

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



INTERACTIVE PDF  
BOOKLET NO. 3 OF 4

# Call To Action

We call upon the federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous Peoples and lands, such as the [Doctrine of Discovery](#) and [terra nullius](#), and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.

*“European states relied on the Doctrine of Discovery and the concept of terra nullius (lands belonging to no one) to justify empire building and the colonization of Aboriginal peoples and their lands in North America and across the globe.*

*Far from being ancient history with no relevance for reconciliation today, the Doctrine of Discovery underlies the legal basis on which British Crown officials claimed sovereignty over Indigenous peoples and justified the extinguishment of their inherent rights to their territories, lands, and resources.”*

(TRC Summary Report, pg 191)

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*“Unfortunately, the invisibility of the Aboriginal issue in this country is something that has been locked in by history, but it is my belief if we speak about it... more and more Canadians are becoming aware of it.”*

(Former Prime Minister Paul Martin)

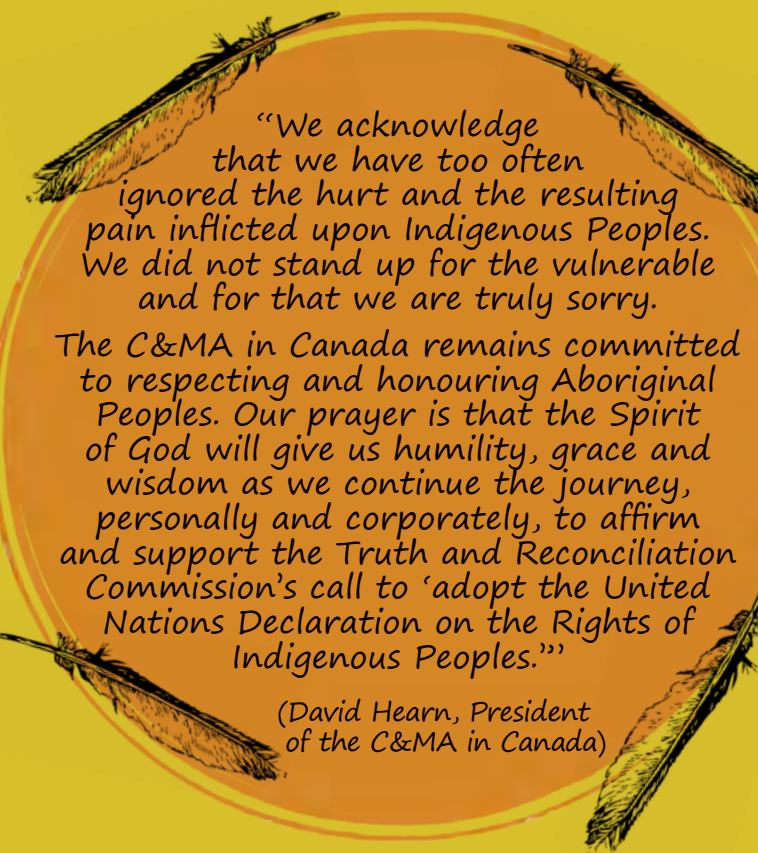
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## Call to Prayer

Father God,

You are a just God, and for that we are thankful. You are also all-powerful and sovereign over Canada. We pray that You will give leaders and lawmakers courage and creativity to reform law and government policies that are unjust. We ask that You will continue to reveal the impact of decisions made, and by Your Spirit, guide our leaders so that all people living in Canada will experience justice. Remind our leaders of the significant role they play as servants of the people. We pray that justice and compassion will be the markers of influence upon these leaders.



## Call to Prayer

Father God,

We repent of our contribution, through our actions or our inaction, to the oppression of Aboriginal peoples. We pray for open eyes to see and ears to hear how to change our ways. We confess and humbly repent for ignoring the difficulties many Aboriginal people struggle with daily. We grieve that Your name was used to abuse so many children and the harmful ripple effect that has affected subsequent generations. We pray that all Your people will extend and exemplify the true love and compassion of Christ to Aboriginal people.

Please give us wisdom to know how to worship You in culturally appropriate ways. Help Your people to practice inclusive hospitality towards others who may have differing cultural expressions for worshipping You. May we appreciate diverse modes of worship from every nation, from all tribes and peoples and languages that will stand before Your throne ([Revelation 7:9](#)).



National Centre for Truth and Reconciliation Archives, Photograph (Atlantic National Event, PHANE\_01335, Truth and Reconciliation Commission of Canada)

# Call To Action

We call upon the church parties to the [Settlement Agreement](#), and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms and standards of the [United Nations Declaration on the Rights of Indigenous Peoples](#) as a framework for reconciliation. This would include, but not be limited to, the following commitments:

- Ensuring that their institutions, policies, programs, and practices comply with the United Nations Declaration on the Rights of Indigenous Peoples.
- Respecting Indigenous peoples' right to self-determination in spiritual matters, including the right to practice, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the United Nations Declaration on the Rights of Indigenous Peoples.

- Engaging in ongoing public dialogue and actions to support the United Nations Declaration on the Rights of Indigenous Peoples.

- Issuing a statement no later than March 31, 2016, from all religious denominations and faith groups, as to how they will implement the United Nations Declaration on the Rights of Indigenous Peoples.



# Call To Action

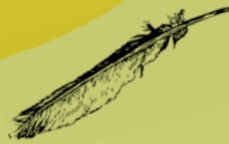


We call upon all religious denominations and faith groups who have not already done so to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the [Doctrine of Discovery and terra nullius](#).

