

16. The daily prayer of the Sacred Circle honours the sovereignty of God and the sovereignty of the People of the Land and Waters. Each of us prays, on our own and in our gatherings, for Indigenous leaders across the Land and Waters.
17. Our prayer, especially wherever two or three are gathered in the Name of Jesus, is the place where the life-giving ceremony Jesus gave us is born. The Holy Eucharist, also known as The Sacred Feast, The Lord's Supper, or The Holy Communion, is the fruit of our discipleship together. We believe and expect that all our communities will develop a life in which God is present and worshiped in the Holy Communion/Holy Eucharist.

### **III. OF THE ANGLICAN COUNCIL OF INDIGENOUS PEOPLES (ACIP)**

18. Sacred Circle sets the mandate for the Anglican Council of Indigenous Peoples (ACIP).
19. The Presiding Elder of Sacred Circle is supported by the Anglican Council of Indigenous Peoples which acts as a secretariat for Sacred Circle's work and carries out the work as mandated by Sacred Circle. ACIP receives direction only from Sacred Circle as it is elected by and accountable to Sacred Circle. ACIP may act as a liaison with the Council of General Synod between meetings of Sacred Circle.
20. As the ministry of the Sacred Circle became clear and pressing in the spiritual, physical, political, and pastoral needs of the Peoples of the Land and Waters, the necessity for the Anglican Council of Indigenous Peoples also became clear. It was realized from its beginning that, like Sacred Circle, it must meet in the manner of the Indigenous Peoples of this Land, always acknowledging the Sacred Circle of life and acknowledging the Gospel that Jesus has placed in the Centre of that Circle. We continue their practice to meet and work by consensus, with respect for the Elders, and always maintaining the unity of Indigenous Peoples by respecting the diversity of each other and the responsibility of local communities.
21. The Anglican Council of Indigenous Peoples advocates for the Indigenous Peoples of the Land and Waters on behalf of Sacred

Circle, in their relationship to the Crown, to Canada, to the provinces of Canada, to the various commercial interests that wish to operate in their areas, and to the Anglican Church of Canada.

22. The Anglican Council of Indigenous Peoples also supports Sacred Circle by making known the various needs of the Indigenous Peoples of the Land and Waters and works to provide ministry and help to all, especially those who are poor, abused, and afflicted by sickness, addiction or suicide, and those in prisons.
23. The Anglican Council of Indigenous Peoples may be assisted in its work through the creation of working groups and networks, as directed or recommended by Sacred Circle.
24. The Anglican Council of Indigenous Peoples will create a plan for selecting participants for each Sacred Circle gathering.

## IV. OF ELDERS

25. Elders are respected and trusted as wisdom keepers, language and tradition keepers, cultural guides, knowledge carriers, teachers, advisors and spiritual leaders in our communities. They connect us with the living traditions of our Peoples, where the Living Word of God has become flesh. *“You who are younger must accept the authority of the elders. And all of you must clothe yourselves with humility in your dealings with one another.”* (1 Peter 5:5)
26. Elders are recognized in our various communities according to their local traditions, protocols, and wisdom.
27. Elders are to be an example to all people, in their way of life and in their prayers. They are asked to intercede for all the Peoples, spiritual leaders, and the youth.
28. Elders are to prayerfully advise, teach, and support the ministers, lay or ordained, bishops or archbishops.
29. We ask the Elders to exercise their leadership as a circle, always remembering the promise of Jesus to be especially present where two or three are gathered in His name.



30. In matters of spiritual importance to the Sacred Circle, a circle of Elders should be consulted. They may, at times, choose to intervene in matters regarding the life of the people. Elders are an essential part of our Vision, Covenant, and *Our Way of Life*.
31. Elders are identified by their local communities.<sup>4</sup> At Sacred Circle, Elders may be identified to represent Sacred Circle, speak for the Elders, and work with the Anglican Council of Indigenous Peoples, the Presiding Elder, and other communities across the Land and Waters, both at Sacred Circle and when Sacred Circle is not in session. They will be identified by the gathering of Sacred Circle under the direction of the Anglican Council of Indigenous Peoples and the guidance of the Presiding Elder of Sacred Circle, recognizing that:
- a) The Elders of Sacred Circle are recognized members of a larger Indigenous Community.
  - b) The Elders of Sacred Circle represent, in their life, teaching, and advice, the wisdom of age, their community, and their relationship with God.
  - c) The Elders of Sacred Circle work with the Anglican Council of Indigenous Peoples and the Presiding Elder, advising them and consulting with them for the good of the Peoples and the Land and Waters.
  - d) The number of the Elders of Sacred Circle will be established by the Anglican Council of Indigenous Peoples and the Presiding Elder. When Sacred Circle is not in session, an Elder may be represented by the Anglican Council of Indigenous Peoples and the Presiding Elder.

## V. OF THE BISHOPS

32. The Indigenous Bishops of Sacred Circle are members of an Indigenous Community.
33. The Indigenous Bishops of Sacred Circle, proclaim in their teaching and preaching, the Gospel and the sovereignty of Jesus Christ. As Indigenous Bishops of Sacred Circle:

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<sup>4</sup> Numbers 11:16 – The Lord said unto Moses, Gather unto me seventy men of the Elders of Israel, whom thou knowest to be the elders of the people.

