

General Synod Archives



22-day campaign to focus on Healing Fund

<http://archives.anglican.ca/en/permalink/article40756>

Author: Staff

Record Type: Journal Article

Journal: Anglican Journal

Date: 2017 June

Volume: 143

Issue: 6

Page: 15

Notes: "The Anglican Church of Canada's General Synod has requested bishops and deans to focus, for 22 days, from May 31 to June 21 [2017], on renewing the church's commitment to support the work of the Anglican Fund for Healing and Reconciliation through prayers, participation in awareness-raising campaigns and donations. Early this year [2017], Council of General Synod (CoGS) agreed to dedicate the undesignated proceeds of Giving with Grace, General Synod's annual fundraising campaign, to replenish the fund. For the next five years, the fund -- created in 1992 as part of the Indian Residential Schools Settlement Agreement -- will focus on language recovery". General Secretary, Archdeacon Michael Thompson, "stressed that while the Anglican Church of Canada has met its legal obligations under the settlement agreement, 'we're far from finished with our spiritual and moral obligation to continue to support the healing work that is underway among those survivors and in those communities'."

Subjects: Giving with Grace
Anglican Church of Canada - Finance
Fund raising - Religious aspects - Anglican Church of Canada
Indian Residential Schools Settlement Agreement (IRSSA)
Settlement Agreement
Anglican Church of Canada. Anglican Fund for Healing and Reconciliation
Anglican Church of Canada - Residential schools
Native peoples - Canada - Languages
22 Days Campaign
Thompson, Michael (Michael James), 1956-



Accord marches through synods

<http://archives.anglican.ca/en/permalink/article30405>

Author: De Santis, Solange

Record Type: Journal Article

Journal: Anglican Journal

Date: 2003 February

Volume: 129

Issue: 2

Page: 1,3

Notes: As of January 30, 2003 18 dioceses had ratified the agreement. Describes the efforts of Archbishop Peers and Archdeacon Boyles to explain the agreement and the materials available. Page 3 has a chart of each diocese's situation.

Subjects: Anglican Church of Canada - Residential schools
Anglican Church of Canada - Dioceses
Anglican Church of Canada - Finance
Settlement Agreement
Indian Residential Schools Settlement Agreement (IRSSA)
Peers, Michael G. (Michael Geoffrey), 1934-
Boyles, James B. (Jim)



ACIP, church leaders examine relationship

<http://archives.anglican.ca/en/permalink/article30860>

Author: De Santis, Solange

Record Type: Journal Article

Journal: Anglican Journal

Date: 2003 October

Volume: 129

Issue: 8

Page: 9

Notes: Bishop Steven Charleston will lead discussions at the Winnipeg meeting, 7-10 October 2003, being held to look at the relationship between the Anglican Council of Indigenous Peoples (ACIP) and the church. The Keewatin diocesan council had hoped for a larger gathering such as a Sacred Circle and asked that the October meeting be cancelled. The meeting will deal with the dispute between ACIP and church leaders following the March 2003 agreement with the federal government about residential schools.

Subjects: Anglican Church of Canada. Anglican Council of Indigenous Peoples
Native peoples - Canada - Anglican Church of Canada
Bomberry, Donna
Charleston, Steven, 1949-
Anglican Church of Canada. Diocese of Keewatin
Ashdown, David (David Norman), 1950-
Johnson, Ellie (Eleanor), 1942-
Settlement Agreement
Indian Residential Schools Settlement Agreement (IRSSA)



ACIP member attended signing `in my own right'

<http://archives.anglican.ca/en/permalink/article30550>

Author: Beardy, Elizabeth

Record Type: Journal Article

Journal: Anglican Journal

Date: 2003 May

Volume: 129

Issue: 5

Page: 4

Notes: Letter to the editor from Elizabeth Beardy in which she corrects an error in the article "Schools agreement signed" (April 2003). "I attended the signing in my own right. I attended because I wanted to show the primate that I supported him. From my time at ACIP [Anglican Council of Indigenous Peoples] I understood that it was the intention of ACIP that, after having expressed our concerns to the primate, that we should attend the signing to show him our support. I wanted to show my support for my bishop because I knew he was attending. I wanted to show my support for the synod of my diocese, which signed the agreement. I wanted to show my support for the whole negotiating team, including my husband."

