

Ministry MATTERS

Winter 2000

A SPECIAL EDITION



RESIDENTIAL SCHOOLS

Legacy and Hope

Aboriginal themes from ABC

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of the Anglican Church of Canada with
Canada's Native Peoples**

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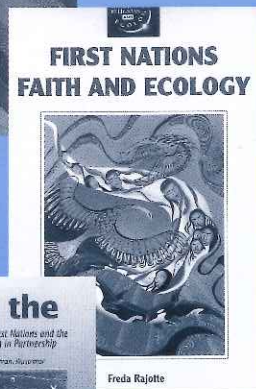
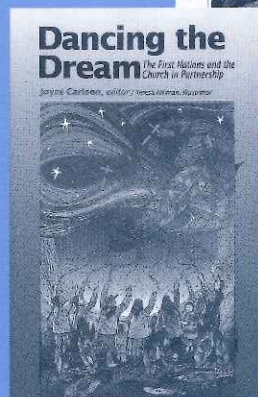
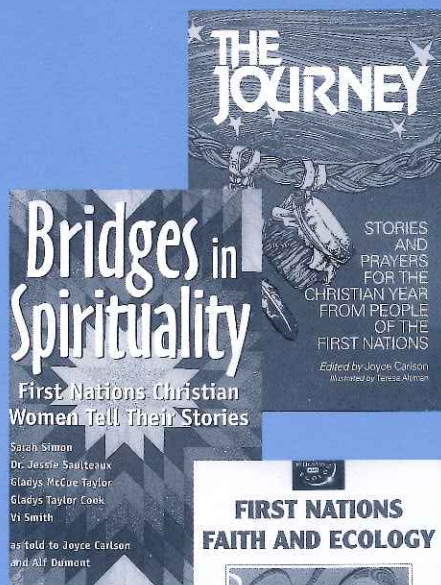
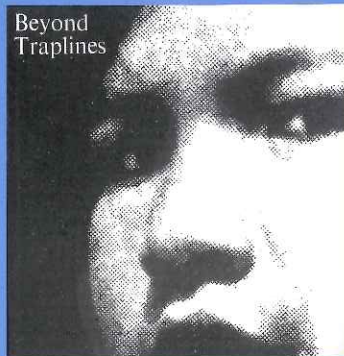
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Contents

THIS ISSUE

COVER – KITKATLA SPRING

The cover of this edition of *MinistryMatters* is a painting entitled *Kitkatla Spring* by Tsimshian artist Roy Henry Vickers. The evocative painting is one of a set of two, the other entitled *Kitkatla Winter*. These two works, Mr. Vickers has written, "are symbolic of no longer running from the past, but embracing it and being in the here and now. And so it is to move from winter into spring." Mr. Vickers and his family lived in Kitkatla for eight years. Today he resides in Brentwood Bay, B.C. where he has a home and a studio.



RESIDENTIAL SCHOOLS CHRONOLOGY 4

THE WAY FORWARD 5

Archbishop Michael Peers

GOD IN THE MIDST OF IT AS ALWAYS 7

Alyson Barnett-Cowan

WHERE WE HAVE BEEN 9

Doug Tindal

STEPS ON A HEALING PATH 11

Catherine Morrison

FACES, STORIES 13

HEALING FUND IS AN EFFECTIVE MINISTRY 18

Kathy Blair

ELSEWHERE IN THE COMMUNION 20

Ellie Johnson

GETTING A FEW STICKY QUESTIONS

OUT IN THE OPEN 22

Doug Tindal

APOLOGY AND ACCEPTANCE 24

A COVENANT 25

HOW PEOPLE AND PARISHES CAN RESPOND 26

Maylanne Maybee

CALLED TO BE PARTNERS 39

Fletcher Stewart

DEPARTMENTS

NEW FROM ABC 2

FEEDBACK 6

LETTERS FROM OVERSEAS 28

RESOURCES 34-38

STUDY RESOURCES 34

WEB RESOURCES 35

PRIMATE'S FUND 36

FINANCIAL DEVELOPMENT 37

MINISTRIES THAT MATTER 38

residential schools

LEGACY AND RESPONSE

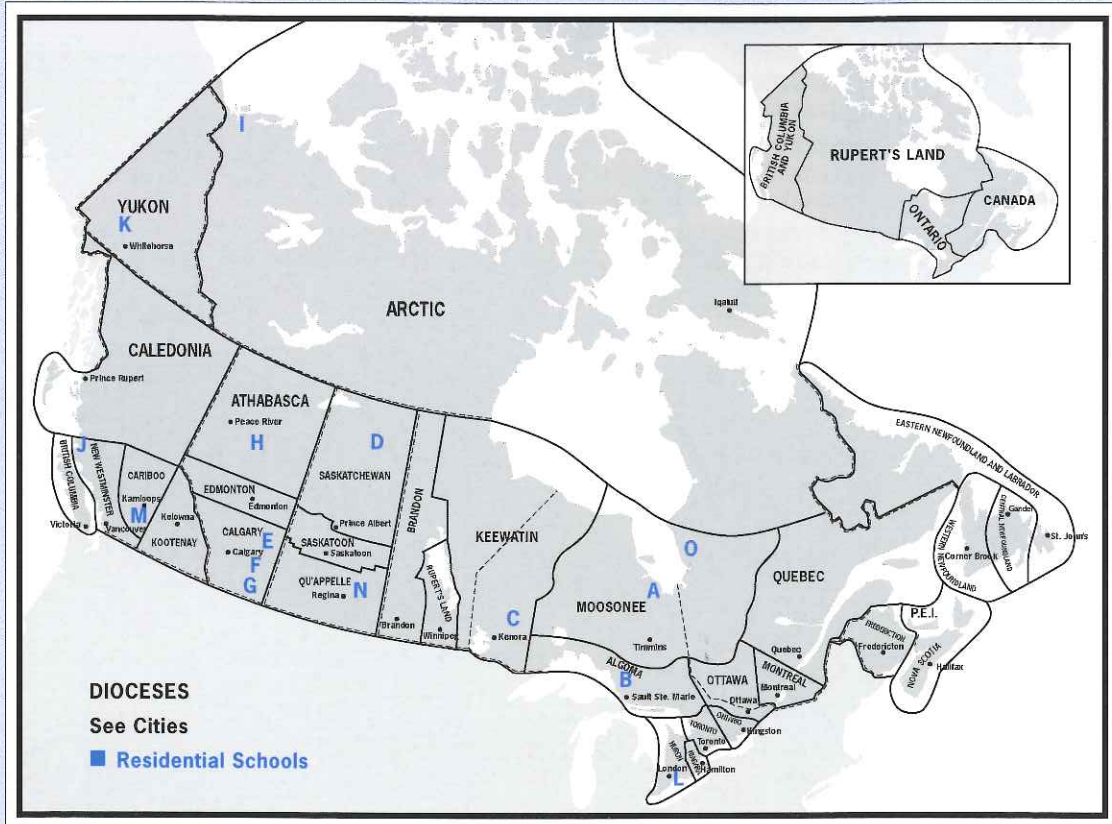
The General Synod website provides resources and news updates on residential schools issues.

Go to www.anglican.ca/ministry/rs

This special edition of *MinistryMatters* is available at www.anglican.ca/mm/2000/legacy

IMPORTANT DATES

Residential schools chronology



Residential Schools (1955)

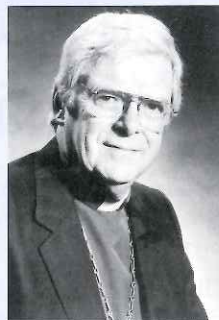
- A Moose Fort
- B Shingwauk
- C Sioux Lookout
- D Prince Albert
- E Blackfoot
- F Blood
- G Peigan
- H Wabasca
- I Aklavik
- J Alert Bay
- K Carcross
- L Mohawk
- M Lytton
- N Gordon's
- O Fort George

<p>1820</p> <p>The Rev. John West brings students from as far away as York Factory to the first residential school at Red River.</p>	<p>1872</p> <p>Shingwauk School established on the initiative of chiefs Augustin Shingwauk and Buhkwujunene at Garden River, Ont. (Relocated to Sault Ste. Marie.)</p>	<p>1885</p> <p>Miss Kate Brown organizes a school for girls on the Blood Reserve, Alberta, with the support of the Woman's Auxiliary.</p>	<p>1880s</p> <p>The Indian Department changes from providing only food rations and small grants for capital costs to providing grants based on annual school attendance.</p>
<p>1910</p> <p>The Church Missionary Society (England) announces it will no longer provide for the salaries of Anglican residential schools principals.</p>	<p>1913</p> <p>The Missionary Society of the Church in Canada (MSCC) had established an Indian Residential Schools Committee to administer residential schools.</p>	<p>1919 - 1947</p> <p>Residential schools administered from Winnipeg.</p>	<p>1945</p> <p>General Synod initiates a National Commission on Indian Work.</p>
<p>1953</p> <p>Half-day system of education in the schools ends.</p>	<p>1960s</p> <p>A review of arrangements leads the Anglican Church to withdraw from the schools' administration as of April 1969.</p>	<p>1969</p> <p>Publication of <i>Beyond Traplines</i>, the Hendry Report.</p>	<p>1991</p> <p>Creation of Residential Schools Advisory Group and fund for healing and reconciliation.</p>
<p>1993</p> <p>Primate's apology.</p>	<p>1994</p> <p>Adoption of the Native Covenant.</p>	<p>1996</p> <p>Publication of the <i>Report of the Royal Commission on Aboriginal Peoples</i>.</p>	<p>1999</p> <p>A BC court finds the church and the government both liable for abuse at St. George's School, Lytton.</p>

A PASTORAL LETTER FROM THE PRIMATE

The way forward

BY ARCHBISHOP MICHAEL PEERS
PRIMATE, ANGLICAN CHURCH OF CANADA



Dear friends

THERE ARE moments in history which are significant turning points. Often, their arrival appears sudden and unforeseen, although in hindsight we might wonder why we hadn't anticipated them. Such times usually bring bewilderment and distress, but always hold the possibility of renewal and hope. The litigation over residential schools in which we are now engaged as a church has brought us to such a moment in the Anglican Church of Canada. But what appears an unsettling time, is a remarkable opportunity in which we can deepen our faith and know the sure presence of God in our life together.

In an address to the national conference on Jubilee last summer, Bishop Mark McDonald of Alaska noted two distinct ways in which we can live as human beings. Each is based on a pattern of a meal, and each is found in scripture. The first is found in Genesis, and relates to the story of the fruit taken by the man and woman. The pattern in this story is of *taking, using, abusing* and *hiding*. The two take what is not theirs to take, and so use and abuse creation and Creator. Then they try to hide their action and themselves. It is interesting how blame and the disintegration of community quickly follow. The other model is given us in the gospels: *receiving* (taking what is given), *blessing, breaking* and *sharing*. It is taught us by Jesus, and it not only forms the basis of our worship, it is meant as a pattern for our life. And it is interesting that what follows is a putting together, the growth of respect and regard in community with one another.

The litigation we find ourselves facing today results from the first pattern. There was a taking of what was not ours to take — children taken from their homes, language and culture taken from peoples. There was abuse and there was hiding. We are in a time when what was hidden is coming to light, and we are confronted with its reality. What does this mean for us as a church, as followers of Jesus?

In the early fall, after the Lytton decision gave us a clearer picture of what confronts us, the Management Team in Church House met for two days to consider our future as church. That meeting produced three convictions which I want to share with you.

The first is our determination to be part of the healing and reconciliation needed within Aboriginal communities, in the church and in Canadian society. This is absolutely our first priority, and little else matters if we do not keep this at the centre of our hearts. We believe we have a part to play in healing, and that in fact, this is what God is calling us to be about at this point in our history. This can happen as we continue to accept our responsibility, and seek to live life in the pattern given us by our Lord.

The second conviction is that our survival as church is an appropriate goal. This does not mean simply holding on to what we have. Rather, it means that if we are to follow our Lord in a way that proclaims the gospel with potency and vitality, then we believe God wants us to be present, visible and strong as a community of faith. We understand that, in the future, we may come to look quite

There was abuse and there was hiding. We are in a time when what was hidden is coming to light, and we are confronted with its reality. What does this mean for us as a church, as followers of Jesus?

different as a church than we do today. We are not afraid of that and we trust God to lead us.

The third conviction is that we need to continue our discussion with the federal government. In every instance, the government is our co-defendant, and dialogue is crucial if we are to find alternatives to endless litigation. Our discussions need to include a realistic assessment of our capacity to provide restitution. We must not seek to avoid restitution; it is a significant part of the healing process. At the same time it is clear that there is an inequality of resources between government and church. The government has already gone on record as being in support of the viability of the churches. Considering our limited assets, we need to come to a clearer understanding of what this means.

These are our convictions. Underlying them is a deep faith that, in and through this, God is making all things new. That may not always be clear. In John's gospel, Jesus said to Peter, "...when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." (John 21:18) In the process of moving towards a resolution, we find ourselves in a place not of our

CONTINUED ON PAGE 6

WE GET FEEDBACK

things you had to say about our last mailing

MINISTRYMATTERS

I have been consistently enjoying your editorials and the articles in MM.

As a lay person and librarian in our church, I have a suggestion for the writer from Huron who wished every lay person could read *MinistryMatters*.

When he or she has finished reading the current copy, put it in the church library as I do.

BRITISH COLUMBIA

Stories that open the eyes and tug at the heart. An excellent publication.

RUPERT'S LAND

It is a real joy to find that such good work can be so consistently repeated.

NAIROBI

As a retired bishop, I was thrilled to read Bishop Peck's article.

SASKATOON

I appreciated the article on welcoming special people.

EDMONTON

This does not need to be on glossy paper!

CARIBOO

Good variety, divergent perspective, always food for thought.

ONTARIO

I like *MinistryMatters* because it focuses on the ministry of the church. It is upbeat and hopeful.

BRITISH COLUMBIA

As interesting as ever.

HURON

This is a good, steady publication.

ONTARIO

RESOURCE CATALOGUE

Well received, but we seldom use this.

QU'APPELLE

Itself a wonderful resource.

TORONTO

PWRDF STORIES

A useful resource.

QU'APPELLE

I've seen so many of these....

HURON

The continuing excellence of the ministry of PWRDF reveals why this area of our church continues to thrive among our people.

SASKATOON

A wonderful range of material.

OTTAWA

ABC PUBLISHING CATALOGUE

Very well presented.

QU'APPELLE

ABC SEASONAL BOOK BROCHURE

Wonderful, varied choices.

ONTARIO

I do not get a whole lot of use out of this.

EDMONTON

THE GIFTS OF GOD

Very helpful.

HURON

A nice bulletin cover for Sunday use.

OTTAWA

ANGLICAN-LUTHERAN RELATIONS

We need more detail for parish understanding, especially where Lutheranism is not present.

ONTARIO

It is good to remind us to attend to this development.

ONTARIO

An important subject.

QU'APPELLE

INDIGENOUS CIRCLE PRAYER CALENDAR

Helpful, especially for those with native neighbours.

HURON

This is very good. We need more material like this.

NAIROBI

I'm tired of this being pushed down our throats.

HURON

JUBILEE MATERIAL

Timely for an ecumenical Jubilee celebration.

ONTARIO

There still seems to be an aspect neglected around the ethics of graft and how to help the neediest and most deserving.

NAIROBI

STAFF DIRECTORY

Nice to have this available.

CALGARY

Useful to know who does what at Church House.

