

# Lifted on the Wings of Faith: Heeding the Indigenous call

The Eighth National Sacred Circle

## Transcript

Danielle Black: In nature, when we are still, we hear animals calling to one another. The plaintive call of the loon, the calls of the geese flying south for the winter, the howl of the wolf in the dead of the night. These calls provide warning, information, community. As indigenous Anglicans, we have heard a call through the voices of our ancestors. For many generations, the call of the spirit to self determination. We were called to the First National Sacred Circle. We were called to write the covenant. We were called to the Mississauga Declaration. We were called to the birth of the diocese of Mishamikoweesh. We are called to self determination, the call grows stronger and more compelling as each day passes.

The 8th National Sacred Circle begins on August 16th, 2015, in Port Elgin, Ontario. 160 participants arrive, representing 18 different First Nations, as well as Inuit people. We are also joined by partners, bishops, international guests, and staff. The fire keeper is Steve Darden, from Navajo land.

Steve Darden: In our tradition, they say fire was brought to the people through the dragonfly. So hopefully most of you, in your traditional language, know the name of your dragonfly. In our tradition, our dragonfly is called [*Navajo name*]. When we take the young men in, what they're hearing is it's a young man ceremony but the reality is to teach them to be more like a woman. In that understanding, hopefully one day they'll really, truly recognize, like my wife of 36 years ... She's the first one up, every single morning, and she's the last one down every single night. We have three sons and they witness this, and it's to be that way. I take a lot of young men into our sweat lodge ceremonies, and I hear them, even after you've instructed them. They're pretty selfish, right ladies? We have to stop and remind them, no, no, no, you don't pray for yourself. Women don't do that. Women pray for everybody else.

Danielle Black: Lighting the fire in the traditional way takes many hours of toil and a great deal of patience. Once lit, the fire will burn for the duration of the Sacred Circle. For now, we must head to the opening worship, even though the fire has not yet been lit. For opening worship, many of us wear the ceremonial clothing of our traditional cultures. This clothing, and several of our traditions, were almost lost to us. Many of us are working hard to revive and to protect them.

Mark MacDonald: We are happy to welcome you all here to the 8th Sacred Circle. I'm Mark MacDonald, I'm the national indigenous Anglican bishop under our rules, our way of life. I am the presider over the Sacred Circle. The first person that we're

going to ask to welcome is Susanna Suchak, who is offering a welcome from the land, Susanna.

Susanna Suchak: Good morning. I am honored and profoundly grateful to be here this morning at another gathering on traditional, unseeded Ojibwe territory. Now it is time for the original peoples to take their role as leaders and teachers. Now is the time for the settlers to let go of their arrogance, their blindered view of what is sacred. Now it is time to join hands together and do what is right for the land, the water, the air, and all our children for seven times seven generations. It is not too late.

Mark MacDonald: Back home, when a great man enters the room we stand up, so we'll remain standing for a great man, our primate Fred Hiltz.

Fred Hiltz: Like the people of Israel, the church has fallen down and we've failed those we thought we were serving, we failed ourselves, and we failed the lord, our God. The findings of Canada's Truth and Reconciliation Commission mandated to hear, record, and archive the stories of the survivors of the schools has confirmed multiple failures on the part of the federal government, and the churches in that flawed policy of assimilation to remake people in our image and likeness.

I've been to all the national events except one, and here is where I land. For those who have ears to hear, a conscience to stir, and a heart to move, the Truth and Reconciliation Commission of Canada has humbled this nation. I am continually sobered by the stark reality that 70% of Indigenous peoples in this country are dependent on social assistance and that one in two Aboriginal children are living in poverty. I am continually sobered by the awful reality that Indigenous peoples in Canada represent the highest group of death by accident or violence of any culture in the world.

Reflecting on their history as Indigenous peoples, Indigenous leaders who were gathered in Winnipeg in April, 1994 wrote these words, "We have shared a journey of close to three centuries, in which we've been denied our place in God's creation, denied our right as children of God, treated as less than equal, and subjected to abuse culturally, physically, emotionally, sexually, and spiritually." Those Indigenous leaders at the time called on the church at large to help them build a truly Indigenous church in Canada able, and I quote, "In every way to address the physical, emotional, and spiritual needs of Indigenous communities." That was 1994.

In September 2011, a group of Indigenous leaders wrote these words, "17 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. We know God is calling our peoples, through our elders' vision to renewal and restoration." That was the Mississauga Declaration. While this declaration addressed the needs and hopes of Indigenous people, in my opinion it was not widely known or discussed in the church at large. Three years later in 2014, ACIP requested the Indigenous House

of Bishops leadership circle to prepare another statement for consideration through the church. We know it as *Where We Are Today, 20 Years After the Covenant, An Indigenous Call To The Wider Church*.

We'll look at that document this week. It contains a background, a summary of progress, Mishamikoweesh in Northern Ontario, together in the gospel in Mark's interim Ministry as Area Bishop in Northern Manitoba, the nurturant of Inuit leadership in the diocese of the Arctic, the continuation of pastoral and sacramental Ministry through church wide support of the Council of the North. Those are happy developments. Reverencing the vision of the elders, the call moves on to next steps toward self determination, which will be at the heart of conversations here this week and I am humbled and honoured, simply to be here and to listen to them.

Danielle Black: After the worship, we hear some good news.

Mark MacDonald: The fire is started, by the way. I don't know if you've been out there. It's going really, really well, and we're very happy that everybody participated. It looks, to me, like it started right about the time we were having communion, so very significant. I have been the National indigenous Anglican bishop for over seven years, this is my eighth year. It has been one of the great experiences, of course, of my life. I'm very grateful for the trust that has been placed in me.

A great responsibility and challenge is upon us, as we stand here today. You have heard reference to that a number of times. Some of the people who have spoken to us very prophetically over time are here, our elders, our leaders. We gathered together a number of years ago in Mississauga, and you heard the Primate quote that. What happened at that time, is that we realized that about every couple of years we would refer to the crisis in our communities, and then we would ask the church for help.

We know that the church cares, we know that the church understands that there are problems, but we kept on finding ourselves very, very urgent but not able to match the urgency, the pain and the problems with what the church was able to do. The Mississauga Declaration, which was very hard for some of the leaders in the church to hear, the Mississauga Declaration was about this crisis. The statement that we're going to look at today, is also about this crisis, about how we respond to it. We believe, and we have abundant testimony and evidence that when Indigenous people are in the leadership on these things, that things change dramatically and in a powerful way.

We saw this with the ministry of Robert MacDonald, Henry Budd, James Sati, Charles Pratt, and many others. What the statement says is very important. This statement has had a number of drafts. We presented it to the House of Bishops, and we got a lot of feedback from them. We brought it out to many communities, and we shared with people. It's been through three or four different drafts, and it now comes to you, as ACIP finally approved it last spring. It comes to you today. I think that you need to know that we've done our best

to listen to people, and to share what we have heard from people. We know that many people were surprised by it, mostly people who are non-Indigenous. Most people who are indigenous are not surprised by it. It makes a lot of sense.

We're trying to move forward in a positive way. We're not giving this to you as, here it is, now you have to take this. This is really your statement, and you can shape it any way you want. That's the way ACIP wanted it to be given to you. It's your statement. It's for Sacred Circle, it's worked for Sacred Circle. We hope that you will give enough indication of this, that in the next three years we will be able to move forward in our ministry and in our life, and to take the steps forward that we have made in places like Mishamikoweesh and others, to take those steps forward in a more powerful way.

