from 1991, and

releases its 4,000-

in 1996. Very few

responsibilities. The

commission operates

page report with 440





on training Indigenous

ministers.

meets in Lethbridge,

Alberta. Its theme

is Our Journey of

survivors of the Institute file a claim against the federal government, the missionary who attended the first of Huron, the New Anglican residential England Company, school with Henry and General Synod on Budd and was ordained behalf of all students soon after he was. The college takes up the early work of and 1967. It will be the Emmanuel College, which operated from in Canadian history 1879–1908 in Prince Albert, with a priority

meets in Port Elgin,

the focus is on the 1994 renewal and the theme,

gathered focus on the

Walking a New Vision.

understand, celebrate, largest class action suit the work of healing, reconciliation, and building a new Indigenous and non-

of Cariboo ceases

for damage suits

brought by former

Indian Residential

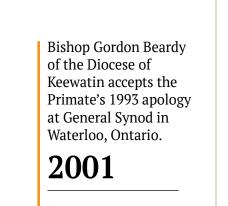
School in Lytton,

the diocese.

British Columbia, have

financially exhausted

operation. Legal costs



condemned before, today you receive then

today we are with you as friend, as leader,

—The Rt. Rev. Gordon Beardy addresses Primate

Michael Peers at 2001 General Synod

with joy. Where once we were outsiders,

as brother. So I extend my hand."

holds its first national of Keewatin.

Ecojustice Committee

our Aboriginal rights

the first Inuit diocesan bishop in the Diocese cultures and of the Arctic. traditions."

to our languages, emotional abuse in the residential school

leaders in public

gatherings in seven

communities across

So many Anglicans across the country are doing whatever they can to be part

The Anglican Church of Canada signs a

bi-lateral Residential

Agreement with the

federal government

liability to \$25 million

or compensation for

The Anglican Council

limiting Anglican

Indian Residential

(ACIP) objects to

Alternative Dispute

requires Indigenous

participants to sign a

release not to make

for loss of language

council says this is

"an extinguishment of

further legal claims

the fact that the

Resolution (ADR)

School abuse claims.

Schools Settlement

—Stories of A New Agape in Action

churches, the

residential schools

survivors to sign an

overarching Indian

This court-ordered

Settlement Agreement.

agreement settles the

launched by survivors

Institute in 1998, but

with a nation-wide

focus. The agreement

Experience Payment"

and an "Independent

Process," intended to

Assessment

includes a "Common

of the Mohawk

class-action lawsuit

Residential Schools



and organize more

than 250,000 pages

about the church's

National Research

participation in

and Reconciliation Commission of Canada by educating its members, encouraging attendance at national and community events, and working with other churches, Indigenous Mamakwa is organizations, and the federal government. consecrated as area bishop for the 16 Anglican archives

across Canada gather Indigenous Northern Ontario parishes of the Diocese of Keewatin. She is the first Indigenous woman bishop in Canada, the first elected by Indigenous people according to their traditional practice.

endorses the United

Nations Declaration

on the Rights of

Discovery has impacted Anglican attitudes and actions over four and a half centuries.

so many aspects o

of Jesus Christ and our

understanding of the

inherent rights that

individuals and peoples

have received from

God." The Anglican

Church commits to a

major program of stud

on how the Doctrine of

approves Canon 22. This church law lays out formal rules and processes to govern electing the National Indigenous Anglican

approves Canon 22 at

Joint Assembly in

Halkett is consecrated

Bishop (Bishop

of Missinippi) as

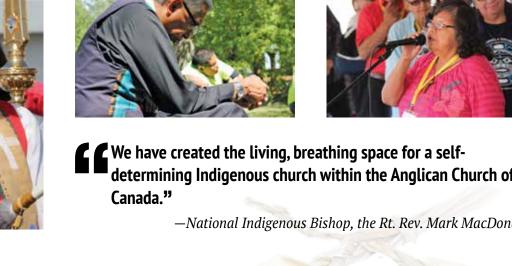
part of Mamuwe isi

Miywachimowin,

in the Diocese of

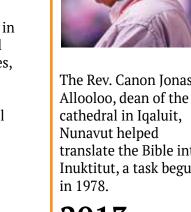
Saskatchewan.

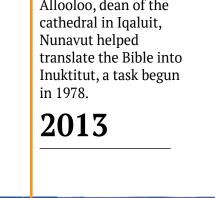
Marie Wilson addresses structure within the General Synod.