Subjects: Beardy, Elizabeth
Anglican Church of Canada. Anglican Council of Indigenous Peoples
Anglican Church of Canada - Residential schools
Settlement Agreement
Indian Residential Schools Settlement Agreement (IRSSA)



Agreement allows Church to serve society, Anglican Primate says

<http://archives.anglican.ca/en/permalink/official8235>

Date: 2002 December 18

Source: Anglican News Service

Record Type: Press release

Text: TORONTO (Dec. 18, 2002) -- An agreement between the Anglican Church and the federal government over liability for Indian Residential Schools will allow the church to continue to serve society and to forge new bonds with native people, the Anglican Primate says.

In a letter to church members posted on the Anglican Church of Canada's Web site, Archbishop Michael Peers says he is "profoundly encouraged" by the way Canadian Anglicans and Anglican dioceses have responded to the agreement.

Under the terms of the agreement, all 30 Anglican dioceses must ratify and agree to contribute \$25 million to a settlement fund over a five-year period.

The agreement effectively ends the Anglican Church's involvement in costly litigation that was threatening the future of its national organization.

The text of Archbishop Peers' letter follows:

Dear Friends

The past few weeks have marked a watershed in the life of the Anglican Church of Canada. Beginning with the announcement of an agreement with the Government of Canada as to how validated claims of sexual and physical abuse in Indian Residential Schools would be apportioned, we are now in a period of discernment and decision together. In each diocese, a process is, or will be, in place to decide the diocesan response to our national responsibility.

Let me offer some background and interpretation for this time of discernment and decision in dioceses and congregations, and for your own reflection as an Anglican and a member of Christ's body.

From 1820 to 1969, the Anglican Church of Canada was involved in residential schools. In 1911, the first contracts were signed between the Government of Canada and a number of dioceses. In 1921, the Missionary Society of the Church in Canada began to assume those contracts. In the words of the Bishop of Keewatin [David Ashdown], a person with experience of the schools decades ago and a partner in dialogue with many former students, this was not a good system with a few bad people in it, but a deeply flawed system with many good people in it. In 1969 we abandoned participation in the schools, and began to forge a new relationship with aboriginal Canadians that would be rooted in justice, solidarity, and mutuality.

More than twenty years later, former students of the schools began to come forward, alleging abuse at the hands of those in authority in the schools. Those allegations have prompted our church to come to terms with two painful realities. First, our partnership with the government in seeking the assimilation of aboriginal Canadians was itself a profound error. Second, some within the schools used their power to take advantage of the vulnerability of children.

Rowan Williams, the Archbishop of Canterbury, defines "remorse" as the discovery that we do not control the telling of our stories -- that we play unflattering and sometimes destructive roles in the stories of others. In the stories of aboriginal Canadians, we hear that our actions were not noble and our impact was not life-saving.

Remorse is hard for us. We did not intend to collaborate in undermining the well being of children. We did not intend to foster a climate in which predators could assault the vulnerable. We did not intend to contribute to a rift between aboriginal and non-aboriginal Canadians. Yet we did all those things.

In 1969, we embraced another way of understanding and telling the story of our relationship with indigenous peoples. Together with them, we began to look for a better way. In the past decades, signs of that better way have begun to emerge. For example, the report of the Royal Commission on Aboriginal Peoples identifies a unique and vital contribution that the churches can make: "Of all the non-governmental institutions in Canadian society, religious institutions have perhaps the greatest potential to foster awareness and understanding between Aboriginal and non-Aboriginal people".

In November [2002], the Anglican Church of Canada and the Government of Canada reached an agreement on a settlement of validated claims of sexual and physical abuse in schools administered by the Anglican Church. We are asking each diocese to consider the proposed agreement, and to make a financial commitment to the settlement fund. The proposed settlement with the Government of Canada allows us to proceed with integrity along "a better way". We have not evaded our responsibility within the legal structures and systems that our nation has

established to deal with such claims. We have acknowledged both our part in the damage that was done and the many good and generous people who -- in a deeply flawed arrangement -- acted humanely. We are involved in significant explorations with the indigenous constituencies of the Anglican Church of Canada as to how we can, together, live up to the potential identified in the Royal Commission on Aboriginal Peoples.