OTTAWA

Pastoral letter from the primate

CONTINUED FROM PAGE 5

choosing. We do not wish to be in the courts, but this is where we are.

One of the dangers of this is that we can start blaming, denying rather than accepting responsibility. That so easily moves us into the old pattern of *taking, using, abusing and hiding*. The risen Lord is telling us that in whatever place we find ourselves, God is present and God provides. God provides, and if we are conscious that our role is to *receive* the gifts, the word, the ministry God gives, and that our mission is to *bless and let our lives be broken* for the world, and to *share* the gospel of new life, then we will be found faithful in living a life patterned in Christ. That pattern leads us into healing and respect.

When you read this, I will be on a sabbatical leave. My commitment is to use this time to take the experience I have of the life of the church in Canada and the connections I have in the church beyond Canada, to reflect on how we might combine the best of our history with the circumstances of our present to help discern God's will for us in the future. I encourage you to talk with one another, to find opportunities to think about what ways there might be for you as a leader in the church, for your own parish or faith community and for your diocese to become engaged in this journey of reconciliation. This is a significant moment in our life. We can be of good heart — God's hand is very much in this.

RATINGS

Fall 1999

Ministry Mailer

1=Poor; 2=Fair; 3=Good; 4=Excellent

MinistryMatters	3.7
Resource Centre Catalogue	3.5
PWRDF Stories	3.1
ABC Catalogue	3.3
ABC Seasonal Brochure	3.1
Gifts of God	3.3
Anglican-Lutheran Relations	3.0
Indigenous Circle Calendar	3.3
Jubilee Material	3.0
Staff Directory	3.5

A THEOLOGICAL REFLECTION

God in the midst of it as always

BY ALYSON BARNETT-COWAN
DIRECTOR, FAITH, WORSHIP AND MINISTRY

THERE ARE all kinds of reactions to what happened at the residential school in Lytton, and to what it means: revulsion at what happened to those children; confusion about what our responsibility is today for things that occurred a generation ago; hurt that good people's intentions have been misinterpreted; anxiety about the future of our church; anger at some who seem to be exploiting both the victims and church; blame as we seek someone in particular to take the responsibility for all this; denial.

Some ask, "What's it got to do with me and my parish?" Some are forcibly reminded of profound pain in their own past. Some want to help but don't know what to do.

We see people trying to act honourably, and yet seeing the fruit of their ministries seemingly in ashes. We see people so deeply wounded that the words "healing and reconciliation"

seem too light, too easy. We see procedures of justice but no real and lasting justice established. Where is God in all this?

In the town of Annecy in France there is a church dedicated to St. Francis of Sales. In the heart of an area torn apart by the violence of the Reformation and Counter-Reformation, de Sales worked for reconciliation. Neighbours martyred neighbours, as people convinced of their own righteousness took it upon themselves to act in God's name and wipe out God's enemies. De Sale's church stands as a place of intercession for the healing of those martyrdoms, as a place for reconciliation.

There is, on the east wall, a huge mosaic of Christ on the Cross. This is hardly unusual. But there is something profoundly striking about that crucifixion. It is pastel and gold, surprisingly light. Around the figure on the cross are the figures of the ordi-



nary Swiss and French who so demonized each other. The bright red blood flows from the side of Christ, and as it falls it becomes fire — the fire of the burnings, the fire of purification. And as the fire surrounds the figures, roses grow up from it, bursting with fresh life, growing toward the sun.

This image has stayed with me because I had occasion to pray before it for someone who was a victim of sexual abuse in the church. Torn apart by their sense of their own unmerited guilt, struggling to escape from the memories, yet determined not to demonize the offender, yearning for the ability to forgive, this person, I knew, was desperately longing for one who would and could stand in their place, to truly understand and break through the pain to a place of fresh life.

This image came back to me as I read about Lytton. For, surely, God was there, is there, in those children. God was there, too, in the perpetrator, and is there in all of us who have offended. “For lo, between our sins and their reward, we see the Passion of thy Son our Lord.” For us to be reconciled, to be whole again, as individuals, as church, as society, it takes the pouring out of the very life of God.

Where is God in all this? Right in the midst of it, as always. Right alongside of us, as always.

But how have I offended? I was not much older than the children when the abuse happened in Lytton. I wasn't around when the church decided to be part of the residential school system, when it made choices that contributed to the destruction of First Nations communities. I didn't break treaties with aboriginal people or in-

vade this land.

Still, I have benefited. I enjoy a very comfortable life, far more than I would have if my family had stayed in England, Ireland, Scotland at the time of the enclosures. It's better here, on land that we have taken.

And yet, in ways that I am only beginning to understand, I also suffer. I live in a society that is built on a fundamental injustice, and so my life, as the life of each of us, is diminished. The abuse of the children in Lytton is one manifestation, one horrible sign, of the rape of this land. Conqueror and conquered can never be friends until there is justice. We cannot redo the past, but we can live in the present and future in ways that will restore the balance, which should have been in our relationship from the beginning. The way forward will be costly — more costly than we want to contemplate — but to refuse to do justice is costlier still.

Another theological lens that I bring to Lytton is the Lutheran phrase *simul justus et peccator* (at the same time, righteous and a sinner). Luther's insight was that each of us is put right with God, justified, by God's own action in grace; we are baptized into the death of Christ and share in his resurrection into righteous life. Yet, like Paul, we experience ourselves as not doing the good we know we should.

What is true of each of us is true also of us as church. The church is “one, holy, catholic and apostolic,” the very Body of that Christ who dies and rises in and for us. We are the community of the redeemed, the reconciled. Yet, at the same time, the church sins, betrays the God whom it is called to proclaim, offends the little ones it is sent to love.

It seems to me that whenever the church thinks that it is being most righteous that it is when it is in greatest danger of doing terrible harm. Our righteousness can lead us to forget about power imbalance, can let us think we are justified by our own actions, and that therefore our own actions are good — when all the time they are oppressing someone. And, of course, one of the great ironies is that the righteousness of one age can plainly be seen by another generation as sin (just as I am profoundly

ashamed of some things I have done in my life which seemed good at the time).

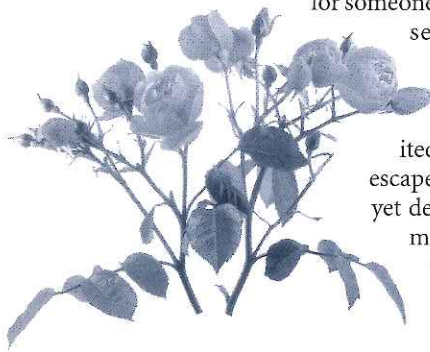
That would appear to be one of the dynamics about residential schools. The vast majority of people in the system believed themselves to be acting for good, and there was good. But when we hear the voices of those who experienced the schools as children, we are confronted with a different reality.

So if there is to be healing (and healing is promised), we must set aside our deep desire to avoid pain, and hence to deny that anything very much happened, and begin to listen to what people have experienced. It is a long road to healing for a victim, and it is a road filled with palpable anger. It is extremely painful to listen to, but it is even more painful to live. So, we must listen, and absorb what pain we can, in order to bear one another's burdens.

There will be people who will see this issue as having nothing to do with them and their parish. If we think of church in terms of buildings, it's going to be hard to see the connection. People may say, “Well, at least my parish's building can't be sold for this debt.”

But if we think of church in terms of body, living stones, then surely we realize that what one suffers, all suffer. We are a body, which includes both victim and perpetrator. They are all members of our family. We are wounded and wounder, both. And for all of us, for all of that pain, for each act of terror and betrayal, in each who suffered, Christ suffers and takes on for us all the sins of the world. In the terrible acts of betrayal of children, of trust, of faith, of sisters and brothers in the church and in the world, Christ is present. If this were not so, we would all be condemned, and there would be no way to healing. But it is so, and the way of the Cross will be the way to life.

The blood and the fire are for the healing of the nations: First Nations and Later Nations. They are the gift of a God who so loved the world that God gave, and gave, and gives and gives. They will purify all of us justified and sinful people, and make it possible for roses of all hues to grow together toward the sun, in this damaged but beautiful land.



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RESIDENTIAL SCHOOLS OVERVIEW

Where we have been

BY DOUG TINDAL
DIRECTOR OF INFORMATION RESOURCES

BEFORE Confederation and up through the first half of the 20th century, the policy of the Government of Canada towards the First Nations was assimilation. It was thought that the quickest route to “civilizing” and “converting” the indigenous population was to forcibly remove indigenous children from their homes and communities and to place them in residential schools.

There was considerable variation in how the schools operated, but in many cases the children were forbidden to speak their mother tongues, their cultures were condemned as barbaric and their spirituality as heathen. By the end of the 19th century, a relationship had developed between the government and churches, with the government establishing policy and providing most of the funds for these schools.

Between 1820 and 1969, the Anglican Church was involved in administering 26 Indian Residential Schools. By 1969 the church had withdrawn from the residential schools project and committed itself to building more just relationships with its Indigenous members, as well as to advocacy on behalf of Indigenous people.

To study these residential schools is to enter into an area of Canadian history in which stark issues of good and evil intermingle with complexity, paradox and ambiguity.

First and foremost there is an overwhelmingly negative assessment. There are specific incidents of physical and sexual abuse which can neither be excused nor justified by any standard of civilized behaviour.

In a book entitled *Shingwauk's Vision*, the first comprehensive study of residential schools, historian J. R. Miller described the inhuman situations they engendered thus:

“Many former school workers



attempt to answer complaints of harsh discipline with the argument that ‘we had to have rules’ because there were a large number of students relative to the few staff. This is true as far as it goes. But such a legitimate observation does not extend far enough to explain and extenuate discipline with ‘five belts,’ punishment by a heated cigarette lighter, or forcing students who became ill from eating bad food to consume their vomit. These actions were abuse, pure and brutally simple. If it be answered that such evils were perpetrated by an aberrant minority, that observation does not refute the obligation that both churches and government had to protect and cherish a population for which they were doubly responsible. The Inuit and status Indian children who attended residential schools were the legal responsibility of the government because in law they were wards of the crown. The missionary staff operated *in loco parentis* (in place of the parents), incurring thereby a moral, if not a legal, obligation to do better....

“If there are explanations for poor food, heavy workloads, and harsh discipline, there can be no justification of the subjection of young boys and girls to the sexual appetites of the male staff members. The failure of

church organizations to take action to weed out sexual exploiters leaves the missionaries open to severe censure....”

There is also compelling evidence of pervasive emotional abuse, which many believe was even more damaging than the physical abuse.

A 1994 study of residential schools entitled *Breaking the Silence*, which was sponsored by the Assembly of First Nations, noted: “Being separated from their world and thrown into a strange and foreign place called residential school disoriented First Nations children. They felt lost, confused and fearful. Residential school deepened this wounding by silencing the children in ways which shamed and violated both the children’s native world as well as the children themselves.”

On the same topic, Miller wrote: “There is a consensus in the testimony of former residential school students that the worst aspects of these institutions were the loneliness and emotional deprivation, the inadequate food and clothing, and the excessive work and punishment.”

Undergirding it all was a system of law and culture which scorned Native identity and values.

“By the time the modern residen-



tial school system was established, the prevailing missionary belief was that, to Christianize Natives, it was essential also to remake them culturally," Miller has written.

Acknowledging all this, there remain layers of complexity in the history of residential schools. One of these is the number of former students who report good experiences. "Too many ex-pupils have spoken positively of the experience as a whole, or of particular school workers who befriended them, or even of the balance for positive consequences that they struck after weighing both sides, to justify ignoring or downplaying such memories," Miller writes.

To an extent, residential schools represent one piece of a much larger pattern of relationships between Aboriginal peoples and European colonizers.

"[T]here are many factors other than residential school, for example, the *Indian Act*, as well as racism and poverty, which have impacted and which continue to impact on the lives of First Nations people. The life of an individual, family or community is the outcome of a complex web of historical and contemporary events which cannot be reduced to one factor." (*Breaking the Silence*)

For a number of individual students, residential schools may have presented a positive alternative to the other available choices. In many cases, the food that was criticized as poor and inadequate was, still superior to and more plentiful than what was available at home. Similarly, while

reporting on the trauma suffered by children at residential schools, *Breaking the Silence* notes: "At the same time, however, it also became evident that residential school may have been a place which limited trauma for some First Nations children who came from very difficult family situations."

None of the foregoing is intended to minimize the extent of the harm that was done in the schools. None of it justifies so much as a single act of abuse. Nonetheless, it is part of the record, and necessary to an understanding of context.

There were as many as 80 residential schools operating during the period from the late 1800s to the 1960s. Estimates of the number of First Nations children in residential schools vary. Miller estimates about a third of 6- to 15-year-old Aboriginal children, or about 7,000 students, were in residential schools at any one time.

The federal government, Miller says, "looked to its Native educational policy to bring about Aboriginal economic self-sufficiency, principally through cultural assimilation and vocational instruction. An important underlying generalization about Ottawa's approach was that it always sought to accomplish this goal as inexpensively as possible."

By 1883 the government had introduced a per capita grant system by which it hoped to control the cost of schooling for Aboriginal students. A feature of this financing system included the use of students as unpaid labour.

Church and government relationships come to the fore in determining questions of legal liability. In a larger sense, though, focusing on the churches and the government misses an essential point – the moral and ethical responsibility shared by all Canadians. Church and state were both in accord with the thinking of mainstream (European) Canadians. The legacy of residential schools, and the treatment of First Nations people

beyond the schools, belongs to all of us.

Miller writes: "It is fitting that a royal commission operating in the name of the people of Canada has looked into the issue because in a fundamental sense the party that bears most responsibility for the residential school story is the people of Canada. Churches and federal bureaucracy no doubt were the instruments that carried out specific acts or neglected to do what needed to be done in particular cases. But behind both the churches and the government stood the populace, who in a democracy such as Canada ultimately are responsible. In the late 1880s and since, it was, in fact, the enlightened and the progressive few in that society who stirred themselves to volunteer to serve in the residential schools. It was the idealists who became involved in missions and residential schools; the mass of the population was indifferent or hostile to the interests of Native people. Those who today self-righteously condemn missionaries totally for the damage done in residential schools might well remember that a century ago it was people like them – the people who cared about the Native communities – who staffed these schools."

While broadening the circle of responsibility to include the Canadian public, Miller says bluntly that the "Christian churches have not done enough to atone for their share of responsibility for the harm residential schools did."

The Anglican Church of Canada has acknowledged this harm and is continuing to address its responsibility. Stressing the broader responsibility of Canadians does not limit the church's responsibility. It does recognize, however, that action on the part of the churches will not be sufficient. Even the resources of the federal government will not be adequate to bring healing to Aboriginal peoples, unless those resources are matched by a change of heart on the part of Canadians.

JUBILEE VISIONS OFFER HOPE

Steps on a healing path

BY CATHERINE MORRISON
INDIGENOUS JUSTICE COORDINATOR

OUR HOPE as church, society and Aboriginal peoples rests in establishing new relationships of trust and promise and working together for a better future.

Jubilee with its three themes — release from bondage, redistribution of wealth and renewal of the earth — is a vision that speaks with potential and hope to Aboriginal and non-Aboriginal people alike. It is a vision that we have been living in the church for some time.

We began to live the first theme in the mid-sixties, when we realized that policies and attitudes in our own church formed a kind of bondage for Aboriginal people. We realized that residential school policies had been a mistake and that we had to determine what else in church and society did not stand up to Christian principles.

