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INDIGENOUS ANGLICANS IN CANADA:
A NEW AGAPE AND THE PATH TO SELF-DETERMINATION

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INTRODUCTION

The encounter between Indigenous peoples and settlers in North America is rife with challenges and missed opportunities, and marred by colonial domination, resulting in great harm to Indigenous people. The Anglican Church of Canada had a part to play, and now acknowledges that Indigenous spirituality and culture were overlooked and negated in missionary efforts, residential schools, and dominant church practices. The way forward involves looking backward to acknowledge the pain that the colonial Anglican Church imposed on the Indigenous peoples of Canada. In the past twenty years, there has been an effort to find ways forward in healing and reconciliation for Indigenous and Non-Indigenous Anglicans. In this thesis, I will look at both internal and external factors and answer the question: “What are the barriers that are impeding self-determination of Indigenous Anglicans in the Anglican Church of Canada?”

I am an Anglican woman who loves the Church. I am Métis from Manitoba and part of the network of Indigenous people of this land. I was recently ordained in the Anglican Church of Canada into diaconal ministry. I believe that new opportunities for Indigenous and Non-Indigenous Anglicans are possible as together we journey with a renewed sense of hope and faith. There is a cultural and spiritual renaissance happening within Indigenous communities and this impacts Indigenous Anglicans in their quest for self-determination within the Anglican Church. Throughout the world, there is a rapid process of decolonization taking place. As the world continues to shrink, and awareness of cultural is heightened, there is no longer any room for racism within Canadian society or within the Church. Christian roots evolved from a Judaic tribal culture and history. Christianity did not displace, but rather built on key theological

concepts.¹ Likewise, I believe that Indigenous Anglicans here in Canada have the same opportunity to evolve and discover their own place in the story of the Church. Resilience and a rich spirituality provided a strong foundation to live life in a good way. Indigenous Anglicans no longer have to compromise or apologize for honouring their traditional Indigenous values and sacred rituals while still embracing the Gospel. In this time in our history, all Anglicans have the opportunity to walk with Indigenous people. We have been invited to listen, learn, honour them and celebrate the recovery and restoration of right relationships. The work toward wholeness will continue to demolish barriers of gender, race, social class, and sins against each other. My hope is that self-determination will allow God's peace to flow freely.² I believe that God's grace is leading the Church to a turning point in its history.

Background

The Anglican Church of Canada began to examine their relationship with Indigenous people. An important church commissioned report was released in a 1969 publication called *Beyond Traplines*. Sociologist Charles Hendry recommended that the Anglican Church in Canada develop a new partnership with Indigenous people based on solidarity, equality and mutual respect.³ A formal journey toward reconciliation with Indigenous people continued with the "Apology to Native People" in 1993. "A Covenant and our Journey of Spiritual Renewal" was passed at General Synod in 1994 calling for self-determination. In 2001, a document called *A New Agape* provided five clear goals for Indigenous and Non-Indigenous Anglicans to journey

¹ John W. Friesen, *Aboriginal Spirituality & Biblical Theology: Closer than You Think* (Calgary: Detselig Enterprises Ltd, 2000), 18.

² Marva J. Dawn, *Reaching Out without Dumbing Down- A Theology of Worship for the Turn-of-the-Century Culture*, (Grand Rapids, Michigan: Wm B. Eerdmans Publishing Company, 1995), 248.

³ Anglican Church of Canada Continuing Education Plan, Marites N. Sison, *Our Apology Hasn't Been Empty*, accessed February 28, 2015, <http://cep.anglican.ca/tag/beyond-traplines/>

together in healing and reconciliation, moving towards wholeness within the Anglican Communion in Canada. Although the 2001 Anglican Church document, *A New Agape*, is a commitment to the concept of self-determination of Indigenous people in all aspects of their lives, self-determination has not yet been fully achieved.

The official Apology, presented on August 6th, 1993 by Primate Michael Peers, set in motion a new time in history for Indigenous people in the Anglican Church of Canada. The concept of self-determination was also confirmed nearly twenty years ago as an important piece beginning a new partnership. This was formally stated by the Anglican Council of Indigenous People (ACIP) in the 1994 Covenant Statement:

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.⁴

It was through this new relationship that responses to challenges would be relevant and meaningful.⁵

The 2001 document, *A New Agape*, emphasized the cultural, spiritual, social and economic independence of Indigenous communities. There were five clear goals stipulated in *A New Agape*, one of which is self-determination. In general terms, self-determination can be defined as being able to determine one's own fate or course of action without compulsion. In the Anglican context, it means determining one's own fate without compulsion, but also within the

⁴ Anglican Council of Indigenous Peoples, "A Covenant," *Anglican Church of Canada*, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/covenant/>.

⁵ Anglican Council of Indigenous Peoples, "A Covenant and our Journey of Spiritual Renewal," *Anglican Church of Canada*, accessed February 28, 2013, <http://www.anglican.ca/about/ccc/acip/covenant/>.

ecclesial community. The following strategies toward self-determination are outlined in *A New Agape*:

1. Move forward with consultations and discussions/workshops and resources to implement the Covenant and establish a self-determining Anglican Indigenous Community.
2. 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: the establishment of the office of a National Indigenous Bishop who will work in partnership with the national church and dioceses;
3. The development of Indigenous forms of church government and decision making;
4. Ways for the Indigenous congregations to move toward self-sufficiency.
5. Work to change Anglican canons and constitution, as appropriate.⁶

In 2006, the Anglican Church expressed solidarity and support for the creation of the office of a National Indigenous Anglican Bishop. This support has grown stronger since the appointment of Bishop Mark MacDonald as the first incumbent in 2007. Since his appointment, there has been a great deal of renewal and energy. Two initiatives that have been key to Indigenous self-determination have been the outcomes from Sacred Circle gatherings and the work of ACIP. This council supports Bishop MacDonald and works to allow Indigenous Anglicans to make their own decisions in ways designed by Indigenous people, for Indigenous people. However, it has not been an easy road. ACIP and Bishop MacDonald have encountered reluctance on the part of the National Anglican Church to recognize the implications of its own commitments.

Seventeen years after *The Covenant* was created, Indigenous churches continued to find themselves in crisis. The urgent needs of Indigenous Anglicans were not being addressed. There

⁶Anglican Council of Indigenous Peoples, “A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans,” *Anglican Church of Canada*, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>.

continues to be issues regarding basic needs such as lack of adequate housing, lack of running water or quality of drinking water. Boil water advisories have been in place for years on some First Nation Reserves. Social services are basic at best, including access to healthcare. The Anglican Church has not used its influence to push for change. Structures in authority and jurisdictions still need to be addressed. For this reason, Indigenous Anglicans came together to reaffirm their sovereign identity as the people of the land and to revive, renew and reclaim the ministries in their own communities. The resulting call to action was in the form of a statement by Indigenous Anglicans, the *Mississauga Declaration*, presented on September 17, 2011. It affirmed that God is continuing to call the Indigenous people of this land through Elders' visions to renewal and restoration:

We believe that we must act now to reaffirm our sovereign identity as the people of the Land and to revive, renew and reclaim the ministries in our communities. Empowered in faith, we will live and work to overcome the crisis that brings overwhelming death to the peoples of this land... We commit to plan and pray towards a full expression of God's truth and love among the People of the Land. We call upon our partners in the Anglican Church and beyond to join us in the fulfillment of this calling.⁷

ACIP voiced a strong commitment to Indigenous sovereign identity, an identity which was necessary to address the crises facing the People of the Land and called upon non-Indigenous persons in the Anglican Church and beyond for support in these efforts.

Research Method and Sources

Although there has been some progress on some of the goals of *A New Agape*, barriers and challenges remain. There is a lack of understanding about what self-determination means, particularly by the dominant church. Without a clear understanding of self-determination, the

⁷ Anglican Council of Indigenous Peoples, "The Mississauga Declaration," *Anglican Church of Canada*, accessed January 18, 2013, www.anglican.ca/im/foundational-documents/mississauga.

will and capacity on the part of the Anglican Church to make this goal a reality is lacking. Another barrier concerns the on-going crises that many Indigenous communities face, and which need to be addressed by the entire church in order for self-governance to take root. Therefore, one cannot address injustice within the church without addressing injustice within wider Canadian society. Treaties, resource development, and improvements to living conditions, housing, water and employment all are considered because they are factors that impede the first goal of *A New Agape* in building self-determining communities for Indigenous Anglicans in Canada.

This thesis—which is concerned with the barriers to self-determination of Indigenous Anglicans—utilizes both qualitative and textual data. I have interviewed two ACIP leaders during this research and also Bishop Mark MacDonald, who is a key holder of wisdom and discernment in the area of self-determination. All individuals have agreed to be publicly identified. Rev. Larry Beardy is from Tatsewayak First Nations located in Split Lake Manitoba. He was one of the original members of ACIP when *A New Agape* was developed. He has given many years of service to his Indigenous people and to the Anglican Church of Canada. Sylvia James is another dedicated member of ACIP. She is able to walk down the middle between her Christian upbringing in Opaskwayak Cree Nation in The Pas, Manitoba and her in-laws' traditional beliefs and ceremonies. These oral sources are essential to this thesis because their first-hand accounts of successes and struggles towards self-determination bring another dimension to this paper. All individuals contributed knowledge and shared memories from a unique perspective on their journey working towards self-determination within the present structure of the Anglican Church of Canada.

Oral contributions to this paper were based on a prepared set of questions which provided the framework for revealing areas of strength and also areas of concern concerning the subject of this thesis.⁸ Because of distance and because of the multiple demands on peoples' time within Indigenous communities, I was only able to solicit two volunteers from ACIP. I have also interviewed at some length the National Indigenous Anglican Bishop, Mark MacDonald. Because I did not have sufficient numbers of interview participants, I adapted my study to augment the role of documentary evidence; in particular news stories, official documents and writings about ACIP and by ACIP members on the Anglican Church of Canada website and in *The Anglican Journal*. It is important to mention that all ACIP members are Indigenous people who are active members of The Anglican Church of Canada. Larry Beardy and Sylvia James are engaged in active service in the life of their Diocese. Open-ended interview questions provided basic information and ensured individual perspectives and experiences had the opportunity to emerge within the guided approach.

Qualitative research questions were reviewed by the University of Winnipeg Ethics Committee and the study followed the guidelines regarding process and confidentiality. Requests by research participants regarding confidentiality, anonymity or recognition have been respected. A draft report of their words was sent to each of them after the interview for their comments, feedback and interpretation of the data and revisions were then applied. All participants were reminded that they had the freedom to refuse to answer any questions during the interview with no judgments given. Because the interviewees chose to be publicly named, their words are not coded. I have used the relevant part of their interview according to the themes of this thesis, and in accordance with the history of movement toward self-determination. Their words, as oral

⁸ The full list of questions is included in the Appendix.

historical sources, are a vital part of the history that I am attempting to reconstruct, but they are not the sole or even the main sources. Documentary and oral sources are woven together to create as full a picture as possible of this on-going moment in the church. The use of oral sources is signaled by my use of italics and increased spacing in the text.

Anglican documents also provide a story that reveals the path to self-determination. This path has not been straight, nor has it been smooth. It has turned out to be a lot longer than many Indigenous people anticipated. Because this thesis involves on-going developments toward Indigenous self-determination within the Anglican Church of Canada, print publications and the National Church website are a primary source of up-to-date information. The textual research concentrated on Anglican Church documents that tell the story of the work towards the goal of self-determination. Indigenous and Non-Indigenous Anglicans have the opportunity to learn from experiences and to dare to imagine new structures and leadership possibilities within the Anglican Church of Canada. While the Anglican documentary source materials are important in understanding the goals and chronology of the path toward self-determination, they also emerge from the context of a colonial church. In analyzing these texts, it is necessary to look critically at the manner in which these texts present an idealized version of recent Anglican history. My analysis of this documentary evidence is qualified and internally critiqued by the interviews that I was able to conduct with Indigenous leaders, who are by no means complacent about the Church's progress on matters of self-determination. Secondary source material, to the degree that it is available, also helps to round out this picture.

A New Agape was a solid plan to encourage reconciliation and collaboration of people who have a complicated history. The leadership of Bishop Mark MacDonald continues to create the environment of positive, hopeful and new pastoral responses to move towards wholeness in

the Anglican Communion. His writings are featured on a monthly basis in the *Anglican Journal* and provide both the historical and the theological background to developments and obstacles on the road to self-determination.

Another valuable primary source is records in the National Archives of Canada (NAC). Statements by government personnel representing authorities such as Indians Affairs are telling. For instance, Deputy Superintendent Duncan Campbell Scott in 1920 before the Special Committee of the House of Commons gives a clear record of residential schools being reported and the attitude of neglect and harsh outcomes being status quo.⁹ Scott made his mark in Canadian history as the head of the Department of Indian Affairs from 1913 to 1932 with his assumptions of Indigenous people shaping Canadian policy.¹⁰ The materials found in the National Library and Archives Canada and Glenbow Archives were accessed by using online databases. There are church records in the Library and Archives Canada holdings. This was useful in finding out schools specifically run by Anglicans. In the Glenbow Archives the exhibit *Where are the Children?* included photographs of the Anglican-run Lac la Ronge Mission School in La Ronge, Saskatchewan.¹¹ Focusing on these resources helped me to focus on the Anglican student experience.

Secondary documents shed light on statements and recorded events in an insightful manner. They bring a critical lens of action or lack of action. Findings of the “1996 Report of the Royal Commission on Aboriginal Peoples” provides a national framework to look closely at the options for working out possibilities of lasting terms of coexistence between Indigenous and

⁹ National Archives of Canada, “Record Group 10, volume 6810, file 470-2-3, volume 7,” *National Archives of Canada*, 55 (L-3), 63 (N-3).

¹⁰ John Leslie, *The Historical Development of the Indian Act*, 2nd ed. (Ottawa: Department of Indian Affairs and Northern Development: Treaties and Historical Research Branch, 1978), 114.

¹¹ Glenbow Archives, “Where are the Children? Thou Shalt Not Tell Lies in *Legacy of Hope Foundation*,” accessed October 2, 2014. <http://www.glenbow.org/exhibitions/where-are-the-children/>.

non-Indigenous people. More recent data in the 2014 report by James Anaya and the United Nations General Assembly on the Rights of Indigenous People in Canada reflects findings from the rapporteur visit of October 7 – 15, 2013. Attempts towards partnership after patterns of domination, mutual respect after attempted assimilation, require all involved to walk a complicated path to new relationships. Canada must now work out fair and lasting terms of coexistence with Indigenous people. This research will identify the barriers that continue to prevent Indigenous Anglicans from successfully becoming the people that God has called them to be. The barriers may echo the same barriers that Indigenous people struggle with-in wider Canadian society.

It is important to tap into Canadian Indigenous sources when analyzing self-determination of Indigenous peoples in Canada. In 2011, The Assembly of First Nations' National Chief, Shawn A-in-Chut Atleo prepared the document "Pursuing First Nation Self-Determination: Realizing our Right and Responsibilities" for the Annual General Assembly. The Indigenous lens results in their own strategies towards Crown relations, implementation of First Nation governments, fiscal responsibilities and structural change with the goal being self-determination.¹² The lens from which we make our assumptions must be diverse.

Secondary sources also provide both the context and the critical analyses of primary material. Recent histories of Canadian Anglicanism are still scant, but some materials are emerging. Rev. Dr. Wendy Fletcher, an Anglican Church historian, is a valuable critical voice in the study of this period of Canadian Anglican history. Fletcher worked at the Vancouver School of Theology and has done significant work in the arena of First Nations education with particular

¹² Assembly of First Nations, "Self-Determination," *Assembly of First Nations*, accessed September 12, 2013, www.afn.ca/fact%20Sheets/first_nations_self.htm.

reference to residential schools.¹³ She is now the new Principal and Vice-Chancellor of Renison's University College at the University of Waterloo.¹⁴ Another valuable source is in the text *Shingwauk's Vision*. This resource was highlighted in the Library and Archives Canadian selective bibliography section. It is a comprehensive history written by J. R. Miller who looks at the agendas of the government officials, the missionaries, including Anglicans who taught in the residential schools, and the powerful stories of the students who attended them. The text includes extensive interviews as well as archival research to back up the findings.

Another Indigenous Anglican theologian who contributes to resources for this thesis is the Rev. Dr. Martin Brokenleg. He is a member of Lakota Rosebud Reserve in South Dakota and for thirty years he was a Professor of Native American study at Augustana College of Sioux Falls, South Dakota.¹⁵ Well known for his work with Circle of Courage, he is a recognized author, lecturer and a professor of First Nations Theology at the Vancouver School of Theology. His perspective on the Anglican Church of Canada's conception of self-determination will be an important critical voice. In a similar vein, the collection of essays titled *Beyond Colonial Anglicanism* provide a helpful global context for the Canadian church's struggle as other former British colonies have faced analogous difficulties in translating the church's practice into a postcolonial era.

All of these resources point to the need for self-determination of Indigenous people throughout Canada as a whole and in individual communities. The legacy of the past is impacting the present and will certainly influence our collective futures. Together, Indigenous

¹³ Vancouver School of Theology, "Rev. Dr. Wendy Fletcher," *Vancouver School of Theology*, accessed May 12, 2014, <http://www.vst.edu/main/about/people/faculty/fletcher>.

¹⁴ University of Waterloo, *Watch the Installation Service of Principal Wendy Fletcher*, accessed February 28, 2015, <https://uwaterloo.ca/renison/news/watch-installation-ceremony-principal-wendy-fletcher>

¹⁵ Reclaiming Youth International, "Dr. Martin Brokenleg," *Reclaiming Youth International*, accessed May 10, 2014, <http://www.reclaiming.com/content/brokenleg>.

and non-Indigenous Anglicans have the opportunity to overcome centuries of exploitation, discrimination and fear. There is a new commitment from all sides to overcome injustice and establish renewed and right relations.¹⁶ Indigenous articulation of self-determination must question colonial norms and present structures of hierarchy. There are significant consequences for all segments of Canadian society. The Anglican Church of Canada is no exception and as Indigenous Anglicans commit to become a self-determining people within existing and changing ecclesiastical structures, there will be continued change – welcomed and unwelcomed.

¹⁶ David MacDonald, *A Call to the Churches: You shall be called the repairer of the breach - Speaking my Truth, Reflections on Reconciliation & Residential School* (Ottawa Ontario: Aboriginal Healing Foundation, 2012), 78.

CHAPTER ONE: THE JOURNEY TOWARD SELF-DETERMINATION

The journey toward self-determination of Indigenous Anglicans within the present structure of the Anglican Church of Canada has not been without struggles and decades of work to reach new goals. The pathway had many painful steps that revealed truths that Canadian Anglicans did not welcome. In this thesis we will follow the path in a chronological order which tells a story of the dedication of many faithful people and their investment of time, tears and prayers.

The Apology

An official Apology to the Indigenous people of this land was presented on August 6th, 1993 at the National Native Convocation in Minaki, Ontario, by Michael Peers, Primate of the Anglican Church of Canada. This oral apology and document in English, French and a variety of Indigenous languages set in motion a new time in history for Indigenous people in the Anglican Church of Canada.¹⁷ Michael Peers was elected to the office of Primate by the 31st General Synod held in Winnipeg in 1986.¹⁸ According to Canon III, the Primate is to lead the Anglican Church of Canada in discerning and pursuing the mission of God. The Primate is to exercise pastoral and spiritual leadership and appoints the National Indigenous Bishop of Canada in consultation with the Anglican Council of Indigenous People (ACIP) and the Sacred Circle, subject to provisions of financial requirements.¹⁹

¹⁷ The General Synod of the Anglican Church of Canada, "Anglican Church of Canada's Apology for Residential Schools," *Anglican Church of Canada*, accessed December 30, 2013, <http://www.anglican.ca/relationships/apology>.

¹⁸ The General Synod of the Anglican Church of Canada, "Archbishop Michael Peers," *Anglican Church of Canada*, accessed December 30, 2013, <http://archive.anglican.ca/primate/peers/>.

¹⁹ The General Synod of the Anglican Church of Canada, "Canon III: The Primate," *Anglican Church of Canada*, accessed December 30, 2013, http://images.anglican.ca/pdf/handbook/203_canon_III.pdf.

As Primate, Archbishop Peers brought a special concern to encourage greater inclusiveness in the life of the church and to address major issues facing Canada and the world from a Christian perspective.²⁰ Peers' message of inclusivity has been consistent throughout his time as Primate. In an essay he wrote in 2001, he states that if the gift of unity is for the sake of mission, then the gift of diversity in the Church is so that mission may be grounded in local culture.²¹ Archbishop Fred Hiltz, the current primate, commented at the twentieth commemoration ceremony of the apology that the apology by Peers "set this church into a trajectory toward healing and reconciliation from which we must not and never will turn back."²²

Why was this apology necessary? The threads of dominant British culture and marginalized 'other' result in a complicated history.²³ Recent historical documentation and commentaries confirm that many Anglicans assumed that Indigenous people were morally inferior to Caucasians, stubborn, disliked work, and were unlikely to lay up stores or assume wealth.²⁴ By Euro-Canadian standards, Indigenous people were often regarded as financial burdens and not capable of self-sufficiency.

Talking about racism of the past brings us to confront racism in our present time. The Apology was a starting point in confronting the ugly truths of dominance and oppression. The

²⁰ The General Synod of the Anglican Church of Canada, "Archbishop Michael Peers," *Anglican Church of Canada*, accessed December 30, 2013, <http://archive.anglican.ca/primate/peers/>.

²¹ M. Darrol Bryant, *Canadian Anglicanism at the Dawn of a New Century: Primate Michael Peers, Challenges Facing the Anglican Communion at the End of the Twentieth Century* (Queenstown ON: Edwin Mellen Press, 2001), 9.

²² The General Synod of the Anglican Church of Canada, "Anglicans pay tribute to Peers for landmark apology," *Anglican Church of Canada*, November 18, 2013, accessed December 31, 2013, <http://cep.anglican.ca/Anglicans-pay-tribute-to-peers-for-landmark-apology>.

²³ Wendy Fletcher, "Canadian Anglicanism and Ethnicity," in *Christianity and Ethnicity in Canada*, ed. Paul Bramadat and David Seljak (Toronto: University of Toronto Press, 2008), 139.

²⁴ Anglican Church of Canada, "GS75-103, Series 2-15, Indian School Administration, box 30, file General Speeches & Papers, T.B.R. Westgate 'The Church's Educational Scheme for the Indians,'" General Synod Archives, June 15, 1933.

Apology was necessary to begin to acknowledge that the Anglican Church was a dominant force in Canada and it wrongly justified policies and practices, and participated in human degradation of Indigenous people. The Anglican Church was a tool for intolerance, discrimination and violence.

Anglican partnership with the federal government to run residential schools for Indigenous children left a legacy that needed to be acknowledged and that demanded an apology. At various times between 1820 and 1969, the Anglican Church of Canada administered about three dozen residential schools and hostels.²⁵ From this period of time, residential school students had a variety of stories to share. Now it was time for the Anglican Church to have the ears to hear.

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.²⁶

The Residential School System severed the ties that bound Indigenous children to their families and their communities. This resulted in children suffering profound loneliness, inadequate care and reported abuses that were often reported but not acted upon.²⁷ Physical violence in the form of discipline and correction was disturbingly common in the residential schools. The Anglican

²⁵ The General Synod of the Anglican Church of Canada, "Historical Sketch for Anglican Residential Schools," *Anglican Church of Canada*, accessed July 20, 2014, <http://www.anglican.ca/relationships/schools>.

²⁶ The General Synod of the Anglican Church of Canada, "Sacred Circles in Anglican Church of Canada," *Anglican Church of Canada*, accessed November 12, 2013, <http://www.anglican.ca/help/faq/sc>.

²⁷ Government of Canada, Department of Indian Affairs, "M1788 Blood Agency Papers, box 4, file 184, Agent J.E. Pugh to 'Sir,'" *Glenbow Archives*, November 27, 1935; *Royal Canadian Mounted Police*, Cardston Detachment, report on *'Indecent Assault on Male'*, November 28 1935.

school in the Peigan Reserve had to be investigated for drastic conditions in 1921.²⁸ Story after story revealed the need for an Anglican apology. It was Primate Michael Peers who offered these words to Indigenous people on August 6th, 1993. This statement was not one of sympathy but a true apology where the offender takes responsibility for the hurtful act, describing what they did.²⁹

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 in our schools so many were abused physically, sexually, culturally and emotionally.³⁰

Within the Residential Schools, food was often lacking, of inferior quality and unappetizing. Native children recall often being hungry.³¹ Student complaints were not welcomed and their families were not effective advocates for their children. For instance, one report of an Anglican staff person at Pelican Lake School near Sioux Lookout Ontario revealed that there were harsh repercussions when students complained of hunger to their parents. The parents took the complaint to Indian Affairs and this message was passed back to the Anglican school authorities. Those girls who identified themselves were forced to consume a cart filled with bread without spread or beverage. The other children who did not complain were given

²⁸ J. R. Millar, *Shingwauk's Vision: A History of Native Residential Schools* (Toronto: University of Toronto, 2009), 324-325.

²⁹ Janet Bavelas, *An Analysis of Formal Apologies by Canadian Churches to First Nations* (Victoria: University of Victoria Centre for Studies in Religion and Society, 2004), 2-3.

³⁰ The General Synod of the Anglican Church of Canada, "Sacred Circles in Anglican Church of Canada," *Anglican Church of Canada*, accessed November 12, 2013, <http://www.anglican.ca/help/faq/sc/>.

³¹ J. R. Millar, *Shingwauk's Vision: A History of Native Residential Schools* (Toronto: University of Toronto, 2009), 290-291.

bread with honey and jam in a respectful manner. One student recalled, “We were hurt very much, and that sure cured us to not complain about being hungry.”³²

Punishments were often severe. For example, at this same Anglican school, a runaway girl was apprehended. She received one hundred blows from the strap and had her hair cut off with garden shears by the principal. Then her head was shaved.³³ Another account of abuse states that “at Moose Factory Anglican School one teacher seemed to take uncommon delight in spanking the bare bottoms of young Crees while the rest of the class stared and were puzzled over why the teacher became as flushed as the student’s bottom. Some male supervisors showed an abiding interest in young Cree boys, enticing them to their rooms.”³⁴ There has been a great deal of injustice in Anglican run schools.

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.³⁵

The use of Indigenous languages was not tolerated in Residential Schools in an effort to reflect the larger policy developed by the government and reinforced by the Anglican Church to move toward eradication of all signs and practices of Native culture. All indigenous tribal rituals were banned because they were considered evil by the Residential School authorities.³⁶

There is a complex connection between belief and belonging. Breaking this connection to religious expression was also enforced by Canadian law, by banning the potlatch, sundance and

³² J. R. Millar, “Mary Carpenter to J. R. Millar, 26 August 1991,” in *Shingwauk’s Vision: A History of Native Residential Schools* (Toronto: University of Toronto, 2009), 295.

³³ J. R. Millar, “Robina Nawagessic, CBC Radio ‘Sunday Morning’ October 1991,” in *Shingwauk’s Vision: A History of Native Residential Schools*, (Toronto: University of Toronto, 2009), 324.

³⁴ Roy MacGregor, Chief: *The Fearless Vision of Billy Diamond* (Toronto: Penguin Press 1988), 24.

³⁵ The General Synod of the Anglican Church of Canada, “Sacred Circles in Anglican Church of Canada,” *Anglican Church of Canada*, accessed November 12, 2013, <http://www.anglican.ca/help/faq/sc>.

³⁶ Wendy Fletcher, “Christianity and Ethnicity in Canada,” in *Canadian Anglicanism and Ethnicity*, ed. Paul Bramadat and David Seljak (Toronto: University of Toronto Press, 2008), 160.

giveaway ceremonies on the prairies. These actions were signs of taking away Indigenous tribal rituals from generation to generation. Researcher Katherine Pettipas writes that there is a connection between ceremonial life and the political, economic, social and cultural integrity of indigenous societies.³⁷ Another researcher, Brian Rice, acknowledges connection to culture, ethos and worldview as an important link to development of a philosophy of life. This framework increases knowledge of self and impacts a person's perception of reality on numerous levels.³⁸ Rice and Pettipas both see how domination and taking away the rights to embrace culture, impacts individuals and consequently whole communities. Anglican residential schools were used to erode Indigenous religious ceremonies and foster assimilation.³⁹ To undo the harm done by Anglicans will be a monumental task.

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 the 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.⁴⁰

This statement by Peers was a first step towards repentance and recognizes that colonization was an act of domination. The Apology allowed a time of healing to begin and provided an opportunity to set Indigenous and non-Indigenous relationships on a new footing, which acknowledges the awful truths of the residential school experience and the mistakes of the past. The Apology opened the door for Indigenous Anglicans to rediscover a more culturally liberating theology of faith, which maintains cultural integrity in language, imagery and

³⁷ Sarah Carter, *Aboriginal People and Colonizers of Western Canada to 1900*, (Toronto: University of Toronto Press, 1999), 164.

³⁸ Brian Rice, *Seeing the World with Aboriginal Eyes – A Four Directional Perspective on Human and non-Human Values, Cultures and Relationships on Turtle Island*, (Winnipeg: University of Manitoba Aboriginal Issues Press, 2005), 74-75.

³⁹ Sarah Carter, *Aboriginal People and Colonizers of Western Canada to 1900*-(Toronto: University of Toronto Press, 1999), 164.

⁴⁰ The General Synod of the Anglican Church of Canada, "Anglican Church of Canada's Apology to Native People," *Anglican Church of Canada*, accessed November 12, 2013, <http://www.anglican.ca/help/faq/sc/>.

celebrates Indigenous identity. Reflecting back on the Apology's legacy, National Indigenous Bishop Mark MacDonald speaks of its significance for subsequent healing, both personal and collective:

*...(M)ost Indigenous people with whom I have talked put the Apology in its context, recognizing the Apology as an act of courage, grief and compassion- the beginning of repentance. Many see it as the beginning of their own healing. Most have seen it as an awakening of hope. Almost all have seen it as so much more than they ever expected.*⁴¹

The legacy of the Residential School system fuels a driving passion for Indigenous Anglicans to strive and push forward towards self-determination. Indigenous people were not allowed the freedom to speak for themselves and advocates within the church were rare. The Residential Schools were Federal Government projects, but they were staffed by Anglican Church members who agreed with Duncan Campbell Scott of the Department of Indian Affairs, that tearing away Indigenous children from their families was the best way and most merciful way of dealing with the "Indian problem."⁴² Consequently, Indigenous people live with traumatic memories and experience negative outcomes in their day-to day lives. Overcoming this destructive legacy is the ongoing work of the Church. It is for this reason that Michael Peers pledged to walk alongside Indigenous Anglicans on the path of healing, ensuring opportunities

⁴¹ Bishop Mark MacDonald, interviewed December 2nd, 2013.

