



## **Toronto School of Theology at the University of Toronto**

### **Implementing the Calls to Action Of the Truth and Reconciliation Commission**

*Updated September 2020*

#### **What is the Toronto School of Theology?**

The Toronto School of Theology, an affiliated institution of the University of Toronto, is a consortium of seven theological schools:

- Emmanuel College of Victoria University
- Knox College
- Regis College
- St. Augustine's Seminary
- University of St. Michael's College, Faculty of Theology
- University of Trinity College, Faculty of Divinity
- Wycliffe College

Each of these schools is either federated or affiliated with the University of Toronto.

These theological schools are variously sponsored by the Anglican, Presbyterian, and Roman Catholic Churches, and the United Church of Canada. These are the denominations which ran Indian residential schools, either directly or, in the case of the Roman Catholic Church, through related but autonomous entities. (Before 1925 the Methodist Church also ran residential schools; this denomination became part of the United Church of Canada in 1925.)

#### **TST's Commitment to the Calls to Action**

In June 2015 the Truth and Reconciliation Commission published 94 Calls to Action. Many of these called out the Christian churches to step forward. Six of them in particular (numbers 46, 48, 49, 59, 60, 61) had specific relevance to the work of theological schools. In summary, theological schools are asked to educate students (and others) about the following:

- the history of the churches in colonization,
- the legacy of residential schools,
- religious conflict in Aboriginal families,
- the need to respect Indigenous spirituality,
- the responsibility of the churches to address spiritual violence,
- concepts that have justified colonialism and settler sovereignty over Indigenous peoples, such as the Doctrine of Discovery and *terra nullius*, and
- the United Nations Declaration on the Rights of Indigenous Peoples.

In addition, the Calls to Action include more general recommendations for improving the full access of Indigenous persons to educational opportunities and positions of educational responsibility.

As leaders, faculty, staff, and students at the Toronto School of Theology, we are strongly, and many of us are passionately, committed to these Calls to Action. Our Christian traditions call us to repentance, which is understood not simply as contrition for past wrongs, although repentance certainly includes that, but also confession, a conversion of heart, and a resolution to do what is right and holy. We understand the Calls to Action as inviting settler and newcomer Christians to repentance in this inclusive sense of the term.

In June 2012 the heads of TST's seven member colleges mandated the then TST Director, Alan L. Hayes, to express our contrition, confession, and right intention at a gathering of Indigenous peoples in Toronto called "The Meeting Place," in the presence of the members of the Truth and Reconciliation Commission, which co-sponsored the event. The apology which Director Hayes delivered is reproduced as an Appendix below. (This statement was referenced in the Executive Summary of the TRC's Final Report.) Along with the apology, the Director presented a journal with blank pages in token of our commitment to listen better, and to help write a better future.

We're profoundly grateful that the Calls to Action have significantly focused our commitments in areas of Indigenous justice and the appreciation of Indigenous ways of knowing, and have helped us identify important goals to achieve.

### **The Denominational Context**

Although some individual voices from within the churches were challenging the principles and practices of the Indian residential schools virtually from their beginning, it was not until the 1960s that denominational sponsors began systematically to withdraw from them as a matter of policy. And it was not until the 1990s, with the Royal Commission on Aboriginal Peoples and other initiatives, that large numbers of newcomer and settler Canadians began to realize the profound and terrible damage that the schools had done to cultures and individuals, and their continuing legacy of social, family, and individual dysfunction. The moderator of the United Church of Canada offered an apology in 1986; the primate of the Anglican Church of Canada followed in 1993; the moderator of the Presbyterian Church in Canada, with others, presented a "confession" in 1994; and the Jesuits of English Canada offered a "Statement of Reconciliation" in 2013.

The situation of the Roman Catholic Church is complicated, since it has no single Canadian organizational centre that can apologize on behalf of the dozens of autonomous entities that were involved in administering Indian residential schools. Accordingly, the Calls to Action ask the Pope to apologize on behalf of the Church at large. In 2009 Pope Benedict XVI expressed sorrow, but not apology, for the "deplorable" treatment suffered by residential school survivors. In March 2018 the Canadian Conference of Catholic Bishops announced that Pope Francis would not be responding to the request for an apology. To many, this announcement was — to put it mildly — disappointing.

The "doctrine of discovery," understood to be the justification claimed by Europeans to colonize lands in the new world as if they were unoccupied ("terra nullius"), has been formally repudiated by three of our denominations. The General Synod of the Anglican Church of Canada resolved in 2010 to "repudiate and renounce the Doctrine of Discovery as fundamentally opposed to the gospel of Jesus Christ and our understanding of the inherent rights that individuals and peoples

have received from God.” General Council of the United Church of Canada passed a similar declaration in 2012, stating that it “joins the World Council of Churches in denouncing the Doctrine of Discovery as fundamentally opposed to the gospel of Jesus Christ and as a violation of the inherent human rights that all individuals and peoples have received from God.” In March 2016, the president of the Canadian Conference of Catholic Bishops, and others, published a statement including the following: “We reject the assertion that the principle of the first taker or discoverer, often described today by the terms Doctrine of Discovery and *terra nullius*, could be applied to lands already inhabited by Indigenous Peoples,” and “We reject the assertion that Europeans could determine whether land was used or occupied by Indigenous people without consulting those people.”