In 1967, General Synod commissioned a study which took two years to complete. The report, entitled *Beyond Traplines*, was startling.

It was also a turning point for our church, resulting in reform of how the church relates to Aboriginal peoples and how ministry is conducted in Aboriginal communities. As a church we have made a commitment to no longer do things for Aboriginal peoples, but rather to do things with them, sometimes at their direction.

The first steps to self-determination for Aboriginal Anglicans was in 1970 when we hired an Aboriginal staff person to oversee the church's Native ministry programs and we saw the beginnings of our National Aboriginal Council. Now, almost three decades later, the church has an Indigenous Ministries Coordinator, who works with 225 Indigenous congregations to help them find new ways to worship and to help them find a voice in the church. Since the 1992 General Synod, we have also had an



ILLUSTRATION: TERESA ALTMAN

Indigenous Justice Coordinator. In this capacity, it was my job to work on advocacy with Aboriginal peoples regardless of religious affiliation. A major part of my work was to educate non-Indigenous peoples in the church about social realities for Aboriginal peoples and to foster the understanding that is essential to a healthy society.

To ensure that the voice of the people is heard, the church has the gifts, experience and wisdom of the Anglican Council of Indigenous Peoples, which is made up of representatives from all parts of Canada. The council meets to vision about what the church could be for our families, our communities and our communion.

The Jubilee theme of redistribution of wealth is also evident in our church. The church's true wealth is the gifts, wisdom and efforts of people in community. For many years, our church lacked a way for Native people to gather and discern their voice and find their vision.

Then in 1995 the church agreed to

support a National Native Convocation. When it was finally held, the convocation turned out to be an affirming and surprising experience for many participants.

Out of the first convocation came a recognition that future such gatherings are vital to the life of Indigenous ministries in the church. It was decided to hold a convocation every three to four years.

At the second convocation in 1993 many people spoke of their experiences at residential school and of abuse they often suffered there. The Primate, Archbishop Michael Peers, apologized on behalf of the church. Then, for a day, the elders reflected and prayed about what they had heard and then returned to the gathering. Our elder, Vi Smith, acknowledged and accepted the apology.

The call to gather again came in 1997 when delegates met in Lethbridge, Alberta. This third national gathering brought together Aboriginal Anglicans and non-Aboriginal partners to discern and raise

up God's sacred call to covenant together. The theme was *Our Journey of Spiritual Renewal*.

I believe that part of the theme of redistribution of wealth lies not just in asking those who are rich to give to the poor but also in recognizing that we all have gifts, that we must value the gifts of others and learn to accept them graciously. The ministry, theology and

Indigenous peoples within the Anglican Church were being called to envision a new church.

love of Native peoples in our church is a wealth that we are learning to recognize.

It has been said that the Old Testament Jubilee year was to be a time of new beginnings, of redressing social wrongs, of renewed spirituality through a return to right relationships with our brothers and sisters. This is also the spirit of a covenant between our church and Aboriginal peoples, which is now five years old.

The road towards covenant began in 1992, when the General Synod launched a discussion aimed at picturing what the face of ministry would look like in the Anglican Church for the next 100 years. Although there was Indigenous representation in this process, in some parts of Canada, there was little or no interaction with Indigenous peoples.

The Council of Native Ministries reacted to this concern and decided to invite all Indigenous national committee members to join it to discuss these issues. Indigenous representatives decided that the package was not appropriate for Indigenous Anglicans because it did not take into account the way Indigenous peoples consult, discuss or vision. The consultation package was rejected.

The council knew, however, that Indigenous peoples within the Anglican Church were also being called to envision a new church, so they began the process of preparing a document which outlined their plan for the future. It was realized that a plan for the

next 100 years could not be envisioned until Indigenous peoples had fully expressed the feelings and experiences of being in the church during the past 100 years. The stories, feelings and experiences were shared, tears were shed and hopes were expressed.

A small working group of six people from across the country and from different committees was formed and began to work at writing down the hopes, fears and memories into a document that could be presented to the wider church. This Covenant, as it came to be known, was accepted unanimously by the members and ultimately by the church.

The Covenant expresses the need of Indigenous Anglicans to have part of who they are reflected in church structure and policy, in the Christian education of adults and children and during the liturgy and use of the sacraments.

This journey continues to be a priority of the Anglican Church. Teachings and experiences about Covenant were at the heart of the Lethbridge gathering where the Covenant was signed and affirmed.

The theme of jubilee, of people coming together for a new beginning, is also the spirit behind the Report of the Royal Commission on Aboriginal Peoples. This report, when it was published in 1996, did much to bring attention to ongoing social, environmental and economic problems.

The theme of renewal of the earth was evident in the Royal Commission's examination of issues such as land rights, mining, and disposal of industrial and nuclear waste. Although theological language was not used, certainly the idea of Native peoples being the traditional stewards of the land was examined.

The report produced some 440 recommendations for a new, positive relationship between Aboriginal and non-Aboriginal peoples and provided a new reporting of the history of Canada, in which Aboriginal peoples were significant architects in the formation of our modern nation.

Many of the groups who made special submissions to the Royal Commission have continued to work on education on Aboriginal issues and to pressure the government to implement the recommendations. One of those groups is the Aboriginal Rights Coalition (ARC), which includes the Anglican Church as one of 13 member churches and about a dozen Aboriginal groups. With the support of the Anglican Church, ARC has produced an education and resource kit on the Royal Commission, entitled *So Long as the Sun Rises and the River Flows*.

Since the Hendry Report, the Anglican Church has strived to be an example in how it deals with Aboriginal issues and has urged the federal government to embody principles of social justice in its own policies. We radically changed the structure of the national office and our church committees to respond more appropriately to Indigenous ministry and issues. We have made a very painful apology in response to the residential school problem and lived out that apology by continuing to make changes by going in directions that seem frightening but are where we hear the call of God.

In the Hendry Report, we stated many of the things that the royal commission turned to 25 years later. In our church's Covenant with Indigenous Peoples we expressed the spirit regarding the hope for a new relationship between Aboriginal and non-Aboriginal peoples that was presented in the RCAP three years later. Since the late 50s we, as a national church, have been passing resolutions that have changed church structure and expressed our commitment to education and advocacy. Since we accept the fact that the Anglican Church of Canada is a church which is "in the world," we must also accept responsibility to be a positive influence on the world.

This article is adapted from a presentation Ms Morrison made to the synod of the diocese of Cariboo.

PEOPLE

Faces, stories

THE RESIDENTIAL SCHOOLS STORY was and is, ultimately, a story about people. Photographs of the era, as historical pictures so often do, depict crowds of faces that risk becoming devoid of soul, until one pauses to reflect on the simple fact that each face was an individual with his or her own personality, his or her own hurts, his or her own uniqueness.

The following section of this special edition of *MinistryMatters* attempts to put a human dimension to some of the faces, looking at several life journeys through and after residential school.

Gladys Cook's story is essentially one of forgiveness, that of a young girl who was raped at a tender age and, thereafter, through a tortuous path and with God's grace, learned reconciliation and how to extend a forgiving hand to those who had caused such grievous injury.

Gordon Beardy's story is rooted in overcoming a profound sense of alienation. A young boy runs away and miraculously meets a kind, understanding soul in the culture that has oppressed. Beardy ultimately becomes a bishop, a major voice preaching reconciliation in today's church.

David Ashdown is a white person who worked in residential schools. He was not a perpetrator of abuse, but learned first-hand of the alienation and violence fostered by the system. His story, in a sense, is an acceptance of responsibility even without guilt.

Catherine Morrison, ordained deacon last fall, was not in the residential schools system, yet, in many ways, is an example of its inter-generational implications. She knows systemic racism and her story too in her courageous act of returning to the site of a residential school in Lytton, BC in a priestly role, is also one of reconciliation.

Together these four people present a human side to the faces in the sepia photographs.

VIANNEY CARRIERE, EDITOR





GLADYS COOK:

'I am the church'

GLADYS COOK of Portage La Prairie, elder of the Dakota Sioux people, holder of the Manitoba Premier's Award and of a Canada 125 medal, member of the Anglican Council of Indigenous Peoples, remembers as a young woman being called a peacemaker, even though she felt herself filled with hate and anger.

"It shows how much I had learned to function without showing my true feelings," she says.

In 1934, before her fifth birthday, Gladys Cook was taken from her home, as so many other children were,

and sent to the residential school at Elkhorn, Man., where she was to spend 12 years, lose much of her culture, and be raped several times, the first time when she was 9 years old.

Eight years ago, at an Elkhorn school reunion, she came face-to-face with one of the men who had raped her ... and she forgave him.

Between the little girl sobbing on the blood-stained sheets, and the mature woman courageously extending a hand of forgiveness, lies a truly remarkable journey: marriage to an abusive, alcoholic man; a parting from him and work at menial jobs to support her children; confronting and struggling with alcohol; reconciliation, after almost two decades, with her husband (by then sober); and ultimately establishing, without formal training, a ground-breaking agency that would eventually become known as the National Native Alcohol and Drug Abuse Program.

While counselling Native people about alcohol and drug abuse, Gladys Cook became aware that many of them had been sexually abused as children. But she wasn't ready to deal with her own abuse, and so she turned many of them away.

It wasn't until 1988 — 40 years after she was first raped — that Cook sought therapy and began a process of healing. "It was like I'd been living in a deep dark hole," she recalls. "I went to hell and back so many times ... but every time I surfaced, I saw beauty.

"Through therapy, I began to see myself as a person. It made such a difference to me. And especially, it meant so much to my children. Before, I'd seen myself like a sergeant-major, raising them in the same kind of mili-

tary style that I'd experienced in the school. Very quickly after I started therapy, I realized I didn't want that for them."

Gladys Cook has maintained a paradoxical relationship with the Anglican Church throughout her life. "It's very hard to connect God with anything that happened to me in residential school," she says. "My parents gave me the meaning of the Great Spirit, and I knew the Spirit was a support and comfort to me. The residential school's god was a mean and angry god.

"People say, 'The Anglican Church was so mean to you. Why do you keep coming back?' I tell them, 'I am the church.' But I've had lots of hate and anger inside me, and I don't want those things in my church. I have to help get rid of them."

A deeper exploration of native spiritual traditions has helped Cook reconcile traditional ways with a Christian faith. "Honesty and forgiveness are the two keys to my healing," she says. "Sometimes people say, 'I wish I had your calmness.' They don't know how hard I've worked at it."

Even to the point of taking the hand of a man who had raped her as a defenceless child and offering forgiveness. How is such forgiveness possible? Is it even desirable? Cook does not gloss over the effort it took her to reach out that day — so much so, that afterward, she had to be helped to her car. But she has no doubts that, for her, this was the right course.

"Immediately, I felt a new sense of freedom. I knew then that the Creator and I were walking hand in hand. But not just *my* Creator: *everybody's* Creator."

BY DOUG TINDAL



ILLUSTRATION: TERESA ALTIMAN



GORDON BEARDY:

'My hope is that we will journey together'

The following is adapted from an address by BISHOP GORDON BEARDY of Keewatin to the General Assembly of the Presbyterian Church.

I WOULD LIKE to begin by telling you about my personal history.

I was raised in the small north-western Ontario community of Bearskin Lake. This OjiCree community is approximately 240 miles north of Sioux Lookout. My parents spoke only their native language. It is here that my dad carried out his traditional livelihood of hunting, trapping and fishing, and the only race of people I was exposed to were native people, the OjiCree people. My early childhood was spent playing with friends, running with them, laughing, hunting and talking about life, as we knew it and what we could envision it would be at that age.

My father and mother told me about my grandfather who had signed a treaty with the white people, the government, which was an agreement about the use of the land we lived on, and that its intentions were to share the land and its resources and live in peace with other people. They also told me about my grandfather's dream, that one of his grandchildren would become a leader for the community.

Their Christian and traditional teachings and values were passed on to me. To respect myself, others of different colour or race, language, and the Creator's creation. I also heard about other children being taken from the community to attend school somewhere, even though we had a day school in the community during the summer months.

When I was 5 years old I had a

dream about angels coming to me and they took me to a church. My mother also had a dream, at the time I was born, that someday I would become a leader in the church.

When I was about 10, I too was sent away to school in Kenora, Ont., where I attended the Celia Jeffrey Residential School. I remember vividly looking back toward home mile after mile, not knowing where I was going.

Of my time at Celia Jeffrey School I clearly remember many nights I went to bed crying — lonely, afraid, and feeling no sense of security anymore because my parents, my friends were not there.

I also remember one day turning the water tap on and as it was running I poked my finger up into the faucet and wondered where all the water comes from. I was called into the office and told that I was not to do that. When I was caught speaking my language I was again called into the office and taught that my language was forbidden there. In my young mind I could not comprehend the rationale behind this. Why could I not be me, the person my parents had taught me to be? Why was being an Indian not important?

I remember a lot of shameful things that happened there to my friends. I became angry and my resentment built up to a point where I vowed that every white person would pay for this.

My self-esteem (spirit) became weak to a point of brokenness and I had to get away. I rebelled and ran away from that school with three other friends. We walked for two nights to Redditt without food. I remember walking by night and hiding

by day, being very hungry and the lack of sleep overcame me. I remember falling down asleep and losing my friends.

When I awoke I felt I had no other alternative and went to the train station and hid in the dark. I sat there waiting, not caring where I would go or if I would die. This was the lowest point in my life. Imagine a boy of 11 wanting to die.

As I sat at the station in the dark a little dog came barking up to me and a white lady came upon me and said, "Can I help you?" I gave her a look that said, "Leave me alone." She pointed out to me where she lived and said I was welcome to come to her house. Later, my hunger got the best of me and I knocked on her door. She invited me in.

I entered her home reluctantly, ate a sandwich and went to bed. For two days I stayed with her, watching her knit and waiting for her son to come home from school to play. I couldn't figure out why she hadn't called the cops to take me back to the school. Finally, I asked her if she knew that I had run away from the Celia Jeffrey School. She said she knew that, but wanted to know why I had run away from the school.

Her "why" was the key word that has stayed with me to this day. It meant that another person (a white person) cared enough about me to ask. I said, "Your people are all mean" and she said, "No, not all of them." She said she would accompany me back to the school. And she did, she intervened for me and she spoke with the principal. I wasn't punished for running away.

She had instilled in me some sense

CONTINUED ON PAGE 33



DAVID ASHDOWN:

'The system was wrong'

DAVID ASHDOWN was 19 years old, an undergraduate student at the University of Saskatchewan, when the study *Beyond Traplines* was published in 1969.

"It talked about a whole new approach to the church's relationship with Native people," he recalls. "I read it and was quite excited by it. People were just beginning to talk about advocacy work and self-determination, and I felt called to be part of all that."

So when he heard, a little while later, that there was a vacancy for the position of Senior Boys Supervisor at Stringer Hall in Inuvik, it seemed natural to interrupt his studies and head north. Stringer Hall, the Anglican residence, and Grolier Hall, the mirror image Roman Catholic residence, sat side by side, and the students who lived in the two residences attended what by 1970 had become a public school named after Sir Alexander Mackenzie — "Sam's school," after the initials, for short.

"I'd say I was well-intentioned but naive," said Ashdown in a recent interview. "I wanted to be involved in establishing this new relationship, and working in a residential school was probably the *worst* possible way of doing that."

Ashdown remembers his introduction to the school vividly. "My plane landed about noon. The first boys were due to arrive about 4. I was given three keys, told to record each boy's disc number (the federal government identification number), issue them each a set of clothes and assign them a bed. That was the extent of my training.