*"The ideas of environmental stewardship and sustainable resource management are certainly not new or radical concepts for British Columbia's Aboriginal peoples. Long before Europeans even dreamed of traveling to North America, B.C.'s First Nations already had a deep spiritual connection to the land — considering themselves a part of it — as well as traditions, legends and stories reaffirming their respect for nature."*

(Aboriginal Tourism BC: Land of Our Ancestors)

[WATCH VIDEO TO LEARN MORE>>](#)



[CLICK TO WATCH](#)

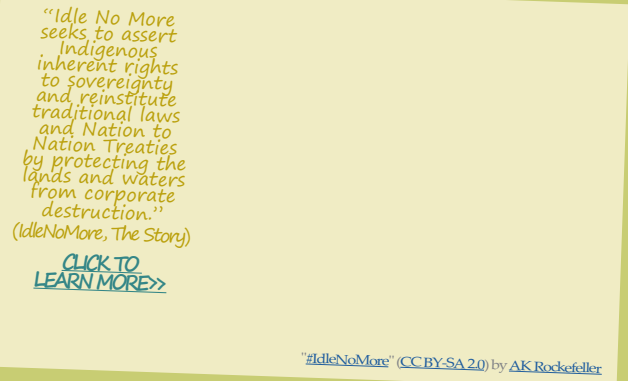
*"In 1941, the federal government chose to register each Inuk with a unique numeric identifier, which was stamped on a disc or printed on a card. These identifiers were often called "Eskimo disc numbers" or ujamiit (ujamik) in Inuktitut.*

*The Inuit were required to carry these numbers on their person, so they were often sewn onto clothing or hung from laces around the neck. These numbers were used until 1972 except in Quebec where the practice continued for a few more years."*

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Portrait of a woman (Tuurnagaaluk) holding a small chalkboard with the number 6009, at Pond Inlet (Mittimatalik/Tunungic), Nunavut, August 1945 (MIKAN 3606624)



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#IdleNoMore (CC BY-SA 2.0) by AK Rockefeller



## Call to Prayer

Father God,  
We regret that Your Church was party to the use of the Doctrine of Discovery and terra nullius in the expansion of European sovereignty over land that had been in the care of Aboriginal peoples. We regret the dislocation that resulted from these concepts. We pray that Your Church will be pro-active in bringing healing and restoration to those whose ancestors and present families continue to live with the negative results of this dislocation.



## Call to Prayer

Father God,

*It is deeply saddening to know that in this nation, not all feel that Canadian law protects them. It is discouraging to realize that although we are an admired country with a fully-developed legal system, in the past many Aboriginals had experienced the law as a tool of government oppression. We are encouraged and thankful for the various legal groups, universities, and bar associations that are actively seeking ways of transforming the legal system to include Aboriginal justice.*

*Please give those who understand the legal system, its strengths and weaknesses, the wisdom and foresight to improve the law. May all involved be concerned about justice for all who live in Canada. We ask that there will be a real unity amongst Aboriginal leaders and non-Aboriginal leaders. May we soon have cause to celebrate a robust legal system that provides justice for all.*

*"In Canada, law must cease to be a tool for the dispossession and dismantling of Aboriginal societies. It must dramatically change if it is going to have any legitimacy within First Nations, Inuit, and Métis communities. Until Canadian law becomes an instrument supporting Aboriginal peoples' empowerment, many Aboriginal people will continue to regard it as a morally and politically malignant force."*

(TRC Summary Report, pg 205)

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Louise Mandell (CC BY 2.0) by SFU - University Communications

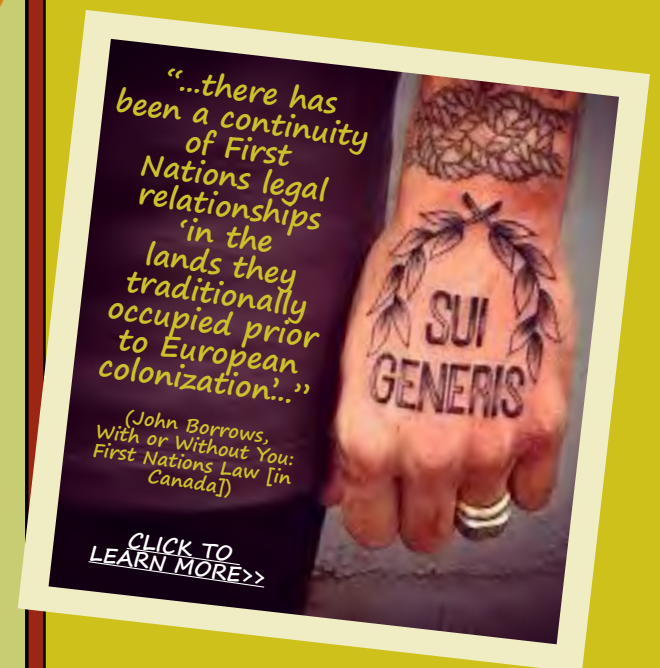
# Call To Action



In keeping with the [United Nations Declaration on the Rights of Indigenous Peoples](#), we call upon the federal government, in collaboration with Aboriginal organizations, to fund the establishment of Indigenous law institutes for the development, use, and understanding of Indigenous law and access to justice in accordance with the unique cultures of Aboriginal Peoples in Canada.

UNDERSTANDING ABORIGINAL IDENTITY

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(John Borrows, With or Without You: First Nations Law [in Canada])

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# 51 Call To Action

We call upon the Government of Canada, as an obligation of its fiduciary<sup>1</sup> responsibility, to develop a policy of transparency by publishing legal opinions it develops and upon which it acts or intends to act, in regard to the scope and extent of Aboriginal and Treaty rights.

"Before we went back to Inuvik my mother told me to be proud of where you come from. Be proud of your culture, your traditions and what we taught you. Whatever it takes, just keep fighting."

(We Were So Far Away: The Inuit Experience of Residential Schools)

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School boys. These children live too far away to go home in the summer. [Students at the Anglican mission's residential school], Aklavik, 1940-1942. NWT Archives/Mary Saich fonds, N-1990-003, 0223



"These manmade rock formations have been created for over 2000 years and are an important survival tool in the Arctic environment, where natural, easily distinguishable landmarks can be few and far between."

(Museum of Inuit Art Blog)

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Ancient Guide, CC BY 2.0, subarcticmike

"It is challenging, if not impossible, to effectively address Aboriginal interests in a national policy that does not acknowledge and accommodate regional differences. Although there is not a consistent Aboriginal perspective on all issues, there is a general consensus that Canada is inflexible in its approach to Aboriginal interests and endeavours to meet its minimum legal obligations, nothing more. Canada is seen as unresponsive to Aboriginal interests and rigid in its application of the comprehensive land claims policy. There is also a widely held view that federal policies lag behind legal developments."

(Douglas R. Eyford, the Ministerial Special Representative on Renewing the Comprehensive Land Claims Policy)

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## Call to Prayer

Father God,  
In order for the Aboriginal people to not experience or view the legal system as a "...morally and politically malignant force," we pray that the Government of Canada's policy of transparency for revealing legal opinions and proposed actions is forthright and influential in regards to the scope and extent of Aboriginal and treaty rights.

We pray that the Government of Canada will act upon and represent the interests of the people. We pray that as individuals, our interests will move beyond self-preservation and begin to work collectively, focusing on the diverse needs of all who live in Canada.

