



THE HISTORICAL SIGNIFICANCE OF ELIJAH HARPER'S VISION FOR CANADA

Both Spiritually and Politically

AS ENVISIONED AT
THE SACRED ASSEMBLY

Hull, Québec
December 6-9, 1995



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PREFACE BY HOLLY HARPER, DAUGHTER OF ELIJAH HARPER

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PREFACE

by Holly Harper, daughter of Elijah Harper



My family and I attended the 30th Anniversary Commemoration of the Sacred Assembly. The work and legacy my father left behind is still relevant today.

The spiritual aspect of reconciliation is still amiss on many levels, and we must continue to remind people that without spirit, heart and forgiveness, we cannot move forward and build meaningful relationships.

My father's vision for the Sacred Assembly in 1995 was for spiritual Presence in our nation's path to reconciliation. This is still as true today as it was yesterday. Let us continue the Vision of Elijah Harper.

Ekosani ("thank you" in Cree)

Holly Harper

The Damaged Original Copies of the Proclamation of the Constitution Act, 1982

On April 17, 1982, Queen Elizabeth II signed the Proclamation of the **Constitution Act**, giving it royal assent on Parliament Hill in Ottawa, Ontario. The **Canadian Charter of Rights and Freedoms** is **Part I** of the **Constitution Act, 1982**, which makes it a fundamental part of Canada's highest law, ensuring all government laws must comply with it.

The broader **Constitution Act, 1982** included **Part II** which repatriated the **British North America Act** which had been passed by the British Parliament in 1867. The purpose of the act was to give Canada full sovereignty as a sovereign state under one "made in Canada" Constitution that represented all provinces and territories as well as all people groups and individuals. This Proclamation was to bring Canada's Constitution under Canada's own control, and was signed by Queen Elizabeth II, Prime Minister Pierre Elliott Trudeau, Registrar General André Ouellet and Minister of Justice Jean Chrétien.



The Queen signed two copies of this Proclamation, and strangely, both signed copies ended up being either soiled or damaged. The first copy was famously damaged by raindrops during the Ceremony on April 17, 1982, and the second was damaged on July 22, 1983, when activist Peter Greyson poured red paint on this official copy of the Proclamation. Perhaps the physical blurring done to both copies of the Proclamation



was symbolic of the fact that the text of the **Canadian Charter** still needed some work in order to make its meaning clear enough for all Canadians to buy into it. For example:

1. While Section 16 acknowledges that "English and French are the official languages of Canada and have equality of status and equal rights and privileges...", Section 27 further acknowledges, "The Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of all Canadians." Simply put, since language is a part of culture, this leaves ambiguity as to whether Canada's true heritage is bicultural or multicultural, and where the First Peoples of the land fit into this vision. The hearts and the souls of the First Peoples had long been connected to the soil and to the land long before either the French or the British had arrived as newcomers. Yet the original framers of the Canadian Charter did not take into account any special mention or recognition of the original caretakers of the land whose heart and soul is still deeply connected to the soil and to the land on which we all live.

2. Secondly, at its core, the Charter is a secular document, not a sacred document. It does not recognize the inherent rights of humans to life and liberty given by the Creator, but only the legislative rights given by a secular State. While "the supremacy of God" was inserted hastily into the preamble of the Charter at a very late stage of the discussions, it was never intended nor has it been interpreted that those words have or had anything other than symbolic meaning, but no real or practical meaning wherein the Creator's supreme sovereignty intersects in any realistic way with the material world of Mother Earth. While the First Peoples can include themselves in the rights and freedoms that the Charter gives to all Canadians, yet these rights and responsibilities are not inherent as originating from the Creator who placed them in this part of the earth, but are only legislated rights from a secular State and a temporal government.

3. The third way that the **Constitution Act, 1982**, was flawed was the fact that the Province of Québec never did agree to it, and so it never had the support even of what was supposed to be one of the "two founding peoples" of Canada. In 1981-1982, the Québec Government led by Separatist Premier René Lévesque had anchored its constitutional position on the concept of Canada as a federation based on "two founding peoples," often referred to as deux nations, or a compact between two equal

people groups. Yet even though Section 16 of the Charter did acknowledge that the French and the English languages "have equality of status and equal rights and privileges," this still did not go far enough to satisfy the Government of Québec's insistence that the proposed Charter had not sufficiently addressed the distinct nature of the Québécois culture and society.

So the Charter signed on April 17, 1982, left ambiguity as to whether Canada 1) is bicultural vs. multicultural, 2) recognizes inherent, inalienable rights that are from the eternal Creator vs. legislated rights from the temporal State, and 3) recognizing the French and the English languages as having "equality of status and equal rights and privileges" vs. recognizing Québec with a clear definition as "a distinct society."

Contrasting and Comparing the Canadian Charter, 1982 vs. the Declaration of First Nations, 1981

Right during the very season when the **Constitution Act (Canadian Charter, April 17, 1982)** was being negotiated during 1981-1982, the **Declaration of First Nations** was first adopted by the Joint Council of the **National Indian Brotherhood**, predecessor to the **Assembly of First Nations**, on November 18, 1981.

The **Canadian Charter, 1982** was a secular humanist and materialistic document that gave greater supremacy to human judges than to the Creator. While it is true that the phrase "Canada was founded upon principles that recognize the supremacy of God" was hurriedly inserted into the text of the preamble to the **Canadian Charter** near the end of the negotiations in order to avoid controversy, clearly the wording was intended to be symbolic rather than sacred, figurative rather than sacramental, and carried zero weight as to how the Charter was intended to be interpreted by both the secular governments and the courts ever since 1982.

In contrast to the symbolic wording of the **Constitution Act (Canadian Charter, 1982)**, the **Declaration of First Nations (1981)** had previously made the sacred declaration that "we, the Original Peoples of this land know the Creator put us here.

The Creator gave us laws that govern our relationships to live in harmony with nature and mankind. The Laws of the Creator defined our rights and responsibilities."

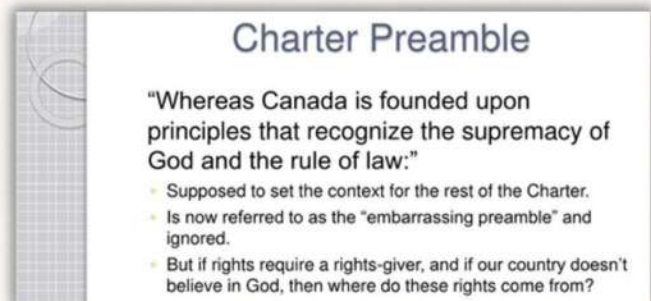
A distinction now needs to be made and understood between the legislated rights which come from the State in the **Canadian Charter (1982)**, and the inherent, inalienable rights which come from the Creator in the **Declaration of First Nations (1981)**. Human governments and courts are temporal, and they therefore cannot give inherent or inalienable rights which are eternal. What one temporary government legislates, another temporary government can de-legislate, and what one temporary court rules, a subsequent temporary court can overrule.