"By midnight, with the boys still arriving, if I'd had any money I think I would have quit and gone home."

Instead, he stayed four years. "The students were very good, very bright. I was proud to be part of it. I had a sense that these young people would be the future leadership of the Northwest Territories."

And they were. One became premier; another, a deputy minister; several became chiefs, mayors, or business leaders. Ashdown stays in touch with some of them still.

After four years it was time to resume his studies, then continue on to theology and ordination. He has served as a parish priest and diocesan staff member in Qu'Appelle and Athabasca. Last February he became executive archdeacon of the diocese of Keewatin.

Along the way, the work that he had been proud to be part of has become instead an object of revulsion. Ashdown has spent a lot of hours thinking, talking and praying in order to gain some perspective. One turning point came when a close friend, an OjiCree survivor of a residential school, found out that Ashdown had been a dorm supervisor.

"It was a major struggle for us over a period of weeks," Ashdown says. "Ultimately, we were able to pray together, accept each other, and come to see that in different ways, both of us were survivors."

Another turning point came when another OjiCree talked about a conversation he'd had with a former school administrator. In response to complaints about the school, the administrator said, "But look at all the good that came out of it. Look at yourself, for example." Ashdown's friend commented: "Yeah, I learned to survive there. But why is it that when one

of us succeeds, you assume it's *because* of you; and when we fail, it's *in spite* of you."

The comment rocked Ashdown. "It shook me because I recognized myself in it. I recognized that that had unconsciously been part of my thinking.

"There are a lot of former residential school staff out there who are really hurting now — not the ones who deliberately perpetrated abuse, but the caring ones who were caught up in that system, and who now feel that everything they did, everything they stood for, has all come to naught.

"Some of them are simply denying that part of their lives and trying to pretend it never happened. Some are saying, 'Oh, but there were so many good people involved' — which is true, as far as it goes, but it doesn't change the fact that the system was wrong.

"What I've come to understand is that it wasn't a good system, but it had a few bad people in it; it was a bad system, but it had some good people. There was systemic evil present in the residential schools."

Ashdown accepts that each person will have to find his or her own path to healing. "For me, the shift over the last few years has been made possible by being able to sit down with survivors of the schools and struggle together; people talking to each other, not trying to make what happened worse than what it was on the one hand, or denying the evil on the other, just talking honestly about what happened."

Wherever the path of healing leads, he says, the church must be ready to play its part.

BY DOUG TINDAL



CATHERINE MORRISON:

A healing journey

ON A CRISP FALL DAY in Toronto last year, a bishop from Kamloops and a young Aboriginal woman raised mostly in southern Ontario inaugurated a healing journey that is both intrinsic to and a sequel to the residential schools story.

James Cruickshank, Bishop of Cariboo, ordained as deacon Catherine Morrison, a 28-year-old Cree woman, who thus became the youngest ordained Aboriginal woman in North America.

More significantly, her ministry would take her and her husband, the Reverend Will Hubbard, back to a deeply injured community. They were to become co-rectors of the Anglican parishes at Lytton, BC, the former home of the St. George's Indian Residential School. The school has been closed for a generation, but the damage from the sexual abuse that took place within its walls more than 30 years ago is still felt.

Lytton includes both Aboriginal and non-Aboriginal parishes. Among the parishioners are survivors of the residential school system, including some who suffered sexual abuse. The community has been profoundly affected by the abuse and, more recently, by the criminal trial of the abuser, and the civil trial for damages launched by one of the victims. In the latter case, the Anglican Church and the Government of Canada were both

found liable for damages.

Morrison acknowledged the challenge of beginning her ministry in such an emotionally charged context, but also said the opportunity offers "a great privilege."

Morrison completed her master of divinity degree at Trinity College, Toronto, in 1996. Since then, until going to Lytton, she worked at the Anglican Church's national office as General Synod's coordinator for Indigenous Justice. She was also co-chair of the Aboriginal Rights Coalition.

"My family's history in Canada is quite ancient in some respects and very much in its infancy in other areas," she says. "My father's family is predominantly James Bay Cree. They were people who lived off the land and who occasionally earned extra income by trapping furs or guiding white hunters and trappers through the bush.

"My father's maternal grandfather was Scottish and was hired by the Hudson's Bay Company while he was still living in Aberdeen to come and work in the James Bay region. It was during his first posting in Waskaganish that he met my great-grandmother, learned Cree, and gained her father's permission to marry. In the thirties, the family moved to Moose Factory and it is there that all of my father's immediate family still lives."

Morrison herself was raised mostly near Toronto in a suburban middle class environment. "During my internship for the priesthood, which was in Moose Factory, I learned that I can use the gifts of the cultures of both my parents to offer something to the community that is unique and strong."

There are more court cases still to be resolved, but for Jim Cruickshank,

bishop of the diocese since 1992, the Lytton decision was a watershed. "When I first came to Lytton, I put a sign in the general store and said I'd like to meet with the survivors of St. George's. I sat in the circle and listened to the stories. Eventually that led to a healing process, and an apology. Then we were able to find money for an abuse counsellor.

"My involvement in all that ground to a halt when the civil case was launched in 1996," Bishop Cruickshank has said. "I accepted my lawyer's direction that I had to keep silent (out of court) until the trial was over. My image of myself the past three years is that I've been a telephone put on hold.

"But the Sunday after the judgement came down, I went to Lytton and I let them know, I'm back. I don't know how any of this is going to turn out, but I do know that when Jesus went anywhere, he went as a teacher and a healer. We have to keep focused on healing, and we have to stand with the people who've been hurt.

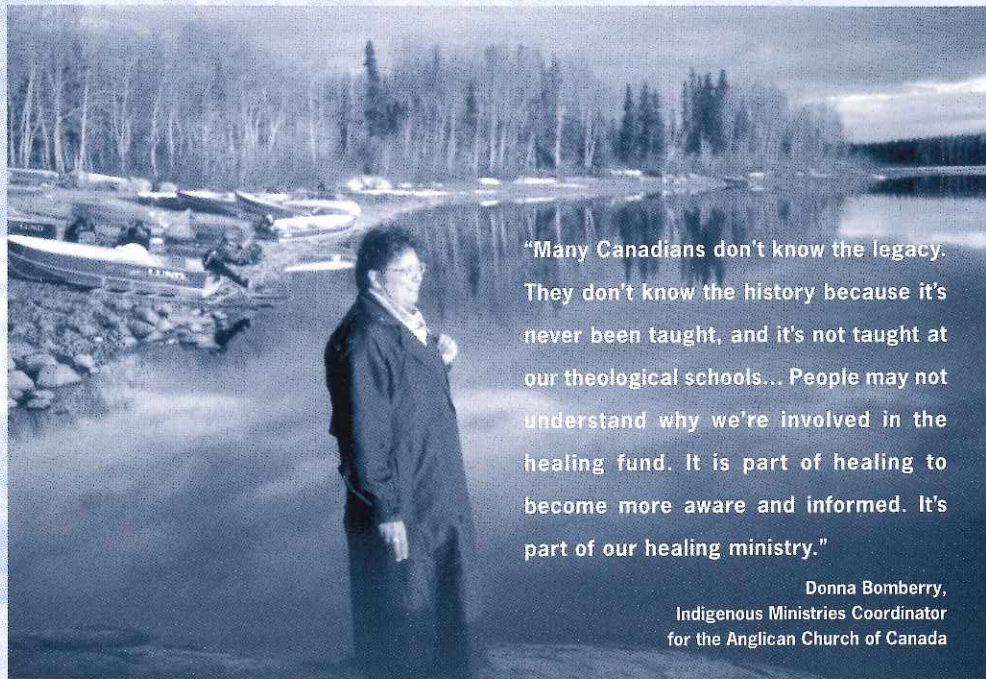
"We will not draw back from the Aboriginal people of the diocese. And that's why I'm so delighted to be able to send Catherine and Will in to Lytton to be healers."

For Morrison and Hubbard, who were married only last May, taking up ministry in Lytton was a daunting challenge. Morrison says: "We have visited the community before and talked with many of the people. We know something of their pain. It's a great privilege for us to be able to go, to listen, to be with them. And, together with the community, we hope the healing can begin."

BY DOUG TINDAL
and VIANNEY CARRIERE



HEALING FUND



"Many Canadians don't know the legacy. They don't know the history because it's never been taught, and it's not taught at our theological schools... People may not understand why we're involved in the healing fund. It is part of healing to become more aware and informed. It's part of our healing ministry."

Donna Bomberry,
Indigenous Ministries Coordinator
for the Anglican Church of Canada

Healing fund is an effective ministry

BY KATHY BLAIR

PEGGY Svanvik, 67, is one of 200 to 300 people on northern Vancouver Island who can still speak Kwak'wala.

Her community, led by the U'mista Cultural Society, is working hard to prevent the language from dying, and is beginning to teach it to children in the schools. Mrs. Svanvik teaches some of the parents who are also trying to learn the language.

"It's very hard for them," she said. "With the children it's easy. They haven't got stuck; the use of their tongue is quite flexible yet."

Kwak'wala is in danger of becoming extinct as a direct result of the residential schools legacy, says Linda Manz, executive director of the U'mista society.

Students were not allowed to speak

their language in the residential schools and were often beaten for doing so. The children learning Kwak'wala in school now are unable to practise with their parents at home, she noted, since they never learned it.

The schools helped create the problem, and now the Anglican Church's residential schools healing fund is making amends. The fund, which donates more than \$100,000 annually to projects across Canada proposed by Natives, donated \$6,000 to the Kwak'wala hymnal project this year.

A total of \$14,600 is needed to produce 1,000 new hymn books, translating the 57 hymns in the Anglican Church Kwak'wala Hymnal into the orthography in use by the schools and understood by the younger people. The current hymnal is in an orthography only the elders

— those who escaped the residential schools — understand.

"It's very difficult to learn a language when you don't get any reinforcement in the home situation," Ms Manz said. "So the hymnal is one of the ways to try to reinforce the use of the language on a regular basis in the community."

Kwak'wala was once an oral language only. Various orthographies were developed over the years, Ms Manz explained. In 1980 a linguist began working with the U'mista society to develop an orthography to help standardize the teaching of Kwak'wala. It is that orthography that children learn in the schools.

But elders such as Mrs. Svanvik can't read it. She realized how different the orthographies were when she tried to help her grandchildren, who were planning to sing a Kwak'wala

"After the residential school, a lot of the victims themselves came out and became perpetrators and consequently exercised their abuse on their partners. So there's a whole era where women were abused also. We have those women coming forward who were beaten and sexually abused by their husbands."

Grant Severight, Member of the Aboriginal Healing Foundation for Saskatchewan

carol at a concert.

The hymnal will be used in church, as a teaching aid in schools, at potlaches, funerals, weddings and feasts in Kwak'wala communities.

Both women give much credit to Aboriginal Neighbours, a group associated with the diocese of British Columbia. Mavis Gillie said her 3-year-old group wanted to help fund the project after hearing a presentation from Mrs. Svanvik at a diocesan meeting.

"She talked of the difficulties with the children losing their language and culture," Ms Gillie said. "We met with her afterwards and asked if we could do something."

Aboriginal Neighbours sent a letter of support to the healing fund, but they haven't stopped there. They have been organizing hymn sings as fundraising ventures.

Despite their efforts, the hymnal project still has thousands to raise to reach its goal. All the work on the hymnals will be done in-house by the U'mista Cultural Society to save money.

As indigenous ministries coordinator for the Anglican Church of Canada, Donna Bomberry oversees the distribution of healing fund dollars. An advisory group recommends which projects should go ahead, once they've met certain criteria.

"There are always more requests than we can fund," Ms Bomberry said. "Sometimes a project might be enormous and we can't contribute a lot and I often feel that I hope they will accept this little bit. We don't want to be absent in the work but to be a small player."

A second project the healing fund supported last year involved training 11 Natives in Saskatchewan to counsel people dealing with sexual abuse.

Grant Severight has been coordinating the project as a member of the

Aboriginal Healing Foundation for Saskatchewan. The project received \$30,000 from the healing fund, the largest sum awarded.

Mr. Severight said there is a great need for Native counsellors who are trained to deal with sexual abuse or other traumas, many of which are a result of experiences in residential schools.

"When people start disclosing of their old trauma, what's been happening is we've been having people relapsing," Mr. Severight said. "We've even had people commit suicide. If you open up somebody who's been traumatized, there's a certain way you deal with it. We've been finding out especially in this last year that people are coming forward. Prior to that, no one would come forward."

Mr. Severight believes that many have been encouraged to talk because Natives in prominent positions have disclosed recently that they were victims of abuse.

Mr. Severight has first-hand knowledge of residential schools, having spent nine years of his childhood there. He too was sexually abused. Mr. Severight said he got into trouble for a time and was jailed about 25 years ago. But five years ago, he began talking about the abuse and sang about it on a CD he recorded.

He has no plans to add his name to any of the lawsuits against the church and government. He prefers the idea of alternative dispute resolution, if it's fair.

"It doesn't retraumatize people, it doesn't go into blaming and it doesn't go into victimizing. So it's certainly a more reasonable approach to dealing with this kind of stuff."

Mr. Severight said the need for counselling goes beyond former students of the residential schools. "After the residential school, a lot of the victims themselves came out and be-

came perpetrators and consequently exercised their abuse on their partners. So there's a whole era where women were abused also. We have those women coming forward who were beaten and sexually abused by their husbands."

The 11 people — two of whom are Anglicans — who received the six weeks of specialized training are now back at their jobs with various bands in the province.

The healing fund also contributed \$15,000 to a priests' council held in the diocese of Keewatin in June. A major part of the meeting dealt with how priests can work most effectively as "healers and reconcilers with residential school syndrome," the funding proposal stated.

Bishop Gordon Beardy of Keewatin said that even many Native elders are unaware of what went on at the residential schools. "For the diocese to address it, we must create an awareness of what happened."

Bishop Beardy related that a parishioner came to him and told him he had approached his priest with his story of abuse in a residential school. The priest said he would get back to him but never did.

It's to prevent that sort of response that the bishop felt it was time to call a priests' council.

All Anglicans can contribute to healing by becoming aware of the need for it, Ms Bomberry said.

"Many Canadians don't know the legacy. They don't know the history because it's never been taught, and it's not taught at our theological schools ... People may not understand why we're involved in the healing fund. It is part of healing to become more aware and informed. It's part of our healing ministry."

KATHY BLAIR IS A STAFF WRITER FOR THE ANGLICAN JOURNAL.

PERSPECTIVE AND CONTEXT

Elsewhere in the Communion

The Anglican Communion has a Commission on Mission, which meets every 18 months or so to share information about what is happening in different parts of the world, and to reflect on mission theology, philosophy and practice. For the past five years, I have represented the Anglican Church of Canada on this commission, called MISSIO.

At a recent meeting of MISSIO in Zimbabwe, I shared some of the story of our church's historic mission work with Indigenous Canadians, and the residential schools litigation that has resulted. Other members of MISSIO connected our story to their own. The three reflections that follow are reprinted from MISSIO's report to the 1999 meeting of the Anglican Consultative Council.

ELLIE JOHNSON
DIRECTOR, PARTNERSHIPS,
ANGLICAN CHURCH OF CANADA



Australian Perspective

The dispossession of Aboriginal and islander peoples of their traditional lands, coupled with the policy of assimilation involving the removal of children from their families, has resulted in a desperate need for a process of reconciliation. One issue has become a powerful and emotional one in the reconciliation debate. It is the issue of an apology.

