



The National Indigenous Ministry

Our Story of Self-Determination





Nisga'a delegate elders and the National Indigenous Anglican Bishop



Produced by
Indigenous Ministries



Anglican Church
of Canada

June 2019

For more information,
visit: **anglican.ca/im**

COVER IMAGE:
ANGLICAN VIDEO

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June 1, 2019

To our friends and relatives:

In this resource, you receive many of the key documents of an Indigenous Journey in the life of our Anglican Church. They will make you familiar with where we have come, where we stand today, and where we wish to go. It is our hope that you will receive these in faith and hope, reading them with awareness of the challenge of cross cultural communication and, as well, the promise of these movements for the life of our church.

We through these documents, prayerfully and lovingly invite you to join us on this journey. May God bless us all and work in us towards divine glory and the benefit of the people, especially God's poor.

With blessings,

The Rt. Rev. Mark MacDonald
National Indigenous Bishop



Gathering prayer

Creator, we give you thanks for all you are and all you bring to us for our visit within your creation. In Jesus, you place the Gospel in the Centre of this Sacred Circle through all of which all creation is related. You show us the way to live a generous and compassionate life. Give us your strength to live together with respect and commitment as we grow in your spirit, for you are God, now and forever. Amen.

ABOUT OUR LOGO

The logo for the Anglican Council of Indigenous Peoples was designed by The Rev. Mervin Wolfeg of the Siksika Nation in southern Alberta, inspired by words and images of The Rev. Arthur Anderson, A Plains Cree from Punnichy, Saskatchewan. Mervin explains its many symbolisms.

The **fish** at the centre of the logo is formed by the overlap of two circles—or two traditions—coming together, the Aboriginal tradition and the European tradition.

The point where they come together is where Christ is to be found, represented by both the **cross** and the fish (which also contains the form of the Greek letters, Alpha and Omega).

The cross is surrounded by the **four colours** of the four peoples of the world. Our vision is of all races coming together.

The fish and the cross also contain within them the initials of the Anglican Council of Indigenous Peoples.

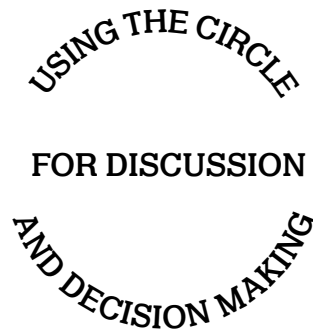
The **eagle** has always been a strong image for the Aboriginal peoples. The eagle feather attached to the cross comes from Isaiah 40:31 — “But those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles.” If people can come together, they will fly.

The **green** in the logo represents our Mother Earth, and the blue the waters of the oceans that surround the continents.

Blue is also the colour of hope for Aboriginal people. When we are watching for good weather to come, we look for the first signs of blue in the sky.

Green is also the symbol of new growth.

Red is the colour of the Aboriginal peoples.



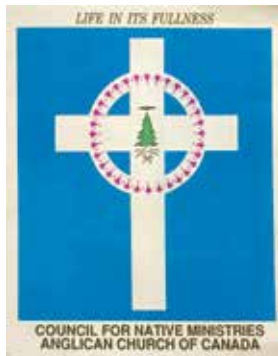
USING THE CIRCLE FOR DISCUSSION AND DECISION MAKING

For First Nations, the circle is a sacred symbol. Found throughout creation, the circle is also a model for human interaction. If participation and consensus is something you value in meetings or discussion, you can follow First Nations in using the circle for group interaction.

Have everyone sit in a circle (close gaps). Go around the circle in turn (this may include a presentation by a keynote speaker), allowing everyone to speak if they wish, or to pass. Everyone participates, openly or silently, and waits for their turn to respond. This is one way to share responses to a presentation, video or issue. It is also a way to work towards consensus, with everyone having a say and listening to other views. Ideally the circle should continue until everyone has said everything they want to say. This isn't as impossible as it may seem!

In the circle, people offer themselves as gifts to each other and the Creator; each is valued and accepted. Members of the circle hold each other in respect; they listen without judging or interrupting. The circle is not hierarchical; no one is more important than another. Each person's gift is a sacred space, demonstrated by the language one uses and the way one relates to others. It is a place of affirmation, safety and wholeness.





A HISTORY OF OUR WORK

In 1969, the church ended a century of running residential schools. It also committed to a new relationship with Indigenous peoples, heeding Charles Hendry's call (*Beyond Traplines*), for a partnership based on solidarity, equality and mutual respect.

Since that turning point, the church has slowly grown into its solidarity role, supporting our political struggles for self-determination, recognition of treaty and land rights, and respect for Mother Earth.

For 47 years we have had Indigenous staff at the national office. Our council has found its voice and strength, and become the Anglican Council of Indigenous Peoples. Since 1989, fourteen Indigenous bishops have been elected; 10 First Nations, 3 Inuk and two Métis. Six are now retired; they are Charles Arthurson, Gordon Beardy, Benjamin Arreak, Andrew Atagoaaluk, Thomas Corston and Paul Idlout.

In 1994 and in 1997, we responded joyfully to God's sacred call and covenanted together to work for self-determination within the church. That New Covenant was accepted by the Anglican General Synod.

Through three national convocations (1988, 1993, and 1997) we reclaimed our identity as Indigenous Anglicans, and began to share and heal our pain from the residential schools. In 1993 we accepted from the Primate, Archbishop Michael Peers, an apology from the church for the residential-school system. Since 2000, five national Sacred Circles have been held with focus on healing, moving toward self – determination, finding and sharing our Indigenous voice and developing a true partnership with the Anglican Church of Canada.

In a March of 2003, leaders of the Anglican Church from across Canada and Federal officials ratified an agreement that detailed the payment of compensation to victims with valid claims of sexual and physical abuse at Anglican-run residential schools. The All – Parties Settlement Agreement came later in 2005.

Also, in August of 2005, The Sacred Circle issued the Pinawa Declaration:

Given the crisis in our communities and to insure the survival of Anglicanism in our territories, we call for the election and consecration of 15 aboriginal bishops within one year. These missionary bishops will be based in major southern cities and in the



◀ Surrounded by media, 2007: Mark L. MacDonald, the bishop of Alaska, was named the Anglican Church of Canada's first national indigenous bishop with pastoral oversight over all native Anglicans, a move that was described by the primate, Archbishop Andrew Hutchison, as "an historic moment" for the life of the church and the country.

PHOTO COURTESY OF
ANGLICAN JOURNAL

north. Each bishop is to be elected in a region. Each bishop will be supported spiritually and monetarily by aboriginal people, sharing justly in the historic, invested wealth of The Anglican Church of Canada. These bishops will be full Anglican bishops treated as equals of non-aboriginal bishops. They are to be welcoming of aboriginal traditions, teachings, and ceremonies.

The Anglican Council of Indigenous Peoples began the search for the National Indigenous Anglican Bishop (NIAB) in 2005. After several interviews, The Rt. Rev. Mark MacDonald (Wendat) was called to be the first NIAB. He started this ministry in the spring of 2007 and was installed at the General Synod of 2007 in Winnipeg. The Elder's of Indigenous Ministry gave him five charges:

1. To speak for Indigenous Anglican People in the Councils of the Church
2. To interpret what the Councils of the Church are saying to Indigenous people
3. To be a spokesperson for Mother Earth
4. To act as a midwife for a self-determining Indigenous Church
5. To represent the authority of Indigenous identity with in the Anglican Church of Canada

The Rev. Barbara Andrews (Enoch Cree) was elected Bishop of the Anglican Parishes of the Central Interior, now Territory of the People, in June of 2009.

"In what was described as an 'historic moment', the General Synod of the Anglican Church of Canada has approved the introduction of a new canon

► *Consecration of
Bishop Isaiah Larry
Beardy (seated)*

PHOTO: INDIGENOUS
MINISTRIES



(church law) that firmly established a self-determining national indigenous ministry within the church. The resolution to establish Canon 22 was passed at General Synod 2010 in Halifax.

In March of 2010, The Ven. Lydia Mamakwa (Oji – Cree) was elected Bishop for the area mission of Northern Ontario.

Bishop Lydia Mamakwa and Bishop Mark MacDonald worked together to establish the Spiritual Ministry of Mishamikoweesh, a new diocese in the Anglican Church of Canada. This was approved by General Synod in 2013 and Lydia was installed as the first bishop in June of 2014.

In 2012, the Ven. Adam Halkett (Cree), was elected area bishop of Missinipi (Northern Saskatchewan).

At the General Synod of 2013, Canon 22 as amended, was also passed. This Canon solidified the Office of the National Indigenous Anglican Bishop and the ministry toward Indigenous self-determination.

In the fall of 2014, the Indigenous House of Bishop's Leadership Circle

issued the statement, “Where We Are Today: Twenty Years after the Covenant, an Indigenous Call to Church Leadership.” The statement was presented and accepted at the 8th Sacred Circle, “Lifted on Wings of Faith: Heeding the Indigenous Call,” in Port Elgin, Ontario.

The 8th Sacred Circle in the summer of 2015, agreed to move forward with self – determination and endorsed the idea of a Fifth province or an equivalent within the Anglican Church of Canada. Sacred Circle asked the Anglican Council of Indigenous Peoples, the Leadership Circle, and the Office of the National Indigenous Anglican Bishop to take this work forward. A Focus Group was appointed to undertake a number of tasks, including but not limited to:

1. Begin small, use the model of Confederacy as outlined by Ginny; separate the Office of the NIAB from Programs of Church House. The Confederacy model develops at least three Indigenous regional area missions, with bishops and funds to support the ministry.
2. Speak to Harry Huskins regarding incorporation.
3. Work with a consultant for fundraising.
4. Focus on ministry to the poor, the crippled, the lame, and the blind. Luke 14:12-14
5. Further define the ‘roles and duties’ of the NIAB.
6. Develop a Regional Model that has both Indigenous Community and Urban ministry.
7. Develop a financial plan to expand the office of the NIAB, to include an Archdeacon, programs funding and staff.



◀ Consecration of
Bishop Adam Halkett
(back row, third from
left)

PHOTO: INDIGENOUS
MINISTRIES

8. Develop Financial Management for capital and O&M, business plans for regions and for the national. The church is based on First Nation Sovereignty and Treaty Rights.