On June 2, 2015, following the TRC’s publication of the Calls to Action, a joint statement was published by the Anglican Church of Canada, the Presbyterian Church in Canada, the Roman Catholic Entities Parties to the Settlement Agreement, the United Church of Canada, and the Jesuits of English Canada. They welcomed the Calls to Action, committed themselves to respect Indigenous spiritual traditions, expressed enthusiastic support for the call to teach about the painful legacy of residential schools and the negative impact of such teachings as the Doctrine of Discovery, and promised to share in the work of healing and reconciliation.

### **Christianity and Indigenous Peoples**

According to the 2001 census, 1,359,010 Canadians self-identified as Aboriginal, of whom 42% identified as Roman Catholic, 22% as some form of Protestant, 28% as religiously “none”, and 2% as following Aboriginal spirituality. There are numerous issues with the data, including the fact that not all reserves participated in the census, some reserves reported data quality issues, and the census offered only one choice of religion (e.g., a respondent couldn’t choose both “Protestant” and “Aboriginal spirituality”). Nevertheless, it’s clear that the churches play a significant role in many Indigenous communities, and Indigenous persons figure prominently as clergy, bishops (or comparable leaders), catechists, lay pastors, and teachers in all our sponsoring denominations. The fact that churches today are operated for and by both settler and Indigenous Christians helps explain why the role of the churches is so prominent in the “Calls to Action”.

Recent academic studies by settler and Indigenous scholars, in Canada and elsewhere, have demonstrated the extreme complexity of the process by which Indigenous persons in different times and places began to identify as Christian. Indeed, the very concept of “identifying as Christian” is problematic. While Christianity was almost always presented to them as part of the package of colonization, many Indigenous persons adapted and subverted the version of Christianity proposed by missionaries in ways that were usually hidden from the missionaries themselves. This process of inculturation and indigenization helps explain the persistence of Christianity among peoples who were so often disdained, betrayed, damaged, culturally violated, and indeed killed by European Christians. It also helps explain that patterns of Christianity among Indigenous peoples are often different from those familiar to settler Christians. These are themes relevant to the process of reconciliation, and appropriate for research and conversations among Indigenous and settler scholars, elders, knowledge-keepers, and others.

As our theological schools promote research and teaching that challenge received generalizations and stereotypes, promote fuller participation by Indigenous teachers and students, and conscientize newcomer students, they will play an important role in healing and

reconciliation. We believe that they can play an important role in helping the churches, and the country, move towards a place of greater sympathy, understanding, and justice.

### **Limitations of this Submission**

This submission has been developed from surveys, conversations, and reports that were available or could be gathered for this purpose. It should be seen as a work in progress. TST has many moving parts that are not always in touch with one another; and in our efforts to gather data, response rates, though vigorous, were not perfect. Also, it has not been possible to double-check all facts and interpretations.

### **TST Courses**

Since the Calls to Action were published, a rapidly increasing number of courses include considerations of issues of Indigenous history, justice, and spirituality. A few courses have been offered that focus entirely on these themes. The following is a summary list of representative examples.

TST courses are sponsored by member colleges and taught by instructors appointed by member colleges (although they are approved by a TST-wide committee according to agreed quality measures with University of Toronto standards). Accordingly, the following summary is organized by college. It should be noted, however, that courses offered in any TST college are open on an equal basis to students in all other TST colleges.

#### **Collaborative course at the Toronto School of Theology**

- The course TSH5010HF “Research and Scholarship,” which is required of all entering PhD students (typically a cohort of 25 to 30 students), includes a unit on Indigenous knowledge and research method. An Indigenous scholar is invited to help lead the discussion.

#### **Courses at Emmanuel College**

- Indigenous Relationships-Exploring Faith, Church and Family (EMT3664), taught by a Mohawk faculty member; Indigenous authors, guest speakers and trips into community are included in the course. Formerly known as Engaging Aboriginal Theologies.
- Introduction to the Old Testament (EMB 1003) seeks to introduce pre-European Enlightenment early Jewish hermeneutics to the interpretation of the Bible, along with discussion of the legacy of toxic interpretations of the Israelite “Conquest” narrative in the book of Joshua.
- Christian Ethics in Context (EMT2902), inclusion of Indigenous /First Nations authors and concerns in ethical discussions.
- Ethics, Colonization, and Care of the Planet (EMT3950/6950), Inclusion of Indigenous/First Nations authors, concerns, and approaches to care of the planet.
- Prof. Néstor Medina also intends to propose two courses this year. The first one is tentatively titled, Decolonial Ethics and Theology, and the second one is tentatively titled, Justice, Truth-Telling and Reconciliation (the second course proposal is in part in response to the TRC Canada Call to Action # 49 & 60).
- Indigenous Relationships-Exploring Faith, Church and Family (EMT3664), taught by a Mohawk faculty member; Indigenous authors, guest speakers and trips into community are included in the course. Formerly known as Engaging Aboriginal Theologies.