⁴² National Archives of Canada, "Record Group 10, Volume 6810, File 470-2-3 and Volume 7," National Archives of Canada, 55 (L-3) and 63 (N-3); For a more accessible source see: John Leslie, *The Historical Development of the Indian Act: Second Edition* (Ottawa: Department of Indian Affairs and Northern Development: Treaties and Historical Research Branch, 1978), 114.

for healing conferences occurred to help the many negative outcomes of the legacy of the residential school experience to be addressed. Bishop Mark MacDonald states:

*The Apology has helped move Anglicans towards self-determination. I have heard from thousands of people. The Apology was a beginning, where Indigenous Anglicans could finally move forward, dream about the future and start to make their own decisions about their own future. The Apology implicitly gave permission to start down a new path. It was a huge moment. It is important on a personal level but also for the larger church. The Apology was the moment when the activity of self-determination sped up.*⁴³

The Covenant of 1994

In April 1994, the Council for Native Ministry held an Aboriginal Anglican leaders consultation, “Preparing the Way,” to give input and direction on the National Church’s restructuring and its work in preparation for the next century. The outcome was a statement and a policy document entitled “Our Journey of Spiritual Renewal” and “The Covenant”⁴⁴ respectively. Within the Anglican Church of Canada, the work of Indigenous self-determination was done primarily by Indigenous people for a truly Anglican Indigenous Church in Canada. The decision making process reflected Indigenous agendas and knowledge, allowing solutions to problems to be informed from within community, by consensus which is a non-hierarchical Indigenous way of leadership. Indigenous faith leaders were free to celebrate their competencies within ministry, being involved in all aspects of Anglican Church ministry including development and self-governance. The Covenant contains reflections of Indigenous faith experiences and hope for new beginnings.

⁴³ Bishop Mark MacDonald, “Moments of Grace,” *The Anglican Journal* (2013), accessed January 21, 2014, <http://www.anglicanjournal.com/articles/moments-of-grace> .

⁴⁴ Anglican Council of Indigenous Peoples, “A History of Our Work,” *Anglican Church of Canada*, accessed January 4, 2014, <http://www.anglican.ca/im/background/>.

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.⁴⁵

This opening statement affirms the partnership within the Anglican Communion and suggests a close relationship or a bond of affection that is shared. Belonging to the Anglican Communion means belonging to a family, one that is enriched by interconnectedness. While this bond was affirmed, The Covenant of 1994 also named the injustices that Indigenous people experienced within the Anglican Church throughout the three centuries of encounter.

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

- denied our place in God's Creation
- denied our rights as Children of God
- treated as less than equal, and subjected to abuse, culturally, physically, emotionally, sexually and spiritually.⁴⁶

The Apology acknowledged the injustices of the past. The Covenant named many of the abuses and instances of oppression in Anglican Indigenous encounter that had previously gone unnamed. According to Anglican theologian, Wendy Fletcher, there were many in Anglican Church leadership who continued to believe in the colonial model and held the assumption that Indigenous people were racially inferior. This mindset continued within the Anglican Church well past the middle of the twentieth century.⁴⁷

The Residential School experience resulted in harm to generations of Indigenous people. It has been said that many children of residential school survivors have broken circles due to having no bonds to significant adults, often resulting in youth chasing counterfeit belongings

⁴⁵ Anglican Council of Indigenous Peoples, "A Covenant," *Anglican Church of Canada*, accessed January 18, 2013, <http://www.anglican.ca/im/covenant>.

⁴⁶ Ibid.

⁴⁷ Wendy Fletcher, "Christianity and Ethnicity in Canada," *Canadian Anglicanism and Ethnicity*, ed. Paul Bramadat and David Seljak (Toronto: University of Toronto Press, 2008), 161.

through gangs, chemical use and resulting in a disconnection from culture, language and traditions.⁴⁸ For many Indigenous people, the circle has important and profound cultural significance, symbolizing the interconnectedness of all things, synonymous with balance, openness and a holistic healthy approach to life. Resiliency is linked to spirituality which comes from a need for young people to find a sense of purpose beyond self. By failing to nurture spiritual roots, resiliency is undermined.⁴⁹ Living a life of despair and rage results in high numbers of Indigenous people in prison when compared to the percentage of other demographic groups. While Aboriginal people make up about four percent of the Canadian population, as of February 2013, 23.2 percent of the federal inmate population is Aboriginal (First Nation, Métis or Inuit). There are approximately 3,400 Aboriginal offenders in federal penitentiaries; approximately 71 percent are First Nation, 24 percent Métis and 5 percent Inuit.⁵⁰

While these effects of the residential schools were felt throughout Canadian society, the Anglican Church of Canada recognized its role and responsibility in the Covenant of 1994 in a new way as it made connections between the structures of colonialism in Canada and those of the Anglican Church of Canada. As the Anglican Council of Indigenous Peoples (ACIP) put it:

Because 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.⁵¹

⁴⁸ Rev. Dr. Martin Brokenleg, "Native Wisdom on Belonging," *Reclaiming Children and Youth* 7, no. 3 (1998): 130-132.

⁴⁹ Rev. Dr. Martin Brokenleg, *Reclaiming Children and Youth* 18, no. 4 (2010): 10, accessed January 4, 2014, www.reclaimingjournal.com.

⁵⁰ Government of Canada, "Office of the Correctional Investigator," *Government of Canada*, accessed January 12, 2014, <http://www.oci-bec.gc.ca/cnt/rpt/oth-aut/oth-aut20121022info-eng.aspx>.

⁵¹ Anglican Council of Indigenous Peoples, "A Covenant," *Anglican Church of Canada*, accessed January 18, 2013, <http://www.anglican.ca/im/covenant>.

The Indigenous Anglicans who developed this new Covenant were clearly ready for shifts in restoring control over their own spiritual health, transformation and recognizing gifts and skills from within their own Indigenous leadership. This Covenant extends the hand of partnership to the Anglican Church, while being truthful about the Anglican Indigenous lived faith experience. Thus the Apology and the Covenant launched Indigenous and non-Indigenous Anglicans down what was hoped to be a new path of healing in partnership, addressing intergenerational brokenness and setting the foundation for future work. It was from such a foundation that the work of self-determination was to be built.

However, there has been criticism of this strategy to recovery and wholeness. The Rev. Dr. Martin Brokenleg is Lakota and an ordained Episcopalian (Anglican) Priest who has taught at the Vancouver School of Theology and is Honourary Assistant at Christ Church Cathedral in Victoria, British Columbia.⁵² Brokenleg states that colonialism of the past has caused Native people to lose their courage, become discouraged by their experiences with the Church, resulting in many Native people just walking away and unlikely to come back to the Anglican Church.⁵³ He cites a statement by Marie Battiste, “You cannot be the doctor if you are the disease.”⁵⁴ In effect, Brokenleg queried whether the church would be the source for reconciliation, or whether it would lead to further injury for Indigenous people. Perhaps the Indigenous church needed to be self-determining in its own right without the interference of the dominant church:

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:

⁵² Rev. Dr. Martin Brokenleg, “Reclaiming our Native Souls,” *First Peoples Theology Journal Special Edition*, (2010), 108.

⁵³ *Ibid.* 111.

⁵⁴ Marie Battiste, ed., *Reclaiming Indigenous Voice and Vision*. (Vancouver: UBC Press, 2009), 4.

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.⁵⁵

The partnership imagined in the Covenant does not jive with the viewpoint of Brokenleg.

Brokenleg went on to state that ACIP must stand on its own and run its own affairs or they will face complete spiritual malaise.⁵⁶ In the end, the model of self-determination that Brokenleg offered was not adopted. Indigenous Anglicans in Canada felt that continued communion with non-Indigenous Anglicans was key to their healing and would characterize their unique path to self-determination.

The Covenant is the historical documentation that clearly shows that ACIP made a decision to stay in partnership on this journey of self-determination within the Anglican Communion. It acknowledges injustices perpetrated on Indigenous peoples by the church and itemizes social and cultural damage of the past and present. Indigenous voices have historically been silenced but with this new document, there is a recommitment to a partnership in which Indigenous peoples determine their own course. The Covenant is not only a promise to continue on the path of healing for Indigenous Anglicans but also a promise to walk alongside non-Indigenous Anglicans who stripped Indigenous people of so much over the last few generations.

⁵⁵ Anglican Council of Indigenous Peoples, "A Covenant," *Anglican Church of Canada*, accessed January 18, 2013, <http://www.anglican.ca/im/covenant>.

⁵⁶ Rev. Dr. Martin Brokenleg, "Reclaiming our Native Souls," *First Peoples Theology Journal Special Edition*, (2010), 113.

A New Agape 2001

In 2001 the Anglican Church of Canada issued *A New Agape*, a document that solidified important elements for the future by focusing on the cultural, spiritual, social and economic independence of Indigenous communities. The Anglican Council of Indigenous People (ACIP) was essential to the development of this document. ACIP's report was written for all Anglicans interested in the renewal of relationship between the Church and its Indigenous members in the overall quest for self-governance.⁵⁷ *A New Agape* builds on the foundations established in *The Anglican Apology* and *The Covenant*. Even prior to these two important developments there was a great deal of work being accomplished within the Anglican Church by the KAIROS Aboriginal Rights Coalition which was established in 1970 as a sub-committee on Native Ministry by General Synod.⁵⁸ Even in those early days, Indigenous Anglicans were looking to enhance their own place within the Anglican Church.

The architects of *A New Agape* conceived it as an action plan for self-determination for Indigenous Anglicans, including worshipping in ways that honour Indigenous language, Indigenous traditions, self-governing initiatives and controlling their own resources for church and community development.⁵⁹ *A New Agape* took the form of a resource binder with part one beginning with an introduction and an outline of the five goals: 1) Self-determination, 2) Justice,

⁵⁷ Anglican Council of Indigenous Peoples, "A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans," *Anglican Church of Canada*, A4, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>.

⁵⁸ Anglican Council of Indigenous Peoples, "A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans," *Anglican Church of Canada*, A8, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>; 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 that subscribe to the principle that relations between First Nations and the Government of Canada be conducted on a Nation-to-Nation basis.

⁵⁹ Anglican Council of Indigenous Peoples, "A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans," *Anglican Church of Canada*, A8, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>.

3) Healing, 4) Historical Reparation, 5) Partnership, followed by the Primate's apology, responses to the Primate and the Indigenous Anglican Covenant. The second section includes stories from across the country of *A New Agape* in action. The third section holds resources for worship, links for more information and networks, followed by an appendix regarding justice and healing.

A New Agape outlined specific strategies for development of 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: the establishment of the office of a National Indigenous Bishop who will work in partnership with the national church and dioceses; the development of Indigenous forms of church government and decision making; ways for the Indigenous congregations to move toward self-sufficiency."
- Work to change Anglican canons and constitution, as appropriate.⁶⁰

With the adoption of this document, the Anglican Church of Canada committed itself to the concept of self-determination of Indigenous people working in partnership with non-Indigenous Anglicans. Bishop Gordon Beardy of Keewatin, who was Canada's first Indigenous diocesan bishop, took the microphone at the end of the healing service during the 2001 Synod in which *A New Agape* was adopted and stated, "Now your church is my church, your people my

⁶⁰ Anglican Council of Indigenous Peoples, "A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans," *Anglican Church of Canada*, A5, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>.

people.”⁶¹ He encouraged all Anglicans in parishes across Canada to use *A New Agape*, along with its resource binder full of rich stories to share and offerings to integrate into the prayers of the people, to allow the concept of inclusion, healing and enculturation to take root. For instance, First Nations languages were increasingly to be part of ecclesial practice in an effort to reintegrate Indigenous people into church life.⁶²

A New Agape was developed to provide a solid plan to encourage reconciliation, honest collaboration among people who have a complicated history, in an environment of mutual respect. Thus it aimed to offer new ways of walking together in the Anglican Communion. Knowledge of Indigenous spiritual practices and wisdom could now provide guidance for Indigenous people of all ages within the structure of the church. Indigenous Anglicans would no longer be denied their place in God’s creation or be treated as less than equal. As members of the body of Christ, healing and reconciliation needed to happen within relationship to each other, addressing the present realities as we live together on this land.⁶³ The agreement made it possible to honour both Indigenous and Christian spirituality without shame. Individuals and communities were free to strive for the Creator’s desire of being who they were meant to be, embracing traditional native and Christian teachings while being a loyal and dutiful Anglican.⁶⁴

As the Anglican Church of Canada stands with Indigenous Anglicans in their quest towards the goal of self-determination, there are key values that need to be acknowledged in both

⁶¹ Anglican Council of Indigenous Peoples, “A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans,” *Anglican Church of Canada*, A3, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>.

⁶² Wendy Fletcher, “Christianity and Ethnicity in Canada,” in *Canadian Anglicanism and Ethnicity*, ed. Paul Bramadat and David Seljak (Toronto Ontario: University of Toronto Press, 2008), 161-162.

⁶³ The General Synod of the Anglican Church of Canada, “Principles of Worship in the Vision of New Agape,” *Anglican Church of Canada*, accessed January 20, 2014, <http://www.anglican.ca/faith/worship/resources/principles-of-worship>.

⁶⁴ Rt. Rev. Mark McDonald, “The Gospel Comes to North America,” *First Peoples Theology Journal* 4, no. 1 (2006), 95-101.

word and action. For example the church needs to affirm land as sacred. This holds to the premise that Indigenous people see their spirituality as living and active. The land reveals the presence of God and this has always been a value, prior to the introduction of western civilization. This is just one example of the challenges of identity. How is the Anglican Church of Canada helping Indigenous people to embrace a pluralistic worldview? Are ways being developed to walk alongside those in this process? The Anglican Church needs a plan to be in solidarity with Indigenous people who are struggling to find the freedom to embrace both ways and encourage living a fuller life within the ecclesial structure. This is something new to consider for many non-Indigenous clergy but not something new to Indigenous Anglicans. For many generations the challenge to integrate both ways of spiritual knowing has been done in secret. Indigenous ways of prayer, ceremony and spiritual awareness can shed a new light on the Gospel. There continues to be a need for serious theological engagement by Anglican leadership in this regard. Redefining the role of Indigenous Anglicans included providing opportunities to rediscover values and Indigenous teachings that could give strength to individuals and through them strength to the community. According to the Winnipeg Regional Health Authority's Guide to Mental Health resources for First Nations, Métis and Inuit People, well-being is a balance of the body, mind, emotions and spirit which is maintained through good relationships within oneself, with others, within community and creation.⁶⁵ The development of *A New Agape* propelled Indigenous Anglicans on a journey towards this traditional understanding of wholeness, balance and a sense of belonging.

⁶⁵ Winnipeg Regional Health Authority, "Culture of Well-being: Guide to Mental Health Resources for First Nations," in *Métis and Inuit People in Winnipeg* 2nd edition (2009), 2.

Wholeness for people and communities requires restoration of the circle of life as embodied in the Covenant, with its emphasis on self-determination.⁶⁶ Indigenous people have a deep connection to the circle, which symbolizes maintaining the balance and harmony with all of creation. Building on this imagery, the Medicine Wheel is a powerful symbol and teaching tool. Depending where you live in Canada, the meaning of the Medicine Wheel will vary, but the concept of no beginning and no end is universal.⁶⁷

The significance of the Medicine Wheel was reflected in the symbolization of the National Anglican Church. In March 2002, members of a joint working group of the Faith, Worship and Ministry Committee of General Synod and the Anglican Council of Indigenous People gathered and created a graphic design which reflected the life of The Covenant and partnership of seeking to walk forward together. The end result is a collage of symbols and a working model, with a Celtic cross on the edges, connecting Anglicans to the Book of Alternative Services and the hymn book Common Praise. Inside this cross is a braid of sweet grass woven into a circle that creates the frame for a medicine wheel, connecting Indigenous people to the rich teachings of the distinctive colours and meanings of the quadrants of the circle.⁶⁸

Other teachings and ceremonies of Indigenous Elders also began to become more common in the worship practices of the wider church. For example, sharing circles aided in the healing process of many communities. The Rev. Canon Ginny Doctor, who is Anglican and

⁶⁶ Anglican Council of Indigenous Peoples, "A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans," *Anglican Church of Canada*, A4, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>.

⁶⁷ Rev. Canon Ginny Doctor, "Remembering the Circle," *First Peoples Theology Journal* 4, no. 1 (June 2006): 111.

⁶⁸ The General Synod of the Anglican Church of Canada, "Principles of Worship in the Vision of New Agape," *Anglican Church of Canada*, accessed January 20, 2014, <http://www.anglican.ca/faith/worship/resources/principles-of-worship>.

Indigenous, states that many people found healing in Indigenous Talking Circles. Typically, an object is passed around the circle and the person holding the object receives everyone's full attention. It is a respectful model, has no hierarchy and provides an environment of comfort as everyone faces each other in the circle. Jesus and the Gospel are in the centre of that circle.⁶⁹ A *New Agape* pushed Anglicans to adopt more Indigenous practices into their liturgies, practices, and symbols. The degree to which these changes took hold in the Anglican Church of Canada is a matter of continued debate.

The National Indigenous Anglican Bishop

The path to self-determination continues with the establishment of the position of a National Indigenous Bishop, and in 2007 Bishop Mark MacDonald was appointed. MacDonald served as bishop of the U.S. Episcopal Diocese of Alaska for ten years, and served in a variety of positions in Mississauga, Ontario, Duluth, Minnesota, Tomah, Wisconsin, Mauston, Wisconsin, Portland, Oregon, and the southeast regional mission of the Diocese of Navajoland. MacDonald also holds a Masters of Divinity degree from Wycliffe College and continued post-graduate work at Luther-Northwestern Theological Seminary in Minneapolis.⁷⁰ His experience and education has prepared him well for the position of National Indigenous Bishop of Canada. His wisdom and discernment are often included in the *Anglican Journal* and in a variety of other journal sources, where he uses the written word to break down assumptions about Indigenous people and encourages dialogue on important issues within the Anglican Church worldwide. In his reflection on past injustices, Bishop Mark MacDonald said that we should not forget the past, but “use the

⁶⁹ Rev. Canon Ginny Doctor, “Remembering the Circle” *First Peoples Theology Journal* 4, no. 1 (June 2006): 117.

⁷⁰ The General Synod of the Anglican Church of Canada, “Biography of Bishop Mark L. MacDonald,” *Anglican Church of Canada*, accessed December 8, 2013, <http://www.anglican.ca/im/bishop-biography/>.

past as a stepping stone to a better tomorrow, to create a better way of life for the church and for the nation.”⁷¹ His words are not divisive, but rather a challenge to unite and transcend boundaries.

The role of the National Indigenous Anglican Bishop is one of a pastoral leader. Even in the midst of neglected resources and the need to challenge existing assumptions about Indigenous leadership within the Anglican Church of Canada, MacDonald continues to encourage the development of spiritual gifts of Indigenous people in the church and in Indigenous communities. Constructive change requires an attitude of assertiveness in a variety of settings and at times creates tension between leadership. For example, MacDonald’s writings on behalf of the Anglican Church have included letters to the Prime Minister of Canada encouraging consultations with Indigenous people on various occasions. Bishop Mark MacDonald is pastoral but also has political influence.⁷² He continues to push forward for self-determining Indigenous communities in the midst of having to work with a Canadian government who historically treat ongoing Indigenous issues with ambivalence.

The Government of Canada needs to play a critical role in setting the ground work of acknowledging the role that Indigenous culture plays in creating a more inclusive and just society. Indigenous people in Canadian society are not in control of their own self-determination in the political and economic process. There remains a dominant force that has the upper hand in imposing ideas and thoughts on important issues such as economic and policy development. Consequently the outcomes for Indigenous people in Canada are not in their own control. There

⁷¹ Diana Swift, “Walking the dream of an Indigenous Church,” *The Anglican Journal* (2013), accessed January 21, 2014, <http://www.anglicanjournal.com/articles/walking-the-dream-of-an-indigenous-church>.

⁷² Anglican Council of Indigenous Peoples, “Communications,” *Anglican Church of Canada*, accessed July 24, 2014, <http://www.anglican.ca/im/articles/>.

has been regression of positive change in creating the inclusive and just society that Canada stands for.

The Anglican Church has an opportunity to be a voice of reconciliation regarding land claims, treaty and resource rights, and to explore options of a new contemporary identity in both rural and urban Indigenous communities. If non-Indigenous Anglicans have the mindset that issues affecting Indigenous people are understood as taking place in history and are to be addressed at a great distance, this is problematic and a real barrier that needs to be addressed. The stories shared by Indigenous people in Anglican parishes across Canada confirm that the ramifications of a harsh history are still lived every day.

A danger in being involved in the colonial process is that no matter how careful one is, an Indigenous person can be pulled away from cultural practices and fall into the mindset of speaking for Indigenous people in a pan-Indigenous manner. Within Indigenous nations, there is diversity that impacts governance, protocols and ceremony. Care is needed to continually ground oneself in the knowledge of the traditional healers and ceremony conductors of a community. Care is needed when speaking on behalf of Indigenous people across this vast land never assuming to know who the people are until their stories are heard

Anglican Council of Indigenous People

Bishop Mark MacDonald does not work alone on self-determination initiatives. He works within community which includes the Anglican Council of Indigenous People (ACIP), composed of twenty members representing First Nations, Inuit and Métis, clergy and lay, men and women from fifteen dioceses in Canada. ACIP works to strengthen and support Indigenous Anglicans

within a defined structure outlined in Act 59 of General Synod 1989.⁷³ All members are active in their parishes and committed to becoming equal partners, increasing Indigenous leadership within the church, exploring and increasing Indigenous forms of church government and decision making. Some progress is happening. There are now approximately 130 Indigenous Anglican priests working in leadership roles. However, many of these priests are working in non-stipendiary positions or on a volunteer basis.⁷⁴

Indigenous leadership development is critical to forming and sustaining self-determining communities. Authentic inclusiveness requires much more than just mutual tolerance for and acceptance of each other. So far, eighteen of thirty Canadian dioceses have some kind of structure and Episcopal support for Indigenous Anglicans to gather and have a voice. Since 1989 there have been eight Indigenous bishops in Canada.⁷⁵ There are now 225 Canadian Anglican congregations who have all or nearly all Indigenous membership.⁷⁶ However, the structure of authority continues to be rooted in the Euro-Western hierarchical structure.

The structure of the Anglican Communion follows a pattern across the world that is interrelated and interdependent with the national church, all of which are in communion with the Archbishop of Canterbury. Currently there are 70 million members in 38 self-governing

⁷³ The General Synod of the Anglican Church of Canada, “Terms of Reference and Membership,” *Anglican Church of Canada*, accessed January 14, 2014, <http://www.anglican.ca/about/ccc/acip/terms-of-reference-and-membership/>.

⁷⁴ Anglican Council of Indigenous Peoples, “Facts: Indigenous Anglicans” *Anglican Church of Canada*, accessed August 4, 2014, <http://www.anglican.ca/im/facts/>.

⁷⁵ Ibid; Rt. Rev. Charles Arthurson (retired from Saskatchewan), Rt. Rev. Paul Idlout, (retired from Arctic), Rt. Rev. Gordon Beardy, (retired from Keewatin), Rt. Rev. Andrew Atagotaaluk (Arctic), Rt. Rev. Benjamin Arreak, (retired Arctic), Rt. Rev. Mark MacDonald (National Indigenous Anglican Bishop 2007- present), Rt. Rev. Lydia Mamakwa (Keewatin, Ontario), Rt. Rev Thomas Corston (Moosonee)

⁷⁶ Ibid; Algoma, The Arctic, Athabasca, Brandon, Caledonia, Calgary, Cariboo, Eastern Newfoundland and Labrador, Huron, Keewatin, Moosonee, New Westminster, Qu’Appelle, Quebec, Rupert’s Land, Saskatchewan, Yukon.

churches in 164 countries.⁷⁷ Anglicans speak many languages, come from many races and cultures and are spread around the world. The Anglican Church is led by bishops and governed by lay and clergy members, together with the bishops. The structure is based on the traditional model that has served the Anglican Church worldwide. This model reflects the idea of power relationships from the past. Even though the Anglican Church of Canada has added a National Anglican Indigenous Bishop to the structural integration, there is much more to consider in both formal and less formal ways.

ACIP has heard the cries of their communities concerning youth. It is clear that there are many complex issues such as suicide, gangs, violence, sexual abuse, and other issues impacting Indigenous youth where Anglicans and their own families live, work and worship. There continues to not be many Indigenous youth in Anglican Church services. Crisis impacts Indigenous youth in their real world outside the church walls so therefore there must be new ways developed to interact with Indigenous youth to meet them where they are at. The old traditional Sunday school model has not worked for a few generations now.

The force of tradition and historical structures are strong. In *A New Agape*, the second and third strategies toward self-determination included increasing funding to existing Anglican institutions to offer training to Indigenous people in the areas of theological bursaries.⁷⁸ Bursaries to open the doors for training are important. Indigenous communities are facing issues that impact youth and in turn young adults from reaching present bench-mark models of ministry. When interviewing Indigenous candidates for the path to ordination, cultural sensitivity

⁷⁷ The General Synod of the Anglican Church of Canada, "Help and information: Anglican Church of Canada Organizational/Structural Definitions," *Anglican Church of Canada*, accessed July 29, 2014, <http://www.anglican.ca/help/faq/definitions/>.

⁷⁸ Anglican Council of Indigenous Peoples, "A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans," *Anglican Church of Canada*, A5, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>.

is needed. Due to the community focus of Indigenous spiritual life, a candidate may struggle to voice their strong sense of personal call. In the present western structure, personal call needs to be articulated clearly if a candidate is to pass the committee review criteria.

A New Agape recognized education as part of the solution in empowering and training Indigenous people to assume full responsibility within the Church. There are some cross-cultural courses being offered to assist the church in its ministry with Indigenous people, with particular attention to the infusion of Indigenous theology into the Christian theological world.⁷⁹ Some of the schools listed in *A New Agape* are still active. The Vancouver School of Theology Native Ministries Consortium, formed in 1985, creates new and effective ways of developing and equipping Native leaders for both lay and ordained ministry in Native congregations. This program played a very significant role in the establishment of the Native Ministries Master of Divinity Degree offered by extension through Vancouver School of Theology. Institutions that offer these theological programs have made efforts to support Indigenous knowledge and spirituality alongside their course offering in Christian theological training. Courses in cross-cultural awareness and inclusion have helped bridge the knowledge gap.

A continued area of concern is the lack of sustainable funding which limits the development of Indigenous leadership. There is pressure to make education accessible and relevant to Indigenous people. There is a continued achievement gap within elementary, secondary schools and universities among Indigenous and non-Indigenous students.⁸⁰ The education gap shrinks somewhat for students attending trade schools and colleges but this bit of good news does not help in finding Theology students who need post-secondary degrees.

⁷⁹ Vancouver School of Theology, "Native Ministries Consortium," *Vancouver School of Theology*, accessed January 14, 2014, <http://www.vst.edu/main/native-ministries/nmc>.

⁸⁰ Marie Battiste, *Decolonizing Education: Nourishing the Learning Spirit* (Saskatoon: Purich Publishing Ltd, 2013), 106-107.

An example of how Government programs impact outcomes can be seen in the Aboriginal Skills and Employment Training Strategy (ASETS) program. This is a five-year agreement between the Métis Nation and the Federal Government of Canada.⁸¹ For Métis students, Federal Government policy focuses on short programs that are usually one or possible two years in length which must lead directly into employment. Therefore, the focus is not on students wishing to complete university degree programs. ASETS is based on labour market relationships and is meant to help Indigenous people to answer labour market needs and enhance client employability. Jobs in Early Childhood Education, Education Assistance, Family Support Workers, Heavy Equipment Operators and New Driver Finishing Programs are a few of the offerings.⁸² There are other avenues of funding to help University degree seeking students but nothing is in place in a sustainable model to give financial supports for the years it takes to become teachers, physicians, clergy, engineers, politicians or human rights lawyers. This systematic discrimination is subtle but far-reaching.

Self-determination in educational initiatives needs to include allowing the knowledge of Indigenous people to be a source. This will include deconstruction of present curricular decisions and incorporation of new curriculum that connects with the context of Indigenous lives here in Canada. It is time to ask why Indigenous content was not included in the first place and to acknowledge that there are still biases in place hampering self-determination in this regard.⁸³

Self-determination involves Indigenous communities deciding for themselves how their community life will be ordered, and this will include theological training and ordination of

⁸¹ Manitoba Métis Federation, “Aboriginal Skills and Employment Training Strategy (ASETS),” accessed October 5, 2014, http://www.mmf.mb.ca/departments_portfolios_and_affiliates_details.php?id=23

⁸² Manitoba Métis Federation, “ASETS Agreement: Employment and Training Partnerships with Service Canada,” accessed October 5, 2014, www.mmf.mb.ca/docs/asets_etp_booklet.pdf

⁸³ Marie Battiste, *Decolonizing Education: Nourishing the Learning Spirit* (Saskatoon: Purich Publishing Ltd, 2013), 106-107.

priests, deacons and bishops.⁸⁴ There are barriers such as the lack of self-sufficiency, where the people have access to necessary resources to take action and to support spiritual leadership within their own communities. Inner city and rural areas battle issues of poverty constantly and economic stability does impact the work of mission in Indigenous communities. The majority of Anglican Indigenous membership comes from financially poor communities but to assume that they are spiritually poor is to be in error.

ACIP members represent Indigenous communities across Canada and understand that the community has an important role in nurturing leadership. Nurturing Indigenous leadership is a collective process. Having a sense of place and belonging is foundation to cultural values and stability. One person alone does not hold the spiritual responsibilities and knowledge of a community but rather it is a shared capacity.⁸⁵ It also provides the Indigenous student the opportunity to serve the community and to be a role model to others who may be considering the same path. There is also a financial cost of providing the majority of spiritual training away from the rural community. Airfare, living costs and relocating the family unit is a financial burden most rural Indigenous communities cannot afford.

Mentorship is also an important factor in nurturing the next generation of spiritual leaders. Community elders often ask specific questions and share wisdom through cultural teachings. Teaching of theology in the Indigenous language of an Indigenous nation would allow nothing in the theology of the elders to be lost in translation.⁸⁶ Finding answers and reflection is part of the journey of discernment. The training and bursaries envisioned in *A New Agape* were

⁸⁴ Rev. Murray Still, "Executive Summary of a Report on Discernment for Ministry in Indigenous Communities," *Anglican Church of Canada*, accessed January 10, 2014, <http://www.anglican.ca/faith/files/2009/11/still-report-es.pdf>.

⁸⁵ Louise Lamphere, *To Run After Them: Cultural and Social Bases of Cooperation in a Navajo Community* (Tucson: University of Arizona Press), p.30.

⁸⁶ William E. Bivin, "Mother Tongue Translations and Contextualization in Latin America," *International Bulletin on Missionary Research* 34, no.2 (2012), 72-77.

intended to nurture Anglican communities and leadership at all levels and to enhance a truly self-determining Indigenous structure within the Anglican Church of Canada. Unfortunately, there are very few community opportunities for Indigenous Anglicans to gain theological education. Residency requirements are prohibitive for many candidates due to family, economic and community obligations.

The traditional theological curriculum is ill-equipped to be truly attentive to Indigenous knowledge or ways of knowing. Those programs that were originally aimed at the theological training of Indigenous people lack the financial and human resources necessary to carry out their mission. Two significant programs that provide a long-term vision of Indigenous self-determination within the Anglican Church of Canada include the Dr. William Winter School in Saskatoon Saskatchewan and Henry Budd College of Ministry in Brandon Manitoba. Commonalities between the two schools include an Indigenous community element in their training and input from Indigenous mentors and elders.

Dr. William Winter school model has been successful in building on a thirty-year history of Indigenous peoples' training for ministry in the Diocese of Keewatin. Over 70 people have participated in the Diploma in Indigenous Anglican Theology program since its inception in 2003-04. At the Provincial Synod of May 1967, the College of Emmanuel and St. Chad was recognized as the official accredited Theological College for the Ecclesiastical Province of Rupert's Land. Part of the programming requires students to complete 900 hours of contact time and practicum work in their home and neighbouring communities. Many diocesan clergy participate in the program of continuing education and mentor the students. An important element of success is the involvement of the elders. They attend the school and teach the students

within an Indigenous framework. Anglican leadership includes direction from of the Ven. Dr. Larry Beardy and Bishop Lydia Mamakwa.⁸⁷

Likewise, the Henry Budd College for Ministry has the mission of equipping First Nations and Métis for ministry in the Church and service in their communities. They operate in the Diocese of Brandon and work in the area of lay training, lay ministries, education for ordained ministry and continued education.⁸⁸ The aims of the college are threefold.