In December of 2016 the Corn Soup Meeting report was issued to The Focus Group for review and discussion. This report identified several points that needed to be considered as we move forward.

In March of 2017, The Corn Soup II document was issued to The Focus Group for review and discussion. This document identified priorities for the journey and set forth a budget to fully fund three regional offices.

Both were presented to ACIP for review, discussion and acceptance.



At the General Synod of 2016, Primate Fred Hiltz called for a national consultation on Indigenous ministry self – determination. In September of 2017 the consultation, “The Road to Warm Springs” was held in Pinawa, Manitoba.

The Rev. Riscylla Walsh – Shaw (Métis) was elected bishop for the Trent – Durham district, Diocese of Toronto in 2017.

In 2017, The Ven. Sidney Black (Blackfoot) was elected bishop in the Diocese of Calgary.

In 2017, The NIAB and leadership of Northern Manitoba, inspired by the “Road to Warm Springs” consultation on self – determination, resumed discussion and planning for an area mission and election of another Indigenous Bishop.

Most recently, the Rupertsland Provincial Synod unanimously approved the election of two Indigenous bishops, one for Northern Manitoba and one for Northern Ontario.

▲ Newly consecrated Rt. Rev. Chris Harper flanked by the Rt. Rev. Adam Halkett and the Rt. Rev. Lydia Mamakwa

PHOTO: CONTRIBUTED

In the summer of 2018 the 9th Sacred Circle, “Making and Strengthening Disciples: Reborn by Water and Spirit,” University of Northern British Columbia, Prince George, BC. The Statement, “An Indigenous Spiritual Movement, Becoming what God Intends us to Be” was presented.



On September 24, 2018, the Ven. Isaiah “Larry” Beardy (Cree) was ordained and consecrated as the first bishop of Northern Manitoba in the Indigenous Spiritual Movement of Mishamikoweesh.

On October 12, 2018, the Rev. Geoff Woodcroft (Métis) was ordained and consecrated as the Bishop Coadjutor for the Diocese of Rupert’s Land. He became Bishop of Rupert’s Land January 5, 2019.

The Rev. Chris Harper (Cree) was ordained and consecrated Bishop of Saskatoon on November 18, 2018.

During the Arctic Synod, March 28-31, 2019, the Rev. Annie Ittoshat (Inuk), the Rev. Lucy Nester (Inuk) and the Rev. Joey Royals (Métis) were elected and consecrated suffragan bishops for the Diocese of the Arctic.

Northern Ontario elected the Rev. Morris Fiddler as suffragan Bishop for Mishamikoweesh on June 4, 2019.

The Anglican Council of Indigenous Peoples and other Indigenous leaders are committed to further planning and discussion to restore the Circle with the self-determination vision of the Elder’s; to become and a fully Indigenous Church within the Anglican Church of Canada and walk together in partnership.

▲ Newly elected and re-elected members of the Anglican Council of Indigenous Peoples (ACIP) pose for a photo with National Indigenous Bishop Mark MacDonald. From left to right: Cheyenne Vachon, the Rev. Annie Ittoshat, Willard Martin, Canon Murray Still, Bishop MacDonald, the Rev. Manasee Ulayuk, Mabel Brown, the Rev. Martha Kunuk, Theresa Halkett, Rosie Jane Tailfeathers, Freda Lepine, Sheba McKay, the Rev. Norm Wesley, Sandra Fox, Dorothy Russell-Patterson, Ingrid Johnson and John Haugen.

PHOTO: TALI FOLKINS/ANGLICAN JOURNAL

Canon 22, passed by General Synod in 2010 and then amended in 2013, established the National Indigenous Ministry. It solidifies the Office of The National Indigenous Anglican Bishop, the Anglican Council of Indigenous People's and the Triennial Sacred Circle. At General Synod 2019, several amendments will be proposed to strengthen the National Indigenous Ministry.

CANON XXII

The National Indigenous Ministry

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

"...We acknowledge that God is calling us to a prayerful dialogue towards self-determination for us, the Indigenous Peoples, within the Anglican Communion in Canada. Through this new relationship we can better respond to the challenges facing us in a relevant and meaningful way....

"We, representatives of the Indigenous people of the Anglican Church of Canada, meeting in Winnipeg from the 23 to 26 April 1994, pledge ourselves to this covenant for the sake of our people and in trust of our Lord and Saviour, Jesus Christ:

"Under the guidance of God's spirit we agree to do all that we can to call our people into unity in a new, self determining community within the Anglican Church of Canada.

"To this end we extend the hand of partnership to all those who will help us build a truly Anglican Indigenous Church in Canada.

"May God bless this vision and give us grace to accomplish it."

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

1. The National Indigenous Anglican Bishop

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

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

Selection Process for the NIAB

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

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

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

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

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

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

Term of Office for the NIAB

The NIAB must retire on reaching the age of 70.

Vacancy in the Office of the NIAB

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

2. The Anglican Council of Indigenous Peoples

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

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

ACIP will consist of the following persons:

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

Except for the NIAB, the terms of ACIP members will end at the conclusion of the second Sacred Circle after their election, with the terms of half of the members expiring at the end of each Sacred Circle. Where a vacancy occurs prior to the end of a member's term, ACIP may appoint a replacement for a person who was elected by the Sacred Circle, and the NIAB may appoint a replacement for a person whom the NIAB had appointed. The replacement's term will be for the remainder of the term of the person being replaced. A person who has served on ACIP is eligible for re-election.

ACIP will select its chair or co-chairs.

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

ACIP organizes the Sacred Circles.

3. The Sacred Circle

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

The Sacred Circles are organized by ACIP.

The Sacred Circle will consist of the following voting members:

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

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

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

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

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

4. Organization of Indigenous Ministries

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

OUR JOURNEY OF SPIRITUAL RENEWAL

We, the indigenous partners in Canada of the Anglican Communion respectfully affirm our place in God's creation and in God's Love, manifest through the Grace of Jesus Christ. In specific, we address the Anglican Canadians with whom we are in direct Communion.

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

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

The result, in our communities, homes and daily lives, has been and continues to be:

- broken homes and lives;
- sexual and family violence;
- high recidivism and incarceration rates;
- high chemical abuse;
- loss of spiritual fulfillment;
- loss of cultures, languages and traditions; and
- poor stewardship of Mother Earth

Because the National Church's canons, structure and policies have not always responded to our needs nor heard our voice; we now claim our place and responsibility as equal partners in a new shared journey of healing moving towards wholeness and justice.

We acknowledge that God is calling us to a prayerful dialogue towards self-determination for us, the Indigenous People, within the Anglican Communion in Canada. Through this new relationship we can better respond to the challenges facing us in a relevant and meaningful way.

As faithful people of God, guided by the Holy Spirit, we invite you, the Anglican Communion of Canada, to covenant with us, the Indigenous Anglicans of Canada, to covenant with us, the Indigenous Anglicans of Canada, in our vision of a new and enriched journey.

A COVENANT

We, Representatives of the indigenous people of the Anglican Church of Canada, meeting in Winnipeg from the 23 to 26 of April, 1994, pledge ourselves to this covenant for the sake of our people and in trust of our Lord and Saviour, Jesus Christ:



Under the guidance of God's spirit we agree to do all we can to call our people into unity in a new, self-determining community with the Anglican Church of Canada.

To this end, we intend the hand of partnership to all those who will help us build a truly Anglican Indigenous church in Canada.

May God bless this new vision and give us grace to accomplish it.

Amen.

▲ *Rainbow*

PHOTO: ANGLICAN VIDEO

Donna Bomberry	Laura Jarvis
Mervin Wasylyuk	Barbara Shoomaki
Oliver Egan	Ed. Morris
Rev. Lily Bell	Wilfred J. Brown
Audrey McKay Nisgaya	Morris Fiddler
Vi Samaha	Rev. Margaret Waterchief
Daniel Ayuk	Arthur M. Anderson
Dr. Nteta	Gladys Cook
Murray Murt	
Hina Samaha	
John T. Quaker	
Mark Loyall	
Ernie Wesley	



▲ Delegates sign a document pledging “solidarity with Indigenous Peoples in their quest for self-determination,” presented to participants by Primate Fred Hiltz in Pinawa, Man..

PHOTO: INDIGENOUS MINISTRIES

PINAWA DECLARATION

GIVEN THE CRISIS in our communities and to insure the survival of Anglicanism in our territories, we call for the election and consecration of 15 aboriginal bishops within one year. These missionary bishops will be based in major southern cities and in the north. Each bishop is to be elected in a region. Each bishop will be supported spiritually and monetarily by aboriginal people, sharing justly in the historic, invested wealth of The Anglican Church of Canada. These bishops will be full Anglican bishops treated as equals of non-aboriginal bishops. They are to be welcoming of aboriginal traditions, teachings, and ceremonies.

—presented by the Rev. Dr. Martin Brokenleg, for his talking circle’s report.
To the Anglican Indigenous Sacred Circle, August 2005

MISSISSAUGA DECLARATION

Gathered in a sacred circle of love, prayer, and hope, we placed the Gospel in the centre and listened to hear God's voice. Seventeen years after The Covenant, our communities are still in crisis and we are convinced that we must act in defense of the people and the Land. Though gathered as a consultation on governance, we have realized that our task is more urgent and more extensive. We affirm that God has a plan for us in the Gospel and that we must claim the freedom to become what God has called us to be. We believe that we must act now to reaffirm our sovereign identity as the people of the Land and to revive, renew and reclaim the ministries in our communities. Empowered in faith, we will live and work to overcome the crisis that brings overwhelming death to the peoples of this land.

We need to explore the possibilities and potential as spelled out in the Indigenous Covenant Implementation Commission's work that would develop structures of authority, ministries and jurisdiction up to and including the development of a fifth province.

Our collective experience over decades of struggle of reconciling the historical wrongs and now the impact of assimilation upon our Elders, our children and grandchildren tells us that realistic answers come from our ways of living upon the Land and from our relationship we have always had with God, through Jesus Christ in the Holy Spirit. We are called by our Elders to take responsibility to practice and express our way of life so our children and their children can live as the people of the Land, your neighbors, friends and partners of our Church.

