

# Speaking My Truth: Reflections on Reconciliation & Residential School

Selected by Shelagh Rogers, Mike Degagne, Jonathan Dewar and Glen Lowry



We believe in God:  
who has created and is creating,  
who has come in Jesus,  
the Word made flesh,  
to reconcile and make new,  
who works in us and others  
by the Spirit. *The New Creed*

We are connected – to one another, to our past and to our future.

We are called to be active participants in achieving our promise of respect, reconciliation and sharing; the promise of Treaty.

Grand Chief Shawn Atleo.

Study Guide prepared by Gillian Schell, January 2014 in consultation with Carol Germa and Ella and George Young

## Introduction to the study

This guide is designed to help us thoughtfully and prayerfully respond to the challenges which the essays and stories in *Speaking My Truth* present to us as a people called by our faith, in the words of the *New Creed* “to love and serve others, to seek justice and resist evil.”

It is hoped that the following questions and resources will help to guide our individual responses and to focus our discussion when we meet to discern how we might respond to what we learn. Please do not feel that you are expected to come to the discussion with prepared answers; you are welcome to attend even if you have not used the study guide. We hope also that you will bring your own thoughts to the discussion.

The next page of the guide contains general questions which will be used to guide our discussion when we meet together.

There are also additional readings which you may want to consider.

In addition, Scripture, prayer and hymn resources are provided if you wish to use this guide as part of your devotions.

Finally, there are links to resources available on the internet if you wish to explore further the topics raised by the book.

The book and this guide raise some very difficult issues, especially for those directly impacted by the residential school system. **If this study causes crisis or distress, support is available through the Indian Residential Schools Crisis Line, 1-866-925-4419.**

## *Speaking My Truth*

We invite you to consider these questions which are in some way raised by all the contributors to the book. These questions will form the basis of our book club discussion.

1. What does “reconciliation” mean to you? Have you ever experienced reconciliation? What made it possible? What made it difficult? Think about these words: "So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, then come and offer your gift."( Matthew 5:23 ) How might they apply to the work of restoring right relations with Aboriginal people?
2. In her introduction, Shelagh Rogers, quoting Justice Sinclair, states, “this is not an aboriginal issue. It’s a Canadian issue” and goes on to suggest that “[reconciliation] isn’t going to be easy, but it’s our only chance. And the very soul of Canada is at stake” (9). Why is the issue of reconciliation seen as a Canadian, rather than just an aboriginal issue? Why does Rogers make the claim that the “soul of Canada is at stake”? Think about why you agree or disagree with this statement. If you agree, how might we as members of a faith community respond to the challenges posed?
3. “To me, though, the residential school issue is not about making others feel bad or guilty. The issue is about truth and understanding. Truth and understanding are two key ingredients that will lead to healing and reconciliation” (Angeconeb 32). What are some of the new understandings you have gained as a result of your reading? What are there some Biblical stories about reconciliation that can help us on our journey?
4. Many of the essays in this collection help us to understand the challenges to be met as we try to move towards reconciliation, but there are also stories and words which suggest that there is hope. What do you see as some of the greatest challenges? How might these be overcome? As you read, what gives you hope?
5. Many people feel that Aboriginal people should “just get over it (the residential school experience)” and move on. Are the events of the past the responsibility of present generations? How do the readings help you to answer this question?
6. Think about a time when you have given or received an apology. What makes an apology acceptable? What happens after an apology is given and received? What can we learn about the various apologies for residential schools from our own experiences of apology? Do we invest as much time considering how Apology is received? How do recipients hear, feel and use Apology to restore what was lost? (229) Is it important for an apology to be sincere? Based on these reflections, what actions might we take as individually and collectively as members of a faith community?
7. "The United Church of Canada is committed to working to create a new relationship with Aboriginal peoples that starts in confession for past wrongs and, it is the church's hope, ends in the shared joy of walking together in a healed and renewed creation." (Repentance Statement of the 36th General Council, 1997). Based on your reading of the texts in this book and your own experience, where do you think we are on the journey towards “healing and renewed creation”? What can we do as individuals, as congregations and as a national church to further this journey?
8. At the end of the book, Glen Lowry, one of the compilers of the text, wonders “how you carry these important ideas with you” (254). How do you respond?