"Aboriginal nations should be able to rely on two fundamental common law rules to meet the onus the Court has placed on them:

- title is presumed from possession;
- possession is title as against anyone who cannot prove that he or she has a better title.

So in situations where they can establish either present or past possession of lands at any time after Crown assertion of sovereignty, Aboriginal nations should be presumed to have a valid Aboriginal title to those lands, and the burden of proving a better title should be cast on the Crown or its grantees."

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"In a post-apology era, the honour of the Crown must be a defining feature in the new relationship where legal obligations are vigilantly observed...principles of reconciliation, such as mutual respect, coexistence, fairness, meaningful dialogue, and mutual recognition, are not empty words. These principles are about action; that is, they give shape and expression to the material, political and legal elements of reconciliation"

(TRC Summary Report, pg. 269)

[READ MORE >>](#)



## Call to Prayer

Father God,  
We acknowledge that You are the Great Creator. We acknowledge that the earth and everything in it is Yours. The world and all its people belong to You (Psalm 24:1). Canada belongs to You. All who live in Canada belong to You.

We ask for wisdom and humility for all decision makers, both Aboriginal and non-Aboriginal. Give them confidence and the necessary resolve to settle land claims justly. May all sides be receptive to understanding the many different worldviews people possess regarding land, use, and ownership. We pray that an attitude of generosity will be present when settling these claims.

# Call To Action



National Centre for Truth and Reconciliation Archives, Photograph (Quebec National Event), FEG/NE, 01195



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We call upon the Government of Canada, provincial and territorial governments, and the courts to adopt the following legal principles:

- Aboriginal title claims are accepted once the Aboriginal claimant has established occupation over a particular territory at a particular point in time.
- Once Aboriginal title has been established, the burden of proving any limitation on any rights arising from the existence of that title shifts to the party asserting such a limitation.

"The Indian Act is one of the cornerstones of Canadian colonialism...it imposes a foreign system of government on First Nations in which accountability is to colonial masters in Ottawa...imposed on First Nations without our consent and it has no basis in treaty."

(Defenders of the Land)

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<sup>1</sup> A fiduciary duty is a legal duty to act solely in another party's interests.

# 53 Call To Action

We call upon the Parliament of Canada, in consultation and collaboration with Aboriginal peoples, to enact legislation to establish a National Council for Reconciliation. The legislation would establish the council as an independent, national, oversight body with membership jointly appointed by the Government of Canada and national Aboriginal organizations, and consisting of Aboriginal and non-Aboriginal members. Its mandate would include, but not be limited to, the following:

- Monitor, evaluate, and report annually to Parliament and the people of Canada on the Government of Canada's post-apology progress on reconciliation to ensure that government accountability for reconciling the relationship between Aboriginal peoples and the Crown is maintained in the coming years.
- Monitor, evaluate, and report to Parliament and the people of Canada on reconciliation progress across all levels and sectors of Canadian society, including the implementation of the Truth and Reconciliation Commission of Canada's Calls to Action.
- Develop and implement a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs, and resources.
- Promote public dialogues, public/private partnerships, and public initiatives for reconciliation.

"Our future, and the well-being of all our children rests with the kind of relationships we build today."

- Chief Dr. Robert Joseph

## Back Pocket Reconciliation Action Plan

*"The Back Pocket Reconciliation Action Plan is part of Reconciliation Canada's national engagement strategy to build a national narrative on reconciliation and catalyze action. We have initiatives planned across the country through 2016-2017, which are intended to engage individuals, groups and organizations in the reconciliation process. Your Back Pocket Reconciliation Action Plan will contribute to the national narrative on reconciliation by illustrating the ways that Canadians are taking action. By sharing your Back Pocket Reconciliation Action Plan, you are inspiring others to think about reconciliation and to create their own plans."*



## Call to Prayer

Father God,  
We all know that for true reconciliation to take place, trust needs to be re-established. Saying sorry is the first step, but not the final step. There is a long journey ahead to re-establish trusting relationships between the Aboriginal and non-Aboriginal communities. Please strengthen us to commit to the difficult journey ahead of us. When we are tired, please refresh us so that we can continue the hard but rewarding work of healing relationships. Lord, You have shown us how to live and care for one another by the model of Your son. Please continue to illuminate the way as individuals and institutions consider which actions will be appropriate.

Please give us humility and a genuine love for each other, for true reconciliation is only possible through You. May the Body of Christ ensure that all we do and say leads to healthy relationships. May we never give up, ignore, or condescend others, but rather uphold Your command to love our neighbour as ourselves (Matthew 22:39). We thank You that Your Spirit is at work to reconcile, heal, and restore—bringing light into darkness as a testament to how integral You are to the success of this process.

"We had to get a permit to go to our neighbouring friends, relatives"

"I had to carry that around on my body."

"Indian agents... they'd send you to jail!"

(The Pass System Film)

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Click to Play

# Call To Action 54

"Reconciliation in Action: A National Engagement Strategy has received \$1.8 million in funding through the Canada 150 Fund..."

"This announcement by the Government of Canada demonstrates shared values and the importance of working together to build a better future for Canada," says Chief Dr. Robert Joseph, Ambassador, Reconciliation Canada.

"We were also delighted that two other projects were also awarded funding: ...Indspire, an Indigenous-led registered charity that invests in the education of Indigenous people, and the 4Rs Youth Movement, a youth-led initiative seeking to change the country by changing the relationship between Indigenous and non-Indigenous young people."

(Reconciliation Canada, Reconciliation News)

[READ MORE>>](#)



## Call to Prayer

Father God,  
A good indicator of our priorities is often demonstrated by how we spend the money You have entrusted to us. May our priorities as a nation reflect Your priorities. May we be good stewards of those funds and to not let any potential financial constraints become a barrier to reconciliation.



Chief Dr. Robert Joseph, via <http://ptc.ca/>

# Call To Action

We call upon all levels of government to provide annual reports or any current data requested by the National Council for Reconciliation so that it can report on the progress towards reconciliation. The reports or data would include, but not be limited to:

- The number of Aboriginal children-including Metis and Inuit children – in care compared with non-Aboriginal children, the reasons for apprehension, and the total spending on preventive and care services by child-welfare agencies.
- Comparative funding for the education of First Nations students on and off reserves.
- The educational and income of attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
- Progress on closing the gaps between Aboriginal and non-Aboriginal communities in a number of health indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.
- Progress on eliminating the overrepresentation of Aboriginal children in youth custody over the next decade.
- Progress on reducing the rate of criminal victimization of Aboriginal people, including data related to homicide and family violence victimization and other crimes.
- Progress on reducing the overrepresentation of Aboriginal people in the justice and correctional systems.