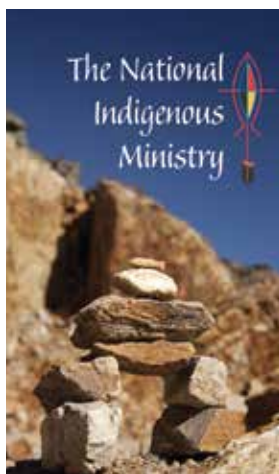
We know God is calling our peoples through our Elders' Vision to renewal and restoration. With respect for our various traditional ways of living we hear God's call to our peoples to unite as the renewed and restored peoples upon the Land. We will begin, today, to live towards a vision of ministry to Indigenous peoples throughout our native lands, many of us know as Turtle Island. We commit to plan and pray towards a full expression of God's truth and love among the People of the Land. We call upon our partners in the Anglican Church and beyond to join us in the fulfillment of this calling.

September 17, 2011
The Four Points, Toronto ("Meeting Place")





*Youth walkers at Sacred Circle, Pinawa ,
Man., 2012*



QUESTIONS AND ANSWERS

1. Why do Indigenous people want their own church?

It is not about wanting our own Anglican Church, it is about reclaiming the authority to self govern churches on our Lands.

In reading about our history you'll begin to see how Indigenous people have expressed their desire for healing from historical trauma. Reconciliation requires the development of Indigenous leadership, training, and our own authority (governance). Please read the 1994 Covenant and Our Journey of Spiritual Renewal, a statement made in response to the national church's proposed strategic plan and restructuring for its work in preparation for the next century accepted by General Synod in 1995. This Synod also encouraged Indigenous Anglicans to explore the office of a national Indigenous Bishop; develop Indigenous forms of church government and decision making; and ways to move toward self-sufficiency. In January 2007 we welcomed the announcement of the appointment of the first National Indigenous Bishop. Simply put, Indigenous people want the freedom to become the people that God wants them to be.

2. It's difficult to know from the language used if we are talking about one church or two. Which is it?

Indigenous Anglicans have always stated that "...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..." (The Covenant 1994.) We seek to use our God given language and words to express our spirituality; to use our system of open circle that allows us all to be equal; we emphasize our traditional values in our way of life together; we use consultation with elders, men, women, and youth; we live in community; we respect our Customary Law (culture) and the Natural Law (Mother Earth or the land). We are growing into full partnership in the Anglican Church of Canada.

3. What would the role of the Primate be in an Indigenous church?

The role of the Primate would not change and would be respected as equal to the National Indigenous Bishop. Our Indigenous communities have great respect for the office of a Bishop and would look to the Primate as being an elder in our Circle.

4. Who is going to pay to set this up and to keep it going?

We will continue to utilize the current General Synod budget as set up for the Indigenous Ministries' Office and staffing. It is desired that more support for the fifth province will come from the local, regional Indigenous ministries and dioceses as developed across Canada. These discussions are taking place.

5. What happens to Indigenous people who don't want to be part of an Indigenous church and who are happy with the way things are?

Through consultations we will learn about people's concerns and hopes for ministry within their own parishes and dioceses. National Indigenous Ministry will respect and honour people's vision of how they are church, support their continued relationship with their bishop and continue to maintain the diocesan relationship that they enjoy. It is the Indigenous people's tradition to accord respect for difference.

6. Would a fifth province be scattered all over the country or would it be a single geographic area? How does this work?

We will respect the geography of the peoples of the land, and their territories. We will invite and be inclusive of Indigenous peoples living in urban centres too. Political borders are not part of our tradition. At one time we were all free to venture into new territory without fear of sanction. However, as our lands diminished we became more protective of the lands. It is important to recognize that several of our First Nations Anglican communities are separated by geographic boundaries imposed by institutional structures. We see a fifth province as unifying; we are called into unity with each other and with God.

7. What is the Sacred Circle and how does it relate to the General Synod? How are members of the Sacred Circle chosen? Since Indigenous people are part of General Synod, can non-Indigenous people be part of the Sacred Circle?

The Sacred Circle meets once every three years and will be a national Synod where governance decisions are made regarding Indigenous Ministry. Indigenous Ministry presentations have always been part of the General Synod and discussions will continue at the next Sacred Circle how future representation will occur. Membership will continue to be Indigenous people who represent the clergy, elders, women and youth. Non-Indigenous people have always been invited to be part of the Sacred Circle and we do not foresee any changes. However, if the amendments



▲ Altar for gathering
at Suicide Prevention
Consultation

PHOTO: INDIGENOUS
MINISTRIES

to Canon 22 are passed by the General Synod 2013, the make up of Sacred Circle will be altered.

8. Where does ACIP come into all of this?

The Anglican Council of Indigenous Peoples will be an executive Council much like the Council of General Synod who will oversee the programs and business of the national Indigenous Ministry between Sacred Circles.

9. Isn't it better to have congregations and dioceses that include both Indigenous and non-Indigenous people? Doesn't separating them create disunity and create opportunity for injustice?

Disunity and injustice for whom? Please read "Our Journey of Spiritual Renewal" (backside of the 1994 Covenant) which expresses the injustices Indigenous peoples have succumbed and survived in the last three centuries. We wish to create a church that seeks reconciliation by investing in Indigenous church leadership and respects Indigenous sovereignty.

10. If Indigenous people form their own province will some of the existing dioceses or provinces collapse?

These issues are in discussions. There could be reconfigurations and yes, perhaps collapse. It depends on how strong the diocese is without Indigenous people.

11. What effect would this have on the Council of the North? Would the Council still be necessary?

It has been the misconception of the church that the Council of the North is all of Indigenous Ministries. There is Indigenous Ministry in other dioceses as well and great potential for more Indigenous Ministry in many of our urban centres. The Council of the North no doubt will continue to serve the needs of the Church in the North. Along with Indigenous Ministries and the Sacred Circle, it will be a part of the Church's partnership of service to the Ministry and the mission of God.

WHERE WE ARE TODAY

Twenty Years after the Covenant¹, an Indigenous Call to the Wider Church – September 2014

Jesus often described the ministry of God in Creation as a feast. As we gathered to discuss the drafting of this statement, we read Luke 14:15-24, the Gospel appointed for the day, about the invitation to the feast. It seems to us that Indigenous ministries and the Anglican Church of Canada are being invited to a feast of God's justice, freedom, and hope. In this statement, we pray that God will give us help to present the invitation with clear speech, strong hearts, and eternal hope. We also pray that our whole Church will join us in answering the invitation.

Summary Statement

This statement was requested by the Anglican Council of Indigenous Peoples and prepared by the Indigenous House of Bishops' Leadership Circle. We believe that God has timed this to coincide with the Primate's Commission on the Doctrine of Discovery, Reconciliation and Justice.

We wish to be responsive and faithful, first and foremost, to the Living Word of God – spoken through the Scriptures, written as a natural law in this Land, and made alive by the Spirit in the healing and saving Good News. This Good News offers us health, help, and freedom, as individuals, but it also gives us a good way of life, as families, communities, and nations.

Our elders and the promise of the Gospel tell us there is more. The urgent needs of our families and communities call us to action. We will walk in the freedom and authority that God has given us in this Land and in the Gospel. With this freedom and authority comes the responsibility to make plans for loving and effective ministries among our peoples.

There has been great progress towards Indigenous self-determination in the past few years. Indigenous realities show us that there is more to

¹ You will find a copy of this Covenant Annexed to this Declaration.

do. With the Gospel's hope, we begin to outline, in the statement below, the next steps towards this self-determination: Indigenous people making plans for the ministries across Turtle Island (as North America is known among many of the First Nations) and the Circumpolar Land of the Arctic (the Land of the Inuit) – two realities and two ecologies that are a connected part of an Indigenous whole. These steps include the evaluation of the historical and present resources used for Indigenous ministries, a strategy for the just and sustainable use of these resources, and a plan for walking together, in ministry, fellowship, and advocacy.

Background – Why we must move forward

Since the Mississauga Declaration in 2011, we have prayerfully and deliberately worked for the full implementation of our Covenant², now in its 20th year. The opening statement of the Declaration still speaks to our focus and its urgency:

Gathered in a sacred circle of love, prayer, and hope, we placed the Gospel in the Centre and listened to hear God's voice. Seventeen years after The Covenant, our communities are still in crisis and we are convinced that we must act in defense of the people and the Land. Though gathered as a consultation on governance, we have realized that our task is more urgent and more extensive. We affirm that God has a plan for us in the Gospel and that we must claim the freedom to become what God has called us to be. We believe that we must act now to reaffirm our sovereign identity as the people of the Land and to revive, renew and reclaim the ministries in our communities. Empowered in faith, we will live and work to overcome the crisis that brings overwhelming death to the peoples of this land.

The family of Indigenous ministries within the Anglican Church of Canada (ACC) welcomes the creation of the Primate's Commission on Discovery, Reconciliation, and Justice and the unique contribution it can make to Indigenous ministry throughout the Church.

Similarly, we recognize a rising level of cooperation and partnership with the House of Bishops and the Council of General Synod. With these things in mind, we make this statement in a spirit of reconciliation and with a hope-filled desire to make these relationships both deeper and more

² See Annexed full text of the Covenant.



◀ Left to right: Iola Metuq, Cam Haines, Alacie Walsh, Aleisha Johnson, Casey Lesley, Margaret Waterchief, Jeff Waterchief, Laverne Jacobs, Marion Scaffer, Dixie Bird

PHOTO: CONTRIBUTED

effective: deeper, in terms of the bonds of affection we share as Christian communities; and more effective, in terms of our work on the urgent needs of Indigenous peoples and all the peoples of Turtle Island and the Circumpolar Land of the Arctic.

As we celebrate the 20th Anniversary of the Covenant in the Anglican Church of Canada, it is important for the network of Indigenous communities to evaluate where we stand relative to its implementation. The network, represented by the Anglican Council of Indigenous Peoples

(ACIP) and the Indigenous Bishops Leadership Circle (IHOBLC),³ and the Office of the National Indigenous Anglican Bishop (NIAB),⁴ wishes to make this statement to invite reflection, discussion, and further action, both within the network and throughout the ACC. This statement has been developed in consultation with our Indigenous relatives, our partners in the ACC and beyond.