*Speaking My Truth: The Journey to Reconciliation by Garnet Angeconeb*

- 1) As you read each section of Angeconeb's story, what surprises you? What challenges you?

*Reconciliation or Conciliation? An Inuit Perspective by John Amagoalik*

- 1) Amagoalik suggests that before there can be reconciliation between Aboriginal and non-Aboriginal people in Canada, we must first "conciliate" – overcome distrust and hostility, and gain goodwill. Why does he regard this as an essential first step, and what are some of the challenges that must be overcome.
- 2) At the end of the chapter, Amagoalik suggests that "It is high time for Canada to act honourably" but goes on to suggest, "Looking at history, this may be asking too much" ( 42).
- 3) Do you agree with Amagoalik's analysis of the current state of relationships? What would it mean for Canada to "act honourably"? Do you think this is likely to happen? Why or why not?

*A Survivor Reflects on Resilience by Madeleine Dion Stout*

- 1) Stout believes that resilience plays an essential role in her healing journey. Why is resilience so important? What forms does it take? How do Stout's reflections help us to understand more about reconciliation and healing?

*Confessions of a Born Again Pagan by Fred Kelly*

- 1) What emotions do you experience as you read Kelly's account of his residential school experiences? Do these stories in any way change your understanding of the need for reconciliation?
- 2) What insights does Kelly's personal statement of reconciliation provide that might help in the work of "reconciliation . . . between you and me and our respective peoples"? (69) How can these help us "to build a new future"? (69)

*A Call to the Churches: 'You shall be called the repairer of the breach.' by David MacDonald*

- 1) "Forgiveness is something that can be sought, but never demanded. The request for forgiveness returns a measure of control to the wounded party. Will you forgive me?" James Scott, quoted on page 85. What can we as members of churches involved in the residential school system, learn about reconciliation from this understanding of forgiveness?
- 2) How do you respond to MacDonald's suggestion:

The historic churches who participated in residential schools might hold a national service of apology and repentance. . . It would announce to the Canadian public that an era of new and just purpose was being inaugurated (88).

*Perspectives on Reconciliation from an Inuk Youth by David Joanasié*

- 1) "Both Aboriginal and non-Aboriginal cultures alike must respect one another, in the light of their respective experiences-they have to see *eye to eye* on healing so to speak. . . . It is difficult to pinpoint how this could or would be done." Do you agree with Joanasié's analysis? What suggestions do you have about how "this could or would be done"? (95)

*On the Side of the Angels by Jose Amaujaq Kusugak*

- 1) Kusugak reflects “I argued with myself over the good and the bad of going to residential school” (133). What are some of the good things he identifies and how do they influence his (and our) understanding of the need for apology and reconciliation?
- 2) Reflect on Kusugak’s reminder: “we are all accountable for the things we do and the things we do not do.” What are some of the “not done” things that might hinder reconciliation?

*Truth about Residential Schools and Reconciling this History: A Mischief View by Rita Flamand*

- 1) Flamand adds a Metis perspective to our understanding of the impact of residential schools. Identify some of the new insights you learned from her story.
- 2) Flamand insists that it is important for all Canadian children to learn the true history of the Metis people. How might this help the process of reconciliation?

*Remembering the Children: The Church and Aboriginal Leaders Tour by Fred Hiltz*

- 1) Hiltz writes: “When the truth has been told and the truth received, when the truth has been borne and properly recorded, then we shall be much further along the path of understanding that will lead to reconciliation and a renewed national resolve to respect the dignity of every human being” (138). What do we need to do to tell and receive the truth? What role could/should church play in “renew[ing] national resolve”?
- 2) Hiltz refers to “Remembering the children” as “sacred work”. How does thinking about this work as sacred help us in the task?