It was "our people" -- people who share with us a faith, and a tradition -- who suffered in the residential schools. In the Anglican Church of Canada, there are whole dioceses in which the majority of our members are aboriginal Canadians. As we continue the hard work of fashioning a church that brings us all together for mission, we can bear witness to the possibility of reconciliation in a nation in which the divide between aboriginal persons and communities and the dominant culture seems to widen with each passing year.

This settlement is not about "getting out" of anything. It is instead a way of getting more deeply into the healing and reconciliation by which we can both strengthen our own common life and extend that life into mission in our own society.

I am profoundly encouraged by the way in which dioceses and their members have begun to address the challenge before us. Several dioceses have already ratified the agreement, and the others have a clear process in mind for coming to a decision. At least four of the dioceses that have ratified the agreement had no formal relationship with any of the schools, and therefore no legal liability. That we recognize both a common "moral liability" and a common vocation to ministry and mission in our society, whether or not we are directly and legally affected by the schools issue, is surely one of the strengths of this Anglican Church of Canada.

In the months and years ahead, I believe we can use that strength to serve our society and all its members. Because we bear witness not only to the deep flaws of our past, but also to the deep need for healing and reconciliation in our present, we are poised to contribute to a crucial process of discernment for a Canadian society in search of a humane future. Because we are entering more deeply into the spirit of partnership between aboriginal and non-aboriginal persons and communities within our church, we are poised to contribute to the emergence of a similar sense of partnership within Canadian society as a whole.

For reasons of our common life, and for reasons of our common mission within Canadian society, I profoundly hope that we will all be able not only to support and contribute to this settlement, but also to celebrate the possibilities it opens up for us all.

Yours faithfully, Michael G. Peers Archbishop and Primate

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Subjects: Anglican Church of Canada - Residential schools
Indigenous peoples - Canada - Residential schools
Anglican Church of Canada - Finance
Anglican Church of Canada - Trials, litigation, etc.
Indigenous peoples - Canada - Anglican Church of Canada
Reconciliation - Religious aspects - Anglican Church of Canada
Healing - Religious aspects - Anglican Church of Canada
Settlement Agreement
Anglican Church of Canada. Settlement Fund



All 30 Canadian Anglican dioceses approve residential schools agreement : Ratification now complete

<http://archives.anglican.ca/en/permalink/official8237>

Date: 2003 February 10

Source: Anglican News Service

Record Type: Press release

Text: TORONTO (Feb. 10, 2003) -- The last of 30 dioceses of the Anglican Church of Canada have now ratified an agreement with the federal government which caps the church's liability in residential schools litigation at \$25-million.

Completing a process that began last November [2002], the 30 dioceses have unanimously approved the agreement and unanimously agreed to contribute to the settlement fund it creates. Each diocese was required to sign on to the agreement before it could come into effect. At a series of special meetings and synods held since last December [2002] all agreed to do so, many without a dissenting vote.

The last dioceses to vote were Fredericton and Calgary this past weekend. Eastern Newfoundland and Labrador had earlier approved the agreement in principle and confirmed the decision this weekend. Because of time zones, Calgary's officially became the final ratification vote.

The Canadian Anglican Church has also announced the formation of a separate corporation, called the Anglican Church of Canada Resolution Corp., which will administer the settlement fund under the terms of the agreement.

Under the agreement, 30 per cent of compensation will be paid from the settlement fund to former residential schools students who have proven claims of sexual or physical abuse. The remaining 70 per cent will be paid by the federal government.

If compensation for these claims eventually exceeds \$25-million, the federal government will pay the rest, and should awards fall short of the amount, the money will be returned to the dioceses.

Canadian dioceses made individual decisions on how they would find the money to contribute their share to the settlement fund.

In the diocese of Toronto, for instance, Archbishop Terry Finlay asked each Anglican to contribute \$100 in order to raise \$5-million. Athabasca in Alberta is selling an archdeacon's residence to raise \$125,000. Other

dioceses dipped into reserves or decided to mount capital campaigns to cover both contributions to the settlement fund and other local projects.