Rights which come from the Creator, however, are transcendent of temporal governments, and no human being has the ultimate authority to give or to take away the rights of all human beings to life and to freedom of worship, freedom of speech, freedom of thought, freedom of conscience and freedom to raise families for which they take responsibility. Those rights and responsibilities are *sacred*, they are *inherent*, they are *inalienable*, they are *transcendent* of all temporal governments.



↑ November 18, 1981

April 17, 1982 →



First Nations Member of the Manitoba Legislature Elijah Harper Single-handedly Blocks Meech Lake Accord in June of 1990

One thing that the **Constitution Act, 1982**, did establish, however, was to allow Canada to amend its own Constitution without British involvement. So this is what Prime Minister Brian Mulroney attempted to do at a meeting behind closed doors with the provincial premiers at a meeting in Meech Lake, Québec on April 30, 1987. They agreed to propose an amendment to the **Constitution Act, 1982** that would need to be ratified by the Canadian Parliament and all of the Provincial Legislatures of Canada within three years. This Amendment, among other things, recognized Québec as "a distinct society" within Canada, and became known as the **Meech Lake Accord**.

This Constitutional Amendment needed to be unanimously accepted by all of the Provincial Legislatures of Canada by June 23, 1990, as this was the deadline for ratification agreed upon by the prime minister and provincial premiers. If the amendment was not passed by both the Canadian Parliament and all of the Provincial Legislatures by that date, the Accord would become null and void, and the Canadian Constitution would therefore not be amended in order to accommodate Québec's demand to be recognized as "a distinct society."



By early June of 1990, both the federal government and all the provincial governments in Canada had passed legislation to ratify the **Meech Lake Accord** except for the governments of Newfoundland and Manitoba. By that time, the provincial Government of Newfoundland had agreed to a free vote in their Legislature while the Government of Manitoba was still trying to push this legislation through before the deadline of June 23. This would require unanimous consent of all members of the Manitoba Legislature in order for the legislation to become ratified on a fast track and on time. Between June 12 and 22, 1990, Elijah Harper famously blocked the **Meech Lake Accord** holding an eagle feather in his hand and voting "No" eight times, thus refusing unanimous consent each time.

Hence, with an eagle feather in his hand, Elijah Harper's single vote of "No" to proceeding with this legislation caused the **Meech Lake Accord** to fail. Elijah was subsequently named the **Canadian Press Newsmaker of the Year** in 1990 for this act of noncompliance and dissent.

This act was like a "*wake-up call*" to the rest of Canada about the blind delusion of both the French and the English seeing themselves as "*the two founding nations*" of Canada without even acknowledging the original inhabitants of the land who were completely by-passed in the constitutional discussions of 1981-1982 and 1987-1990. It also became more apparent that without Indigenous/Non-Indigenous reconciliation, both the English and the French had never able to fully settle their differences, or to get along without ongoing conflicts, alienations, misunderstandings and disconnects.

Elijah Harper said an emphatic "NO" to this kind of a paternalistic, assimilationist, colonialist vision of Canada that did not give the Indigenous Peoples of the land equal honour, equal respect, equal dignity or equal recognition. The First Nations already had their own system of government and values about inherent rights and responsibilities that come from the Creator, and not from the secular humanist State which sees the State rather than the Creator as supreme, and which saw the Creator as the Owner of the land we call Canada.



Our land is more valuable than your money. It will last forever. It will not even perish by the flames of fire. As long as the sun shines and the waters flow, this land will be here to give life to men and animals. We cannot sell the lives of men and animals. It was put here by the Great Spirit and we cannot sell it because it does not belong to us.

- Crowfoot

When issues of who owned the land came up, it was Chief Peguis' view that it belonged to the Great Father, but that it could be loaned to Selkirk for a time as he particularly welcomed those needing refuge who were being persecuted and treated unjustly in other parts of the world.



The Fall-out of the Collapse of the Meech Lake Accord in Canada on June 23, 1990

The collapse of the **Meech Lake Accord** through the bold resistance of Elijah Harper in June of 1990 was a turning point in Canadian history. It started to dawn on the Canadian psyche that the issues of the First Nations could no longer be simply ignored or taken for granted. The voice of the descendants of the original people of the land would have to be prioritized in all future negotiations and discussions that centred around the need for unity in Canada with a commitment to a shared Vision and a common Constitution.

The urgency of the Indigenous issues within Canada were amplified and intensified even more when right on the heels of Elijah Harper's blocking of the **Meech Lake Accord**, the **Oka Crisis** occurred almost immediately thereafter over a period of 78 days, lasting from July 11 to September 26, 1990. The crisis began when a standoff occurred between **Mohawk warriors** and the **Québec Provincial Police (Sûreté du Québec)** over a proposed golf course expansion on disputed land in Oka, Québec.

Prime Minister Brian Mulroney therefore called for the **Citizens' Forum on Canada's Future** with an **Order in Council** on November 1, 1990, to address a severe national unity crisis following the failure of the **Meech Lake Accord**. Designed to engage everyday Canadians rather than just politicians from right across Canada from coast-to-coast-to-coast, the forum aimed to calm intense regional/linguistic divisions, to rebuild trust in government, and to seek a new consensus on Canada's future since the attempt to bring Québec into the Canadian Constitution had come short.

The person appointed to chair the members of the **Citizens' Forum on Canada's Future** that would hold hearings right across Canada was Keith Spicer, who was then the chairman of the **Canadian Radio-Telecommunications Commission (CRTC)**. Hence, the **Citizens' Forum** became known as the **Spicer Commission**. In the words of Keith Spicer in his final Report, here were some of the key reasons for the Public Hearings right across Canada of the **Spicer Commission**:

"The Forum's task was to get Canadians talking among themselves about vital issues that faced a perplexed nation: Québec's quest for a new relationship with the rest of Canada (the Post-Meech Lake Crisis); indigenous grievances and aspirations (the Oka Crisis); official languages; ethnic and cultural diversity; fundamental Canadian values; the economy; and Canada's place in the world (in the midst of public skepticism and discontent). The Forum began with the question, "Does the Canadian family still want to live together? And if it does, how?"

The Conclusion of Keith Spicer that Canada is in "A Spiritual Crisis"

After the consultations were completed right across Canada, and the Report of the **Spicer Commission** was released on June 27, 1991, the conclusion of Keith Spicer in his Foreword to the Report to the People and Government of Canada by the **Citizens' Forum on Canada's Future** was both insightful and critical.

"Canada is grappling with twin crises - one of structure, the other, more profound and delicate, of the spirit. Both structure and spirit combine to make a blueprint for a society. But the spirit - that is, shared ideas, ideals, dreams and confidence - **will in the long run overwhelm any structure, however ingenious**. The curse of our political system since the beginning has been to put structures first, last and always then to wonder why nobody believed Canada was anything more than amending formulas, notwithstanding clauses and an awful lot of jurisdiction-crazy bureaucrats.

