

*Truth and Reconciliation Calls to Action*  
**Learning and Prayer Guide**



INTERACTIVE PDF  
BOOKLET NO. 2 OF 4



TeePee' [CC BY-ND 2.0] by michael swan

## Call to Prayer

Jehovah Rapha (God, our healer),  
 We praise You that You are the Great Healer and wholeness comes from You ([Psalm 103:2-5](#)).  
 We ask that You will heal Aboriginal people who suffer from physical, mental, emotional, and spiritual harms. We as the Church repent for using Your name to harm so many generations instead of bringing Your message of hope and healing ([Matthew 9:35](#)). May You be known for healing and wholeness within the world, rather than being blamed for abuses that You do not stand for and have not condoned ([Psalm 146:7-9](#)). For those who need healing, we pray they will know You love them and are made in Your image.

LET ALL THAT  
 I AM PRAISE THE LORD;  
 MAY I NEVER FORGET THE  
 GOOD THINGS HE DOES FOR ME.  
 HE FORGIVES ALL MY SINS AND  
 HEALS ALL MY DISEASES.  
 HE REDEEMS ME FROM DEATH  
 AND CROWNS ME WITH LOVE  
 AND TENDER MERCIES.  
 HE FILLS MY LIFE WITH  
 GOOD THINGS...

...MY YOUTH IS RENEWED  
 LIKE THE EAGLE'S!  
 PSALM 103:2-5

## Call To Action

We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the Northwest Territories is a priority.



Aboriginal Traditional Knowledge Trail [CC BY 2.0] by MSVG

*“The philosophical foundation of traditional knowledge revolves around a holistic model that recognizes the intimate interconnectedness between the person, the food they eat, their environment, health and healing, and the impact of lifestyle choices.”*

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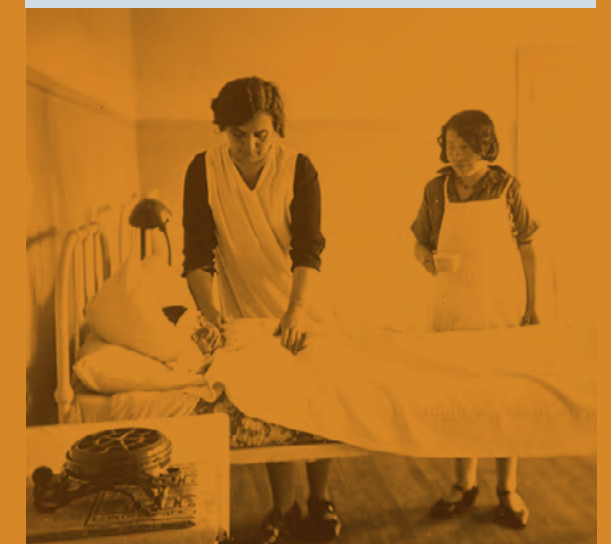
## Call to Prayer

Father God,  
 We praise You that You are the Great Healer. We thank You that we are blessed with an excellent healthcare system, yet we recognize that health needs of many Aboriginal people have not been met as effectively as they should have due to racism or cultural misunderstanding.  
 For those needs that have not been met due to pride in Western medicine, we ask for humility to learn from other traditions. We ask for wisdom to include healing practices that honour You, Lord, our Creator, the One who provides us with both natural and scientifically developed medicines and methods.  
 We ask that the health care system will support and implement preventative healthcare measures rather than simply treating illnesses that are already present. May the people who work in our healthcare system reflect Your hospitality by recognizing the differing needs of diverse cultures and to welcome all who need healing.

## Call To Action

We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.

Unreserved  
 Intelligent, insightful, Indigenous. Stories, music, culture. Unreserved is the true voice of Indigenous Canada. Hosted by Rosarina Deerchild.



# Call To Action

We call upon all levels of government to:

- Increase the number of Aboriginal professionals working in the health-care field.
- Ensure the retention of Aboriginal health-care providers in Aboriginal communities.
- Provide cultural competency training for all health-care professionals.

*“Systemic racism has been identified as a major barrier to positive relationships between physicians and Indigenous patients and the best care of Indigenous peoples.”*

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*“Culturally competent health care providers are more likely to recognize the effects of history on Aboriginal people and to adapt the way care is provided to more effectively meet their patients’ distinct needs.”*

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## Call to Prayer

Father God,  
We are reminded today through the suffering of Aboriginal peoples that poverty and the absence of educational resources can impact a society.

We ask that you will give Aboriginal students the courage, resources, and community support needed to pursue education in healthcare. We ask that universities will think of creative and hospitable ventures that will encourage students and their families to take on such a challenge.

We pray that medical professionals will demonstrate a respectful understanding of Aboriginal cultural traditions.

*“Brian Sinclair, a 45-year-old double amputee, died during 34-hour wait at Health Sciences Centre. He was assumed to be ‘sleeping it off’ after vomiting.”*

*-Chinta Puxley  
(The Canadian Press)*

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## Call to Prayer

Father God,  
As students take courses related to Aboriginal health issues, the history and legacy of residential schools, and look at treaties, Aboriginal rights, teachings, and practices, we ask that they will have a deep respect and love for Aboriginal peoples.

We ask that the courses will be developed in a way that will truly help the students become healthcare workers who demonstrate cultural sensitivity, resolve conflict, and uphold human rights and dignities. May it be an opportunity where Aboriginal students can share their culture and experiences with their classmates so that mutual respect and collegiality will develop.

# Call To Action

We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights and anti-racism.