³ This Group includes the Indigenous Bishops over Indigenous Ministries (Bishops Lydia Mamakwa and Adam Halkett), the National Indigenous Anglican Bishop (Bp. Mark MacDonald), the Coordinator for Indigenous Ministries (the Rev. Ginny Doctor), a representative from the Arctic (the Very Rev. Jonas Allooloo), an elder from the Elders and Youth Council (the Rev. Canon Laverne Jacobs), a youth from the Elders and Youth Council (Dixie Bird), and the co-chairs of ACIP, the Ven. Sidney Black and the Rev. Norm Casey, and Donna Bomberry, former Coordinator for Indigenous Ministries and and Elder.

⁴ The Office of the NIAB includes the Coordinator of Indigenous Ministries.

► *Young adults of
Sacred Circle, Prince
George, B.C., 2018*

PHOTO: GINNY DOCTOR



Over the past few years there has been special progress made in a number of contexts across the Land. Many bishops and quite a few diocesan, provincial, and national structures have adapted and are acting in a more circular manner, consulting with Indigenous people and leaders. There are Indigenous bishops serving in a number of contexts, with some serving in traditional leadership roles in the larger church. We are very pleased to see these developments and encourage them to continue and increase. We are striving to adapt and transform our Indigenous ministries so that our leadership and organizational structures are reflective of an Indigenous way of life. This will take some time and effort.

We hope and strive for a relationship that is reflective of traditional Indigenous life and, we believe even more deeply, that aligns with the way that Christians understand their unity in the life, death, and resurrection of Jesus Christ. Some of you have worked among us for many years, hoping to work yourself out of a job. This is a good approach; we believe that many of you will find that you have also worked yourselves into being a part of our family. We hope to live this way, act this way, and work this way. This is the change we seek, as part of the communion of the Anglican Church of Canada.

We pray that God will give us the grace and courage to make every moment of our work a part of the presentation of the Gospel to all of Creation. We will, in the Spirit and courage of Jesus, work and struggle

until that is a reality in every Indigenous community and, indeed, for all of Canada. The lens of Truth and True Freedom that we receive in the Gospel is both our foundation and our way forward. We have found new life in the death and resurrection of Jesus and we believe that the Gospel propels us towards a destiny of great significance that, at a minimum, includes a life of justice and hope for our elders and children.

Progress and Challenge

There has been significant progress for the communities of Indigenous Ministries in the past twenty years: the development of ACIP, Inuit leadership in the Arctic, the creation of the NIAB position, the establishment of an Indigenous area in Saskatchewan, and the inauguration of the Indigenous Spiritual Ministry of Mishamikoweesh (ISMM). With these, we note the continuation of critical ministries through the Council of the North (CON) and other ministry initiatives, remembering especially the compassionate work of local congregations and the many on-going ministries of the Provincial Synods and General Synods that touch the lives of Indigenous Peoples. **Today, it seems that there is a much more positive conversation about Indigenous Ministries at every level of church life.**

For Indigenous People, the discrimination that created our present problems is clear, unmistakable and persistent. We know that others, in the broader society, have widely different perceptions of these things. Our diverging experience is due, in part, to the contrast between the benefits of colonial occupation and the very real and concrete difficulties and pain that those benefits created for others. Though Indigenous People recognize that Canadian society can be accepting and understanding of cultural differences, they are painfully aware that there remains a need to find workable understandings and solutions to the on-going problems resulting from colonialism.

The Primate's Commission will specifically address the Doctrine of Discovery. By ignoring our rights to Land and oppressing our peoples, this doctrine rendered the recognition of our common humanity and reality almost impossible. That these issues exist, that they are tangible, and vigorously present for Indigenous Peoples is not well understood by many non- Indigenous people. This is a primary and determining factor in the lives of Indigenous Peoples in church as well as society.

Though we celebrate the positive recognition of the work of the new Indigenous ministries, we note that the full flowering of the Covenant

faces many issues and challenges. In spite of and perhaps because of our progress, many of our deepest unanswered concerns remain hidden to most non-Indigenous Anglicans. **The exploration this statement initiates is directed towards mutual insight and progress in the full life of our whole Church. We hope that the larger church will prayerfully join us in what we firmly believe could be a source of renewal for all.**

The Vision of our Elders

By the middle of the 19th Century, it was clear to our elders that the fellowship and work of the Indigenous Church should be directed by Indigenous people themselves. In this sense, the Covenant of twenty years ago did not represent something new, though it was perceived as such by many outside of the Indigenous churches. The timing of the Covenant was the product of a crisis among Indigenous churches, not only because of the Indian Residential Schools issue, but because of the many festering problems created by Indigenous disempowerment and dispossession in Canadian life and institutions, including and especially the Church.

There were many practical concerns about self-determination, issues of governance and freedom, but the most critical element was hope. **Elders began to yearn for a truly Indigenous expression of Christian faith: The Living Word of God, revealed through the reality of Indigenous families and communities.** It had long been recognized that Indigenous People organize culture differently. The elders imagined that they could see the life of God, as we know it in Jesus, revealed in their communities, cultures and spiritual traditions.

The Covenant was a statement of both frustration and hope. There was frustration with the continuing lack of progress in the creation of Indigenous leadership and a decline in the presence of ministry in their communities, at a time when it was so necessary. There was also hope that came from a growing awareness that Indigenous leadership, guided by the grace and direction of God, could make a great difference in the well-being of our families and communities.

Even before the Indian Residential School crisis, it was becoming clear that non- indigenous Canadian church institutions were in a period of decline relative to the larger Canadian culture. Despite the on-going crisis in Indigenous communities, they demonstrated strong potential for church growth. However, the larger Church had a decreased capacity for charity, and was distracted by controversies and concerns for its own institutional survival. As a result, support for Indigenous ministries has been severely

restricted. This has created many problems for Indigenous ministries, as the great cultural limitation of non-Indigenous leadership in an Indigenous context further hinders their well-being.

Both through the Covenant and independent of it, a voice arose among our elders. **People began to speak about the needs and possibilities of Indigenous churches. There was a miraculous unity of concern across the Land.** Other communities, not directly linked to its process or aware of the message of the Covenant, began to say things that were in astonishing agreement.



The vision is stated clearly enough in the Covenant that it doesn't need to be repeated here. Most directly to our situation, we can say that it involved the passing of the whole of the strategy, oversight, and vision to Indigenous people themselves. From the very beginning, our most respected elders had said this was necessary. The on-going impediments to this vision can no longer be tolerated.

The Next Steps toward Self-determination

As we have lived into the emergence of real self-determination in the Church, certain key principles contrast with non-indigenous models. We hope to explain these as we outline our principles. Our objective is to provide a context within which to better understand and develop our relationship with the communion of the Anglican Church of Canada.

Our Principles

- I. **Our original community structures, at their best, spread authority out among the people and generations, on a level ground or, as it is said, moving towards the circle.** This is in contrast to top down models often used in Canada, which are in many ways, disruptive to our natural way of doing things. Because of this model, the structure of the Church often is contrary to the way our societies are structured. Because of the breakdown of our families and communities through the colonial era, we feel a sense of urgency to address this community structure. As we live as nations, our goal is to live as relatives, with our Peoples, our Land, and Creation. This is the Sacred Circle that is the goal of our way of life. We recognize that others may feel this waytoo.

▲ (From left) Bishops Lucy Netser, Annie Ittoshat, and Joey Royal are consecrated at the diocesan synod for the diocese of the Arctic on March 31, 2019.

PHOTO: CONTRIBUTED

II. As we become self-determining, the natural shape of our cultures and societies becomes clearer, especially in terms of our borders.

The borders of colonial occupation have almost always been contrary to Indigenous borders. The organization of our church life along these Indigenous borders is termed “non-geographical.” To us, this feels painful, misleading, and false. Rather, our borders are most often natural boundaries, determined by the Land itself.

III. We work to develop Indigenous community and communion across Turtle Island and the Circumpolar Land of the Arctic.

We work in a manner that may be termed “ecumenical,” meaning that we wish to be good relatives to our people and to our Land. The whole of the community and the Land is the scope of our ministry, extending beyond the institutional considerations of our churches: their members, their buildings, and their management. We see this as essential for the development of an Indigenous Christian discipleship.

IV. The goal of our ministry is the Word of God, alive in our families and expressed in our communities and our own languages.

We are often asked to imitate other cultures and styles, and often in a way that hurts our own well-being. We believe that the Living Word of God, fully alive in our families and communities, is a path towards healing. We believe that this Word should be expressed in the cultural ways of our peoples. All cultures are challenged by God’s Word and we believe that they all find their fulfillment in the destiny of God’s life in the Land. For us, placing the Gospel in the Centre of the Sacred Circle of our life here on Turtle Island and the Circumpolar Land of the Arctic is the heart of our renewal and hope.

Towards the Implementation of the Vision

Compelled by these principles, the urgency of our time, and the wisdom of our elders we are committed to the next level of our self-determination. This will require five key elements:

I. Together, the communities of the Anglican Indigenous Ministries and the Anglican Church of Canada will make a plan to walk together.

This plan will not only include the ways we will maintain the bonds of affection and cooperation, it will also include partnership for advocacy, peacemaking, common ministry and discipleship.

II. The Indigenous House of Bishops’ Leadership Circle will immediately begin a process of consultation that will develop a



◀ *Tree planting at Sacred Circle, Pinawa, Man., 2018*

PHOTO: GINNY DOCTOR

plan for Indigenous ministry across the whole church. While this will include careful consultation with everyone involved, including our many partners and the leadership of the ACC, it will focus on all parts of our church and every place where Indigenous People live. This plan will include: pastoral care for our people; participation in and support for our larger Indigenous community; education and formation for ministry and life; and long-lasting ways of maintaining and growing church communities that can be shared with many others. While we maintain, as always, a great deal of respect for the ways that the ACC has organized itself, we will also show respect for and value Indigenous borders and patterns of relationships.

III. The plan to walk together will include new forms of governance and relationships that reflect Indigenous cultural understandings and practices in a Biblical and Christian framework. Despite impressive strides forward, most of our financial structures and decisions are constructed by non-Indigenous leadership and models. The primary institutions of direct oversight of Indigenous ministries, like the Council of the North and a variety of educational institutions, are divided in their vision and are led, for the most part, by non-Indigenous leaders and governance models. These have shown many difficulties in meeting the needs and ways of Indigenous leadership. Those structures that have been developed to express Indigenous points of view and sensitivities are almost all subject to the oversight of a very different leadership. It is now time to allow the Spirit to move in Indigenous patterns of culture and leadership.