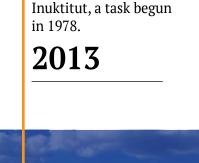


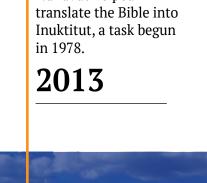


Bishop, membership in the Anglican Council of Indigenous Peoples, and the membership of Sacred Circle, formalizing a parallel











Wolfall, a member of Martin Frobisher's Arctic expedition, celebrates the first Anglican eucharist near present-day Iqaluit, Nunavut.

Proclamation of 1763, British. The two-row wampum and formal

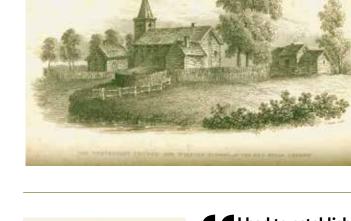
Wood completes the first volume of a Mi'kmaq grammar a foundation for First Nations-Crown relationships, is forged and a translation of by over 24 First Nations negotiating with the Prayer. treaties are intended to respect the sovereignty of the nations.

settlement via Hudson Bay, West takes four children from as far away as York Factory to establish the first, small Anglican residential school. It operates from 1820 to



and other gentlemen and mariners, soldiers and miners with him."





to be educated in



these regions would knowledge and religion."

Rev. John West to the Red River Settlement On his way to the

the first Cree ordained congregations in northern Manitoba and Saskatchewan. The Church Missionary Society pays him half the annual stipend of a

materials, and medical white missionary.

Women's Auxiliary

For my part, I am married to the Church, and have put my hand to the plough, and I dare not look back."

Begin betimes to seek thy face And thy commandments love.

Church commissions sociologist Charles Hendry to look at the church's history and

current relationship

with Indigenous

Shingwaukonce, carry on Indian Work reports: "There is a vision to create to learn to adapt to a diet, health, sanitation, hours of work, housing, social life, recreation, colonizers are rapidly dress and so forth." It recommends teaching Confederation, the federal government the children "the and the churches begin geography of their own residential schools. of their own people Indigenous leaders are and something of the

National Commission

children.

history of the people with whom they are proud to associate; their own folklore, the handicrafts natural to them." The church does not forward its ecommendations

o the government which now controls curriculum.

way that had never been done before by any organization. The church was critica of itself and Canadian society and made recommendations that would address muc of the pain and ignorance that had existed in our church community for so many years." –The Rt. Rev. Gordon Beardy, Muskrat Dam Firs Nation, seventh bishop of Keewatin, 1998

Arctic establishes the Arthur Turner Training School, west of Kenora, as a which still operates three-year program Testament, liturg doctrine (focussing on sacraments and creeds), pastoral education and parish

organization.

When I look at my land—and I'm back there now—the very blood of

land and my waters. They are the very

birds of the air, the fish in the sea and s

my ancestors is in and amongst m

Lutheran, Mennonite, Catholic, and United Churches to support the Dene Nation's cal for a moratorium on resource development in northwestern Canada until Indigenous land claims are settled. The new coalition, named Project North makes a submission to the Berger Commission, whose



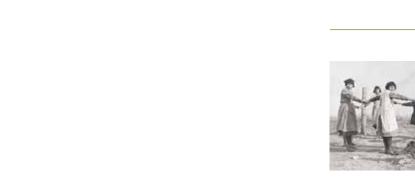


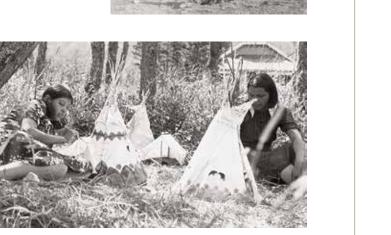
territory, and the land rights struggle of the

Coalition (ARC) with

Indigenous partners.

both church and







in Canada become

in The Anglican

of Aotearoa New

Indigenous Network.

members and partners

based programs that

heal. Between 1992

and 2013, the fund

disburses over \$5.7

continues.

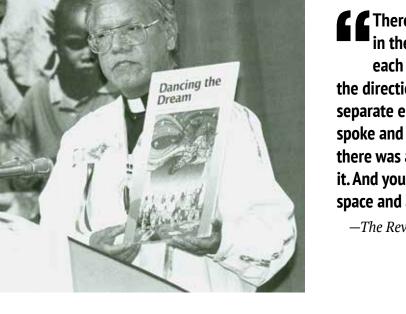


of Indigenous

makes a covenant

determination within

and extends the "hand



There was a real strong sense of God's present in the room. We went around the circle, and each person spoke to the question: 'Is this the direction that we should be moving—forming a separate entity of some sort?' When the final person spoke and we realized that there was a consensus, there was a strong silence in the room. You could fee it. And you could really feel that this was a sacred space and a sacred time." —The Rev. Canon Laverne Jacobs, Bkejwanong First Nation

Anglican Consultant on Indigenous Affairs

-The Rt. Rev. Jim Cruickshank, bishop of Cariboo, in a 1999 pastoral letter to clergy and parishioners

area bishop of Nunavik, in northern Quebec.