"Now we face a spiritual crisis which demands we find, in a very short time, new structures we hope will last a very long time. Listening to thousands of Canadians, including some so alienated that they rejected the very name Canadian, I draw certain conclusions. Citizens want leaders to listen to their electors, but then to lead them with vision and courage, not govern by polls or play sterile partisan games. Therein lies a contradiction good politicians are paid to resolve."

I interpret Keith Spicer's message in June of 1991 to say that it was and is a contradiction for Canadians to expect that the politicians who lead a political process to resolve a spiritual crisis. The spiritual leaders, and people of faith are going to need to lead this spiritual process. The political process involves only external structure, whereas a spiritual process addresses the issues and the belief systems of the heart.

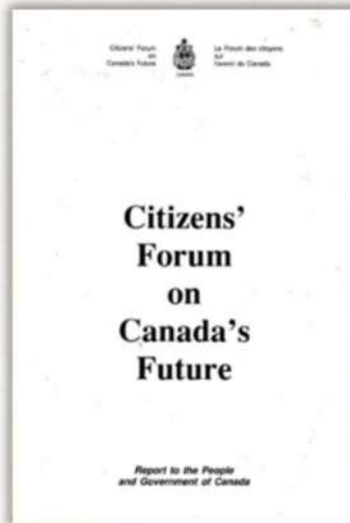
In just a little over a year after the Report of the **Citizens' Forum on Canada's Future**, when Keith Spicer was back with the **Canadian Radio -**

Telecommunications Commission, he was by then chairing hearings on allowing people and organizations of faith to be allowed to own and to operate radio and television stations that address the spiritual needs of the people in Canada. I believe that what the Hearings from the Forum that he led right across Canada convinced him about was that we needed to empower spiritual leaders and people of faith to fill a void in Canada that the political process was missing.

I personally made a presentation when those **CRTC Hearings** were in Winnipeg in November of 1992, and I reminded Keith Spicer face-to-face about his words just over a year earlier that **"Canada is in a spiritual crisis,"** and he readily engaged with me on that. He agreed with me 100%

that such stations operated by people of faith could do programming that would begin to fill that spiritual void for the lonely, the depressed and in those addicted to drugs and those people who are suicidal in our society. Within six or seven months of that Hearing, on June 3, 1993, the **CRTC** officially established the policy for the licensing of religious radio and television stations in Canada.

Today, I can clearly see that God used Elijah Harper as a representative of the First Nations in Canada, a **spiritual people**, to kill the **Meech Lake Accord** which brought about a **Citizen's Forum on Canada's Future** which led the chairman of the Forum to conclude that **Canada was in a spiritual crisis!** Clearly we were in a crisis because both the **Constitution Act** of 1982 and the **Meech Lake Accord** to amend the Constitution in order to accommodate Québec were purely materialistic attempts to unite Canada with the spiritual element blatantly missing!



Another Failed Political Attempt to Amend the Constitution was the Charlottetown Accord

Just over a year after the **Spicer Commission Report** was released on June 27, 1991, Canadian Prime Minister Brian Mulroney and the Provincial Premiers made another political attempt to resolve the Canadian Constitutional Crisis by reaching an agreement at meetings in Charlottetown, PEI, on August 28, 1992, on what became known as **The Charlottetown Accord**.

The political significance of meeting in Charlottetown was that the Canadian Fathers of Confederation had also met in Charlottetown, PEI, from September 1-9, 1864. This pivotal meeting, held at Province House, expanded their vision as they discussed a broader union of all British North American colonies. This was a crucial step towards the creation of the Dominion of Canada on July 1, 1867.

The **Charlottetown Accord Agreement, 1992**, was another *political* attempt to address the issue of Indigenous Self-government in addition to obtaining Québec's assent to the **Constitution Act, 1982** by recognizing Québec as a "*distinct society*."

It also was an attempt to decentralize many federal powers to the provinces. For example, it would have given the provinces power over forestry, mining, cultural affairs, etc. It was also an attempt to reform the House of Commons and Senate. Under this proposal, the Canadian Senate would become "Triple-E" — equal, elected and effective.

However, so great was the political distrust of Canadians in the political process after the failure of the **Meech Lake Accord** that **The Charlottetown Accord** was also rejected by the Canadian voters in a referendum on October 26, 1992. It was defeated with 54.3% of the voters opposing the agreement, thus marking its official defeat.



The Spiritual Journey of Elijah Harper in 1995

By May 25, 1995, the Supreme Court of Canada was already reading words into the **Constitution Act (Canadian Charter, 1982)** that were not in the original text. These nine judges were arbitrarily and unilaterally adding to the text in order to give legislative rights to advocacy groups rather than simply acknowledging the inherent rights which belong to each and to every human being. From a spiritual perspective, every human life has worth and dignity because their identity is rooted in their being created in the image of God as male and female. This is an inherent human right to life and freedom which is not subject to being a lobbyist or part of a pressure group that demands legislative rights only.

It was right at this very time in 1995 that Elijah Harper was facing a spiritual crisis of his own after having effectively and single-handedly killed the **Meech Lake Accord** just before the expiration date on June 23, 1990. In the ensuing years, Elijah's physical health had deteriorated significantly, and he was losing weight at an alarming rate. He went for answers to every type of medical help imaginable--medicine men, faith healers, medical doctors, psychics, nutritionists, etc. Nobody could diagnose his sickness, let alone prescribe a cure, and he was getting desperate.

During the month of August both in 1992 and in 1994, I was invited to be the speaker at the Summer Camp-meeting at Red Sucker Lake, Elijah Harper's home community. These meetings were led by Elijah's father, Pastor Alan B. Harper, and he would ask me during the course of those meetings to get up and to publicly pray for his son Elijah who was seriously but mysteriously sick. Elijah Harper was actually in one of these services when I was speaking in 1994, and I spoke to him directly from the platform, "Elijah, God has given you a voice in our nation, and He wants to use it to call our nation back to the supremacy of God our Creator!" I believe that a seed was planted then, and we later became the best of friends.

By July 1, 1995, Elijah Harper had connected with Grand Chief Emeritus Lynda Prince from northern British Columbia to attend an event in Whistler, B. C., from there she took him down to Seattle, Washington, where faith healer Benny Hinn was holding some meetings. They went to the healing service, but Elijah came away without being healed.

Before going back to Canada, however, Lynda Prince took Elijah Harper to a local church on the outskirts of Seattle where James Isaacs from Nepal was speaking. In personal conversation with Elijah, James had discerned that the essence of the sickness that Elijah was experiencing was at its root cause spiritual and not physical. Somebody had spoken a curse over Elijah. To curse somebody is to devote them to death, and what many people do not understand is that words are powerful. Both words of blessing and words of cursing are spiritual entities, and they can and will produce after their kind, either life or death, good or evil, blessing or cursing.