At the 1997 National Reconciliation Convention, Prime Minister John Howard offered indigenous Australians a personal but not a national apology for the wrongs done to them. The nearly 2,000 delegates responded with this resolution.

"We note that leaders across the social spectrum expressed their own personal apologies and sorrow for the treatment of indigenous peoples; this was itself an historic moment. We call on all parliaments, local governments,

organisations and institutions to follow this lead with their own form of apology so that we can all move forward together to share responsibility for the future of this nation."

Since then, at the grass roots, many initiatives have been taken including "Sorry books" in which millions of white Australians have recorded their apologies. The churches, not least the Anglican Church in Australia, have provided materials and leadership for rational discussion and debate. The church is supporting Governor General Sir William Deane who said: "The past is never fully gone. It is absorbed into the present and the future. It stays to shape what we are and what we do."

Australians must be reminded that they may be individually blameless for past wrongs, but must share responsibility for their outcome in present injustice.

THE RT. REV. BRIAN KYME
GENERAL SECRETARY,
ANGLICAN BOARD OF MISSION
ANGLICAN CHURCH OF AUSTRALIA



South African Perspective

The South African story can offer some helpful suggestions to the Canadian situation. In post-apartheid South Africa, the government set up a Truth and Reconciliation Commission as a means of bringing to light the truth and enabling people to put their stories behind them and move forward into a brighter future.

The key elements in this process were the telling of individual stories, the listening to and honouring of those experiences, the acknowledgment of wrongdoing and apology, and finally, the acceptance of apology and a willingness to move forward.

While the process is by no means finished, it is clear that it has been helpful to many people to have had the opportunity to tell their stories and to have had those stories heard and recorded. The importance of public apology cannot be overstated. The question of reparation is not easily resolved, especially where the government's resources are limited. Also, it is not clear what will be the next steps in cases where amnesty has not been granted.

The Anglican Church of Canada might be helped in its journey towards reconciliation by inviting partners, including those from the Church of the Province of Southern Africa, to share their own experiences and learnings. It may also wish to share this painful journey with other parts of the Communion so that as we go forward in mission we may avoid repeating the errors of the past.

MRS. MAUREEN SITHOLE
MEMBER, ANGLICAN CONSULTATIVE COUNCIL
CHURCH OF THE PROVINCE
OF SOUTHERN AFRICA



A Zimbabwean Perspective

Land dispossession in post-colonial countries in the Anglican Communion remains a sensitive and volatile issue affecting the church and its mission. It is a justice issue of major proportions.

The war of liberation in Zimbabwe was mainly about land dispossession affecting the black majority of the country. The church (missionary church) was an accomplice in the process of dispossession. Cecil Rhodes, who occupied the country, (which was later named Rhodesia for him), found it convenient to dispossess Africans, and gave tracts of land to missionaries so they could establish mission stations. Forceful eviction of Africans was used to create room for mission farms.

Unlike the Church in the Province of Southern Africa, the Church in Zimbabwe has remained silent on the issue and thus failed to fulfil its Christian responsibility to thousands of rural peasants who are barely surviving on arid land. Most of the mission farms are surrounded by landless rural folk. The situation has been made worse by new land dispossessioners in the persons of a black elite that has now joined settler farmers in denying most Africans access to land for their livelihood.

The church has a mission to preach justice if it is to be credible.

THE RT. REV'D SEBASTIAN BAKARE
DIOCESE OF MANICALAND
CHURCH OF THE PROVINCE
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BEYOND RATIONAL DEBATE

Getting a few sticky questions out in the open

Every significant issue has its “sticky” questions. They are the things that get discussed quietly in the hallway or the parking lot, but rarely in the public meeting. They are the questions or comments that we know instinctively are not politically correct — but which trouble us nonetheless. They are often deeply personal and highly charged with emotion, in stark contrast to the formal, rational debate about issues. Here are just a very few of the stickier residential schools questions we’ve overheard.

What’s it got to do with me? I wasn’t even born when all this went on. Why should I have to pay anything for it? Sure, there was suffering then, and I’m sorry it happened; but why should I, or anybody, have to suffer now because of it?

Granted, in a personal sense, it may seem unfair for today’s church members to be affected by something that happened that was beyond their control, without their knowledge, or even before they were born. Beyond the simple personal reaction, however, one can look at this question legally, morally and theologically.

Legally, the courts are now establishing the rulings by which the church’s liability for those past actions will be determined. When liability is established, the church must respond. But the legal liability, however great it ultimately becomes, may be the least of the three. This is because legal liability can be assessed only in terms of dollars. Moral and theological responsibility goes deeper, but offers in turn a greater opportunity for redress and reconciliation.

Morally, the church made a decision 30 years ago that it wanted to seek a new relationship with Aboriginal persons, a relationship based on equality, partnership and respect. This goal remains our guiding vision. It is a goal that will require our continued best efforts, even after the last lawsuit is settled.

The theological responsibility is deeper still. Elsewhere in this issue Alyson Barnett-Cowan beautifully il-

lustrates a theological understanding of the way in which our response to the residential schools legacy invokes our personal engagement in the body of Christ.

See *God in the midst of it as always*, Page 7.

What did I do to deserve this? I was only a child. Why did I have to be raped? Why should I have to suffer?

You didn’t deserve it. It was wrong and it should never have happened. It wasn’t your fault. The people who were supposed to be taking care of you failed. Michael Peers was speaking to you seven years ago when he said, on behalf of the church: “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. ...”

See *Apology* page 24.

What did I do to deserve this? I was only trying to help. I cared deeply for those children and gave them my very best at all times. And now, because of a few monsters who hid among us, all my good work is being seen as evil.

It’s true that most of the people in the schools were dedicated and well intentioned. We know this the same way we know about the evil that went on in the schools — from the testimony of the Aboriginal children who were there. Gaining a balanced perspective will require more historical distance than we have now, and it will certainly require that we be much

farther along the road to healing.

Even now, however, two challenges stand out: one is to recognize and acknowledge that a system may be abusive, even when staffed by caring individuals. Another is to hold everyone — the innocent victims, the dedicated caregivers caught up in an environment where evil could act, even the abusers themselves, and all those of us with no direct involvement — to hold all within our prayers for healing and wholeness.

The truth is that all of us have been harmed, and all need healing.

See *God in the midst of it as always*, Page 7, *Called to be partners*, Page 39.

Assimilation is at the heart of all the ills in the residential schools system and that was a matter of public policy. As such, it's the government's responsibility. Why is the church being blamed?

There's certainly some irony in the public reaction. Some people seem to think the church was acting on its own, and that they — the public at large — were uninvolved. In fact, based on the way most Canadians regarded Native people at the time, the church was often the most progressive voice.

All that said, however, the churches, as organizations within Canadian society, were willing participants in the establishment and operation of the schools. No matter how much things may have changed since then, the schools remain part of our legacy.

If I had to give up so much — my home, my family, my language and my culture — in order to go to residential school, why didn't I at least get an education out of it?

Some did, but far too many didn't. A big part of the problem, historians have noted, is that the schools were chronically underfunded, leading the administration to use students as cheap labour. Another issue has to do with confusion about what native children were being educated for. Clifford Sifton, the Minister of Indian Affairs in 1904, told the House of Commons, "[the] attempt to give a highly civilized education to the Indian child was practi-

cally a failure. I have no hesitation in saying — we may as well be frank — that the Indian cannot go out from school, making his own way and compete with the white man. [The Indian] has not the physical, mental or moral get-up to enable him to compete. He cannot do it."

There are other reasons, but ultimately, the fact that many children emerged from several years of residential schooling without significant educational achievement is simply more evidence of the system's wrongness and its failure.

So what if the church goes bankrupt? It might not be such a bad thing to lose the bureaucracy and all the other trappings of power. Jesus promised the church would last to the end of time and I have faith in that. It might be a good thing to just start over with a simpler more humane church.

True, it *might*. And if that's what's necessary, that's what we'll do. But the transition process would likely cause enormous disruption and pain, *not* just to bureaucracy, but to all those in Canada and around the world who depend on the ministry made possible through the Anglican Church of Canada. Accepting necessary change, even unto death and rebirth, is part of our faith; passively resigning ourselves to whatever may come is a denial of faith, and a denial of God's power to bring healing. Knowing which is which comes through prayerful discernment.

Now what? This is a horrible mess. Is there any way forward?

The only way forward *is* forward, one step at a time, acting in faith, picking ourselves up when we stumble, and forgiving ourselves when we fall short. We have to keep focused on the long-term goals of healing and reconciliation. We have to find new ways to carry on Christ's ministry, with or without the structures we know now. When all is said and done, *we* are the church, and we will still be called into mission and ministry. And along the way, for our mutual support and encouragement, we need to seek out signs of hope and proclaim them loudly (see *The way forward*, Page 5, *Steps on a healing path*, Page 11).

Apology and acceptance

A MESSAGE from the Primate, Archbishop Michael Peers, to the National Native Convocation, Minaki, Ont., 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

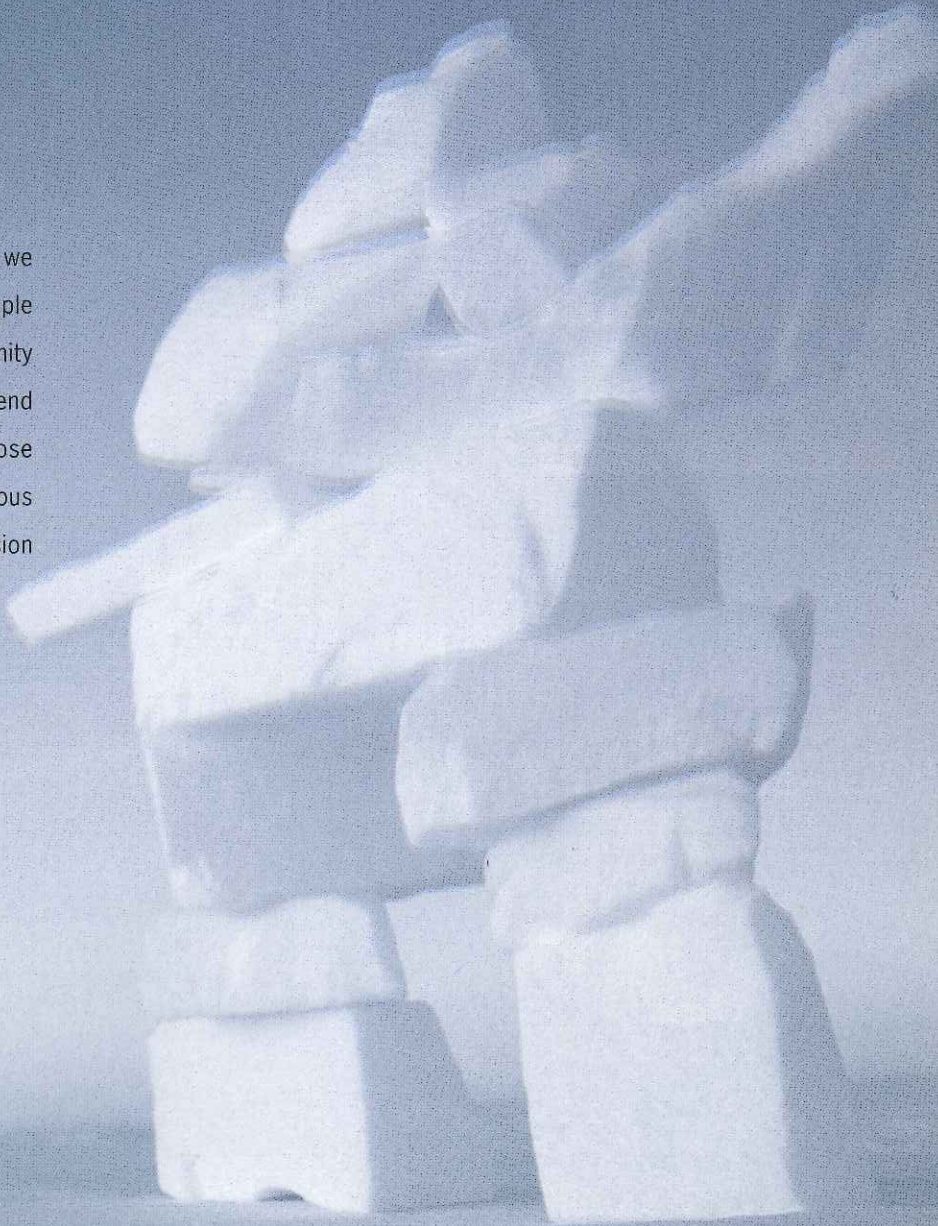
same manner. We offer praise and thanks to our Creator for his courage.

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.

A Covenant

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.

WINNIPEG, APRIL, 1994



How people and parishes can respond

BY MAYLANNE MAYBEE
PARTNERSHIPS MISSION
EDUCATION COORDINATOR

IT IS DIFFICULT for people of good will to hear about residential schools, about how government and church collaborated in a program of assimilation, the consequences of which are still being felt in Indigenous communities across Canada.

RESPECTFUL

EDUCATIONAL

DIRECT

Facing the truth about what happened can arouse different responses — survivors may feel anger, loss, or grief; others may want to deny it (“there are other more important things happening right now”), to minimize it (“it all happened so long ago”), or to shift responsibility (“shouldn’t they be over it by now?”). We may want to fix it, make it all go away, or do something right now that will make things better.

We can get

stuck in these reactions, or, more positively, we can look for more effective ways to change ourselves and heal the relationship between Aboriginal peoples and ordinary Canadians, starting with our own church.

I was deeply impressed a couple of years ago by faculty and students from the Conflict Resolution Studies program at Menno Simons College in Winnipeg. Following the release of the Report of the Royal Commission on Aboriginal Peoples in 1996, they had developed ways to respond to issues and conflicts affecting Aboriginal people in a *Respectful, Educational, and Direct (RED)* manner. The acronym and what it stood for was useful in creating and maintaining dialogue with others, facilitating learning, confronting and responding to conflict.

I believe it serves as a useful model for people and groups to begin the journey of healing and reconciliation. I have adapted it below (with permission from Barbara Daté, Mary Alice Smith, and others from Menno Simons College who developed the original material) for your consideration.

RESPECTFUL

Know thyself.

Explore your own personal and family values, history and traditions. Share your truth, especially in relationship with Aboriginal people. The Very Reverend Dr. Stan McKay, former moderator of the United Church of Canada, reminds us “If you have come to help me, you are wasting your time. If you have come because your healing is bound up with mine, then let us heal together.”

Get to know Aboriginal people as your neighbours and fellow citizens. Say hello, “Boozhoo,” “Amin,” “Tansi.” Learn to recognize, acknowledge and respect their traditions, values, and language.

Acknowledge their gifts, strengths, burdens and challenges.

In the Covenant drawn up at the 1994 Native Convocation, Indigenous people acknowledged that they are called into prayerful dialogue towards self-determination within the Anglican church in Canada, “creating a new relationship through which we can better respond to challenges that face us.” Express your appreciation. Be thankful for this invitation.

Be aware of feelings of guilt and blame.

Acknowledge wrongdoing and injustice. Share responsibility. Consider ways to make amends. “Frequent failure to come to a meeting of minds has led to bitterness and mistrust among Aboriginal people, resentment and apathy among non-Aboriginal people.” (See page 3, *People to People, Nation to Nation, Highlights from the Report of the Royal Commission on Aboriginal Peoples.*)

EDUCATIONAL

Look, listen and learn (the 3 L’s).