*Cry Me a River, White Boy by Drew Hayden Taylor.*

- 1) Taylor argues: “All Aboriginal people were victims of what happened in those institutions. It is collateral damage in sort of an intergenerational way” (148). What can you identify as “collateral damage”? How does this concept impact your thinking about the residential schools and about reconciliation?
- 2) Taylor also insists: “There is still a Canadian issue here that all Canadians need to address as part of an ongoing relationship. Closing the book on residential schools does not mean that the “Aboriginal problem” has been solved” (148). The government and the churches have apologized. What has to happen next?

*Returning to Harmony by Richard Wagamese*

- 1) Wagamese’s personal story helps us to understand the difference between those who are “survivors” and those who are “victims”. What insights do you gain about the impact of residential schools from his story?
- 2) Reflect on Wagamese’s statement: “You create harmony with truth and you build truth out of humility” (161).

*The Little Girl Who Would be Chief by Sophie Pierre*

- 1) How has “making the choice to turn something so negative in our history . . . into something positive for our future generations” ( 165) been possible? In what other ways might this be done?

*A Sorry State by Mitch Miyawa*

- 1) Miyagawa's essay brings together the government's apology to Japanese Canadians and the apology for Residential schools. In doing so, it raises some very challenging questions about what it means to apologize and suggests: "By saying sorry for the schools, we could forget about all the other ways the system had deprived—and continued to deprive-aboriginal people of their lives and lands" (191) and goes on to suggest the importance of remembering, ending the essay with the words: "Try not to forget" (194). What role does remembering play in reconciliation?

*Aiyah! A Little Rouse of Time and Space by Sid Chow Tan*

- 1) Tan suggests that "with imagination, the divination of grand meaningful historical events is possible" (199). How is your imagination stirred by these stories? What insights do you gain?
- 2) What do you learn from these stories about reconciliation?

*By Turns Poetic: Redress as Transformation by Roy Miki*

- 1) What insights are provided into the work of reconciliation by the reflections presented here on the internment of Japanese Canadians and the subsequent redress settlement?

*"I'm Sorry" by Mike Degagne – and the Statements of Apology*

- 1) In the light of the statements of apology reproduced here, how do you answer the questions raised by Degagne?
  - a. Do we invest as much time considering how Apology is received? How do recipients hear, feel and use Apology to restore what was lost? (229)
  - b. How do we measure Apology? Should we measure it at all? Is it important for Apology to be sincere, or is the act of Apology a form of penance? (229)

*By Design: One Book, Among Many by Glen Lowry*

- 1) Lowry suggest that a "living reading" of this text can result in "community forming acts" (254). How might this be true for you?
- 2) Lowry also suggests that he would like to hear "how you carry these important ideas with you". What would you tell him?

## Supplementary Reading

### ***A Response to the 1986 Apology by the United Church of Canada.***

The book provides copies of the apology made by the United Church of Canada. The native people who were present at that General Council, waiting in a teepee beside a sacred fire, in parking lot #10 at Laurentian University, received the Apology, but did not accept it. They said that they would consider the words of the Apology and make a statement at a later date.

Two years later, at the 32<sup>nd</sup> General Council in Victoria, Mrs. Edith Memnook, a representative of the All Native Circle Conference constituted at that meeting, responded to the 1986 Apology:

"The Apology made to the Native People of Canada by the United Church of Canada in Sudbury in August 1986 has been a very important step forward. It is heartening to see that The United Church of Canada is *a forerunner in making the Apology to Native People*. The All Native Circle Conference has now acknowledged your Apology. Our people have continued to affirm the teachings of the Native way of life. Our spiritual teachings and values have taught us to uphold the Sacred Fire; to be guardians of Mother Earth, and strive to maintain harmony and peaceful coexistence with all peoples.