- Danielle Black: Charged with our task by Bishop Mark, we gather in small groups for the first time. We gather in the larger circle once again, to report to the Sacred Circle about our small group discussions.
- Freda Lepine : We've come a long way, but we're hoping that we can move a little faster by teaching our younger people, the children, to be able to carry on what our Elders have taught us.
- Charles Bobbish: One of the responses that was given to us from our group is, "It's time for our people to move forward, to use the resources that we have from the land, so that we can better help our own people."
- Tanis Kolisnyk: One member shared, "No, I think this document is too polite." We had a neat discussion around that. We need to be assertive, and we need to voice specific points in this document, because we need to be clear.
- Larry Beardy: The very first response, "This is important," with an exclamation mark on it. "This is important." That was the first comment about the statement.
- Jeffery Stanley: We were all of the understanding that it is okay to celebrate the service of the Lord's supper in different ways and in different ways meaning from the culture in which we come from.
- Val Kerr: One thing that came in our group was there was a lot of work putting this document together. However, it soon went from the document to other things that were weighing heavy on our hearts so we talked about enough words, let's see some action.
- Vincent Solomon: We had talked about how there might be a bit of an issue with some of the stuff that's in there, especially the ones on money and being accountable, might raise some issues with some people within the church. They said, "Why aren't the documents here now for us to look at," one of the ladies. I love our Indigenous women, they're so strong. They said, "We can do accounting you know, bring it on," they said.

- Rosalyn Elm: We actually had a wealth of history between the speakers on the development, and the history of the documents. It was all clear to all those that were present, that we have made positive strides and positive changes in the years that our predecessors, and some of those that are here, have made. Despite the challenges that were faced in those growing years, they moved ahead, and they moved ahead strongly. We have a lot to be thankful for this day.
- Mary J. McKay: Document is good. Needs to change from top down model of governance, to be able to implement it.
- Norman Wesley: It seems that the consensus within our group was this. When we converse with the Bishops, and when the Bishops meet together, there is mixed messages. There's cordial, friendly talk if you will, one-to-one with Bishops. When the Bishops get together, it doesn't translate that way. It seems that there seems to be shields going up. Shields going up.
- Brenna M.: One big concern that kept on recurring was that churches are losing their members. There are very, very few youths in the community who are wanting to go to church, and we think that there should be a lot more effort being made to make church appealing. Maybe church should be going to the youth, rather than expecting them to just come in.
- Stephen Andrews: I think, in the end, we were very supportive of the draft and very encouraged by the things that we'd read. I think I can speak for the Bishops when I say that we very much want to partner with our Aboriginal brothers and sisters, those of us that are not Aboriginal Bishops and that we look forward to an expression of the church, which is not just getting along for the sake of the gospel, but something deeper and fuller.
- Danielle Black: In the evening, the keynote address is by Bishop Mark, and it's about climate change.
- Mark MacDonald: When I go into a community, the Elders are often very urgent and they're really concerned, often because they see things up ahead, coming against us, that they believe that we should address and face today. We live in a time when so many of the creatures, God's creatures, on the earth are passing away, completely out of existence. It's 65 million years since we've had anything like this happen, and it is amazing to me that people can watch that sort of death and not think that something is wrong. I realize that many of us have different ideas and positions on these things. I'm not here to push a political position. What I would like us to do is to begin to think about this problem of climate change biblically, from a biblical point of view, and to try to understand it from our biblical faith.
- Climate change is about indigenous rights. It's about the people who are least responsible being the most affected. We know that our Arctic north is the most impacted part of the planet right now. The problem is that the same thing that

made the people of the land invisible to people who came over from Europe, is making the people of the land invisible today. I went to a meeting of all the Anglican Bishops who are concerned about the climate, and every single one of them knew that the Arctic is very much affected by climate change but it was very clear after awhile, that very few of them had considered that people live there. They look at it as a big, empty place with nobody there. The same way in which colonialism made the people of the land invisible, is operating today, in the difficulties that we find associated with climate change.

- Danielle Black: Bishop Mark's keynote calls us to action, and we close the first day with full heads and hearts. There is so much work to do, and we pray for God's grace and God's help.
- Lily Bell: I'd like us to come together in our hearts, in our minds, in our spirits, as we think of loved ones that have passed.
- Lydia Mamakwa: Good morning. I would like to invite anyone that has this handbook, we call it the Horton hymn book. We're going to sing a morning hymn from here in the Cree language. I invite anyone that has this to come up here and join me.
- Danielle Black: The Diocese of Mishamikoweesh leads the morning prayer on the second day.
- Lydia Mamakwa: We went over 15 minutes, sorry. I just want to say thank you to the Primate for his words yesterday. I, myself, was very moved and I have to say, I don't know how many times he's made me cry since I've been Bishop. Yesterday was one of them. Thank you. Thank you for your beautiful words, Primate.
- Danielle Black: After morning prayer, we prepare to join our small groups for a practice of gospel based discipleship. Bishop Mark explains how to approach this work.
- Mark MacDonald: Most of you will have done gospel based discipleship, but we want to emphasize again that this is not a bible study. It is a way of creating space for God to speak to us. The authority in that place is the risen Christ, though the power of the spirit, speaking through the various people who are gathered here. The various viewpoints that are there, we wish to hear them, and your group facilitators will help that.
- Danielle Black: Later in the morning, we return to the wider circle for a presentation about Canon 22. Canon 22 was adopted by the General Synod of the Anglican Church of Canada in 2013.
- Mark MacDonald: Canon 22 recognized the National Indigenous Bishop, the Anglican Council of Indigenous Peoples, and Sacred Circle, as a part of the Anglican Church of Canada. This is the first Sacred Circle under Canon 22. This is convened as an official part of the Anglican Church of Canada, and we have followed as much as we could, the guidelines that are in Canon 22. We already know that there are things that we're going to try to change in the near future. We will talk about

some of those things today. Canon 22 is the stepping stone, the bridge, to a self determining, Indigenous church within the Anglican Church of Canada, and that's what we want to speak about today.

Yesterday, we had the Plenary on the statement. The statement I think, we hope, and especially we were encouraged by your responses yesterday. The statement will be the strongest thing that will come out of Sacred Circle, we hope, to the rest of the church but we also need to start talking about how we implement this statement, how we could carry it further. A lot of the group said ... We heard two two things.

The group said that the statement could have been stronger, but also what do we now? Where do we go now? And so today, we begin to think about what are the next steps forward for us? What are the positive things that we can do right away? I think most of you, if not all of you, have a paper in front of you called Draft Proposal to Follow Up on Where We Are Today, A Call to The Wider Church. When I say draft, it's really drafty.

What we meant to do here was to provide a way to talk about this, and there's nothing that is set in stone here at all, but as we've talked about it in the leadership circle, as we talked about it in the Anglican Council of Indigenous Peoples, we began to understand certain things that might be done to help bring the statement forward.

- Danielle Black: Point by point, Bishop Mark and co-chairs, the Venerable Sid Black, and the Reverend Norm Casey, review the proposed changes to Canon 22. Then we head to our small groups to work on the questions that are before us.
- Lorraine Netro: Yesterday when we talked about trying to rebuild that trust, the trust that we had with the church institution was broken, and now it's all part of building that trust again to this type of model.
- Barbara S.: I know it's a challenge, and they're scared. Let's be truthful. They're fearful. My diocese has the highest number of Aboriginal people living in an urban place. Yet we can't you know, we're never heard. Very seldom do we go to General Synod, because all the places are picked already.
- Verna Firth: They advertise and they look for fundraising, and they're always using Indigenous peoples. The people that give them money, and donate the money, think that this money is going for Indigenous Ministries, whereas it's not. It goes to the Council of the North. Yes.
- Dorothy R. P. : Well, there's a number of campaigns through the year that come to us in our mailboxes at home. I know a lot of people not Indigenous support the Anglican Church of Canada. Then from there, it's supposed to be dispersed to the appropriate places but, like you say, it's not happening in that particular area.