“Listen to what Aboriginal people have to say” (Dr. Paul Chartrand, former Commissioner, the Royal Commission on Aboriginal Peoples). Accept the truth you hear.

Read, research and request (the 3 R’s).

Be familiar with *The Royal Commission on Aboriginal Peoples*. Thoroughly read the highlights, *People to People: Nation to Nation*. Read the Hendry Report. Get a copy of the bookmark of the Anglican Council of Indigenous Peoples describing *Our Journey of Spiritual Renewal, A Covenant, A Collect*. Visit the General Synod website and look at the section on residential schools and on native ministries. Request videos produced by the Anglican Church of Canada. Look at the list of resources in this edition of *MinistryMatters*.



PHOTO: ©HANS BLOHM/MASTERFILE

Consider the history and present realities of Indigenous peoples in Canada and what this means for our future.

Using the Royal Commission report and other resources, participate and contribute to a campaign of public education. Organize study groups, conferences, lectures, meetings and exchanges. Use the questions for reflection below. "Aboriginal people and non-Aboriginal people need many more chances to meet each other face to face and learn about one another."

DIRECT

Let people know where you stand.

Be frank about your concerns. Speak up when the opportunity presents itself. "Remaining passive or silent is not neutrality — it supports the status quo." (page 126, *Highlights*).

Share information and ideas.

Share with family, friends, co-workers, and community. Creatively find ways to be Respectful, Educational, and Direct.

Work for a change.

At home, on the job, in your community and church, on the street. The hardest part of a 20-year journey is taking the first step. Be proactive in the task of changing Canadian hearts and minds.

QUESTIONS FOR DISCUSSION AND REFLECTION

1. What reasons can you identify for the continuing pain, distress and anger experienced today by Indigenous individuals and communities. Should the church respond to these current problems, and if so, why and how?
2. To what extent do you think it possible for a missionary to proclaim the Gospel to people of another culture without also proclaiming the values of the missionary's own culture? How can we try to ensure that the church not repeat past mistakes?

3. The residential schools legacy indicates that repentance, apology, justice and restitution must precede reconciliation. Do you think each of these steps is necessary, and if so, why?
4. What images, metaphors and stories from scripture can you recall that help us take responsibility for the mistakes of the past, but also give us vision and hope for the future?

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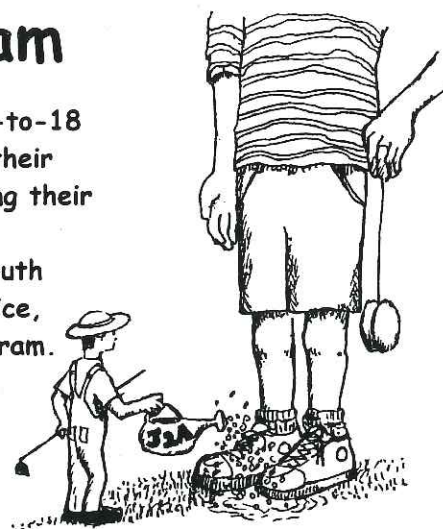
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LETTERS FROM OVERSEAS

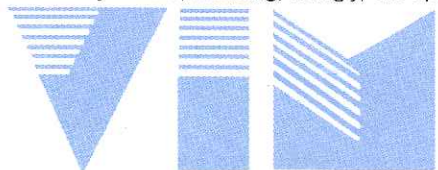
LETTERS FROM OVERSEAS ARE written by Volunteers in Mission, present-day missionaries of the Anglican Church of Canada.

At first glance, you may wonder why a section about present-day missionaries is included in a special edition of *MinistryMatters* dealing with residential schools. You may ask, "Why are we still sending people to do cross-cultural mission work?" Have we learned nothing from our past mistakes here in Canada, where we tried to assimilate and convert Indigenous people, imposing our own way of life on them with such unfortunate consequences?

The answer is that yes, we have learned from past errors, and things have changed as a consequence. Today we have a different understanding of how we should relate to each other in cross-cultural mission work, an understanding of partnership that is shared throughout the Anglican Communion. We believe that local cultural norms and ways of doing things should be respected, and that the local church should set its own mission agenda. Outsiders may be invited to assist as partners, but not to impose their goals, values or methods. Since we are all created in God's own image, no single group has all the answers, nor does it have the right to impose its particular image on others.

Today's Volunteers in Mission go out, in response to requests received from our partners and to do work defined by them. Our volunteers go out with the expectation that they will receive as much as they give, that they will learn as much as teach. They hope to learn new ways of looking at the world, to experience the myriad ways in which God works in other cultures. They go with an expectation of being changed, and of bringing back new insights for the benefit of the Canadian church. They go because they have been invited by the local church, intending to work in partnership with and under the direction of local church leaders. They go not so much to change others as to be changed by them.

One of the ways Volunteers in Mission share their experiences with people back home is through letters, which are frequently published in diocesan newspapers, and a selection of which appears in each edition of *MinistryMatters*, including, fittingly, this special edition.



Computers

From **RON and DOROTHY THICKE** of the diocese of New Westminster, serving at St. Philip's Theological College in Tanzania.

COLLEGE is different with 24-hour power most of the time, more electrical appliances, and almost instant communication. It is interesting to see how impatient we become when power is cut for a few hours in a day, while a couple of years ago we felt privileged to have even three and a half hours per night.

Five Diploma, nine Certificate and ten Wives Class students graduated last June. The second-year students left immediately for a month's practicum. First years go home to see their wives, children and other family and may return with their wives and two preschool children if their bishop is willing to pay the extra fees. Other children are cared for at home by various family members. Degree students stay on to complete their essays, which Dorothy may be asked to check for English.

Ron has been completely involved with computers this last term. He started the Degree students using our typing tutor while waiting for the arrival of the computer shipment in March. By April, he had the word processing lab operating with eight computers, so that most of the Degree students typed their own essays last term.

When the college Pentium blew in February, ours was the only one capable of email, so he has taken over that job as well as providing technical service for the tutor's computers, and providing for those who have none.

Dorothy is also coordinating a special intensive English course for new students which began July 26, just before the start of the new year on August 1. Ron's introductory course on keyboarding and word processing is scheduled at the same time for incoming Degree students. During the

term he will teach Church History 1 and get the past college records on computer. Dorothy continues teaching English to all classes.

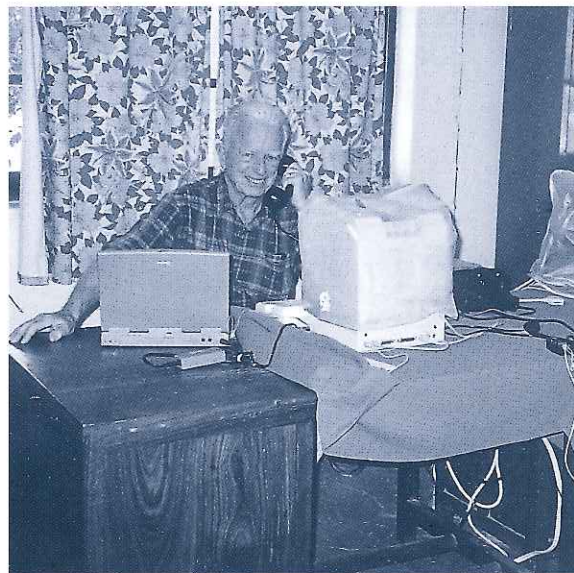
Classes are small, not only because the last two years of famine have left the dioceses unable to afford to send many students, but also because some of the dioceses are starting their own less expensive programs, and send fewer students to the provincial colleges.

We'd love to hear from you. On emails please mention Thicke in the subject line as this is the address for the entire college. As our connection is the Kongwa switchboard with only two phone lines that service the large Kongwa district, we are unable to receive internet, e-cards, pictures, www, or messages more than 50 k.

We praise God for: your prayers

for us and the college; protection from wildlife and sickness; safe arrival of computers; safe travel for students and tutors; improved relations between students and staff.

As your part in this ministry, please pray with us for: relationships within the college, among staff, students and workers'; wisdom for the new principal as he begins his term in August; preparation of lectures and pre-term courses; health and strength for all at the college; special healing for two 7-year olds — Jepson, who has had two abdominal operations, and Daudi, who has a hole in his heart; plans and projections for the future of the college; Dr. Ian Elliott, a Canadian VIM working in a remote hospital in southern Tanzania, who is being ordained July 25.



Ron Thicke — preoccupied with computers

Bright sides to every job

From IAIN and OLWEN ELLIOTT
of the diocese of Brandon, serving in Tanzania.

WE WENT to Njombe yesterday. I was a little reluctant to go since that left this place without medical cover, but I was not happy to let Olwen go on her own and we really had to get to the bank. The bush telegraph is amazing. People seemed to know I was going before I did. I had people asking if they could get a ride down to the town. In the end we had quite a carful; John and his two boys, one of the nurses, William from the Bible school, the school's retired cook and the guy who gets us meat. I told them that we were leaving at 5:00 a.m. and we managed this.

My plan was to have a quick trip down, do our shopping and return right away, so I would have daylight to see the patients who had been admitted. And it worked out quite well. Wouldn't you know, a patient turned up at 1:30 a.m., so I had to get up, and sleep was a little difficult after that. We rose at 4:30 a.m. in the pitch dark and had some corn flakes and then we were off.

Michael sits in front with me and he talks. I wish he were not so talkative in the morning. John's boys were

very excited as they were on their way to Dar for their mother's graduation and this was the first time they had left Milo since they arrived. So you can imagine how hopped up they were. Not that there was much chance of sleeping anyway as you have to brace yourself the whole time.

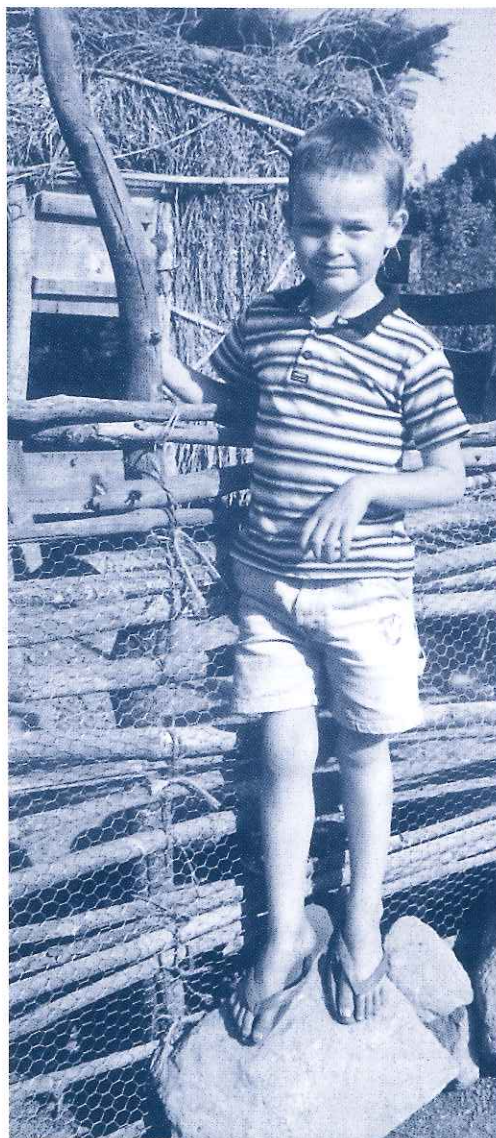
The road was dry which was a plus and we were able to take the shortcut. It really is little better than a cart track where it goes along the side of the mountain and the foliage from the bushes on the sides meets the foliage growing in the middle, and the mist swirls around in both. Then there is the big hairpin bend. We did not slide around it this time. Still it cuts a good half an hour off the journey.

We went straight to Mama Mary's. She was not expecting us but made us very welcome. We had not been able to let her know because the radio- phone is not working. In fact we took it down with us to get it repaired. At present we are completely cut off from the outside world. We left Michael there while we went off to shop. We had collected some of the mail on the way through town and this gave him

something to do.

After shopping at Widambi's for our groceries we continued up through the town to return to the post office to collect the parcels. On the way up we met Ajabu coming down, looking for us. I wonder how he managed to spot us? We also met Antony Nimata and John Nkomo. They were on their way to a funeral. Antony had no word of my license. What a surprise!! We picked up four parcels and three small packages. Just like Christmas. Ajabu wanted me to go to the office to phone Dar and talk to Dr. Lwoga, so we got a ride there as Obadiah was at the PO.

Ajabu accompanied us to the market and acted as our beast of burden and saw to it that his wasungu was not ripped off. While he and Olwen went off with the car to get the chicken feed, I returned to the bank to withdraw some more money. What a fuss!! I had brought only one cheque with me and that I had cashed earlier. So I went to get some money from my account without a cheque. It went all the way up to the manager. It wasn't as if the account was low, as the May money



Michael Elliott, 8, with parents in Tanzania

had already arrived.

We met up at Mary's house and collected Michael and set off at 1:10 p.m., just 10 minutes behind my plan. The nurse returned with us, but we had to stop at the office to pick up a man and his daughter and another guy, who got to perch on all the stuff in the back. There is always a smell of kerosene on the return journey because someone always has some, but this was worse than usual and increased as we went along. We had to stop and found the lid had come off a can and there were about 23 liters sloshing around under all the parcels. Luckily none of our groceries were wet, but there was a bag of maize that

is going to taste very funny. We were home by 4:30 p.m. After a cup of tea I went to the hospital and did a ward round. Luckily nothing terrible had happened in my absence although I did have to take one young woman to the OR before supper and planned to open an appendix abscess the next morning.

It was so warm yesterday afternoon that I had to get my shorts out of the cupboard. It was great working in the garden. We can do it just a little at a time. I may have to water what I plant now as the rains should disappear until next December. There is quite a difference already. The moss on the lower seven layers of brick on the outside is dying and the dark watermark is going away. The walls inside still have wet marks, but it will take a little while for the bricks to dry out.

We had another salad last night. So good! While we were eating supper we heard a dog barking and it seemed very near. We don't often hear them bark. When we went out the back door it was very close and we found a dog had fallen into our takataka and could not get out. Takataka is the rubbish pit. It is behind Olwen's flower garden. It is a source of treasures for some of the people. Children go down into it quite often to recycle bottles and tins, etc. that we discard. This is the second time that a dog has gone down. He looked rather angry and was growling and bearing his teeth, so there was no way I intended descending into the depths. So I delayed dessert to walk to the Bible school to get help while it was still light. The boys were all out in the quad. I don't think they had anything to do all day and John is away and Bahati is a dead loss. So when I explained in good Kiswahili that I had a *Shida* (problem) they all came, 15 of them. They whooped and hollered like a lot of children on an outing. Olwen came out to see what all the noise was. She said it was a *mbwa*, not a *tembo*. They treated it all as fun and had the dog out in no time. They got 15 eggs to take back with them.

Friday started off well but, from there on, it was downhill all day. Im-

mediately after the ward round I had a meeting with the nurses and they appreciated that I could not get up night after night and still function during the day. So they are going to assess the patients and only call me for the serious ones for whom I can do something right away. I did not get one night call over the weekend. By evening I had two children, unconscious with cerebral malaria on intravenous quinine, another with an IV for a high parasite count in her blood and an 18-year-old lad semi-conscious with cerebral malaria.