We only ask of you to respect our Sacred Fire, the Creation, and to live in peaceful coexistence with us. We recognize the hurts and feelings will continue amongst our people, but through partnership and walking hand in hand, the Indian spirit will eventually heal. Through our love, understanding, and sincerity the brotherhood and sisterhood of unity, strength, and respect can be achieved.

The Native People of The All Native Circle Conference hope and pray that the Apology is not symbolic but that these are the words of action and sincerity. We appreciate the freedom for culture and religious expression. In the new spirit the Apology has created, let us unite our hearts and minds in the wholeness of life that the Great Spirit has given us."

<http://manitouconference.ca/right-relations-home-group/>

### ***Repentance Statement of the 36th General Council (1998)***

From the deepest reaches of your memories, you have shared with us your stories of suffering from our church's involvement in the operation of Indian Residential Schools. You have shared the personal and historic pain that you still bear, and you have been vulnerable yet again. You have also shared with us your strength and wisdom born of the life-giving dignity of your communities and traditions and your stories of survival.

In response to our church's commitment to repentance, I spoke these words of apology on behalf of the General Council Executive on Tuesday, October 27, 1998:

"As Moderator of The United Church of Canada, I wish to speak the words that many people have wanted to hear for a very long time. On behalf of The United Church of Canada, I apologize for the pain and suffering that our church's involvement in the Indian Residential School system has caused. We are aware of some of the damage that this cruel and ill-conceived system of assimilation has perpetrated on Canada's First Nations peoples. For this we are truly and most humbly sorry.

To those individuals who were physically, sexually, and mentally abused as students of the Indian Residential Schools in which The United Church of Canada was involved, I offer you our most sincere apology. You did nothing wrong. You were and are the victims of evil acts that cannot under any circumstances be justified or excused. We know that many within our church will still not understand why each of us must bear the scar, the blame for this horrendous period in Canadian history. But the truth is, we are the bearers of many blessings from our ancestors, and therefore, we must also bear their burdens.

Our burdens include dishonouring the depths of the struggles of First Nations peoples and the richness of your gifts. We seek God's forgiveness and healing grace as we take steps toward building respectful, compassionate, and loving relationships with First Nations peoples.

We are in the midst of a long and painful journey as we reflect on the cries that we did not or would not hear, and how we have behaved as a church. As we travel this difficult road of repentance, reconciliation, and healing, we

commit ourselves to work toward ensuring that we will never again use our power as a church to hurt others with attitudes of racial and spiritual superiority.

We pray that you will hear the sincerity of our words today and that you will witness the living out of our apology in our actions in the future."

The Right Rev. Bill Phipps, Moderator of The United Church of Canada

<http://www.united-church.ca/beliefs/policies/1998/a623>

### ***The Apology Cairn***

At the same General Council where the Apology to First Nations was made in 1986, Presidents of all the Conferences had been asked to bring rocks, which were indigenous to their home Conference, to be used as symbols in the opening worship and throughout the meeting of General Council.

Stewart Bell, then Executive Secretary of Manitou Conference, remembered the memorial cairns of his native Scotland and envisioned those rocks as a cairn. He brought his idea to the Business Committee, which then brought it to the General Council. Approval was given to the suggestion that the rocks from the Conferences be built as a memorial cairn on the site where the apology was delivered by the Moderator, to the First Nations Elders, who were waiting in a teepee beside a sacred fire, in parking lot #10.

Permission was sought and received from Laurentian University, for the construction of the cairn on the property. Bell then sent out an appeal across Manitou conference for volunteers. Maxine McVey, Erik and Tina Hansen, Rev. Ross and Jean Leckie, Jim Van Exan and Charlie Martindale were among those who answered the call.