Dioceses were asked to contribute to the settlement fund according to a formula similar to the one used to determine their contributions to the national church.

In total, Canadian dioceses were called on to contribute \$22-million and that goal has been met. General Synod, the national embodiment of the church, will make up the remaining \$3-million.

The agreement was intended to move litigation over residential schools out of the courts and into a form of alternate dispute resolution. The large number of lawsuits was taking a long time in the legal system and the process was costing vast amounts of money, to the point where the General Synod of the Anglican Church was facing bankruptcy.

The details of a process to keep claims out of the courts (alternative dispute resolution) have yet to be finalized. Archdeacon Jim Boyles, General Secretary of General Synod and the chief Anglican negotiator with the federal government, said at the time the agreement was announced on Nov. 20 [2002] that it would allow the church to use its resources to do what it does best – minister to people who were harmed in the schools and work at healing and reconciliation – rather than use them up in legal fees.

After this weekend's finalization of the ratification process, Archdeacon Boyles said that he was "very pleased with the way dioceses have responded so quickly and so positively to the agreement. It shows the strength of the Anglican family in Canada".

With the last of the ratification votes, the formal documents will now be sent to the dioceses for signing, Archdeacon Boyles explained. Once the documents have been signed by the dioceses, representatives of the Anglican Church and the Government of Canada will formally sign the official agreement.

A tentative date of March 11 [2003] has been set for the formal signing by Archbishop Michael Peers, the Anglican Primate, and federal Public Works Minister Ralph Goodale, in charge of residential schools resolution. The signing will likely take place at the Anglican national office in Toronto.

The Anglican church was involved, with the federal government, in operating 26 of 80 residential schools from the mid-19th century until the 1970s when the church ended its involvement. In 1993, Archbishop Peers formally apologized to native people for the church's involvement in the schools.

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Subjects: Indigenous peoples - Canada - Residential schools
Anglican Church of Canada - Residential schools
Anglican Church of Canada - Finance
Anglican Church of Canada - Dioceses
Anglican Church of Canada - Trials, litigation, etc.
Goodale, Ralph (Ralph Edward), 1949-
Peers, Michael G. (Michael Geoffrey), 1934-
Indigenous peoples - Canada - Anglican Church of Canada
Reconciliation - Religious aspects - Anglican Church of Canada
Healing - Religious aspects - Anglican Church of Canada
Settlement Agreement
Anglican Church of Canada. Settlement Fund



Anglican church, government, to sign residential schools agreement

<http://archives.anglican.ca/en/permalink/official8238>

Date: 2003 March 5
Source: Anglican News Service
Record Type: Press release

Text:

TORONTO (March 5, 2003) -- Representatives of the federal government and the Anglican Church of Canada will officially sign an agreement on residential schools lawsuits, reached last November, at the church's national office next Tuesday, March 11 [2003].

The agreement, announced in Ottawa on Nov. 20, establishes a Settlement Fund to which the church will contribute \$25-million and which will be used to compensate former students of residential schools with proven claims of sexual or physical abuse.

It will be formally signed 9:30 a.m. Tuesday at the Anglican Church's national office at 600 Jarvis Street in Toronto. It comes into effect on March 15 [2003].

Before being signed, the agreement had to be ratified by each of the church's 30 dioceses. The dioceses also had to agree to commit a total of \$22-million over the next five years to a settlement fund. General Synod, the Anglican Church's national organization, contributed \$3-million.

The dioceses concluded the ratification process last month and the goal of \$22-million in contributions was met, with most dioceses contributing a percentage of their budget similar to the amount given annually to General Synod. Although the agreement requires the dioceses to pay into the Settlement Fund in quarterly installments over the next five years, several dioceses have said they will pay the full amount immediately.

If compensation amounts to more than \$25-million, the federal government will pay the rest. If it is less, the extra money will be returned to the dioceses.

Signing on behalf of the church at Tuesday's ceremony will be Archbishop Michael Peers, the Anglican Primate, and federal Public Works Minister Ralph Goodale, whose portfolio includes responsibility for residential schools resolution.