- Context and Ministry (EMP1601), taught by Natalie Wigg-Stevenson. The second half of the course focuses on Indigenous-Settler relations in Canada. The students engage with readings by Indigenous scholars and by Settlers seeking to decolonize their own relationship with the land and with Indigenous people(s). We do the Blanket Exercise and take a field trip to the Woodland Cultural Institute / former Mohawk Institute (residential school). The whole course is taught with decolonial pedagogies to encourage patterns of relating and learning and sharing/creating knowledge that are more reflective of (without appropriating) Indigenous epistemologies.
- Multireligious Theological Education and Leadership (EMP 1621), Michelle Voss Roberts and Pamela McCarroll, Fall 2020. Indigenous faculty member, Jonathan Hamilton-Diabo; reading and lecture on Indigenous spiritual practices; readings and audio – Thomas King, “The Truth About Stories: A Native Narrative”; The United Nations Declaration of the Rights of Indigenous People; Medina and Whitla, “An(Other) Canada is Possible”
- Worship I: Foundations of Christian Public Worship (EMP 1101HS), William S. Kervin, Winter 2020. Guest lecturer on Indigenous funeral practices: Indigenous faculty member, Jonathan Hamilton-Diabo.
- Introduction to Homiletics (EMP 1301), HyeRan Kim-Cragg, Winter 2020. Watching famous preachers class session included an Indigenous preacher, Rev. Stan McKay, the Cree elder and former moderator of the United Church of Canada.
- Liturgical Theology (EMP 5120HS), William S. Kervin, Winter 2020. Guest lecturers on decolonial theology, liturgy and worship: Becca Whitla, Ary Fernández-Albán, readings on decolonial theology and liturgy.
- Introduction to Psychotherapy and Spiritual Care (EMP 1741HS), Pamela Couture, Fall 2019 and 2020. Richard Wagamese, *Keeper N’ Me*, Vancouver: Douglas and MacIntyre, 2008; Denborough, David. *Collective Narrative Practice: Responding to Individuals, Groups, and Communities Who Have Experienced Trauma*. Adelaide, Aust.: Dulwich Centre Publications, 2008. Includes projects developed with indigenous peoples.
- Narrative Therapy (EMP 3561HS), Pamela Couture, Winter 2020. Richard Wagamese, *One Native Life*, Toronto: Anchor Canada, 2006; “Narratives in a Suitcase” practice by Ncazelo Ncube-Mlilo is a Zimbabwean psychologist and narrative therapist living and working in South Africa.
- Anti-Racism, Education and Community Engagement (EMP 3353/6353) Winter 2021. Readings on Indigenous knowledge and practices; readings on Canada as settler colonial state.
- Songs of the Church (EMP 2861), Lim Swee Hong, Fall 2019. Guest lecture by Jonathan Maracle, First Nations (Mohawk) Christian singer-songwriter presenting on “First Nations Contemporary Praise & Worship practice.”
- Songs of the Church (EMP 2861), Lim Swee Hong, Winter 2019. Bishop Mark MacDonald, National Indigenous Anglican Bishop of the Anglican Church in Canada presenting the “History of First Nations hymnody.”
- Suffering and Hope (EMP3560), Pamela McCarroll. Jonathan Hamilton Diabo is a guest speaker on the theme “indigenous voices on suffering and hope”; group projects focused on themes of trauma and resilience/suffering and hope often focus on indigenous stories, films and the arts; final research papers include an option to focus on indigenous themes, the TRC Calls to action and stories of trauma and resilience
- Introduction to Christian Theology (EMT 1101), Tom Reynolds, Winter 2020. Readings on Indigenous knowledge and practices.

- Theology, Violence and Peace (EMT 3762 / 6762), Tom Reynolds, Fall 2019. Readings on Indigenous knowledge and practices.
- Mission and Religious Pluralism (EMT 3451/6451), Tom Reynolds, Fall 2018. Readings on Indigenous knowledge and practices.
- History of Christianity II (EMH 1010), Matthew W. Dougherty, Winter 2021. This revised version of History of Christianity uses the creation and extension of European empires in the western hemisphere as a lens to understand both continuities and change over time among Christian groups between 1500 and the present. It proceeds through ten cases studies, three of which center primary literature produced by Indigenous people. One unit explicitly focuses on the stakes of historical interpretation for contemporary Indigenous communities by discussing the re-creation of an eighteenth-century Moravian hymn in the Mohican language by a team of Indigenous and settler scholars working with members of the Stockbridge-Munsee Nation.

### **Courses at Knox College**

- Courses in Presbyterian Church history, mission, and pastoral integration include themes relating to Indigenous peoples.
- A course in “practices of ministry” includes “the blanket exercise”. It also includes resources for respecting Indigenous spiritual practices, and honouring them in worship.
- A course in “approaches to teaching” includes considerations of sensitivity to Aboriginal contexts.
- An advanced course in preaching attends to Aboriginal cultural realities in units on “the ecology of preaching”. The instructor did her doctoral thesis on post-colonial approaches to preaching.

### **Regis College**

- A required foundational course in theology (RGT1101) includes readings on Indigenous spirituality with lectures and discussion.
- A course in “Social Faith, Eco-Justice, and Beauty” includes themes involving religion and Indigenous peoples after a colonial age.
- A course in Ignatian mysticism (RGT5920H) has included several sessions of relevance, including “cultural diversity and Indigenous peoples”, “Canada and Indigenous peoples,” and “Treaties, land, and economic subsistence”, among others.
- A new course, “Integrative Approaches to Trauma in Psychotherapy and Spiritual Care” (RGP 6535H), includes discussion of intergenerational trauma connected with experiences of residential schools.

### **Courses at St. Augustine’s Seminary**

- A course in the history of Canadian Catholic Christianity (SAH2427H) includes several relevant topics, including Huronia as a centre for mutual cultural understanding, Indigenous Christian spirituality, Oblates and Indigenous peoples in Western Canada, and Aboriginal people and the church of the future.
- The course “Introduction to Moral Philosophy” has now introduced a unit on issues of justice for Indigenous peoples in Canada.
- A course in religious education and globalization (SAP3420H) invites students to elect research on the intersection of religious education and Indigenous cultures.
- A practicum in religious education has included the statements “The ‘Doctrine of Discovery’ and *Terra Nullius*: A Catholic Response”, and an interview with the Canadian Catholic bishop who chairs the committee responding to the Calls to Action.