► *Firekeeper lights the Sacred Fire at Sacred Circle, Pinawa, Man., 2012.*

PHOTO: GINNY DOCTOR



IV. Together, the communities of the Anglican Indigenous Ministries and the Anglican Church of Canada must make a careful evaluation of the ways that money is being spent in the name of Indigenous ministry. Much has been raised in the name of serving Indigenous Peoples. It is our desire to see these resources used in the very best, just, and appropriate way in the service of Indigenous ministries. In so doing we wish to reflect that Indigenous Peoples, and their ministries, have always been and continue to be a central part of the Anglican Church of Canada. We will ask the ACC to make a careful investigation of the ways that funds were received, have been used, how decisions have been made regarding their use, and who made these decisions. We believe that the story that will be told by this evaluation will help all of us in the ACC move towards collaboration and reconciliation in the way that God's Spirit leads us.

V. The NIAB along with the communities of the Anglican Indigenous Ministries will develop a plan for an effective, just, and sustainable sharing of resources. It is now time for Indigenous people to be given the leadership over the planning, use, and accountability of their own resources. Though financial resources are important, our circumstances highlight how essential human resources are – intellectual, spiritual, physical, social, and cultural – and how central they are to the stewardship and well-being of all churches.



Sacred Circle, Pinawa, Man., 2012

► Archbishop Fred Hiltz
and Caroline Chum at
Sacred Circle

PHOTO: ANGLICAN VIDEO



LET OUR “YES” BE YES

By Anglican Church of Canada on March 19, 2016

What follows is a statement from Archbishop Fred Hiltz, responding to the Truth and Reconciliation Commission Call to Action # 48 on behalf to the Anglican Church of Canada. The response was presented at Her Majesty’s Royal Chapel of the Mohawks, Six Nations of the Grand River on Saturday, March 19, 2016.

(Based on James 5:12)

In response to Call to Action #48 from Canada’s Truth and Reconciliation Commission, I speak today on behalf of the Anglican Church of Canada.

My heart is heavy with the burden of our many sins against the Indigenous Peoples throughout Turtle Island. For every way in which we insulted their dignity and took their lands, silenced their languages and suppressed their culture, tore apart their families and assaulted their children, I must never weary of saying on behalf of our church, “I am sorry”.

My heart is humbled by the call to honour – in word and action – the UN

Declaration of the Rights of Indigenous Peoples.

With many others, my heart yearns for that future in which – in the sight of the Creator – we are walking together in ways that are good and holy, right and just for all.

Contemplating what I would say today and how I might say it, I found myself drawn to the Letter of James and his word of counsel, encouraging the church of his day to be steadfast in its witness to the Gospel. This strikes me as good counsel for the church of our day, as it seeks to act on decisions made at General Synod 2010 repudiating the Doctrine of Discovery and endorsing the UN Declaration on the Rights of Indigenous Peoples. Here we have a call to let our “yes” in that historic moment be a resounding and continuing “yes”.

In renouncing the Doctrine of Discovery that drove colonial expansion – regarding “discovered lands” as empty lands; and treating the First Peoples of the land as savages to be conquered, civilized, and Christianized, our church described that doctrine “as fundamentally opposed to the gospel of Christ and our understanding of the inherent rights that individuals and peoples have received from God”¹.

I remain deeply committed to enabling our church to let its “yes” in repudiating the Doctrine of Discovery be a resounding and continuing “yes”.

While much has been written about this doctrine, it is clear there is much more education required if we are to understand the political and spiritual arrogance inherent in it, and the force with which it was upheld through strategies aimed at systemic cultural genocide. In Canada, the so-called “Indian problem” was addressed through federal policies of assimilation, forced confinement in Residential Schools established by the Government and run by the churches. History has revealed how flawed this policy was, how horrific the experience of some 150,000 aboriginal children and how lasting the impact of so much loss in their lives – loss of identity, language, and culture; loss of community and learning the ways of their ancestors, loss of “their own spiritual and religious traditions, customs and ceremonies”; loss of their dignity through assault of every kind – emotional, physical, and sexual; and perhaps most profoundly of all the many years of lost love “for the child taken and for the parent left behind”.

I call on every diocese and territory of our church to ensure opportunity for learning about the history and lingering legacy of this doctrine. I commend the growing practise of beginning meetings synods and assemblies with an acknowledgement of the traditional territories and

lands on which we gather and an expression of thanks. I commend resources produced by the Anglican Council of Indigenous Peoples and the Primate's Commission on Discovery, Reconciliation and Justice. I also commend the highly participatory Blanket Exercise designed by KAIROS, and the Mapping Exercise designed by the Primate's World Relief and Development Fund (PWRDF) and the Anglican Fund for Healing and Reconciliation.

It would be an oversight not to remember also that in the General Synod Resolution of 2010, there was a clause requesting her Majesty, Queen Elizabeth II "to disavow and repudiate publicly, the claimed validity of the Christian Doctrine of Discovery". That request was formally acknowledged and the matter referred for consideration by the Secretary of State for Foreign and Commonwealth Affairs. My hope is that there be a response in time for the commemorations marking the 150th Anniversary of Confederation next year. I am therefore requesting the General Secretary to write a letter of encouragement to that effect.

In the same session of General Synod that our church repudiated the Doctrine of Discovery, we also endorsed the UN Declaration on the Rights of Indigenous Peoples. Six years later, we are challenged by Call to Action #48 to declare a plan for how we will implement that Declaration.

By way of introduction, I reference the counsel given me by the Primate's Commission on Discovery, Reconciliation and Justice. It reads as follows:

UNDRIP must be approached and applied with a set of expectations that will inform strategy, process, and practice...There must be time for teaching and reflection that demonstrates those connections – guided by direct input from Indigenous People. ... We will need to have a gradual acceptance and acknowledgement that Church institutions and members were involved in serious violations of UNDRIP and core Christian teaching over a number of centuries. The process of compliance to Call to Action #48 should be strategically planned to be progressive, on-going and reflective.

Mindful of this counsel, I believe the full text of the UN Declaration on the Rights of Indigenous Peoples should be included in the Handbook of the General Synod and regarded as a guiding document in our relationship with Indigenous Peoples.

I am requesting that on National Aboriginal Day, June 21 or the Sunday closest there be a public reading of the UN Declaration on the Rights of Indigenous Peoples in every parish across Canada. This should be

accompanied by appropriate prayers and ceremonies in keeping with Indigenous spiritual customs.

I am calling for reference to this Declaration, among others issued by the United Nations, to be included in programs of preparation of candidates for baptism and confirmation in our church, in keeping with our vows “to strive for justice and peace among all people”. The Rev. Riscylla Walsh Shaw of Bolton, Ontario is developing such a program and it promises to be a very good resource. I am recommending that the UN Declaration be the subject of learning for education days in parish settings, deanery gatherings, diocesan synods and national councils of our church.

I also call on our church in every circle of its life and work to an unwavering commitment to anti-racism training, in the spirit of equipping all of us to honour our baptismal vow “to respect the dignity of every human being”.

A key resource for setting the United Nations Declaration in both an historic and a present-day context is the timeline entitled “Indigenous Peoples and the Anglican Church in Canada: Timeline of an Evolving Relationship”. It is the inspired work of Esther Wesley, the Coordinator of the Anglican Fund for Healing and Reconciliation, in cooperation with the General Synod Archives, Indigenous Ministries, Public Witness for Social Ecological Justice, and Communications.

I intend to hold the United Nations Declaration before the bishops of the Anglican Church of Canada. By virtue of their office they are a unique position to help us honour one of the clauses in the General Synod Resolution to endorse the UN Declaration, that is “to encourage dioceses and parishes to urge their municipalities, provinces and territories to endorse the Declaration”. I will be inviting the bishops to share initiatives in this regard at our meeting this fall.

In the interest of building genuine partnerships, I have issued a call for a special joint meeting of the Council of General Synod and the Anglican Council of Indigenous Peoples within the next year. We are learning that genuine partnership depends on knowing one another at greater depth.

Our National Indigenous Anglican Bishop has written, “while each of the articles of the Declaration is important, the guiding thread is the right to self-determination...The Anglican Church of Canada has had moments where, coming close to such a recognition, there have been steps forward towards realizing a new relationship within this understanding...Fully complying with the UN Declaration will mean more consistent and

genuine progress toward lasting self-determination for the Indigenous church, in such a way that can nurture creative relationships of equity and mutuality across the whole church.” I think Bishop Mark MacDonald is calling our church to let its “yes” be a resounding and continuing “yes”.

Along with the General Synod, two other national ministries associated with the Anglican Church of Canada are also deeply committed to the UN Declaration. One is the Anglican Foundation of Canada, which is inviting proposals for funding for community-based projects aligning with the TRC Calls to Action. The other is the Primate’s World Relief and Development Fund and its commitment – enshrined in its 2015-2018 Strategic Plan – to deepen relationships with First Nations, Métis and Inuit Peoples.

The Anglican Church of Canada has a long history of association with KAIROS and its commitment to Indigenous Rights. In 1987, we signed “A New Covenant”, an ecumenical pastoral statement that was based on the principles, norms and standards now lifted up in the UN Declaration. Today, through KAIROS the commitment is shifting to working with Indigenous Peoples to better reflect a nation-to-nation relationship.