**Health and Health Care Implications of Systemic Racism on Indigenous Peoples in Canada**

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# Call To Action

We call upon the federal government to establish a written policy that reaffirms the independence of the Royal Canadian Mounted Police to investigate crimes in which the government has its own interest as a potential or real party in civil litigation.

"In late 1994, the rcmp established a task force to investigate allegations of abuse in British Columbia residential schools. There is evidence, however, that rcmp investigations into abuse were adversely influenced by the federal government's strategic interests in defending itself in the many civil lawsuits commenced by former students.

For example, the government demanded that the rcmp hand over its investigation files related to abuse at the Kuper Island school. Despite some initial objections, the rcmp eventually did turn over the files.<sup>118</sup> This was done without due regard for the privacy rights of the complainants in the case, and, in effect, gave the government an advantage in defending itself."

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Return to the Healing Circle



INDIAN RESIDENTIAL SCHOOL, KUPER ISLAND, B.C.



## Call to Prayer

Father God,

You are a God of justice. We thank You that RCMP officers are willing to stand up for the rights and lawful protection of Aboriginal peoples; however, we recognize that trust for the police, the RCMP in particular, has been broken for many Aboriginal people in Canada.

We thank You for the many dedicated and compassionate police officers within our nation, and we ask that You will encourage them and protect them from dangers they walk into daily. We ask that there will be independence between the RCMP and the Government of Canada. We ask for high integrity within the police and government ranks so that Aboriginal Canadians will be confident that they are protected and that investigations are fair.

Former students of the Kuper Island Indian Residential School, whose minds, bodies, and spirits bear the scars of systematic abuse, speak out in an effort to end the code of silence.

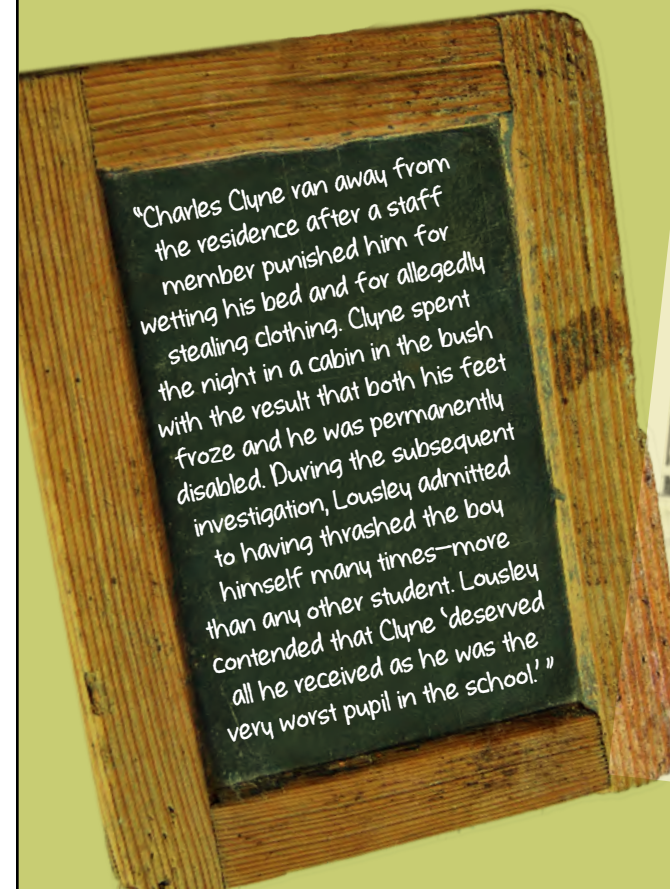
[<<WATCH VIDEO](#)



## Call to Prayer

Father God,

Our desire is for Canada to be a just nation for all who live here. We recognize that laws are often in place to protect the defendant, which often creates a more just system; however, at times, when the defendant is one with power, statute of limitation actually creates victimization. Please give lawmakers great wisdom as they go through the process of assessing whether this law needs to be changed, and then give them clear understanding on how to change it to create a better chance for justice to occur. We ask, Lord, that if the law is not changed, that institutions with power will not invoke statute of limitation but rather to use the law in the spirit that it is intended.



"Charles Clyne ran away from the residence after a staff member punished him for wetting his bed and for allegedly stealing clothing. Clyne spent the night in a cabin in the bush with the result that both his feet froze and he was permanently disabled. During the subsequent investigation, Lousley admitted to having thrashed the boy himself many times—more than any other student. Lousley contended that Clyne 'deserved all he received as he was the very worst pupil in the school.'"



Students from Cross Lake with Rev. George Denyes, c. 1920. UCCA, 93.049P/1268N.

# Call To Action



We call upon the federal, provincial, and territorial governments to review and amend their respective statutes of limitations to ensure that they conform to the principle that government and other entities cannot rely on limitation defences to defend legal actions of historical abuse brought by Aboriginal people.

"In its 2000 report on responding to child abuse in institutions, the Law Commission of Canada recommended that the federal government should not rely solely on statute of limitation defences."

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"Nevertheless, the Government of Canada and the churches have frequently and successfully raised these defences in residential school litigation."

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# Call To Action

We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

## The Significance of the Tsilhqot'in Decision

"The release of the Tsilhqot'in decision on June 26, 2014 marked the beginning of the post-denial period of Indigenous rights. Like any new day, promise and hope abounds. What the future will bring is up to all Canadians, Indigenous and non-Indigenous alike. But first, it is time to take stock of what Tsilhqot'in means."