- A course in the church history of the early modern era (SAH2251H) addresses the nature and consequences of the first contact of Europeans and Indigenous peoples in the so-called age of discovery.
- A course in the church history of the modern era (SAH2424H) looks at the relations between the Jesuits and the Wendat people of Ontario in the seventeenth century, leading to a discussion of lessons from history in application to issues of reconciliation today.
- Some “Immersion” pastoral experiences for seminarians take place at shelters like the Good Shepherd Centre on Queen Street East in Toronto, or at retreat placements such as the Guesthouse in Midland, Ontario, where many clients are Indigenous.

### **Courses at Trinity College, Faculty of Divinity**

- Content has been added to the course “Anglican History and Theology” providing extended attention to the history of First Nations peoples and the Church.
- A history course on “Anglicans in Canada” includes material relating to Indigenous peoples.
- A new course is being introduced in the coming year on “Justice and Reconciliation”; a third of the content focuses on matters relating to the work of the TRC.

### **Courses at the University of St. Michael’s College, Faculty of Theology**

- A Journey Through History: The Jesuit Missions in Early Modern Canada (SMH 2801HS) - taught each summer. Bound to Canada's early modern history are the apostolic labours of the Jesuit missionaries who ministered to both a vast number of First Nations peoples and a fledgling community of French settlers. Their efforts, chronicled in the Jesuit Relations, will come to life in this intensive five-day course taught, *in situ*, at the heart of the former Wendat (Huron) Nation (present day Martyrs' Shrine). From this location, students will begin an experiential journey, passing through the pages of the Relations, into world-class reconstructed historical sites, that together will create the space for examining how their religious world view shaped the missionaries' understanding of the “New World,” First Nations Cultures, and evangelization during the earliest period in Canada's ecclesiastical history.
- Introduction to the Study of the New Testament (SMB 1509), includes one session on colonial biblical readings and their effects, using the writing of Canadian Cherokee author Thomas King to illustrate the point plus a discussion of land rights in a session on Luke and jubilee values.
- Indigenous Sacred Traditions and Reconciliation (SMD 201) - part of the Diploma in Interfaith Dialogue.
- Introduction to Ecological Theology is a broad introduction to ecological theology, yet attends to the work of Indigenous theologians (e.g., George “Tink” Tinker), scholars and activists (e.g. Robin Wall Kimmerer).

### **Courses at Wycliffe College**

- A required course for Master of Divinity students, Teaching the Faith, devotes its second half to “missionary” contexts in North America beginning with European colonization, making the impact on Indigenous peoples central (this includes a unit on the residential schools).
- Christianity and Indigenous peoples in Canada (WYH2871H) taught in the winter of 2016 focused on interpretations by Indigenous persons of the experience of being evangelized, and of serving functions of church leadership (not always recognized by missionaries and in official denominational records) of church leadership).

- Gospel, Church, and Culture has included an anthropological study exploring the impact of evangelization on the culture of the Dene people with particular attention to issues of identity and community.
- Two courses (History of Early Modern European Thought; Theodicy and Early Modern Theology) have included sections on sixteenth-century encounters in Mexico and South America via readings in Las Casas and d'Acosta.
- Introduction to Anglican Theology typically includes some material on missionary encounters, and their consequences and challenges, including residential schools.
- Beyond Homelessness frequently addresses Indigenous issues. An example is a consideration of housing and the Grassy Narrows community. The course includes an outing to the religious organization Sanctuary, an inner-city Toronto ministry which has a large First Nations community.
- Several courses offered in the Urban and Community Development stream of the Master of Theological Studies program (and open to students in other programs) incorporate issues of intercultural engagement, the rights of Indigenous peoples, the impact of residential schools, and Indigenous faith and spirituality.
- Several other courses involve Indigenous speakers, or incorporate outings to Indigenous events, organizations, or communities.

### **Affiliation**

On July 1, 2018, TST and NAIITS: An Indigenous Learning Community approved an affiliation agreement. NAIITS is a community whose goal is to “develop and instruct from a body of theology and biblical teaching that resonates with the culture and traditions of Indigenous peoples.” NAIITS is an associate member of the Association of Theological Schools in the U.S. and Canada. Its faculty currently come from a dozen different North American Indigenous cultures, and it has recently also established an academic partnership in Australia.

### **Events at TST and Member Colleges**

#### **Toronto School of Theology**

- In June 2018 the twelfth international meeting of Ecclesiological Investigations International Research Network was held at TST member colleges, on the theme “The Church and Migration: Global (In)Difference?”. Presentations on Indigenous–settler realities in Canada were included.
- The Toronto School of Theology sponsored a TST-wide event on January 27, 2016, during the Week of Prayer for Christian Unity, on the calls to action, with Mark MacDonald, Mayo Moran, and Bob Rae (former premier of Ontario, who focuses on issues of Indigenous justice as a senior law partner with Olthuis, Kleer, Townshend LLP). All member colleges participated in this event.