- Verna Firth: That's what we want to ... We will negotiate those things. Support for this third proposal?
- Dorothy R. P. : Absolutely.
- Verna Firth: Absolutely? Yes? Yes?
- Donna Bomberry: Okay, so we support number three proposal.
- Danielle Black: On the afternoon of the second day, we attend various learning circles, designed to help us in our work and ministry, in our communities.
- Jeffery Stanley: When I go to work, while I'm not pushing religion on these children, my ministry skills are put to use for children who require a little bit more attention.
- Sidney G. Black: When our folks come to the city, they don't come to our churches because there's a dynamic there that they sense, that they feel that they're not welcome there.
- Mary Jane H.: When a youth commits suicide, that's very devastating too, because the communities will come together to help support the family, especially the youth that are affected by this. We don't always have the answers, but we can comfort them, hold them, cry with them. I know some of them are so very frustrated, that we just have to allow them the time, the space, to get over their anger and then after they get over that, that's when we start working with them.
- Mark MacDonald: For me, part of what the job of the National Indigenous Anglican Bishop is to speak to how the people of the land are connected to the land. The people of the land and water, the people of the Arctic, the people across the land that when they created this job, that was supposed to be a part of it. Not just me, but all of us, we're supposed to address this problem. We're supposed to talk, I think we're supposed to carry the elders' message forward, and to try to not just do what environmentalists do, but to try to speak. I think the wisdom that we're hearing in this group is that we are very much affected by this, but also that we feel that we need to look at the voices of the elders, and to listen to what they have to say about these things.
- What's one of your favourite things to go do, that's healing, teaching?
- Ginny Doctor: It takes on a life of its own, and that's my favourite part and that I don't have to be there for them to get together and do this kind of work, because it's still going on. That's what I like to see.
- Myris Dick: It gets frustrating because you know they get to do all the nominations, they get to do all the voting, and us as a community member, we do all our meetings not with the clergy. Whether or not it gets properly sent to the Bishop or senate is another question.



Danielle Black: After the learning sessions, we return for a special moment at Sacred Circle.

Catherine Askew: Some of you may know that I'm a military chaplain, and I'm in the regular forces. I'm one of the first Aboriginal people to be a chaplain in the regular force, but that pathway was ... Thank you. That pathway was made possible by the Venerable Captain-Retired Sid Black, who I understand is out of dress, because he's missing a part of his uniform that was never presented to him. It's a sign of office, a sign of being qualified in a national ministry of the church, and I would like our two Bishops to bless and present this chaplain scarf to Sid.

Danielle Black: In the afternoon, Bishop Mark and the Primate introduce the Primate's Commission on the Doctrine of Discovery. In 2010, the General Synod repudiated the Doctrine of Discovery. The commission was formed by the Primate to continue to explore the extensive damage that has been done in the name of the Doctrine of Discovery, dating back to the 15th century.

Mark MacDonald: It begins, as far as we know, back when a number of Europeans discovered the land of Iceland. Because it wasn't known to be owned by anyone, the person who discovered that land was the owner and ruler of that land. If you discover the land, it becomes yours. You can do with it whatever you want. It's all yours. You are the Grand Poobah, the king, the queen, and everything else of this land when you discover it. When they moved to Turtle Island, they couldn't say that they discovered this land because there were people already here, at least not in the way that they normally had.

What they did, however, is that over time they said that this land was terra nullius, meaning it was not inhabited. Well, you would say, "Our relatives, our ancestors, our Elders were here. How could you say that it's not inhabited?" Here's where the Doctrine of Discovery becomes evil, and where it begins to hurt people, and where it becomes a stronghold against the people of the land. They say that the people of the land are so primitive, are so savage, they actually say, and some of the early documents say, "They are like the beasts of the field or the forest."

You can discover these people because they are so primitive, so savage, that they are better off living in your civilized way and so when we talk about repudiating the Doctrine of Discovery, we're talking about all the aspects of it. The way it's been used in law, the way it's been used in theology, the way it's been used in teaching, the way it's been used in controlling peoples' life, and sadly also in the way that the church is organized. We are freeing ourselves from this doctrine, from this stronghold, and entering into the freedom of Christ that's what this is about. Thank you.

Verna Firth: We have here our members of the Primate's Commission. What we're going to do is, we have some questions that we'll be asking so that they can explain a little bit more what the Doctrine of Discovery means to us, and how we will be working with it. I have some questions I'll ask, and then I'll ask the panel. If one of them would answer for you so we can help better understand what this is all

about. Thank you for answering our first question, Bishop Mark. The first question is, what is the impact of the Doctrine of Discovery today, and how does it affect indigenous peoples?

Laverne Jacobs: I'll just give you a personal example. When my parents raised us, they were preparing us to live in a white world, so I didn't learn to speak my language. I was then made sure that I knew how to read, that I would fit in at school, on the reserve and I can do that, I can move in and out of society that is not my own but can I do that as well with my own society.

Verna Firth: What are the empire and Canadian colonial policies that are based on the Doctrine of Discovery?

Sol Sanderson: The Doctrine of Discovery is covering after 14, 15, 16th century was reinforced by what you call the policies of detribalization. The 1830 detribalization policies of the empires of England, Spain, France, and Portugal, and they've been implemented throughout the world. Spain implemented in South Central America, England implemented in North America, Australia, New Zealand, and parts of India.

France and Portugal implemented them in Africa. The 1830 detribalization policies were based on the Doctrine of Discovery, like Mark is saying, but they refined the plans and strategies. How? By implementing objectives of the detribalization policies known as assimilation, integration, civilization, Christianization, and liquidation.

Targeting who and what? They targeted the destruction of our Indigenous families, implementing those policies and those objectives. They targeted destruction of the societies of our nations throughout the world by underlying our traditions, our customs, our languages, our values and practices by failing to recognize that we as nations have inherent rights that are common through all the indigenous nations throughout the world but liquidation came into play, respecting how to terminate those rights.

You see, along with the process of implementing those 1830 detribalization policies, you can see how it destabilized our systems, our government. What I'm saying to you here, is Indigenous peoples in indigenous circle in the church of Canada, you've come a long way in 20 years. You've got another 80 years to go. Don't lose patience. You'll decolonize the Anglican Church one way or the other.

Verna Firth: Did the Anglican Church renounce the Doctrine of Discovery, and how does the Anglican Church reconcile the impact?

Sol Sanderson: The elders have told me, "There's one thing that's constant in life, and that's change." When you have change, there's going to be resistance. One thing you've got to remember about that type of transition and resistance, the most

resistance that will happen will be internal, not necessarily external. So reconciliation is not going to be an easy route, but I know that you can do it, like the Primate and I discussed in Prince Albert. I said, the indigenous circle is well on its way to decolonizing the Anglican Church of Canada, and you've been here to be commended for it. What I told the Bishop as well, be aware, other religions and other churches are watching you very closely.

- Terry Finlay: You mentioned that we would be challenged internally. I think one of the things that we, as members of the commission, had already discovered as we tended to speak in non-Indigenous settings, is the fact that there are many people who admit that they don't understand it, they never heard it before, and they think that we're speaking some sort of strange language and so we realize that part of our mandate and what we will have to recommend will be influenced by this, is the education of our own institution.
- Verna Firth: Our next question is, how is the Anglican Church going to implement reconciliation?
- Sidney G. Black: We have been inculcated very forcefully, to always defer, not to think, to answer yes or no to whatever question has been posed to us. We talk about big nations. I still have a very strong sense in Blackfoot Territory of my homeland Blackfoot Territories on Turtle Island are now superimposed by acts of government, that we are divided by an international border. Provincial boundaries are imposed upon us, Ecclesiastical boundaries, Dioceses, Provincial boundaries have been imposed on our homelands. I personally feel that it's more than reconciliation. It's about conciliation, and saying to the world, saying to the church, our leaders saying that there needs to be conciliation.
- Jonas Allooooloo: My culture and my language is different from my brothers and sisters down here, and there are some people in this country who think that one culture fits another culture. It doesn't work like that. We're individual groups, or whatever Inuits and First Nations People, we have different needs, different ministry, to one another. I say I have been called by God to minister to my people in the north, and I have learned that I am effective where I am, but I cannot function in the situation down here, because I do not hardly know the culture.
- Verna Firth: That concludes our panel session for today. I'd like to thank the members of our panel, the members of the Primate's Commission. I offer out to anyone and everyone out here that if you have any suggestions that could help us in our work, please just come and talk to any one of the members here. We ask for your prayers for our continued work, and I thank you all for listening.
- Danielle Black: The evening's agenda includes a presentation by a special guest.
- Mark MacDonald: When we spoke to the Maori Church and asked them if they could send a representative to join us, we specified that we wanted to see Robert if that was at all possible. He is the head of the Anglican Board of Missions in New Zealand,

which is both for the Maori Church, Pakeha Church, and the Pacific Islander Church, at least that's how I understand it. He can fill you in if need be. He has been so important to us and we have been so blessed to have him here to encourage us and to be a part of us, and to listen to us. We are more than happy, more than excited to be able to introduce to you, as some of you have already had a chance to talk to him, our brother, Robert Kereopa.