So at the end of the Sunday morning service the next morning, James Isaacs called Elijah Harper to the front, something which he was too weak to do on his own, but as he stepped out in faith, with each step he became stronger, until he got to the very front. By the time that he got fully to the front, he was fully healed. Not only was his physical body was healed, but the radiant joy on his face manifested an inner healing. Peace now replaced his former countenance of despondency and despair. On that very same day, Elijah was baptized as a believer, and people were amazed at the transformation that had taken place.



Elijah Harper Calls for Sacred Assembly in Canada during the very Season of the Québec Referendum in 1995

According to Kathryn Boissoneau-Skov, Elijah Harper's parliamentary Executive Assistant in 1995, Elijah was truly a changed man when he returned from Seattle in July of 1995. There was a peace, a presence, a sense of purpose about him that was manifestly and visibly different from a former version of himself. He came to believe that just as his sickness was not basically physical but spiritual, even so the core of the persistent problem of cultural division and conflict in our nation was not political, but spiritual.

During Elijah's sickness in 1994 and leading up to 1995, the **Parti Québécois** was returned to power in the Province of Québec on September 12, 1994 under the secular leadership of hardline sovereigntist Jacques Parizeau. This election saw the PQ win 77 of 125 seats in the **National Assembly of Québec (Assemblée Nationale du Québec)** and 44% of the vote on a promise to hold an independence referendum within a year. They were, in effect, "seizing the moment," to capitalize on anti-Canadian sentiment in the Province of Québec by interpreting the rejecting of **The Meech Lake Accord**, 1990, and **The Charlottetown Accord**, 1992, to mean the rejection of the Québécois as a distinct nation or ethnicity within the framework of the Canadian Confederation.

A referendum in Québec was scheduled to be held on October 30, 1995, in which Québécois were being asked to vote either "Yes" or "No" to the question about Québec becoming a sovereign

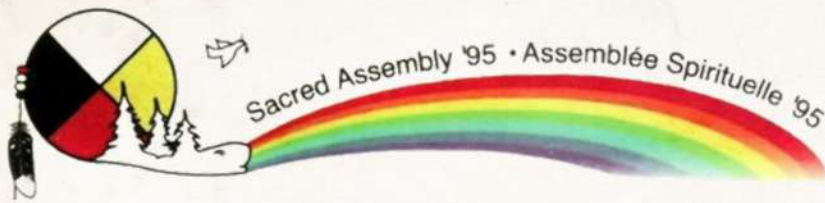
nation unto itself, not simply a distinct society within Canada. The result turned out to be too close for comfort. Those voting "Yes" to separating from Canada were in the lead for most of the evening of October 30, 1995, but by the time the final ballots were counted, the "No" side prevailed within the narrowest of margins, with 50.58% voting "No" to 49.42% voting "Yes." The high stakes vote saw a 93.5% voter turnout, with 54,288 votes deciding the outcome out of a total of 4,671,008 votes being cast.

This national unity crisis took place right during the time between September and December of 1995 when Elijah Harper called for a **Sacred Assembly** within Canada to promote reconciliation, and he wanted it to be on Québec territory, in Hull (or present-day Gatineau, Québec) before the end of 1995. He asked Grand Chief Emeritus Wallace McKay of the **Nishnawbe-Aski Nation** and the runner-up to become the Grand National Chief of the **Assembly of First Nations** at the AFN elections in Saskatoon on July 6, 1994, to be the chief organizer of the **Sacred Assembly** that he envisioned.

On such short notice, and with only three months to prepare between September, 1995 and December 6-9, 1995, it turned out that Elijah together with Wally McKay would bring together some 3,000 delegates from all political parties and religious denominations in Canada.



The Vision of the Sacred Assembly as Articulated by Elijah Harper during December 6-9, 1995



The **Sacred Assembly** of December 6 - 9, 1995 took place against the backdrop of many political attempts to unite Canada, first under the **Constitution Act (1982)**, then the **Meech Lake Accord (1987-1990)**, then the **Citizen's Forum on Canada's Future (The Spicer Commission)**, 1991, then the **Charlottetown Accord (1992)**, all of which resulted in the election of the **Parti Québécois** to power (**September, 1994**), and the **Québec Referendum (October, 1995)**.

Apart from the conclusion of the **Citizen's Forum** conducted by Keith Spicer who, after listening to Canadians from coast-to-coast-to-coast, concluded in 1991 that Canada was in "a spiritual crisis," the other attempts to resolve "the constitutional crisis" in Canada were pretty much a purely political effort that came short of resolving the constitutional issues. It was becoming more apparent that the divisive issues were not merely "structural" or "political" but "deeply inward" and "spiritual."

That Elijah Harper's motives in calling a **Sacred Assembly** in December of 1995 were not *political* is evidenced by the fact that he not only welcomed representatives from all political parties, but also representatives from all religious denominations as well as traditional indigenous peoples to participate. It had been barely a month since the Referendum on Québec sovereignty had taken place, and even though the feelings of the Québécois were generally hostile towards Elijah Harper for killing the **Meech Lake Accord**, yet Elijah showed his generosity and his heart for reconciliation with the Québécois in at least two ways:

1) having a Member of Parliament from the political party, the **Bloc Québécois**, Claude Bachand, MP for Saint-Jean, given the courtesy of making a speech at the **Sacred Assembly**, and

2) having the **Sacred Assembly** right on Québec soil in Hull (or present-day Gatineau), Québec.

Having just witnessed the political process having come short in Canada's many efforts to find a meeting of the minds in 1) the **Constitution Act**, 1982, 2) the **Meech Lake Accord**, 1987-1990, 3) the **Charlottetown Accord**, 1992, and 4) the **Québec Referendum**, 1995, Elijah was now in a position to announce in his keynote address at the very beginning of the **Sacred Assembly** on December 6, 1995, the following visionary statement:

*"It has become more apparent that these things need to be resolved, and that **the political process** has failed us. I believe there is something missing, which is **the spiritual element**."*

Precisely what did Elijah Harper mean by "*the spiritual element*" which was "*missing*" in the political discussions, negotiations and attempted compromises? As I look at Elijah's Vision Statement on the morning of December 6, 1995, and the **Reconciliation Proclamation** that came out on the last day of the **Sacred Assembly** on December 9, 1995, there are at least three things that stand out to me as being prominent to what Elijah understood as the missing "*spiritual element*."

1. The Creator God reigns supreme over all rule and authority.
2. The Creator God is not only the ultimate Ruler, but also the ultimate Owner of the land, and
3. The starting point for healing and reconciliation lies in personal communion with the Creator God.

1. The Creator God reigns supreme over all rule and authority.

In the presence of Prime Minister Jean Chrétien whose signature was on the **Constitution Act**, 1982, when Queen Elizabeth II gave royal assent to it, Elijah Harper made the following bold statement.



"I have a vision for this country we call Canada. It is not my vision. It is not a new vision at all. It is a vision of our people, the First Nations. It is a vision that lies in the heart and soul of our people. Above all, it is a vision that acknowledges and embraces the supremacy of God our Creator. This is the vision that was inherent in the treaties that were made with the newcomers that came into this land..."