- 1) To provide academic and practical education of Native people for Christian ministry (lay and ordained) primarily, but not exclusively, in the Anglican Church of Canada;
- 2) To further Christian expression of faith within the traditions of Native culture and language;
- 3) To develop material for theological education and study groups in native parishes.⁸⁹

Founded on The Mission at Nepowowin in Saskatchewan in support of Swampy Cree communities in Moose Lake, Chemawowin and Shoal Lake, Henry Budd's ministry exemplified team work, translation, agriculture, community development and evangelism. The needs of the people were forefront in his ministry. His efforts continue through the college that is named in his honour today.⁹⁰ Both of these schools struggle to remain self-determining due to a lack of resources. Factors include a declining enrollment in theology schools, making it difficult to create desired learning environments while operating in a constant state of budget reductions. Planning for the future requires Indigenous theological training centers to partner with the entire Anglican Church to survive. We now turn to additional efforts of the church toward self-determination.

⁸⁷ University of Emmanuel College, College of Emmanuel and St. Chad, Dr. William Winter School, accessed October 6, 2014, <http://www.usask.ca/stu/emmanuel/student-services/programs/dr-william-winter/index.php>.

⁸⁸ Henry Budd College for Ministry, accessed October 4, 2014, <http://henrybuddcollege.org/>.

⁸⁹ Henry Budd College for Ministry, accessed October 6, 2014, <http://pccumenism.ca/esm/henry-budd-college-ministry>.

⁹⁰ Christ Church Anglican Church The Pas Manitoba, Henry Budd, accessed October 5, 2014, <http://www.christchurchthepas.com/#!/pictures-and-memorials/clyzg>.

CHAPTER TWO: STRIVING TO LIVE OUT THE VISION

A New Agape set a new direction for Indigenous and non-Indigenous Anglicans to work toward self-determination. In this sense, *A New Agape* was an effort to make good on its endorsement of the recognition of Indigenous rights in the Canadian Constitution of 1982. At that time, members of General Synod advocated for Indigenous people to have the Government of Canada recognize Aboriginal authority in defined areas of jurisdiction; develop structures for exercising that authority by providing economic resources, and requiring consent for Aboriginal peoples regarding constitutional amendments.⁹¹ Subsequently, the Anglican Church attempted to set its own house in order. By 2003, the Anglican Council of Indigenous Peoples (ACIP) convened an Indigenous Leaders Conference where they established the Indigenous Covenant Implementation Commission (ICIC) to develop a plan and a model for the implementation of the Covenant as expressed in *A New Agape* with the specific intent of addressing self-determination.⁹²

Self-determination

The dictionary definition of self-determination is twofold: 1. the power or ability to make a decision for oneself without influence from outside; 2. (Government, Politics & Diplomacy) the right of a nation or people to determine its own form of government without influence from outside.⁹³ For our purposes, the second definition is instructive. Having the political power of

⁹¹ Anglican Council of Indigenous Peoples, "A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans," *Anglican Church of Canada*, E7, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>.

⁹² Donna R. Bomberry, "Reclamation," *First Peoples Theology Journal Special Edition* (Indigenous Theological Training Institute: Aztec Printing Solutions, 2010): 124.

⁹³ *Collins English Dictionary Complete and Unabridged*. HarperCollins Publishers, 2003. accessed January 22, 2014. <http://www.thefreedictionary.com/self-determination>.

self-determination requires that groups can control their own governance structure and decision-making. Self-determination for Indigenous people is also a question of equity and being treated like all other people in terms of individual freedoms and rights, while it is at the same time the right to be considered a distinct culture with an historical claim to self-preservation. It is a fundamental right outlined in international law. Self-determination needs to include enhancement of Indigenous rights and living conditions in order for changes in governmental structures to take hold.⁹⁴

General Synod has struggled with understanding what self-determination means from both a theological and a practical perspective.⁹⁵ The Anglican Church is not alone in this regard. In 1987 the ecumenical community began to address these issues seriously. Their initial work resulted in a *Pastoral Statement by the Leaders of the Christian Churches on Aboriginal Rights and the Canadian Constitution*.

Self-government is the means by which Aboriginal people could give concrete expression of themselves as distinct peoples, develop the economic potential of their own lands, and design their own culture, social and religious institution 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 determining peoples and nations in this country. This calls for explicit entrenchment of Aboriginal self-government in the Canadian constitution.⁹⁶

Indigenous people maintain that they did not give up their sovereignty and their rights over their land and resources. It is important to acknowledge that there are three distinct groupings that

⁹⁴ IWAGIA, "Self Determination of Indigenous people," *International Work Group for Indigenous Affairs*, accessed August 14, 2014, <http://www.iwgia.org/human-rights/self-determination>.

⁹⁵ Anglican Council of Indigenous Peoples, "A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans," *Anglican Church of Canada*, E7, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>.

⁹⁶ Anglican Council of Indigenous Peoples, "A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans," *Anglican Church of Canada*, E8, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>.

make up the Indigenous people of this land, First Nations, Métis, and Inuit. All have a slightly different understanding of self-determination within their own context.⁹⁷ All three groupings are part of the Anglican Church of Canada. Notions of self-determination are complicated in the church, which understands itself as bound by covenant, not just contractual obligation. Further, the church's imperative as a reconciling community which breaks down cultural and national divides, also means that self-determination can never mean separation or segregation. Thus, Anglican Indigenous theologians maintain fluidity in their definition. Bishop Mark MacDonald defines self-determination as:

*....a critical aspect of all things. Self-determination in a political sense often is used in reference to the structures of Indigenous decision-making (political autonomy). In a theological framework self-determination is used in reference to being the Indigenous people of this land, as God intended us to be. In this case it is not about political autonomy but rather being fully Christian and Indigenous at the same time.*⁹⁸

⁹⁷ First Nations refer to self-determination as the right of a people to freely 1) determine their political status and freely pursue their economic, social, and cultural development and 2) dispose of and benefit from their wealth and natural resources. Under International treaty law, Canada is obligated to respect the First Nations' right of self-determination. Source: Assembly of First Nations, "Self-determination," *Assembly of First Nations*, accessed December 5, 2013, http://www.afn.ca/Fact%20Sheets/first_nations_self.htm .

Inuit achieved a legislated guarantee, not self-government that Inuit would participate in a meaningful way in the decision-making process in the territory..... signed on April 1, 1993, it is a modern treaty that both removes and defines the rights of Inuit in Nunavut. The Agreement reflects objectives and clarifies the rights to ownership and use of land and resources, and of Inuit rights to participate in decision-making concerning the use, management and conservation of land, water and resources. It also provides Inuit with wildlife harvesting rights and rights to participate in decision-making concerning wildlife harvesting. Inuit were also provided with financial compensation and a means of participating in economic opportunities. One of the last main objectives of this Agreement is to encourage self-reliance and the cultural and social well-being of Inuit. Source: Premier Paul Okalik of Nunavut (2001), accessed December 5, 2013, <http://www.gov.nu.ca/Nunavut/English/premier/press/sg.shtml> .

Métis: The Métis seek rights under two categories, land and resource rights and self-governing rights. The Métis do not advocate sovereignty or separation from Canada. Instead, they desire greater control over their lives within Canada, the same objectives which motivated the 1869 and 1885 resistance struggles. Source: Métis Nation, "Métis Rights and Land Titles," Métis Nation, accessed December 5, 2013, <http://www.metisnation.ca/MNC/rights.html> .

⁹⁸ Bishop Mark MacDonald interview December 2, 2013.

Political or spiritual autonomy is not the focus according to Bishop MacDonald. MacDonald states that the spiritual movement among Indigenous people will challenge all to reconciliation and renewal.⁹⁹ This will require individuals to find a meaningful relationship with the Creator as a prerequisite for moving through their healing journey. How an individual finds that relationship, either through traditional ceremony or the Church, is less important than achieving it. Acknowledgment of both paths that bring healing, wholeness or restoration in a holistic way of life will provide a sense of harmony and balance.

Indigenous and non-Indigenous Anglicans have an interwoven history. Clearly Indigenous Anglicans who continue to choose to stay in communion are not focused on independence from the Anglican Church of Canada. Linking self-determination with independence is problematic. Colonized people lost control of their resources with little or no participation in the functions of government structures resulting in little hope of maintaining self-sufficiency.¹⁰⁰ The right of self-determination ordinarily can be interpreted as entitling Indigenous peoples to negotiate freely their status and mode of representation within an existing state.¹⁰¹ Indigenous Anglicans are striving to reach this goal within the Anglican Communion.

At the 1989 General Synod, a resolution passed on Native self-expression in the Church, calling on all dioceses and parishes to review the forms of participation of the Indigenous people

⁹⁹ Government of Canada, "Final Report on the Royal Commission on Aboriginal Peoples," *Aboriginal Affairs and Northern Development Canada* 1, <http://www.aadnc-aandc.gc.ca/eng/1307458586498/1307458751962>, Government of Canada, "Chapter 9: Looking Forward, Looking Back," in *The Indian Act, Oppressive Measures*, accessed February 17, 2014, <http://www.collectionscanada.gc.ca/webarchives/20071124124337/>, http://www.ainc-inac.gc.ca/ch/rcap/sg/sgm9_e.html.

¹⁰⁰ Rudolph Ryser, "Tribal Political Status: Finding a Place for Indigenous Peoples in the Family of Nations," *Centre for World Indigenous Studies* (1980), accessed January 23, 2014, <http://www.cwis.org/fwdp/international/tribstat.txt>.

¹⁰¹ Government of Canada, "Final Report on the Royal Commission on Aboriginal Peoples," *Aboriginal Affairs and Northern Development Canada* 1, <http://www.aadnc-aandc.gc.ca/eng/1307458586498/1307458751962>. Government of Canada, "Chapter 9: Looking Forward, Looking Back," in *The Indian Act, Oppressive Measures*, accessed February 17, 2014, <http://www.collectionscanada.gc.ca/webarchives/20071124124337/>, http://www.ainc-inac.gc.ca/ch/rcap/sg/sgm9_e.html.

of their diocese with a view to improving their participation.¹⁰² Depending on location, commitment to self-determination varies. William Martin, a member of Nisga'a nation in the Diocese of Caledonia states, "It's high in the Arctic. In other regions, it's medium. In Caledonia, it's considered low."¹⁰³ Accordingly, Larry Beardy states that self-determination is an on-going process.

In Northern Manitoba self-determination means taking ownership of ministry of Indigenous people within the Anglican Church of Canada.... It is important to be reminded that culture and language must be factored in. This is part of being our own church within the Anglican Church of Canada – walking in partnership with each other. It is not about being separate.¹⁰⁴

In an Anglican context, self-determination involves a local indigenous community deciding for itself how its community life will be ordered.¹⁰⁵ In our interview, Sylvia James provided an example:

In the Diocese of Keewatin, under the leadership of Bishop Lydia Mamakwa, in that community when the land payout payments came to the Indigenous people the money was pooled together for the work needed to be done in the community instead of going to individuals. This was an example on how to work together with the input of Elders who are respected in the community. The community effort was placed over the individual as per the wisdom of the Elders.¹⁰⁶

¹⁰² Anglican Council of Indigenous Peoples, "A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans," *Anglican Church of Canada*, E10, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>.

¹⁰³ "Native Anglicans Tell Synod of Increasing Self-determination," *The Anglican Journal*, accessed January 21, 2014, <http://www.anglicanjournal.com/search-results?q=native-anglicans-tell-synod-of%2520-increasing-self-determination>.

¹⁰⁴ Larry Beardy, interview September 14, 2013.

¹⁰⁵ Rev. Murray Still, "Executive Summary of a Report on Discernment for Ministry in Indigenous Communities," *Anglican Church of Canada*, accessed January 10, 2014, <http://www.anglican.ca/faith/files/2009/11/still-report-es.pdf>.

¹⁰⁶ Sylvia James interview, September 23, 2013.

Indigenous Anglicans continue to work to build a community of mutual support on a national level and within individual communities. Self-determination involves restructuring the church in ways that are both in keeping with traditional aboriginal values and core doctrines of the Anglican Church. According to Mark MacDonald:

What we do seek is the full capacity to be the church in our own homelands and among our own peoples, wherever that may be. We wish to be a church that is structured by our own understanding of what it means to be nations and peoples; that is, to be governed in the apostolic Christ by tradition of the catholic church, embodied and adapted to our Peoples and their cultures.¹⁰⁷

The national church continues to negotiate a form of self-governance for Indigenous Anglicans through Bishop Mark MacDonald who is responsible for the pastoral care of Indigenous Anglican communities across the country.¹⁰⁸

*We have a missiological necessity for us be in charge of our own mission. This is critical for our future. In other words, strategies should not be made by other people than us. It is not that other people cannot help us, advise us or consult us. We have to use the values; principles designed by us and we need to be who we are. This simple insight is critical to our future.*¹⁰⁹

Mission is a central feature of self-determination because within Indigenous culture, spirituality is not an individual faith journey but one within community. This runs in opposition to general Canadian cultural practice. For example, Indigenous people, life identity and Land are all one, all

¹⁰⁷ Bishop Mark MacDonald, "A Concept Paper on Indigenous Governance," *Anglican Church of Canada*, accessed January 5, 2014, <http://www.anglican.ca/im/files/2010/11/11.02-ACIP-Concept Paper on Indigenous Governance.pdf>.

¹⁰⁸ Wendy Fletcher, "Christianity and Ethnicity in Canada," in *Canadian Anglicanism and Ethnicity*, ed. Paul Bramadat and David Seljak (Toronto Ontario: University of Toronto Press, 2008), 163.

¹⁰⁹ Bishop Mark MacDonald, interview December 2, 2013.

alive and a communal being.¹¹⁰ There is strength in wisdom in recognizing the worth of other ways of seeing the world around us but it can be a struggle. Anglican churches around the globe are increasingly committed and open to explore diversity of cultures, seeing how God's word is active in communities. Pluralism should add to, rather than detract from our Anglican ethos.¹¹¹

Self-determination in A New Agape is about Indigenous Anglicans taking charge of their own lives in the Anglican Church. Recognizing the missiological necessity of this goal will continue to grow new Indigenous leaders and governance structures to empower the Anglican Church of Canada and the Indigenous people and communities within it.

Sacred Circles

Sacred Circles are gatherings of Indigenous Anglicans for prayer, worship, discernment, and decision-making. New expressions of Indigenous spirituality have grown out of traditional ways and adapted to present day realities.¹¹² These Sacred Circles allow urban Indigenous Anglicans to learn from traditional elders from rural and other urban communities. Sacred Circle gatherings allow for the formation of an Indigenous self-determining community. Creating a third space, not the dominant society, but rather a safe space where stories can be shared, respected and cultural knowledge honoured, opens the doors for self-determination to flourish. The National Sacred Circles took place in Fort Qu'Appelle Saskatchewan, Kenora Ontario, Lethbridge Alberta, two in Port Elgin Ontario, and two in Pinawa Manitoba.¹¹³

¹¹⁰ Gwich'in Renewable Resource Board, *Nanh'Kah Geenjit Gwich'in Ginjik: Gwich'in Words About the Lands* (Inuvik: Gwich'in Renewable Resource Board, 1997), 14.

¹¹¹ Gail Cuthbert Brandt, "Anglican Church College: What Do We Have to Offer?" in *Canadian Anglicanism at the Dawn of a New Century*, ed. M. Darrol Bryant (Toronto: Edwin Mellen Press, 2001), 198.

¹¹² Brian Rice, *Seeing the World with Aboriginal Eyes: A Four Directional Perspective on Human and non-Human Values, Cultures and Relationships on Turtle Island* (Winnipeg: Aboriginal Issues Press, 2005), 3.

¹¹³ Anglican Council of Indigenous Peoples, "About Sacred Circles," *Anglican Church of Canada*, accessed February 26, 2014, <http://www.anglican.ca/im/sacredcircles> ;

Sacred Circles are both political and religious gatherings, with the Indigenous idea of inclusion that absorbs new members and ideas, adjusting and seeking a broader harmony in the Anglican Church. Similarities can be found when compared to the original intent of treaty promises. The historical record indicates that the churches provided the spiritual and moral context and a recognizable framework to initiate treaties with the Government of Canada and Indigenous people. The churches were present at the signing of treaties and in doing so were part of the triad (Crown, First Nations and God) who made promises under the authority and judgment of God.¹¹⁴ First Nations had their own process of treaty-making that had existed for thousands of years following the general format of: introductions, gift-giving, time spent getting to know each other, negotiations and the formalization of the Treaty through ceremony. The Treaty would then be seen as a tri-party agreement between the two parties with the Creator as a witness.¹¹⁵ A feature of Indigenous spirituality was the belief that anything created with spiritual intent had a unique quality and spiritual power that should be respected.¹¹⁶

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1. Fort Qu'Appelle, Sask. Sept. 28 – Oct. 5, 1988 Theme: Sharing the Dream
 2. Kenora, Ont. Aug. 1 – 10, 1993 Theme: Dancing the Dream
 3. Lethbridge, Alta. July 1 – 7, 1997 Theme: Our Journey of Spiritual Renewal
 4. Port Elgin, Ont. Aug. 18 – 25, 2000 Theme: Walking a New Vision
 5. Pinawa, Man. August 7 – 13, 2005 Theme: Honouring Our Relations: Keeping the Spirit Alive
 6. Port Elgin, Ontario, August 5-9, 2009. Theme: The Mighty Wind of the Spirit: the New Beginning. This 2009 gathering was dedicated to beloved Elder Gladys Cook (1929-2009).
 7. Pinawa, Manitoba, August 6-11, 2013. Theme: Walking the Dream.

¹¹⁴Government of Canada Aboriginal Affairs and Northern Development Canada, "Treaty Research Report," in Treaty Six, 1876, <http://www.aadnc-aandc.gc.ca/eng/1100100028706/1100100028708> ; in spite of the warnings received, the Government did not alter its decision to proceed slowly with the treaties. The Mackenzie ministry, which replaced Sir John A. Macdonald's in late 1873, maintained the same policy after it had assumed office. It authorized the Qu'Appelle Treaty in 1874 but stopped short of the Saskatchewan region. In July, 1875, the Cree stopped the Geological Survey at the elbow of the North Saskatchewan. Morris told Laird that the Indians had held a council and decided that the Government had no right to send expeditions until a treaty had been made. Morris recommended sending the Reverend George McDougall, a Methodist missionary who had spent many years amongst the prairie Indians, to visit them and promise a treaty the following year.

¹¹⁵Treaties Relation Commission of Manitoba, "First Nations Treaty Making," *TRCM*, accessed March 2, 2014, http://www.trcm.ca/about_treaties.php.

¹¹⁶John W. Friesen, *Aboriginal Spirituality & Biblical Theology: Closer than You Think* (Calgary, Detselig Enterprises Ltd, 2000), 13.

As part of the triad, the church has a continued responsibility to ensure that treaty obligations are honoured in Canadian society even in the midst of broken trusts.¹¹⁷ There continues to be an imbalance of power. No country escapes the tensions set in place with its creation.¹¹⁸ During Larry Beardy's interview, he highlighted this imbalance of power.

*The United Declaration of Indigenous Rights needs to be taken seriously. It needs to be implemented. ...Our people are in crisis. We live in a wealthy country yet we are still the poorest of people. Our Canadian Government is not listening to us.*¹¹⁹

In the late 1980s, the Anglican Council of Native Affairs determined that the process of recovery must begin within the Church itself. The first Sacred Circle was convened in 1988, putting its own house in order, while it also looked critically at the social injustice occurring within Canadian government and society.

The first Sacred Circle, (which was then called a Native Convocation), was held in Fort Qu'Appelle, Saskatchewan from Sept. 28 to Oct. 5, 1988, with the theme "Sharing the Dream."¹²⁰ Indigenous Anglicans shared their experiences and their dreams with 180 participants present. People at the event got beyond superficialities and wrestled honestly and respectfully with the difficult issues confounding the relationship between the church and Indigenous people. This was the beginning of honest dialogue concerning Indigenous Anglicans and the complicated history over centuries. "Sharing the Dream" included mourning the loss of the old ways and generating respect for the wisdom of Elders moving forward. There was a lot of dialogue about

¹¹⁷ Bishop Mark MacDonald, "Renewing the Promise, Walking Together," *The Anglican Journal* (February 12, 2013), accessed March 3, 2013, <http://www.anglicanjournal.com/articles/renewing-the-promise>.

¹¹⁸ John Ralston Saul, *A Fair Country, Telling Truths About Canada* (Toronto, Penguin Canada Inc., 2008), 226.

¹¹⁹ Larry Beardy interview September 14, 2013.

¹²⁰ The General Synod of the Anglican Church of Canada, "Sacred Circles in Anglican Church of Canada," *Anglican Church of Canada*, accessed November 12, 2013, <http://www.anglican.ca/help/faq/sc>.

justice and participation. On the final day of the gathering, Primate Michael Peers promised to be the voice where Indigenous people do not have a voice. He promised to be there to share this dream.¹²¹

Internationally, Indigenous Anglicans in Canada continued to be partners of the Anglican Indigenous Network (AIN) with the Indigenous people of New Zealand, Australia, and Hawaii.¹²²

The Mission statement of AIN adopted in 1992 reads as follows:

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 people 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.¹²³

This united partnership gave added weight to the work of Sacred Circle gatherings. Indigenous Anglicans were not alone on the pathway to self-determination.

The second Sacred Circle, still named the second convocation, was held in August 1993 in northwestern Ontario in the Diocese of Keewatin. Attendance included 140 Indigenous participants, ten non-indigenous participants/observers with international and ecumenical church partners to share stories and continue the journey of healing.¹²⁴ The theme was “Dancing the Dream.” The gathering focused attention on the residential schools experience of many

¹²¹ The General Synod of the Anglican Church of Canada, “Sacred Circles in Anglican Church of Canada,” *Anglican Church of Canada*, accessed November 12, 2013, <http://www.anglican.ca/help/faq/sc/> ;Sacred Circle Share the Dream, video, accessed February 13, 2014, <http://vimeo.com/11125705>.

¹²² Anglican Church of Canada, Anglican Council of Indigenous Peoples, “A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans,” (accessed January 24th, 2013), E13, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>.

¹²³ Anglican Council of Indigenous Peoples, “A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans,” *Anglican Church of Canada*, E13, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>.

Indigenous people. Children were taken from home and family by the Canadian government and thousands of children were traumatized for several generations. At the gathering in Minaki, Ontario, participants shared stories, shed tears and expressed anger. The people gathered decided that they needed concrete action from the church. Healing would come by incorporating the teachings and values of traditional ways into the life of the church. The apology from Primate Michael Peers promised action whereby the Anglican Church would walk with Indigenous people on this path to healing.¹²⁵

The Covenant statement was birthed by consensus in April 1994. The next National Sacred Circle was in July 1997 in Lethbridge, Alberta around the theme, “A Journey of Spiritual Renewal.” It was a time to discern *The Covenant*. Discovering hope for tomorrow was the focus in the midst of hardships. It was time to claim the place as equal partners and take ownership of moving to wholeness and towards self-determination within the Anglican Church of Canada.¹²⁶

The fourth National Sacred Circle was in the Diocese of Huron in Port Elgin, Ontario, from August 18 – 25, 2000 with the theme of Walking a New Vision. Primate Peers stated that being one is not necessarily easy but crucial. Participants recognized that wonderful things can happen if they continue to work together towards healing. Many of the participants were the wounded children of the residential schools. Their participation in this Sacred Circle gathering built bridges to a stronger church, embracing the progress of healing and reconciliation.¹²⁷

¹²⁴ Anglican Council of Indigenous Peoples, “A New Agape: Plan of Anglican Work in Support of a New Partnership between Indigenous and Non-Indigenous Anglicans,” *Anglican Church of Canada*, E11, accessed January 18, 2013, <http://www.anglican.ca/about/ccc/acip/a-new-agape/>

¹²⁵ The General Synod of the Anglican Church of Canada, “Sacred Circles in Anglican Church of Canada,” *Anglican Church of Canada*, accessed November 12, 2013, <http://www.anglican.ca/help/faq/sc> .
Dancing the Dream. Video. Accessed February 25, 2014. <http://vimeo.com/11242771#at=0>.

¹²⁶ Donna R. Bomberry, “Reclamation,” *First Peoples Theology Journal Special Edition* (Indigenous Theological Training Institute: Aztec Printing Solutions, 2010), 121.

¹²⁷ The General Synod of the Anglican Church of Canada, “Sacred Circles in Anglican Church of Canada,” *Anglican Church of Canada*, accessed November 12, 2013, <http://www.anglican.ca/help/faq/sc/>;

Pinawa, Manitoba was the location of the fifth National Sacred Circle 2005. Numbers attending the gathering were less than past sacred circles with 115 Indigenous Anglicans attended from all across Canada. Seven Canadian bishops, the Primate, and partners from Hawaii, Alaska, and New Zealand also joined the circle. The international representation continued to link the Indigenous Anglicans of Canada to the Anglican Church worldwide. The new Primate, Andrew Hutchison, gave his assurance that he honoured the actions of the last two Primates, Michael Peers and Ted Scott. The Sacred Fire was tended day and night. Dr. Martin Brokenleg talked about how Indigenous children are not valued in Canadian culture. People expressed that the church should be open to change. Opinions included disappointment that there was still no evidence of Indigenous traditional ways honoured in the church. The Rt. Rev. Mark MacDonald of Alaska reassured participants that God wants Indigenous people just the way they are.¹²⁸

The Sacred Circle in 2005 resulted in the unanimous appeal from 41 Elders calling on the Primate of the Anglican Church of Canada to provide a national Indigenous bishop within one year. This bishop was to have Episcopal and pastoral responsibilities and to have full authority and jurisdiction for Indigenous communities across Canada. The request was accepted. It was a

Walking a New Vision. Video. Sacred Circle (2000). Accessed February 26, 2014. <http://vimeo.com/11175790#at=0>.
¹²⁸ The General Synod of the Anglican Church of Canada, "Sacred Circles in Anglican Church of Canada," *Anglican Church of Canada*, accessed November 12, 2013, <http://www.anglican.ca/help/faq/sc/>;
Honouring Our Relations: Keeping the Spirit Alive. Video. Sacred Circle (2005). accessed February 27, 2014. <http://vimeo.com/11237448>.

bold step forward in trust.¹²⁹ Bishop Mark MacDonald was indeed installed as the first National Indigenous Bishop in 2007.¹³⁰

The 2009 Sacred Circle gathered nearly 100 participants in Port Elgin, Ontario with the theme, “The Mighty Wind of the Spirit: the New Beginning.” This gathering was dedicated to beloved Elder Gladys Cook (1929-2009). Indigenous Anglicans worshipped together, celebrated the movement of the spirit in their communities, and heard proposals for alternative Indigenous governance structures. Archbishop Fred Hiltz and Bishop Mark MacDonald were present. Discussions included progress towards self-determination in northern Manitoba and the possibility of changes of current boundaries between the Diocese of Keewatin and the Diocese of Rupert’s Land. Participants voiced concern over third world conditions in Indigenous communities; and inequality of Indigenous ministers who have no pay for their work. Perceptions and realities need to change. Each individual National Sacred Circle has resulted in steps forward towards the goal of self-determination. The next step for moving forward on the path to self-determination included preparing and presenting the proposed Canon XXII to the General Synod in 2010.¹³¹

¹²⁹ The General Synod of the Anglican Church of Canada, “Sacred Circles in Anglican Church of Canada,” Anglican Church of Canada, accessed November 12, 2013, <http://www.anglican.ca/help/faq/sc/>; *Honouring Our Relations: Keeping the Spirit Alive*. Video. Sacred Circle (2005). accessed February 27, 2014. <http://vimeo.com/11237448>.

¹³⁰ Anglican Council of Indigenous Peoples, “Biography Bishop Mark L. MacDonald,” *Anglican Church of Canada*, accessed July 10, 2014, <http://www.anglican.ca/im/bishop-biography/>.

¹³¹ The General Synod of the Anglican Church of Canada, “Sacred Circles in Anglican Church of Canada,” Anglican Church of Canada, accessed November 12, 2013, <http://www.anglican.ca/help/faq/sc/>; *The Mighty Wind of the Spirit: A New Beginning*. Video Sacred Circle (2009). accessed February 28, 2014. <http://vimeo.com/23058313#at=0>.

Mississauga Declaration 2009

Indigenous people are now working to bring an end to colonial situations and are re-establishing control over their lands and futures. The National Sacred Circle gatherings have created opportunities for healing and reconciliation and set the groundwork for self-determination to become a reality in the Anglican Church of Canada.

In 2009 at the Sacred Circle in Port Elgin Ontario, the theme was The Mighty Wind of the Spirit: the New Beginning. At this gathering, Indigenous Anglicans heard proposals for alternative Indigenous governance structures and strongly voiced their concerns over Third World conditions in Indigenous communities. The Governance Working Group (GWG) also asked questions of Anglican Council of Indigenous People (ACIP). In accordance with the principles of self-determination, answers to questions on governance were to come from the Indigenous members of the Anglican Church of Canada. The questions they raised included:

- 1) How will future members of the ACIP be selected?
- 2) How will future members in the Sacred Circles be selected?
- 3) How will the next National Indigenous Anglican Bishop be selected?¹³²

ACIP and Bishop Mark MacDonald heard the concerns over crises in Indigenous communities and discerned a course of action. On September 17, 2011, they released the *Mississauga Declaration* which affirms that God is continuing to call the Indigenous people of this land through Elders' visions to renewal and restoration:

We believe that we must act now to reaffirm our sovereign identity as the people of the Land and to revive, renew and reclaim the ministries in our communities. Empowered in faith, we will live and work to overcome the crisis that brings overwhelming death to the peoples of this land... We commit to plan and pray towards a full expression of God's

¹³² The General Synod of the Anglican Church of Canada, "Together for the Love of the World," *Anglican Church of Canada*, accessed March 12, 2014, <http://jointassembly.ca/delegates/acc/cc/resolutions/a051>.

truth and love among the People of the Land. We call upon our partners in the Anglican Church and beyond to join us in the fulfillment of this calling.¹³³

This statement acknowledged the pastoral crises of Indigenous communities struggling with suicide, poverty, addictions and ACIP has announced that it will proceed with implementing a self-determining ministry at its own more expedient pace. The Mississauga Declaration represented a watershed moment in Anglican-Indigenous relationships. Here, Indigenous Anglicans speak of the urgency of the situations in their communities and acknowledge that the status quo within the Anglican Church is not working. As Bishop MacDonald put it:

We've gone to church and we've said "Help us, and what we get back is..... sorry." Now we're saying "We will take control, whether you like it or not."¹³⁴

The Mississauga Declaration affirms that Indigenous Anglicans act now to reaffirm the sovereign identity as the people of the Land and to revive, renew and reclaim the ministries in their own communities. However, the Anglican Church of Canada had no strategy in place to pay priests in rural areas or urban native ministries. Nor was there funding for building affordable churches in impoverished communities. Advocacy for Indigenous people in the public realm is helpful, but not enough. The Mississauga Declaration made it clear that ignoring the injustices in the structures of church governance and lack of economic fairness was no longer acceptable. Archbishop Fred Hiltz called the Mississauga Declaration a kind of Advent moment for the whole church, full of expectation, hope and invitation.¹³⁵

Since waiting was no longer an option for Indigenous people in this situation, Indigenous Anglicans were empowered by faith to overcome the crisis that brought death and despair to

¹³³ Anglican Council of Indigenous Peoples, "The Mississauga Declaration," *Anglican Church of Canada*, accessed January 18, 2013, www.anglican.ca/im/foundational-documents/mississauga.