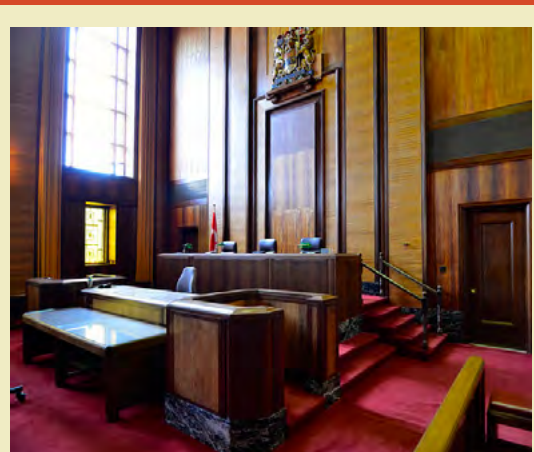
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# Call to Prayer

Father God,  
We give thanks that The Federation of Law Societies of Canada has committed to an effective response to TRC Report.

We pray that lawyers in this nation will ensure a safe environment for Aboriginal people seeking justice. May all lawyers understand the culture of the people they are representing and be sensitive to painful memories many of their Aboriginal clients are carrying. We ask that those in the legal profession will approach their work justly for the individual or group they are representing.



Supreme Court of Canada (CC BY 2.0) by jordanschulz

"Most First Nations caught in a duty-to-consult house of mirrors have little recourse. They lack the resources to take governments to court. Those that manage to muster a legal challenge often face another obstacle — judges with a restricted view of government's obligations to consult and accommodate First Nations."

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# Call to Prayer

Father God,  
As students take courses related to Aboriginal legal issues, the history and legacy of residential schools, and look at treaties, Aboriginal rights, teachings and practices, we ask that they will develop a deep respect and love for Aboriginal Peoples. May it be an opportunity where Aboriginal students can share their culture and experiences with their classmates so that mutual respect and collegiality will develop.

"The Supreme Court of Canada has recognized the need to interpret the treaties in light of what was said before they were signed. 'The treaties, as written documents, recorded an agreement that had already been reached orally and they did not always record the full extent of the oral agreement,' reads the Badger judgment, handed down in 1996."

(CBC News Canada)

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FIRST NATIONS TREATY AGREEMENTS  
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# Call To Action



We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.



## 29 Call To Action

We call upon the parties and, in particular, the federal government to work collaboratively with plaintiffs not included in the Indian Residential Schools Settlement Agreement to have disputed legal issues determined expeditiously on an agreed set of facts.

“In the 1990s thousands of civil lawsuits were being brought forward in the courts in relation to Residential Schools. These individual lawsuits were brought together into class actions and the Residential Schools Settlement Agreement refers to the people in these class actions. However, not all Survivors were included. Day school students, many Metis students, and students from Newfoundland and Labrador were excluded. Therefore these people are bringing forward individual civil lawsuits, hoping to be heard and to receive justice.”

(TRC Summary Report, pg 215-217)

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## Call to Prayer

Father God,  
We pray that individuals not included in the Indian Residential Schools Settlement Agreement will have their lawsuits heard and receive justice. Move the hearts of federal government personnel, who have the power to do so, to initiate action on behalf of and for the benefit of those who have been excluded.



“Papaschase First Nation” (CC BY-SA 2.0) by Kurayba



## Call to Prayer

Father God,  
We confess it is easy to shrug our shoulders and assume that justice is occurring when we read statistics such as these, and assume laws have been broken so they are suffering the consequence. Please open our eyes and cause us to question why Aboriginal people are overrepresented in our prisons.

Give us a heart of compassion for those incarcerated and for their families. May Your Spirit move individuals and the Church to love and support Aboriginal people so that the few who are inclined to do evil will choose right.

We ask that all levels of government take the time to put effort into looking at the complex reasons for this overrepresentation and take action to make a significant difference.



## Call To Action 30

We call upon federal, provincial, and territorial governments to commit to eliminating the overrepresentation of Aboriginal people in custody over the next decade and to issue detailed annual reports that monitor and evaluate progress in doing so.

Aboriginal people make up about **4%** of the Canadian population... **YET... 23.2%** of the federal inmate population is **Aboriginal**

**Aboriginal women represent 33.6%** of all federally sentenced women in Canada.

The high rate of **incarceration** for Aboriginal peoples has been **linked to systemic discrimination** and attitudes based on **racial or cultural prejudice**, as well as economic and social disadvantage, substance abuse and intergenerational loss, violence and trauma.

(Office of the Correctional Investigator)

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# Call To Action

We call upon the federal, provincial, and territorial governments to provide sufficient and stable funding to implement and evaluate community sanctions that will provide realistic alternatives to imprisonment for Aboriginal offenders and respond to the underlying causes of offending.

*"It should not be surprising that those who were sexually abused in the schools as children sometimes perpetuated sexual violence later in their lives."*

*It should not be surprising that those who were taken from their parents and exposed to harsh and regimented discipline in the schools and disparagement of their culture and families often became poor and sometimes violent parents later in their lives.*

*It should not be surprising that those who were exposed to poor education and to spiritual and cultural abuse in the schools later turned to alcohol and drugs as a means to cope and try to forget. The consequences for many students and their families were tragic."*

*(TRC Summary Report, pg 215-217)*

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*"Canada's desire is for offenders to be rehabilitated and safely reintegrated into the community."*

*(Public Safety Canada, Aboriginal Community Corrections Initiative )*

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"Restorative Justice" by Obert Madondo, used under [CC BY-NC-SA 2.0] / cropped from original



## Call to Prayer

Father God,  
We pray that all levels of government will creatively and compassionately implement community sanctions that will allow for the goal of restoration to occur. We ask that Aboriginal communities will be strengthened in order to prevent such a high rate of imprisonment and that those who are imprisoned will have opportunity to experience programs focused on restorative justice. We ask for humility in the decision-makers, so that they will be willing to view justice from another perspective and recognize that Aboriginal cultures have important contributions to make in this conversation. Ultimately, Lord, we ask that justice in our penal system will reflect Your heart.