Then, about 8:30 p.m. I was called to see a very sick child. She had malaria, pneumonia, a very nasty skin infection and AIDS. I was not surprised to discover next morning that she had died. On Sunday, after church, I went in to the hospital to do a ward round and found one of the little children dead in her bed and the other one died early this morning. Neither ever regained consciousness. The young man is doing well. But yesterday I admitted a poor malnourished child with severe malaria and another 18-year-old, semi-conscious.... Last week I admitted a one-month-old baby and her mother, both with pneumonia. The babe also had malaria. The mother has completely rejected the child. She refuses to eat and will not breast-feed. Of course there is no such thing as a feeding bottle here and the family are trying to feed her with a spoon. Both mother and baby have AIDS so, of course, the father has too.

Great news!! Canon Hiluka brought me a letter from the bishop and he has set the date for my ordination. 25th July. Here in Milo. As far as I know, the six deacons will be here too, so it will be quite an exciting time for Milo. For the last couple of days I have been translating the ordination service from Kiswahili into English and I am about half way through. It is very similar to the service in the English Book of Common Prayer. I thought it would be good to know what is going on and what I am promising.

I went home yesterday very frustrated with the so-called AIDS policy. I admitted a lady to the ward. She was semi-conscious and, although her

smear was negative, I thought it likely she had malaria. So I treated her as such and her temperature came down to normal. However, her general condition deteriorated into full coma. I thought I would do an LP to see if she had meningitis but decided to do a WCB first. The lab tech came and asked me if I really wanted this as her husband died a few years ago of AIDS and she was tested at that time and was positive. What are you to do? The husband had been discovered when he volunteered to give blood for a transfusion and he was picked up on screening. Scary stuff!! At least this one was discovered.

In the night someone stole our chicken's water bowl! I wonder what we can put out there and leave that will not have the same fate. We lock the chickens in their *kibanda* at night or we might have lost one of those as well.

Yesterday turned out to be a very busy day. Every time I left my office, on my return there was a line up of OP to see. The female ward was a zoo. I have patients on the floor. We have moved three of the babies out to the side room off the male ward. The little boy who was unconscious is awake and improving, but the lady is more deeply in coma. I am afraid she is not going to survive. When I went home at lunchtime I knew that I was returning to admit three patients to the female ward, but I had no idea where they were going to go. This morning I see even more mattresses on the floor.

By request, my birthday supper was salad and we opened a can of ham

I was out of bed twice last night for maternity patients. I was able to delay the Caesar until this morning, though I did not get much sleep after getting back to bed at 4:00 a.m. A healthy 3.4 kg boy. There are some bright sides to this job.



as a special treat. We brought it up from Dar. The low cloud came in even earlier than usual, so it was quite dark. We lit two Christmas candles that Yvonne sent and the singing candle from Marjorie, so it was quite festive. Olwen made a chocolate cake with icing, so it looked like a real birthday. Marjorie had included a balloon in my birthday surprise package and it came just at the right time. In the afternoon I was doing an experiment with Michael for science on the expansion of gases. We put the balloon over the top of a coke bottle and

heated it up and, to Michael's great joy, the balloon inflated. He had seen it all before on *Bill Nye the Science Guy*, but it was more exciting doing it himself.

In the afternoon I finished my first needlepoint. It has only taken six months where they usually last two years. I must start to block out the next one this afternoon. I was out of bed twice last night for maternity patients. I was able to delay the Caesar until this morning, though I did not get much sleep after getting back to bed at 4:00 a.m. A healthy 3.4 kg boy. There are some bright sides to this job.

Birth control, books

From **PATRICIA APPAVOO** of the diocese of Cariboo, serving at the Collège Théologique St. Paul in Ambatoharanana, Madagascar.

LAST SUMMER, the faculty and students began the planning for the annual evangelization tour. The students set up the program, decide what will be the theme of the

preaching and who will do the preaching/teaching. The first Monday in July we loaded up the two College Land Rovers and headed for Tsironanomandidy (pronounced Tsir'mandidy), which is 200 km due west of Tana.

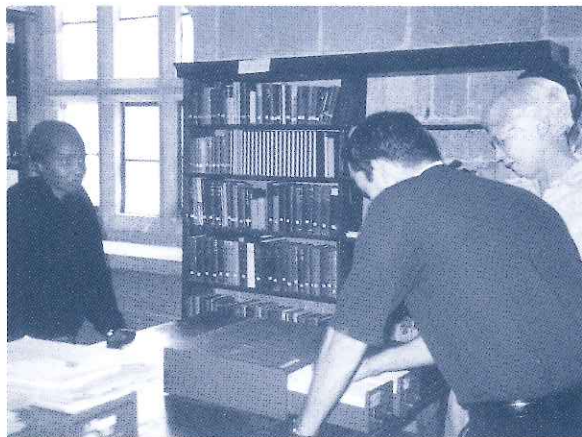
The town of Tsir'mandidy has about 50,000 inhabitants and is predominantly Catholic, with a large Reformed Church presence and a small Anglican parish of 150 people.

The students were bedded down on mats on the floor of the rectory (which is empty because there is no full-time

priest at the moment) and the faculty and myself and Rev. Emile's wife Saondra stayed in a Catholic hostel.

We stayed in Tsir'mandidy for one day only. We held services in the morning, at 2 p.m. and 4 p.m. The students had a great time teaching the children gospel songs between the preaching sessions and by the afternoon the church began to fill up.

After dinner that evening we bade farewell to our hosts, as we were leaving early next morning for the village of Antanamboa, 30 km from Tsir'mandidy. This is a rural hamlet,



Patricia Appavoo (R) in her library

with perhaps 20 houses, and most of the villagers make their living by subsistence agriculture. When we arrived the whole village turned out to welcome us.

The first task was to set up the generator (no electricity in the village) and connect the sound and keyboard equipment. Once again, we had morning and afternoon preaching and singing services and around 4:30 a Christian video was shown. As the afternoon progressed, more and more of the villagers left their chores and came to listen and sing. The second day had a similar program, but the singing had become more enthusiastic as everyone learned the new songs and joined in the actions the student had taught them.

The second day in the village Saondra and I were sitting in Mama Lina's house when Mama Lina and another woman arrived to visit with us. The conversation began with the usual questions — Are you married? How many children do you have? Are they married and do you have grandchildren? These were fired at both Saondra and me.

Then Saondra asked the questions back. Mama Lina had 10 children, of whom two had died and the younger woman had six children of whom two had died. At that point we began discussing ages. I had guessed Mama Lina to be in her late 60s — she was 54! When they learned that I was 62 they were astounded, but of course I have not borne 10 children or spent hours working in the fields under a hot sun.

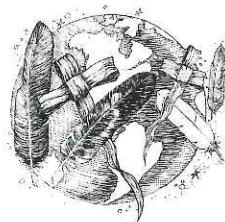
At that point Saondra asked the younger woman if she wanted to have more children and it seemed that this woman felt four children were enough but "children just come." Then Saondra launched into a lecture on birth control. It was the same information I had given Saondra several weeks before when she quizzed me about birth control. It reminded me of Laubach's literacy motto "Each one teach one." However, information is one thing — having the cash to act on the information is another thing altogether. The young woman was very interested but had that skeptical look that said "maybe it's all right for you, but it is not possible for women like me."

One of the joys when I go on the college tours is watching the children select the illustrated Bible stories, which Rev. Emile brings along. They are part of a package of materials for sale from the Bible Society which includes Bibles, New Testaments and individual copies of the Gospels. There are always one or two of the children's stories which Emile can give away, but everything else must be paid

for. The price for these booklets is minimal, but in a cash-short farming community it is a significant amount, especially when it is not being spent on food. When the display is set up the children all gather around and look at the stories and ask Rev. Emile about them. Then they drift away and in a while some adults come and look over the stories, and later in the day the children start arriving with coins clutched in their hand. Then the really hard task comes — making a choice from the several titles available.

The evening before we left the village when we were all packing up our belongings in candlelight, adults and children were still coming to buy "ny boky."

I ask your prayers for the renewal of the Anglican Church in Madagascar and especially for the parishes in Tsir-mandidy and Tulear. I also ask your prayers for the five students who were ordained in August, three as priests and two as deacons. And, lastly, I thank the members of my support group who keep me in their prayers and raise the funds that help keep me here.



The General Synod website provides resources and news updates on residential schools issues. Go to www.anglican.ca/ministry/rs

This special edition of *MinistryMatters* is available at www.anglican.ca/mm/2000/legacy



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'My hope is that we will journey together'

CONTINUED FROM PAGE 15

of trust. From that day I tried to please within the system and hung in there to the end of the school year.

I returned home that summer and I asked: "Please Dad, don't send me back." My older brother, who had been to residential school, knew why I didn't want to go back and he spoke up for me and I was able to stay home and not return.

To this day I have not returned to school. I have always felt a lack of trust in these institutions. That year I returned to the land with my dad and lived my traditional way of life. I didn't speak English again until I was 25 years old. I became a leader in the community as a Councillor and as Chief. I have always strived to help young people, and to instill good values for a better life.

My calling to enter into the ministry came when I was 38 years old and it was at mother's urging, because of her dream. I studied and was ordained three years later, believing in my heart that I would be serving my native people.

My bishop came one day and asked me to speak in the churches in the southern part of the diocese. It was then that I discovered that I still carried resentment in my heart toward white people. I then had a dream and I heard, "God loves your people and he loves the others just as much."

I realized that I needed to deal with my anger and my resentment. I had to purge the seeds of anger that were planted in me at the residential school. I remember grieving, asking God to set aside my thoughts of revenge, to lead me, to guide me, to be the Lord of my life.

Two things that came to mind:

First, the woman in Redditt who cared for me and who had planted a good seed in my life, who showed me there is hope despite abuses and that we can respond to victims of residential schools with a compassionate and kind heart:

And secondly, the understanding that God loves each of us and that he wants us to come together to address past mistakes, right the wrongs. We cannot repeat these attitudes, and that it is a lesson to guide us to a brighter future.

I have had very mixed emotions coming here. One side of me was telling me to run. This is the first time I have met the people who ran the residential school of Celia Jeffrey School.

The other side of me said, it is time to come to meet you, to speak about hope, walking together, grieving and healing together, and journeying together toward wholeness.

I have come to say yes ... forgiveness leads us to peace within ourselves.

Forgiveness also teaches us to become peaceful. Forgiveness instills in us new hope a new sense of direction, a new sense of journeying together.

I have come, though it is hard, and often difficult. I want to forgive and continue to work with you in ways that will bring healing for both our nations.

I extend my hand to those who meant well and grieve today. Both of our people need healing. I extend my hand to you who are here so that we might journey together.

My hope is that we will journey together. Sometimes we struggle. By the grace of God and his son, we will overcome.

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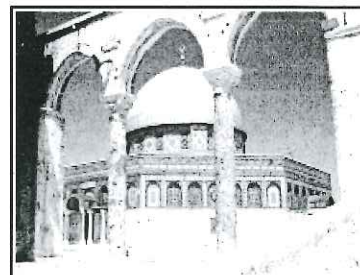
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FOR MORE INFORMATION

Study resources

BY CATHERINE MORRISON

THE Anglican Church of Canada can provide resources to assist anyone interested in more reading on the issues addressed in this special edition of *MinistryMatters*. Since 1969, the church has produced many provoking and challenging books, periodicals and video resources. We also lift up the work of the secular and ecumenical communities and rely on their resources.

We began this journey of learning in 1967, when the General Synod of the Anglican Church commissioned a study of the lives of Aboriginal peoples in Canada. In 1969, General Synod was presented with *Beyond Traplines*, written by Charles Hendry. A reprint of this report is available from the Anglican Book Centre for \$14.95 and includes a new foreword by Diocese of Keewatin Bishop Gordon Beardy.

Other important resources available from the Anglican Book Centre include *Shingwauk's Vision* by J. R. Miller (ISBN 0-8020-7858-3) \$29.95. In this book, Miller traces the history of residential schools, with a particular look at Native peoples' perspectives of the schools.

Also about residential schools but with a different focus is John Milloy's new book, *A National Crime* (ISBN 0-88755-646-9) \$24.95. In this book Milloy looks at how government policy and neglect affected generations of Aboriginal peoples.

Stolen from Our Embrace, by First Nations authors Suzanne Fournier and Ernie Crey uses personal testimonies to illustrate the tragic history of the schools.

The Anglican Book Centre also has many excellent resources for children and young adults including Nancy Van Laan's, *In a Circle Long Ago: A Treasury of Native Lore from North America* (ISBN 0-679-85807-5); \$27.50. This book has stories from Canada and the United States, from

First Nations, Inuit and Metis peoples and includes historical maps, a glossary and a pronunciation guide.

Parishes and individuals can also borrow videos and print resources and sometimes also acquire posters, magazines and brochures from the Church House Resource Centre.

An excellent video for educating youth groups is *Who We Are: A Celebration of Native Youth (V 94-46)* (34 min.) This is a program that features candid, action-oriented profiles of young Native people, their elders and other inspiring Native role models from across Canada. To assist parishes to understand the history of the relationship between the church and the First Peoples of Canada, we recommend *The Seventh Fire (V 95-20)* (27 min.).

In 1995, the Anglican Church pro-

duced an award-winning video, *The Healing Circle (V 95-14)* (55 min.). This video is a chronicle of courage, pain and spirituality, which testifies to the resurgence of a people's spirit.

Also available from the Resource Centre is a brochure of **The Anglican Council of Indigenous Peoples** which also includes excerpts from the Apology and the Covenant (reproduced in full elsewhere in this edition of *MinistryMatters* and which promotes the efforts of Indigenous bishops, priests, deacons and laypeople across Canada. Also available are **posters of the Covenant and the Apology**.

Material from the Resource Centre can be obtained through Annie Kakooza: (416) 924-9192, ext. 317 (switchboard) or (416) 924-9199 ext. 317 (voice mail); or email akakooza@national.anglican.ca.

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ADVOCACY ON THE WEB

Cyber soapbox

BY LEANNE LARMONDIN
WEBSITE MANAGER,
WWW.ANGLICAN.CA

FOR SOME, the Internet has become a world of virtual communities where people can gather for discussion and to exchange information. Because of its nature as a gathering place, it has also become an ideal place to bring or find tools for advocacy.

Many charities, not-for-profits and causes have exploited this to varying degrees of success. The savvy ones have long-established presences on the Web where they inform of their purpose, offer resources and, most importantly, offer ways to become involved and frequently, present a point of view.

The Assembly of First Nations website <www.afn.ca> is packed with resources and information about the organization. You can find out about AFN's exploration of alternative dispute resolution around residential schools at <<http://www.afn.ca/Residential%20Schools/Default.htm>>. Its news updates and bulletins are plentiful, but the information seems to go only in one

direction: the site regrettably does not take the next step of involving visitors by advising them of where they can bring concerns or what action they can take on aboriginal issues.

Web Networks <www.web.net>, a Canadian non-profit Internet organization, is packed with tools for advocacy, including links to more than 1,000 online "conferences," or newsgroups. Members can do keyword searches for discussions they'd like to join. Try the keyword "indigenous" and you're offered nearly 20 discussions including some on Native languages and survival of Indigenous peoples.

Web Networks is also home to hundreds of websites of non-profits, including the Anglican Church of Canada's Primate's World Relief and Development Fund (www.pwrdf.org).

Sites like Amnesty International (www.amnesty.org) and Action by Churches Together (www.act-intl.org), of which the Anglican Church of Canada is a member, offer news items, calls for action and email lists for news updates. Amnesty has a general news list and more than 40 smaller lists grouped by subject.