Anishinabe Elder, Art Solomon, a stonemason, was recommended to help with the project. He agreed and suggested the design, as well as providing direction for the work. As Project Co-ordinator, Maxine Mcvey put in countless volunteer hours. A 25-foot round cement pad, surrounded by four walls and four entrances, formed the base. Field stones used in the construction came from M'chigeeng First Nation and red flagstone came from Whitefish River First Nation. The Cairn itself was constructed in the middle of the circle with the rocks, that had been brought from across Canada, to the 1986 General Council. The circular shape represents the Circle of Life and the openings, east, south, west and north, represent the four directions. The mostly inexperienced volunteers learned such skills as spreading cement and placing and mortaring stones, under the direction of Art Solomon. On October 1, 1988, the completed Cairn was dedicated in a ceremony, which was filmed and shown on the first Spirit Connection broadcast in October, 1988.

There are two plaques at the site. The first plaque, installed at the time of construction, was designed and paid for by the people of Whitefish River First Nation. It tells the story of the red rock which was used for the floor of the cairn. The second plaque briefly tells the story of the cairn and the meaning of the structure, in English, French and Anishinabemowin. Maxine McVey and Tina Hansen were responsible for arranging the second plaque, including negotiating funding and appropriate wording. The Administration and Property Committee of Sudbury Presbytery is charged with the responsibility "for the maintenance of the site, including any necessary repairs" (Sudbury Presbytery minutes April 6, 1994, p. 2808).

Some years later at a gathering of the All Native Circle Conference, at Laurentian University, delegates brought stones from their areas, which were added to the Cairn.

The site is an important part of the history of the United Church of Canada and of the All Native Circle Conference. It is a constant reminder of the on-going work of right relations with First Nations Peoples and the need for the words of the Apology to be lived out.

*This information has been obtained from a background paper on The Cairn, by J. Stewart Bell, October 27, 1994, person interviews with Stewart Bell, Maxine McVey and Tina Hansen, and Sudbury Star articles from 1987 and 1988. <http://manitouconference.ca/right-relations-home-group/>*



## Hymns, Readings and Prayers

VU 87 "I am the Light of the World"  
VU 282 "Long before the Night"  
VU 295 "The Earth and All Who Breathe" (optional tune: VU 296)  
VU 471 "Eat This Bread and Never Hunger"  
VU 614 "In Suffering Love"  
VU 633 "Bless Now, O God, the Journey"  
MV 141 "We Are All One People"  
MV 145 "Draw the Circle Wide"  
MV 154 "Deep in our Hearts"  
MV 171 "Christ Has No Body Now but Yours"

Isaiah 1:17 Learn to do good  
Micah 6:8 What does the Lord require of you?  
Matthew 5: 21-24 We are called to be reconciled before offering our gifts  
Matthew 7: 12 Do unto others  
2 Corinthians 5: 11-21 The ministry of reconciliation  
Ephesians 2: 14-22 Break down the dividing wall and hostility between us

### **RECONCILIATION** by Rebeka Tabobondung

We are waking up to our history  
from a forced slumber  
We are breathing it into our lungs  
so it will be part of us again  
It will make us angry at first  
because we will see how much you stole from us  
and for how long you watched us suffer  
we will see how you see us  
and how when we copied your ways  
we killed our own.

We will cry and cry and cry  
because we can never be the same again  
But we will go home to cry  
and we will see ourselves in this huge mess  
and we will gently whisper the circle back  
and it will be old and it will be new

Then we will breathe our history back to you  
you will feel how strong and alive it is  
and you will feel yourself become a part of it  
And it will shock you at first  
because it is too big to see all at once  
and you won't want to believe it  
you will see how you see us  
and all the disaster in your ways  
how much we lost

And you will cry and cry and cry  
because we can never be the same again  
But we will cry with you  
and we will see ourselves in this huge mess  
and we will gently whisper the circle back  
and it will be old and it will be new.

## **I Lost My Talk by Rita Joe**

I lost my talk  
The talk you took away.  
When I was a little girl  
At Shubenacadie school.

You snatched it away:  
I speak like you  
I think like you  
I create like you  
The scrambled ballad, about my word.

Two ways I talk  
Both ways I say,  
Your way is more powerful.