# Call To Action

We call upon the federal government to amend the Criminal Code to allow trial judges, upon giving reasons, to depart from mandatory minimum sentences and restrictions on the use of conditional sentences.

*"It often appears that judges do not feel they are confronted with a continuum of sentencing options, but, rather, a dichotomy: incarceration, which is viewed in some ways as a 'real' sentence, or some form of community sanction, which is viewed as a form of 'leniency.'"*

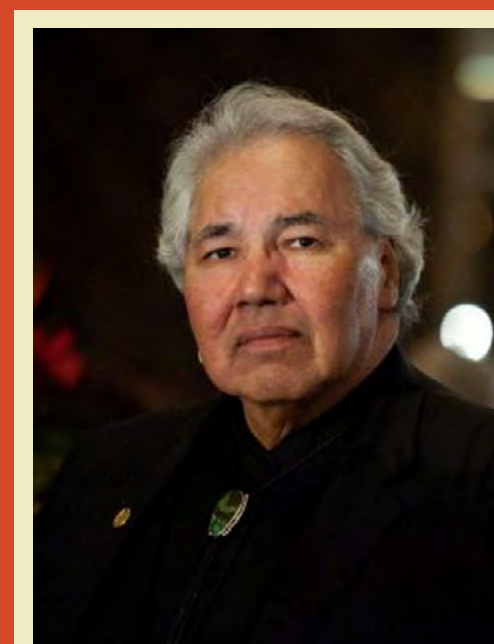
*(The Aboriginal Justice Implementation Commission)*

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## Call to Prayer

Father God,  
We are thankful for Canada's clearly articulated legal system and for lawyers and judges who are conscientious. Thank you for the thorough training and experience judges have. We pray that judges will be given the leeway needed in order to make ethical, just, and compassionate decisions that are best for the community and the individual. Please give them wisdom, so that offenders who are more vulnerable will be treated equitably.



"Justice Murray Sinclair" by Thompson Rivers, used under [CC BY-NC-SA 2.0] / cropped, horizontal flip from original

# Call To Action

We call upon the federal, provincial, and territorial governments to recognize as a high priority the need to address and prevent [Fetal Alcohol Spectrum Disorder](#) (FASD), and to develop, in collaboration with Aboriginal people, FASD preventive programs that can be delivered in a culturally appropriate manner.



“Many children in Canada suffer from Fetal Alcohol Syndrome Disorder (FASD). These children have “memory impairments, problems with judgment and abstract reasoning, and poor adaptive functioning.” Although these children make up 1% of the population, they make up 15-20% of the prison population.”

(TRC Summary Report, pg 174)

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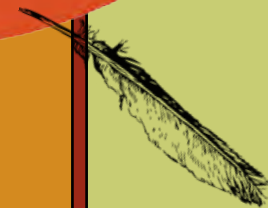
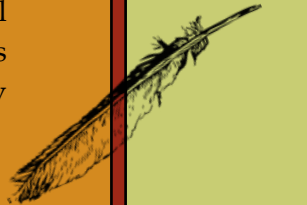
“Many justice professionals have deemed the lack of alternatives to incarceration inappropriate. Availability of programs that are FASD-friendly is limited.”

(Dr. Michelle Stewart, Environmental Scan: FASD & The Justice System in Canada)

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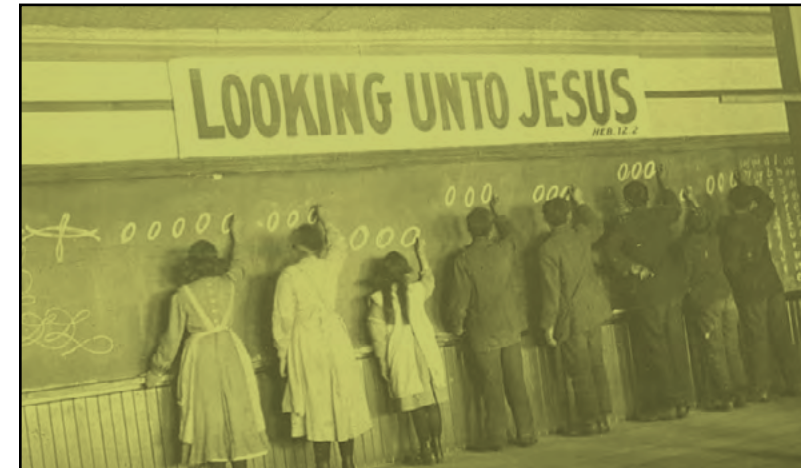


Dr. Michelle Stewart, BA, MA, PhD  
Dr. Michelle Stewart is an Associate Professor in the Department of Justice Studies at the University of Regina. She is an applied anthropologist with research that focuses on complex needs in the justice system in Canada.



## Call to Prayer

Father God,  
We acknowledge, Lord, that You love and nurture a baby's growth in the mother's womb ([Psalm 139:13](#)). We pray that You will protect babies by impressing upon the mother the importance of not consuming alcohol while pregnant. We ask that all levels of government, in collaboration with Aboriginal people, will create programs to prevent FASD and to support those who suffer from it. By Your Spirit, motivate the Body of Christ to support local community initiatives like these.