- a) They will regularly visit communities and establish a presence among the People of their area, proclaim the Gospel and teach the Scriptures. Following the heritage of the Apostles, visitations to each of their communities, congregations, and regions is vital to growth and edification. This is to be exercised at a minimum of once every three years.
- b) They provide leadership and lead in the making of disciples, people who follow the Way of Jesus, by presiding at and providing for the full celebration of the Sacrament of New Life, i.e., Holy Baptism among the people.
- c) They provide for, oversee, and participate in the formation of those who are called to serve the People of God as Lay Ministers and Ordained Ministers.
- d) They provide leadership in the areas of their charge and beyond in the establishment of circles of two or three, gathered in the Name of Jesus, engaging the Gospel daily as disciples.

34. The Indigenous Bishops of Sacred Circle are shepherds of the People and stewards of the Land and Waters, caring for all people and every aspect of life in their territories. When presiding at their celebration of the Sacred Feast<sup>5</sup>, of necessity, the Gospel is always in the Centre of the Sacred Circle:

- a) They provide for the Sacraments to be a living reality among their communities, congregations, and regions.
- b) They develop and oversee the pastoral ministries of prayer, healing, spiritual direction in their communities, congregations, and regions.
- c) They encourage a life of communal prayer by following a daily spiritual discipline of prayer in the Daily Offices of Morning Prayer, Evening Prayer and Compline.
- d) They provide oversight, guidance, counselling and accountability for, and admonish as necessary within the traditional bonds of affection<sup>6</sup>, the lay and ordained ministers, in their communities, thereby providing for the safety and well-being of all the People of God.

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<sup>5</sup> Sacred Feast, Holy Communion, the Lord's Supper and Holy Eucharist are used interchangeably

<sup>6</sup> Romans 15:14, And I also am persuaded of you, my brethern, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

35. The Indigenous Bishops Sacred Circle, through the unity of their connection to Jesus, to all the People, and to the bishops of the whole Church make sure that the Gospel is always in the Centre of the Sacred Circle. The fundamental role of an Indigenous Bishop is the raising up of disciples:

- a) As members of the House of Bishops of the Anglican Church of Canada, the Indigenous Bishops of Sacred Circle represent the One, Holy, Catholic<sup>7</sup>, and Apostolic Church to their communities, congregations, and regions. They represent the unity of the Body of Christ to their areas, and uphold and guard the faith, unity, and discipline of the Church.
- b) Indigenous Bishops of the Sacred Circle represent each of the communities, congregations, regions, and the whole of the Land and Waters that is within their charge and leadership, to the whole church, including the Anglican Church of Canada. They represent Indigenous unity in the Body of Christ to the whole Church.
- c) In the ministry of Indigenous Bishops, Sacred Circle adopts and receives the mandate provided in the Historic Episcopate<sup>8</sup> to locally adopt the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of his Church. As an integral part of the Anglican Communion, *Resolution 11*<sup>9</sup> provides a mandate for Indigenous Bishops to adapt and evolve in the episcopacy for their communities, congregations, and regions.
- d) Indigenous Bishops of the Sacred Circle will uphold and strive for the justice, peace, and reconciliation of Jesus among all peoples and all Creation. They will especially seek and preserve unity among each other and the whole of Sacred Circle.

36. The Indigenous Bishops of Sacred Circle, as those who proclaim, live, and hasten the World to Come, ensure that the Gospel is always in the centre of the Sacred Circle. Waiting and watching for Jesus, they look for a New Heaven and a New Earth:

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<sup>7</sup> Catholic means 'universal'

<sup>8</sup> "The episcopate is a single whole, in which each bishop's share gives him a right to, and a responsibility for, the whole. So is the Church a single whole, though she spreads far and wide into a multitude of Churches..."[1] "The Church is the people united...to its shepherd. From this you should know that the bishop is in the Church and the Church is in the bishop." – *Episcopal Ministry, the Report of the Archbishops' Group on The Episcopate 1990*, Church House Publishing [UK], 1990

<sup>9</sup> See the *Lambeth Conference of 1888, Resolution 11*

- a) As bishops of the Peoples and of the Land and Waters, they are responsible for the making of disciples.
  - b) As bishops of the poor, the outcast, the prisoner, and the sick, they are responsible for pastoral and spiritual care for the marginalized in their areas of charge.
  - c) As bishops, first and foremost, professing the sovereignty of God over Creation and history, they advocate for the just, true, and fair recognition of the self-determination and sovereignty of the Peoples of the Land and Waters.
  - d) As bishops of Resurrection and hope, they strive to pursue a reconciliation of the Peoples of this Land and its Waters, that will only be achieved on the foundation of justice and equality, and, in this way, will point towards God's reconciliation of all things in Christ.
37. The Presiding Elder has an episcopal and pastoral relationship with Indigenous Peoples across the Land and Waters.
38. Sacred Circle and Elders define the style and role of the Presiding Elder and spiritual ministry, recognizing both the equality of participation in the Circle and leadership roles inherent in this role.
39. The Presiding Elder welcomes and cares for the unity of Indigenous Peoples within the Sacred Circle.
40. The Office of the Presiding Elder oversees the ways that Peoples and ministries will be remembered and honoured in the Sacred Circle, among all the churches and ministries of the Sacred Circle, and with among all the leaders, churches, and ministries of the Anglican Church of Canada.
41. The Presiding Elder, having an episcopal and pastoral relationship, may share jurisdiction, oversight, and leadership of people, churches, and ministries with local bishops, archbishops and clergy to serve the mutual benefit of communities and Peoples.

## VI. OF BOUNDARIES

42. The Sacred Circle transcends the boundaries designated by the church within its institutional structures and practices. We uphold our traditional relationship with the Land and Waters, our knowledge of our territories and our relationships with each other where Sacred Circle will live out our hopes, dreams and visions for a Gospel-centred