Some may ask, "How is this vision any different from the opening words of the preamble to the **Canadian Charter**, 1982, which states that 'Canada was founded upon principles that recognize the supremacy of God and the rule of law'?" I believe that to the framers of the **Canadian Charter**, these words were symbolic only, but that Elijah meant them in a personal sense, not in a way that would try to impose morality by legislation, but he was talking about a relational connection to the Creator that would transform people into being more generous and less greedy, more caring and sharing, and less selfish, less grasping and less hoarding.

To use his words, the vision was all about "unity, caring, loving and sharing." It was not about more attempts at legislating these things out of a political process like the **Constitution Act**, 1982, or the **Meech Lake Accord**, 1987-1990, or the **Charlottetown Accord**, 1992. This was about the work of the Holy Spirit, the Great Spirit, to unite us as one people in the midst of our diverse cultures and languages, and to make us more generous with the poor, the orphans and the widows, more restorative of the prisoners and more compassionate to those in genuine need.

Acknowledging the supremacy of God was to Elijah, more about a relationship with the Creator who created and who loves all people without partiality so that as human beings, we will reflect His image and likeness into the earth. These words given by Elijah Harper in his Opening Keynote Address to the **Sacred Assembly** have been memorialized in the **Historical/Cultural Space** at the **Community Resource and Recreation Centre** in Niverville, Manitoba, in order for Canadians of all cultures and traditional backgrounds to ponder and to consider.

Furthermore, the **Reconciliation Proclamation** that came out of the **Sacred Assembly** on December 9, 1995, begins with these historic words:

"We share, as part of our common spiritual foundation, the belief that:

- *the Creator God reigns supreme over all things;*
- *the land on which we live was created for the benefit of all..."*



“I have a vision that lies in the heart and soul of our people
for this country we call Canada...
above all, this vision embraces the supremacy of God our Creator,
and is inherent in the treaties that were made
with the newcomers that came to this land...”

—Elijah Harper, Sacred Assembly, December 1995.

2. The Creator God is not only the ultimate Ruler but also the ultimate Owner of the land.

It seems clear from the articulation of Elijah Harper's Vision in his Opening Address that He saw the Creator who created the land as also the Owner of the land, and that He had established "landmarks and boundaries" (Proverbs 22:28; 23:10, 11; Acts 17:26-28).



Clearly, these ancient boundaries were not respected, honoured or even considered when King Charles II claimed **Rupert's Land** for the British Crown on May 2, 1670, by issuing a Royal Charter to the **Hudson's Bay Company (HBC)**. The charter granted the company control over the entire Hudson Bay watershed, naming it "**Rupert's Land**" in honor of his cousin Prince Rupert. He also named him as the first governor of the company and of this vast territory. The **Hudson Bay Company** later agreed to sell **Rupert's Land** to the new Canadian Government in March of 1869 for the price of \$1,500,000.00, and signed the deed of transfer to the British Crown on November 19, 1869, who, in turn, ceded the land to Canada.

On this foundation, the Canadian Government saw themselves now as the owners of the land that they had "purchased" with an assumed right to govern without regard to any kind of a spiritual or sacred concept about the land and who really owned the land, even though, in theory, they might have claimed to believe that the Creator was the supreme authority over the British system of government.

Against this type of western mindset, Elijah Harper's Vision Statement at the Opening of the **Sacred Assembly, 1995**, was very enlightening.

"We have a responsibility to maintain the unity of this land, and to sustain the environment. Our forefathers had difficulty understanding the concept of owning land. It is alien, like the concept of owning air, but we understand the need to use the land for the benefit of everybody, not for greed..."

Again, this concept of land ownership is re-enforced in the **Reconciliation Proclamation** that came out of the **Sacred Assembly**.

"We share the recognition that reconciliation between Indigenous and non-Indigenous Canadians must be rooted in a spiritual understanding of land as a gift from the Creator God."

So, in Elijah's Vision, whatever human beings or temporal governments think that they possess by way of owning property or land, whatever they hold title to needs to be seen as something entrusted to them by the Creator. Individual humans and their governments need to recognize that every good and perfect gift is from above, and that they are accountable and responsible to use these gifts to in turn reflect the Creator's generosity and liberality in helping those in need by caring, sharing, giving and gifting to others with the overflow of one's own stewardship of finances and property which come from the Creator God.

This concept of seeing land as "*a gift from the Creator God*" is "*a spiritual understanding.*" A spiritual understanding gives one a foundation for believing that all humans are created free and equal, and that if some have been given more than others, it is not because they are either "*better*" or "*more worthy*" than anybody else, but because they have been entrusted with a gift. The implication is that as we have freely received a gift, we should freely give and freely share the overflow of that gift with others, not exploit one another for selfishness or greed.

This is why the First Nations chiefs like Chief Peguis initially welcomed the newcomers, and saw himself as a steward of land that he believed was owned by the Great Father. When the Selkirk settlers arrived at Red River in 1812, Peguis welcomed them, and helped them survive their first harsh winters, and consistently provided critical support to the settlers.

He and his band (Saulteaux/Anishinaabeg) maintained close ties with the **Hudson Bay Company**, acting in good faith with them, often in opposition to the Montreal-based **North West Company**. During the tensions leading up to the **Battle of Seven Oaks** in 1816, Peguis tried to mediate on behalf of the **Hudson Bay Company**, and following the battle, he rescued survivors and provided refuge for them in his camp.

His loyalty in standing with the settlers, even during their greatest reverses, is today memorialized on Chief Peguis' tombstone in the yard of the **St. Peter's Parish** north of Selkirk, Manitoba. While he was a *"steady friend"* of the **Hudson Bay Company** and the settlers, later in life he became critical of the **HBC** for failing to honour the terms of the 1817 treaty, and for allowing unauthorized settlement on land that he never saw as belonging to the **HBC**.

To him, as well as Chief Peguis' son, Henry Prince who signed Treaty No. 1 in Lower Fort Garry on August 3, 1871, the concept of owning land was, in the words of Elijah Harper, "as alien as the concept of owning air."

Land was a gift from the Creator God, and the land needed to be shared sacredly in a manner that honoured covenant, recognizing that when ancient landmarks are removed and the original stewards violated and not respected, *"their Redeemer is mighty, and He will plead their cause against you"* (Proverbs 23:10, 11).



3. The starting point for healing and reconciliation lies in personal communion with the Creator God.

The third aspect of what I believe Elijah Harper was referring to when he stated that "the political process has failed us," and that he "believed that there is something missing which is the spiritual element" cannot be overemphasized. Generosity, care-giving, sharing and loving are personal qualities, and it is not enough to simply give mental assent to the concept that the Creator exists. The Creator is personal, just as we as humans are personal, and the great need is to both respect and to love one another as persons.

Without the personal relationship aspect, the laws of the Creator are simply concepts or ideas that do not become visible in the world of shared relationships among fellow human beings. We try to implement these laws with mere human effort alone, only to come short every time.