Looking Unto Jesus, a mural at the University of the Red Deer Indian Industrial School, Red Deer, Alberta, ca. 1914-1999. United Church of Canada, Victoria University Archives, 93.0491/850N

“The research shows that ‘tough on crime’ measures, such as mandatory minimum sentencing, do not achieve their stated objectives. They have no demonstrable effect on deterring criminal conduct, and to the contrary, may increase the likelihood of recidivism.

Mandatory minimum sentences also have a disproportionately negative affect on certain individuals, such as those living with drug dependence, Indigenous peoples, and the mentally ill.”

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## Call to Prayer

Father God,  
Help us see children with FASD with your eyes and to love them as You love them. Please give all levels of government the wisdom needed to best support people with FASD. Please give the community and the courts wisdom to know how to best serve justice to people who have FASD and have committed crimes. May the Body of Christ offer compassion so that people with FASD and their families will feel Your love and acceptance.

# Call To Action



We call upon the government of Canada, the provinces, and territories to undertake reforms to the criminal justice system to better address the needs of offenders with Fetal Alcohol Spectrum Disorder (FASD) including:

- Providing increased community resources and powers for courts to ensure that FASD is properly diagnosed, and that appropriate community supports are in place for those with FASD.
- Enacting statutory exemptions from mandatory minimum sentences of imprisonment for offenders affected by FASD.
- Providing community, correctional, and parole resources to maximize the ability of people with FASD to live in the community.
- Adopting appropriate evaluation mechanisms to measure the effectiveness of such programs and ensure community safety.





# 35 Call To Action

We call upon the federal government to eliminate barriers to the creation of additional aboriginal healing lodges within the federal correctional system.

**“CCRA SECTION 81**  
Healing Lodges do not exist outside the Prairie and Quebec Regions, although there is a clear indication that there is a need for, and capacity to fill, Healing Lodges in the Pacific, Ontario and Atlantic Regions, as well as in the North. Without a Healing Lodge in these regions, either Aboriginal offenders are denied the opportunity to avail themselves of a community healing environment or they are transferred to a facility where they face the prospect of losing contact with their families and home communities.”

(Office of the Correctional Investigator (OCI)'s Report 2012)

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Howard Sapets - Correctional Investigator of Canada.

“Aboriginal Healing Lodges are correctional institutions where the approach to corrections is holistic and spiritual. Aboriginal values, traditions, and beliefs are used to design services and programs for offenders. Aboriginal concepts of justice and reconciliation as well as guidance and support from Elders and Aboriginal communities are intrinsic parts of this restorative program. There are currently eight CSC healing lodges across Canada.”

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## Call to Prayer

Father God,  
You are the God of justice, reconciliation, and restoration. May those who are serving time in the correctional system become wholly restored. May they enter the community once again proud of who they are and how You beautifully created them. May the communities from which offenders come find meaningful and effective ways to be places where restoration can successfully occur.



Connecting hands of restorative justice. By Jeff Korman from Commons: Jeff Korman. This Community CC BY-SA 2.0. Wikimedia Commons

## Call to Prayer

Father God,  
We ask that all levels of government, the Aboriginal communities, and other communities, such as the Church, will be able to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and healing from sexual abuse. We ask that generational cycles of hurt and pain will be broken so that families will experience healthy and wholesome relationships. We ask that those who need to seek forgiveness, whether as individuals or as institutions, will have the courage and humility to admit any wrongdoing and work towards wholeness in relationships.



Group of female students and a nun in a classroom at Cross Lake Indian Residential School, Cross Lake, Manitoba, February 1940

# Call To Action 36

We call upon the federal, provincial, and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and overcoming the experience of having been sexually abused.

“It would be nice if our own people would come in here and teach us about life ... you know, how to live. This is not the way of life for us. It's not the way for us people. But if they would teach a program like that, that will catch somebody for sure.”

(TRC Summary Report, pg 176)

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# 37 Call To Action

We call upon the federal, provincial, and territorial governments to provide more supports for Aboriginal programming in halfway houses and parole services.



Skidegate Indian Village of the Haida tribe. Skidegate Inlet, British Columbia, Canada. Library and Archives Canada. July 1878.

## Aboriginal Corrections Continuum of Care

“Introduced in 2003, this continuum of care model was developed in consultation with Aboriginal stakeholders working with CSC to develop new approaches to addressing Aboriginal offender needs. Aboriginal community research indicated that the major factors contributing to Aboriginal offenders’ success upon release were their participation in spiritual and cultural activities, as well as programs (preferably delivered by Aboriginal people) and the support they received from family and community.”

– Correctional Service Canada, Commissioner’s Directives on Aboriginal Offenders (Annex B)

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# Call to Prayer

Father God,  
As Aboriginal inmates seek parole, we ask that You will give those granting parole wisdom to understand the level of risk the individual poses to the community. Please help the parole board take into account systemic discrimination related to poverty and the legacy of residential schools. Give them discernment to make good decisions for the individual and the community. We ask that Aboriginal inmates will receive the support services needed to re-integrate wholly into the community.



# Call to Prayer

Father God,  
We grieve with Aboriginal families for the overrepresentation of Aboriginal children in custody. We grieve that there is a correlation between children placed in the care of child-welfare agencies and the youth in the justice system. We pray that You will give the governments, churches, and other community organizations wisdom and determination to support Aboriginal families as they seek to alleviate the cycle of poverty many find themselves in. Move the hearts of Your followers to come alongside aboriginal youth who are currently incarcerated (as well as those at risk of detention) and show them Your love (Matthew 25:36). Help these children and youth see the potential they have. Help them understand that they are made in Your image. Open their eyes to the opportunities around them. May we as a community also work to create opportunities for these children and their families.