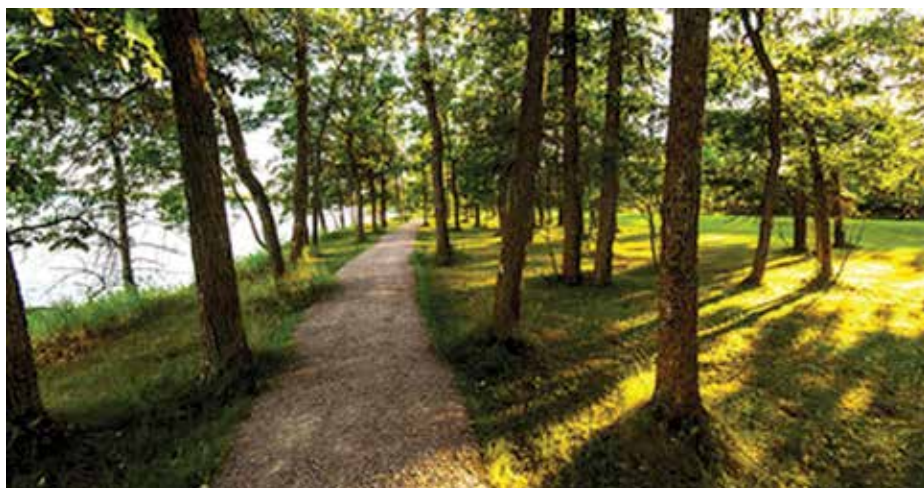
I draw this statement to a close with an announcement. In consultation with the National Indigenous Bishop and the General Secretary, I will establish a Council of Elders and Youth to monitor our church’s honouring in word and action our church’s commitment “to formally adopt and comply with the principles, norms and standards of the UN Declaration on the Rights of Indigenous Peoples”. It is my intention to commission this Council for its work on Sunday, July 10 at General Synod 2016.

The last word in this statement is appropriately that of our National Indigenous Anglican Bishop. He writes “may the UN Declaration be our prayer, dedication and discipline in the coming years. Perhaps, our new Covenant”. I heartily concur. His word speaks to the patience and perseverance we will need in making the Anglican Church of Canada’s “yes” to the UN Declaration a resounding and continuing “yes” for all time.



The Most Rev. Fred Hiltz
Primate, The Anglican Church of Canada

¹ General Synod, 2010, <http://archive.anglican.ca/gs2010/resolutions/a086/>



A CALL TO THE CHURCH from The National Consultation on Indigenous Self-Determination

By invitation of the Primate and the National Indigenous Anglican Bishop, members of the Anglican Church of Canada gathered for The Road to Warm Springs from Sept. 15-17, 2017 in Pinawa, Manitoba.

Sixty-eight Indigenous and non-Indigenous members of the Anglican Church of Canada who had demonstrated a commitment to reconciliation and Indigenous self-determination, including bishops, clergy, and laity, gathered for what Archbishop and Primate Fred Hiltz called “a holy time and a very hopeful time”. The consultation affirmed the continually emerging of a truly Indigenous church, and called on all the baptized to stand in solidarity with Indigenous people in their quest for self-determination.

A Call from Warm Springs

Sunday, September 17, 2017

As brothers and sisters in The Lord gathered in Pinawa, MB for ***The National Consultation on Indigenous Self-Determination***, we have grounded our work in the story of ***The Road to Emmaus***. In an

Indigenous version of the New Testament it is known as ***The Road to Warm Springs***. Like the disciples on that road we have experienced the presence of Creator Sets Free (Jesus) among us.

On the first day we felt Him drawing alongside us in our conversations concerning the call from The Covenant of 1994 to build a truly Indigenous Anglican Church. We gave thanks for how far He has taken us on this journey and we rejoice in many significant steps along the way. We acknowledged that we still face many challenges and we pray for courage and wisdom to address them without hesitation or further delay. We were humbled by an invitation to ponder the reconciliation necessary to move forward. We were enriched by those among us who spoke from the heart of how reconciliation had transformed their lives and how they believe it could transform the life of our Church.

On the second day, like the disciples on the road to Warm Springs (Emmaus), we asked Creator Sets Free (Jesus) to stay with us. We considered a way for moving forward with self-determination for Indigenous Peoples within The Anglican Church of Canada and felt a growing unity in that way. We heard a number of stories of local indigenous ministries, some longstanding and some emerging. Our hearts burned within us as we heard how deeply rooted in the scriptures these stories are. We felt extraordinarily blessed by the presence of the Rev. Dr. Martin Brokenleg. He taught us about who Indigenous People are as Spiritual People, and he engaged us in a deeper awareness of the importance of Traditional and Christian Teaching in self-determination. We all learned much and were very grateful.

On the third day we knew Creator Sets Free (Jesus) in the opening of the scriptures and in the breaking of bread. In that sacred feast He gave himself to each of us. We also believe He gave each of us some work to do.

With eyes wide open we are looking to the future with great hope and we hereby renew our commitment to The Covenant of 1994 and the vision of a truly Indigenous Anglican Church. We commit ourselves to all the work necessary to bring this vision to its full flowering.

In the spirit of our Church's endorsement of the United Nations Declaration on The Rights of Indigenous Peoples we call all our bishops, clergy and all the baptized to stand in solidarity with Indigenous Peoples in their quest for self-determination.

We call our entire Church to pray that Creator Sets Free (Jesus) will continue to draw near, bless us on our way and guide us in our work.



Sacred Circle, Port Elgin, Ont., 2015

PHOTO: ANGLICAN VIDEO

AN INDIGENOUS SPIRITUAL MOVEMENT

Becoming what God intends us to be

“Our Spirituality is our governance.”

Creator, we give you thanks for all you are and all you bring to us for our visit within your creation. In Jesus, you place the Gospel in the Centre of this Sacred Circle through which all of creation is related. You show us the way to live a generous and compassionate life. Give us your strength to live together with respect and commitment as we grow in your Spirit, for you are God, now and forever. Amen.

The Goals of Self-determination

- 1) To receive, proclaim, and live the Word made flesh in Indigenous communities, families, and lifeways.
- 2) To make disciples; establishing a Sacred Circle of at least two or three gathered together, with the Gospel in the centre, wherever Indigenous People are found across the Land. We believe these Circles will grow into a community where the Holy Eucharist is shared.
- 3) To live in Christian community - a community of disciples - and to serve as a ministry of God's healing and reconciling love to each other, to the communities that we live in, to all of humanity, and to all of Creation.
- 4) To strive together to be a fully Indigenous expression of Christian community. To live our Christian faith with respect for the teaching and practices of the elders of our local communities and to join, across the land, to support one another in our ministry. Through this commitment and God's grace, we trust that we may be a significant part of the healing and restoration of our families, clans, and peoples. In this commitment we are concerned and focused on the young people of our communities. Our hope, culture, and ministry must be passed on to the generations to come.

The following have been at the heart of our experience and practice of Gospel Based Discipleship for many years. They are essential to Self-determination.

The Guiding Principles of Gospel Based Discipleship

As Gospel Based Disciples we commit:

1. To regularly engage the Gospel
2. To take seriously our own spiritual formation
3. To nurture and foster the spiritual formation of others
4. To live the Baptismal Covenant
5. To live as a community of disciples
6. To foster reconciliation, healing, and vision
7. To pray and worship regularly
8. To respect the spiritual traditions, values, and customs of our many peoples
9. To take full responsibility for our local ministries

The Rule of Life

Creator God, we acknowledge and give thanks that:
In Jesus we know we belong to a Sacred Circle with
the Gospel and Baptismal Covenant in the Centre

In this Sacred Circle:

We are all related;
We live a compassionate and generous life;
We respect all life, traditions, and resources;
We commit ourselves to spiritual growth,
discipleship and consensus.



▲ Logo for Sacred Circle, Port Elgin, Ont., 2015 by Saskia Rowley

► Freeman and Lily Bell
offer a Haida song at
Sacred Circle, Prince
George, B.C., 2018.

PHOTO: GINNY DOCTOR



Commentary and Explanation of An Indigenous Spiritual Movement: Becoming What God Intends us to be

“Our Spirituality is Our Governance” by Ginny Doctor

I was raised in a place where we were very connected to the land and the people; a small “reserve” in the State of New York. We lived among the Onondaga Indians, as they were called way back, but they are now known simply by Onondaga, “People of the Hills” and collectively they are the Onondaga Nation. According to the ancient teachings there is no separation of government and religion; it is all “the way of life, given by the Creator.” They cannot be separated. The ceremonies, that give thanks for the many gifts of the Creator take precedence over all else. At the beginning of each gathering, whether it be a ceremony or a meeting, the Great Thanksgiving or “words before all else” are recited. This grounds the participants to be of a “Good Mind.” It is a spiritual address that connects everyone with the land, all things that live upon the land and with each other. All matters coming before the Nation are treated with the knowledge and wisdom of the generations and the teachings of the Peace Maker and Handsome Lake. These teachings are about walking and living in a good way, the spiritual essence of who we are as Six Nation’s people. It is said that when pondering decisions for the good of the community, the chiefs

and clan mothers must think of the impact that decision will have on the Seventh Generation not yet born.

As First Nations Peoples, our spirituality comes from the land and our ancestors. When we are born, the Creator gives us responsibilities that we are live into to become complete beings, beings in balance with mind, body, spirit and emotions. Our spirituality is about knowing who we are as Indigenous people and keeping those ways that continue to make us strong. It is also about knowing the reason we have life and how we keep that life good. When we govern, we must take all of this into account. Spirituality comes first and with it we can make good decisions for the life of our people. When I say, Spirituality is our governance, that is what I mean. They are inter-twined, one cannot be good without the other. Therefore, it can also be said, that governance is our spirituality. What is most important is that we must rely on our spirituality when we are making decisions that impact our people. This is how we keep the Good Mind, one that lives for the Creator and all the people upon Mother Earth.

The Goals of Self-determination

- 1) To receive, proclaim, and live the Word made flesh in Indigenous communities, families, and lifeways.
- 2) To make disciples; establishing a Sacred Circle of at least two or three gathered together, with the Gospel in the centre, wherever Indigenous People are found across the Land. We believe these Circles will grow into a community where the Holy Eucharist is shared.
- 3) To live in Christian community - a community of disciples - and to serve as a ministry of God's healing and reconciling love to each other, to the communities that we live in, to all of humanity, and to all of Creation.
- 4) To strive together to be a fully Indigenous expression of Christian community. To live our Christian faith with respect for the teaching and practices of the elders of our local communities and to join, across the land, to support one another in our ministry. Through this commitment and God's grace, we trust that we may be a significant part of the healing and restoration of our families, clans, and peoples. In this commitment we are concerned and focused on the young people of our communities. Our hope, culture, and ministry must be passed on to the generations to come.



▲ *Young people offer song as part of their presentation at Sacred Circle, Prince George, B.C., 2018.*

PHOTO: GINNY DOCTOR

Introduction to Commentary and Explanation:

We speak from the midst of a growing spiritual movement and in a spirit of reconciliation. We wish to make clearer and more certain the meaning of Indigenous self-determination in the Anglican Church of Canada. This is done, first, for our own family of Indigenous churches and ministries.