#### **Emmanuel College**

- Winter 2021 Colloquium – Through the lens of the TRC/Calls to Action, a panel comprised of members of the Indigenous community to discuss challenges and structural barriers that limit or prevent transformational changes that allow for the incorporation of Indigenous worldviews in the “Christian church.”
- Winter 2020 Colloquium – Musical practices from four spiritual traditions, including drumming and singing by guest, Jenny Blackbird (Indigenous performer)
- November 2019 – Panel on Traditional Healing Practices (Muslim and Indigenous) with representatives from Anishnawbe Health.

- November 2019 – Chapel leadership and smudging (cleansing) of the Emmanuel College building with Grafton Antone; Jonathan Hamilton-Diabo provided the sermon/message for the worship service.
- September 2019 – Ceremonial drumming at opening Chapel service.
- March 2018 Emmanuel College devoted the second of its two annual college-wide colloquiums to the Calls to Action. Jonathan Hamilton Diabo, Director of Indigenous Initiatives at the University of Toronto, was the principal speaker.
- March 2018 Colloquium – The Indian Residential School System – viewing of documentary, *Gently Whispering the Circle Back*, and discussion with panel of Elders.
- Emmanuel College sponsored a required colloquium on November 4, 2015, on “the implications of the TRC’s final report,” featuring a panel discussion with Adrian Jacobs (a Cayuga who is Keeper of the Circle of the Sandy-Saulteaux Spiritual Centre, Beausejour, Manitoba), David Onley (Lieutenant-Governor of Ontario), and Esther Wesley (Coordinator, Anglican Fund for Healing and Reconciliation).

### **Knox College**

- Knox College hosted a continuing education event on “the TRC Calls to Action for Seminary and Church” on November 8, 2016.
- Margaret Mullin, the executive director of Winnipeg Inner City Missions, who is part Ojibwe, delivered the Charles H. MacDonald Memorial Lecture in November 2017 at Knox College. Her title was “Reconciliation is Negotiating the Rapids Together,” in reference to the continuing journey of healing and reconciliation between settlers and Indigenous peoples.
- Following Dr. Mullin’s lecture (above), there was held a ceremonial dedication of a framed copy of the “Confession” which the Presbyterian Church in Canada offered to Indigenous peoples, along with an acknowledgment of the Indigenous traditions of the land on which Knox rests. These have been posted permanently in a conspicuous place in the college building.

### **Regis College**

- In March 2017 Dr. Blair Stonechild, a Cree-Saulteaux member of Muscowpetung First Nation and a professor of Indigenous Studies at First Nations University of Canada, presented the annual Royackers Lecture at Regis College, to a packed room. The lecture, entitled “The Challenge of Indigenous Spirituality,” considered the ontology and epistemology of Indigenous spirituality and its implications for today’s society. The lecture was video-recorded and posted to the Internet.

### **Trinity College, Faculty of Divinity**

- The Faculty of Divinity at Trinity College sponsored a teaching event, open to the rest of the campus, on November 25, 2015, on the topic “How ought we to respond to the legacy of the residential schools?” Participants included Mark MacDonald (National Indigenous Anglican Bishop), Mayo Moran (Provost of Trinity, and chair of the oversight committee for the assessment process under the Indian Residential Schools Settlement Agreement), and Michael Peers (former primate of the Anglican Church of Canada).

### **University of St. Michael’s College, Faculty of Theology**

- St. Michael’s College hosted a talk October 13, 2017, “*Beendigen: Come in to our Tent.*” A talk by Sr. Eva Solomon, CSJ on reconciliation and the process of healing relationships. This was followed by a Blanket Exercise facilitated by Ann McGowan

and staff from KAIROS Canada. Both events included the Faculty of Theology community as well as the larger community of the University of St. Michael's College.

- On October 14, 2017, Sr. Solomon engaged in a round table session on reconciliation with St. Michael's College, Faculty of Theology.
- St. Michael's College, with the Jesuits of English Canada and Regis College, sponsored a conference on "Truth, Reconciliation, and Hope: A Vision for a New Canada, guided by the Truth and Reconciliation Commission Call to Action #62" on June 22, 2016. Twenty persons and organizations were special speakers and guests, including Marie Wilson (commissioner, TRC), Noel Starblanket (Knowledge Keeper, Starblanket Reserve, Saskatchewan), Grand Chief Abraham Benedict (Mohawk Council of Akwesasne), Grand Chief Joseph Tokwirot Morton (Mohawk Council of Kahnawake), Paul Martin (former prime minister of Canada), Charlie Angus (MP, Timmins – James Bay), and David C. Nahwegahbow (Whitefish River First Nation, Ontario; lawyer).

### **Wycliffe College and St. Augustine's Seminary**

- In February 2018 the communities of St. Augustine's Seminary and Wycliffe College gathered for a lecture on the cultural engagements, conflicts, and misunderstandings of the Jesuit missions to the Huron/Wendat in the seventeenth century in Huronia.

### **Wycliffe College and Trinity College, Faculty of Divinity**

- Trinity and Wycliffe Colleges have for several years, on an annual basis, taken students and faculty members to the Six Nations for visits to Woodlands Cultural Centre, the old Mohawk Institute (a residential school now being converted to a historic site educational centre), and the Anglican parish of the Six Nations. (For some students, this is a course requirement, but others attend as well.) Recently the trip has also included students and faculty members from Huron College at Western University; Huron is an affiliate member of TST.

### **Libraries**

- Knox College continues to collect materials on Truth and Reconciliation.
- Increase in Emmanuel College Library collection on Indigenous theologies, histories, spiritualities and on decolonial theory.