Deep-thinking (CC BY 2.0) by Eneas

# Call To Action

We call upon the federal, provincial, territorial and Aboriginal governments to commit to eliminating the overrepresentation of Aboriginal youth in custody over the next decade.

“...policies involving early, comprehensive and integrated services and programs for high-risk or multi-risk Aboriginal youth and their families are required in order to reduce the disproportionate number of Aboriginal youth in custody.”

(Hope or Heartbreak: Aboriginal Youth and Canada’s Future)

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“Aboriginal girls make up 49% of the youth admitted to custody... Aboriginal boys are 36% of those admitted to custody...”  
(TRC Summary Report, pg 177)

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# Call To Action

We call upon the federal government to develop a national plan to collect and publish data on the criminal victimization of Aboriginal people, including data related to homicide and family violence victimization.



**#AboriginalLivesMatter**  
"One in ten Aboriginal people reported being a victim of a non-spousal violent crime, more than double the rate reported by non-Aboriginal people."

(TRC Summary Report, pg 177)

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## Call to Prayer

Father God,  
Statistics such as these are rather alarming and we know sadden Your heart. The report explains how difficult it is to gather accurate statistics due to inconsistent information gathering across the country and limitations in Statistics Canada. Without understanding the full picture, it is difficult to figure out solutions.

However, we pray that You will assist people who gather essential statistical information and that the data will be used to create solutions for the level of victimization that is happening in Aboriginal communities throughout the land. Do not allow statistics to be twisted for political advantage. Do not allow the people represented by those statistics to become lost in the numbers.



"The solutions to addressing Aboriginal victimization may lie in supporting the development of alternative dispute resolutions processes such as community healing models. However, as has been noted by Aboriginal women, there is a tendency by the criminal justice system and Aboriginal communities to develop models that fail to provide adequate protection to victims..."

(Department of Justice, A Review of Research on Criminal Victimization and First Nations, Métis and Inuit Peoples 1990 to 2001)

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## Call to Prayer

Father God,  
We ask that Aboriginal people across the land will come to know that they are made in Your image and that they are deeply loved by You, their Creator. Profoundly impress upon them that their Creator is a great and powerful God who can accomplish all things in His perfect timing. We ask that those who have been oppressed will be victorious; overcoming their victimizers by becoming healing contributors in the communities they live in. We ask that Aboriginal-specific victim programs will be established with Aboriginal leadership and will meet the needs of their community. May non-Aboriginal people recognize their responsibility in supporting these programs either through funding or using giftedness in ways that will be beneficial to those who are victims of crime.

# Call To Action

We call on all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.



Jody Wilson-Raybould was sworn in as Minister of Justice of Canada on November 4, 2015; the first Indigenous person to be named to that post. Before entering Canadian federal politics, she was a provincial Crown prosecutor, B.C. Treaty Commissioner and Regional Chief of the B.C. Assembly of First Nations.



# Call To Action

We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:

- Investigation into missing and murdered Aboriginal women and girls.
- Links to the intergenerational legacy of residential schools.



Missing and Murdered Indigenous Women (CC BY-SA 2.0) by Exile in Ontario St

National Inquiry into Missing and Murdered Indigenous Women and Girls

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WATCH ABOVE: The families of Canada's missing and murdered indigenous women received some hope, as the Liberal government unveiled their plan for an inquiry. Mike Le Couteur reports.

"Aboriginal women report being victimized by violent crime at a rate almost **3X** higher than non-Aboriginal women" (TRC Summary Report, pgs 179-180)

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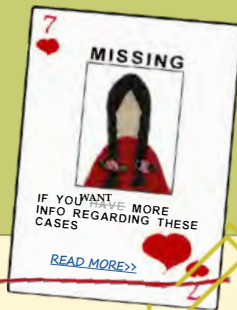
From 1980 - 2012  
Aboriginal women & girls

- 1,017 killed
- 164 missing
- 225 cases remain unsolved as of 2014

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## Call to Prayer



Father God,  
We mourn the murders of over one thousand Aboriginal women and girls in the past thirty years. With hope, we remember and pray for the safe return of those who are missing. Please lead those in authority to continue pursuing these lost women, and may investigators find missing women and bring them to safety.

We confess to the areas in our lives where we have contributed to the victimization of women, either intentionally or more often, by averting our eyes from the uncomfortable truth. Help us open our eyes and hearts to those who are vulnerable in our communities.

May the Church demonstrate Your love and high regard for all women, specifically Aboriginal women. May the Body of Christ become supporters, advocates, protectors, and friends—assisting Aboriginal women who are in need to rise out of poverty and/or dangerous situations. May You receive the glory as oppressed women become strengthened by each victorious step forward, that they will no longer be viewed as victims of violence and oppression.



"KAIROS is committed to a new relationship with Indigenous peoples in Canada and around the globe, a relationship based on mutual respect, equity and the full realization of Indigenous peoples' rights. Core to this commitment is the principled implementation of the UN Declaration on the Rights of Indigenous Peoples. Current areas of priorities include decolonization and reconciliation education, through KAIROS most popular teaching tool the [KAIROS Blanket Exercise](#), implementation of the TRC Calls to Action through the campaign [Winds of Change](#)."