We know, however, that there is a larger audience for our statement. Here we find both challenges and risks. Though many across the Church have been quite supportive of the work of self-determination, some remain unconvinced of its need and others have wondered or worried about negative institutional implications for the larger Church.

Speaking across the many different cultural and theological groups involved in our church is a delicate matter of cross-cultural communication. We still are confronted with the on-going pain of colonization and the continuing need for justice and reconciliation. The

challenge is to speak to and through these challenges. This is to encourage Indigenous Peoples in the forward movement of their growing spiritual movement. For the rest of the Church, we hope it will encourage understanding and the deepening of community with Indigenous Peoples. We hope that all will enter this process of communication prayerfully and with good will. It is certainly in this spirit that this work is offered.

In the Goals of Self-determination we affirm:

- **Indigenous Peoples creating a community of disciples, living the Word of God in their culture and local communities.** In this, they will look to Gospel Based Discipleship, not merely as a method of studying the Scriptures, but as a locally-influenced experience of the active and effective presence of Christ; present in the sacred circle in each of our local communities as teacher, healer, ruler, and relative (Matthew 18:20). Self-determination begins with the Gospel in the centre of the Sacred Circle of our lives.
- **Indigenous communities led by Indigenous People.** This leadership must not only be Indigenous in terms of the personhood and identity of those who lead. It must also be in terms of the way leaders are spiritually formed, identified, and practice leadership in their local communities. Leadership must be offered in a circle of discipleship, every leader living as a disciple in a circle of love and prayer, shaped by Gospel Based Reflection and sensitive to the leadership of our elders.
- **Indigenous communities translating the essence of Christian Faith into their language, lifestyle, and spiritual practice.** We will cooperate with and encourage the incarnation of the Word of God and the essence of Christian Faith into the culture and life of our local communities. The Word is becoming flesh – living and real in our culture and lives. The translation of Scripture into the language of the People, the translation of the liturgy into the ceremony of the People, and the translation of the mutual care and oversight of the community into the lifestyle of the People, are all a part of this. In this work, which is both an action of God and a faithful expression of discipleship, we are guided by the Gospel, the Scripture, and God's presence in Indigenous cultures in the past and in the present.
- **Indigenous Peoples – Inuit, First Nations, and Metis – forming strong networks, communities, and organizations across the Land.** These will work with, represent, and support Indigenous

Peoples in their local and regional communities, upon Reserves, other Indigenous communities, and in urban areas. These communities, networks, and organizations will support local and regional structures of community, ministry, and mutual Indigenous oversight. Today, we recognize Sacred Circle, the Anglican Council of Indigenous Peoples, and the Office of the National Indigenous Bishop as the beginning of a truly Indigenous structure to provide support, cooperation, and mutual oversight across the Land. Strong networks, communities, and organizations, now brought together in the Sacred Circle, will establish and organize themselves in a way that is comparable to the provinces of the Anglican Church of Canada. As it appears now, some local and regional communities will belong solely to the jurisdiction and oversight of the National Indigenous Ministry – Sacred Circle, ACIP, and the NIAB. Other local and regional communities will belong both to their local diocese and province, but will remain fully part of the Sacred Circle, ACIP, and will receive pastoral and episcopal ministry from the NIAB and other parts of the network and family of Indigenous ministries.

- **Indigenous communities creating new networks and communities in local and regional areas.** In some cases, Indigenous congregations and relationships, acting together, will create their own networks of cooperation, and support within already established diocesan and provincial structures. Churches and communities may also come together to form their own community of Indigenous congregations, comparable to a diocese. Others will act to create networks and communities across diocesan and provincial boundaries that will function as an area mission.
- **Indigenous Ministry creating and overseeing, in it's across-the-land, regional, and local expressions, a strategy and plan for the development of ministry and mission across the Land.** This will include continent-wide strategies for pastoral care, evangelism and growth, the identification and formation of leaders, and the establishment of church communities and congregations across the Land - on Reserves, other Indigenous communities, and urban areas.

Some Key Principles and Values that are an important part of Self-Determination

- 1) The Living Word of God, who seeks to become flesh throughout Creation and history, wills to become living and real in every people and culture of human kind. This is the way of the Creator among all



peoples and cultures, both before and after the specific proclamation of the Gospel of Jesus. The Gospel both challenges and affirms the cultures of the world. We affirm and proclaim that this is true for Indigenous Peoples in their various communities – Inuit, First Nations, and Metis. We have seen this work of God in our cultures, languages, and way of living. We also declare that colonization has sought sometimes to control, sometimes to hinder, and sometimes to destroy this work of God among Indigenous peoples.

- 2) We could say, considering this, that self-determination is one way of describing the destiny, plan, and process of God for Indigenous Peoples. Said simply, self-determination is becoming what God intends us to be as the People of the Land and Seas. Therefore, we proclaim that self-determination is a part of the movement of Indigenous Peoples towards God's new creation. For Indigenous churches, the new creation is made living and real in our discipleship and, especially, in our celebration of the Eucharist. We do not and cannot separate our churches growth in Christ from the restoration

▲ *Delegates, Sacred Circle, Pinawa, Man., 2012*

PHOTO: ANGLICAN VIDEO

and renewal of our Indigenous nations and communities. We believe that new creation is also witnessed in the growth of peace, justice, and love among the People of the Land. The health and well-being of families, clans, and nations, and the recovery and strengthening of Indigenous language and culture is an essential part of self-determination.

- 3) We have said that “Our spirituality is our governance.” This speaks to the strong and vital connection between the development of our spiritual community and what we understand to Indigenous self-determination and governance. Here we highlight the way that the concepts of self-determination and governance contrast with many of the patterns of leadership and authority in institutions that come out of a Western and European tradition. In those patterns, self-determination and governance are often expressed as matters of jurisdiction, administrative authority, and the identification of the authority and control of leaders. The question of self-determination has often been put to us in these terms: “Who will be in charge?” For Indigenous Peoples self-determination and governance is expressed, as has been the ancient and traditional practice of our elders, in the establishment and maintenance of our spiritual community and discipline. This has often been difficult to communicate to people outside of Indigenous culture. Authority, we expect, will be primarily shown in the way we treat each other. Discipleship will be the way that we re-establish self-determination within and among our communities.
- 4) Our cooperation and participation in this work and mission is particularly urgent, given the crisis of poverty and social despair in so many Indigenous communities - on Reservations, in rural Indigenous villages and towns, and in Urban areas. We note, in this regard, that in many Indigenous communities and for many Indigenous peoples, the churches are the only culturally relevant social services available twenty-four/seven.
- 5) There is an urgent need for the identification, spiritual formation, and pastoral practice of Indigenous circles of leadership within our various communities – urban, villages, and Reserves. At the heart of this leadership development is the practice of discipleship. It is from these communities of disciples that circles of leadership will be authorized and empowered. The development of spiritual leadership in Indigenous communities must no longer be patterned and controlled by the practices and values of Western cultures. Indigenous oversight, mutual care, and community must be shaped by Biblical faith lived out in Indigenous life.



- 6) The UN Declaration on the Rights of Indigenous Peoples underlines the right of Indigenous Peoples to organize among themselves in accordance with their own cultural and political identity. This includes the right to come together and act across the established borders of colonial regimes, systems, and institutions, including the Church.

- 7) The spiritual growth of Indigenous communities is an urgent agenda for the whole church. It requires that development, in sharp contrast to the past, must be made strong enough to survive, repeatable in different places and communities, and culturally relevant to our local communities. Indigenous stewardship is, as it has been and will be, the primary way of support for Indigenous Ministry. At the same time, it must be noted that justice and reparations are an essential part of the process of reconciliation. This demands that the larger Church carefully and fearlessly offer a fair share of the wealth it has received from its participation in the colonial expansion across the Land. The wealth of Canada has been built on the creation of poverty among the People of the Land and Seas. This must come to an end.

▲ *Giving praise to God,
Sacred Circle, Pinawa,
Man. 2012*

PHOTO: ANGLICAN VIDEO



▲ *B.C. delegates lead prayer at Sacred Circle, Prince George, B.C., 2018*

PHOTO: GINNY DOCTOR

- 8) Indigenous self-determination gives priority to the local level. Each congregation and every community will operate in their own way and in their own timing. They will be consulted on those matters that affect them and they will decide for themselves how they will be involved in future actions and organizations of self-determination. No single model is considered the way for all; self-determination is a local expression. We seek unity, not uniformity.
- 9) All Indigenous communities express at least one part of self-determination, as it is described above. Overall, these affirmations work together and touch Indigenous communities and ministries in various ways. As Indigenous communities work together, inspired by the presence of the Holy Spirit, they will grow in grace, understanding, and effectiveness. The structures for self-determination will grow out of the ministry and reclaiming of Indigenous humanity by the people themselves. All these things, already emerging, are alive with the Spirit of God and the visions of our elders. We can be a healthy,

growing, and effective community of Indigenous Christians across the Land.

- 10) The way to Self-determination invites the whole Church to healing. For Indigenous Peoples, it is a reclaiming of humanity; for non-Indigenous peoples, it is a recovery of the humanity lost in the moral wound of colonization. This wound is often difficult for non-Indigenous peoples to recognize. Many who profit from colonization would deny that such a condition exists. It must be said that, despite these obstacles, Self-determination will proceed - it must in the grace and power of God - and it will put forces in motion that will lead to healing for all. We believe that Self-determination has the potential to deepen the unity of Indigenous and non-Indigenous Christians and will bring good to all the inhabitants of this Land.
- 11) Self-determination will lead to the development of ways of church life that will differ from the way things are often done in the present-day Anglican Church. There will be many different attempts at local, regional, and across-the-land non-Western expressions of governance, liturgy, and pastoral practice. This work will require respect, generosity, and freedom across the various organizational structures of the Church. The validity and necessity of Indigenous cultural ways, though adapted and influenced by Indigenous Christian discipleship, must be given priority and authority in Indigenous churches and ministries. At the least, this is required by the general right to Indigenous Self-determination, as embodied in treaties, basic human rights, and the UN Declaration of the Rights of Indigenous Peoples. The full humanity of Indigenous Peoples cannot be respected, inside or outside of the Church, unless the full authority of their right to exist as self-determining peoples is affirmed.