### **Thesis Supervisions**

- A status Cree student, is completing a doctoral thesis on "an alternative starting place for Indigenous theology".
- An Indigenous student from South America, is focusing his research on interfaith political solidarity among Indigenous peoples.
- Increasingly, our doctoral theses reference Indigenous perspectives, learnings, and authors.
- Our ability to supervise graduate theses is limited by the absence of Indigenous persons on our graduate faculty.

### **Non-degree Training Events**

- Wycliffe College has sponsored four annual week-long training events for Indigenous bishops, clergy, and lay leaders in the Anglican Church of Canada. This "Indigenous

Leaders Week” is funded partly by a private benefactor with additional funding from the Compass Rose Society, and is free to participating students. The last such event was in May 2018, and attracted about thirty-five Indigenous students from First Nations, Inuit, and Métis communities in nine provinces and territories, representing a dozen distinct cultures and languages. Julie Golding Page, an Anglican priest, administers the event. Speakers this year included Terry LeBlanc, a Mi’kmaq scholar; Ray Aldred, a Cree clergyperson and academic; Mark MacDonald, national Anglican Indigenous bishop; Adam Halkett, an Anglican bishop from Montreal Lake Cree Nation; and Lydia Mamakwa, an Ojicree Anglican, and bishop of the Anglican ministry of Mishamikoweesh.

- Some Wycliffe faculty members have taught mini-courses in Kingfisher First Nation (northern Ontario), Arthur Turner Training School (Baffin Island), and other northern communities. As the most recent example, in July 2018 the principal of Wycliffe, Bishop Stephen Andrews, spent a week in Kingfisher Lake, Ontario, at the William Winter School for Ministry, teaching a course on the Psalms to about thirty Indigenous church leaders gathered from across northwestern Ontario.
- From about 2003 to 2011 the William Winter School offered a four-year Diploma in Indigenous Anglican Theology through the College of Emmanuel and St Chad in Saskatoon. Wycliffe is in discussion about reviving this program, with a revised curriculum, a new instructional staff, and alternative modes of educational delivery.
- Faculty members from St. Augustine’s Seminary and from the Institute for Christian Studies (an affiliated institution of TST) have participated in events at Dodem Kanonhsa (“Clan Lodge”) Aboriginal Cultural facility in Toronto, whose mission is to provide “a space for learning and fostering greater acceptance, understanding and harmony between Aboriginal and non-Aboriginal peoples”.
- David Neelands of Trinity College taught at an Indigenous school in Moosonee in October 2018.
- The U of T campus Graduate Christian Fellowship, connected with the Christian Reformed chaplaincy housed at Wycliffe College, has had several sessions addressing First Nations issues. One session has been a presentation of “the blanket exercise.”

### **Faculty Appointment**

Jonathan Hamilton-Diabo (Mohawk) was hired by Emmanuel College of Victoria University as assistant professor, teaching stream, in 2019.

### **Faculty Reading Group**

A reading group comprising faculty members from Emmanuel, Knox, Regis, St. Augustine’s, and Wycliffe met regularly in 2015–2016 to read novels and memoirs by North American Indigenous authors. Books included Mitjarjuk Nappaalu, *Sanaaq*; Diane Glancy, *The Reason for Crows: A Story of Kateri Tekakwitha*; Richard Wagamese, *Indian Horse*; Richard Wagamese, *One Native Life*; and Richard Wagamese, *One Story, One Song*.

Before HyeRan Kim-Cragg joined Emmanuel Collegel, as faculty of St. Andrew’s College, she was involved in a book project which is in press (University of Regina), entitled *Honoring the Declaration: Indigenous and non-Indigenous Collective Projects*. The book idea emerged as a direct response to calls to action to TRC report. This project was sponsored by the United Church of Canada’s Healing fund.

## **Research by Emmanuel College Faculty**

- Whitla, Becca. “Liberating Congregational Singing: A Critical Engagement with Hymns, Songs, and Congregational Singing Practices Using Postcolonial, Decolonial, and Liberating Perspectives.” PhD Thesis, 2019 (and forthcoming from Palgrave Macmillan). Supervisor: William S. Kervin
- Burnett-Cole, Teresa. “Toward a Decolonial Liturgical Inculturation: An Indigenous Contribution to Intercultural Worship in The United Church of Canada. ThD Thesis (in progress). Supervisor: William S. Kervin
- McIntyre, Erin. “United Church of Canada Cree Hymnody in Translation: A Theological Locus of Hybridity.” STM Thesis, Andrew’s College, 2018, Supervisor: HyeRan Kim-Cragg
- Henry, Jennifer, “Contrite Hearts for Solidarity Action: Elements in a Settler Ally Biblical Theology.” MTS Thesis, 2018. Supervisor: Tom Reynolds
- Cho, Hyuk. “Sharing Concern for Justice: Becoming an Intercultural Church as a Postcolonial Mission Practice in the Canadian Context of Integrative Multiculturalism,” ThD Thesis, 2017. Supervisor: Tom Reynolds
- Kim, YunJung. “Transformative Relocation in Diasporic Contexts: Asian North American Diasporic Women’s Postcolonial Practices of Radical Hospitality.” PhD Thesis (in progress). Supervisor: Tom Reynolds
- Wells, Chris. “*Bimaadiziwin* (To Live Well) as an Uninvited Settler in Canada: Theological Engagement with Anishinabek Nonaboosho Discourse.” PhD Thesis (in progress). Supervisor: Tom Reynolds
- SSHRC-funded faculty research project, (2020-2024) “The Participatory Past: Time, Presence, and the Promise of Blessing in Early Judaism” uses a “chastened historiographical” approach informed by Dipesh Chakrabarty’s decolonializing perspective to investigate in part how the ongoing respect for and presence of ancestors might inform contemporary theologies about time.
- Kim-Cragg, HyeRan. *Postcolonial Preaching: Creating a Ripple Effect*. Lexington, forthcoming.
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benevolent Christian global mission in the context of the indigenous and Muslim and Catholic local coalition to envision a theology of the church.