Click on each bar in graph to **LEARN MORE**>>



“Progress on reconciliation at all other levels of government and civil society organizations also needs vigilant attention and measurement to determine improvements”

(TRC Summary Report, pg 217)

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Totems - Corinn Gil - CC BY-SA 2.0 - Kris Krug



## Call to Prayer

Father God,  
Reporting is often hard work, yet it is so vital for tracking progress and providing measurable markers for change. Encourage reporters when they encounter tedious days of research and writing blocks. Please impress upon them the responsibility they have for accuracy and readability. Give them clarity of mind, a compassionate heart, and a community of supporters and champions for the work they are doing.

We ask, Lord, that these reports will be highly readable documents that the general population, as well as the government, will anticipate each year in which markers of true progress are revealed. May we as a nation get excited when we see improvements. When there is stagnation or a decline in evident results, we ask that You re-invigorate those You have put in place to implement change. Instill in them a determination to achieve positive results as they analyze, reinvent, and re-calibrate their approach with intentional actions towards improvement.



## Call to Prayer

Father God,

We thank You for the heartfelt response of the prime minister to the report of the National Council for Reconciliation. May this commitment to respond and act upon each of the Calls to Action continue to be upheld by subsequent governing leaders and never be motivated by partisan thinking or self-preservation. Continue to reveal within Canada's prime minister(s) Your characteristics of compassion, kindness, and humility so that they may lead righteously and with integrity. Equip all governmental leaders with the knowledge and courage to make decisions that will improve the lives of Aboriginal Peoples, and ultimately, to unite all who live in this country.

[CLICK TO ACCESS MAP](#)

# Call To Action

We call upon the prime minister of Canada to formally respond to the report of the National Council for Reconciliation by issuing an annual “state of Aboriginal Peoples” report, which would outline the government's plans for advancing the cause of reconciliation.

The Prime Minister announced that Canada will work with leaders of First Nations, the Métis Nation, Inuit, provinces and territories, parties to the Indian Residential School Settlement Agreement, and other key partners, to design a national engagement strategy for developing and implementing a national reconciliation framework, informed by the Truth and Reconciliation Commission's recommendations.

[READ MORE](#)>>



# Call To Action

We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including 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 required skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.



INDIGENOUS CULTURAL COMPETENCY SELF-ASSESSMENT CHECKLIST

Ask yourself these questions:

1. Do you understand the generational impact of residential schools?
2. Have you read the Truth and Reconciliation Commission's 94 Calls-to-Action?
3. Do you understand the significance of the current prime minister saying he seeks to strengthen the nation-to-nation relationship with Indigenous Peoples?
4. How do you react to uncivil dialogue?
5. How do you react to stereotypical imagery and statements?
6. Do you, intentionally or otherwise, use colloquialisms?
7. Do you recognize and understand the impact of cultural appropriation?
8. What do you know about the history, culture, worldviews and challenges of the Indigenous Peoples of the area in which you live/work?
9. Do you understand the difference between empathy and sympathy?

(Posted by Bob Joseph, ictincca)

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## DID YOU KNOW?

"The Metis people are known for their finger woven sashes... made of a variety of elements, like the lives of the Metis. Look at its pattern, its fabric, its colors. Nonetheless, these disparate elements form an integrated whole. Similarly, the different ethnic backgrounds and different languages to the Metis blend into one another to form a rich tapestry like the lives and culture of the Metis."

(The Alberta Metis, collectionscanada.gc.ca)



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Perception by aptn.ca

"I always felt that there were so many Indigenous People... who were leaders in their community and living normal or average lives. However their stories never made it into the newspapers or on social media... and I realized that racism is very much alive... I decided to ask models to pose for me and offer them a chance to label themselves."

(Winnipeg Artist, [KC Adams #perception](#))

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## Call to Prayer

Father God,  
Many people in Canada have not had the opportunity to learn the history of Aboriginal peoples and the legacy of residential schooling. As educators prepare training courses for public servants, we ask that You will guide the work of curriculum writers. Lord, we also ask that You highlight for students that which is imperative to comprehend, and that which is vital to adopt and implement in their lives as it relates to intercultural competency, conflict resolution, human rights, and anti-racism. We ask that the material will be well balanced, offering the many perspectives that are needed to understand the historically broken and complicated relationship between Aboriginal and non-Aboriginal people.

Lord, we know that education and awareness is only part of the solution. We ask that there be an openness to reflect upon and actively implement this skills-based training and to openly make adjustments in attitudes, perceptions, and behaviours towards what it means to be Aboriginal in Canada. When needed, please give individuals and groups the courage to seek forgiveness and to reconcile with Aboriginal co-workers and/or people in their community.



Tungsten Hill Residential (originally St. Mary's Residential) girls in their beds with two nuns. (Canadian War Museum, Ottawa, Ontario, September 5, 1998) Photo Credit: Charles Campel / Library and Archives Canada / PA-210885 R10187-14-7-E

"Approximately 16 out of 70 Catholic dioceses in Canada were associated with the former Indian Residential Schools, in addition to about three dozen religious communities. Each diocese and religious community is legally responsible for its own actions. However, in a brief submitted to the Royal Commission on Aboriginal Peoples in November 1993, the Canadian Conference of Catholic Bishops did acknowledge that "various types of abuse experienced at some residential schools have moved us to a profound examination of conscience as a Church."  
...in 1991, Canadian Catholic Bishops and leaders of men and women religious communities had issued a statement that "We are sorry and deeply regret the pain, suffering and alienation that so many experienced" at the Residential Schools."  
(Canadian Conference of Catholic Bishops)

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"Our Lady of Guadalupe Circle is a Catholic coalition of Indigenous people, bishops, clergy, lay movements and institutes of consecrated life, engaged in renewing and fostering relationships between the Catholic Church and Indigenous people in Canada."

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## Call to Prayer

Father God,  
Today we bring the Catholic Church before You, not to condemn them but to support them through prayer. We pray that godly sorrow over what has occurred will generate an earnest desire to continue to make things right (2 Corinthians 7:10-11). We pray, Lord, that the Pope will be moved to extend a specific apology, here in Canada, to all who have been victimized through Catholic-run residential schools. May those who have been victimized by the residential school system receive a comforting sense of healing, peace, and freedom from pain that comes through forgiveness.