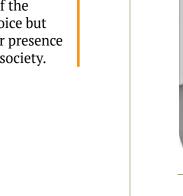
Arreak is elected as

coalitions to form students of St. George's KAIROS: Canadian Ecumenical Justice Initiatives. The work loses some of the distinctive voice but gains a larger presence in Canadian society.

Coalition (ARC)

merges with nine other

inter-church justice



School for Ministry

is established in

Kingfisher Lake,

Bishop. The Rt. Rev. Mark MacDonald is the upcoming Truth named to this position.

Pinawa, Manitoba,

National Indigenous

and Reconciliation "remember the children" who suffered

Gladys Cook (1929– does reconciliation (really) mean to you'

Reconciliation

with a five-year

mandate.

Circle gathers 200

people from across

Canada for worship

Elgin, Ontario. This

to beloved Elder

gathering is dedicated

fellowship, and

Commission of Canada

(TRC) is established



of the Truth and

Commission, Justice

presses the churches

government, and all

Canadians to engage

the question: "What

Reconciliation

Murray Sinclair,

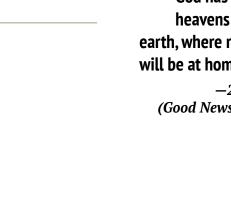




and Reconciliation

Commission National





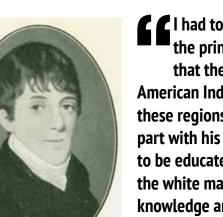






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-Martin Frobisher from the records of his third expedition to the Arctic in 1578





Teach us Lord to know thy word; And better learn thy will; Do thee with wisdom fill. Our hearts to every evil prone, In mercy Lord Subdue; Each foe to thee and us dethrone

Our minds, with sin and folly stor'd, Oh let a vain and thoughtless rad Thy pardning mercy prove;

accepts Charles

Hendry's report,

Beyond Traplines,

ecommendations.

The report sets the

n its relations with

Synod commits to

a partnership with

based on solidarity,

Indigenous peoples,

equality, and mutual

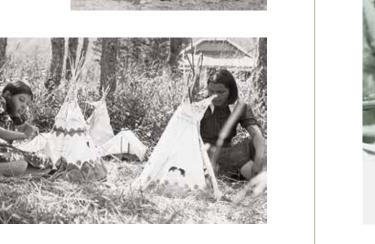
church on a new course

—The Rev. Ernie Willie Squamish Nation, Diocese of New Westminster

on. Because life...is eternal."







Diocese of the Arctic.

His image was featured

on the Canadian \$2

—Donna Bomberry, Six Nations, Anglican Consultant on Indigenous Affairs

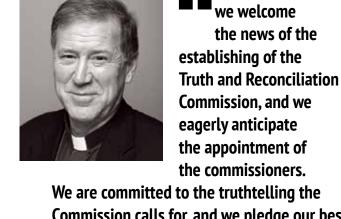
s. Not ever to be made to

A new sense of confidence

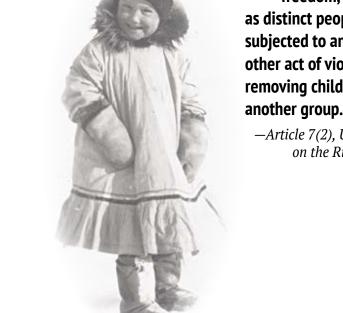
of who I am as part of this

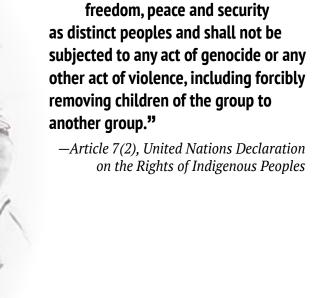
of Qu'Appelle has two hundred cases in which they have been named

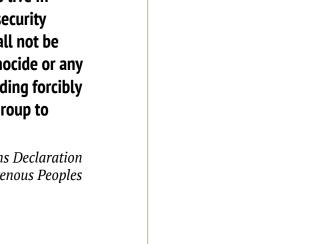
Commission, and we eagerly anticipate the appointment of



the commissioners. We are committed to the truthtelling the Commission calls for, and we pledge our best efforts to continue raising the profile of the Commission's work over the next five years." —The Most Rev. Fred Hiltz, 2008









Reconciliation

Commission's

to June 2015.

mandate is extended

moving towards living into right relations.

from this point, we

invite you to consider

how you can join your

church and society in