Archdeacon Jim Boyles, General Secretary of General Synod and the chief Anglican negotiator during talks with the federal government, said the church wanted to have the signing at its national office so that General Synod staff who have worked under circumstances of extreme uncertainty for the past three years could attend and witness the signing.

Also attending the signing ceremony will be representatives of both the Anglican and government negotiating teams who worked for several years before an agreement was reached.

The Anglican Church was involved, with the federal government, in operating 26 residential schools from the mid-19th century until the 1970s. In 1993, Archbishop Peers formally apologized to native people for the church's involvement in the schools.

The Anglican Church was named in about 2,200 of more than 12,000 lawsuits launched against the federal government.

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Indigenous peoples - Canada - Residential schools
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Goodale, Ralph (Ralph Edward), 1949-
Peers, Michael G. (Michael Geoffrey), 1934-
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Settlement Agreement
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Anglican Church of Canada Ministry Report: Indigenous Ministries: Healing happens here

<http://archives.anglican.ca/en/permalink/article38402>

Record Type: Journal Article

Journal: Anglican Journal

Date: 2013 May

Volume: 139

Issue: 5

Page: insert 7

Notes: "When it comes to tracking the process of healing, spreadsheets and metrics aren't all that useful. It takes someone like Esther Wesley, the Anglican Fund for Healing and Reconciliation ("AHF") co-ordinator, to sense when healing starts to happen. Wesley's face lights up when she talks about Aboriginal Neighbours, a group of volunteers on Vancouver Island with a practical, authentic approach to bringing together indigenous and non-indigenous peoples. Aboriginal Neighbours is one of 494 projects that have received AHF grants. Founded in 1991, the AHF now uses funds raised by dioceses in order to comply with the Indian Residential School Settlement Agreement of 2006. So far, the fund has distributed more than \$5 million to projects addressing the legacy of residential schools". "Wesley says AHF's work is fundamentally the same as that of Canada's Truth and Reconciliation Commission: to educate people about residential schools and bring people together. It's hard and painful work sometimes, but for her, Aboriginal Neighbours stands as a slow and steady example of how healing can happen. 'We need more of that people-to-people contact', Wesley says. 'It's about recognizing each other, sharing culture and stories and being people of God'."

Eight page insert (1-8) with May 2013 issue of Anglican Journal. Anglican Church of Canada Ministry Report. Insert produced by Resources for Mission Dept.

Subjects: Wesley, Esther

Anglican Church of Canada. Aboriginal Healing Fund

Anglican Church of Canada. Anglican Fund for Healing and Reconciliation

Aboriginal Neighbours

Anglican Church of Canada - Residential schools

Indian Residential Schools Settlement Agreement (IRSSA)

Settlement Agreement

Healing - Religious aspects - Anglican Church of Canada

Native peoples - Canada - Anglican Church of Canada



Anglican commitment to Settlement Fund not affected by B.C. court ruling

<http://archives.anglican.ca/en/permalink/official8337>

Date: 2003 December 16

Source: Anglican News Service

Record Type:

Press release

Text:

TORONTO, Dec. 16, 2003 -- The Anglican Church of Canada's commitment to raising \$25-million for a residential schools settlement fund has not changed, despite a British Columbia Court of Appeal ruling that the government is solely responsible for liability arising from abuse at the schools.

In a statement, Archdeacon Jim Boyles, General Secretary of the Anglican Church's General Synod, said the church will study all the implications of the judgement. He noted that the federal government has 60 days in which to decide if it will appeal the B.C. court decision to the Supreme Court of Canada.

He also stressed that throughout the residential schools' negotiations with the government, the chief goal of the Anglican church was to effect healing and reconciliation with former students of the schools who suffered physical and sexual abuse.

The has not changed either, he said.

In a unanimous judgement released last week, the B.C. Court of Appeal allowed an appeal by the United Church against a previous judgment that had assessed liability at 75 per cent against the government and 25 per cent against the church in a case of sexual abuse by a residential school employee.

In overturning that decision, the B.C. court ruled that "the church should not, in this case, have been held liable for the wrongdoings of (the employee) even if there is some merit to be found in the contention that it was, in some degree, his employer".