▼ Yukon delegates lead prayer at Sacred Circle, Prince George, B.C., 2018

PHOTO: GINNY DOCTOR







Sacred Circle, Port Elgin, Ont., 2015

PHOTO: ANGLICAN VIDEO



A BRIEF OUTLINE TOWARDS A STRATEGY FOR OUR WORK AHEAD A Plan for Ministry

In the teaching of elders, God is making a new people.

In the Gospel of Jesus, God is making a new people.

In the hope of New Life, God is making a new people.

In the Life, Death, and Resurrection, God is making a new people.

The Four Critical Areas of Ministry as We Look Towards our Next Sacred Circle: Becoming a Prophetic Pastoral Presence (see below for definition*) in our Communities

- I. The Development and Formation of Disciples – For where two or three are gathered in my name, I am there among them (Matthew 18:20); The LORD your God in the midst of you is mighty (Zephaniah 3:17).
 - A. Practice Gospel Based Discipleship
 1. Spread the practice of at least two or three gathered with the Gospel in the centre in more and more communities, wherever Indigenous People are found. These will provide a prophetic pastoral presence in their communities.
 2. Out of Gospel Based Discipleship we look to God to raise up leaders for our growing communities.
 - a. Support leadership circles of at least two or three meeting to engage the Gospel together in all communities that have churches and wherever people request our help in establishing spiritual communities.
 - b. In these circles, ordained ministers, elders, lay readers, and others will identified, will provide mutual support and accountability, and will provide Prophetic Pastoral Care to the broader community.
 - B. Work with existing resources and institutions to provide leadership and training that will support God's work among us and through us.
 1. Foster communication, mutual work, and community between our various training programmes and institutions,
 2. Communicate the Statement on Self-Determination, this outline, and other materials of importance (e.g., the Covenant).
 3. In our representation in other areas of Church leadership and partnership, communicate our statements, Covenant, and goals.
 - C. Work to make the Gospel living and real in Indigenous life
 1. Respect the elders and traditional teachings and practice as part of the model of a Gospel based ministry and life-style.
 2. Respect and cooperate with all parts of our communities in promoting a healthy and vibrant Indigenous life.

- II. Governance and Pastoral Leadership of the Emerging Indigenous Churches - I myself will be the shepherd of my sheep...I will seek the lost, and I will bring back the strayed and I will bind up the injured, and I will strengthen the weak (Ezekiel 34:15-16).
 - A. The work of the Focus Group continues to inform ACIP, the NIAB, and the Leadership Circle.
 - B. Preparation and planning of a Constitutional Gathering to prepare work for the Next Sacred Circle.
 - C. Through ACIP, the Office of the NIAB, the Focus Group, and the Leadership Circle Identify a group or body to develop the final form of "Becoming What God Intends Us to Be" and further development of this outline.
 - D. Establish goals and norms for Indigenous Ministry across the Land.
 - 1. De-colonize and indigenize the structures that our ministries are modeled on, dealing with that pastoral ministry is structured in the colonial church.
 - 2. Establish Gospel Based Discipleship as a foundational element of how ministry is structured.
 - 3. Do not allow non-stipendiary ministers to suffer on their own without stipend and support.
- III. Living in the Faithful Abundance of God: Stewardship and Resources
 - Put me to the test, says the Lord of hosts; see if I will not open the windows of heaven for you and pour down for you an overflowing blessing (Malachi 3:10).
 - A. The Jubilee Commission will do it's work on the issue of a just proportion of the wealth of the Church for a Prophetic Pastoral Presence across the Land.
 - B. Engage and empower the generosity and stewardship of our communities.
 - C. Partner with the Anglican Church of Canada in providing resources for ministry.

- D Identify, through ACIP, the Office of the NIAB, the Focus Group, and the Leadership Circle a group to develop a strategy to for sustainable and repeatable ways to support our various ministries. This strategy should be compatible and reference the rest of this outline.
- E. Continue to work to provide urgent support for our already developed ministries (e.g., ISSM, Northern Manitoba, and Northern Saskatchewan).

IV. The Encouragement and Support of an Emerging Youth Movement among the People of the Land – I will pour out my spirit on all flesh; your sons and daughters shall prophesy (Joel 2:28).

- A. Support the development of Gospel Based Discipleship among our youth.
- B. Work with ACIP, the Office of the NIAB, the Focus Group, and the Leadership Circle to establish a group, led by youth, to
 - 1. Develop a strategy for the support of an emerging youth movement.
 - 2. Provide on-going oversight and support of the work of the church among and with youth.

**Prophetic Pastoral Care is holistic pastoral care, with a view towards being brought to wholeness and healing in Indigenous community, freedom, and joy. It is contrasted with Colonial Pastoral Care that was designed to incorporate individuals into the colonial way of life and thinking.*

VIDEOS

Anglican Council of Indigenous Peoples

- 1988 National Native Convocation – Sharing the Dream, Fort Qu'appelle, Sask. September 28 to October 1988
First and historical gathering that brought together 180 Indigenous Anglicans to celebrate their
Common faith and identity and to name common concerns.
- 1993 National Native Convocation- Dancing the Dream, Minaki Ontario
August 1-10
Apology to aboriginal people for the violence done to them as
individual, as cultures and as societies through residential school
administered by the Anglican Church of Canada
- 1997 National Native Convocation – A journey begins with a Dream (the
3rd national gathering, Lethbridge, Alberta
July 1-7. The vision of the Covenant and calls the Anglican Church
of Canada to a shared journey of healing and moving towards
wholeness and justice.
- 2000 Anglican Indigenous Sacred Circle – Walking a new Vision, Port
Elgin, Ontario August 18-25
- 2005 Anglican Indigenous Sacred Circle – Honoring Our Relations:
Keeping the Spirit Alive, Pinawa, Manitoba August 7-13
- 2009 Anglican Indigenous Sacred Circle - The Mighty Wind of the Spirit:
The New Beginning, Port Elgin, Ontario, August 9-15.
- 2012 Anglican Indigenous Sacred Circle - Walking the Dream, No
Turning back.
- 2012 Anglican Indigenous Sacred Circle - Youth video Walking the
Dream, through the seven Traditional Teachings
- 2015 Anglican Indigenous Sacred Circle – Lifted on the Wings of Faith,
Heeding the Indigenous Call

2018 Anglican Indigenous Sacred Circle – Making and Strengthening Disciples: Reborn by Water and Spirit, Prince George, B.C. In progress

The above videos are available on the Anglican Church of Canada website: <https://www.anglican.ca>.

The following videos are available in the Office of the National Indigenous Bishop:

- The Seventh Fire...First Peoples and the Anglican Church
- Topahdewin – The Gladys Cook Story
- The Spirituality of Self-Determination – Rev. Canon Martin Brokenleg
- The Healing Circle
- Search for Healing
- A spiritual movement, a report about the Indigenous House of Bishops
- Leadership Circle
- Suicide in our Land
- Catechist Training 7 modules
- The Doctrine of Discovery – Stolen lands, strong hearts



▲ Logo for Sacred Circle, Prince George, Man., 2018 by Pauline Bull

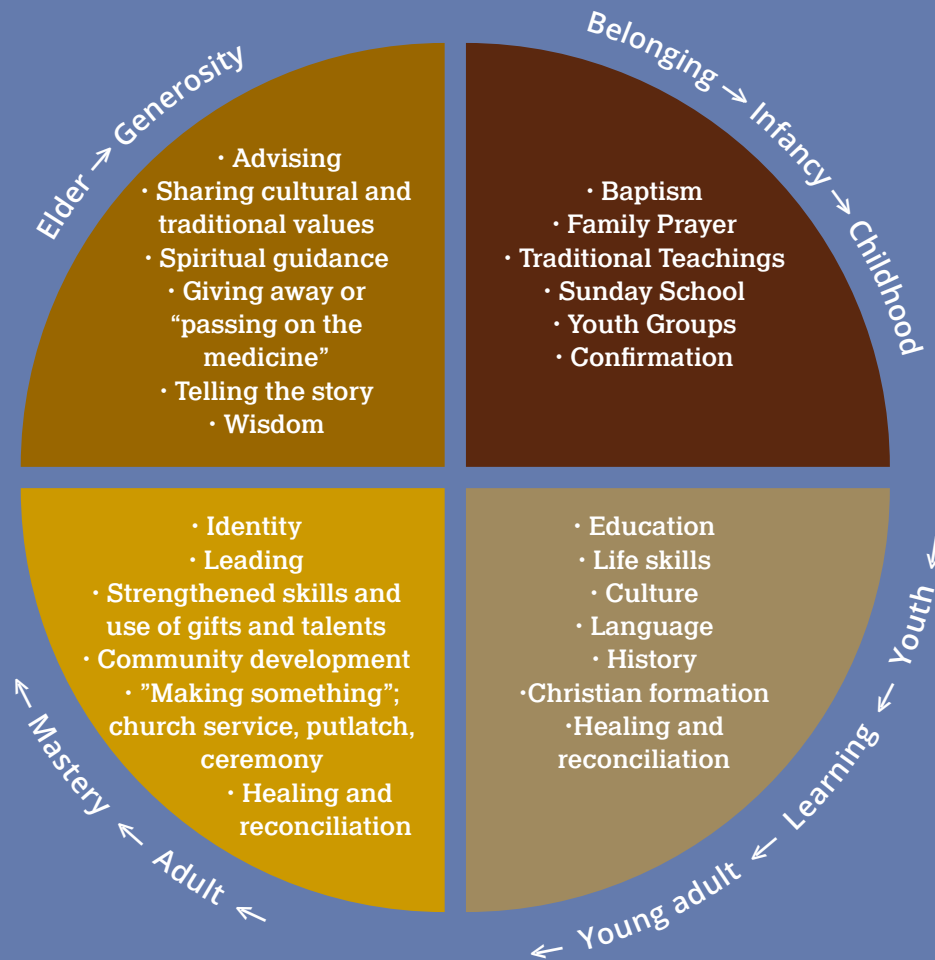




Sacred Circle

PHOTO: ANGLICAN VIDEO

Medicine Wheel Ministry



The National Indigenous Ministry
Our Story of Self-Determination



The Anglican Church of Canada

anglican.ca/im

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