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- Dougherty, Matthew. *Lost Tribes Found: Israelite Indians and religious nationalism in early America* (U of Oklahoma, 2021) re-tells the development of American religious nationalism during the first half of the nineteenth century to center minority nationalisms emerging from

settler and Indigenous religious communities. It shows how these both contested and supported the extension of American empire.

- Dougherty, Matthew. "None Can Deliver: Imagining Lamanites and Feeling Mormon, 1837-1847," *Journal of Mormon History* 43:3 (July 2017), 22-45.
- Dougherty, Matthew, "Remediating the Mound Builders: Networks of Knowledge and Memory around the Great Lakes" This is a SSHRC grant application on which I am a collaborator. It is a five-year research project that convenes settler and Indigenous scholars to catalogue, re-examine, and remediate nineteenth-century mound-builder theories and their ongoing effects. Working in collaboration with Indigenous and settler public history organizations in the Great Lakes region, the project focuses on two sites of what archaeologists call "ceremonial monuments": the Manitou Mounds of Kay-Nah-Chi-Wah-Nung Historical Centre in Treaty 3 Territory of Ontario and the Newark Earthworks Center in Ohio. This project will catalogue settler narratives of the mound builders and examine how they continue to have an effect on the mounds themselves, as places that have been excavated, bulldozed, turned into golf courses, or made into "National Historic Sites." The project will also document and analyze how Indigenous peoples have written and performed counter-narratives that center mounds as material witnesses of their ongoing relationship with the land, which they continue to visit and steward as places of ceremony.

### **Partnerships and Consultations**

- Victoria University (Emmanuel College) established an Indigenous Advisory Circle in 2019, which meets twice a year.
- Emmanuel College, faculty member, Tom Reynolds, has been working with Maggie McLeod, Executive Minister, Aboriginal Ministries Circle and Indigenous Justice, in building partnership.
- TST has convened several meetings of representative core and adjunct faculty members from the seven member colleges with Indigenous dialogue partners. The invitees have included Jonathan Hamilton Diabo, a Mohawk, Director of First Nations House at the University and later the Director of Indigenous Initiatives at the University; Chris Harper, a Cree, on the staff of the Anglican diocese of Toronto; Mark Macdonald, an Ojibwe, the National Anglican Indigenous Bishop; Riscylla Walsh Shaw, a Métis, a bishop in the Anglican diocese of Toronto; and Andrew Wesley, a Cree, Elder in Residence at First Nations House at the University.
- Some members of this group had a follow-up with Keren Rice, Interim Director, Centre for Indigenous Studies, University of Toronto.
- In May 2017 the Emmanuel College Council held an extended "Conversation about Reconciliation and Indigenous Justice" with Sasra Stratton and Springwater Hester-Meawassige of the United Church of Canada.
- In March 2018 representatives from TST and five of its member colleges conferred with leaders of the Shingwauk Kinoomaage Gamig, an Aboriginal post-secondary institute, in Sault Ste Marie. They also toured the old Shingwauk Residential School on the site of Algoma University next door to SKG, and familiarized themselves with the residential school archives there.
- Trinity College every year invites Mark MacDonald, the National Anglican Indigenous Bishop, to reflect with the Faculty of Divinity on their progress in responding to the Calls to Action, promoting reconciliation, and engaging Indigenous ways of knowing and spirituality. During the coming year, 2018–2019, the wider Trinity community is planning ongoing conversations on the college's next steps in responding to the Calls to Action.

## **Operational Commitments**

- TST is committed to responding in positive ways to the Calls to Action addressed to theological educators, and supporting Calls addressed to the churches and the academy.
- TST is committed to including the Calls to Action as an agenda item for every meeting of its Academic Council, its chief instrument of academic governance.
- The TST Board and its councils open their meetings with a territorial acknowledgment, and they seek ways to enact that acknowledgment in public and conspicuous ways. Most TST member colleges do likewise.

## **Outlook**

- TST will continue with TST-wide educational events on Indigenous culture and spirituality, the history of settler–Indigenous relations, the legacy of the residential schools, and the TRC Calls to Action.
- TST will promote Indigenous perspectives in as many TST courses as possible.
- TST is finding ways to recruit Indigenous faculty members.
- TST is exploring ways to promote opportunities for our students to take appropriate courses in NAIITS, in the Centre for Indigenous Studies, and in other units of the University of Toronto.
- TST would like to promote dialogue with Indigenous scholars and students on other parts of the U of T campus.
- TST intends to promote dialogue and knowledge-sharing with Indigenous elders, bishops, clergy, and other leaders from our sponsoring denominations and from other Christian communities, in the expectation that through such dialogue other opportunities will present themselves.

## **Appendix**

### **Expression of reconciliation At The Meeting House Before the Commissioners of the Truth and Reconciliation Commission And in the presence of hundreds of Indigenous persons and friends Toronto, Ontario, June 2, 2012**

I come from a federation of seven schools, which works a little like the Haudenosaunee federation of the Six Nations, one of the great models of all North American federations. Each of our schools has its own traditions and histories, elders and governments, but we come together in our grand council. All of our schools were operating during the period of residential schools. We are together called the Toronto School of Theology; we are connected with the University of Toronto.