¹³⁴ Bishop Mark MacDonald, "We've Got to Do it Ourselves," *The Anglican Journal*, accessed March 16, 2013, <http://www.anglicanjournal.com/articles/weve-got-to-do-it-ourselves-10229>.

¹³⁵ Ibid.

their communities. The Mississauga Declaration was a call to partner with the Anglican Church and beyond to fulfill the need for immediate renewal and restoration. After its release, there was a counter reaction from some non-Indigenous leaders in the Anglican Church, including some bishops.¹³⁶ The Mississauga Declaration brought the current issues in Indigenous communities to the forefront.

The Seventh Sacred Circle 2013 – Canonical Changes

The Seventh Sacred Circle theme was “Walking the Dream.” In preparation for the gathering, participants walked from Beausejour Manitoba to the Pinawa Wilderness Edge Retreat and Conference Centre. The seventh sacred circle took place from August 5 – 12, 2012. The physical act of walking together and continuing the journey was symbolic of being guided by the Creator, seeking healing of relationships and honouring ways of being both fully Christian and fully Indigenous. More than 200 people gathered for worship and decision-making. The Mississauga Declaration had prepared Indigenous Anglicans to refocus their resolve for change. Self-determination was at the forefront in the thoughts and prayers of Indigenous Anglicans as they prepared for the seventh Sacred Circle. At the event, a unified group of Indigenous Anglicans resolved to pursue a self-determining ministry and “brought it to a new level,” according to National Indigenous Anglican Bishop Mark MacDonald.¹³⁷

Although General Synod 2010 had adopted Canon XXII, which incorporated the structure of the National Indigenous Ministries into the constitution of the church, the selection

¹³⁶ Bishop Mark MacDonald, “Faith Walking Together: A New Manifesto,” *The Anglican Journal* (June 2012), accessed March 7, 2014, http://www.anglicanjournal.com/articles/faith_walking_together.

¹³⁷ The General Synod of the Anglican Church of Canada, “Sacred Circle a Turning Point for Indigenous Ministry,” *Anglican Church of Canada Continued Education Plan*, accessed March 4, 2014, <http://cep.anglican.ca/tag/canon-22>.

criteria was left to be decided. The people of the 2012 Sacred Circle unanimously confirmed the criteria in a resolution to be presented as an amendment to Canon XXII. Resolution A051 described formal structures for electing the National Indigenous Anglican Bishop, the membership of the Anglican Council of Indigenous Peoples, and the membership of Sacred Circles.

The selection process for the next National Indigenous Anglican Bishop included the criteria of being thirty years old, being a priest or bishop in Holy Orders in the Anglican Church of Canada or another church in which we are in full communion, being faithful to the doctrines and discipline of The Anglican Church of Canada, being known and recognized for integrity and moral stature and also having leadership qualities, experience and learning to be a chief pastor in the Church of God. The amendment also lays out the governance process when a vacancy occurs and terms of office.¹³⁸

Further, the representatives of the Anglican Council of Indigenous Peoples (ACIP) must have representation from dioceses where significant numbers of Indigenous Anglican are active in ministry. Members must be Indigenous and active in their parishes or diocese with the structure consisting of the National Indigenous Anglican Bishop (NIAB), two people elected by the Provincial Caucus at the Sacred Circle, one youth, one elder and one member at large appointed by NIAB. As for terms, they will end at the conclusion of the next Sacred Circle and those who serve are eligible for re-election at that time. If there is a vacancy, the NIAB may appoint a replacement. Within ACIP, a chair or co-chairs will be appointed. Sacred Circles will be organized by ACIP members.¹³⁹

¹³⁸ The General Synod of the Anglican Church of Canada, "Together for the Love of the World," *Anglican Church of Canada*, accessed March 12, 2014, <http://jointassembly.ca/delegates/acc/cc/resolutions/a051>.

¹³⁹ Ibid.

The Sacred Circle gatherings have typically occurred every three years since 1988. Voting members include ten Indigenous members in dioceses with significant Indigenous ministries, up to ten Indigenous members from urban Indigenous ministries, three Indigenous members from the Anglican Military Ordinariate, Indigenous Bishops of the Anglican Church of Canada and the NIAB. Importantly, the Primate is always a guest at the Sacred Circle events with a voice, but with no vote. Bishops where the event is occurring are also invited.¹⁴⁰

With all these governance details in place, Resolution A051 was ready to be considered at the national meeting of General Synod 2013.¹⁴¹ The work of the Seventh Sacred Circle resulted in a resolution that would redefine formal structures in the Anglican Church and this would revise power distribution in the Anglican Church of Canada. Good governance would provide Indigenous Anglicans with rules to enable full and equitable participation. This resolution would address the unique needs of Indigenous people within the Anglican Communion. It also facilitated a framework to ensure an accountable, responsive and an effective mandate for years to come.

Canon XXII and Amendment Resolution A051

On July 4, 2013, General Synod passed Resolution A051,¹⁴² successfully setting out the criteria for the selection of future National Indigenous Anglican bishops (NIAB) as well as members of the Anglican Council of Indigenous People (ACIP) and Sacred Circles.¹⁴³

¹⁴⁰ The General Synod of the Anglican Church of Canada, "Together for the Love of the World," *Anglican Church of Canada*, accessed March 12, 2014, <http://jointassembly.ca/delegates/acc/cc/resolutions/a051>.

¹⁴¹ "Another step toward Indigenous self-determination," *The Anglican Journal*, accessed March 7, 2014, <http://www.anglicanjournal.com/articles/another-step-toward-indigenous-self-determination>.

¹⁴² The General Synod of the Anglican Church of Canada, "Resolution A051," *Anglican Church of Canada*, accessed March 8, 2014, <http://jointassembly.ca/delegates/acc/cc/resolutions/a051>.

Approval of Canon XXII represented a “key transitional step” towards a self-determining church for Indigenous Anglicans in Canada. “We have created the living, breathing space for a self-determining Indigenous church within the Anglican Church of Canada.”¹⁴⁴

The core of the reconciliation process is not only the forgiveness of the past, but also a shared strategy to move forward with long term and lasting self-determination strategies. With the recent amendment, Canon XXII now ensures Indigenous Anglicans have their own structure of governance within the canonical traditions of the Anglican Church of Canada. The fulfilling of this hope is an important piece ensuring Indigenous Anglicans can strive to be the people God intended—within the Anglican Church of Canada.¹⁴⁵

A sense of urgency vaulted Indigenous people to put forward resolutions towards self-determination. Establishing leadership selection codes and governance structures that suit the needs of Indigenous people will improve capacity to provide a framework for the future hopes and dreams of Indigenous Anglicans. There is still a lot of work to be done. The Anglican way is marked with respect for the past, confidence in the present and openness to the future.¹⁴⁶ To reach the goal of self-determination an attitude of openness and courage will be necessary as together Indigenous and non-Indigenous Anglicans tackle external and internal barriers.

¹⁴³ “Another step toward Indigenous self-determination,” *The Anglican Journal*, accessed March 7, 2014, <http://www.anglicanjournal.com/articles/another-step-toward-indigenous-self-determination>.

¹⁴⁴ The General Synod of the Anglican Church of Canada “Sacred Circle a Turning Point for Indigenous Ministry,” Anglican Church of Canada Continued Education Plan, accessed March 4, 2014, <http://cep.anglican.ca/tag/canon-22/>.

¹⁴⁵ Bishop Mark MacDonald, “Faith Walking Together: A New Manifesto,” *The Anglican Journal* (June 2012), accessed March 7, 2014, http://www.anglicanjournal.com/articles/faith_walking_together.

¹⁴⁶ John Baycroft, *The Anglican Way*, (Toronto, The Anglican Book Center, 1980), 77.

CHAPTER THREE: EXTERNAL BARRIERS

External and internal barriers continue to impede self-determination of Indigenous Anglicans in Canada. These same barriers are part of on-going crises in many Indigenous communities throughout Canada that need to be addressed in order for self-determination to take root in the church. Therefore, one cannot address injustice within the church without addressing injustice within wider Canadian society. Treaties, resource development and improvements to living conditions, housing, water and employment are all factors that impede the first goal of *New Agape* in building self-determining communities for Indigenous Anglicans in Canada

Royal Commission on Aboriginal Peoples (RCAP)

In 1991, the Prime Minister of Canada ordered a Royal Commission on Aboriginal People (RCAP) to investigate and report on the situation of Aboriginal peoples across the country. The commissioners' five volume, 3,537-page reports identified four key issues:

- 1) Need for a new relationship between Aboriginal and non-Aboriginal people;
- 2) Self-determination through self-government;
- 3) Economic self-sufficiency;
- 4) Healing for Aboriginal peoples and communities.¹⁴⁷

Even though this report was written in 1991, it raised many concerns which still need to be addressed today. The commission made 440 recommendations detailing specific measures to achieve the goals mentioned above. The message is clear: Canada's first peoples, far from being

¹⁴⁷ Olive Patricia Dickason, *A Concise History of Canada's First Nations: The Road to Self-Government* (New York: Oxford University Press, 2006), 289.

interesting relics of the past, are a vital part of Canada's persona, both present and future.¹⁴⁸

These issues affect all three groupings of Indigenous peoples—First Nations, Métis and Inuit.

Well-being is more than just health care concerns. It is not an isolated thing that is separate from the political, social and economic dimensions of life.¹⁴⁹ Holistic health includes mind, body and spiritual health, being in harmony with self, with community and Creator God.

Good health is not simply the outcome of illness care and social welfare services. It is the outcome of living actively, productively and safely, with reasonable control over the forces affecting everyday life, with the means to nourish body and soul, in harmony with one's neighbour and oneself, and with hope for the future of one's children and one's land. In short, good health is the outcome of living well.¹⁵⁰

Recent data continues to prove that issues named in the RCAP have not been resolved. An expert in international human rights named James Anaya has served as the United Nations Special Rapporteur on the Rights of Indigenous people from 2008 to 2014.¹⁵¹ In his report released in July 2014 he states that the Federal Canadian Government continues to be responsible for Indigenous people and has jurisdiction over "Indians and their lands."¹⁵² As of April 2014, this included Métis people. It is the federal department of the Minister of Aboriginal Affairs and Northern Development Canada (AANDC)¹⁵³ that continues to monitor social-economic conditions for Indigenous people. Anaya's report is jarring and reflects continued gaps in education, healthcare, and housing to name just a few problems According to statistics

¹⁴⁸ Ibid. 297.

¹⁴⁹ James S. Frideres, *Aboriginal Peoples in Canada – Contemporary Conflicts 5th edition*, (Scarborough, Prentice Hall Allyn & Bacon Canada, 1998), 179.

¹⁵⁰ Government of Canada, Aboriginal Affairs and Northern Development Canada, "People to People, Nation to Nation: Highlights from the Report of the Royal Commission on Aboriginal Peoples," *Royal Commission on Aboriginal Peoples 3* (Ottawa: Minister of Supply and Services, 1996), 34-35.

¹⁵¹ James Anaya, "Home," accessed August 17, 2014, <http://jamesanaya.org/site/>.

¹⁵² James Anaya, "Report on Indigenous peoples in Canada," accessed August 16, 2014,

<http://www.unsr.jamesanaya.org/country-reports/the-situation-of-indigenous-peoples-in-canada>.

¹⁵³ Ibid. 6; Daniels v. Canada (2013), FC6 (CanLII) (Federal Court) upheld on appeal with respect to the affirmation of Métis as "Indians" on 17 April 2014.

from 2011-2012, on the bottom of 100 communities well-being index, 96 of those are First Nations with only one First Nation community in the top 100.¹⁵⁴ Continued control by government departments has not resulted in self-determining, healthy Indigenous communities.

New Relationships – 2014 Anaya report confirms RCAP findings

Anaya confirms in his research that treaty claims continue to be mired in difficulties.¹⁵⁵ The renewal of relationships between Indigenous people and the Canadian Government continues to deteriorate. The first key issue, according to the RCAP report, was the need for new relationships between Indigenous and non-Indigenous people. They proposed four principles for a renewal of relationship—recognition, respect, sharing and responsibility to create an environment for Indigenous and non-Indigenous people in Canada to work and live well together.¹⁵⁶ Unfortunately, the recommendations to the Government of Canada in the RCAP

¹⁵⁴ Government of Canada, Aboriginal Affairs and Northern Development Canada, “2011-2012 Demographic Description: Fig. 10,” *Government of Canada*, accessed August 15, 2014, www.aadnc-aandc.gc.ca/eng/13154049095/1315424155048.

¹⁵⁵ James Anaya, “Report on Indigenous peoples in Canada,” accessed August 16, 2014, <http://www.unsr.jamesanaya.org/country-reports/the-situation-of-indigenous-peoples-in-canada>.

¹⁵⁶ Government of Canada, Aboriginal Affairs and Northern Development Canada, “Highlights from the Report of the Royal Commission on Aboriginal Peoples,” in *The Way Forward*, 1996, accessed March 18, 2014, <http://www.aadnc-aandc.gc.ca/eng/1100100014597/1100100014637>;

Recognition: The principle of mutual recognition calls on non-Aboriginal Canadians to recognize that Aboriginal people are the original inhabitants and caretakers of this land and have distinctive rights and responsibilities flowing from that status. It calls on Aboriginal people to accept that non-Aboriginal people are also of this land now, by birth and by adoption, with strong ties of love and loyalty. It requires both sides to acknowledge and relate to one another as partners, respecting each other's laws and institutions and co-operating for mutual benefit. Respect: The principle of respect calls on all Canadians to create a climate of positive mutual regard between and among peoples. Respect provides a bulwark against attempts by one partner to dominate or rule over another. Respect for the unique rights and status of First Peoples, and for each Aboriginal person as an individual with a valuable culture and heritage, needs to become part of Canada's national character. Sharing: The principle of sharing calls for the giving and receiving of benefits in fair measure. It is the basis on which Canada was founded, for if Aboriginal peoples had been unwilling to share what they had and what they knew about the land, many of the newcomers would not have lived to prosper. The principle of sharing is central to the treaties and central to the possibility of real equality among the peoples of Canada in the future. Responsibility: Responsibility is the hallmark of a mature relationship. Partners in such a relationship must be accountable for the promises they have made, accountable for behaving honorably, and accountable for the impact of their actions on the well-being of the other. Because we do and always will share the land, the best interests of Aboriginal and non-Aboriginal people will be served if we act with the highest standards of responsibility, honesty and good faith toward one another.

report of 1996 were instruments of indirect action. If the report had produced directives instead of recommendations, the government would have been obliged to act by changing legislation. Recommendations can sit on the shelf forever. Nonetheless, this report is full of wisdom that can be used to help build improved relationships. Other reports by previous United Nations Special Rapporteurs in 2004 did lead to the Canadian Government developing a Specific Claims Action Plan to address unresolved issues. Now in 2013 there is a Senior Oversight Committee composed of Government officials and Indigenous representatives to work towards recognition and reconciliation. There has been some progress in land claims but the hard work continues.¹⁵⁷

The barrier of mistrust between Indigenous and non-Indigenous people continues to be a fact of life in Canada.¹⁵⁸ Contemporary issues carry with them a historical context of suspicion and disrespect. The Anglican Church had a part to play in setting the ground work for broken promises and did not speak up for vulnerable Indigenous communities when treaties were breached. The attitude of apathy and indifference impacts progress towards a healthy climate of mutual regard. For example, the Government of Canada allocates funds to individual reserves to meet the needs of their communities. Often the basic needs of Indigenous communities for access to water, education and healthcare are not met. There is never enough money allocated, leaving little money left to improve infrastructure, housing, or post-secondary funding for Indigenous people. The Government knows of this struggle. In Anaya's report he highlighted the fact that the Attorney General of Canada has alerted the Government of Canada of the lack of funding for social services on reserves, which in turn is impacting living conditions.¹⁵⁹ Placing

¹⁵⁷ James Anaya, Report on Indigenous peoples in Canada, <http://www.unsr.jamesanaya.org/country-reports/the-situation-of-indigenous-peoples-in-canada> (accessed August 16, 2014), 17.

¹⁵⁸ John Ralston Saul, *A Fair Country, Telling Truths About Canada* (Toronto, Penguin Canada Inc., 2008), 25-26.

¹⁵⁹ James Anaya, Report on Indigenous peoples in Canada <http://www.unsr.jamesanaya.org/country-reports/the-situation-of-indigenous-peoples-in-canada> (accessed August 16, 2014), 7.

band councils under third party management is not the answer. In most instances, deplorable living conditions are not the fault of the First Nations. The Maslow Hierarchy of Needs Theory supports the thought that when basic needs are not met, self-actualization needs—realizing personal potential, self-fulfillment, seeking personal growth and peak experiences—cannot be realized.¹⁶⁰ Becoming a self-determining community requires basic needs to be met first.

Government programs are required to follow rules often disguised as safeguards and are often inflexible. Racism is a difficult topic but the Canadian government holds tight to their self-description as being generous, progressive and quick to overcome prejudice.¹⁶¹ Self-determination is a right governed by international law and should not be confused with that of privilege. There remains a sense of Government superiority embodied in relationships of power and privilege and sustained in government policy. Indigenous people are not welcomed into the planning process and rarely consulted on matters that pertain to their lives.¹⁶²

The Idle No More movement emerged in 2013 as a grassroots movement to make people aware of the Canadian government's intention of introducing proposed government legislation by introducing bills and approving them without Indigenous people having the right to consultation or consent.¹⁶³ The Anglican Church of Canada did eventually get involved but it took time. Bishop Mark MacDonald acknowledges that we must renew the initial promise of the treaties because promises were made under the authority and judgment of God. The church needs to rise up and reclaim this vision so that all of Canada may enter into a vibrant and positive

¹⁶⁰ Saul McLeod, "Simple Psychology: Abraham Maslow, Maslow Hierarchy of Needs," accessed March 31, 2014, <http://www.simplypsychology.org/maslow.html> updated 2014.

¹⁶¹ Marie Battiste, *Decolonizing Education: Nourishing the Learning Spirit* (Saskatoon: Purich Publishing Ltd, 2013), 125-126.

¹⁶² James S. Frideres, *Aboriginal Peoples in Canada – Contemporary Conflicts 5th edition*, (Scarborough, Prentice Hall Allyn & Bacon Canada, 1998), 423.

¹⁶³ Marie Battiste, *Decolonizing Education: Nourishing the Learning Spirit* (Saskatoon: Purich Publishing Ltd, 2013), 128.

future.¹⁶⁴ Racism has been a tool of colonialism since the beginning of first contact and it continues today in subtle and less-subtle ways. Racism is the theory but it is intolerance, prejudice and discrimination that remain the practice.¹⁶⁵ It remains a barrier that impacts self-determination of Indigenous people in society and also in the Anglican Church – there is no escaping it because it is an external and internal barrier that continues.

Efforts to improve flexibility and reduced racism have included Indigenous and non-Indigenous communities participating in culturally sensitive programs that incorporate room for inclusion of family and community involvement. Teachings in the four quadrants of the medicine wheel being physical, emotional, intellectual, spiritual/cultural need to be observed.¹⁶⁶ Respecting these fundamental teachings improves relationships between Indigenous communities and Government authorities. It is true that differences in perspectives can be problematic. New relationships need to be sustainable. The Anglican Church has a responsibility to be an important model on how to overcome basic assumptions that lead to racism and how to be an example of how to embrace life-giving diversity.¹⁶⁷

Self-determination through self-governance

Indigenous communities in Canada were fragmented into bands, reserves and small settlements. It will probably take several generations to undo the harm that colonization has done. Rediscovering independence and self-reliance will take time. There is a connection

¹⁶⁴ Bishop Mark MacDonald, “Renewing the Promise, Walking Together,” *The Anglican Journal* (February 12, 2013), accessed March 3, 2013, <http://www.anglicanjournal.com/articles/renewing-the-promise>.

¹⁶⁵ James S. Frideres, *Aboriginal Peoples in Canada – Contemporary Conflicts 5th edition*, (Scarborough, Prentice Hall Allyn & Bacon Canada, 1998), 132.

¹⁶⁶ Raven Sinclair, Michael Anthony Hart, and Gord Bruyere, *Wicihitowin: Aboriginal Social Work in Canada* (Winnipeg: Fernwood Publishing, 2009), 85.

¹⁶⁷ Bishop Mark MacDonald, “Walking Together: Becoming a Family,” *Anglican Journal*, accessed August 21, 2014, [http://www.anglicanjournal.com/archives/April 2014](http://www.anglicanjournal.com/archives/April%202014).

between self-governance, healing and identity. Indigenous people lost control of their land and their power to define who they were as individuals and communities. They were excluded from systems that determined justice and rights.¹⁶⁸ In early 1998, the federal government acknowledged that Indigenous people had the inherent right of self-government as an existing Aboriginal and treaty right.¹⁶⁹ During this time, questions on self-determination and definition of Indigenous community were raised.

It was not hard to define land-based Indigenous communities, but what about urban Indigenous communities? The barrier of defining community is problematic and this in turn has implications regarding transfer payments and available supports.¹⁷⁰ The relationship between individuals and their communities remains a powerful attachment invisible to non-Indigenous people.¹⁷¹ The Department of Indian and Northern Affairs Canada (INAC) provides transfer payments only to community members who reside on the reserve's geographical boundaries. This policy makes urban Indigenous people feel cut off from their home communities.¹⁷²

The process of transition into the city is another barrier to self-determination. There are often no clear strategies to cope with unfamiliar stressors, school choices, social services, employment opportunities or housing options. The present system does not support Indigenous people who choose to make a new life for themselves in the cities. They leave their family networks, spiritual and emotional supports, funding and connection to land behind to find a new

¹⁶⁸ Craig Proulx, *Reclaiming Aboriginal Justice, Identity, and Community* (Saskatoon: Purich Publishing Ltd. 2003), 145.

¹⁶⁹ Olive Patricia Dickason, *A Concise History of Canada's First Nations: The Road to Self-Government* (New York: Oxford University Press, 2006), 293.

¹⁷⁰ Calvin Hanselmann, *Urban Aboriginal People in Western Canada: Realities and Policies* (Calgary: Canada West Foundation, 2001), 20.

¹⁷¹ Calvin Helin, *Dances with Dependency: The Way Forward for Urban Aboriginals* (Woodland Hills: Ravencrest Publishing, 2008), 244.

¹⁷² *Ibid.* 249-250.

place to belong.¹⁷³ Leaving community and their spiritual community can be difficult. Once again, there are patterns of hierarchy that provide the Government of Canada with political control. The Government of Canada is not prepared to help urban self-determining communities have an equal voice. The band councils are not given funds to help their members in the transition process. The transition from rural to urban life is harsh and it is difficult to find a place of belonging in the urban community. The Anglican Church could help ease the transition to the urban environment with programming to help build community and unite Indigenous people. Without unity, Indigenous people are more vulnerable in a dominant culture that is intolerant. Unity is not a luxury but a necessity. Efforts to unite Indigenous people in the urban centres may include educational work, economic programs, artistic exchanges and a spiritual life.¹⁷⁴

Urban Indigenous people define their community by family and friends, followed by people in their neighbourhood and members of their own cultural group. Transmission of social values and social ties determine what community means in the lives and identities of Indigenous people living in Canadian cities.¹⁷⁵ Self-determining Indigenous communities benefit from Friendship Centres and sustainable community supports. If more Anglican Churches ramped up efforts in providing supports to Indigenous people, churches could be effective members of Indigenous communities, where renewed relationships could grow and services be delivered.

¹⁷³ Ibid. 242.

¹⁷⁴ Rt. Rev. Steven Charleston, "The Path to Unity – First Peoples," *Theology Journal* 1, no. 1 (July 2000): 3.

¹⁷⁵ Environics Institute, *Urban Aboriginal Peoples Study: The Urban Aboriginal Context* (Toronto: Environics Institute, 2009), 50.

Economic self-sufficiency

Indigenous communities often have a sense of identity and cohesion when addressing factors such as utilization of land as a common resource base, cultural attachment to place, a flexible economy and system of exchange, an extended kinship and reciprocity system, and dependence upon a cooperative system of enterprise.¹⁷⁶ Indigenous communities have a complex political economy to operate within which hampers economic development, discouraging investment and commitment from both Aboriginal and non-Aboriginal groups.¹⁷⁷ Anaya's Report confirms that natural resources are in many cases targeted for extraction and development by non-Indigenous interests.¹⁷⁸

Poverty is an enormous problem for Indigenous youth and their families. Lack of resources continues to be a barrier to enhancement of economic self-sufficiency and limits the opportunities for self-determining communities to thrive. The history of discrimination has perpetuated a dependency on the welfare system. Helen Buckley chronicles government policy limiting Indigenous families on land allotment for farming, federal government stimulation and economic development of non-Indigenous businesses on the prairies, while encouraging Indigenous people to become dependent on welfare and social assistance. Only a very small percentage of the Indian Affairs budget is spend on economic development.¹⁷⁹ This bleak economic predicament impacts Indigenous Anglicans in most communities and this in turn explains why financial barriers extend to Anglican churches in Indigenous communities.

¹⁷⁶ James S. Frideres, *Native Peoples in Canada: Contemporary Conflicts 4th edition* (Scarborough, Ontario: Prentice Hall Canada Inc, 1993), 410.

¹⁷⁷ Ibid.451.

¹⁷⁸ James Anaya, "Report on Indigenous peoples in Canada," 17, accessed August 16, 2014, <http://www.unsr.jamesanaya.org/country-reports/the-situation-of-indigenous-peoples-in-canada>.

¹⁷⁹ Geoffrey York, "Ottawa's effort: No helping hand but a mortal blow," *The Globe and Mail*, August 29 (McGill-Queen's University Press, 1992), accessed April 21, 2014, www.bcgreen.com/-samuel/lubicon/1992/Buckley.txt.

Indigenous communities have to increase their efforts to protect their long term interests in land and resources.¹⁸⁰ Private non-Indigenous companies often have backing from Federal and Provincial governments which do not take into account the long term impacts on Indigenous communities' health and economic well-being. Every job market consists of a dual labour market. There are jobs that pay well, offer stable long-term employment and a chance for advancement. Then there are jobs where the reverse is the case and this unfortunately is the norm being available to Indigenous people in their communities. Lack of opportunity impacts Indigenous people who had their traditional economy destroyed and they were not invited to participate in industrialization. Reserves have not been places of industries and job creation, but rather only serve as sub-standard residential areas, often in isolated locations, resulting in discrimination, limiting sources of income and a lack of control of the deployment of resources, whether human, capital or technological.¹⁸¹

It has not only been the Canadian Government who is not listening. Canadian citizens including Anglicans have not been advocates for Indigenous economic development on Reserves. How many Canadians have ever visited a Reserve, even the ones with road access? How many Anglicans have worshipped with Indigenous people in their Reserve churches? How many Anglicans know that priests serving Indigenous communities are often non-stipendiary? The shock value of the isolation and lack of economic opportunities could stir on non-Indigenous people to add their voice to these issues. The joy value of seeing Anglican churches and the dedicated spiritual people working in their Indigenous communities could add voices of advocacy on many issues.

¹⁸⁰ James Anaya, "Report on Indigenous peoples in Canada," accessed August 16, 2014, <http://www.unsr.jamesanaya.org/country-reports/the-situation-of-indigenous-peoples-in-canada> .

¹⁸¹ James S. Frideres, *Native Peoples in Canada: Contemporary Conflicts 4th edition* (Scarborough, Ontario: Prentice Hall Canada Inc, 1993), 471.

One challenge facing Canada right now is that the high rate of Indigenous unemployment is happening at the same time when Canada needs workers most.¹⁸² There is a cost in the inability of Indigenous people to obtain good jobs with reasonable incomes, and there is also a cost in maintaining and increasing the financial burden to tax payers for remedial services. Reserves serve as sub-standard residential areas, often in isolated locations. The present Federal Government does not seem overly concerned about having a significant minority forming an impoverished underclass in a country that boasts of a high quality of life. Canada's future prosperity depends on how successful Indigenous and non-Indigenous people are in finding equity in the labour market for Indigenous Canadians.¹⁸³

According to a study on Urban Aboriginal People, 48 percent of Indigenous people in Canada are children and youth under the age of 24 years of age. This has implications for future job markets, employment rates, and the urban environment.¹⁸⁴ From 2001-2006, employment rates for Indigenous people improved and unemployment rates dropped, yet Indigenous people remain less likely than non-Indigenous people to be employed.¹⁸⁵ The Indigenous workforce is rapidly growing and will provide a large pool of potential employees at a time when a broader Canadian population is aging into retirement. Business, unions and governments need to tap into this resource for skilled workers and to take action to develop this human resource.¹⁸⁶ The past Assembly of First Nations National Chief Shawn Atleo told Postmedia News that supporting

¹⁸² Calvin Helin, *Dances with Dependency: The Way Forward for Urban Aboriginals* (Woodland Hills, Ravencrest Publishing, 2008), 56.

¹⁸³ Ibid.

¹⁸⁴ Environics Institute, *Urban Aboriginal Peoples Study: The Urban Aboriginal Context* (Toronto: Environics Institute, 2009), 25.

¹⁸⁵ Government of Canada, "Canada's Changing Labour Force, Census 2006." *Statistics Canada Catalogue no 97-559-X*, 2008, accessed April 2, 2014, <http://www12.statcan.ca/census-recensement/2006/as-sa/97-559/pdf/97-559-XIE2006001.pdf>.

¹⁸⁶ BC Chamber of Commerce, "Report on Skills Shortage Initiative: Closing the Gap," *British Columbia Chamber of Commerce*, 2005, accessed April 3, 2014, www.bcchamber.org/criticalskills/skills_gap.html.

First Nations skills training is “a critical component” of addressing skill gaps in the overall labour force.¹⁸⁷

The goal of economic self-sufficiency cannot occur when Government funding practices follow a pattern of providing short term pilot projects with little hope of stable funding.¹⁸⁸ A lack of economic sustainable strategies continues to be a barrier to self-determination. Sustainable strategies need development and would improve long-term outcomes for Indigenous communities. Indigenous management of natural resources may be the answer to sustainable economic self-sufficiency. Before first contact, tribes in Canada sustained themselves with the various resources available in their region.¹⁸⁹ Economic control will reduce poverty in Indigenous communities and in turn reduce unemployment, a high dependency on social assistance and a low income relative to other Canadians.¹⁹⁰

Indigenous people need to be part of the decision-making process with respect to both short-term and long-term perspectives. Self-determining rights to manage and control the resources of land continues to be an issue for Indigenous people and Government. Forestry, lumber, water and minerals are renewable natural sustainable resources. The abundant wildlife and waterfowl are a source of commercial recreation and a source of income to Indigenous people. Oil and gas development on Indigenous land continues to grow. Minerals, gold and diamond mines are being discovered by industry with implications for Indigenous communities.

¹⁸⁷ Michael Woods, “Will the federal budget help match aboriginal Canadians with good jobs?,” *Postmedia News*, March 19, 2013, accessed April 3, 2014, <http://www.canada.com/Will+federal+budget+help+match+aboriginal+Canadians+with+good+jobs/8122380/story.html>.