Archdeacon Boyles noted that the position taken by the courts is what the Anglican church had argued for several years before it reached an agreement with the federal government capping its liability at \$25-million earlier this year. That agreement committed the Anglican General Synod and the church's 30 dioceses to collectively raise a \$25-million settlement fund over the next five years. Money from this fund will be used to compensate former residential schools students with proven claims, but the government assumes responsibility for all claims after the \$25-million fund has been expended. To date, Anglicans have generously contributed more than \$7-million to the fund and \$1.5 million has been paid to about 60 claimants.

Archdeacon Boyles noted, however, that there is a clause in the Anglican church's agreement that says if the government and another church negotiate terms more favourable to that church than those in the Anglican agreement, then the more favourable terms will apply to the Anglican church as well. He said he would seek further discussions with the government in this regard.

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Subjects: Indigenous peoples - Canada - Residential schools
Anglican Church of Canada - Residential schools
United Church of Canada - Residential schools
Settlement Agreement
Anglican Church of Canada - Trials, litigation, etc.
Liability (Law) - Canada
Indigenous peoples - Canada - Anglican Church of Canada
Anglican Church of Canada. Settlement Fund



Anglican Council of Indigenous Peoples' Press Statement

<http://archives.anglican.ca/en/permalink/official8241>

Date: 2003 March 11
Source: Anglican News Service
Record Type: Press release
Text: [TORONTO (Mar. 11, 2003)]

"If, however, the watchman sees the enemy coming and does not sound the alarm, the enemy will come and kill those sinners, but I will hold the watchmen responsible for their death." (Ezekiel 33:6)

On March 10th [2003], after prayerful consideration, we, as members of the Anglican Council of Indigenous Peoples, met with Archbishop Michael Peers, Primate of the Anglican Church of Canada, to urge him not to sign the Settlement Agreement between the Anglican Church and the Government of Canada until changes were made to prevent re-victimization of survivors and promote true healing and restoration.

At our meeting from March 6 to 9th, 2003, we reviewed the Settlement Agreement for the first time as a Council. We shared in the Circle our fears and pain concerning the contents of the Agreement and its implications for Indigenous peoples. In essence, we fear that the Agreement and its related documents will have damaging effects upon survivors and their descendants.

We oppose the requirement of survivors to waive all future claims for loss of language and culture in order to gain a settlement for physical and sexual abuse -- a requirement which we understand to be an extinguishment of our Aboriginal rights to our languages, cultures, and traditions. We are appalled by the torturous nature of the Alternative Dispute Resolution process that is currently being drafted by the Federal government, in consultation with the Anglican Church, and fear that such a process will further violate survivors while offering most of them very little compensation in return.

We believe that the effects of the Agreement and its related documents have not been widely discussed or understood in the wider Church due to the lack of meaningful consultation with ACIP [Anglican Council of Indigenous Peoples], as well as the rushed timeframe of discussions within the dioceses and their overwhelming focus on the financial aspects of the Agreement.

All of these concerns we have expressed to the Primate, as well as to other leaders of the National church. We are deeply saddened by the fact that these concerns have not been deemed sufficient to warrant a delay in

the signing of the Agreement.

In 1994, representatives of our people signed a Covenant in which we agreed to call our people into unity in a new, self-determining community within the Anglican Church of Canada. At that time, we extended the hand of partnership to all those of the broader church who would help us build a truly Anglican Indigenous Church in Canada. In 1995, the General Synod of the Anglican Church accepted that extended hand and pledged to walk in partnership with us.

It is with heavy hearts that we declare that neither the content of the Settlement Agreement itself nor the process by which it has been negotiated reflects that covenant of partnership. Our responsibility now, as representatives of Indigenous Anglicans from across the country, is to inform our people of the pitfalls of the Agreement, and to warn them of the dangers of the Alternative Dispute Resolution process.

As the Anglican Council of Indigenous Peoples, we want to declare that on March 11th [2003], when the Settlement Agreement is signed and made official by the Primate on behalf of the Anglican Church of Canada, he will not be doing so in our name.

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Subjects:

Anglican Church of Canada. Anglican Council of Indigenous Peoples
Anglican Church of Canada - Residential schools
Anglican Church of Canada - Trials, litigation, etc.
Indigenous peoples - Canada - Anglican Church of Canada
Settlement Agreement