Robert Kereopa:

I want to just acknowledge the people of the land. I say in my language to you, (*he speaks in his language*) Be bold, be strong. Stand up for your people. Stand up for your rights, and hopefully the church will be standing with them. Am I right? I came from my tribe, a Maori boy from [sp?], hopped on the plane to Auckland and then a 14 hour flight to Vancouver. The first welcome I got was at your immigration. I know what a sheep feels like. You know, out there in New Zealand, we're known for our sheep. We used to have 16 million sheep and, I think, 2 million people at one state, and we're known for our shepherds.

Anyway, we go up this line, that line, that line, come into this line, and go down here, and so on. Finally I got up to the front window, and there was a chance for someone to greet me from your fair land, someone to welcome me. There was this lovely looking young lady. She would have been about the age of my youngest daughter. Blue-eyed blonde, looked very similar to what my wife would have looked like when we first met. Don't tell her that. Anyway, she didn't look all that happy to see me. I thought, what's the problem, what's there not to welcome here?"

Anyone would go up, wander off, show their passports. Like a good sheep, I thought I'd do the same thing. A person left, and I went up to the counter and she looked at me. Again, didn't look to happy to see me, and said to me, "Sir, get in behind the red line." I looked around. Sure enough, there was a red line. I went back, and I stood behind the red line. As soon as I got there, she said, "Come now, please." I thought, well, that's a strange way that Canadians greet you in this land, but anyway, she gave me the third degree, which is great. She heard about Jesus, and she heard about this gathering, and she wanted to know what I was doing.

I said, I think I'm speaking. I might be on the program I had a program. I had to get my program out and show her. She looked disappointed when she found out I was on the program. She let me through, which I was quite thankful for, being a bit embarrassing that I wasn't let through but, anyway, I rushed to domestic because I had to fly to Toronto. You're never going to believe this, but it's true. Went through domestic security, and went through that thing that goes buzz buzz buzz. I went through there, and followed everyone like you do, those of you who have traveled, you know. Well, I went through and this young man, he could have been her brother, this guy.

He said, "Sir, get in behind the red line." You wouldn't believe it. So I had to go back through the metal detector, and sure enough, there was a red line there. Did you know that? Did you know there's a red line? I never knew there was a

red line until it got pointed out twice to me. I went back, and as soon as I got there, he said, "Come through now." I thought to myself, perhaps the good Lord is saying something to you, Robert. What I'm going to say is that is one form of [Maori word]. That is one model of partnership. I'm not necessarily recommending it, but it is a model of partnership.

Well, in 1992, the Anglican Church in Aotearoa, New Zealand and Polynesia was born, after seven generations of struggle trying to educate our partner about what true equal partnership is all about. Took about seven generations for us to get there, with many getting behind the red line incidence on the journey. Excuse me if I'm talking a bit church politics, because they'll go over the head of many. I'll just talk about our church politics a little bit, then Aotearoa, New Zealand. Probably no one will understand it.

Anyway, in 1925, after more than 50 years of avocation by the Maori people to have a Bishop representing the Maori people, in 1925, the General Synod made up of, of course, all Pakeha bishops. I should go back a step and say really, the beginning of the church was all Maori, all the church was Maori. It was Indigenous. The Pakeha church came, they set up a thing called the constitution and grabbed all the power and control in the church, with no voting rights for the Maori people. Isn't that interesting? Yet, the Maori church had been existing for over 40 years before the Pakeha church began. That's interesting.

Anyway, ever since that time, Maori were advocating for equal partners for staying within the church. It took quite some time. 1925, they got to the point where the Pakeha Bishops ... I should say, do you need to know what Pakeha means? My wife is a Pakeha, and she's my favourite Pakeha. There might be a few Pakeha here. Pakeha who are the settlers who came in from [Maori word ?], their genealogy goes back. The Pakeha Bishops actually voted that there would be a bishop in charge of Maori people in 1925, at the General Synod. When they told the Maori people, we had some Maori politicians who were Anglicans at the time, very quite powerful. They said to the church, "You can't have a Maori Bishop unless the Bishop is a Maori, is an Indigenous person."

The Pakeha Bishops thought that it would be a Pakeha Bishop looking after the Maori people. Because the Maori people demanded there be a Maori Bishop, the [Maori word ?] there decided to ignore the legislation that they brought in. They wouldn't enact it, the Bishops. They brought a new legislation, which was enacted in 1928, because the original legislation was for a diocesan Maori bishop who was in charge of a diocese. In 1928, they then enacted a Bishop, the motivation being there was an evangelical healing, indigenous Maori movement, called the Ratana Movement in New Zealand. They were stealing all the converts. The first thing the Anglican Church did was to excommunicate the Ratana, because he was actually an Anglican Lay Reader. He was healing everyone. I don't know how that could be but they were worried they were losing all the converts, so they wanted a Maori Bishop.

Anyway, in 1928 they created a Maori Bishop but this time they made it different from the 1925 legislation. They made the Maori Bishop a Suffragan Bishop, and the one of the Pakeha Bishops would only have the right to vote as a clergy in the General Synod. That was the first step. Our people called the bishop, they loved him, first Bishop Frederick Augustus Bennett. He was from my father's tribe, Te Arawa. They loved him, but they would call him a bob-tailed bishop, tekoteko bishop. Tekoteko, what's tekoteko? Well, if you go to our marae, there's a meeting house, the ancestral meeting house, you'll see a tekoteko at the top, which is usually a warrior with a spear, challenging you. That's your tekoteko, it's not really going to do anything. They called the Bishop a tekoteko Bishop, but at the same time, he had a huge amount of respect.

1925, we got this first, another, Get in behind the red line, incident. In 1928, another, get in behind the red line, you're a Suffragan tekoteko Bishop. Then in 1967 when we elected the third bishop of Aotearoa, the third Maori Bishop, third indigenous Bishop. It was my uncle, Manuhua Bennett, amazing man. During his consecration, he didn't even know, during his consecration, the previous Bishop retired, Wiremu Netana Panapa, when he retired, they assigned to him a chaplain whose name was [inaudible 01:02:22], for the consecration of the new bishop of Aotearoa. Their instructions to the chaplain was this, "The previous Bishop of Aotearoa cannot come with the Bishops to consecrate the new bishop of Aotearoa. He will need to sit here with the clergy and not be a part of the Bishops, and not be a part of the consecration ceremony, and, get in behind the red line.

Bishop Panapa just held his head down for the whole service and cried. He wouldn't even get up for the communion. It takes a lot, doesn't it? When Bishop Manu found out about this afterwards, he cried. It's my personal view that that actually helped in his resolve to make changes in the church, to seek better forms of partnership in the church. One that is more equal between the two partners. The Indigenous peoples throughout the world, let's be clear, have been marginalized in their own lands, by their colonial brothers and sisters, often with horrific acts of exploitation.