# Call To Action



We call upon the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Metis children in Catholic-run residential schools. We call for that apology to be similar to the 2010 apology issued to Irish victims of abuse and to occur within one year of the issuing of this Report and to be delivered by the Pope in Canada.

"Roman Catholics in Canada and across the globe look to the Pope as their spiritual and moral leader," the commission said in its final report made public on Tuesday. "Therefore, it has been disappointing to survivors and others that the Pope has not yet made a clear and emphatic public apology in Canada for the abuses perpetrated in Catholic-run residential schools throughout the country."

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AFN National Chief Perry Bellegarde as he responds to a question on whether the head of the Catholic Church should apologize for its role in residential schools. [thestar.com](#) (Adrian W. K. Canadian Press image cropped from original)

# 59 Call To Action

We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.

RESPONSE OF THE CHURCHES  
TO THE TRC OF CANADA,  
Ottawa – June 2, 2015

"We acknowledge and welcome the specific calls to action that offer direction to the churches in our continuing commitment to reconciliation. In particular, we are committed to respect Indigenous spiritual traditions in their own right. As individual churches and in shared interfaith and ecumenical initiatives – for example through Kairos, through interfaith groups, and through the Canadian Council of Churches – we will continue to foster learning about and awareness of the reality and legacy of the residential schools, the negative impact of such past teachings as the Doctrine of Discovery, and the new ways forward found in places, such as the United Nations Declaration on the Rights of Indigenous Peoples."

(Representatives of the Church parties to the Settlement Agreement)

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Reconciliation not only requires apologies, reparations, the relearning of Canada's national history, and public commemoration, but also needs real social, political, and economic change. Ongoing public education and dialogue are essential to reconciliation. 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.

(TRC Summary Report, pg 183-185)

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Photo © 2011 J.E. Moran / Library and Archives Canada PA-102575



## Call to Prayer

Father God,  
We humbly repent for the historical role churches in Canada played in destroying Aboriginal culture. While the Church has notoriously left a horrifying stain in Canada's historical record regarding our treatment of Aboriginal Peoples, we pray that going forward, the Church in Canada will be known as transformational history-makers in reconciliation and restoration.

Thank You for the effort that the Anglican, Presbyterian, Roman Catholic, and United Church bodies are making to reconcile with the Aboriginal community locally and nationally. As these members of Your Church educate their congregations on their historical role in colonization and the history and legacy of residential schools, we ask that it will be a time of renewal as the Church seeks Your face and, in humility, we will all be led towards healing in this land (2 Chronicles 7:14).

We ask, Lord, that all churches in Canada and their members will choose to live lives that reflect the love and humility of Christ, and that You will receive honour as true reconciliation occurs. We ask, Lord, that Your great reputation will be restored and that people in Canada, both Aboriginal and non-Aboriginal, will trust in and see You for who You truly are.



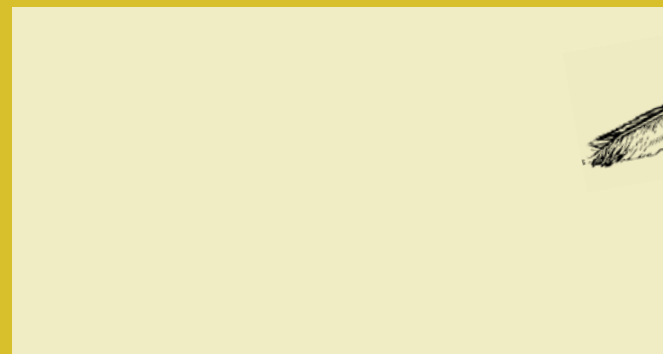
## Call to Prayer

Father God,  
We bring before you today Ambrose University and all other universities that exist for Your glory. We ask that they will be able to create an overall plan that ensures all students will have a deep respect for Aboriginal people and their cultures. We ask, Lord, that our universities and seminaries will be places where Aboriginal students will feel welcomed and at home. Please develop leaders, both Aboriginal and non-Aboriginal, who have a deep passion for the work of reconciliation that is before Canada. Please expand the good work that is already being done, and give the faculty, administration, and the students courageous wisdom as they build relationships throughout Canada.

"Eight years ago, Darryl Kakekayash says he was physically assaulted by three white men who called the high school student a 'crazy native s---' and threw him into a Thunder Bay river."

(thestar.com)

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# Call To Action 60

We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own rights, the history and legacy of residential schools and the role of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.

Unreserved

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



"If Indigenous Studies courses are mandatory, it's important that instructors are prepared to recognize and appropriately address racism in the classroom."

(Unsafe Space: The Danger of Mandatory Indigenous Studies Courses)

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# 61 Call To Action

We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for:

- Community-controlled healing and reconciliation projects.
- Community-controlled culture and language revitalization projects.
- Community-controlled education and relationship building projects.
- Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination, and reconciliation.

CANADIAN CATHOLIC NEWS

"...there's a general feeling we should make some effort toward healing funds...not directed as a certain number, but aimed at education and continuing positive work... We are open to working on a continued healthy relationship, something we are investing in and want to continue in a positive way"

(Le Pos Archbishop Murray Chablain)

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## MAPPING THE HEALING JOURNEY

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### THE HEALING FUND

To support grassroots projects that are First Nations-Initiated, and community-oriented, with a primary focus on healing from the impact of residential schools. Language recovery and cultural recovery programs are among the types of projects funded. (United Church of Canada)

[READ MORE>>](#)

### ANGLICAN FUND

To encourage and support Indigenous healing initiatives that are community oriented and address the legacy of the Indian Residential School system.

[READ MORE>>](#)

"Survivors spoke about the many contradictions they now see between their adult knowledge of Christian ethics and biblical teachings and how they were treated in the schools. These contradictions indicate the spiritual fear and confusion that so many Survivors have experienced."

(TRC Summary Report, pg 227)

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## Call to Prayer

Father God,

We recognize that the responsibility of reconciliation is not only at the government level, but also at the community level. We thank You for this because it means all people can be involved in the important work of reconciliation.

We acknowledge that as followers of Christ, we are one Body, following Your lead ([Ephesians 4:16](#); [Romans 12:5](#)). As one Body, united in Your grace, we pray for denominations who are named in the Settlement Agreement. Please give them a spirit of generosity and dedicated commitment to establish permanent funding to Aboriginal people for the work of reconciliation, revitalization, relationship building, and regional dialog projects. We ask that all the members of Your Body will join together in support of this provisioning and see this as a redemptive opportunity to rebuild relationships, revitalize communities, and to reveal Your loving goodness.