Theology is about the teachings of the Christian Church, and our schools of theology have connections with Christian churches. Our churches have already offered deep and heartfelt apologies to the people of the First Nations for the wrongs they did, and they have pledged to work justly with you in the future. We are part of the apology and the commitments that our churches have made.

But this afternoon I am not talking to you from the place of the church. I'm talking to you from the place of the Canadian system of higher education. Our school of theology is part of that system. And we, too, commit ourselves to reconciliation.

Someone might say, Indian residential schools were not part of higher education. But, you know, higher education was part of the Indian residential school system. We trained the teachers there. We trained the church leaders and the leaders of government who made decisions about Indian residential schools. We trained media people and opinion makers who justified Indian residential schools. We wrote and published books that looked very authoritative but were full of misinformation and prejudice, which helped shape the mind of Canada. We gave clever but totally mistaken reasons for policies of cultural assimilation and violence. Evil things resulted, and this afternoon I have heard some terrible and heartbreaking things. When we look at what we did, we feel shame. We have a lot to live down. We have a lot to correct.

When our ancestors settled in your land many years ago, at first they needed your wisdom to survive and flourish in the land. But then after a while they reverted to thinking that traditions of Greek philosophy and modern science were their road to the truth. And as a result, they thought that the wisdom that belonged to the Native Elders was not good. Most of the time they ignored your people. Sometimes they made you the objects of anthropological study. Sometimes they tried to make your people believe things that were not really true.

I wish I could say that those days are all past. I'm sorry to say that those days are not all past. But I believe that those days are passing. That is partly because you are changing us. Our universities and colleges in Ontario and across Canada now have hundreds of Indigenous professors and thousands of Indigenous students. Most of our universities in Ontario have departments and programs of Native studies and places where we can learn about Indigenous law, education, medicine, social work, languages, and history. The result is that we are changing.

My daughter is studying Nishnabemwin, and she tells me that in that language a distinction is made between “we” meaning “we not you”, and “we” meaning “all of us together”. The great and positive change of our generation is that “we, not you” has been turning into “we, all of us together”, not because we are becoming all the same, but because we are talking to one another, and we are returning to parallel tracks as pictured on the wampum. So our colleges and universities are no

longer places for European thinking. They are places where those of us who are immigrants or the descendants of settlers are learning the wisdom and the knowledge and the languages of First Nations and other Indigenous people.

We are so very sorry that we didn't learn earlier how much you have to teach us. Because of our arrogance, our own ways of understanding have been very incomplete and poorly formed.

Many of us know now, what we didn't know before, that there are First Nations people who have a far more precise understanding about how Nature works than anyone could get from test tubes or from the screens of testing machinery. Environmentalists have learned to respect what they call TEK, traditional ecological knowledge, which has been kept alive among Indigenous people.

Many of us know now, what we didn't know before, how wonderfully Indigenous languages can describe the world and tell stories that can be very funny and very moving, and can make connections with the Great Spirit.

Many of us know now, what we didn't know before, that your music and paintings and sculptures and dances can be very beautiful and can touch the heart and can open up whole worlds of meaning to us.

Many of us know now, what we didn't know before, that before my people stopped your people from doing things according to the teachings of your Elders, you knew how to make societies healthy, and we did not listen to you. We also know now that you honoured both men and women equally many centuries before my people ever heard of a women's movement.

Many of us in our schools of theology know now, what we often forgot before, that the Jesus that we worship was a part of a people whose land had been taken away from them and whose religion and language were treated with scorn by colonizers, and Jesus himself was not an agent of foreign imperialism, as my people were, but a victim of foreign imperialism, as your people were. Many of us in our schools of theology know now, what we often forgot, that our prayers sail to God on winds from many directions, and not just on winds that blow from Europe.

And so today we pledge to learn and help others learn respect for Indigenous ways and Indigenous wisdom. We pledge to learn and help others learn how all of us together, whether we are Indigenous people or the descendants of settlers or very recent immigrants, all of us together can do the work of healing, reconciliation, compassion, and justice in First Nations communities on and off reserve.

As a symbol of our changing hearts, I offer this blank journal, to say that we need First Nations people more and more to bring their wisdom and their stories into higher education, to correct our misunderstanding and to expand our horizons. Those of us who are not from the First Nations pledge to put away our arrogance and self-satisfaction, to be more humble about sharing what we think we know, and more respectful of what we have to learn from you. Please, keep teaching us and changing us. May the Creator always remind us of the pledge we make to you today from my school, and from many schools. And as we walk together in that place of meeting, may we be reconciled. Miigwech; niawen; thank you.

– Alan L. Hayes

*Director, Toronto School of Theology, 2007 - 2018*

## Towards Reconciliation

This Journal is offered humbly by the Toronto School of Theology to the Meeting Place of Truth and Reconciliation.

We are ashamed that we have been part of a system of higher education that shaped many generations of students with misinformation and prejudice about First Nations peoples. Many evil things resulted.

We talked with impressive words, but because we did not listen, we did not know what we were talking about.

This is an offering of blank pages, and it comes with our pledge to listen. Please fill them with what you know, because we have so very much to learn from you.

Our universities and colleges are places of truer understanding because thousands of Native professors and students are among us now, correcting our mistakes and challenging our prejudices.

June 1, 2012