The Doctrine of Discovery, founded by a church. Heavens above. We've all seen them haven't we TeArawa New Zealand, we've seen this acts, all these creative ways of extracting land from our people. We've seen so many of those, it's tiresome. We've heard so many excuses from our partners. So many. If only you, that's the Indigenous people, will work in partnership with us, we'd get along so much better. Decolonization 101, we want to stay away marginalization. We don't want that. Thank you. What we want to work towards is something more Christ-like. It's pretty simple, isn't it? Seek equal partnership. That is a partnership where partners stand side by side, not one in front of the other. Not one behind the red line, and one in front. This is a partnership where we are equal together.

If your partner, now listen to this, if your partner is standing behind a red line because the government or someone else says they need to be standing behind

the red line, then your place is beside them. Does that make sense? If we're equal partners, then if our partner is standing behind the red line somewhere, that's where we're standing too, aren't we? We're all partners together in the gospel, equal partners. It's quite challenging really, isn't it? To be an equal partner? It's actually quite challenging. Your place is to give us side by side and my reading of the gospel tells me that's probably where Jesus would be, behind that red line, too. Don't you think?

- Lily Bell: In our spirits, as we think of loved ones that have passed ...
- Danielle Black: The third day of Sacred Circle begins with morning prayer. The Reverend Norm Wesley leads the prayer service.
- Norman Wesley: Sacred Circle Pinawa, I saw this young man standing up. He was a Deacon, and I was so inspired by that young man. I said to myself, man, if he can do it, I can do it. I think that was the Lord speaking to me at the time. I was a lay reader at the time. 10 days after that, I was sitting in Toronto, in Mark's office, telling him, I need to talk to you. It was after that that I decided to put my name forward to be ordained. That was three years ago, so God has been awesome. Never, ever failed me yet. Never.
- Danielle Black: The presentation for the morning is about the report from the Truth and Reconciliation Commission.
- Henriette T.: And so the purpose for this plenary session is to begin to take a look and open up the 94 calls to action that the Truth and Reconciliation Commission process has produced in its final report. Broadly speaking, what we're going to do before lunch is do a lot of our work in the talking circles. I recognize that the Truth and Reconciliation report the 94 calls to action. There are still some here, so if you haven't picked up a copy, please do so on your way to your talking circle. There is a lot to digest, and in fact, it's going to become a bit of a roadmap for our work, both in the Anglican Church, ecumenically with other parties, with Aboriginal organizations and governments, and across faiths.
- There's a broader and growing interfaith desire to be part of this work. We'd like to have you do some ranking. To the right of those areas in the report, each group will be given a sheet of sticky dots. It's not going to be done with a whole lot of precision, but I hope that by prioritizing them, and the green will be the most important, the orange the moderately important, and the pink ones the least important, if we can use those categories.
- Brander R. M.: The survivors have been saying things to me that I've known. They say, we've told our truce, now we're wanting to see the reconciliation part happen. Maybe that's what they're saying, is we want to walk with, we want to work this out. That's just what I'm looking for.

- Shirley Morven: I think that sequencing things according to how important they are might end up resulting in continued neglect in certain areas. I think there should be a preamble that says, all these institutions already exist. They will all simultaneously receive a hand out for each of them. We'll give them five years max to make all the changes. That's all we have to do. We don't want to sequence anything. That's what my brain keeps telling me, and my heart keeps telling me, that we'll betray our people if we start doing this sequencing thing.
- Aaron Sault: When we go to the UN with these issues, it just brings awareness. I figure it's just to bring awareness, to show that us Indigenous group in Canada, is having a very difficult time adapting. The UN is used to let the world know that, right? That's pretty much my opinion as what the UN is only there for. To spread this word to let the world know that we need help. You know I mean, it's not all clear blue skies in Canada for Indigenous people. You know that you can go to the UN and say all that, but they have no authority. They can't tell the Canadian government to do this, or to do that, or change this or change that.
- They don't have to. You said it yourself, they make everybody aware. That's the first step, is acknowledgement.
- Aaron Sault: Yeah in the UN but that's saying a whole lot of the UN. It's good to have people there and bring awareness right?, I agree but I think more of our energy has to be exerted within us, people like us, right?
- Dixie Bird: Can I just interrupt?
- Aaron Sault: Absolutely.
- Dixie Bird: My experience when I was in Ottawa the TRC had actually brought the one to sit with them and to have a conversation as we are. One of the things that the UN was able to bring forth wouldn't have been able to go forward without having them sit down with us.
- Aaron Sault: Go forward with what?
- Dixie Bird: Go forth with some of the recommendations that are in that package.
- Aaron Sault: Recommendations? That's really not nothing though, right? Recommendations.
- Dixie Bird: That's a start.
- Danielle Black: Following an afternoon off, we gather again in the wider circle to hear from another special guest.
- Mark MacDonald: All my relatives, your relatives, it's good to be here tonight, and to enjoy the presence of each other, and the presence of God, and the presence of hope. To have hope is a great thing. To know that God has great things in store for us, it's



a good thing. If we know that God has great things in store for us, we can face a lot of difficulties and trials along the way, because we know that at the end, there is something beautiful coming. I think that we have to stand for that, and be that in our communities, people that know that something better is coming. Something that is better is on its way. There'll be trials, there'll be difficulties, there'll be heartaches, there'll be pain, but something is better on its way, and we know that it's coming. We have that hope.

I met a Sami elder in New York last fall, and she said, "I feel like I've always known you." She said, "Our elders say that when you meet someone and you feel like you've always known them, it's because your ancestors knew each other a long time ago." Then she said, "How could that be?" I said, "Well, my mother was half Norwegian. She was half Norwegian, and half First Nations." They said, "Oh, you're Sami!" I said, "Well, I don't know, but maybe." Maybe I'm your close relative. I hope so. I feel like I'm your Indigenous relative. That's what's important to me, and I feel like I'm your human relative as well. We are very, very pleased and happy to have with us, Kaisa Huuva of the Sami people. She's going to be our key note presenter tonight. Please welcome her to this land.

Kaisa Huuva:

The missionaries during the 16th century had a devastating impact on our culture and spirituality. Our spiritual leaders, they were called Noaidi, that means shamans, were burned alive. A lot of our sacred drums were also burned and confiscated. You can say our spirituality started to get broken during this time, and there are still wounds, unhealed wounds, from that time. Sweden has to, as a member state in the UN, has joined the UN declaration on indigenous peoples in the general assembly from 2007, but there is a lot of lack of knowledge in the government and among the authorities in Sweden, what the declaration is about. Between 1910 until 1940, Swedish society, Swedish politics, and the church, was very much influenced by racist biologist ideas on inferior and superior races.

The Samis, we were, of course, looked upon as an inferior race. One former Bishop in the Church of Sweden was actually the architect of what is called the Lap Shall Remain Lap Policy. He was a member of the parliament at the same time. There were also some other church leaders involved in that. The reason why it was only children, some children of reindeer herding families, who had to go to these residential schools. The reason behind it, I have to come understand, that here in Canada, one of the thoughts behind residential schools was to take away the Indian, the child.

In Sweden it was a bit different. They believed that the reindeer herding Samis, because of their race, they could not be anything else than a reindeer herder. They were unable, because of their race, to live another life. We have a lot of healing to do in the Sami communities, and in this issue. The way I see it, we, Samis, we need to heal and decolonize ourselves. We need to decolonize our mindset. We need to build up our own leadership before we can start to decolonize Sweden, and also Church of Sweden. I don't know how many

generations that will take. Probably not during my lifetime, but it has been mentioned here, the word patience. You have to be patient.

During the days here, I've been listening, and I have been learning, and I will bring back what I've learned from our elder sister and our elder brother. I will bring it back to the Sami church councils, and to my Sami colleagues in Church of Norway, Sweden, and Finland. I will also tell my non-indigenous superiors, colleagues, and church leaders about your important inspiring work toward self determination in the church. My hope and aspiration is that we, one day, will arrange our own Sacred Circle.