We ask that Your Holy Spirit will powerfully move within all of these funded projects. Help people to witness Your love and compassion through the reconciling work of the Church. Please lead us to come alongside one another as supporters in our communities. We pray that You will foster forgiveness in order to build restored relationships of trust.



National Centre for Truth and Reconciliation Archives, Photograph (Victoria Regional Event): PHVRE\_00314, Truth and Reconciliation Commission of Canada.



## Call to Prayer

Father God,

We pray that as curriculum is developed to educate Canadians of Aboriginal history, that it will be honest and compassionate. We ask that the history taught to our children and teens will be as unbiased as possible and not be politically motivated. May many perspectives be shared, so that students can have as full an account as possible. As our collective history is taught, we ask that all students, whether Aboriginal or non-Aboriginal, will feel welcome in the classroom and will also know the positive contributions their cultures have given to Canada.

God, we ask that You not only provide funding for Aboriginal schools, we also pray that You will help to restore, protect, and preserve Aboriginal culture so that Aboriginal schools and educators can be fully equipped to utilize Indigenous knowledge and teaching methods in classrooms.



National Centre for Truth and Reconciliation Archives, Photograph (British Columbia National Event): PHBCNE\_00472, Truth and Reconciliation Commission of Canada.

# Call To Action 62

We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators to:

- Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
- Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
- Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
- Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

### WHAT YOU CAN DO

- [Download and circulate the petition](#) for your province or territory calling for the implementation of Call to Action #62.
- [Send an electronic letter to your MPP/MLA](#) calling for implementation of Call to Action 62.1
- [Read the report card](#) to see how close each province and territory is to making this change to the curriculum.
- [Host a workshop or event](#) to bring you and your community into the Winds of Change campaign.
- [Meet with provincial representatives and education authorities.](#)
- [Participate in a Blanket Exercise.](#)

KAICOS' WINDS OF CHANGE CAMPAIGN [LEARN MORE>>](#)

# Call To Action

We call upon the Council of Ministers of Education, Canada [CMEC] to maintain an annual commitment to Aboriginal education issues including:

- Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
- Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- Building student capacity for intercultural understanding, empathy, and mutual respect.
- Identifying teacher-training needs relating to the above.



## Call to Prayer

Father God,  
*Transformative education only happens when people are fully committed to it. We ask, Lord, that Canada will maintain an annual commitment to Aboriginal education issues. We ask Lord that policymakers, curriculum developers, and educators will pursue excellence in their calling to teach the next generation.*

*We thank You for the thousands of teachers in Canada who teach because they want to influence the next generation. Please give them the wisdom and perseverance to pursue excellence and to be role models for their students to follow when implementing new initiatives related to Aboriginal education. Please use our schools for community building. We pray that as teachers and students embrace new resources and curriculum, they will subsequently influence their community and create a positive ripple effect of intercultural understanding, empathy, and mutual respect.*

[CLICK TO READ](#)



The image above contains all completed puzzle pieces designed by [CMEC Aboriginal Educators, 2015] symposium participants from specific provinces and territories to illustrate ideas on "What Can We Do at Home?" This mosaic demonstrates the beautiful, diverse, and unique approaches to addressing Aboriginal Education in Canada.

[READ MORE>>](#)

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*"The Supreme Court of Canada decision in S.L. v. Commission scolaire des Chênes in 2012 ruled: Exposing children to a comprehensive presentation of various religions without forcing the children to join them does not constitute an indoctrination of students that would infringe the freedom of religion..."*  
 (TRC Summary Report, pg 285-289)

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## Call to Prayer

Father God,  
 We thank You that pursuing a Christian school education is one of the freedoms we enjoy living in a country that recognizes diversity of choice. We pray that Christian schools will voluntarily provide an education on comparative religious studies, which includes a segment on Aboriginal spiritual beliefs and practices. We pray that You will give wisdom to those that develop the curriculum and ask that through this learning, You will nurture mutual respect and understanding.



*"This book not only offers an in-depth look at First Nations' theology, but parallels its key themes with Old Testament Hebraic thought, which comprises the roots of Christianity. Key doctrines central to both Aboriginal and Biblical theology are then compared and contrasted in language readily understood by the layman."*

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*"Our spiritual journey is a journey of trust and belief entailing spiritual vows and prayers led by spiritual leaders who are the keepers, sharing a similar role as clergy."*

[LEARN MORE>>](#)

[CLICK TO READ](#)

# Call To Action

We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

# Call To Action

We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre of Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.



"The problem is really how the scientist is taught...until we begin to change our curriculum...it is going to be a struggle...because education is a conditioning process. It creates habits of mind, orientations and understandings. And so unless we begin to change the curriculum, we will probably continue to have conflict in terms of the two world views."

(Dr. Gregory Cajete, Director of Native American Studies at the University of New Mexico)



## Call to Prayer

Father God,

We are in awe at the work You are doing in the world to not only reconcile all people to Yourself, but to also lead us into healthy, loving relationships with one another. Please give us the guidance, endurance, and resources we need in order to journey together to effectively advance the understanding of reconciliation.

As a national research program is created and implemented, we celebrate that Your message of peace will be revealed, for reconciliation is central to the biblical principles you have taught us through the life, sacrifice, and resurrection of your Son, Jesus ([2 Corinthians 5:18-19](#)). We pray that this research will have a far-reaching influence on other countries who share a similar history of devaluing and destroying Indigenous culture.

We thank you for the good that can be accomplished through a multi-year funded approach to this research. We pray that You will give researchers clarity to interpret and communicate their findings well, and in turn, to translate their work into multiple languages so that all people who call Canada home can benefit.

Research on the reconciliation process can inform how Canadian society can mitigate intercultural conflicts, strengthen civic trust, and build social capacity and practical skills for long-term reconciliation. First Nations, Inuit, and Métis peoples have an especially strong contribution to make to this work

(TRC Summary Report, pg 242)

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## Canadian Roots Exchange (CRE)

"...builds bridges between Indigenous and non-Indigenous youth

by facilitating dialogue and strengthening relationships through leadership programs."