(KAIROS - Indigenous Rights)

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## Call to Prayer

Father God,  
You have commanded us to care for the least of these, the orphans and the widows ([James 1:27](#)). Many documents have been signed that express Canada's desire and commitment to recognize and implement Aboriginal justice systems. May we be a nation who keeps our word. As the government educates non-Aboriginal Canadians in what these justice systems entail, may all Canadians know that justice is occurring. Please impress upon non-Aboriginal Canadians that justice is not occurring for many Aboriginal people right now. Give us courage and humility to recognize that there are different ways for justice to occur.

# Call To Action



We call upon the federal, provincial, and territorial governments to commit to the recognition and [implementation of Aboriginal justice systems](#) in a manner consistent with the Treaty and Aboriginal rights of Aboriginal peoples, the Constitution Act, 1982, and the United Nations Declaration on the Rights of Indigenous Peoples, endorsed by Canada in November 2012.

"Despite genuine reform efforts, the dramatic overrepresentation of Aboriginal children in foster care, and among the sick, the injured, and the imprisoned, continues to grow. Only a real commitment to reconciliation will reverse the trend and lay the foundation for a truly just and equitable nation."

(Truth and Reconciliation Commission Summary Report, pg 228)

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"Governments, churches, educational institutions, and Canadians from all walks of life are responsible for taking action on reconciliation in concrete ways, working collaboratively with Aboriginal peoples."

Reconciliation begins with each and every one of us"

(Truth and Reconciliation Commission Summary Report, pg 238)

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Families of Pickton victims mark appeal (CC BY-SA 2.0) by Renegade66

# 43 Call To Action

We call upon the federal, provincial, territorial, and municipal governments to fully adopt and implement the [United Nations Declaration on the Rights of Indigenous Peoples](#) as the framework for reconciliation.



The [TRC] Commission concurs with the view of S. James Anaya, un Special Rapporteur on the Rights of Indigenous Peoples, who observed,

“It is perhaps best to understand the Declaration and the right of self-determination it affirms as instruments of reconciliation. Properly understood, self-determination is an animating force for efforts toward reconciliation—or, perhaps, more accurately, conciliation—with peoples that have suffered oppression at the hands of others. Self-determination requires confronting and reversing the legacies of empire, discrimination, and cultural suffocation. It does not do so to condone vengefulness or spite for past evils, or to foster divisiveness but rather to build a social and political order based on relations of mutual understanding and respect. at is what the right of self-determination of indigenous peoples, and all other peoples, is about.

(TRC Summary Report, pgs 179-180)

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“What we need is an efficient process of transition that lights a fire under the process of decolonization but does so in a controlled manner that respects where indigenous communities are in terms of rebuilding”

(Justice Minister Jody Wilson-Raybould, AFN's Annual General Assembly 2016)

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## Call to Prayer

Father God,  
We thank You that Canada has an international reputation for caring about human rights; however, we confess that this reputation, though well-merited in many areas, is not consistently accurate in light of how Aboriginal peoples have been treated here in Canada. Please open our eyes to the ill treatment Aboriginal people have received historically—and that which sadly continues even today. Please give the government courage to implement the United Nations Declaration on the Rights of Indigenous Peoples. Since Canada is a democratic nation, where our governing body must ultimately carry out the will of the people, we humbly ask that Canadians be moved to adopt a unified voice that demands justice for all, and in particular, for Indigenous peoples.



United Nations Centre for Truth and Reconciliation Archives, Photograph (Victoria Regional Event); PIVRE, (X36), Truth and Reconciliation Commission of Canada.

TOGETHER, LET US RECOGNIZE AND CELEBRATE THE VALUABLE AND DISTINCTIVE IDENTITIES OF INDIGENOUS PEOPLES AROUND THE WORLD.

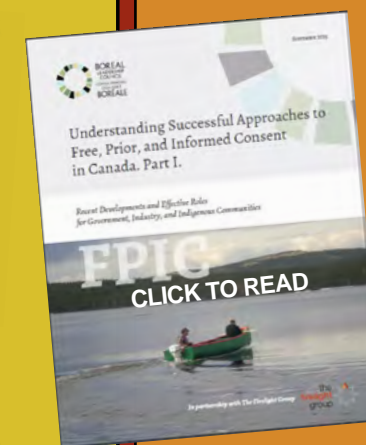
UNITED NATIONS SECRETARY-GENERAL

## Call to Prayer

Father God,  
We are grateful that Canada has become a signatory country that agrees to the United Nations Declaration on the Rights of Indigenous Peoples; however, we grieve that it was originally with reluctance and conditions. Most of us are not legal experts, but we do ask that the government will base their decisions upon justice and with compassion. We ask that our nation as a whole will not be content with maintaining the status quo, but rather, that all will move towards reconciliation, with courage and humility. We ask that these steps will be measurable and will continue to improve from government to government.

“No relationship is more important to me and to Canada than the one with Indigenous Peoples. It is time for a renewed, nation-to-nation relationship with Indigenous Peoples, based on recognition of rights, respect, co-operation, and partnership.”  
(Mandate Letter to the Minister of Indigenous and Northern Affairs)

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# Call To Action 44

We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the [United Nations Declaration on the Rights of Indigenous Peoples](#) [UNDRIP].

# 45 Call To Action

We call upon the Government of Canada, on behalf of all Canadians, to jointly develop with Aboriginal Peoples a Royal Proclamation of Reconciliation to be issued by the Crown. The proclamation would build on the [Royal Proclamation of 1763](#) and the Treaty of Niagara of 1764, and reaffirm the nation-to-nation relationship between Aboriginal Peoples and the Crown. The proclamation would include, but not be limited to the following commitments:

- Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples such as the Doctrine of Discovery and terra nullius.\*
- Adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.
- Renew or establish Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
- Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiations and implementation processes involving Treaties, land claims, and other constructive agreements.