- Lily Bell: In our minds, in our spirits, as we think of loved ones that have passed ...
- Danielle Black: The fourth day of Sacred Circle begins with prayer. We hear about a tragic accident in one of our communities back home, and the gathering hears a traditional mourning song from an elder.
- Charon Spinks: (singing)
- Danielle Black: After a session of gospel based discipleship, we return to the wider circle. Bishop Mark reviews all of the work that must be done on the statement and Canon 22, and he makes a proposal to the circle.
- Mark MacDonald: This afternoon we had scheduled a number of workshops, and we had given you a chance Tuesday, to attend those workshops. We were proposing to have them again today. The council felt, last night, that our business was so urgent that we should cancel the workshops, so we're coming to you today to get the wisdom of the circle, to see if you would go along with ACIP's proposal to you, that we cancel the workshops this afternoon, we enter into plenary, and begin to deal with some of these pressing business matters that we have. What is the will of the circle? If it is your will that we go along with the recommendation of ACIP, say amen.
- Amen.
- Mark MacDonald: Anyone who is opposed?
- Amen.
- Mark MacDonald: Jonas, I think Iola is giving you a piece of his mind right now anyway, so that's okay. We love you, Jonas.
- Danielle Black: With a change in the plan for the afternoon settled, we begin the morning with a presentation on suicide prevention.
- Ginny Doctor: We're going to do a presentation on our Suicide Prevention program. We took over the management of the program from the Council of the North in 2012. In

2013, I believe it was, we asked Nancy Bruyere to be a consultant, to be a suicide prevention worker for the western area of Canada, and Cynthia Patterson, who could not be here, remains as the suicide prevention minister for the east. Having been a priest in Alaska for a number of years, I had to do a lot of burials for folks, mostly young people who had completed suicide. The comments I used to hear from people made it sound like suicide was a good experience.

For someone who is in despair, particularly young people, to hear that, it may give them to edge they need to do the same thing. This resource will hopefully provide our ministers with words they can offer, with other ceremonies as well, as a prevention tool. We want to share with you three things that we've supported in the past couple years. One is ASIST training, and I forget what it stands for, but Bishop Michael Hawkins will talk about that, and the other is the program at Six Nations, and then Nancy Bruyere will talk about what's being done in her area, in terms of prevention. I'd like to call Bishop Michael Hawkins to come and talk with us.

Michael Hawkins: ASIST is Applied Suicide Intervention Skills Training. With the support of the suicide prevention program, we provided it free of charge to our people. We had some people who were maybe Anglicans, or not, I don't know, but who came from their communities, who were social workers, and they took that as well. It's a two day program, and we had prayers on the first night. A very simple prayer service which was a focus on remembering by name, those we'd lost to suicide, but then also remembering those who we knew were in risk of suicide, and people lit a candle for each one. It was very moving. People found those prayers very helpful and powerful.

One of the great fruits of that was that out of that, Stanley Mission invited actually one of the white clergy to come up and spend a day with their community workers, and spend a day with them talking about suicide prevention in that community. We hope to work with Prince Albert Grand Council's, a program called Embrace Life, you can look it up online, work with them and cooperate with them on what they call prevention, intervention, and postvention. They're working on those programs, so really it was a great move to work alongside with them. I think they grew an appreciation for what the church can do, and we grew an appreciation and really built bridges, as opposed to competition. That was a gift of God, that we worked with them.

Dorothy R. P. : My name is Dorothy Russell Patterson. I feel real blessed to be able to tell you about our program at Six Nations. It came about from loss, myself included, and I need to tell you that without love and support from my family and my neighborhood and my colleagues that I worked with formerly and my strong church family, I would not be here. One of our biggest challenges in the beginning was to create awareness of what we wanted to do, and how we wanted to do it. We set about getting on agendas of all the existing services that were going on. Many of them are government funded, that work basically Monday to Friday. We did that, and then we set about getting on the agenda of

our elected band council, which really, I think was one of our greater pushes that we could have done to help ourselves. We have some guiding principles that we work with. There are four.

The first is to create a safe environment, whereby individuals can share their grief and pain in order to recover from the loss of someone close to them through suicide. Secondly, it's to maintain trust relationships with individuals and families. Third, it's to promote youth participation and workshops and community events. Fourth, is to be accountable to all funding sources, in all of our activities.

Norm Casey:

Ginny Doctor and Bishop Mark had started a music program for youth, about nine years ago, in Alaska. It continues on to this very day, even though they're not there anymore. They were finding a lot of success with that program. The report that I got was that they had reduced their suicide almost by 90% in their communities. We said, let's take a look at that. What can we do? How do we do that in our community?

Ginny and Bishop Mark were very kind to say that, we'll help you. In 2014, we decided to put on a music camp. What do I know about music? I don't play any musical instruments, I don't sing. You already know that. I don't dance, I don't do any of those things. Our committee was committed to bringing that kind of initiative to our community. Ginny, who was in the hospital as you remember, and she was in serious condition, had prearranged for two of her music instructors in Alaska to come to the Six Nations.

They came, and brought musical instruments with them. They brought fiddles, and guitars, mandolins, and they brought their experience and expertise and their energy. Great people. We were able to put on a music program. It was very successful. We put out a call to the youth and remember, this is a summer program so you would expect that a lot of kids would say, "Music? In the summer? Not doing it." They wanted to do it.

Ginny Doctor:

It takes committed people to create positive change. It also takes good food. Six Nations has the best food around. I did want to mention, in addition to what Father Norm said, was that this year they incorporated some of our traditions into the program, where the kids made hand drums and water drums, and were taught how to sing and dance in their language. There were a number of elders who taught songs in the Mohawk language. That was really good, having been there for most of the camp and witnessing it. You can really see the change in the kids, as they begin to grow. The other thing they did, which was really cool, was they actually gave instruments to the kids. They had that many, so that they could give them instruments to practice and play with. I'm sure they will, because they really liked it.

Nancy Bruyere:

I just want to share with you some of the things that we have learned, and what we have done. I went to an elder after starting this program, and he told me to learn what I can and take what you think or know will help our people, and

make it your own. He also said to live by the seven teachings of our people, especially to love and respect. I went to places where our people gathered, and listened to them, learned what I could, and began on this journey. I encourage people to get involved, to create events, not only once a year, but like the programs that we heard.

A lot of times we need money to create these programs, activities that will keep our people busy. When we went to Saskatchewan and Bishop Michael, Bishop Adam, invited us to their community, so we came to their community and we shared. We talked about suicide prevention, and we had a sharing circle. It wasn't a circle, but everybody there shared. From there, I felt I was impressed by the strength that they have, the gifts that they have, their God given gifts.

I know I never told Adam, but they have a lot of gifts and lot of strength, and I believe that all communities, all people, have those God given gifts. We just have to rise up, stand up, and let's do something, anything, that will work for our people and be out there. We can't expect our people to come into the church, because they won't come into the church. If we go to them, they'll let us be a part of what they're doing.

- Danielle Black: Before the afternoon report backs, the gathering joins for a prayer and a sacred smudge.
- Mark MacDonald: The very first thing that we want to do is to hear back from the groups, regarding the proposals on implementation. In other words, we had the call, where we are today, a call to the wider church, where we are 20 years after the covenant. After that, we had a presentation on Tuesday about some of the ways that we could implement it. We went into separate, into our groups, and now we would like to get feedback from you.
- Val Kerr: Bishop Mark's term should be the same as other Bishops, support for self determination. Funding should be direct to Indigenous people, without blocks. A fifth province would allow that.
- Donna Bomberry : There is vigorous support to see financial accountability of diocese that say they support Indigenous ministry, such as Council of the North was mentioned, especially as they do not send any resources to indigenous ministries with false advertising.
- Henriette T.: It was important to remove the nine year term that the Indigenous Bishop is a Bishop like any other bishop in the church. Then we came up with the idea in our group of perhaps a notion of Archdeacons from the four directions to work alongside the national indigenous bishop.
- Jeffery Stanley: The proposal did not address any needs of the youth, the Indigenous youth of the Anglican Church in Canada.