¹⁸⁸ Craig Proulx, *Reclaiming Aboriginal Justice, Identity, and Community* (Saskatoon: Purich Publishing Ltd. 2003), 152.

¹⁸⁹ Calvin Helin, *Dances with Dependency: The Way Forward for Urban Aboriginals* (Woodland Hills, Ravencrest Publishing, 2008), 70.

¹⁹⁰ Yale D. Belanger, *Aboriginal Self-Government in Canada: Current Trends and Issues 3rd edition* (Saskatoon, Purich Publishing Limited, 2008), 198.

Inequality continues to bring about lost opportunities for Indigenous people and brings despair to whole communities. If both parties were being honest with each other, they would acknowledge that denial of Indigenous culture and lack of respect for Mother Earth and her resources is more than just an economic matter. When industry and corporations override Indigenous land claims and export her resources, it is a denial of Indigenous culture and destabilizes Indigenous communities in more than just an economic way.¹⁹¹

This we know: the earth does not belong to man, man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life; he is merely a strand in it. Whatever he does to the web, he does to himself.¹⁹²

Indigenous people have a sacred relationship with the Earth based on a profound spiritual connection resulting in upholding reverence, humility and reciprocity.

The Anglican Church recognizes the connection Indigenous people have to the land yet the dominate colonial government in Canada continues to serve its own strategic interests with little regard to Indigenous values and spiritual connection in this regard. Environmental degradation affects the health and well-being of all Canadians. Quality of life is dependent on the purity of the land, water, and care for the interconnection of all creatures. This spiritual teaching of caring for all of our relations honours the sacred relationship with Mother Earth. If Indigenous people hope to control their own destinies now is the time to create their own sustainable revenue streams and to nurture their own business sectors.¹⁹³ Communities need to reconstitute their own boundaries and should not need permission to do so.

¹⁹¹ John Ralston Saul, *A Fair Country, Telling Truths About Canada* (Toronto, Penguin Canada, 2008), 24.

¹⁹² "Chief Seattle," *Seattle Sunday Star*, October 29, 1887; attributed to Chief Seattle in a speech to Governor Stevens in January 1854 with the first version appearing in the *Seattle Sunday Star* on October 29, 1887.

¹⁹³ Calvin Helin, *Dances with Dependency: The Way Forward for Urban Aboriginals* (Woodland Hills, Ravencrest Publishing, 2008), 262.

The sacred relationship with the earth is also a concern for Archbishop Desmond Tutu, a world-wide respected Anglican theologian and Nobel Peace Prize winner. He gave the keynote address at a conference on oil sands development and treaty rights in Fort McMurray Alberta in 2014.¹⁹⁴ His prophet voice continues to proclaim that humanity must act together to end a threat affecting people around the globe.

The fact that this filth is being created now, when the link between carbon emissions and global warming is so obvious, reflects negligence and greed.

Oilsands development not only devastates our shared climate, it is also stripping away the rights of First Nations and affected communities to protect their children, land and water from being poisoned.¹⁹⁵

Tutu's presence at this conference should be a wake-up call to Canadians that the world is taking notice of the plight and impact on Indigenous people on our own soil. As part of the Anglican Communion world-wide, his voice challenges Canada to do its fair share to tackle the issue, saying Alberta's oil sands are "the world's dirtiest oil."¹⁹⁶ The Canadian Anglican voice also needs to be active in addressing environmental issues. In 2009, an ecumenical justice group called KAIROS, of which the Anglican Church of Canada is a member, organized a tour of northern Alberta from May 21 – 27, 2009 where they reported concern over the rapid rate of exploration and expansion of the oil sands industry and acknowledged the outpaced efforts to

¹⁹⁴ Bob Weber, "Desmond Tutu calls Alberta Oil sands Filth" in *The Star*, The Canadian Press, Published on Saturday May 31, 2014, accessed October 10, 2014

http://www.thestar.com/news/canada/2014/05/31/desmond_tutu_calls_alberta_oilsands_filth.html .

¹⁹⁵ Ibid.

¹⁹⁶ Kelly Cryderman, "Desmond Tutu takes on the oil sands" in *The Globe and Mail*, Published Saturday, May. 31 2014, accessed October 14, 2014. <http://www.theglobeandmail.com/report-on-business/industry-news/energy-and-resources/desmond-tutu-takes-on-the-oil-sands/article18933510/> .

curb their environmental, health and social impacts.¹⁹⁷ In 2014 Anglicans must continue to challenge governments and corporations that do harm to the environment. Indigenous people need the collective Anglican voice to battle the corporate powers that are impacting the land in the name of economic development.

There are more issues that need attention. For example, flooding in northern Manitoba is a consequence of hydro expansion impacting First Nation communities. The Anglican Church of Canada is a member of the Interchurch Task Force on Northern Flooding representatives. Catholic, Mennonite, and Anglican churches joined the United Church who was the original instigator. This task force stands in solidarity with northern Aboriginal people who found themselves in the way of the bulldozers. Questions that need to be asked include, what are the social and environmental costs of these hydro projects and who benefits from this expansion? The costs are great and the benefits are few for First Nation people in northern Manitoba. For Manitoba Hydro, governments and consumers, the hydro system in northern Manitoba is a success but in northern Manitoba it constitutes an ongoing ecological, social, and moral catastrophe.¹⁹⁸ It is good that the Anglican Church is at the table on this task force but there is much more that needs to be done. Members of Tataskweyak Cree Nation in Split Lake are blocking construction efforts and Manitoba Hydro vehicles from passing through Split Lake on Provincial Road 280 near the Keeyask Generating Station construction site to protest the deterioration of the highway and the Crown Corporation's treatment of the First Nation.¹⁹⁹

¹⁹⁷ Marites N Sison, "Church has Role to Play in Raising Concerns over Oil Sands" *The Anglican Journal* (May 29, 2009), accessed October 10, 2014, <http://www.anglicanjournal.com/articles/church-has-role-to-play-in-raising-concerns-over-oil-sands-8580>.

¹⁹⁸ Steven Daniels, "Interchurch Council on Hydropower" *Mennonite Central Committee*, accessed October 20, 2014, http://energyjustice.mcc.org/about/church_involvement.

¹⁹⁹ "Split Lake blockade to the Keeyask dam site", *WC Naïve News*, accessed October 21, 2014, <http://westcoastnativenews.com/split-lake-blockade-to-the-keeyask-dam-site>.

Rev. Larry Beardy, member of ACIP and a respected Anglican priest in Split Lake, is actively encouraging dialogue within the community. He is an important voice in his community. Local issues are not to be ignored and business and employment opportunities made available to improve the community. Elders in the community negotiated an environmental study to be done on the effects of the dam.²⁰⁰ Beardy is one Anglican voice helping his people of Tataskeweyak Cree Nation to blend the old and new in order to gain control of their land with confidence and determination.²⁰¹ Their lands, waterways and way of life have been greatly altered by colonial and industrial developments with permanent and irreversible impacts. Hydro development removed the opportunity to fully support and sustain the people of Split Lake in their traditional ways. Dependence on the wildlife patterns and habits are no longer feasible. The reality is that to sustain the community, alternative ways to use the resources of the land need to be explored.

The lands, the waters and the resources have provided for us in the past. We can't exercise our traditional pursuits as in the past because the waters have changed. Yet, these waters and their power could once again help to provide for our people.²⁰²

Not all communities have a person such as Rev. Larry Beardy in their midst, who can encourage respectful dialogue and community input into economic development with government entities. Throughout Canada the Anglican voice is not strongly speaking of injustice regarding land, resources, economic impact or social ramifications for the people who are once again bearing the costs of corporate greed. It is more than just an issue of economics. The health of land and water is central to Indigenous spirituality and culture. Indigenous people are born into the responsibility to care for land, today and with future generations in mind.

²⁰⁰ Andre McMonagle "Hydro Dam has mixed benefits for Community", *The Uniter*, published March 25, 2009. accessed October 19, 2014 <http://uniter.ca/view/hydro-dam-has-mixed-benefits-for-community>.

²⁰¹ Taskaskewak Cree Nation, Chapter 8- "Community Renewal Community Development" accessed October 22, 2014. <http://www.tataskewak.mb.ca/HISTORY/analysispdf/chapter8.pdf>.

²⁰² Tataskeweyak First Nations, "Our Voice, Our Land" accessed October 22, 2014. <http://www.tataskeweyak.mb.ca/VOICE/position/position.html#landwater> .

Healing for Indigenous people and communities

Spirituality is an important part of health for Indigenous people, providing balance and sustainability to the healing process. Indigenous people belong to a variety of spiritual institutions ranging from traditional to Christian. Some do merge ideologies in the hope to have a good life outcome, obtaining steady employment, healthy relationships and a good sense of well-being.²⁰³ In early 1998, the Aboriginal Healing Foundation was established by RCAP to help Indigenous people who were dealing with the residential school legacy. They announced a \$350-million healing fund to help those who had suffered.²⁰⁴ The volume and intensity of testimonies clearly indicated the need to acknowledge the severe pain and lasting damage of the assimilation attempts by Government and the Church.²⁰⁵ On June 8th 2008, the Prime Minister of Canada, Steven Harper gave his apology on behalf of all Canadians to the Indigenous people of this land.²⁰⁶ During that time period, the Assembly of First Nations Chief Matthew Coon Come said the apology was not enough and asked for a national Truth and Reconciliation Commission to be established.²⁰⁷

The Truth and Reconciliation Commission (TRC) collected statements of Indigenous Canadians across Canada who suffered from the Residential School experience. The truths have been told and collected in the hope that healing will begin and revitalization of relationships between Indigenous and non-Indigenous people and Canadian society can move towards a time

²⁰³ United Way of Canada, "Eagle Eyes View, second edition 2010," in *An Environmental Scan of the Aboriginal Community in Winnipeg*, accessed November 25, 2013. www.unitedwaywinnipeg.mb.ca/ars/html.

²⁰⁴ Olive Patricia Dickason, *A Concise History of Canada's First Nations: The Road to Self-Government* (New York: Oxford University Press, 2006), 293.

²⁰⁵ J. R. Millar, *Shingwauk's Vision: A History of Native Residential Schools*, Mary Carpenter to J. R. Millar August 26, 1991 (Toronto, University of Toronto Press, 2009), 420.

²⁰⁶ Government of Canada, "Truth and Reconciliation Commission of Canada Interim Report," *Government of Canada*, accessed March 25, 2014, http://www.attendancemarketing.com/~atmk/TRC_jd/Interim%20report%20English%20electronic%20copy.pdf.

²⁰⁷ Lorna Dueck, "Context: Life Beyond the Headlines, Sorry isn't good enough," accessed September 21, 2014 <http://www.contextwithlornadueck.com/context-in-print/article/id/129>.

of reconciliation. The magnitude of the commitment is daunting because it requires the involvement of multiple generations of Indigenous people. The work of the commission and all Canadians will make for a better, stronger Canada.²⁰⁸ Unfortunately The Government of Canada has once again not acted on many of the recommendations of the TRC report. The plight of Indigenous people continues to be deplorable. The rates of crime, family violence, suicide, alcohol and drug abuse, unemployment and incarceration are too high. Indigenous Canadians who are Residential School survivors, or their families who are living with the damaging legacy, may find hope in a meaningful relationship with the Creator as they move through their healing journey.

Clearly there is work left to be done by the Government of Canada, the Anglican Church and other church institutions that were part of the legacy of the residential school system. The intergenerational impacts continue. When there is unresolved healing and bitterness, Indigenous people cannot achieve wholeness. There has been spiritual brokenness. The work of reconciliation and healing requires mutual caring for Indigenous and non-Indigenous people in our communities. The concern for each other needs to be rooted in respect for each other.

Let us build communities and families in which our children and youth, especially those who are most troubled, can belong. Let us build a country in which our children and youth can learn to care for and respect each other so that one day they, too, will build a family, a community, and a country which is well and strong.²⁰⁹

The goal of building safe communities for all is important. Mandela's quote is rooted in the experience of TRC hearings and the healing process in South Africa. The Anglican Church in Canada has a responsibility to keep engaged in the work of the healing process due to the fact

²⁰⁸ Government of Canada, "Truth and Reconciliation Commission of Canada," *Government of Canada*, accessed March 25, 2014, <http://www.trc.ca/websites/trcinstitution/index.php?p=3>.

²⁰⁹ Nelson Mandela, "A Fabric of Care," in *From Freedom in the Future*, eds. K. Asmal, D Childester and W. James (Johannesburg, South Africa: Jonathan Ball Publishers), 418.

that churches were a big part of the treaty process establishing the legal, moral and spiritual norms for the future of Canada during that time in history. Anglicans made a promise to walk with the people of this land. The church's presence made Indigenous people trust the process.²¹⁰

The church exists in the midst of many external barriers to self-determination and struggles to provide adequate resources to make a difference in communities. For example there is an overwhelming crisis in Indigenous communities dealing with youth suicide rates. Hopelessness, depression and shame are feelings that need to be openly discussed when a community deals with youth who die by suicide or participate in self-inflicted injuries. The rate of Indigenous youth who commit suicide is about five or six times more than non-Indigenous youth.²¹¹

As a society, we are ill-equipped to reverse this crisis. The Anglican Church has some clergy out in the communities battling this epidemic such as Rev. Nancy Bruyère, who is a non-stipendiary Anglican priest from the diocese of Keewatin. She serves a very large area providing pastoral and spiritual care without pay.²¹² Suicide prevention work needs to occur in the midst of communities struggling with poverty, violence, gangs and problems with solvent, drug and alcohol abuse.²¹³ The Canadian Association for Suicide Prevention does have some resources which are transferrable to the care being provided by Indigenous clergy. One program is called Building Suicide Safer Communities. External resources and Anglican internal resources both recognize that suicide prevention rests on our ability to ask and talk about suicide, encouraging

²¹⁰ Bishop Mark MacDonald, "Renewing the Promise, Walking Together," *The Anglican Journal* (February 12, 2013), accessed March 13, 2013, <http://www.anglicanjournal.com/articles/renewing-the-promise> .

²¹¹ Marites N Sison, "New Aboriginal Suicide Prevention Co-ordinator," *Anglican Journal*, accessed May 1, 2014, <http://www.anglicanjournal.com/articles/new-aboriginal-suicide-prevention-co-ordinator>.

²¹² Ibid.

²¹³ Coyne Cote, Hoard A Hutomoni, D McDougal, and M Morrissett, "Final Report of the research team: Risk and Resiliency within the Urban Aboriginal First Nation Youth Context," *CIET Canada*, 10-13.

conversations about suicide and meeting with families offering compassionate, non-judgment and informed responses.²¹⁴ Self-determining communities will be better equipped to make a difference in responding to the needs of their community members in a culturally appropriate manner.

Denial of the spiritual element is a barrier in understanding Indigenous culture within Canadian society. Despite growing secularism in Canadian culture and a crisis in religious commitment, Indigenous people find connection to the Creator in participation in traditional ceremonies, sweat lodges or Medicine Wheel teachings. The healing relationship is based on a series of virtues: respect; humility; compassion; honesty; truth, sharing, hospitality and divine love.²¹⁵ Traditional approaches to healing are holistic and consider mind, body and spirit. The Anglican Church could be of assistance by contributing to the work of healing, recognizing the spiritual element as being present and important. Indigenous people have the self-determining right to their beliefs and values moving outside the colonial context.

²¹⁴“Building Suicide Safer Communities,” *Canadian Association for Suicide Prevention*, accessed May 1, 2014, <http://www.suicideprevention.ca/building-suicide-safer-communities/>.

²¹⁵ “Traditional Aboriginal Medicine and Healing Practices” *University of Ottawa*, accessed October 21, 2014, http://www.med.uottawa.ca/sim/data/Aboriginal_Medicine_e.htm.

CHAPTER FOUR: INTERNAL BARRIERS

The 1996 Royal Commission on Aboriginal People (RCAP) identified four areas of concern that were used in analyzing the external barriers.²¹⁶ While the Royal Commission placed its finding within the context of traditional Indigenous culture and spirituality, we can use this same framework in addressing barriers to self-determination within an Anglican context. By including findings from the United Nations report by James Anaya in July 2014, a realistic view of continued issues emerges.²¹⁷

New Relationship Building

The work of *A New Agape* has nurtured new relationships, enhancing new understandings and respect for differences between Indigenous and non-Indigenous people. A healthy future for the Anglican Church of Canada needs to include Indigenous Anglicans who are developing a sense of ownership for their Anglican Church. In all authority structures, however, it is still clear who is powerful and who the less powerful ones are.²¹⁸ *A New Agape* signaled willingness by the mainstream church for Indigenous Anglicans to take ownership and assume leadership.

Since 2007, the work of ACIP under the capable and reliable leadership of Bishop Mark MacDonald personifies commitment to the task of taking ownership for Indigenous leadership and self-governance. Positive outcomes such as elder participation and Indigenous assessors in

²¹⁶ Olive Patricia Dickason, *A Concise History of Canada's First Nations: The Road to Self-Government* (New York: Oxford University Press, 2006), 289.

²¹⁷ James Anaya, "Report on Indigenous peoples in Canada," accessed August 16, 2014, <http://www.unsr.jamesanaya.org/country-reports/the-situation-of-indigenous-peoples-in-canada> .

²¹⁸ Dr. Patrick Yu, *Parish Response to Cultural Diversity: Canadian Anglicanism at the Dawn of a New Century*, ed. M. Darrol Bryant (Toronto: Edwin Mellen Press, 2001), 146.

formal internal processes are now taking place.²¹⁹ However, a barrier of communicating basic concepts still troubles the efforts towards self-determination. Bishop Mark MacDonald talked about communication barriers within Anglican circles.

*There continues to be difficulty in communicating basic concepts to Indigenous and non-Indigenous people and the network.... We continue to try to function in the models created by non-Indigenous peoples in regards to funding, process and protocols. There have been huge strides forward but issues regarding funding, process and protocols are still not in Indigenous hands and most people are surprised this is an issue. There are aspects of self-determination that need to be challenged and understood. We have a long way to go, but this is not to say we have not come a long way.*²²⁰

Communicating Indigenous needs and discussing new directions requires enhancement of interpersonal relationships which in turn can create an atmosphere to discover more about each other and God.²²¹ There is an element of risk in adopting an attitude of taking responsibility and being accountable for the outcomes. Indigenous people have been ready for this step within the Anglican Church but on the other hand, many Indigenous Anglicans now enjoy a sense of belonging within Anglican congregations resulting in a contented form of passivity. If there are only a few Indigenous parishioners in a congregation is there room to divert from the structure that is in place? If Indigenous people don't think they deserve life at its fullest, then accepting

²¹⁹ Rev. Murray Still, "Executive Summary of a Report on Discernment for Ministry in Indigenous Communities," *Anglican Church of Canada*, accessed January 10, 2014 <http://www.anglican.ca/faith/files/2009/11/still-report-es.pdf>.

²²⁰ Bishop Mark MacDonald, interviewed December 2nd, 2013.

²²¹ Romney Moseley, *No Longer Strangers: Ministry in a Multicultural Society* (Toronto: Anglican Book Centre, 1993), 41.

mediocre situations become normal.²²² The idea of shaping and building something new is risky and takes courage on the part of Indigenous people and their parish families.

The path to self-determination continues to be one of ebb and flow, with motions forward in small increments. Indigenous people who live in traditional ways are often on the fringe of the dominant culture. This is constant worldwide. For example, the Maori people of New Zealand have fared no differently than many other colonized Indigenous people throughout the Western world. Contemporary struggles in confronting and renewal from colonial histories bind us together with a common thread.²²³ Elders in Anglican communities were the ones who had to chart the pathway and painstakingly create cultural space within existing institutions. This was a thankless job and elders struggled to be heard. Today the struggle continues for Indigenous Anglicans in being understood.

... [H]ow often do those of us who are city dwellers find ourselves remarking with anxiety on 'how on earth do I make sense of the relentless noises of the city, of the sounds of too many people, of the cries of the poor and the hungry, of those suffering violence of any description.... The sound of each other's sighs, joys, tears, our whispers and groanings, the sounds of poverty and of despair, the cries of children beaten, of women abused, of men terrified by war, of Mother Earth pleading for respite ...'²²⁴

This Maori quote confirms the common struggles of Indigenous people. Indigenous people in Canada who are Anglicans struggle with the same injustices and emotional responses within a Canadian homeland context, with a variation on the same themes.

Although the Anglican Church of Canada plays an important role in opening up opportunities for dialogue and understanding of Indigenous persons, who are different from the

²²² John Ralston Saul, *A Fair Country, Telling Truths About Canada* (Toronto: Penguin Canada Inc., 2008), 232.

²²³ Jenny Plane Te Paa, "Justice in Indigenous Education: A Maori Anglican Story," *First Peoples Theology Journal* 1, no. 1 (July 2000): 64.

²²⁴ Jenny Plane Te Paa, Tai Tokerau, and Aotearoa, "Listening to the Spirit – Preparing the Way," *First Peoples Theology Journal* 4, no. 1 (June 2006): 65.

majority of their membership, there continues to be integration challenges. Integration will successfully occur if the voice of the “other” is welcomed and affirmed. Diversity can be unsettling yet movement towards embracing different voices can enrich the thinking of a community, and increase knowledge of all that surrounds a community of believers.²²⁵ Generally this is not the environment found in most Anglican parishes in Canada. To become a more integrated church requires a high degree of ownership on the part of a critical mass of members. Ideally the cultural activities of a parish should reflect the diversity of its people in liturgical expression incorporated into the services. This includes the music and symbols originating from one culture being accepted by others.

*The assumption on most people’s part is that Anglicanism is so beautiful that it is the generic good for all. This interferes with Indigenous people having the freedom for input.... The generic understanding does not leave room for Indigenous preferences.*²²⁶

Bishop Mark MacDonald is highlighting how the normalization of status quo ideology is embedded in our own history. Marie Battiste gives an excellent example of students and cultural bias that is easily transferable within the Anglican Church context. The students’ attitudes reflected the common understandings of the day.

As most of the students were white, they rarely questioned the whiteness of the university, their classes, the employment of people in Saskatchewan, the divided city solitudes of east and west, the high rates of incarceration of Aboriginal youth, the media’s negative depictions of Aboriginal peoples, and the overwhelming racism epidemic to this province and country. When asked to consider these issues, cultural difference was ultimately their answer, meaning it is about them, not me, as the source of the inequities.²²⁷

²²⁵ Ian T. Douglas, Kwok Pui-Lan. *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-First Century* (New York, Church Publishing Incorporated, 2001), 363.

²²⁶ Bishop Mark MacDonald interviewed December 2nd, 2013.

²²⁷ Marie Battiste, *Decolonizing Education: Nourishing the Learning Spirit* (Saskatoon: Purich Publishing Ltd, 2013), 126-127.

Superiority structures are part of society and part of the dominate way of knowing. The Anglican Church of Canada needs to be aware of how dominant cultural bias is prevalent in structure, policy and attitudes.

If the Anglican Church is ready to comment on the racism that exists in a nation and internationally, then it has to demonstrate to its Maori constituents and prove to itself that it would do the same within its own house.²²⁸

This comment made by the Venerable Dr. Hone Kaa, an Anglican Maori, can easily apply to our situation in the Anglican Church in Canada as well. Recognizing this provides the church an opportunity to see with a new lens and highlights an opportunity to change policy with respect to internal process and to embrace cultural diversity.²²⁹ Responding to the demands of a multicultural society requires Anglicans to accept the church body as being a household of God where all are fellow citizens.²³⁰

Primate Fred Hiltz writes in *The Anglican Journal* how the Indigenous ceremony of smudging could be incorporated into the Lenten journey. Paying attention to symbolic ritual is important. Creating space in sanctuary gives Indigenous Anglicans and non-Indigenous Anglicans the opportunity to focus on the sacred flow of life.²³¹

In recent years I have come to deeply appreciate the rites of smudging conducted by indigenous peoples. From a pouch containing cedar, sweet grass, sage and tobacco, an elder draws a handful and places the mixture in a shell. He or she then kindles a flame and tends it with great patience. As the embers glow, a sweet-smelling smoke begins to rise. With the feather of an eagle, the fire is fanned and the smoke bellows. As the elder greets every person coming into the assembly or moves around the sacred circle in which they have gathered, each one in simple gestures draws the smoke toward them—into their

²²⁸ The Venerable Dr. Hone Kaa (Ngati Porou), "Maori Struggles for Self-Identify and Self-Determination," *First Peoples Theology Journal* 4, no. 1 (June 2006): 82.

²²⁹ Romney Moseley, *No Longer Strangers: Ministry in a Multicultural Society* (Toronto: Anglican Book Centre, 1993), 43.

²³⁰ *Ibid.*, 45.

²³¹ Nancy Philips, "Fine a Space of Sanctuary," *Rupert's Land News*, March 4, 2014, accessed April 21, 2014, <http://rupertslandnews.ca/2014/03/find-a-space-of-sanctuary/>.

nostrils, across their eyes, around their ears and over their heads—then toward their heart and around their upper body; then down their legs and around their feet. This entire act is a rite of purification of body, mind and spirit in the service of the Creator.²³²

Primate Fred Hiltz acknowledges the connection of purification by this Indigenous ritual to the Anglican tradition of observances in the Lenten journey. He encourages Anglicans across Canada to consider this ceremony on each Sunday of Lent.²³³ Integration of Indigenous ways needs to be fanned with care, with an educational piece for Indigenous and non-Indigenous Anglicans, explaining the significance and sacredness of the ritual.

Creation of an environment of inclusion and acceptance helps remove the barriers and assumptions of superiority. This is an excellent step forward to best reflect a household of believers in Anglican community. The Anaya report confirms that there continues to be a wellbeing gap which includes caring for the whole person. It is necessary for Canadians to come to a mutual understanding and real partnership with Indigenous people if long term solutions are to be achieved.²³⁴ Anglicans need to adopt this mindset. Primate Fred Hiltz provides a good example of not assuming Indigenous spirituality is of no value – he found the common threads that allows for mutual respect and growth. Celebrating cultural diversity will require additional training for Anglican leadership. This in turn will enhance understanding of Canadian Indigenous spirituality and encourage a collective understanding of Indigenous Anglican worldview.

There is an assumption that Indigenous life is primitive. The Canadian standard way of life is normative, generic and the goal. These assumptions are not thought out. This is

²³² Primate Fred Hiltz, “Smudging,” *Anglican Journal*, March 4, 2014, accessed April 10, 2014, <http://www.anglicanjournal.com/articles/smudging>.

²³³ Ibid.

²³⁴ James Anaya, “Report on Indigenous peoples in Canada,” accessed August 16, 2014, <http://www.unsr.jamesanaya.org/country-reports/the-situation-of-indigenous-peoples-in-canada>.

*what Canadian culture teaches us. People of good will, may say 'You have such a simple beautiful faith,' but that also implies that their faith is more sophisticated and superior. This assumption hinders Indigenous people from moving forward. Indigenous people are not primitive and we do not have a 'simple faith.' In fact Indigenous faith is more sophisticated because it is a way of life.*²³⁵

This example by Bishop Mark MacDonald demonstrates a need for parishes across the country to have access to worship resources that encourage Indigenous contextual liturgical practice. *A New Agape* is a resource that has not been used to its fullest potential. There is risk in moving away from what makes the majority comfortable and secure. Growth, change and transformation will inevitably also disturb and threaten harmony for some Anglicans.²³⁶

Resistance to enhanced inclusion and celebration of diversity continues. There is little evidence of Anglican congregations blending Christian and Traditional Indigenous practices, or embracing visible symbols and rituals in Sunday morning worship services. Indigenous Anglicans have not seen the progress they hoped for in this regard, which suggests that it may be time to explore another way to support the Indigenous people of Canada in their faith journey. Development of a separate Indigenous church in areas is one idea currently being explored. It may take this level of separation from the mainstream in order to build a self-determining Indigenous Anglican church. However, there is an element of loss in following this path. It acknowledges that inclusion, acceptance and integration have not been fully realized.

There are precedents where some ethnic parishes that are part of the Anglican Communion, have their own services using space from Anglican churches during alternate

²³⁵ Bishop Mark MacDonald interviewed December 2nd, 2013.

²³⁶ Eileen Scully, "Challenges Facing Anglicans in Shaping and Forming Ministry" in *Canadian Anglicanism at the Dawn of a New Century*, ed. M. Darrol Bryant (Toronto: Edwin Mellen Press, 2001), 167.

times.²³⁷ This raises the question of how we understand building Christian community and models of the church.²³⁸ This model limits opportunities to share cultural heritage with each other. A survey conducted by Romey Moseley confirms that most Anglican congregations are interested in a superficial level of cultural contact with occasional multicultural dinners and performances.²³⁹ It may be that cultural differences have trumped the commonalities that draw us together as a community of believers. It may be that the needs of individual communities need to be addressed within their own cultural environment. Many Indigenous and non-Indigenous Anglicans hoped that mutual respect for each other would flourish if the commonalities of the various traditions were embraced.

Living and worshipping together is not an easy task. There are other predominantly British colonized areas of the world that also struggle with Indigenous and non-Indigenous integration. New Zealand is an example of a British colony that dominated the Indigenous Maori people and retained the legal and political structure of England.²⁴⁰ In the 1970s the Maori people started to pull away from colonization and assimilation policies. The Anglican Church in the Province of New Zealand promised to re-examine the principles of bi-cultural development. A new partnership began and eventually a more comprehensive review of various treaties led to a Commission examination of the constitution.²⁴¹

²³⁷ For example, Emmanuel Sudanese Mission Winnipeg c/o St. Matthew's Maryland Anglican Church, 641 St. Matthew St. Winnipeg, MB, or St. Andrew Sudanese Mission, Winnipeg c/o All Saints Anglican Church St. Matthew's Maryland Anglican Church 174 Colony Street, Winnipeg, MB R3C 1W2.

²³⁸ Romney Moseley, *No Longer Strangers: Ministry in a Multicultural Society* (Toronto: Anglican Book Centre, 1993), 42.

²³⁹ *Ibid.* 43.

²⁴⁰ Steven Cornwall, "Joint Occasional Papers on Native Affairs: Indigenous Peoples, Poverty and Self-Determination in Australia, New Zealand and the United States," *USA Library of Congress*, 2006, www.jopna2006_02_Indigenous.pdf, 5.

²⁴¹ The General Synod of the Anglican Church, "History," *Anglican Church in Aotearoa, New Zealand and Polynesia*, accessed August 24, 2014 <http://www.anglican.org.nz/About/History>.

The work toward self-determination and reconciliation has brought many people into new relationships in the Anglican Communion. It is important to hear Indigenous and non-Indigenous people voice their fears concerning the future. Some parish families will remain apprehensive. A barrier of fear of change impedes the goal of self-determination. A church family that is anxious when confronting changing demographics can be defensive, often referring to good times of the past. There may be a sense of loss of the past that was treasured by the parish and a sense of apprehension on what the future will look like. Transition times require sacrifices.²⁴²

The parish church used to be central to the community. Today this is no longer the case. Secularization has separated the need for registration through baptism, marriage or death. We have moved as a society to separate registration and bureaucratic systems.²⁴³ The world has changed and most Anglican churches have not remained connected with families in the community. Many people have stopped attending church, resulting in a disconnect with a generation or two of past Anglicans. Another issue concerns outreach to those people who have no contact with the Anglican Church culture of the past. Many experience the Anglican Church as irrelevant to contemporary society. Will the church be able to engage the next generation, including the next generation of Indigenous people? The parish church needs to address the problems of the real world, exhibiting actions of openness, tolerance and acceptance.