Email lists — both those which are closed, like news lists, where you can only receive mail, or those which are open, where subscribers receive every posting and can write their own — are an excellent way to maintain contact with small or large groups. Unfortunately, email has also provided a gateway for an explosion of urban myths and well-meaning, but misguided, petitions. Properly used, email can be a great tool in advocacy work, but in all cases, check the source

before forwarding petitions and calls for action to everyone you know.

An excellent example of how the Web can be used for advocacy is the Canadian Ecumenical Jubilee Initiative website <www.web.net/~jubilee>. The initiative encourages communities across Canada to "declare themselves a Jubilee people" by taking the Jubilee Pledge, which involves committing to regular redistribution of wealth and recognizing humanity's debt to the earth.

The CEJI site has all of its Pledge resources available: downloadable versions of the pledge for printing, program materials, workshop handouts, a calendar for Jubilee activists, plus campaign information that can be used for bulletins. It also features a printable challenge to the federal government to keep commitments it has made for fair distribution of wealth in the world.

This is where the Internet excels in the area of advocacy: by laying out all your resources where people can easily access them inexpensively. This last point is not an insignificant one when it comes to not-for-profits: it's much more cost effective to upload resources onto a website and allow visitors to download what they need, rather than to print and mail.



RESOURCES FROM THE PRIMATE'S FUND

An opportunity for PWRDF at home

To build a new partnership based on trust, mutual respect and Indigenous participation in decision-making;

To strengthen Indigenous communities through initiatives designed to build stronger, healthier and more self-reliant communities.

— From Canadian Development Program:
Indigenous Communities

BY ADELE FINNEY
PWRDF RESOURCES COORDINATOR

AT THE PWRDF table, Monica told us a story. Not about residential schools, but about one Native family's involvement with the court system after the hit-and-run death of a loved one. Her story invited all of us to step inside issues that arise in court processes and it offered insight into how her Nisga'a family addressed them. Root injustices of generational poverty, inequity and racism were strands of the story heard by ears attuned to issues of international development. Together, then, we could agree with Monica when she concluded, "We can't change the past, but we have to be responsible for the past, whether we were there or not."

Earlier in this gathering of the national PWRDF committee, Eleanor Johnson, Director of Partnerships for the Anglican Church of Canada, had outlined the history and present situation of the church and residential school lawsuits. With dignity and compassion, she challenged the church to focus on healing and reconciliation, find new and creative ways of continuing mission and ministry, go forward one step at a time, not knowing the outcome, and proclaim signs of new life.

Around the table sat three Indigenous committee members, three Indigenous Canadian partners, bishop, clergy and lay people from dioceses

engaged in the courts, staff with extensive experience working with Indigenous partners around the world, and some whose greatest gifts to the table were open ears and hearts. It was a PWRDF table where those with the greatest stakes in the discussion were able to speak and be heard. A table where analysis and naming of issues call for action and prayer.

Many dioceses and parishes will be inviting people to tables for reflection and planning for action as the church walks through this time, living out anew its identity as the people of God. What can PWRDF offer to those potentially transformative conversations about Native/non-Native relationships in church, community and nation?

First, we can offer our best resource — people of the PWRDF network who have shown their commitment to "the Gospel call to bear witness to God's healing love in a broken world." (*PWRDF Mission Statement*) This is an opportunity to practise PWRDF at home.

Second, we offer nearly 30 years of experience in development work with Canadian Indigenous communities. The church chose The Primate's Fund to act as a facilitator for Indigenous development programs after the Hendry Report of 1969, and PWRDF began funding the first projects in 1970. The Canadian Development Program, established in 1994, focuses on establishing development partnerships between First Nations' communities and PWRDF. Dr. José Zarate of the Peruvian Quechua people, with 18 years of development experience among Indigenous peoples in the Americas, is the coordinator of that program.

Third, we will seek the wisdom of our overseas partners who know and value the Anglican Church of Canada's partnership, and also have their own extensive experience of healing and reconciliation work.

PWRDF offers these print resources, available by contacting Winsome Moses, 600 Jarvis St. Toronto, ON M4Y 2J6; Phone: (416) 924-9199 ext 316, fax: (416) 924-3483.

**Canadian Development Program:
Indigenous Communities**

A 4 1/4 x 11 self-mailing brochure designed primarily for project applicants to the Canadian Development Program. It outlines partnership principles, gender and development approach, funding criteria, and the process by which projects are appraised and funded.

under The Sun, Issue #12

The spring 1999, issue of the PWRDF newsletter *under The Sun* highlights the Canadian Development Program, two of its partners and one of the national committee's indigenous members.

**Dogrib Trails:
The Making of a People**

A 40th anniversary bulletin insert describing the creative and innovative "Trails of our Ancestors" project developed by the Rae-Edzo Dogrib community in Northwest Territories.

Inuktitut translations

The Diocese of the Arctic has been translating some of PWRDF's resources into Inuktitut for distribution among parishes in the eastern Arctic.

Contact David Lehmann, c/o St. David's Mission, Box 7, Fort Simpson, NT X0E 0N0; fax: 867-696-3104, email: dlehmann@cancom.net

Visit one of our Canadian partner's website: <http://www.tyendinaga.net/> — Aboriginal Media Program, First Nations Technical Institute

FINANCIAL DEVELOPMENT

Events and resources

BY JOHN ROBERTSON
FINANCIAL DEVELOPMENT CONSULTANT, GENERAL SYNOD



Financial Development Workshops

Diocese of Qu'Appelle:

Venture in Mission: Deanery workshops, Part II. Pelly, Touchwood, Moose Jaw, Wascana deaneries. Jan. 8-13. Led by John Robertson and members of the diocesan financial planning sub-committee.

Diocese of Algoma:

Planned Giving deanery workshops, Feb. 8-16. Led by John Robertson and deanery leaders.

Diocese of Nova Scotia and P.E.I.:

Financial Development Workshops for clergy. Feb. 21, Charlottetown; Feb. 22, Sydney; Feb. 23, Halifax. Led by Suzanne Lawson, Philip Poole, and John Robertson, with diocesan leaders.

North American Conference on Christian Philanthropy:

Annual Event. Louisville, KY. April 26-28. For further information, contact the

Office of Financial Development.

The Office of Financial Development would be pleased to work with your diocese in planning regional workshops and conferences in all aspects of financial development, including strategic planning for ministry and mission. Our first priority is educational events around the ministry of planned giving, equipping local lay and clergy teams and responding to requests which may lead to a planned gift.


Planned Giving Consultants

General Synod's Office of Financial Development and certain dioceses have an increasing number of regional planned giving consultants available to work with parishes, dioceses, and individual donors to develop planned giving programs and gifts.

Here is an updated list. Please feel free to contact the consultants for information or to arrange for a visit or presentation.

 **The Ven. John M. Robertson**, national consultant, Office of Financial Development, General Synod, The Anglican Church of Canada, 600 Jarvis St., Toronto, ON M4Y 2J6. Tel. (416) 924-9199 ext. 268, or (Kingston) (613) 384-5608, fax (416) 924-8672 or (613) 384-7746, jrobertson@national.anglican.ca


 **Mrs. Dorothy Tam**, program assistant, Office of Financial Development, General Synod, the Anglican Church of Canada, 600 Jarvis St., Toronto, ON M4Y 2J6. Tel. (416) 924-9199 ext. 322, fax (416) 924-8672, toll free 1-888-439-GIFT, dtam@national.anglican.ca


 **Mr. Charles L. O'Neil**, regional consultant, diocese of Nova Scotia and P.E.I., 5732 College St., Halifax, NS B3H 1X3. Tel. (902) 420-0717, fax (902) 425-0717, diocese@fox.nstn.ca


 **Mr. J. Michel Longtin**, regional consultant, dioceses of Montreal, Ottawa, Ontario, R.R. 1, 1970 Highway 32, Gananoque, ON K7G 2V3. Tel. (613) 382-7231, fax (613) 382-2559, mlongtin@sympatico.ca


 **The Rev. David M. Ponting**, director, Stewardship and Financial Development, diocese of Niagara, Cathedral Place, 252 James Street North, Hamilton, ON L8R 2L3. Tel. (905) 527-1316 ext. 360, fax (905) 527-1281, dponting@niagara.anglican.ca


 **Mr. Wayne Stewart**, regional consultant, diocese of Calgary, 1207-11th Ave. SW, Calgary, AB T3C 0M5. Tel. (403) 243-3673, fax (403) 243-2182, gifts@calgary.anglican.ca

 **Mrs. Nena Jovic-Andrejevic**, regional consultant, dioceses of Athabasca and Edmonton, 10033-84th Ave., Edmonton, AB T6E 2G6. Tel. (780) 439-7344, fax (780) 439-6549, nak@compusmart.ab.ca

 **The Rev. Warren Deacon**, regional consultant, dioceses of Kootenay and Cariboo, 1745 10th Ave., P.O. Box 2316, Invermere, B.C. V0A 1K0. Tel. (250) 342-0614, fax (250) 342-0618, shared@rockies.net

 **Mr. David Rushton**, regional consultant, dioceses of New Westminster and British Columbia, 1020 Pacific Pl., Delta, B.C. V4M 2K7. Tel. (604) 943-3346 or (604) 684-6306, fax (604) 943-5276, drushton@direct.ca

 **Ms Kathy Hoodikoff**, planned giving officer, diocese of British Columbia, 1175 Blesbok St., Campbell River, B.C. V9W 7X6. Tel. (cell)(250) 830-3150, (res) (250) 923-5860, fax (250) 923-1053, kathyhoo@oberon.ark.com

 **The Ven. Robert D. MacRae**, planned giving consultant, Sorrento Centre, 2099 Granite St., Victoria, B.C. V8S 3G5, Tel. (250) 598-3140, applecross@pinc.com

Financial Development Resources

In cooperation with the office of financial development, the Anglican Book Centre offers a selection of financial development resources, including annual thematic stewardship bulletin covers and inserts, various commitment program books, updated planned giving brochures and other resources. Contact the Office of Financial Development for more information and resource suggestions. Planned Giving materials can be tailor-made for your parish or diocese. Orders should be placed directly with ABC.

RESPONSES TO LAST EDITION'S QUESTIONS

Speaking of ministries that matter



PARISHES INTEGRATING SPECIAL NEEDS PEOPLE

Mental, physical or social handicaps do not make people any less persons of God's creation. They deserve us including them in our plans.

ONTARIO

In my former parish we built a narthex to become barrier-free, renovated washrooms, had a sound system for hearing-impaired people, interpreters and large-print books.

TORONTO

Creating an acceptance and involvement for our special friends creates tolerance, slows us all down a bit and permits us to rejoice.

OTTAWA

OUTREACH AND SERVICE AS A PARISH PRIORITY

We work hard to look beyond ourselves. PWRDF support and information have increased awareness. Jubilee 2000 is a great aid.

EDMONTON

It's too easy to focus on steeples, gold paint and cast iron fences. Let's see what can be done to help others.

ONTARIO

Evangelism should include outreach and service. With construction to pay for, outreach is often neglected.

CHANGING THINGS — EFFECTIVELY

Pray. Listen. Ask. Pray. Consult. Pray. Explain what you are doing. Pray. Plant a seed and then leave it. Pray.

TORONTO

When our pastor acts on his own, even good ideas take slowly, but when there is consultation there is often enthusiasm as well.

NAIROBI

The great thing is that Langmaid learned important lessons about consultation and collaboration early in his ministry. For most priests, this takes years and sometimes, alas, they never learn, to the detriment of the parish they serve.

QU'APPELLE

Take time and learn the old before changing. Let people have ownership of the changes. Make sure they have input and follow up on suggestions rather than just paying lip service to them.

EDMONTON

DEALING WITH CONFLICT

Fortunately, ours is a very accepting parish and while there has been some conflict, it has not been a serious problem. We allow people to be heard; even minority concerns are heard and, with patience, we have been able to move forward together.

HURON

Most conflict focuses on the past. We live in the present and plan for the future. Allow the conflict to be heard and discussed, and then commend it to the historians.

ONTARIO

We have been through many stages of conflict — constructive and destructive. The constructive conflict came when we acknowledged its presence and dealt with it calmly.

EDMONTON

People's views are their own, no matter how insular. Listening and trying to understand people, not just what they are saying, has helped our parish with inter-generational cooperation.



ILLUSTRATIONS: LESTER CLARKE

VIEWPOINT

The following essay first appeared in the newsletter of the Henry Budd College for Ministry, The Pas, Man., of which Canon Stewart is president.

Called to be partners

BY FLETCHER STEWART
PRESIDENT, HENRY BUDD COLLEGE FOR MINISTRY

I OFTEN USE the images of icebergs, landmines and pyramids, when reflecting on cross-cultural communications, especially in light of the legacy of residential school abuse.

Only the top of an iceberg is visible above water; four fifths of it lurk beneath the water, ready to sink your boat. This reminds me that there is more to any situation than meets the eye. If I begin to think I understand what is going on in a Cree community, that is precisely the time when I must remind myself that I don't see more than a fraction of what is really happening.

Varying the comparison, cross-cultural communication can be like walking across a field of landmines: when you step on somebody's hidden fuse, the result can be explosive. Feelings have been hurt, and relationships damaged, by generations of abuse. With the best of intentions, a middle-aged white priest like myself can trigger irrational fears in my best friends.

Culture is like a pyramid: at the top are the "outward and visible signs" — ceremonies, rituals, customs. Beneath these, however, are more fundamental features of a culture, like language, arts and crafts. More fundamental still are the "deep structures": subconscious patterns of behaviour, relationship and communication, often unarticulated and taken for granted.

Ceremonies are the most vulnerable to suppression and loss. The

pow-wow, the potlatch, the sweat lodge, the Sun dance, all these, at times, have been suppressed. Language and medicine have been eroded and hidden, but are not so immediately lost. Even those who have lost their language may still communicate in an "Indian way": for example, by not interrupting until the present speaker has finished, and taking turns to speak in the circle.

Nowhere is indigenous culture intact; yet the deep structures remain despite damage from several centuries of colonial contact. The most devastating form of damage comes from the residential school system, in which many vulnerable members of First Nations were victims of physical and sexual abuse.

Not all children were victimized in this way, and not all their teachers were scoundrels. The Anglican Council of Indigenous Peoples has acknowledged that many teachers were kindly and well motivated. However, even those children who did gain some benefit from their schooling were victims of cultural abuse. Even if they gained something from our culture, they lost much of their own culture, and their own family structure was damaged and distorted by their removal.

Healing happens in community, but so does damage and hurt. Family and community were given by God to pass on healthy relationships. But when these are damaged by sin, family and community are damaged and

become the means of spreading the damage from one generation to another.

The abuse may be in the past, but the impact continues, a terrible legacy of damage done, not just to isolated individuals, but also to whole communities. This legacy is expressed in personal and communal dysfunction, for which the victim is often blamed.

According to the Gospel, when one of us suffers, we all suffer. We were all created by the same Creator and saved by the same saviour. We are all related. As the Anglican preacher and poet John Donne wrote, "No man is an island entire of himself." We are all part of the vast body of humanity. When my neighbour is hurt, I am hurt. When my neighbouring community is hurt, my community is hurt too. When one part of society is damaged, our whole country is damaged.

The legacy of abuse does not hurt just our First Nations — it hurts our whole nation. The damage done to our First Nations alienates us from one another, damaging our relationships with one another and with our Creator. We all need healing.

We are called to be partners with our Creator in helping one another.



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