Represents area where CRE has an active Youth Reconciliation Team in 2016-2017



## Call to Prayer

Father God,

The impact of residential schooling has been felt across many generations. Since reconciliation is an inter-generational journey, we ask that the skills, gifts, and ideas of youth in Canada will contribute to successful reconciliation programs, information sharing, and best practices. We ask You to forgive the numerous times adults have judged youth or have assumed they are incapable of great things. We recognize that the challenges youth face are a reflection of the values of the previous generation. We pray that Aboriginal and non-Aboriginal youth alike will be equipped and empowered to act on their vision to mobilize exciting, new approaches and programs of reconciliation within their communities.

# Call To Action



We call upon the federal government to establish multi-year funding of community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.



National Association of Friendship Centres

"We're acting now toward real reconciliation... The damage that occurred over seven generations at residential schools will not be undone in one lifetime; youth are vital to the reconciliation equation.... In answering this call to action, the NAFC extends the hand of friendship to all organizations that share our commitment."

[READ MORE >>](#)

exchanges unite us



# 67 Call To Action

We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and to make recommendations.



"I wholeheartedly agree with the Commission's stance that "there is an urgent need in Canada to develop historically literate citizens who understand why and how the past is relevant to their own lives and the future of the country. Museums have an ethical responsibility to foster national reconciliation, and not simply tell one party's version of the past."

(Krista McCracken [kristamccracken.ca], Archives Supervisor at Algoma University's Shingwauk Residential School and Arthur A. Wishart Library)

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By The National Archives (UK) (The National Archives (UK)) (CC BY 3.0) via Wikimedia Commons

Basil Paul, wearing Indian timber bailiff badge, 1915, photograph by James Teit Canadian Museum of Civilization, 30640, CD95-895-005



"Museums and archives, as sites of public memory and national history, have a key role to play in national reconciliation. As publicly funded institutions, museums and archives in settler colonial states such as Canada... have interpreted the past in ways that have excluded or marginalized Aboriginal peoples' cultural perspectives and historical experience."

(TRC Summary Report, pg 242)

[READ MORE >>](#)



## Call to Prayer

Father God, Your Word teaches us the value of remembering our history. We recognize that many of our museums tell the story of Canada well. We pray that as policies and best practices are examined by the Canadian Museums Association and Aboriginal collaborators, that they would already be found to be proactively in compliance with the United Nations Declaration on the Rights of Indigenous Peoples; where there is a lack of adherence, please bring it to light.

We ask that all who enter any museum in this country will know that Aboriginal peoples have a history and story to tell which is a vital part of the story of Canada that must be understood and valued. We ask that each museum patron will read of and learn that the mistakes of the past have an impact on the present reality of Aboriginal peoples, and that our own personal actions today will shape the future so that these cultural, social, religious, and political violations never occur again.



"We have reached a pivotal moment in our shared history. 2017 marks the 150th anniversary of Canadian confederation. The celebrations in 2017 provide a unique opportunity for reflection and an opportunity to build new relationships that contribute to our collective well-being.

Through Reconciliation in Action: A National Engagement Strategy, Reconciliation Canada will examine and document perceptions, actions and aspirations of Canadians in relation to reconciliation. This narrative will recognize our common history, highlight current achievements and create a vision for the next 150 years."

[LEARN MORE >>](#)

# CANADA 150



## Call to Prayer

Father God, As the 150th anniversary of Canadian Confederation celebrations take place in 2017, we ask that events will encourage reconciliation. We pray that all people will feel included and have reason to celebrate. We ask that town councils and elders will set an example of unity by working collaboratively on the celebration. We ask that throughout the planning stages, as well as the actual time of celebration, there will be meaningful opportunities for relationship building.



When Newfoundland and Labrador joined Canada in 1949, the provincial and federal governments made no special provisions for the new province's Aboriginal groups.

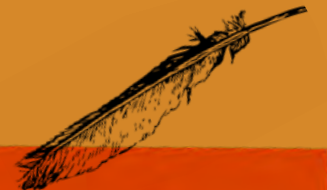
The Terms of Union, which determined how Newfoundland and Labrador would operate as a province, did not mention Aboriginal people nor did it clarify their status within the country.

(Aboriginal People and Confederation, Heritage Newfoundland and Labrador)

[READ MORE >>](#)

# Call To Action 68

We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.



## "Community Pathways to Reconciliation"

Many local governments across the country are responding to the call of the Truth and Reconciliation Commission of Canada...provides examples of ways to move forward on the reconciliation journey at the local level."

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"Nimaywikwedong Reconciliation Garden" In the Spirit of Reconciliation the garden will be a contemplative place where our community can pause, reflect and remember, learn about the past legacy of residential school and intergenerational trauma that still exist today.

[READ MORE >>](#)

# 69 Call To Action

We call upon Library and Archives Canada to:

- Fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples and the United Nations Joint-Orentlicher Principles, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in residential schools.
- Ensure that its record holdings related to residential schools are accessible to the public.
- Commit more resources to its public education materials and programming on residential schools.

"Rendering archives accessible for the public is crucial for truth finding... An holistic approach to Dealing with the Past recognises the interdependence of the four key pillars of the right to know, the right to reparation, the right to justice and the guarantee of non recurrence."

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The Conceptual Framework inspired by the Joinet/Orentlicher Principles:



© FDFA/swisspeace 2006, inspired by the Joinet/Orentlicher Principles



"Lester Pawis outside the Red Indian Art Deco Antique Store" By Ivaan Kotulsky via Toronto History from Toronto, Canada [CC BY 2.0], via Wikimedia Commons



## Call to Prayer

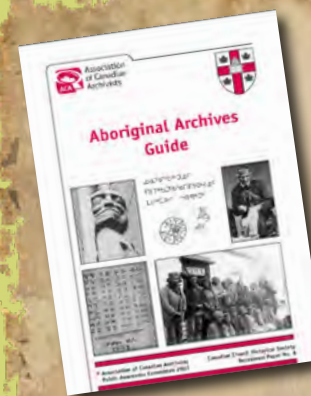


Father God,  
Part of love is trust. Right now, trust is broken. Because of decisions that have been made in the past and unfortunately even in the present, it is difficult for many Aboriginal people in Canada to trust in institutions. We ask that Library and Archives Canada will help in the building of trust by making important documents available. Help them set up systems and resources that include the full scope of Canada's history, including what occurred in residential schools, so that there is access to truth through transparency. We pray that in providing public access to all archived records on residential schools, trusting relationships can be established.