So gently I offer my hand and ask,  
Let me find my talk  
So I can teach you about me.

## **My Little Residential School Suitcase by Marcel Petiquay (2007)** Translated from French with permission of Marcel Petiquay, April 2013

The first time I left for residential school,  
my mother carefully prepared my  
little suitcase . She took care to put in it everything  
I would need . My clothes, some  
toys I would never see again. I was  
six years old on this first trip.  
In my little suitcase, my mother had also put  
all the love she had, without forgetting the love from my father.

There were also embraces,  
tenderness, respect, for me  
and for others , sharing, and many  
other qualities she had taught me.  
The trip lasted 12 years.  
When I returned home, my  
little suitcase was heavy. What my  
mother had put in it was gone; love  
embraces , all those beautiful things had  
disappeared. They had been replaced  
by hatred , self-rejection, abuses of all  
kinds (alcohol, drugs, sexual abuse) by  
violence , anger and suicidal thoughts.  
That is what I carried for  
a long time.

But I've been cleaning out this suitcase . I put back everything my mother had put in it when I left the first time: love, respect for myself and others, and a great many other qualities.

Oh yes...added sobriety and especially spirituality. My little suitcase is very light. It is full of good things I can share with everyone

I meet along the way.  
Regardless of skin colour—  
white, red, black, yellow—we  
are all human beings, we  
are all God's creatures.

<http://www.anglicanjournal.com/articles/-my-little-residential-school-suitcase#sthash.u2aOIQPt.dpuf>

### **Living in Harmony by Stan McKay**

We come with thanksgiving for our very breath, the warmth of sun, and the sustaining waters

- for life all around us: the plants, soft grasses, and sheltering trees
- for the ones that crawl, those that swim, and those that fly
- for the four-legged and the two-legged
- all our relations!

We celebrate the diversity in creation as reflected in the four winds from the four directions. We especially honour the many peoples with their many gifts for understanding our shared life on the earth.

We strive to live out the seven sacred teachings: Respect, Love, Honesty, Courage, Humility, Wisdom, Truth.

These teachings enable us to live in harmony with ourselves, with our neighbours, and all the created earth.

### **A Prayer for Healing from “The Dancing Sun Volume, I”**

**Leader:** Creator God, you are with us in bright sunshine -- in the sparkle on winter trees.

**All: Creator, come to us.**

**Leader:** As we stand alone at the side of a river, struggling with direction in our lives,

**All: Creator, come to us.**

**Leader:** As we witness pain in the lives of our people, as we wait for change founded on respect and gentleness, a healing place,

**All: Creator, come to us.**

**Leader:** In our humility as we struggle with our self-esteem,

**All: Creator, come to us.**

**Leader:** In a blizzard, touch and uplift us, in the gushing wind, bring us healing.

**All: Creator, come to us.**

**Leader:** In Christian ways and in Traditional ways, in wind and grass, in birds that fly and in our places of prayer.

**All: Creator, come to us.**

**Leader:** In our quiet places, in the longing of a child for the love of a parent,

**All: Creator, come to us.**

**Leader:** We see you in the pain of peoples in prison, caught in structures of injustice. Help us to bring healing.

**All: Creator, come to us as our hearts and minds are joined in the circle.**

#### **Thanks for Differences from "The Dancing Sun Volume VI"**

Creator,

We give thanks that you speak to us  
in our own ways, in our own Traditions.

Thank you that you also speak through  
the traditions of others.

Help us to see your love in all things  
and to be guided with loving hearts  
to do that which is best in our homes and  
in our communities.

#### **For New Understandings from "The Dancing Sun, Volume VIII"**

**One:** Let us give thanks to our Creator, for the Creator is always with us.

**All: God is with us in the call of a loon and in the flight of an eagle.**

**One:** Our Creator is with us in the changing of the seasons.

**All: God is with us when we gather together and when we are alone.**

**One:** Our Creator is with us in our giftedness and in our search for new understandings of ourselves, new visions of our communities.