Unless something changes, the Anglican Church is unlikely to survive. This may be a shift that creates fear. Yet change is needed if self-determination is to be realized. Continued work in the efforts to be an inclusive church, reaching out to the young and the old, the marginalized, and those who disconnected themselves through generations of non-participation

²⁴² Dr. Patrick Yu, "Parish Response to Cultural Diversity," in *Canadian Anglicanism at the Dawn of a New Century*, ed. M. Darrol Bryant (Toronto: Edwin Mellen Press, 2001), 146.

²⁴³ Ian T. Douglas, Kwok Pui-Lan. *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-First Century*, (New York, Church Publishing Incorporated, 2001), 6.

needs to be continued by the next generation of Anglicans. Often tensions within a single community or parish are stronger than tensions among different faith traditions. It will require listening, seeing and worshipping in new ways to help orientate non-Indigenous people to a cultural connection to Indigenous rituals with the Anglican Church of Canada. Conflicts about rituals and their appropriateness or effectiveness will provide opportunities to share knowledge. *A New Agape* has some resources to start the conversation. Liturgy is living and dynamic and must breathe the same air as the worshippers.²⁴⁴

Self-determination through self-governance – Future Generations

The appointment of a National Indigenous Bishop and the governance of Canon XXII and Amendment A051 were important steps to firming up leadership criteria for future generations of Indigenous Anglicans.²⁴⁵ It cannot be overstated that this indicates a shifting pattern for healing for individuals and the Indigenous community. This new canonical structure ensures Indigenous voices will be at every level of church governance because the new structure will support the life of the Indigenous community and serve as a concrete action in correcting historical embedded structural injustices.

Self-determination is a critical aspect of all things. Relationships do need to shift: control dynamics need to be addressed. As an example, in a family, if parents are expecting children to always keep acting as children, this is not helpful. There are negative aspects to this on both sides. Indigenous Anglicans are ready for self-determination. There are a number of decisions to be made. Letting go is one way of looking at this and a necessary

²⁴⁴ Aidan Kavanagh, *The Role of Ritual in Personal Development: In the Roots of Ritual*, ed. James D. Shaughnessy (Grand Rapids MI: Eerdmans Publishing Company, 1973), 147.

²⁴⁵ The General Synod of the Anglican Church of Canada, “Resolution A051,” *Anglican Church of Canada*, accessed March 8, 2014, <http://jointassembly.ca/delegates/acc/cc/resolutions/a051>.

*component. The larger church needs to understand and look at the wisdom of Indigenous people. They could learn something from us. We need to continue to strengthen relationships and work on acceptance of Indigenous people in the church.*²⁴⁶

Paternalism is not helpful or healthy in allowing self-determination to flourish. As children grow up, they assume the responsibilities and privileges of full membership in society. Parents let go and no longer supervise the conditions in which money is allocated, or take responsibility for a system to achieve accountability. Autonomy, especially in relationship to running programs in Indigenous communities, would be a sign of growth. There is an Indigenous structure in place. ACIP members provide wisdom for policy and program development, with knowledge of Indigenous concerns across Canada.

Currently the process in place to develop Indigenous leaders is problematic. This is evident in the lack of cultural diversity represented at all levels of church leadership. The existing theological model for ministry is a barrier in encouraging Indigenous Anglicans to start the path of discernment to ordination. The destination may seem unreachable. This may be due to academic barriers. This may be due to confidence levels in taking on leadership roles in a community with many pressing needs. Whatever the reasoning, the path does not capture the Indigenous identity in considering ordination as an option. This same dilemma faced Indigenous Anglicans in New Zealand. Maori Bishop Hui Vercoe stated that recovery of leadership in the Anglican Maori Church in New Zealand depended on the recovery of Maori knowledge. This was a key factor in the phenomenal growth in the Indigenous church.²⁴⁷

In Canada, Indigenous parishes' cultural values indicate that the community should play a very important role in directing people to explore discernment for priestly or diaconal ministry.

²⁴⁶ Bishop Mark MacDonald, interviewed December 2nd, 2013

²⁴⁷ Dr. Owanah Anderson, "Why ITTI?," *First Peoples Theology Journal* 1, no. 1 (July 2000): 8.

The present model set by the Anglican Church in Canada follows a standard path set for all ordinates which begins by the individual announcing his or her intentions to the parish priest.²⁴⁸

The local parish then enters into the discernment process of the diocese. There are papers to write, interviews to be participated in before the person will be considered a postulant for ministry. Academic challenges and formal studies of approximately three years or more need to be completed successfully.²⁴⁹ The focus is on the individual's discernment to make clear their intention and possibly involves a move from their community to a place where the theological education is offered.

Indigenous people around the world have had to find ways to turn around the lack of ordained leadership and find ways to build bridges by changing internal processes. For instance, the Maori of New Zealand have been taught to be unassuming and to never put themselves forward. Discussing individual accomplishments is not culturally appropriate. This is an ingrained cultural value. In a University setting, this kept faculty from the promotion process. The Polynesian system does not allow for an individual to actively seek status but instead this is conferred by one's peers. This value is also present in Hawaiian culture and is also present in many First Nation communities across Canada. There is no reason why a dual process could not be developed here in Canada to enable Indigenous leadership to increase. Interestingly in New Zealand, when the process was expanded to allow for cultural differences, applications of Maori promotions increased. In fact, non-Maori faculty who had similar issues in promoting themselves asked for access to the same process. The University of Victoria in New Zealand extended both options to all faculty members. The Western self-nominating process was now not the only way

²⁴⁸ "Discernment for Ordained Ministry," *Diocese of Rupert's Land*, accessed April 18, 2014, <http://www.rupertsland.ca/ministry/discernment-for-ministry/>.

²⁴⁹ Rev. Carol Gallagher, "Ritual as Curriculum: A Model for Native Theological Training," *First Peoples Theology Journal* 2, no. 1 (September 2001): 129.

to enable leadership to expand and bridge the promotion process between native culture and Western culture.²⁵⁰

There continues to be a need to see Canadian Indigenous leaders represented in the leadership of the church with strategies to provide encouragement and support in vocational exploration.²⁵¹ If an increase in numbers of Indigenous clergy and other leadership positions occur, Indigenous ministry positions will be able to be filled and better reflect a self-determining Indigenous Anglican Church active in community. In looking to the future and considering developing and implementing successful approaches to ministry, leadership development of Indigenous people will need to include addressing the issues surrounding the use of contextualization as an approach to reaching Indigenous peoples.²⁵²

Rev. Dr. Martin Brokenleg inspired people at an event in Honolulu to consider revisions to the ordination process and asked the question, “If you keep doing what you’re already doing, you’re going to keep getting what you’ve already got.” The self-nomination process does not fit the values of Indigenous people. He also raised questions of how to interview people who are ingrained with modesty as a prime value.²⁵³ Indigenous preparation is not the cause of the failure of interviews being successful. Being able to verbalize an individual calling to ministry is not how the questions need to be framed. The system is not designed to intentionally provide a

²⁵⁰ Rev. Charles G. Kamohoali’I Hopkins, “Diversity and Community,” *First Peoples Theology Journal* 1, no. 1 (July 2000): 34-35.

²⁵¹ Romney Moseley, *No Longer Strangers: Ministry in a Multicultural Society* (Toronto, Anglican Book Centre, 1993), 44.

²⁵² Anita L. Keith, *Rise UP! Shaping the future of Indigenous Ministry through cross-cultural partnership*, (Healing the Land Publishing, 2004), 21.

²⁵³ Rev. Charles G. Kamohoali’I Hopkins, “Diversity and Community,” *First Peoples Theology Journal* 1, no. 1 (July 2000): 36.

barrier for Indigenous candidates, but the question framework creates the risk of leaving the ministry candidate feeling devalued, misunderstood and unworthy.²⁵⁴

A barrier to self-determination is a lack of a missiological strategy in building a strong foundation for Indigenous internal governance and well-being.

*A comprehensive missiological strategy for Indigenous people means that from the beginning, Indigenous leaders have complained that strategies have been designed by those who do not understand Indigenous people very well. This has resulted in the shift of control being ineffective and in some instances harmful.*²⁵⁵

Indigenous Anglicans in Canada are not alone in the efforts to find a new strategy. The Maori Anglicans of New Zealand also have the task of preparing future leaders for the Anglican Church through the delivery of quality theological education. For 150 years the Maori people have endured being a marginalized group with the negative results of the residential education experience.²⁵⁶ Both Indigenous groups, from New Zealand and Canada, would benefit from development of alternate paths building towards ordinate preparations, standards and practice. This will mean changes to the structure of the education and discernment process.

*In New Zealand, the Maori have looked at all the key decisions on how and who is ordained. These kind of self-determining decisions are still being controlled by another's system. In Canada we are now forced to think about it straight out! The Bishops need to ask, "What would happen if control is given away?" For example, the question of who can be ordained and how would this be done? These are self-determining, leadership questions.*²⁵⁷

Gone are the times of spiritual and emotional dependency created by the colonial system.

²⁵⁴ Jenny Plane Te Paa, Tai Tokerau, and Aotearoa, "Listening to the Spirit – Preparing the Way," *First Peoples Theology Journal* 4, no. 1 (June 2006): 68.

²⁵⁵ Bishop Mark MacDonald, interviewed December 2nd, 2013.

²⁵⁶ Jenny Plane Te Paa, "Anglicanism in a Post-Colonial World: presented at The Episcopal Divinity School," *First Peoples Theology Journal* 1, no. 1 (July 2000): 69.

²⁵⁷ Bishop Mark MacDonald, interviewed December 2nd, 2013.

Indigenous Anglicans have values that need to be considered when defining self within community and their orientation to the land. It is in community that theology comes alive.

Theological training in the midst of community involves a common origin, story, land, common relatives and an identity in relation to one another in the community. This context provides opportunity for growth as bedrock for the development of the Indigenous consciousness.²⁵⁸ Efforts in being more culturally relevant will have spiritual impact. There is no need to be caught between choosing the church over their community and people. Inclusion of the community in the discernment and growth process will help in the integration of worldviews. Sacred ways and religious activities are inseparable from the ordinary and part of a way of life.²⁵⁹ The process of assessment of ministry candidates need not be only done with the lens of the individual meeting specific measurable criteria or competencies in the discernment process, but rather being a servant in and amongst the Indigenous community itself. The journey of spiritual renewal and discovering God's call to ordination come about in a distinctive way living in relationship with the Land and within the community.

*We have a very different culture. Our Elders are connected to the Land. They would say no to a stipend because they agree with another authority not based on colonized ways. There is a cultural divide that still remains, a mentality that makes no sense to us. The new generation is struggling to find a new path, trying to be connected to the land and also living within the governance within the Anglican Church of Canada.*²⁶⁰

²⁵⁸ Rev. Carol Gallagher, "Ritual as Curriculum: A Model for Native Theological Training," *First Peoples Theology Journal* 2, no. 1 (September 2001): 130-131.

²⁵⁹ Richard Twiss, *One Church Many Tribes: Following Jesus the Way God Made You* (Ventura, California: Regal Books from Gospel Light, 2000), 91-92.

²⁶⁰ Larry Beardy, interviewed September 14th, 2013.

Western culture's definition of geography is a barrier to self-determination. Indigenous people do respect the colonial borders that the Church and Government have in place. However, this does not acknowledged their relationship to each other and to the land.²⁶¹ Diocesan boundaries need not define Indigenous communities. The good news is that work to change diocesan boundaries due to geographic and cultural make up continues in the Diocese of Keewatin. Current changes impact the Diocese of Rupert's Land, Keewatin and Brandon.²⁶²

The changes in self-governance and restructuring authority models continue to evolve with the leadership of Bishop Mark MacDonald and the bishops in these areas. Indigenous Anglicans will find an enhanced connection to the church and each other.

*Many Indigenous people do not feel connected to the church and some do not have opportunity to connect to a priest very often. This is because many rural, northern churches do not have regular clergy and the majority are not paid anything for their work. This is a barrier to feeling connected and cared for.*²⁶³

Being connected and cared for will enhance self-determination. In an article called "Dream the Church Vision 2019," Bishop Mark MacDonald challenges Indigenous Anglicans to be a living church and to attend imaginatively to the surrounding culture and to each other.²⁶⁴ Providing competent Indigenous ministries involves development on the local scene.²⁶⁵ Being a living

²⁶¹ Bishop Mark MacDonald, "Concept Paper on Indigenous Governance," *Anglican Church of Canada*, accessed January 5, 2014, www.anglican.ca/im/files/2010/11/11.02-ACIP-conceptpaperonIndigenousGovernance.pdf.

²⁶² Rev. Dr Lee Titterington, *Rupert's Land News: The Diocese of Rupert's Land is invited to grow issue*, April 2013 (Winnipeg, Manitoba: Anglican Centre), 5.

²⁶³ Sylvia James interviewed September 23rd, 2013.

²⁶⁴ The General Synod of the Anglican Church of Canada, "Bishop Mark McDonald: Vision 2019: Tell us your story," *Anglican Church of Canada*, accessed January 18, 2013, <http://archive.anglican.ca/v2019/yourstory/stories/index-42330.html>.

²⁶⁵ Carl Starkloff, *Keepers of Tradition: The Symbol Power of Indigenous Ministry* (Ottawa, Ontario: Institute of Mission Studies of Saint Paul University, 1989), 4-5.

church is essential to the continuing work of self-determination and self-governance, enhancing indigenous confidence in leadership and decision-making.

Economic self-sufficiency

The economic struggles of Indigenous churches in both rural and urban communities continue to be a barrier to self-determination. Congregations that struggle with marginal conditions have great difficulties supporting their pastoral leaders. Just as the external barriers discussed earlier require an influx of moneys and training opportunities for Indigenous people, likewise the church must summon the resources to overcome its internal barriers. Indigenous communities are in the midst of a youth explosion. This is a good reason to enhance the ministry opportunities and services provided to this demographic. Issues concerning poverty, ill health, drug abuse, gang and domestic violence and the high rate of suicide among Indigenous youth are impacting Anglican communities in rural areas and in our cities. A spiritual hope for healing comes with compassion, values and vision that affirms the Indigenous traditional way of life and gives individuals and communities empowerment to rise and enter God's hopeful future.²⁶⁶

Short-term funding continues to be a concern. The question of sustainable funding remains. Ministry to the neediest people in community often means lack of funds.

In the Diocese of Rupert's Land, Wechetowin Ministries was given funding for three years. During this time Rev. Murray Still networked, did hospital visitations, funerals, baptisms and provided pastoral and spiritual care to both urban and rural residents making connections and provided supports for Indigenous people in our diocese. In the second year a decision made by Diocesan Executive Council discontinued funding for the Aboriginal Mission Developer.²⁶⁷

²⁶⁶ Donna Bomberry, "Reclamation," *First Peoples Theology Journal Special Edition* (May 2010): 127-128.

²⁶⁷ Sylvia James Interview September 23rd, 2013.

Rupert's Land Wechetowin Inc. was formed in 2006, but the funds were not in place to sustain the ministry. This was a very discouraging outcome for Indigenous ministry in Rupert's Land. The good news is that there are new initiatives slated for Indigenous mission development today. In Rupert's Land, a draft proposal for a five-year plan to support a full-time priest/ministry developer is in process. Urban Indigenous ministry will now have some funding to form an intentional Indigenous worshipping community in the hopes to meet needs of urban Indigenous families and individual persons.

*The intergenerational effects of the residential school legacy are a driving passion for Indigenous Anglicans to strive and push forward towards self-determination. Indigenous Anglicans must take ownership. We must speak for ourselves. This is how we can change the future. In the past, no one in the church was there to speak for us.*²⁶⁸

During this time on the path to self-determination there is a need for a commitment in going forward. It is clear that the Anglican Church in Canada has made progress. At times there is clarity of vision leading to new resolutions and developments. At times wisdom, love and hope are celebrated.²⁶⁹ Every Sacred Circle gathering brought signs of progress towards self-determination, balanced with the realities of what remains unaccomplished. Economic struggles continue to be a concern and a hindrance impeding the provision of internal supports for Indigenous people.

The fiscal shortfalls and continued lack of resources are a reality for Indigenous ministries across Canada. This is also a reality for the Anglican Church as a whole.

²⁶⁸ Larry Beardy interviewed September 14th, 2013.

²⁶⁹ The General Synod of the Anglican Church of Canada, "Principles of Worship in the Vision of New Agape," *Anglican Church of Canada*, accessed January 20, 2014, <http://www.anglican.ca/faith/worship/resources/principles-of-worship/>.

Congregational membership has been in decline and consequently Anglican congregations are being challenged like never before to find new models to sustain themselves. The old financial models no longer work for many churches. Tithes and offerings cannot cover the two major expenses—personnel and buildings, leaving very little for anything else. This fiscal reality impacts the ability of the National Anglican Church to find the funds to fulfill their promises made to ACIP initiatives and Indigenous ministries across Canada.

In the external environment, Government cut-backs to youth programming and inner city initiatives that serve many Indigenous communities has forced organizations to go after the same pool of money creating an environment of competition with each other, rather than mutual support. Internally the Anglican Church is experiencing the same scenario with cutbacks impacting youth programming. Possible solutions to counter act this competitive environment may include pooling funds from across the country in an effort to make a difference in one area. Programs supported by sustainable financial initiatives around Anglican churches in inner-city neighbourhoods with high Indigenous populations and development of partnerships with other support agencies may also be a good way to rekindle connections and extend finances.

Healing for Indigenous Anglicans in their communities

Indigenous communities are on the path towards collective healing. The Truth and Reconciliation Commission (TRC) helped a large swath of the broader Canadian public to understand much more about the pains of the past and the present with the hope to provide a context for reconciliation and healing across the country. The Anglican Church of Canada has been present at the various TRC hearings. Clergy are often at these gatherings and a visible entity in the midst of pain, moving towards healing and reconciliation. The truth and

reconciliation process has been difficult but has opened the door to healing and building right relationships focusing on a healthy partnership where self-determination is being nurtured.

However, continued poverty is a barrier to self-determination and generates levels of despair that deepens social conflict. Indigenous communities continue to experience generational effects from the impact of the residential schools, leading to fear, anger, and painful memories.

*The Mississauga Declaration highlighted our spiritual poverty, our economic poverty and our housing crisis. Our Primate needs to hear us. Our people are in crisis. We need to address the plight.*²⁷⁰

These realities lead to disempowerment of individuals and communities. Healing from a position of crisis requires more than just hard work. There is much to be done and not enough Indigenous priests and deacons to help support the dedicated lay people who are working in communities.

The Church needs to be more visible in these tough places. For this reason, Bishop Mark MacDonald has initiated a new model for Indigenous spiritual leadership. The Western tradition authorizes a single leader in a religious congregation. The Indigenous model calls for spiritual leadership in a shared capacity, where the strengths of many share the load and their varied gifts. An individual would assume authority for the community only in times of crisis.²⁷¹ Individual calling to ordained ministry is not the only model or standard that needs to be considered by the Commission on Ministry.

In Indigenous communities the interpretation of faith is most often left to the Elders. Anglican Priests and Deacons would have to honour their wisdom within the spiritual

²⁷⁰ Larry Beardy interview September 14, 2013.

²⁷¹ Louise Lamphere, *To Run After Them: Cultural and Social Bases of Cooperation in a Navajo Community* (Tucson, Arizona: University of Arizona Press, 1989), 30.

community. By accepting the premise that spirituality is essential to the healing processes, and that an individual expresses that spirituality in traditional Indigenous ways or Christian ways, free choice generates respect. Both paths to healing need to be honoured. This will require western standards of professionalism and competencies to expand and to include best practices from within the Indigenous community. Indigenous Elders see first-hand the spiritual and everyday needs of their people. Mutual respect and trust in Indigenous spiritual leadership and decision making is an important component of letting go of old ways of needing to be dominant, and choosing to honour a new path of creating space for a self-determining, living Indigenous Anglican church to thrive.

CHAPTER FIVE: THE FUTURE OF INDIGENOUS ANGLICANISM

Until recently, the articulated goal of the Government of Canada and the churches in Canada has been to assimilate Indigenous people. The main vehicle was the residential schools. Today, in the twenty-first century, Indigenous peoples are not willing to tolerate colonialism of the past and are insisting on a different future. Indigenous people have voiced their frustration with the slow progress towards justice and healing. The sin of racism and ethnic superiority is an issue in Canadian society but efforts to change this pattern are making a difference in attitudes and actions. The Anglican Church affirms that all humankind is created in God's image, with no group having domination over another. It is in this atmosphere of mutual respect and courage to reconcile that progress to self-determination is taking place.

All of this work is being done in consultation with Bishop Mark MacDonald and the Anglican Council of Indigenous Peoples.²⁷² Indigenous Anglicans call upon the church to uphold and live out the seven sacred teachings; love, truth, honesty, bravery, wisdom, humility and respect. They also sustain the circular model of leadership where sacred space is created using culturally appropriate ceremony. In this atmosphere of equality they share in leadership so each person is valued and power is equally shared and decisions are made by consensus. Way back in 1999, self-determination was not rooted in church structures—yet.²⁷³ The good news is that self-determination is a structural thing now. Canon XXII and Amendment A051 passed in 2014 now

²⁷² Primate Fred Hiltz, "A Message to the Church Concerning the Primate's Commission on Discovery, Reconciliation and Justice," *Anglican Journal*, accessed March 7, 2014, <http://www.anglican.lca/primate/communications/commission-on-discovery-reconciliation>.

²⁷³ Leanne Larmondin, "Indigenous Anglicans get together: Anglican indigenous network," *Anglican Journal* (1999), 10, accessed April 25, 2014, <http://search.proquest.com/docview/196653043?accountid=15067>.

ensures that Indigenous voices will always be at the table. It is to be hoped that through prayer, action and giving, Canadian Anglicans will contribute in part to Indigenous self-determination.²⁷⁴

Building towards a hopeful future continues within Indigenous Anglican communities. The consecration of a female Indigenous Bishop on May 4th 2010 was a defining moment for Indigenous people across Canada.²⁷⁵ Bishop Lydia Mamakwa is an Indigenous priest from Kingfisher Lake, an Oji-Cree First Nation located north of Sioux Lookout, Ont. She has been serving the Anglican Church of Canada at local, diocesan and national levels.²⁷⁶ Bishop Mark MacDonald expressed the beauty of this moment and recognized God doing wonderful things and preparing Indigenous people for even great things.²⁷⁷

At General Synod in 2013 there was unanimous concurrence to the formation of a new diocese, called Mishamikweesh. Mishamikweesh was incorporated on June 4th 2014, and it stands as a truly Indigenous diocese with leadership from among Indigenous people.²⁷⁸ This newly created Indigenous Spiritual Ministry of Mishamikweesh in Northern Ontario will be self-sufficient with respect to the provisions of ministry throughout its communities. Full support of Archbishop David Ashdown, the synod of Keewatin and cooperation of neighbouring dioceses endorsed self-determining growth in this Indigenous community. Amended canons made room for Indigenous peoples to elect leadership in accordance with their own customs.²⁷⁹ This region

²⁷⁴ Simon Chambers, "Primate's World Relief and Development Fund: Primate and National Indigenous Bishop Respond to Attawapiskat Emergency," December 6, 2011, accessed September 12, 2014, <http://pwrdf.org/2011/primite-and-national-indigenous-bishop-respond-to-attawapiskat-emergency/>.

²⁷⁵ Harvey Shepherd, "New Bishops help Face the Future at House of Bishops," *Anglican Journal* (2010), accessed May 1, 2014, <http://www.anglicanjournal.com/articles/new-bishops-help-face-the-future-at-house-of-bishops-9407>.

²⁷⁶ Marines N. Sisson, *Anglican Journal* (March 8, 2010), accessed May 6, 2014, <http://www.anglicanjournal.com/articles/oji-cree-archdeacon-elected-first-area-bishop-9000>.

²⁷⁷ Ibid.

²⁷⁸ Anglican Council of Indigenous Peoples, "Indigenous Spiritual Ministry of Mishamikoweesh," Anglican Church of Canada, accessed September 14, 2014, <http://www.anglican.ca/im/mishamikoweesh/>.

²⁷⁹ Fred Hiltz, "Mishamikoweesh," *Anglican Journal* 140, no. 6 (June 2014), accessed September 10, 2014, <http://www.anglicanjournal.com/articles/mishamikoweesh>.

covers First Nations communities belonging to Treaty 9 around Kingfisher Lake, north of Sioux Lookout.²⁸⁰ Mishamikweesh will be uniquely Indigenous in its structures and programs. It will be an expression of Indigenous self-determination within the Anglican Church, upholding the tradition, order, and discipline of the Church consistent with the cultural and spiritual heritage of the Indigenous people of the region.²⁸¹

Bishop Lydia Mamakwa will set up an executive council to be a governing body to work alongside a council of elders. There is only one community with road access. Therefore transportation is a factor that will change with the seasons. The work to incorporate Indigenous languages, traditions and knowledge into the life of this new diocese will be a focus. Lisa Barry, the videographer of sacred circles over the years, was also present during the event to mark the beginning of the spiritual ministry of Mishamikoweesh. She is creating another video with the hope to assist Anglicans in understanding the purpose and meaning of this new Indigenous diocese.

.... ‘[I]t is not a movement to separate from the church but to create an indigenous diocese within the church. That was what was stressed over and over again,’ said Barry, explaining that the message was, ‘We are walking together. ... We are not leaving you. We are walking with you as equal partners.’²⁸²

Bishop Lydia Mamakwa sees the new beginning as an opportunity to reclaim the Indigenous humanity that was always their right. In the same instance, she thanked the Anglican Church for

²⁸⁰ Marites N. Sisson, “Mishamikoweesh: making history,” *Anglican Journal* (November 2013), accessed May 7, 2014, <http://www.anglicanjournal.com/articles/mishamikweesh-making-history> .

²⁸¹ The General Synod of the Anglican Church of Canada, “Indigenous Spiritual Ministry of Mishamikoweesh,” *Anglican Church of Canada*, accessed September 10, 2014, <http://www.anglican.ca/im/mishamikoweesh/> .

²⁸² Leigh Anne Williams, “First indigenous diocese celebrated,” *Anglican Journal* (June 2014), accessed September 11, 2014 <http://www.anglicanjournal.com/articles/first-indigenous-diocese-celebrated> .

giving Indigenous people the room to take action to do those things that has brought them to this moment, in the way that Indigenous people feel they needed to do them.²⁸³ She is gracious in her statement, making it clear that she is not thanking the Anglican Church for giving Indigenous people permission to become what God intended them to be, but rather acknowledging the space created to do so.

The Diocese of Keewatin was historically structured as three separate regions: Northern Manitoba, Northern Ontario and the Southern Region. The Diocese of Rupert's Land has agreed to absorb Keewatin's southern region churches. Bishop Donald Phillips of Rupert's Land is excited and proud to play a supportive role in this new life of the Anglican Church. The transfer of the southern region of Keewatin is "God doing something new.... We are excited about what God has in store for us now and in the future."²⁸⁴ Phillips is talking in an inclusive voice; not them, but us, Indigenous and non-Indigenous Anglicans working together. Part of a neighbouring diocese of the past is now united in a new way to Rupert's Land who accepted the invitation to grow despite challenges with respect to boundaries, financial implications, governance structure and pastoral oversight. All these details require ongoing negotiation and patience to become an integrated whole. Challenges also include travel distance and the variety of communities with some having services only a few times per year, while others having regular Sunday services with a non-stipendiary priest. In spite of these struggles, the hope for a new Indigenous diocese is palpable.

²⁸³ Ibid.

²⁸⁴ Marites N. Sisson, "Tears of Joy for New Diocese," *Anglican Journal* (September 2014), accessed September 20, 2014, <http://www.anglicanjournal.com/articles/tears-of-joy-for-new-diocese> .

Bishop Mark MacDonald acknowledges that the creation of an Indigenous diocese is the beginning of “something glorious and wonderful.”²⁸⁵ He sees glimmers of hope in the work towards self-determination. It continues to take courage and resilience of Indigenous Anglicans as they work within the overlay of the western institutional framework. Boundary changes and the new Diocese of Mishamikoweesh give Anglicans the great opportunity to be a model of reconciliation and hope, always keeping eyes on Jesus as the inspiration.²⁸⁶

Bishop Donald Phillips of the Diocese of Rupert’s Land’s address to the 112th session of Synod on October 16, 2014 used a biblical garden metaphor of a vine and the construction of a right system of roots to provide nutrients and sustaining soil preparation for the Anglican Church to grow in new and exciting directions. Phillips spoke of listening and being an observer at the TRC Dialogue on Reconciliation with traditional knowledge keepers which took place at the end of June 2014 in Winnipeg Manitoba. A spiritual advisor to Justice Murray Sinclair gave empathetic counsel. Bishop Phillips passed on the challenge of seeing the relationship with Indigenous Canadians not only on a horizontal plane but rather a vertical plane with our relationship with God. Phillips spoke of the corporate burden as a result of failed and broken relationships – actions and attitudes of which the Anglican Church has been a part – that continues to hold Anglicans back on the journey of healing and reconciliation in our relationships with Indigenous Canadians.²⁸⁷

²⁸⁵ The General Synod of the Anglican Church of Canada, “Indigenous Spiritual Ministry of Mishamikoweesh,” *Anglican Church of Canada*, accessed September 10, 2014, <http://www.anglican.ca/im/mishamikoweesh> .

²⁸⁶ Bishop Mark MacDonald, “Keeping Anglicans Talking,” (video), accessed September 14, 2014, <http://ww2.anglican.ca/kat/>.

²⁸⁷ Bishop Donald Phillips “Synod Address 2014- Diocese of Rupert’s Land” *Anglican Church of Canada*, accessed October 16, 2014. <http://www.rupertsland.ca/wp-content/uploads/Synod-Address-2014-Final.pdf> .

With all the work that has gone toward self-determination of Indigenous Anglicans, such as The Covenant, A New Agape, The Mississauga Declaration and Canon XXII, the question remains: Have Indigenous Anglicans been yearning for impossible results? The rocky path to self-determination continues with barriers still evident in the lives of Indigenous Anglicans within the church and in their own communities. Actions and attitudes still need to be addressed. Colonial ways still reside in the church. For example those who are in charge of theological education and development need to look at Indigenous ways of transforming education curriculum, pedagogy and learning environments with strategies to reclaim cultural identity, leaving room to embrace new ways of interpreting knowledge. Indigenous Anglicans yearn to be a visible presence in the Anglican Church of Canada. Being invisible is no longer acceptable - looking into a still lake and not seeing your image reflected back.²⁸⁸

Decolonization of the Church is a looming necessity. This will require surrendering the idea of who the Anglican Church was and struggling together to find the truth of who the Anglican Church is today and will be tomorrow. This new chapter has already begun. At Christ Church Cathedral in Victoria, the 2015 Lenten discussion is addressing decolonization as a church and as individuals. Dialogue on decolonization will challenge participants to reject the Canadian image of the benevolent peacemaker, accept the violent past and acknowledge equality between Indigenous and non-Indigenous peoples.²⁸⁹ Glimmers of hope and light continue on the path of self-determination for Indigenous Anglicans as together the church hears the call to justice and hearts are motivated to kindness overcoming internal and external barriers.

²⁸⁸ J.S.Y. Henderson, "Challenges of Respecting Indigenous Worldviews in Eurocentric Education" in R. Neil (ed.) *Voice of the Drum, Indigenous Education and Culture* (Brandon Manitoba: Kingfisher Publications, 2000), 76.