To truly acknowledge the Creator as both the Ruler and the Owner of the land, it is going to take personal knowledge of what the Creator is like. It will take a personal communion and an active prayer life to develop this relationship. This is why the third paragraph of the **Reconciliation Proclamation** begins with these defining words as to where healing and reconciliation start:

"We share an understanding that the starting point for healing and reconciliation lies in personal communion with the Creator God."

This is why, at the very opening of the **Sacred Assembly** on December 6, 1995, as the very first order of business, Elijah Harper had his father, Pastor Alan B. Harper pray the prayer of Invocation over the entire assembly, with chief organizer Wally McKay as his interpreter. That Elijah Harper's view of God was personal is evidenced by the fact that he had his father invoke the blessing upon the entire Assembly of one triune God, Father, Son and Holy Spirit, a unity of personal relationships fully in one accord as one deity who relates to human beings as persons through prayer and communion. Pastor Alan B. Harper shared how that the Creator God had helped him personally over his many years, and therefore it was in the Creator's Name that he invoked the blessing of a personal God on the **Sacred Assembly**.



Here Elijah is praying at the funeral of his father, Pastor Alan B. Harper, at the **Red Sucker Lake First Nation** in March of 2010. Elijah was a strong believer in prayer and in communion with his Creator, and when he prayed, he prayed from a very deep place in his heart. I am convinced that his understanding on healing and reconciliation came out of his personal prayer life, and this is why he emphasized that the Vision that he was articulating must begin with each of us out of personal communion with the Creator God.

This is the spiritual element that had been missing from the political process in trying to craft a constitution that could unite all Canadians, where each Canadian could be who they were created to be, but could still be connected spiritually with the Holy Spirit being the integrating and uniting factor of both individual people, cultures and nations.

Prime Minister Jean Chrétien's Response to Elijah Harper's Vision Statement on December 6, 1995

When the prime minister of the day in 1995, the Rt. Honourable Jean Chrétien, rose to respond to Elijah Harper's keynote address to the **Sacred Assembly**, he must have been thinking about all of the hard work that he had put into the crafting of the **Constitution Act, 1982**, the Proclamation of which he signed right underneath the signature of Queen Elizabeth II on **April 17, 1982**, and of the fact that this document was not agreed to by the Government of Québec, let alone the fact that it had not addressed the inherent rights and responsibilities to the land that were claimed by the **National Indian Brotherhood** in the **Declaration of First Nations** that had been passed just five months previously on **November 18, 1981**.



Jean Chrétien, probably more than any other Canadian politician, had been a player in the political process all the way through the political negotiations leading up to ratifying of the Constitution Act, 1982, through the attempts to amend it with the **Meech Lake Accord**, 1987-1990, through the failed referendum on the **Charlottetown Accord**, 1992, through to the election of the **Parti Québécois** in the Province of Québec, September, 1994, and then the close call with the **Québec Referendum** a month earlier on October 30, 1995. This back-drop gives a special weight to the affirmation that former Prime Minister Jean Chrétien gave to Elijah Harper's Vision right after it had been articulated on the opening morning of the **Sacred Assembly** on December 6, 1995.

"Elijah said it very well from an earlier statement, 'What has been missing from all the hard work that has gone into reclaiming indigenous lands and self-government through the courts and the political process in recent years has been the spiritual perspective that lies behind these demands for justice.

These values are spiritual, not political. They must come from leaders like you (the spiritual leaders), but we, in the political world, must help too. And I think, Mr. Harper, that you have found a new way. Spirituality is missing a lot in our society, and spirituality is absolutely needed to find the right way."



In essence, he was saying that Elijah Harper's Vision to bring in the spiritual dimension into the conversation on Indigenous issues was the right way forward, but that since this was a spiritual rather than a political process, it was the spiritual leaders who were going to need to lead this Vision forward, even though those in the political sphere must help too.

Clearly, he was not talking about the amalgamation of the church and the state, since they both have very distinct and unique roles to play in the nation. The political leaders are the rulers and the authorities who function as gatekeepers. They need to open the gates, the doorways into their sphere of influence, to welcome the Holy Spirit, to welcome a spiritual process, to welcome a process of reconciliation that will go deep below the surface into the hearts of the people to deal with issues that are spiritually rooted.

The issues of hatred, hostility, prejudice, ill-will, malice and misunderstanding are all deeply rooted spiritual issues in the hearts of the people and their politically partisan rulers. To deal with these root issues will require assistance from the spiritual leaders and the indigenous elders and knowledge keepers to identify the root issues that have brought much pain, hurt and alienation into the realm of human relationships. Only then can we find the help of the Spirit to walk in the grace and the humility to deal with these issues in an honest and transparent way. This, then, will lead to a spiritual healing process.

This involves a process of listening, of hearing the stories from those who have lived on the land the longest as to what they see has brought a defilement of the land in their part of the earth, and then following this up with repentance and cleansing which in a biblical process involves applying the blood of Jesus which was shed for the remission of the sins of the world, and which speaks right from the land of better things than that of Abel's blood.

This process is not superficial, but it is strong. It goes to the deep, deep places that have caused hurt and pain and violence and the breaking of covenants and of trust in others. It involves humility, honesty, transparency and deep heart cleansing for the ways

that all of creation is suffering together and groaning in pain and in travail even until now for the things that we humans have done to one another in violation of the Creator's law of love.

Every thinking Canadian now needs to become fully aware of the similarity and yet the stark contrast between Prime Minister Jean Chrétien and native icon Elijah Harper regarding their view of the role of government prior to 1995. Both were Liberal Members of Parliament, and so we should expect for them to share the same ideology and worldview, but such is not the case regarding issues like land ownership and the basis for fundamental human rights. PM Jean Chrétien led the charge for the repatriation of the Canadian Constitution in 1982 which subsequent history has proven to be a secular document which sees human rights as coming from the temporal state which keeps changing laws and governments.

Elijah Harper's views, on the other hand, were in alignment with the Declaration of First Nations of 1981 which saw human rights as inherent and inalienable inasmuch as they originated, not from the secular state, but from the eternal Creator who Louis Riel called "the God of the nations" in the Declaration of the (Metis) People of Rupert's Land of 1869 which was the moral foundation of his provisional government. It has become all the more apparent that the need is urgent for Canadians to move beyond "right wing" vs. "left wing" politics, and to clearly see that the most fundamental issue is truly between a loving, holistic "Creator-centred worldview" vs. a reductionist "material-centred worldview."

Elijah never did come around to the materialist worldview of the Canadian Constitution of 1982, but it was Prime Minister Jean Chrétien who admitted before 3,000 delegates at the Sacred Assembly on December 6, 1995, that Elijah Harper had found the right way, and that while the spiritual leaders must lead this process of healing and reconciliation, those in government must take on the role of helpers rather than overlords.

The Spiritual Element Holistically Integrates Every Sphere of Life

In this section, I want to underline and to emphasize how the spiritual dimension is both foundationally and intricately connected to all of the other dimensions and spheres of life, and integrates them in a holistic, unified way.

