

58. The autonomy of urban Indigenous ministry is necessary to improve responsiveness and address self-determination in urban settings. Where numbers warrant and where desirable, an urban Indigenous archdeacon or an Indigenous bishop may be designated with full accountability to Sacred Circle, the Presiding Elder, the urban Indigenous collective as well as to the overlapping non-Indigenous diocese where mutual partnership arrangements are in place.
59. While reconciliation is a shared Indigenous and non-Indigenous endeavour, urban Indigenous ministry requires partnership with the broader diocesan church and coordination with congregations wishing to support or engage in Indigenous ministry. Non-Indigenous Anglicans are always fully welcomed to worship with urban Indigenous ministry.
60. Urban Indigenous ministry benefits from sharing experiences and practices with other urban Indigenous ministries across the Land and Waters where clergy and lay individuals engaged in difficult urban Indigenous ministry can learn from and support each other through an urban ministry collective.

## X. OF CONFLICT, HURT OR VIOLATION OF OUR WAY OF LIFE

61. In *Our Way of Life*, peace, harmony, consensus, and living in right relationships are recognized as basic and essential qualities of living for the advancement of stable and peaceful order in our societies. The essential character of these qualities of living have been enjoyed and possessed by the Peoples of the Lands and Waters throughout our existence. They form the foundational base of our nations. They honour the creative potential of individuals and the members of society for sustaining the spiritual, economic, and cultural well-being of our nations, thus providing assurance for the long-lasting prosperity of our nations.

Peace and harmony with the earth, the heavens, society, and nature and care of all Creation are recognized as the ideal path in our way of life. Striving for peace, harmony, consensus, and living in right relationships with all Our Relations includes not only living a healthy, sustainable lifestyle but also recognizing that disputes, hurts, or violations of our way of life are natural and inevitable.

Resolving conflict fairly and properly through the principles of *Our Way of Life*, always with the Gospel at the centre, utilizing local customs according to their traditions as an option, furthers and advances the welfare of the individual as well as the wellbeing of the members of our nations and communities.

The central practice is to *prevent* conflict, hurt or violation through promoting understanding and respectful interactions with each other and always striving for good relationships. We understand this to be at the heart of a life that puts the Gospel at the centre of our interactions with each other.

62. When a conflict, hurt or violation of *Our Way of Life* arises between two people or more members of a community, between communities, or within our Sacred Circle, they are asked to follow the teachings of Jesus (see Matthew 5:23-24 and Matthew 18:15-22 in the Glossary), trusting in the presence of Jesus, seeking the reconciliation which is the sign of the Gospel, and forgiving each other as God has forgiven us in Jesus.
63. When people set out to resolve conflict, hurt or violation of *Our Way of Life*, they should bring their conflict or hurt to the Gospel together. Sitting in their own sacred circle of two or three gathered in the Name of Jesus, with the Gospel in the centre, they should seek God and the reconciliation of the Holy Spirit.
64. If they cannot resolve their concerns, recognized local Elders, clergy, and spiritual leaders should then be consulted, again, bringing the conflict, hurt or violation to the Gospel.
65. When a conflict, hurt or violation of *Our Way of Life* grows or reconciliation does not happen, people should bring their concerns to an area council of Elders, clergy, and spiritual leaders. The bishop or a representative of the bishop may act as a presiding Elder.
66. Those who are ordained, or anyone who has responsibility and obligation to care for another person in ministry or those in the service of ministry, are always to act to protect the safety and wellbeing of those they serve and those who serve the people within their leadership. Scripture tells us that the neglect of the Great Commandment to “love as I have loved you” is the greatest of responsibilities and that we must always be on guard to make sure this does not happen. Those who are ordained are especially required to serve according to the way of life that is compelled by Scripture, by core values of Indigenous teachings and by their Ordination vows.

67. When an ordained person or anyone who has responsibility and obligation to care for another person in ministry or in the service of ministry, hurts or acts towards someone in a way that does not make them feel safe or threatens their well-being or is not in accord with the pattern or way of life taught in Sacred Teachings, Scripture or Ordination vows, this will be brought to the attention of the bishop and the Presiding Elder who will work together to determine what has transpired.

When something has happened, it must be brought to a circle of Elders which may also include members of the clergy, to seek reconciliation, healing and restorative justice.<sup>12</sup>

68. Sacred Circle is asked to develop ‘safe church’ policy with guidance based on Scripture to help healing in these matters as well as clear courses of action when children or illegal actions are involved.

## XI. OF CHANGES TO OUR WAY OF LIFE

69. *Our Way of Life* is a living document supporting our spiritual governance. It binds us together in the past, present and future. However, it is recognized that changes might be necessary from time to time. Today’s leaders are tomorrow’s Elders and Ancestors, and successive generations might see the wisdom of adapting these sacred texts.

70. Proposed changes to *Our Way of Life* should arise from our own principles of self-governance, whether from our local communities, Indigenous Anglican communion, Indigenous House of Bishops Leadership Circle, spiritual ministry, Indigenous Network, ACIP or Sacred Circle gatherings, subject to Sacred Circle consensus.

71. Changes under consideration will proceed from the deepest deliberation in prayer, the Gospel, discernment, and respect for past, present and future generations. Changes will be consistent with Our Rule of Life and Guiding Principles as articulated in *The Covenant*.

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<sup>12</sup> Restorative justice is a central tenet of the longstanding “ministry of reconciliation” (See II Corinthians 5: 18-20 in the Appendix) and to concepts of friendship, partnership and inclusion among our Relatives in traditional teachings. In addition, there are diverse Indigenous cultural practices involving healing.

72. Changes to wording, spiritual context or interpretation of *Our Way of Life* may be considered and discerned together or through a process, led by ACIP with the Presiding Elder of Sacred Circle, prior to proceeding to Sacred Circle for advice, consideration and/or consensus. ACIP will consult widely with Indigenous jurisdictions, Elders and bishops prior to recommending change(s) to Sacred Circle.
73. Community spiritual ministries, congregations and regions already have considerable latitude and are encouraged to make changes within their own jurisdictions to adapt *Our Way of Life* to their ways, based on their own respectful consultation with their local Elders, clergy and spiritual leaders and with the guidance of the local Indigenous Bishop.

In such deliberations, the Gospel will be placed at the centre of their deliberations to guide their local spiritual realities so that unity with all of Creation will prevail and the work of God manifested.

74. *Our Way of Life* is the expression of inherent Indigenous self-governance of Indigenous ministry. Changes will be communicated for information to the Primate of the Anglican Church of Canada and General Synod or Council of General Synod.

## **XII. OF OUR RELATIONS WITH THE ANGLICAN CHURCH OF CANADA AND ITS JURISDICTIONS**

75. As Anglicans, the Indigenous church seeks collegial and collaborative partnership relations with the Anglican Church of Canada (ACC), both in walking alongside of and working together with Canadian Anglicans.
76. In walking alongside the Anglican Church of Canada (ACC), the Indigenous church is a full, equal but separate, self-governing partner.
77. No participation in the ACC is a hindrance to the full and complete self-determination of the Indigenous church in walking together within the life of the Anglican Church of Canada.

The Indigenous church recognizes the benefit of participation in the Anglican Church of Canada, ensuring also that the church benefits from Indigenous insight and voice. Participation is through the voices