²⁸⁹ Christ Church Cathedral, Victoria B.C. *A Lenten Discussion at Christ Church Cathedral*, accessed March 2, 2015 <http://aboriginalneighbors.org/event-items/decolonizing-church-unsettling-settler/>

CONCLUSION

This thesis sought to understand and reveal barriers to self-determination for Indigenous Anglicans here in Canada through a review of Anglican Church documents such as The Covenant, A New Agape, Mississauga Declaration, Sacred Circle gatherings and Canon XXII/ Resolution A051. Looking at the path of this recent journey highlights the fact that self-determination efforts have not been without struggle, requiring strong resolve, strong leadership and a discerning heart on the part of Indigenous Anglicans from across Canada. External barriers in Canadian society and internal barriers within the Anglican Church of Canada continue to be present. Although the 2001 Anglican Church document *A New Agape* was a commitment to the concept of self-determination of Indigenous people in all aspects of their life, self-determination has not yet been fully achieved.

Lingering social injustices hamper cultural, spiritual, social and economic independence. The Royal Commission on Aboriginal People (RCAP) report gave a good framework to discover the common struggles of Indigenous people across Canada. This knowledge combined with the recent reported findings by James Anaya in 2014, who represented the United Nations General Assembly on the Rights of Indigenous People in Canada, provides a current snapshot of the plight of Indigenous communities. Both reports confirm a pattern of not addressing long-standing injustices in Canadian society and this complicates self-determining outcomes for Indigenous people within the Anglican Church who are part of communities in both rural and urban settings. Both reports make reference to broken promises, apathy and indifference in tackling Indigenous concerns that continue to impact not only individuals but whole communities.

The legacy of injustices past is seen in broken homes and lives, sexual and family violence, high recidivism and incarceration rates, high chemical abuse, loss of spiritual fulfillment, loss of culture, languages and traditions. Healing is necessary for self-determination to take hold within Canadian society and within the lives of Indigenous Anglicans. A strong foundation needs to be built on hope, factoring in sustainable financial and human resources. Interviews with ACIP members and Bishop Mark MacDonald confirm the Sacred Circle gatherings began with truth telling of the impacts of the Residential School legacy. Resiliency and courage of Indigenous Anglicans has resulted in many survivors remaining in the Anglican Communion while healing from the impact of the trauma for survivors and their families.

Healing needs to involve partnerships between all levels of government. This includes federal, provincial and local agencies, along with Anglican Church programs and outreach initiatives with the guidance of elders from the communities. To serve the community, an interdisciplinary approach is needed. This will allow a diverse knowledge base and many practical skills to respond to complex challenges. Partnerships need to be nurtured and funding needs to be provided within a sustainable model.

Sustainability involves responsible stewardship and will require the Anglican Church of Canada to make changes that will not be welcomed. The church needs to increase efforts toward self-determination of Indigenous Anglicans by setting aside time, treasure/ money, and use of God given gifts and abilities in the communities that need supports. Financial pressures are of great concern and a reality that cannot be ignored. How can Indigenous ministry be made available to the whole church in a sustainable way during a time of financial hardship? Options to be explored may include consolidation of congregations, selling of the brick and mortar, and looking at options of housing multiple congregations under one roof. The Anglican Church needs

to fully explore the role of the Diaconate, and embrace servant volunteers to carry ministry roles. The future may require Priests and Deacons, trained professionals, to look outside the church for their main source of income and embrace bi-vocational ministries.

Working in community, outside the church building is where ministry can reach the majority of people in urban and rural areas. This includes increased contact with Indigenous people. Financial pressures may force the Anglican Church of Canada to re-think how to be a missional church. This will mean taking risks in developing programs that will stretch the understanding of Indigenous spirituality and traditions. Sustainable programs to support Indigenous people within the Anglican Church will require a long-term commitment financially. Short-term pilot projects will not result in long-term positive outcomes. This will also mean valuing Indigenous wisdom and creating environments of mutual respect where Indigenous Anglicans can freely share their gifts and competencies that do not meet colonial norms.

Bishop Mark MacDonald has voiced his viewpoint over the assumptions of the western colonial framework and the challenges this brings to self-determination of Indigenous Anglicans in Canada. It will take time to break western assumptions regarding the worth of Indigenous people in their own congregations and communities. The research on the Maori Anglican experience and their path to self-determination provides us a common reference within a post-colonial church. They questioned colonial norms and hierarchies. Indigenous Anglicans in Canada are dealing with these same challenges. Continued progress on the path to self-determination, requires Indigenous Anglicans in Canada to adopt a missiological strategy in the efforts to build a strong foundation for Indigenous internal governance and well-being. The Maori Anglican model is a good template to review, but Indigenous people in the Anglican Church of Canada will need to develop a strategy of their own, being conscious of their own

history, own governance and path to wholeness. Even though the Maori example cannot be the Canadian Indigenous template, Indigenous people are at all times aware of being part of a bigger family in this world of ours. The support of the larger Anglican Indigenous community worldwide should not be underestimated or ignored.

Another barrier to self-determination for Indigenous people within the Anglican Church of Canada is the impact of continued western assumptions that Indigenous knowledge, ways of life and ways to worship God are inferior. Even though there has been progress towards self-determination under the leadership of the National Indigenous Bishop, Mark MacDonald, the services in Anglican Churches hold tightly to their Anglo-cultural ways and do not make room for envisioning incorporation of Indigenous spirituality or symbols of Indigenous faith. Canadian Anglican worship services need to make room for more flexibility with the focus being placed on honouring the sacred. Adding the drum or Métis fiddle to worship would be a welcome sound.

Primate Fred Hiltz provided a beautiful example of how the Indigenous ceremony of smudging could be incorporated into the Lenten journey. By paying attention to symbolic ritual a space is created to help Indigenous Anglicans and non-Indigenous Anglicans to focus on the sacred flow of life within an Indigenous spiritual practice. Discussion on the meaning of symbols and practice could be offered prior to the inclusion of this ceremony in congregations across Canada. Giving the people of God the opportunity to experience the Creator in this way would unite believers' prayers. Sacred smoke of the smudge would fill the sanctuary with the fragrance of burning sage, sweet grass or cedar. This example provided by Primate Fred Hiltz would open the door to inclusion of Indigenous spirituality within the Anglican Church of Canada, bringing God's people together in remarkable ways and the opportunity to use *A New Agape* resource once again.

External barriers highlighted in this paper impact Indigenous people across Canada in all facets of their lives. For this reason the Anglican Church of Canada has an important role to play in challenging patterns of injustice and material inequality. Bishop Mark MacDonald has sent letters to the Government of Canada to encourage them to include Indigenous people in their processes and decision-making. Anglicans need to continue to voice concerns regarding justice issues, racism and living conditions of marginalized people. These external barriers are a constant in the lives of Indigenous Anglicans and members of their families. Each week in the communion service, Anglicans corporately confess the things they have done and things they “have left undone.” Being an advocate is putting words into action. Bishop Mark MacDonald and ACIP know that the unmet hierarchy of basic needs is hindering self-determination to flourish. Housing, water, basic healthcare, and education need to be addressed in Indigenous communities across Canada. The Anglican Church is a voice that can contribute to the betterment of the well-being of Indigenous people. The opportunity to be advocates for Indigenous people and their ways of knowing requires all Anglicans to get involved by word and deed.

Continued material and pastoral support to Indigenous parishes and dioceses is necessary to make a difference in urban and rural areas where Indigenous people work, live and worship. Changes to Canon Law have helped to ensure that the Indigenous voice will always be present around the Anglican table. This was a very important step into grounding the progress towards self-determination for generations to come. There is more work to be done. Changes in church policy and practice can lead to improved outcomes for Indigenous leadership development within the Anglican Church of Canada. Letting go of old models of discernment for ministry and refining the process to move away from the individual calling model, to one where Indigenous

spiritual leaders are called from within their communities, would reflect a cultural change. Indigenous leadership needs to be nurtured and supported by their communities throughout their development of their competencies for either diaconal or priestly roles in the Anglican Church of Canada.

ACIP has worked diligently with Bishop Mark MacDonald to implement Indigenous self-determination. The Diocese of Mishamikweesh can serve as a beacon of light and a shining example of a truly self-determining Indigenous church operating within the Anglican Church of Canada. All Anglicans are not yet aware of how important this development is to the entire Anglican Church. The work must continue to allow space for colonial church structures to adopt an Indigenous model of self-determining governance and to make room for an Indigenous way of thinking about ministry development and mission. The journey to self-determination is incomplete. Self-determination is being achieved in part, with more yet to come.

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APPENDIX 1. Full list of questions for participants

Research Tool

1. Tell me about your understanding of *The New Agape* document.
2. How would you define self-determination, the first goal of *The New Agape*?
3. Provide an example of a positive change that has helped Aboriginal and non-Aboriginal Anglicans to work together towards the mandate of The New Agape?
4. What could be some options to strengthen relationships between Indigenous and non-Indigenous people in the Anglican Church?
5. Has the Anglican Church of Canada's apology to Indigenous People helped move Anglicans towards self-determination? In what ways?
6. How do you think Indigenous Anglicans are progressing towards the goal of self-determination?
7. Please identify any internal factors in the Anglican Church that hamper Indigenous people from reaching the goal of self-determination, culturally, spiritually, socially and economically?
8. Please identify any external factors in Canadian society that hamper Indigenous people from reaching the goal of self-determination, culturally, spiritually, socially and economically?
9. How do you think the church should respond to #8.
10. Supplementary feedback: Are there any other comments or wisdom that you would like to share this day?

APPENDIX 2. Amendment to Thesis Proposal Oct 2013

Amendment to Thesis Proposal – Tanis Kolisnyk

Indigenous Anglicans in Canada - A New Agape and the Path to Self-Determination

The letter is to request an amendment to my Thesis Proposal. Due to difficulties in finding willing participants for a qualitative research project, I would like to propose that my thesis will now examine the primary policy documents from the Anglican Church of Canada—including the Apology, Declarations, and official statements of the Church, the A New Agape document, statements of the Primate and the National Indigenous Bishop—in order to reconstruct some of the barriers and triumphs on the path to Indigenous self-determination.

This documentary evidence will be supplemented by qualitative research that explores these questions specifically. The questions are the same set list of open-ended questions in the original proposal.

Research Tool

1. Tell me about your understanding of *The New Agape* document?
2. How would you define self-determination, the first goal of *The New Agape*?
3. Provide an example of a positive change that has helped Aboriginal and non-Aboriginal Anglicans to work together towards the mandate of The New Agape?
4. What could be some options to strengthen relationships between Indigenous and non-Indigenous people in the Anglican Church?
5. Has the Anglican Church of Canada's apology to Indigenous People helped move Anglicans towards self-determination? In what ways?
6. How do you think Indigenous Anglicans are progressing towards the goal of self-determination?
7. Please identify any internal factors in the Anglican Church that hamper Indigenous people from reaching the goal of self-determination, culturally, spiritually, socially and economically?
8. Please identify any external factors in Canadian society that hamper Indigenous people from reaching the goal of self-determination, culturally, spiritually, socially and economically?
9. How do you think the church should respond to #8.
10. Supplementary feedback: Are there any other comments or wisdom that you would like to share this day?

In this thesis, I will prove that *A New Agape* has set the tone of renewal and hope for not only Indigenous Anglicans, but for the Anglican Church of Canada as a whole. My Thesis will ask, “Why is it that as the issues confronting Indigenous people have increased in number and scope, self-determination has become more and more complex?” Collaboration, dialogue and advocacy between The Anglican Church of Canada, Federal and Provincial authorities have resulted in some successful outcomes but there is much work yet to be done. Barriers to self-determination still exist.

I will examine internal and external barriers that hamper progress towards the goal of self-determination. The first type of barriers has to do with the lack of understanding about what self-determination means, particularly by the dominant church. The second type of barriers concerns the ongoing crises that many Indigenous communities face, and which need to be addressed by the entire church in order for self-governance to take root. The Anglican Church of Canada cannot address justice within the church, without addressing injustice within wider Canadian society. Treaties, resource development, and improvements to living conditions, housing, water and employment all are considered because they are all factors that impede the first goal of *A New Agape* in building self-determining communities.

The amendment will require my research to focus on a textual-based study on the barriers and developments toward Indigenous self-determination. Two interviews of ACIP (Anglican Council of Indigenous People) will be included in the research but the main bulk of my research will now involve publicly-available documents on the struggle and developments toward self-determination for Anglican Indigenous peoples.

Thank you for considering my request for an amendment to this Thesis project.

Tanis Kolisnyk, MA Theology,

APPENDIX 3. Affirmation of Acceptance of Thesis Amendment

The United Centre for Theological Studies,
University of Winnipeg.

Re:

Letter requesting thesis proposal amendment for our Master's thesis entitled
"Indigenous Anglicans in Canada - A New Agape and the Path to Self-Determination"

Supervisor, Dr. Jane Barter Moulaison, Dept. of Religion and Culture, University of Winnipeg

November 8, 2013

Hi Tanis,

This is a letter written on behalf of the Faculty Council of The United Centre for Theological Studies approving your request for an amendment to your thesis proposal due to minimal questionnaire response.

All the best to you in your ongoing research and writing,

Chris Wells

Director of Studies (SEE ATTACHED)

APPENDIX 4. Thesis Research Proposal

The University of Winnipeg

Indigenous Anglicans in Canada:

A New Agape and the Path to Self-Determination

Thesis Proposal

submitted to

The Faculty of Theology

MA Theology

Graduate Studies

By

Tanis Kolisnyk

Winnipeg, Manitoba

May 2013

Indigenous Anglicans in Canada

A New Agape and the Path to Self-Determination

The Anglican Church of Canada started the journey towards reconciliation with the Anglican Apology to Aboriginal people in 1993. A New Covenant was passed at General Synod in 1994 calling for self-determination. In 2001 a document called *A New Agape* provided five clear goals for Indigenous and Non-Indigenous Anglicans to journey together in healing and reconciliation, moving towards wholeness in the Anglican Communion here in Canada.

Although the 2001 Anglican Church document *A New Agape* is a commitment to the concept of self-determination of Indigenous people in all aspects of their lives, self-determination has not yet been fully achieved. *A New Agape* focuses on five clear goals to develop new relationships to eradicate both lingering social injustices and barriers that hamper cultural, spiritual, social and economic independence.

Despite the fact that there has been some progress on some of the goals of *A New Agape*, barriers and challenges remain. In this thesis, I will look at both internal and external factors and answer the question, “What are the barriers that are impeding self-determination of Indigenous Anglicans in the Anglican Church of Canada?” The first type of barrier has to do with the lack of understanding about what self-determination means, particularly by the dominant church. The second type of barrier concerns the on-going crises that many Indigenous communities face, and which need to be addressed by the entire church in order for self-governance to take root. Therefore, one cannot address justice within the church without addressing injustice within wider Canadian society. Treaties, resource development, and improvements to living conditions,

housing, water and employment all are considered because they are all factors that impede the first goal of *A New Agape* in building self-determining communities for Indigenous Anglicans in Canada. In general terms, self-determination can be defined as being able to determine one's own fate or course of action without compulsion.

Specific resources from the Anglican Church of Canada website will be a primary source of up-to-date information. An official Apology to the Indigenous people of this land was presented on Friday August 6th, 1993 by the Primate Michael Peers of the Anglican Church of Canada. This document set in motion a new time in history for Indigenous people in the Anglican Church of Canada.²⁹⁰ The concept of self-determination was also confirmed as an important piece beginning a new partnership as confirmed by the Covenant Statement in 1994:

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.²⁹¹

The journey to spiritual renewal is hard work. The National Church's canons, structure and policies have not always responded to the needs of Indigenous Anglicans nor heard their voices. The Anglican Church acknowledges that God is calling Indigenous people to be equal partners to a prayerful dialogue towards self-determination within the Anglican Communion in Canada. It will be through this new relationship that responses to challenges will be relevant and

²⁹⁰ Joyce Carson, ed., *Dancing the Dream: the First Nations and the Church in Partnership*, [VHS or DVD] (Toronto: Anglican Book Centre, 1995).

²⁹¹ Anglican Council of Indigenous Peoples, "A Covenant," Anglican Church of Canada, <http://www.anglican.ca/about/ccc/acip/covenant> (accessed January 18, 2013).

meaningful.²⁹² The Covenant is followed up with a 2001 Anglican Church document called *A New Agape* based on a partnership which focuses on the cultural, spiritual, social and economic independence of Indigenous communities. The work is being done primarily by Indigenous People for a truly Anglican Indigenous Church in Canada. There are five clear goals, one of which is self-determination. 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 restoration of the circle of life as embodied in the Covenant, with its emphasis on self-determination. Here are the strategies for meeting the goals of a self-determining Indigenous Anglican Community as outlined in *A New Agape*:

1. Move forward with consultations and discussions/workshops and resources to implement the Covenant and establish a self-determining Anglican Indigenous Community.
2. 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: the establishment of the office of a National Indigenous Bishop who will work in partnership with the national church and dioceses;
3. The development of Indigenous forms of church government and decision making;
4. Ways for the Indigenous congregations to move toward self-sufficiency.
5. Work to change Anglican canons and constitution, as appropriate.²⁹³

In 2006, the Anglican Church expressed solidarity and support for the creation of the office of a National Indigenous Anglican Bishop. This support has grown stronger since the appointment of Bishop Mark MacDonald as the first incumbent.

²⁹² Anglican Council of Indigenous Peoples, “A Covenant and our Journey of Spiritual Renewal,” Anglican Church of Canada, <http://www.anglican.ca/im/covenant> (accessed February 28, 2013).

²⁹³ Anglican Council of Indigenous Peoples, “A New Agape: Plan of Anglican Work in Support of a New Partnership Between Indigenous and Non-Indigenous Anglicans,” Anglican Church of Canada, <http://www.anglican.ca/about/ccc/acip/a-new-agape> (accessed January 18, 2013).

This time of learning is important on a personal level because I am an Anglican woman who loves the Church and I am proud to be Métis from here in Manitoba and part of the network of Indigenous people of this land. I believe that God's grace is leading the Church to a turning point in its history and how new opportunities for Indigenous and Non-Indigenous Anglicans are possible as together we journey with a renewed sense of hope and faith.

This research paper focuses on The Anglican Church in Canada; therefore the literature review will include Anglican Church documents. There is also other literature that supports this topic that will be included in references and collected wisdom.

A church document drafted in 2006 called *The Jamestown Covenant* highlights a new relationship between the Anglican Communion and the Indigenous People of the Americas. This was a new beginning at that time to enhance the building of relationships of equal partners with Indigenous people of the Americas and the Anglican Communion. This confirms to me that Anglicans in Canada are not alone in their efforts of self-determination

The *Anglican Journal* provides a forum for news and opinions to be shared concerning Indigenous issues in the church and the world. This journal will be valuable in my research because it highlights the wisdom of church leadership and those who are at the forefront of changes in helping Indigenous Anglicans find their voice.²⁹⁴ I also discovered many journal articles by the MacDonald, including writings on the boundaries of Aboriginal authority. He highlights the concept of the Gospel actually being a call for liberation. His words are not divisive but rather a challenge to unite and transcend boundaries. The Indigenous Covenant Implementation Commission exists to explore the structures of authority, ministries and

²⁹⁴ Mark MacDonald, "A New Manifesto," *Anglican Journal* 138, no. 6 (June 2012) <http://www.anglicanjournal.com/articles/a-new-manifesto-10849> accessed May 10, 2013.

jurisdictions. One possible outcome from their work includes the development of a fifth province.²⁹⁵

It has been nineteen years since The Anglican Church of Canada entered into a Covenant with Indigenous Anglican leaders. On September 17, 2011 the *Mississauga Declaration* affirmed that God was continuing to call the Indigenous people of this land through Elders' visions to renewal and restoration:

We believe that we must act now to reaffirm our sovereign identity as the people of the Land and to revive, renew and reclaim the ministries in our communities. Empowered in faith, we will live and work to overcome the crisis that brings overwhelming death to the peoples of this land... We commit to plan and pray towards a full expression of God's truth and love among the People of the Land. We call upon our partners in the Anglican Church and beyond to join us in the fulfillment of this calling.²⁹⁶

Indigenous Elders have renewed this vision by the *Mississauga Declaration*, calling Indigenous people to take responsibility to practice and express Indigenous ways of life in partnership with the Anglican Church.

Excellent resources will be found on The Anglican Church of Canada website "*Sacred Circles in the Anglican Church of Canada*." This includes the most recent information on how Indigenous Anglicans are taking responsibility for their own spiritual well-being.²⁹⁷ Much will be learned by taking time to hear from Indigenous people across Canada, including Indigenous people from the far North and how the work of *A New Agape* will show varied challenges and new ways of ministry.

²⁹⁵ Anglican Council of Indigenous Peoples, "A History of Our Work," Anglican Church of Canada, <http://www.anglican.ca/im/background> (accessed March 4, 2013).

²⁹⁶ Anglican Council of Indigenous Peoples, "The Mississauga Declaration," Anglican Church of Canada, www.anglican.ca/im/foundational-documents/mississauga (accessed January 18, 2013).

²⁹⁷ The Anglican Church of Canada, "Sacred Circles in the Anglican Church of Canada," Anglican Church of Canada, <http://www.anglican.ca/help/faq/sc/> (accessed October 4, 2012).

Authority structures continue to evolve with the leadership of the Bishop Mark MacDonald. In a recent article called *Dream the Church Vision 2019*, Bishop Mark MacDonald talks about re-imagining what faithfulness to God means. He continues to challenge Indigenous Anglicans to be a living Church and to attend imaginatively to the surrounding culture and to each other. He also states that the Spiritual Movement among Indigenous people will challenge us all to reconciliation and renewal.²⁹⁸ However, Indigenous communities continue to be in crisis. The goal of self-determination in *A New Agape* has not been fully achieved. It is time to allow Indigenous Anglicans to become architects of their own future, freely and responsibly, becoming the people that God originally intended. Self-determination continues to be a timely and relevant topic for this thesis research project.

Another journal article by Bishop Mark MacDonald highlights the faith journey of Rev. Gordon Beardy in Kenora, Ontario.²⁹⁹ He embraces traditional native and Christian teachings while still being a loyal and dutiful Anglican. This will be useful because it also includes information about the marks of a North American Church – factors that are both liberating for the people of the land and transformational for the church as a whole.

Bishop Mark MacDonald renounced the Doctrine of Discovery in his review of Resolution D035 of the Episcopal Church's 2009 General Convention. He states that the Doctrine of Discovery is oppressive to the Gospel of Jesus Christ and the rights that individuals and peoples have received from God. He shares his thoughts on how Indigenous Christian leaders are required to submit to contemporary Western patterns and standards of learning. This

²⁹⁸ The Anglican Church of Canada, "Bishop Mark McDonald: Vision 2019: Tell us your story," Anglican Church of Canada, <http://archive.anglican.ca/v2019/yourstory/stories/index-42330.html> (accessed January 18, 2013).

²⁹⁹ Rt. Rev. Mark McDonald, "The Gospel Comes to North America," *First Peoples Theology Journal* 4, no. 1 (June 2006): 95-101.

article will be of value because it looks deeper into the role of the continued systemic power of colonialism and its influences in the Anglican Church today.³⁰⁰

Government reports such as the *Royal Commission on Aboriginal Peoples* (RCAP) will provide information on a national basis regarding Indigenous Canadians. This resource will bring timely reports regarding Indigenous demographics and regional information, economic struggles, religious affiliations and impacts of social outcomes.³⁰¹

For healthy dialogue, respect for each other is needed. In another resource book, *One Church Many Tribes: Following Jesus the Way God Made You*, author Richard Twiss directly relates and seeks to unite traditional Indigenous and Christian ways and highlights the necessity for respect towards each other and working towards wholeness. Richard Twiss was a member of Rosebud Lakota/Sioux First Nations tribe. He wrote about God's desire to use the cultures of First Nations people to help Indigenous people to walk in life in a cross-cultural way. He invited Christians everywhere to understand and stand together with First Nations people. His book encouraged all people to remember that we are one.³⁰²

Helping People Forgive by David Augsburger uses scripture, theology and the social sciences to explore the complicated issues of Christian forgiveness and reconciliation. This book is helpful to this research project as Augsburger asks, "Does reconciliation imply a return to a prior relationship or the creation of a new relationship?" He uses charts and graphs, case studies and parables to help navigate this subject. Forgetting and forgiving are very different processes.

³⁰⁰ Rt. Rev. Mark McDonald, "The Doctrine of Discovery and the Churches of the West: The Case of the Episcopal Church," *First Peoples Theology Journal*, Special Edition, The Oklahoma IV Consultation (2010): 2-11.

³⁰¹ Royal Commission on Aboriginal Peoples, *Report of the Royal Commission on Aboriginal Peoples*, vol. 1 (Ottawa: Minister of Supply and Services Canada, 1996).

³⁰² Richard Twiss, *One Church Many Tribes: Following Jesus the Way God Made You* (Ventura, CA: Regal Books, 2000).

We do not need to forgive if we can simply forget – a passive act. We do not forget when we forgive but the meaning of the memory changes – forgiving is active and aware. It recognizes the injury, owns the pain and strives to rebuild what can be rebuilt. This is an important aspect of reconciliation. I believe that spiritual health and reconciliation are linked and this is necessary in moving towards self-determination in a good way.³⁰³

An Ojibwe priest named Rev. Doyle Turner from the Diocese of Minnesota argues that we must walk a path together in love and peace as the created family of God. On the surface wounds may look like they are healed, but closer observation shows they really have not. Anger is still very deep but he continues to encourage those on a healing journey to bring their good heart and continue to set off on the journey of reconciliation. This article is important because it recognizes that not everyone has let go of the anger and hurt of Residential School experiences. How does the church help include the voices of those who are not ready to move forward?³⁰⁴

Reconciliation, building circles of trust and repairing relationship is hard work and many Indigenous and Non-Indigenous people have invested a great deal of time, prayer and energy into this work. One author who has written on this is Mary Crist. Her writings directly relate to the thesis question because she investigates reconciliation in relation to people in the church. She believes that reconciliation means “we” and “they” are now “us”. She uses scripture references to provide encouragement for the Christian reader. Jesus is calling us to take risks to embrace others.³⁰⁵ Her journal reflections, *Native Christian Perspectives on Reconciliation*, will be

³⁰³ David W. Augsburger, *Helping People Forgive* (Louisville: Westminster John Knox Press, 1996).

³⁰⁴ Rev. Doyle Turner, "Doe-Pi-Qwud-Ishka (I put my back into it)," *First Peoples Theology Journal* 4, no. 1 (2006): 38-47.

³⁰⁵ Mary Crist, "Native Christian Perspectives on Reconciliation," *First Peoples Theological Journal* 4, no. 1 (2006): 57-61.

helpful in articulating reconciliation and the progress made in this area of healing. The questions put forth to Indigenous Anglicans in this research will clarify how we are making progress towards reconciliation and self-determination. We are in this together so therefore Crist's viewpoint will help the focus be "we".

Building new relationships and circles of trust is needed for partnership that is healthy and productive. *A Hidden Wholeness* by Parker J. Palmer is a book about how to build circles of trust where people engaging each other in a good way. If Indigenous Anglicans and Non-Indigenous Anglicans are in a united community, creating a circle of trust will build respect, goodwill and hopefulness.³⁰⁶

Two United Church of Canada authors discuss aboriginal self-government in the United Church of Canada. These two respected theologians are Rev. Stan McKay and Janet Silman. This will be a good article for comparison of thought and ideas with these theologians and the writings of Bishop Mark MacDonald.³⁰⁷ McKay and Silman highlight and focus on respecting everyone and giving everyone a voice to explore the need for Indigenous people to govern themselves in the church structure. Fundamental questions on the structure of the church are raised. Is the present structure meeting the needs of Indigenous Christians or is holding to the present structure continuing in the pattern of oppression of the marginalized?³⁰⁸

Taking responsibility for spiritual well-being and outcomes of these new beginnings requires a variety of perspectives and possibility thinking. James Treat has put together a number

³⁰⁶ Parker J. A. Palmer, *A Hidden Wholeness: The Journey Toward an Undivided Life, Welcoming the Soul and Weaving Community in a Wounded World* (San Francisco: John Wiley and Sons, 2004).

³⁰⁷ Bishop Mark MacDonald "The Church and Peoples of the Land," *First Peoples Theology Journal* 1, no. 1 (2000): 11-15.

³⁰⁸ Stan McKay and Janet Silman, *The First Nations: A Canadian Experience of the Gospel-Culture Encounter* (Geneva: WCC Publications, 1995).

of recent essays as an anthology in a book called “*Native and Christian: Indigenous Voices on Religious Identity in the United States and Canada*”. The native authors collectively are a voice on the North American religious landscape. The debates raised in these writings allow native Christians to be agents of their own religious destinies. Therefore this book will be very useful in giving examples of the beginnings of self-determination of Indigenous people in the Church because I am sure there will be commonalities for Indigenous Anglicans.³⁰⁹

Research Method

Research methods will be qualitative and will include listening to the narrative responses of the participants in the study. A set of questions will be used to collect data and will provide the framework for revealing areas of strength and also areas of concern with respect to the subject of the thesis. Open-ended interviewing questions will ensure the basic information is obtained from a number of people by covering the same material. It will be important to ensure individual perspectives and experiences can emerge within the guided approach.

Qualitative research questions will be reviewed by the University of Winnipeg Ethics Committee and the study will follow its guidelines regarding process and confidentiality. Seven participants will be chosen from members of The Anglican Council of Indigenous Peoples which is currently made up of 20 First Nations, Inuit and Métis, Clergy and Lay People from sixteen dioceses within The Anglican Church of Canada. Most members are from the ten dioceses within the Council of the North. It is important to mention that the ACIP is made up of indigenous people who are active members of The Anglican Church of Canada and engaged in active service in the life of the diocese. An effort will be made to have representatives from a variety of

³⁰⁹ James Treat, *Native and Christian: Indigenous Voices on Religious Identity in the United States and Canada*. (New York: Routledge, 1996).

ministries including a Priest, an Elder, a Deacon, a Lay Person and a Youth, with an equal distribution of male and female voices. This will bring balance and allow learning from the past, the present and the future generations of Indigenous Anglican people.

Requests of research participants regarding confidentiality, anonymity or recognition shall be respected. There will also be a respect and protection of Indigenous knowledge and the intellectual property of traditional knowledge holders. One way of honouring this jurisdiction is to provide the participant with a draft report of their words so that there is opportunity to comment and provide feedback on interpretation of data. Revisions to draft materials will respect the feedback given. Cultural protocols will be observed such as the presentation of tobacco to Elders.

Research Tool

11. Tell me about your understanding of *The New Agape* document?
12. How would you define self-determination, the first goal of *The New Agape*?
13. Tell me your thoughts on ways to improve a sense of belonging for Indigenous Anglicans within the Anglican Church?
14. Provide an example of a positive change that has helped Aboriginal and Non-Aboriginal Anglicans to work together towards the mandate of *A New Agape*.
15. What could be some options to strengthening relationships between Indigenous and non-Indigenous people in the Anglican Church?
16. Who do you feel is leading Indigenous people towards self-determination and why do you think this is true?
17. How has the Anglican Church's apology to Indigenous people helped move Anglicans towards steps in the direction of healing and wholeness?
8. How do you think Indigenous Anglicans are progressing towards the goal of self-determination based on this scale?
9. Please identify any internal factors in the Anglican Church that hamper Indigenous people from reaching the goal of self-determination, culturally, spiritually, socially and economically?
10. Please identify any external factors in Canadian society that hamper Indigenous people from reaching the goal of self-determination, culturally, spirituality, socially and economically
11. What kind of barriers are you aware of that Indigenous people who enter the door of your church or live in your community encounter regularly?