1. Transcendental, the Father image -- relating to the Creator God (the spiritual dimension) with a relationship of transcendent love.
2. Personal, Healing the broken-hearted -- relating to one's inward self (the internal, psychological dimension) healing and integrating of broken hearts and enlightening of blinded minds by the unconditional, non-condemning love of a perfect Father of spirits towards all of His children.
3. Communal, Family, Community -- relating to other human beings (the social dimension) and out of being loved and forgiven by the heavenly Father, we can more freely give to others the transcendent love that we have received.
4. The External World of Nature, Mother Earth, the Mother image -- to be connected to the land (the external, environmental dimension). When the land is defiled by human brokenness, the land groans, but when human relationships are healed, the land rejoices, and the earth brings forth its increase, and the desert areas are transformed into a garden that beautifies and sustains life.

Each and every one of the above dimensions are spiritual and sacred, and they can only be integrated holistically through a spiritual process. People and land are vitally and organically connected. When individuals begin with their own personal relationship and communion with the Creator God and their internal brokenness and disconnect between heart and mind, thoughts and feelings become healed by a supernatural, unconditional love, they are then able to reach out to others who are hurting and are in brokenness and pain.

They are then able to love others with the same transcendent, unconditional love that they have received from the Creator God. This reconnecting of humans (between those in power and the powerless, between those in authority or those who are homeless and who are living in the streets or in prison) brings the human family into greater equality of dignity and worth. This creates greater unity among humans, as well as between humans with the land and the world of nature. It is going to require a high level of love for and forgiveness of others that can only have its source in the transcendent, supernatural love of the Father for all of His creation.

As human relationships are healed, the environment is also healed so that the land (not the temporal, civil governments with taxation dollars and borrowed money) will support the people and their local economy. When governmental authorities (in the civic, judicial, educational, child and family services spheres of influence, etc.) welcome the Great Spirit, the Holy Spirit to facilitate communion with the Creator God, and welcome His healing Presence into their sphere of influence, healing happens. Each sphere will find its rightful place with the undergirding and guidance of spiritual leaders, elders and knowledge keepers who understand what the issues are that need to be addressed corporately in every community right at the local level. I have witnessed an initial measure of the type of results that a "healing the land process" can do for local communities, as I have observed it among several remote Inuit communities in Canada's far North.

<https://escholarship.mcgill.ca/concern/theses/c82jg-p498?locale=en>

This is also in keeping with Elijah Harper's Vision as he articulated it in the Reconciliation Proclamation on December 9, 1995: "We share an understanding that while change must take place at all levels of society, it must be rooted most firmly in the communities." Elijah Harper also reminded us that "the political process has failed us." Healing the land is not a political, but rather a spiritual process. It is a model for holistic healthy integration that predicates that spiritual health underlies, permeates and impacts mental, emotional, relational, social and environmental health.

The Creator God will never force Himself upon a people, a community or a nation. He must be welcomed and invited. The local authorities are the gatekeepers who have the authority to either allow or to disallow, to welcome or to restrain the Holy Spirit from their sphere of influence in their part of the earth. When civil governments welcome a spiritual process, and cooperate and support the spiritual leaders and local elders and knowledge keepers, they are then doing what former Prime Minister Jean Chrétien declared when he said:

"These values are spiritual, not political. They must come from leaders like you (the spiritual leaders), but we, in the political world, must help too. And I think, Mr. Harper, that you have found a new way..."

Or, in the words of the Hon. Eric Robinson, former cabinet minister in the Manitoba Legislature:



"It is the CHILDREN OF GOD that will carry the message to the political powers on this continent and other continents in order for

them to understand what we must do as human beings in order to be healthy again!"

– Hon. Eric Robinson, Minister of Culture, Heritage and Tourism in the Province of Manitoba, speaking on Wednesday, July 5, 2006, at the Forks in Winnipeg in welcoming the Fiji Healing the Land Team to Canada.

We have recently been reminded by one who has seen the earth from outer space that it is the spiritual values of reconnecting as children of our common Ancestor in creation which should unite us in taking a path of spiritual reconciliation as a human family rather than a path of temporal and selfish materialism.



As NASA's Artemis mission captured global attention, one voice stood out, not just for science, but for faith. During the mission, Victor Glover delivered a powerful reminder from space: "Love God with all that you are... and love your neighbor as yourself." Glover, known for openly living out his faith, also reflected on humanity's place in creation, describing Earth itself as a "spaceship" designed for life, urging unity, love, and deeper reflection across cultures and beliefs. In the vast silence of space, one truth rang loud: faith is not limited by distance, culture, or circumstance. Even beyond Earth's atmosphere, the call of the heavens and the earth remains the same, to love God fully and love others deeply.



Quotations

from Monitors and Others who Reviewed the Speakers at the 30th Anniversary Commemoration of the Sacred Assembly, January 23-25, 2026

In this final section of this presentation, I will give quotations from the four monitors (Bryna Link, Shawenne McKay, Peter Gerhard and Andrew Reimer) who shared an overview summary of the speakers on the last day of the **30th Anniversary Commemoration of the Sacred Assembly**. They have submitted their own in-depth report, but in this concluding section, I will just give a few quotations that confirm the spiritual process that is needed in order to address the personal, social, environmental and economic issues that our nation is facing.

1. RELATING TO THE CREATOR GOD

"Speakers reflected that the Sacred Assembly has always been rooted in Spirit. Teachings spoke of identity as sacred--not granted by governments, but rooted in Creator, family, language and community. Prayer and reflection were described as essential, as they ground decisions in care, honesty and balance."

– Monitor Report

"Remember the Creator as the greatest Ancestor, and let that shape the future." – Monitor Report

"We share an understanding that the starting point for healing and reconciliation lies in personal communion with the Creator God."

– Reconciliation Proclamation

2. RELATING TO ONE'S INTERNAL SELF

"Healing of spirit must happen inside of individual people and families before nationhood can be rebuilt."

– Monitor Report

"Reconciliation starts with ourselves."

– Monitor Report

"Do your own healing first. Individuals and families must heal in order to rebuild communities and nations. Humility steps back from positions and titles. One must surrender the self-centred ego in order to find the true self along a spiritual path." – Monitor Report.

"To know the Creator who created you in His image and likeness is to know your true self."

"If we are going to talk about spiritual reconciliation, we have to start with ourselves. It starts with the self...I was running out of gas. I was angry. I was hurt. I was fueled by that. I saw that the humanity was not there in the political things that we were doing."

"Elijah Harper spoke a truth. The spiritual element is who we are as a people, as a nation. We have a political process, but politics alone doesn't always work...While politicians can do many things, they cannot pass a bylaw that restores a broken relationship. That is the work of the Spirit on the journey of reconciliation."

– Winnipeg Mayor Scott Gillingham speaking during the Opening Protocol at 1995 Sacred Assembly Commemoration on Friday afternoon, January 23, 2026.