Q. What do Indigenous Peoples mean when they refer to the Crown in Canada?

A. There is no single answer to this question as there are hundreds of Nations, as well as individual perspectives on their different Treaty relationships with the Crown

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"In the summer of 1764, Sir William Johnson (Superintendent of Indian Affairs) and over two thousand chiefs representing twenty-four First Nations met on the shores of the Niagara River to negotiate the Treaty of Niagara — an agreement between the British Crown and the Indigenous peoples. This treaty, symbolized by the Covenant Chain Wampum, is seen by many Indigenous peoples as the birth of modern Canada, despite the fact that it has been mostly ignored by successive Canadian governments since."

(THE QUEEN AT THE COUNCIL FIRE: The Treaty of Niagara, Reconciliation, and the Dignified Crown in Canada by Nathan Tidridge)

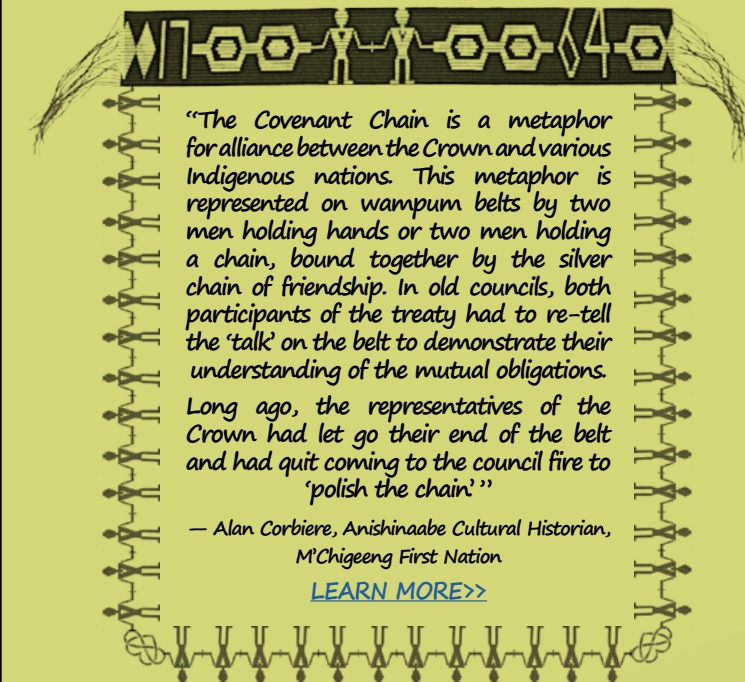
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"Inuit boy in front of rack of drying fish" by BiblioArchives/LibraryArchives used under licence [CC BY 2.0] /cropped from Original

## Call to Prayer

Father God,  
All cultures have views of the world that are at times inaccurate, and even harmful. We recognize that the [colonialism of the past had differing views of land ownership and a cultural superiority](#) which not only damaged relations with the First Nations of North America, but also negatively affected their various and rich cultures. We humbly ask that the negative remnants of that cultural thinking that still linger today will be removed. We recognize that we must not allow ourselves to be conformed to the patterns of this world, but rather be transformed by the renewing of our minds ([Romans 12:2](#)). We pray that decision makers will be able to test and approve what Your will is. We pray that there will be mutual respect and humility as government leaders and Aboriginal leaders meet to build reconciling relationships.



"The Covenant Chain is a metaphor for alliance between the Crown and various Indigenous nations. This metaphor is represented on wampum belts by two men holding hands or two men holding a chain, bound together by the silver chain of friendship. In old councils, both participants of the treaty had to re-tell the 'talk' on the belt to demonstrate their understanding of the mutual obligations.

Long ago, the representatives of the Crown had let go their end of the belt and had quit coming to the council fire to 'polish the chain'"

— Alan Corbiere, Anishinaabe Cultural Historian, M'Chigeeng First Nation

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## Call to Prayer

Father God,  
We recognize that documenting these 94 Calls to Action is only a beginning step towards reconciliation. We also recognize that it has taken centuries to create the mistrust between Aboriginal and non-Aboriginal (specifically English and French) peoples, and it will take time and intentionality to reconcile these relationships. We ask that all parties will submit themselves to the commitment and collaboration required for reconciliation to become fruitful.

We pray for those who create and participate in an action-oriented Covenant of Reconciliation, that it will point the way forward toward an era of mutual respect and equal opportunity. We ask that as participating churches seek You, healing will occur not only for Aboriginal people, but also for those who are non-Aboriginal. We ask that Your Holy Spirit will guide all people to live humbly and lovingly, in emulation of Your character.

# Call To Action 46

We call upon the parties to the Indian Residential Schools Settlement Agreement to develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society, and that would include, but not be limited to:

- Reaffirmation of the parties' commitment to reconciliation.
- Repudiation of concepts used to justify [European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discover and terra nullius](#), and the reformation of laws, governance structures, and policies within their respective institutions that continue to rely on such concepts.
- Full adoption and implementation of the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.
- Support for the renewal or establishment of Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
- Enabling [those excluded from the Settlement Agreement](#) to sign onto the Covenant of Reconciliation.
- Enabling additional parties to sign onto the Covenant of Reconciliation.



Representation of the Silver Covenant Chain, kept at the Archives and Collections Society in Picton, Ontario.

This ends the **second** of four parts to the  
Truth and Reconciliation Calls to Action  
Learning and Prayer Guide

Parts 1, 3 and 4 are  
available online at

[cmacan.org/tr-prayerguide](http://cmacan.org/tr-prayerguide)



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