

- 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

way of life. Sacred Circle has the prerogative, ability and duty to declare how we will honour, worship and give obedience to the Creator and Ruler of all who continuously blesses the Land and Waters and all the relationships that nurture and sustain life. Sacred Circle will follow its path of worship within our way of life and cultural context in upholding the Anglican tradition.

Sacred Circle respects the relationships that God creates and blesses, i.e., with the Land, the Waters and all of Creation, showing us the Divine will and a guide to the way of life for all creatures. The Rule of God and the pattern of these relationships are the basis of our understanding of boundaries. In the pattern of these relationships on the Land and Waters, God creates the nations, allotting *“the times of their existence and the boundaries of the places where they would live. From one man, God made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us. For in him we live and move and have our being.”*¹⁰

The recognition and honouring of these boundaries is part of a process of recovery and restoration that will involve consultation and agreement between Indigenous authority, the Anglican Church of Canada, the law of Canada and of its provinces and territories.

43. Indigenous geographical areas may be organized and governed by groups recognized by Sacred Circle and the Office of the Presiding Elder. Sacred Circle, acting through the Anglican Council of Indigenous Peoples and the Presiding Elder, may assist in this process and pursue consultation and agreement, in good faith, respectful of existing legal frameworks within the Anglican Church of Canada, and within the law of Canada and its Provinces and Territories. Our work of establishing Indigenous areas will respect Indigenous traditional teaching, traditional ways and cultures, and law, traditional territories and treaties, and places where Indigenous people gather; it will also accord with Scripture and the traditions and pre-colonial teachings of the Early Church, e.g., the Apostles and Nicene Creeds. This will always proceed in Sacred Circle with the Gospel in its centre.

¹⁰ Acts 17, V 26-28 (a), NIV

VII. OF THE JOINING OF PEOPLE AND COMMUNITIES IN THE SACRED CIRCLE

44. The Sacred Circle is a community and communion of The Peoples of the Land and Waters including Indigenous Peoples, churches, congregations, ministries, fellowships and communities — whether they be communities of interest (e.g., youth), of geography on the Land and Waters, treaty territories, cultural or linguistic affiliation, or set in urban areas.
45. All members of Sacred Circle are one in Christ and are equal members without hierarchy.
46. The Sacred Circle meets every three years. It also gathers for special purposes, as Sacred Circle deems necessary. When Sacred Circle is not in a meeting, it is together in a living fellowship and communion through prayer and the Gospel, praying daily for each other and, with special dedication, joining across space and time in the Sacred Feast. The Elders of our communities and The Elders of Sacred Circle, the Anglican Council of Indigenous Peoples, the networks of Indigenous ministries across the Land, the Indigenous House of Bishops Leadership Circle, and the Presiding Elder, along with Indigenous archbishops, bishops, priests, deacons, lay readers and Catechists across the Land and Waters will nurture and bless the community and communion of the Sacred Circle through pastoral care, spiritual leadership, fellowship and prayer.
47. Every Indigenous church, congregation, fellowship, ministry, and person in the Anglican Church of Canada is a part of the Sacred Circle and, through guidance from the Anglican Council of Indigenous Peoples', will receive representation in the regular and special meetings of the Sacred Circle.
48. Local communities, through their Elders, Clergy, and other leaders, will identify, receive, and welcome, in consultation and agreement with the Anglican Council of Indigenous Peoples and the Presiding Elder, the people, ministries, fellowships, churches, parishes, congregations, and regional gatherings that are a part of the Indigenous Sacred Circle.
49. All Indigenous people, churches, parishes, congregations, fellowships, or Indigenous ministries under the jurisdiction, oversight, and leadership of their local bishops, Indigenous or non-Indigenous, are a part of the Sacred Circle.



50. As a part of the Sacred Circle, Indigenous circles, families of two or three, Indigenous churches, groups of congregations, churches or parishes, regional Indigenous ministries, communities and individual ministers, lay or ordained, may have a special identified relationship with the Presiding Elder or other Indigenous archbishops or bishops (see section VIII below for further elaboration).

This relationship may be based on region, common work of ministry, ties of nation or peoplehood, culture, linguistic or treaty affiliations, interest groups or some other identified connection that serves the good of the Peoples of the Land and Waters, strengthens the work of God, and glorifies and honours God's Name. The Presiding Elder will enter these relationships with the agreement of local Elders, Indigenous church leaders, archbishops, and bishops. The nature of these relationships will be in accord with ***Our Way of Life*** and with the accommodation of the values and principles of Anglican teaching and tradition.

51. All members of Sacred Circle may be members of the Anglican Indigenous Network (AIN).

52. A non-Indigenous church, ministry, congregation, parish, fellowship or community may ask to be identified, received, and welcomed as part of the Sacred Circle. Sacred Circle, at its gathering or through the Anglican Council of Indigenous Peoples, may agree formally to receive and welcome those identified by Sacred Circle as partners, allies, companions or guests of the Indigenous Sacred Circle.¹¹

VIII. OF COMMUNITIES, CONGREGATIONS, AND REGIONS

53. The fullness of the 'universal church' is found where two or three are gathered in the Name of Jesus. The fullness of the church universal is there, because of the promised special presence of Jesus. If two

¹¹ When Sacred Circle is more fully established, processes may be developed for welcoming non-Indigenous Relatives into relationship within Sacred Circle, recognizing the need for Indigenous People to self-govern and to firstly recover from centuries of colonial domination.