"I had to let go of some of the things that continued to cause me hurt. I had to give up on who Grand Chief Derek Nepinak was. I was giving myself to the Creator. That is where things started to change. I was able to let go of who Grand Chief Derek Nepinak was in order to accept who Derek Nepinak really is. I really think that spiritual reconciliation starts within each and every one of us internally."

"We talk about Canada having a constitution, but each and every one of us has a constitution as well. If there is

a similar constitution among families, then maybe there is a community that can rise out of that, and if there is a similar constitution from one community to the next, then maybe that is the Anishinabe nation. Maybe that is what we are supposed to be, but we can't get there until we do our own homework and attend to our own healing..."

– Chief Derek Nepinak, Pine Creek First Nation, one of the keynote speakers at the 1995 Sacred Assembly Commemoration on Friday afternoon, January 23, 2026



3. RELATING TO OTHERS IN SPIRITUAL RECONCILIATION

"...The strength of the Anishinabe nation is the ability to forgive, and the ability of the church to work with us. As dark as the outcome might have been, the church was there in my healing process, and they said, 'We want to know the truth too.' We worked together! We did this so that we can heal, and that we can move forward as a people, as one individual, as one family, as one community at a time."

"I think that this is important. I share this with all of you, because I feel this is a safe space. I feel that this is what the Sacred Assembly was always supposed to be. It is supposed to be a safe space for all of us to come together. It is personal!" --Chief Derek Nepinak, Pine Creek First Nation, one of the keynote speakers at the 1995 Sacred Assembly Commemoration on Friday afternoon, January 23, 2026

"Forgiveness was framed not as forgetting or excusing harm, but as releasing the weight that keeps people stuck." --Monitor Report

"Leadership was described not as standing above people, but as standing with them. Leaders also stressed humility. No one knows everything or has all of the answers." --Monitor Report



"Reconciliation begins when people choose relationship first--seeing one another not as opponents, but as relatives sharing responsibility for the future. Throughout the commemoration, participants heard again and again that the life of the Spirit remained at the centre of the gathering. When the Spirit is absent, conversations can harden and divide. When Spirit is present, people are more able to listen, to forgive and to work towards shared solutions. Reconciliation is fundamentally spiritual work."

Reconciliation cannot succeed without relationships of heart and spirit. Healing requires humility, honesty and seeing one another as human beings with shared responsibility."
– Monitor Report

"Stay at the table, even if there are differences. Let peace and love guide your action, not ego. Love people actively, not just in theory. The call is for unity, because healing grows when we stay together, and stay at the table together."
– Monitor Report



"I want to encourage you to love beyond knowledge. You have heard a lot of different opinions from a lot of different areas, and some you love, and some you don't love, but can I say, 'Stay at the table!' Can I say that we may not have it all together, but all together we have the opportunity to have it all. So, I want to say, 'Stay at the table! Love beyond knowledge, because there are things that you are not going to agree with, but don't leave the table.' Again I say, 'Stay at the table! Stay at the table! Stay in this trajectory of coming together.'"

"You can have unity but still have diversity. Let the peace of God which surpasses all understanding guide your heart. Our greatest days are yet ahead of us. We are in the day of the favour of the Lord! The greater glory of God is upon us! This is our trajectory! This is where we are going! It is our finest hour! Don't give up! Don't give in!"

"There is a greater grace that is more available to you because of the atrocities, because of the pain, because of all these things, but you have to activate your voice. Your voice has been shut down for too long. It is time to raise up your voice. Be the answer and the salvation. Let the healing begin from you!"

– Comment by Barry Maracle, January 25, 2026

4. RELATING TO THE LAND AND TO THE ECONOMY

"The Creator connects people to land. There is a special relationship between people and land. The land understands the language of the First Peoples of the land. Reconciliation is return from the land of our captivity. We come back to our God so that we can come home to our land as a free people!"
– Monitor Report

"Land has spiritual meaning. Healing of the people and the healing of the land are connected and inseparable."
– Monitor Report

"We need to understand that in order for the Kingdom of God to come, our land must be healed. It is the people who have the longest history in being connected to the land that must lead the way. In every community, it is the local elders, the knowledge keepers, who know what we must address, what we must repent of, and what we must take to the cross, and where we must apply the blood of Jesus to do a cleansing and a healing of the land. Redemption extends not just to the people, but to the land. People and land are connected. Our bodies were made from the dust of the ground, from Mother Earth, but our spirit is connected to the Father in Heaven. Our help is coming from heaven to earth!

"So we have a responsibility to pray, not to "my Father," or "your Father," but to "our Father who art in heaven." Your Kingdom come, Your will be done in my part of the

earth! I am going to work with my local gatekeepers and authorities to welcome the Holy Spirit to do a work in my community so that we can be an example of where (as Elijah Harper stated), "the Creator reigns supreme and rules over all things." We will see His blessing come to our healed relationships, to the land, and the economy will then prosper to support rather than to exploit the people in my community.

"This has been another step in the journey, so let's follow up, and let's welcome the Holy Spirit into our spheres of influence, and pray and intercede for all people, but especially for those in authority."

– Comment by Roger Armbruster
on January 25, 2026.

Pray for the Healing of our Land!

II Chronicles 7:14





In June of 1990, Elijah Harper's single-handedly killed off the Meech Lake Accord by famously voting "No!" eight times in order to prevent the unanimous consent needed for the bill's passage in the Manitoba Legislature. He was subsequently named the Canadian Press Newsmaker of the Year in 1990. This resulted in a constitutional crisis in Canada as a nation that is still, to this day, searching for national unity in the midst of political division, discord and friction.

Subsequently, Elijah Harper became seriously sick with a sickness that the doctors could not diagnose, let alone prescribe a cure. He was close to death by June of 1995, where it was discerned at a church in Seattle, Washington, that his sickness was not physically rooted, but that a spiritual curse had been put upon him. He was immediately healed on a personal level when that curse was broken. Elijah came to believe that just as his personal sickness was not physical but spiritual, that the sickness that is in the body politic in Canada today is not, at its root, material and political, but rather sacred and spiritual. Hence he called for a Sacred Assembly from December 6-9, 1995.

True reconciliation cannot be legislated in a constitution that does not speak for all, but it must begin in the heart, in communion with the Creator and in relationship to ourselves, with one another and with the land entrusted to us.

The Historical Significance of Elijah Harper's Vision for Canada revisits the spiritual and political importance of the 1995 Sacred Assembly, and is a clarion call for the continuing and ongoing need for healing, humility, forgiveness and reconciliation across Canada. Commemorating the 30th Anniversary of the Sacred Assembly, this booklet invites readers to remember a pivotal moment in Canadian history, and to consider again the Vision that Elijah Harper carried: a Vision of unity, caring, loving and sharing under the supremacy of God our Creator.

"My father's Vision for the Sacred Assembly in 1995 was for spiritual Presence in our nation's path to reconciliation. This is still as true today as it was yesterday. Let us continue the Vision of Elijah Harper."

– Holly Harper, daughter of Elijah Harper.

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