- Lorraine Netro: This is just like negotiating land claims. It's taking time, and it's good to take our time. Yet we really need to stand our own ground, and say, we are self determined people already. I don't need any document like this to tell me that I'm a self determined person, or that we are self determined nations or communities. We need to move forward with that, respectfully.
- Sidney G. Black: In the group that I was facilitating, they said, "The proposal is encouraging." A light at the end of the tunnel is not the train coming, kind of a thing.
- Larry Beardy: All this can be done, but what we talk about today, the fifth province. It's so crucial. If we don't decide at the Sacred Circle about the fifth province, and we'll be back here 20 years from now, some of us may not be here. The fifth province, we have to decide to go forward. It's time. The Anglican Church of Canada, take that role, be an example to the rest of the country of what common people, Christian people, can do to change the lives of our people.
- Pamela Rayment: It seems that at diocesan Synods, provincial Synods, and General Synods, there just doesn't seem to be the indigenous representation that there should be, even when there are Indigenous people in communities. That would certainly help eliminate that, if we had a fifth province.
- Richard Bruyere: This draft that they're making, we support it. One of the things that says here in 1B is, "To provide support for any indigenous ministry in all of Canada." What does that mean, to provide support? Is that to say, "I support you," and tap their back and, I'm there with you. Or is it to send them bibles from Gideon? What does it mean?
- Sylvia James: The concept we're trying to get is all Indigenous people across Canada coming together to have their own bishops. We have to use existing legal structures, which is province. We can change it more to indigenous words later, but easier for the rest of the church to understand this way, that we're incorporating into existing into frame work. These were words we were working with in the statement itself. The fifth province came up again, donations of what would happen if we form a fifth province. We spoke a bit about the Council of the North, because very little money goes back to Indigenous people, it goes to the Bishops. When advertising is done by Council of the North, there's a lot of pictures of Indigenous people on there, and they receive donations for that, for native people.
- Stephen Andrews: The Bishops are here, I think I speak for all of them when I say the Bishops are here to listen. It's been wonderful for us to be observers of this Sacred Circle. It's had an important impact in the way that I think of our church, and I want to thank you all for including us in this gathering. We thought that the idea of a fifth province has a kind of advantage, because it is a familiar way of thinking about organizing ourselves as Anglicans.

- Mark MacDonald: Would ACIP members please come forward? All of you who are here, please come forward. Please come forward. You know our wonderful co-chairs, Norm and Sid. We want you to see them and who has been on so far. These people have served for a number of years, and they've been loyal to you and loyal to support you. What has been accomplished has been through their leadership and guidance. I think they deserve a hand. Now, Hannah. Boy, Hannah is the heart of ACIP. Come on, yeah. Ruby, too. Okay, Adam. The Province of Canada just walked in. It is through their guidance that we got Canon 22. It's through their guidance that we have this Sacred Circle, and they have worked diligently and have advised my office, Ginny and I.
- They've been very good to us, so we're very grateful for their service and ministry. Canon 22 does not say that you can ... It does not provide or give away to keep people on so what we're hoping that you will do, when you go into your provincial groups, and we'll give you more instructions when we actually do this, but we're hoping that when you go into your provincial groups, that you'll select one new person and one old person. By old, I don't mean someone like me. I mean someone who has been on ACIP for awhile. Do you see what I'm saying? We would like to see somebody with some experience continue on, and we would like to see some new people come on as well so each province will have two, and we hope that ... We're just asking you, if you can, to consider that you might appoint someone who has been on ACIP, and someone who is new to ACIP, at the same time.
- Danielle Black: After a short break, we gather for a special presentation from the youth members.
- Dixie Bird: Good afternoon. I'll just start by introducing who I am. My name is Dixie Bird, and I'm from Saskatchewan. I am in the diocese of Saskatchewan. I'm Cree. Treaty Six Territory. I am part of the ACIP group as a youth rep, and I'm also on the Primate's Commission. My co-facilitator is Theresa Halkett. She's from Saskatchewan, Cree. We're going to start off our presentation with Nick, who is from the Arctic. He's Inuit, and he's going to sing a song in his language, Inuktitut.
- Nick Kigeak: (singing)
- Danielle Black: The youth presented nine recommendations to the Sacred Circle.
- Jay Waterchief: The whole question about networking and how it's important for the youth to really get involved in, well, that's where we start. We have to know exactly who are we getting across to? Who are we communicating and networking with? Those are the wrongly imprisoned, the ones who have been turned away, just for being First Nations. Those are the ones, because not a lot of them are into Christianity. Not a lot of them are into the church. If the government officials, if no one can be there for them, the church has to.

- Leigh Kern: All of us have been affected by sexual violence in some ways. We need to be able to create safe spaces in our communities, where we can enter into real dialogue about it, and begin the healing process. That's what I got to say.
- Melanie W. H.: Let's reclaim our culture, our traditions, and kind of integrate them into the church as well, and be welcoming of them, too. That's what I find that can also be a healing for our people, especially from to finally heal and move on from the residential school era, and not be stuck looking back.
- Sheba McKay: We need to be more, I don't know ... To express the love of Christ in our lives, and I think that's what important. I know, just being here, I can feel that. I feel that love of Christ in here. Just be being here, I think I know where I need to go from here. I think it's time that I need to put myself out there to pave a way for our young people.
- Ariana Dorie: My community suffers from pollution, big companies dumping their waste into our lake and ruining everything. Before, early in the morning, you would see at least 10 different fisherman boats out on the lake, but now we only see one. Our fish have been ... Our wildlife has been ruined by these companies. Some fishermen have even reported that if you cut open a fish, you could see cancerous lumps. Our fish are sick, our land is sick.
- Freeman Bell: The music is cool, because it gets me dancing.
- Dixie Bird: Thank you, Freeman.
- Aaron Sault: Sports forces, makes children, it builds confidence in them, right? They set a plan, they have a goal they want to achieve, and then they work together, and then they go out and they achieve these goals. Something small, just like that. They could be five, six, seven, eight, or nine years old. The age is limitless, or you could be 68 and still join a sports team. It would give you confidence in yourself, in your other Indians, other natives around you.
- You might not know it at the time, that you could be affecting somebody's life 40 years from now, and they're going to take that with them. Sports is what opens up the door to allowing Indians to be accepted, to stand out and say, hey, look at me, I have this special talent. I found a way that I can get attention from it, I'm accepted, and I love to do this.
- Danielle Black: The youth presentation featured a video that they wrote, produced, and directed. The presentation continued with the women's warrior song.
- Leigh Kern: It's a song about calling women into leadership and into power, and claiming their strength. The central word in this song is aki, which means Mother Earth. Yeah, so a lot of people had never sung any traditional songs or did round dance, so we started teaching each other songs that we knew, and teaching



each other dances we knew. That was a really powerful experience for all of us.  
(singing)