12. How do you think the church should respond to remove barriers mentioned in question #11?
13. Supplementary feedback: Are there any other comments or wisdom that you would like to share this day?

It is important to ensure that benefit flows to Indigenous people from this research and that any potential negative impacts or risks are minimized. I appreciate that Indigenous participants may bring up the sensitive issues and harm of the Residential School experience. My experience in Indigenous communities, volunteering at the Truth and Reconciliation gathering in Winnipeg, participation in Anglican Sacred Circles and my studies in the Master of Arts program which included courses in Aboriginal Christian Encounter, Indigenous Wisdom and Clinical Pastoral Education basic training will be of benefit if needed. Protection of a vulnerable population, of which I am part, is of my utmost concern.

The qualitative methodology will analyze collective data, which will provide collective wisdom. Just as individual stories can stand alone, the collective story of a community can result in a powerful whole. I like to visualize a quilt made of different shapes and colours of material, but when looked at collectively can be looked at as a whole piece of art that is useful. All voices need to be valued and all participants are equal. At any point during or after the interview process, the participant is free to request removal of their comments. Participants may also refuse to answer any questions during the interview with no judgements given. Sharing the results of the research is fundamental to this project and to the participants. I will prepare a two-page executive summary of the research results in plain language and formats that are readily accessible. Print, web-based or electronic media formats may be used.

The past has provided Indigenous and Non-Indigenous Anglicans the opportunity to learn from experiences and to dare to imagine new structures and leadership possibilities within the Anglican Church of Canada. *A New Agape* was a solid plan to encourage reconciliation and

collaboration of people who have a complicated history. This research will identify the barriers that continue to prevent Indigenous Anglicans from successfully becoming the people that God has called them to be. The barriers may echo the same barriers that Indigenous people struggle with in wider Canadian society. The leadership of Bishop Mark MacDonald continues to create the environment of positive, hopeful, new pastoral responses to move towards wholeness in the Anglican Communion.

Outline

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ACKNOWLEDGMENTS - Dr. Jane Barter-Moulaison Supervisor iii

INTRODUCTION

CHAPTER I: **ATTENDING AND LISTENING**

A.THE RECONCILIATION BEGINS

1. TRC initiatives
-2. The Anglican Apology 1993
-3. The Covenant – calling for Self-Determination 1994
-4. A New Agape 2001 – 5 Goals
5. Anglican Indigenous Leadership 2007
6. Canon 22: a key transitional step towards self determination

CHAPTER II **ASSERTING INFORMATION TOGETHER:**

A. DEFINING SELF-DETERMINATION

-1. Royal Commission on Indigenous People in Canada

2. Sacred Circle Gatherings in Canada – Anglican response

CHAPTER III **BUILDING CIRCLES OF LEARNING**

 A. RESEARCH QUESTIONS

 B. QUESTIONNAIRE DATA FINDINGS

 C. ANALYSIS

 D. PRESENTATION OF QUALITATIVE DATA

CHAPTER IV **THE PASTORAL RESPONSE**

 A. BISHOP MARK MACDONALD

 1. Creating room for imagining

 2. Taking responsibility – partnerships, possibilities

 B. CALLS TO ACTION - RECOMMENDATIONS

CONCLUSION

BIBLIOGRAPHY

APPENDICES - *A NEW AGAPE, THE ANGLICAN APOLOGY, DOCTRINE OF DISCOVERY*

Timeline

Participants will be contacted prior to the interview with the necessary documentation to highlight the thesis subject area, providing them with consent forms and other documentation needed for open communication regarding their participation. Interviews will take between 1 – 2 hours, being guided by cultural sensitivity.

Spring 2013

The thesis proposal will go before a committee in the Department of Theology. The committee will provide feedback for refining details of this project.

Summer 2013

Modifications will be necessary and additional time for revisions factored in. Open ended questions will be finalized with Ethics policy and documents in place. The Thesis Application Form and other details as outlined by the Thesis Supervisor will be taken care of. Work on resources and literature review will continue.

Fall 2013

Plans are in place to start to execute the research. Time will be needed to gather the most recent materials and information on the thesis topic, including literature review, bibliography and information to prepare for discussions with participants. Seven interviews should be set up and documents for open communication and disclosure sent out to the participants.

November 2013

Data is collected. I will engage in critical analysis and looking for commonalities of responses.

December 2013

Continued work on the Thesis research paper as instructed by Thesis supervisor

January 2014

Continue to keep on top of the happenings regarding the movement towards Self-determination of Indigenous Anglican peoples and search out any updates such as Sacred Circles or gatherings that have occurred during research timeframe.

February 2014

Constant revisions, analyzing data collected. Continue to submit work to your Supervisor for feedback. Continue to revise the bibliography as you move forward.

March 2014

Preparation of Thesis Paper to ensure manuscript has excellent grammar, punctuation, footnote form, abbreviations and so forth. Have thesis paper professionally reviewed and edited. Thesis Supervisor will need to give her final authorization. I will provide copy-ready copies of the Thesis to the Office of the Dean of Graduate Studies at the University of Winnipeg and follow up with other requirements as needed.

April 2014

Present the paper with copies as outlined by the University of Winnipeg for reading and feedback and possible opportunity to present paper at UW Colloquium.

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APPENDIX 5. Amendment to Ethics Proposal

OFFICE OF THE ASSOCIATE VICE-PRESIDENT (RESEARCH)
AND DEAN OF GRADUATE STUDIES

Senate Committee on Ethics in Human Research and Scholarship (SCEHRS) REQUEST CHANGE TO EXISTING ETHICS PROTOCOL

INSTRUCTIONS: Please complete this form and provide **2 COPIES of this form, 2 Copies of Statement of Ethics Vetting AND** the required information indicated below to the Research Office. (The space will expand as needed.)

Principal Investigator: Department:
Telephone #: Email:
Protocol Title: Protocol #:
Original Protocol Approval Date: Protocol Renewal Date:

1. RENEWAL OF ETHICS PROTOCOL

Summary of the study progress and results thus far and timeline for completion:

- 1) Any unapproved changes need to be submitted via an amendment request (immediately below) and included with your Request for Renewal of Ethics Protocol.
- 2) If this is a 2-2-1 Renewal, please indicate the stage of renewal, i.e., 2 or 1 year renewal.

2. AMENDMENT OF ETHICS PROTOCOL

Justification for amendment:
Description of the amendment:
Attach any accompanying documentation with the Request for Amendment of Ethics Protocol.

3. SUBSEQUENT STAGE OF RESEARCH PROJECT

Summary of the study progress and results thus far:
Description of new stage of research:

Tanis Kolisnyk Theology
204-988-7568 t.kolisnyk@uwinnipeg.ca
Indigenous Anglicans in Canada: The Pathway to Self-determination HE01809
July 15, 2013

I have conducted two of the ten interviews that I projected, as I was unable to contact most of the members of the Anglican Council of Indigenous Peoples, in spite of many attempts to do so. I will conduct a third interview for the thesis before December of this year. I anticipate completing the thesis by February, 2014.

Due to difficulties in finding willing participants on the Anglican Council of Indigenous People (ACIP) for a qualitative research project, this thesis will become a text-based thesis which is supplemented by the three interviews. This documentary evidence will be supplemented by qualitative research that explores the same questions as the proposal and with the same participants.

The amendment will require my research to focus on a textual-based study on the barriers and developments toward Indigenous self-determination. Three interviews of ACIP (Anglican Council of Indigenous People) will be included in the research but the main bulk of my research will now involve publicly-available documents on the struggle and developments toward self-determination for Anglican Indigenous peoples.

I have completed two interviews with members of ACIP.

My new research will be text-based in which I survey official statements, documents and articles of members of ACIP and of the Anglican Church of Canada. It will not require ethics review. I will also interview the National Indigenous Bishop of the Anglican Church of Canada. This interview will be based upon the same questions and research protocol as the previous interviews and as outlined in my proposal.

Attach any accompanying documentation with the Request for Subsequent Stages of Research Project.

My signature certifies that the above information is correct and that no additional procedures will be conducted without ethics approval.

Signature of Principal Investigator: Date:

Date Received by Research Office:

(For Office Use Only)

Signature/Approval of SCEHRS Chair: Date:

Tanis Kolisnyk October 23, 2013

APPENDIX 6. Affirmation of Acceptance of Ethics Proposal Amendment



**THE UNIVERSITY OF
WINNIPEG**
ASSOCIATE VICE-PRESIDENT
RESEARCH AND INNOVATION

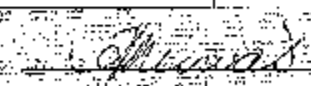
THINK & LINK
UWINNIPEG RESEARCH

**University Human Research Ethics Board
(UHREB)**

Statement of Ethics Vetting

The following ethics proposal amendment has been approved by the UHREB. The approval is **valid for one year** from the date of protocol approval stated below.

For research lasting longer than one year, it is the responsibility of the researcher to obtain Protocol Renewal. Renewal may be granted for **one year only**, after such time a new protocol must be submitted. Any changes made to the protocol should be reported to the Program Officer for UHREB review prior to implementation. See *UHREB Policies and Procedures* for more details.

Name of Investigator(s): Tania Koliishyk	Faculty: Graduate Studies
Faculty Supervisor Jane Barber Moulaison	
Co-Investigator(s):	
Title of Project: Indigenous Anglicans in Canada: A New Agape and the Path to Self-Determination - 2013	
Research Office File #: HF01809 AMENDMENT (1) Approved November 13, 2013	Date of Protocol Approval: July 15, 2013
Authorizing Signature:  Heather Mowat, Program Officer, Research Implementation, Ethics and Contracts Office of the Associate Vice-President, Research and Innovation Telephone: (204) 786-9058 e-mail: h.mowat@uwinnipeg.ca	

APPENDIX 7. Original Letter of Consent Form



THE UNIVERSITY OF
WINNIPEG

THINK  LINK
UWINNIPEG RESEARCH

Date

Dear _____,

I invite you to participate in a research study conducted by me, Ms. Tanis Kolisnyk, 608 Oakland Avenue, Winnipeg Manitoba R2G 0B8 Hm 204.663.5453 Wk: Academic Advisor, University of Winnipeg, 204.988.7568 t.kolisnyk@uwinnipeg.ca . I am writing my Master of Arts thesis under the supervision of Dr. Jane Barter Moulaison, Associate Professor, University of Winnipeg, Wk 204.789.1453 j.bartermoulaison@uwinnipeg.ca. The study will investigate Indigenous Anglicans in Canada; in particular, the document, *A New Agape* and its efficacy in achieving Indigenous self-determination in the Church.

The goal of the thesis is to draw attention to the goal of self-determination and to identify any barriers that might exist in overcoming this. It is my hope that in identifying these barriers, the Church might be better prepared to overcome them. Although this is a possible positive outcome of the research, I also anticipate that the questions that are asked of you may cause some personal discomfort as the often difficult history of relations between the Church and Indigenous people and your personal involvement in this story is remembered.

I anticipate interviews will be between 1 – 2 hours in duration, and will be guided by oral tradition and cultural sensitivity. As an Aboriginal woman, I aim to bring knowledge and sensitivity to the interview process.

Your identity will be kept anonymous at all times, unless you choose to be named. At any point during or after the interview process, you are free to request removal of your comments. You may also refuse to answer any questions during the interview. Note-taking will be the primary method of data collection during the interview process. An audio recording device will be used if

permission to do so is given, and then the recorded words transcribed for data collection. Participants will have the option to edit their interview materials at any time before the project is completed.

Sharing the results of the research is fundamental to this project and to the participants. I will prepare a two-page executive summary of the research results in plain language and formats that are readily accessible. Print, web-based or electronic media formats may be used.

The data gathered will be for the sole purpose of research or scholarship. All data will be destroyed two years after the research has been presented. Copies of the Master of Arts thesis will be held in the University of Winnipeg Library, University of Winnipeg Graduate Studies and the University Of Winnipeg Faculty Of Theology, where they will be in the public domain.

If you have any concerns about the way this study is conducted, you may contact the Ethics in Human Research and Scholarship Program Officer at 204-786-9058 or by email at ethics@uwinnipeg.ca. Please note that your participation is voluntary and you may refuse to answer any question(s) and are free to stop participating in the study at any time before there is a presentation of the findings, or publication of the MA paper without consequence.

If you have any questions about the research and/or wish to receive a summary of the study's results, please contact me.

Please check either A or B:

A. _____ I **do** agree to participate in the study described above.

B. _____ I **do not** agree to participate in the study described above.

Please check either C or D:

Participants have the option of remaining anonymous or to make your identity known.

Please clarify your wishes, indicated by your signature.

C. _____ Anonymous

D. _____ Name linked to your responses

Name (please print): _____

Signature: _____ Date: _____

Principal Investigator's Signature: _____ Date: _____

A copy of this consent form will be provided to you. Thank you for your consideration

APPENDIX 8: BISHOP MARK MACDONALD LETTER OF CONSENT



THE UNIVERSITY OF
WINNIPEG

THINK  LINK
UWINNIPEG RESEARCH

Date October 29, 2013

Dear Bishop Mark MacDonald,

I invite you to participate in a research study conducted by me, Ms. Tanis Kolisnyk, 608 Oakland Avenue, Winnipeg Manitoba R2G 0B8 Hm 204.663.5453 Wk: Academic Advisor, University of Winnipeg, 204.988.7568 t.kolisnyk@uwinnipeg.ca. I am writing my Master of Arts thesis under the supervision of Dr. Jane Barter Moulaison, Associate Professor, University of Winnipeg, Wk 204.789.1453 jbartermoulaison@uwinnipeg.ca. The study will investigate Indigenous Anglicans in Canada; in particular, the document, *A New Agape* and its efficacy in achieving indigenous self-determination in the Church.

The goal of the thesis is to draw attention to the goal of self-determination and to identify any barriers that might exist in overcoming this. It is my hope that in identifying these barriers, the Church might be better prepared to overcome them. Although this is a possible positive outcome of the research, I also anticipate that the questions that are asked of you may cause some personal discomfort as the often difficult history of relations between the Church and Indigenous people and your personal involvement in this story is remembered. I anticipate an interview or time to response to the questions in written format will be approximately 1 hour in duration. A copy of the questions is attached to this letter for your review.

Your identity will be kept anonymous at all times, unless you choose to be named. At any point during or after the interview process, you are free to request removal of your comments. You may also refuse to answer any questions during the interview. Note-taking will be the primary method of data collection during the interview process. An audio recording device will be used if permission to do so is given, and then the recorded words transcribed for data collection. Participants will have the option to edit their interview materials at any time before the project is completed.

Sharing the results of the research is fundamental to this project and to the participants. I will prepare a two-page executive summary of the research results in plain language and formats that are readily accessible. Print, web-based or electronic media formats may be used.

The data gathered will be for the sole purpose of research or scholarship. As per First Nations' OCAP (Ownership, Control, Access, and Possession) principles, ACHP will be the owner of collected data and it will be at their discretion if they wish to retain the data and cultural knowledge. I will retain possession of this material for two years in my and will hand over all material in July 2015. Copies of the Master of Arts thesis will be held in the University of Winnipeg Library, University of Winnipeg Graduate Studies and the

University Of Winnipeg United Centre For Theological Studies, where they will be in the public domain.

If you have any concerns about the way this study is conducted, you may contact the Ethics in Human Research and Scholarship Program Officer at 204-786-9058 or by email at ethics@uwinnipeg.ca. Please note that your participation is voluntary and you may refuse to answer any question(s) and are free to stop participating in the study at any time before there is a presentation of the findings, or publication of the MA thesis without consequence.

If you have any questions about the research and/or wish to receive a summary of the study's results, please contact me.

Please check either A or B:

- A. I do agree to participate in the study described above.
B. I do not agree to participate in the study described above.

Please check either C or D:

Participants have the option of remaining anonymous or to make your identity known. Please clarify your wishes, indicated by your signature.

- C. Anonymous
D. Name linked to your responses

Please check either E or F:

- E. I do give permission for the researcher to use a voice recording device.
F. I do not give permission for the researcher to use a voice recording device.

Name (please print): Mark MacDonald
Signature: Mark MacDonald Date: 12/30/13
Principal Investigator's Signature: _____ Date: _____

Please return this consent form to me for our records in the self-addressed paid envelope provided in this package. Thank you for your consideration.

APPENDIX 9: LARRY BEARDY LETTER OF CONSENT



THE UNIVERSITY OF
WINNIPEG

THINK @ LINK
UWINNIPEG RESEARCH

August 17, 2013

Dear Larry Beardy,

I invite you to participate in a research study conducted by me, Ms. Tanis Kolisnyk, 608 Oakland Avenue, Winnipeg Manitoba R2G 0R8 Hm 204.663.5453 Wk: Academic Advisor, University of Winnipeg, 204.988.7568 tkolisnyk@uwinnipeg.ca. I am writing my Master of Arts thesis under the supervision of Dr. Jane Barter Moulaison, Associate Professor, University of Winnipeg, Wk 204.789.1453 j.bartermoulaison@uwinnipeg.ca. The study will investigate Indigenous Anglicans in Canada; in particular, the document, *A New Age* and its efficacy in achieving Indigenous self-determination in the Church.

The goal of the thesis is to draw attention to the goal of self-determination and to identify any barriers that might exist in overcoming this. It is my hope that in identifying these barriers, the Church might be better prepared to overcome them. Although this is a possible positive outcome of the research, I also anticipate that the questions that are asked of you may cause some personal discomfort as the often difficult history of relations between the Church and Indigenous people and your personal involvement in this story is remembered.

Anticipate interviews will be between 1 - 2 hours in duration, and will be guided by oral tradition and cultural sensitivity. As an Aboriginal woman, I aim to bring knowledge and sensitivity to the interview process.

Your identity will be kept anonymous at all times, unless you choose to be named. At any point during or after the interview process, you are free to request removal of your comments. You may also refuse to answer any questions during the interview. Note-taking will be the primary method of data collection during the interview process. An audio recording device will be used if permission to do so is given, and then the recorded words transcribed for data collection. Participants will have the option to edit their interview materials at any time before the project is completed.

Sharing the results of the research is fundamental to this project and to the participants. I will prepare a two-page executive summary of the research results in plain language and formats that are readily accessible. Print, web-based or electronic media formats may be used.

The data gathered will be for the sole purpose of research or scholarship. As per First Nations' OCAP (Ownership, Control, Access, and Possession) principles, ACIP will be the owner of collected data and it will be at their discretion if they wish to retain the data and cultural knowledge. I will retain possession of this material for two years and will

hand over all material in July 2015. Copies of the Master of Arts thesis will be held in the University of Winnipeg Library, University of Winnipeg Graduate Studies and the University Of Winnipeg United Centre For Theological Studies, where they will be in the public domain.

If you have any concerns about the way this study is conducted, you may contact the Ethics in Human Research and Scholarship Program Officer at 204-786-9058 or by email at ethics@uwinnipeg.ca. Please note that your participation is voluntary and you may refuse to answer any question(s) and are free to stop participating in the study at any time before there is a presentation of the findings, or publication of the MA thesis without consequence.

If you have any questions about the research and/or wish to receive a summary of the study's results, please contact me.

Please check either A or B:

- A. I do agree to participate in the study described above.
B. I do not agree to participate in the study described above.

Please check either C or D:

Participants have the option of remaining anonymous or to make your identity known. Please clarify your wishes, indicated by your signature.

- C. Anonymous
D. Larry Boudry Name linked to your responses

Please check either E or F:

- E. I do give permission for the researcher to use a voice recording device.
F. I do not give permission for the researcher to use a voice recording device.

Name (please print): Larry Boudry

Signature: [Signature]

Date: 10/10/13

Principal Investigator's Signature: [Signature]

Date: Aug 20, 2013

A copy of this consent form will be provided to you. Thank you for your consideration

APPENDIX 10: SYLVIA JAMES LETTER OF CONSENT



THE UNIVERSITY OF
WINNIPEG

THINK  LINK
UWINNIPEG RESEARCH

Sept 8, 2013

Dear Sylvia James,

This letter is to invite you to participate in a research study conducted by me, Ms. Tanis Kulisnyk, 608 Oakland Avenue, Winnipeg Manitoba R2G 0R8 Hm 204.663.5453 Wk: Academic Advisor, University of Winnipeg, 204.988.7568 t.kulisnyk@uwinnipeg.ca. I am writing my Master of Arts thesis under the supervision of Dr. Jane Barter Moulaison, Associate Professor, University of Winnipeg, Wk 204.789.1455 j.bartermoulaison@uwinnipeg.ca. The study will investigate Indigenous Anglicans in Canada; in particular, the document, *A New Agape* and its efficacy in achieving Indigenous self determination in the Church.

The goal of the thesis is to draw attention to the goal of self-determination and to identify any barriers that might exist in overcoming this. It is my hope that in identifying these barriers, the Church might be better prepared to overcome them. Although this is a possible positive outcome of the research, I also anticipate that the questions that are asked of you may cause some personal discomfort as the often difficult history of relations between the Church and Indigenous people and your personal involvement in this story is remembered.

I anticipate interviews will be between 1 - 2 hours in duration, and will be guided by oral tradition and cultural sensitivity. As an Aboriginal woman, I aim to bring knowledge and sensitivity to the interview process.

Your identity will be kept anonymous at all times, unless you choose to be named. At any point during or after the interview process, you are free to request removal of your comments. You may also refuse to answer any questions during the interview. Note-taking will be the primary method of data collection during the interview process. An audio recording device will be used if permission to do so is given, and then the recorded words transcribed for data collection. Participants will have the option to edit their interview materials at any time before the project is completed.

Sharing the results of the research is fundamental to this project and to the participants. I will prepare a two-page executive summary of the research results in plain language and formats that are readily accessible. Print, web-based or electronic media formats may be used.

The data gathered will be for the sole purpose of research or scholarship. As per First Nations' OCAP (Ownership, Control, Access, and Possession) principles, ACIP will be the owner of collected data and it will be at their discretion if they wish to retain the data

and cultural knowledge. I will retain possession of this material for two years in my and will hand over all material in July 2015. Copies of the Master of Arts thesis will be held in the University of Winnipeg Library, University of Winnipeg Graduate Studies and the University Of Winnipeg United Centre For Theological Studies, where they will be in the public domain.

If you have any concerns about the way this study is conducted, you may contact the Ethics in Human Research and Scholarship Program Officer at 204-786-9058 or by email at ethics@uwinnipeg.ca. Please note that your participation is voluntary and you may refuse to answer any question(s) and are free to stop participating in the study at any time before there is a presentation of the findings, or publication of the MA thesis without consequence.

If you have any questions about the research and/or wish to receive a summary of the study's results, please contact me.

Please check either A or B:

- A. I do agree to participate in the study described above.
B. I do not agree to participate in the study described above.

Please check either C or D:

Participants have the option of remaining anonymous or to make your identity known. Please clarify your wishes, indicated by your signature.

- C. Anonymous
D. Name linked to your responses

Please check either E or F:

- E. I do give permission for the researcher to use a voice recording device.
F. I do not give permission for the researcher to use a voice recording device.

Name (please print): SYLVIA D JAMES

Signature: *S. D. James*

Date: Sept 23/13

Principal Investigator's Signature: *Jessie Kalusniak*

Date: Sept 23, 2013

A copy of this consent form will be provided to you. Thank you for your consideration

APPENDIX 11. The Anglican Apology 1993

Anglican Church of Canada's Apology to Native People

A message from the Primate, Archbishop Michael Peers, to the National Native Convocation Minaki, Ontario, Friday, August 6, 1993

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 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 also 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 failures 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 present 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 the 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

Response to the Primate at the National Native Convocation, delivered by Vi Smith on behalf of the elders and participants Minaki, Ont., 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 his 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 his tasks.)

<http://www.anglican.ca/relationships/apology/english> accessed March 3, 2014.

APPENDIX 12. The Covenant and our Journey of Spiritual Renewal 1994
<http://www.anglican.ca/im/covenant/> (accessed April 27, 2014)

A Covenant and 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 rights 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 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.

APPENDIX 13. A New Agape – Goal One Self-determination 2001

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



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

t: 416.924.9199 x 786

e: newagape@national.anglican.ca

w: www.anglican.ca/newagape





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

t: 416.924.9199 x 786

e: newagape@national.anglican.ca

w: www.anglican.ca/newagape

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.



APPENDIX 14. Canon XXII and Amendment to Resolution A051

Resolution A051

RESOLUTION CARRIED

Subject: Canon XXII—National Indigenous Ministry

Moved By: Canon Randall Fairey, Diocese of Kootenay

Seconded By: The Ven. Harry Huskins, Diocese of Algoma

Be it resolved that this General Synod

amend Canon XXII to read as follows:

[Italicized portions show proposed additions to Canon XXII to incorporate decisions made by ACIP; the italics will not be in the version as adopted. Some redundancies have been deleted.]

CANON XXII

THE NATIONAL INDIGENOUS MINISTRY

The origin of this Canon is the Covenant made by the participants at the 1994 *Journey of Spiritual Renewal* sponsored by the Anglican Council of Indigenous Peoples:

“...We acknowledge that God is calling us to a prayerful dialogue towards self-determination for us, the Indigenous Peoples, 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....

“We, representatives of the Indigenous people of the Anglican Church of Canada, meeting in Winnipeg from the 23 to 26 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 that 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 vision and give us grace to accomplish it.”

The purpose of this Canon is to provide canonical recognition of structures through which the National Indigenous Ministry may be a self determining community within the Anglican Church of Canada.

1. The National Indigenous Anglican Bishop

The National Indigenous Anglican Bishop (NIAB) has a pastoral episcopal relationship with all indigenous ministries in the Anglican Church of Canada. This role is exercised in *partnership* with diocesan bishops.

The NIAB is a member of the Sacred Circle, the Anglican Council of Indigenous Peoples, the House of Bishops, General Synod and the Council of the North.

Selection Process for the NIAB

A person is eligible for selection as the NIAB if that person

- (a) is of the full age of thirty years;*
- (b) is a priest or bishop in Holy Orders of The Anglican Church of Canada, or of a church in full communion therewith;*
- (c) is faithful in the doctrines and discipline of The Anglican Church of Canada as determined and defined by the official formularies of that church;*
- (d) is known and recognized as being a person of integrity and moral stature; and*
- (e) has those qualities and abilities of leadership, experience and learning that will enable that person to fulfil the duties of a chief pastor in the Church of God.*

When a vacancy occurs (or is about to occur) in the office of NIAB, ACIP will create a search committee (which must include an elder) to determine the specific qualities and additional qualifications that might be required or desirable with respect to the person to fill the vacancy; identify potential candidates; assemble information from the persons who are prepared to become candidates; and prepare a short list of candidates for ACIP.

ACIP will elect a person from the short list submitted by the selection committee, and will send the name of the NIAB-elect to the Primate for concurrence by the Primate and the four Provincial Metropolitans.

Following concurrence, the Primate will consecrate the NIAB-elect (if not already a bishop) and install the NIAB in office.

At the first opportunity following the NIAB's installation in office, the Sacred Circle will receive the NIAB as its presiding elder.

Term of Office for the NIAB

The term of office for the NIAB is nine years from the date of installation. The NIAB whose term has been completed is eligible to stand for election for a further term.

The NIAB must retire on reaching the age of 70.

Vacancy in the Office of the NIAB

If the NIAB dies, resigns, retires, or for any other reason the office of the NIAB is vacant, or the NIAB is unable to act by reason of absence or illness, the Primate in consultation with the chair or co-chairs of ACIP will designate the senior indigenous bishop in The Anglican Church of Canada willing to undertake the task as the Acting NIAB.

2. The Anglican Council of Indigenous Peoples

The Anglican Council of Indigenous Peoples (ACIP) consists of representatives from dioceses where significant Indigenous ministry is taking place, the National Indigenous Anglican Bishop (who is the ACIP liaison with the Council of the North and the House of Bishops), and additional members as determined by ACIP.

The members of ACIP must be aboriginal, members of The Anglican Church of Canada, and active in their parish or diocese.

ACIP will consist of the following persons:

- (a) The NIAB.*
- (b) Two persons elected by each Provincial Caucus at the Sacred Circle.*
- (c) One youth, one elder and one member-at-large appointed by the NIAB.*

Except for the NIAB, the terms of ACIP members will end at the conclusion of the next Sacred Circle. Where a vacancy occurs on the Council between Sacred Circles, ACIP may appoint a replacement for a person who was elected by the Sacred Circle, and the NIAB may appoint a replacement for a person whom the NIAB had appointed. A person who has served on ACIP is eligible for re-election.

ACIP will select its chair or co-chairs.

ACIP maintains relationships with the House of Bishops, General Synod, the Council of General Synod, the Council of the North, and the International Anglican Indigenous Network.

ACIP organizes the Sacred Circles.

3. The Sacred Circle

The Sacred Circles have met approximately every three years since 1988.

The Sacred Circles are organized by ACIP.

The Sacred Circle will consist of the following voting members:

- (a) Ten indigenous members from each of those dioceses identified by ACIP as having significant indigenous ministries. (More persons from these dioceses may attend the Sacred Circle, and may be granted voice but shall not vote.)*
- (b) Up to ten indigenous members identified by ACIP to represent urban indigenous ministries.*
- (c) Up to three indigenous members from the Anglican Military Ordinariate*
- (d) The indigenous bishops of The Anglican Church of Canada, as identified by ACIP.*
- (e) The NIAB, who is the presiding elder at its meetings.*

The Primate is always an invited guest at the Sacred Circle, and has voice but not vote.

Invitations are also generally sent to the bishops from the Council of the North dioceses and the diocese in which the Sacred Circle is being held (if not otherwise included). *In addition, ACIP may invite up to twelve partners to attend the Sacred Circle. These invited persons may be granted voice but shall not vote.*

The date and location of the meeting of the Sacred Circle are determined by ACIP.

The Sacred Circle performs many of the functions of a “Synod” for the indigenous ministries: it provides an opportunity for representatives of the indigenous communities to come together to worship, to discuss, and to communicate with the broader Church.

4. Organization of Indigenous Ministries

Developments in the organization of the indigenous ministries will take place over time, and can be accommodated by changes to the existing constitutional and canonical structures.

Background

At the 2009 meeting of the Sacred Circle, the GWG asked ACIP three questions:

- (a) how will future members of ACIP be selected?
- (b) how will future members in the Sacred Circle be selected? and
- (c) how will the next NIAB be selected?

In accordance with the principle of self-determination, it was recognized that the answers to these questions must come from the Indigenous members of our Church.

When General Synod 2010 adopted Canon XXII to include the structure of the National Indigenous Ministry in the constitutional framework of the National Church, it was recognized that further legislative action would be required to incorporate the answers to the three questions.

After extensive consultations during the present triennium, the 2012 meeting of the Sacred Circle unanimously confirmed how these selections will be made in the future.

Accordingly, the GWG proposes that Canon XXII be amended to incorporate these provisions.

[Italicized portions show proposed additions to Canon XXII to incorporate decisions made by ACIP; the italics will not be in the version as adopted. Some redundancies have been deleted.]

Source: Governance Working Group

Submitted By: Governance Working Group

Does this motion contain within it any financial implications? Yes No **X**

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

PROCEDURE REQUIRED FOR ADOPTION (E)

In accordance with section 11 c) ii) of the Declaration of Principles, the enactment or amendment of a canon (which does not deal with doctrine, worship or discipline) must be approved at one session of General Synod by a two-thirds majority of the Order of Bishops, and a two-thirds majority of the Orders of Clergy and Laity voting together.

<http://jointassembly.ca/delegates/acc/cc/resolutions/a051> (accessed March 3, 2014)

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