#### **Thanksgiving for Peoples of the World from "The Dancing Sun, Volume VII"**

Creator,

We give thanks for the knowledge you give  
in all traditions of the world.

Help us to honour the gifts of all traditions.

#### **Teach us to know how to love and to live.**

We give thanks for new life, for youth,  
represented by the eastern direction.

We give thanks for new learning,  
for the sun which rises to begin each new day,  
and for the teachings of the peoples of the east,  
the yellow-skinned peoples.

#### **Teach us to know how to love and to live.**

We give thanks for the south,  
for the black-skinned peoples of the world,  
for the growth of the summertime in our lives,  
the learnings of our adult lives,  
to be kind and accept ourselves.

Teach us as parents to love and respect our children,  
to care for the elders and those who cannot care for themselves.

**Teach us to learn how to love and to live.**

We give thanks for the west,  
for the gifts of Aboriginal peoples of the world,  
for understandings of care of the earth,  
for teachings about rocks, leaves, and trees,  
for the knowledge we have in our own teachings,  
all of these given by our Creator.  
Help us to use our understandings  
to bring joy and new life to our communities.

**Teach us to learn how to love and to live.**

We give thanks for the northern direction,  
for the white-skinned peoples of the world,  
and white-haired peoples in our families and communities.  
Help us to receive gifts of wisdom from all peoples.  
Help us to grow our roots deeper through life's journey,  
That we may grow in kindness to ourselves and each other.

**Teach us to learn how to love and to live.**

**Heal Our Hearts from Where the Spirit Dwells: Lenten Reflections on Home by Glenys M. Huws (United Church Publishing House, 2007)**

A world where all humans  
Are brother and sister,  
That is your intention  
Mother/Father God

Open our eyes  
To see in the other  
The child that you love.

Break down stereotypes,  
Calm our fears,  
Challenge our privilege.

Heal our hearts  
To love as you love.  
Amen.

**God of Wisdom and Promise by the Rev. James Ravencroft, Robertson-Wesley United Church, Edmonton, 2007.**

God of wisdom and promise,  
who brings all things to birth,  
fill us with the hope that Easter proclaims:  
what was broken has been made whole,  
they who were divided have been reconciled,  
he who died has been raised to new life.  
Strengthen us in our resolve to be instruments  
of your redemption, reconciliation, and renewal in the world.

## **Continuation of the Journey by Evelyn Broadfoot, *Circle and Cross***

There are endings and beginnings  
And there is the continuation of a journey  
Set in motion beyond living memory  
And into an unimagined future.  
You call us to healing, wholeness, and right relations.  
So we give ourselves to the care of our place  
In the circle that has no beginning and no end  
Beyond you who are the alpha and omega.  
We do not know where it will lead but we trust that you are with us always.  
Give us what we need for this next part of the walk,  
Gratitude for the visionaries, the healers, and prophets  
Who have gone before us,  
Humility to know that many will follow when we are gone,  
Joy to lighten the load and wisdom to see the way.  
Respect to strengthen our bonds and  
Tender kindness to soften hardened hearts.  
Guide us, source of all light, in this season of [our common life]  
So that our eyes and our lives will be open to love  
And we will walk together in a good way.  
“Hold the holy light in front of us to follow  
As we walk together as brothers and sisters in all faiths.”

## Audio visual resources

<http://www.legacyofhope.ca/projects/100-years-of-loss-exhibition> An extensive resource with text, pictures and videos

<http://www.wherethechildren.ca/> Healing the Legacy of residential schools

<http://www.united-church.ca/aboriginal/relationships/apologies> Texts and information about apologies

<http://www.youtube.com/watch?v=xBJGjB07HrU> video of 25<sup>th</sup> anniversary of the United Church Apology

<https://www.youtube.com/watch?v=Go0gCjAfQUU> Lecture by Shawn Atleo in Stratford

<http://www.united-church.ca/aboriginal/schools/statements> United Church position