- Danielle Black: The fourth day of Sacred Circle ends with a presentation by Bishop Susan Johnson.
- Susan Johnson: What we would like to do is request partnership with you, Sacred Circle, and with ACIP, to walk with us on this journey of discovery. To serve as our helpers and as our advisors and as our partners and encouragers, and to make sure that we don't stray onto paths that look a little more colonial than they should, right? Keep us walking on the right path. I'm not expecting you to jump up and say, yes, Susan, we'll do that!"
- You need to think about it and say, is this a partnership that we want to put some emphasis into? I'd really like to invite you to think about that, and for us to work together to see how, in this new way, we could further our full communion relationship. You could help us as we try and find out the most appropriate way that we can live our feeling of call towards right relationship in Canada.
- Mark MacDonald: We have a little bit of time before we move to Sacred Circle has Talent. I was thinking that, and I talked with some of the leadership, and I was thinking that it might be a good idea for us to take just maybe 15, 20 minutes, maybe a little more, to go into our provincial caucuses. Ruby and I can talk, but I think that we could just stay here in the room, and go into the caucuses, and take a little bit of time to get to know each other and to see what it's like. To see what it's like, okay? What do you think? Does that sound good? Does that sound good? That sounds good, okay. All right.
- Murray Still: The gathering is in effect. The gathering can put forward, as General Synod, as any resolution. There's nothing stopping us from making the resolution to change, we need to bring to Sacred Circle, that need to be talked about and discussed.
- Lily Bell: I want to praise God for today, and I'd like us to come together in our hearts, in our minds, in our spirits, as we think of loved ones that have passed.
- Danielle Black: The fifth and final day of Sacred Circle begins with morning prayer by the diocese of Saskatchewan. Bishop Mark must leave the Sacred Circle this morning, and he bids the group farewell.
- Mark MacDonald: We, I think, are about to become the Joshua generation. Yeah. Somebody knows what that means. What it means is Moses and the people, they wandered around in the desert for 40 years. Some people didn't think they'd make it, and they were the ones who didn't make it. The ones who knew they were going to make it, they were the ones who made it. Then the young people who came along, they were the ones who occupied the land. They occupied the

promises, they occupied what God had promised. I believe that we are about to become the Joshua generation. We are about to become the people that occupy the land that are elders dreamed of and prayed for. I pray that in the spirit of the Joshua generation, in the spirit of Elijah, in the spirit of John the Baptist, that we'll move forward and occupy the land.

- Danielle Black: Preparing to leave, Bishop Mark thanks Elder Steve Darden, the keeper of the sacred fire.
- Steve Darden: Some of us will be flying over mountains and plains and rivers and valleys. This is a song that talks about the journey that we will make. I just bid your patience, your forbearance, your indulgence again. These songs have come to us through our mothers. They're journey songs, and I trust your journey will have beauty before you, behind you, below you, above you, all around you, and within you, and that emanating out of your mouth will be beauty.
- Danielle Black: We move into our provincial caucus groups to elect the new members of the Anglican Council of Indigenous Peoples. Co-chair Sid Black then asks for report backs on the 94 TRC recommendations.
- Sidney G. Black: The exercise that we did on the TRC, ACIP had asked for a report from the TRC and the 94 recommendations. Henriette led us through that exercise, with some feedback. I would like to ask for three random very quick reports. First three to queue up, we'll hear from them.
- Larry Beardy: The 94 calls to action discussion. This was in very bold letters, child welfare section important, at number one and number four. We need to have no arbitrary timelines in working with our troubled families, as long as there is improvement. We need to keep our children in our communities and in our culture. We need to support the role of our grandparents and extended relatives. Train social workers better. We need to run our own system.
- Jeffery Stanley: When we reviewed the 94 recommendations, it was generally agreed upon that each of the 94 recommendations that were listed are equally as important to one another, so we couldn't rank any of them according to the most important.
- Robert H.: I strongly feel that all of those items are important and need to be addressed. None of the items are, in my opinion, any more or less important than the others.
- We, as native people, are not problems to be solved, and we are not a deficit to be mapped out and funded based on that deficit. We want to see that as part of this process. We were people created in the image of God, and we've had 250 years of colonial evangelism. We need to dig deep back into our own ways, and our own theology, and our own liturgies, because we have a lot to offer the churches about healing. Also, we need to find, as part of that mechanism, a way to keep the feet to the fire, to the national church, to move past this so-called

event, called the TRC, to keep it alive and keep it part of our collective new oral tradition. Thank you.

- Sidney G. Black: I appreciate your comments. I know you all have a passion to share what you discussed in your groups. At this particular moment, we just really don't have that flexibility with time. I'm not trying to be mean, I'm just trying to be a good steward of time, so we'll move on to Saul, I know has a very, again, another good document, some thoughts put into this. You've got about 25 minutes, and then we can go into the closing Eucharist.
- Saul: I was asked last night to look at drafting a resolution, deal with the logistics of what you were debating and talking about. The other night when I was asked to do some drafting, I said to God, why did you send me to all these crazy Anglicans? Maybe we have some answers today why I'm here, along with my wife. I'm going to try to help you work out logistics and the transition that you're working on. I handed out a document there, that looks that how you might. If you turn to the back of it, there's a circle there that identifies the fifth province.
- Danielle Black: Point by point, our elder Saul outlines suggestions for the structure of a fifth province. He concludes by reading a draft statement from the sacred circle.
- Saul: I lay this out as an outline a sort of a framework, for the work that the new council has to do for implementation.
- Sidney G. Black: Thank you, Saul. Thank you very much. We have Saul's statement and proposal, in terms of structuring. I would like to ask the circle here if it is your will to endorse this document. If it is, we'll go by consensus. Again, because we just don't have the time at the moment, refer it to ACIP, the co-chairs Bishop Mark. Would that be the mind of this gathering, the circle? Okay, Bishop Lydia and Norm are the mic.
- Lydia Mamakwa: We need to get moving on this, because General Synod is happening in 2016. If we don't take something to General Synod, we'll have to wait another three years, and I don't think we can wait another three years. We need to get moving on this right away. Thank you.
- Norm Casey: We're indebted to Saul for putting this together. A lot of thought, he comes with many, many years of experience and dealing in governance, and understanding who we are as First Nation Peoples. At my first glance at this, I swallowed three, four times, and I said, Oh my God, It looks scary, and it reminds me of this moment in time last year at Pinawa Should we, or shouldn't we? Remember those days? Should we, or shouldn't we? If we didn't, we would have been talking in Pinawa today what we didn't do in Pinawa. I think we want to remind ourselves of that.

- Theresa Hallkett: I want to really encourage people to implement this, and also to look behind us with our grandchildren that are behind us, and they're going to be needing this in the future.
- Iola Metuq: My ancestors was survived 4000 years. Nobody showed them how to live. They lived their own, self sufficient people. We got everything. Scientists, psychiatrists, healers. That been destroyed. The power came from the other nation. This is a big step, what I see. I got a joy, and I still got some scared. I got Lord. The Lord told us, every one of us, Be firm, and I'm going to be with you.
- Sidney G. Black: I would ask you to, if you support this document, if you would stand. If there's consensus, and then we'll refer to ACIP. We have consensus, and it will be forward to the new ACIP council. Thank you very much.
- Danielle Black: Our 8th Sacred Circle closes with a final worship service.
- Fred Hiltz: Lord open our ears that we may hear your word, our hearts, that we may receive it, and our lives, that we may proclaim it. Amen. There is a love here, that I wish I could see across the whole church. There's a love here that's beautiful. It reflects a measure of healing from the harms of the past. It reflects a measure of hope for what is to come, the fullness of restoration and our relations with one another. The manner in which we embrace one another in this circle, and pray for one another according to our needs, is so in accord with the gospel.
- The manner in which you speak so openly and confidently about the love of Jesus to redeem, and guide, and heal, and bless is beautiful. The manner in which you pray for your bishop is wonderful. The manner in which you pray for him, you uphold him and his family, and thank God for his work every day, is beautiful. The way you show appreciation for people like Ginny and Teresa and Sid and Norm is beautiful. Oh, if it were only so across throughout the whole church. What a different church we would be. It is all about love.
- Danielle Black: When the halls have emptied, and we have all gone home, back to our everyday lives, our story will live on through the decisions we have taken and the images you see. These pictures tell you who we are, and where we were in August in 2015. This is the continuum of Sacred Circles, gatherings that bring us together and drive us forward on our journey to the promised land of self determination.