## Call to Prayer

Father God,  
As the Canadian Association of Archivists undertakes a national review of policies and best practices, we ask that they will work in collaboration with Aboriginal people. Please provide a good team of people with a common purpose and intent to accurately gather all archives needed to capture a full picture of what has been occurring in the past and what changes need to be made. We pray that key documents referring to practices and policies will be readily accessible, and that a framework for Canadian archives will be developed that is in compliance with the UNDRIP so that truth and reconciliation can occur.



### THE WRITTEN RECORD AND THE ORAL TRADITION

The Hudson's Bay Company's (HBC) contact with Aboriginal peoples was documented in written records that are "preserved in the HBC Archives in Winnipeg, Manitoba. The HBC Archives contain, from almost exclusively non-Aboriginal viewpoint, a history of Aboriginal peoples dating back almost three centuries." However, "The written records about Aboriginal life and history found in the HBC Archives are limited." because "The records reflect the biases of outside observers and non-participants." This archive of Aboriginal history does not paint a complete picture unless the "oral transmission of traditional knowledge and history" that Aboriginal Peoples used "to maintain stability and continuity within and between communities" is also archived as part of that history.

William Berens, chief of the Ojibwa band reserve at Berens River, had provided "a different perspective on the death of William Harper (1894)" when relating the oral account to A. Irving Hallowell, a visiting American anthropologist in 1930. While the "written records in the HBC Archives provide limited information about the circumstances of his death; the oral tradition preserved other details, new information to fill gaps in the written records."

(Association of Canadian Archivists, Aboriginal Archives Guide)

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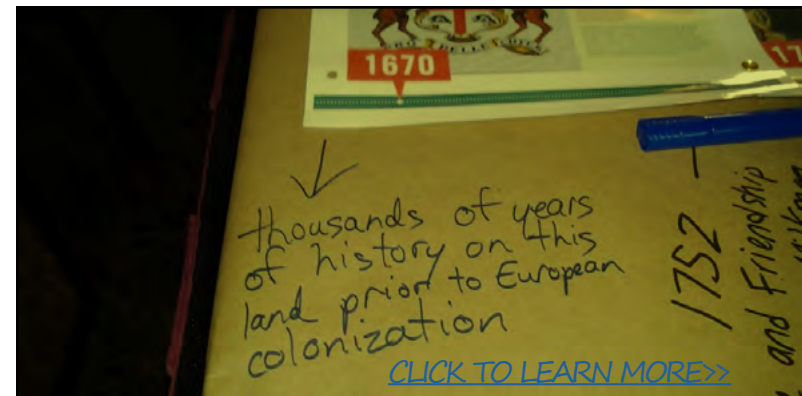


William Berens at Berens River, Manitoba, circa 1930-1938. Alfred Irving Hallowell papers, American Philosophical Society, Series V7 Photographs, Number A16.

# Call To Action 70

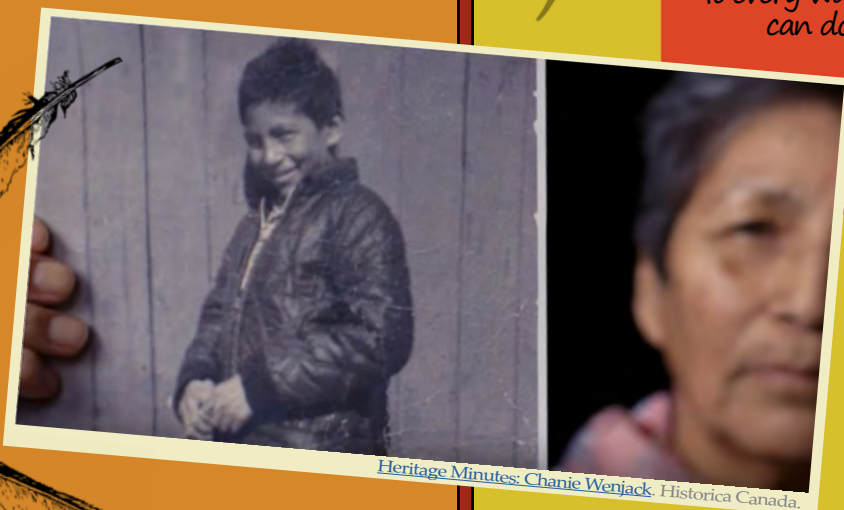
We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:

- Determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the United Nations Joint-Orentlicher Principles, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in residential schools.
- Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.



# Call To Action

We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.



Heritage Minutes: Chanie Wenjack - Historica Canada.



"I had wanted to tell my brother's story; I wanted his life to mean something... and you know what I want from this? Is that I want high schools, schools, to be built on every reserve; highschools so that children do not have to leave until there is such a time that they are older and can take care of themselves. If Charlie's life can save other children, then I've done my work. I've done what I've intended to do...I think that my biggest hope is that the rest of the world will see what went on in Canada - but to not stop there...to continually heal and to do it every way and everything that you can do to bring that about"

(Pearl Achneepineskum, sister of Chanie Wenjack)

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## THE SECRET PATH



"Chanie was a young boy who died on October 22, 1966, walking the railroad tracks, trying to escape from the Cecilia Jeffrey Indian Residential School to walk home. Chanie's home was 400 miles away. He didn't know that. He didn't know where it was, nor know how to find it, but, like so many kids - more than anyone will be able to imagine - he tried."

(Statement by Gord Downie, in Ogoki Post, Ontario)

[READ MORE>>](#)



## Call to Prayer

Father God,

We are thankful that many provinces, as well as two of the three territories, have already provided records regarding the deaths of children in residential schools. We ask, Lord, that any withheld information regarding deceased children who were in the care of residential school authorities will be released so that closure can occur for the families and communities who had children that never returned to them. We ask that this important step in healing will happen quickly



Residential school students at Fort George cemetery in November 1946 (Truth and Reconciliation Commission)

"The number of students who died at Canada's residential schools is not likely ever to be known in full..."

Many records have simply been destroyed... There can be no certainty that all deaths were, in fact, reported to Indian Affairs"

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"The federal government underwent a period of document destruction between 1936 and 1944 that eliminated some 200,000 Indian Affairs files. Some of the documents that do remain contain incomplete information. While some school reports contained total number of deaths in a year, it was not always accompanied with the names of the deceased."

(TRC Report Volume 4)

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## Call to Prayer

Father God,

We ask for your blessing on the development of a National Residential School Student Death Registry. We share in the grief of parents whose children's deaths were not properly documented and no records have surfaced to explain how and why these deaths took place. We pray for sufficient funding and for people who are well-equipped to maintain this important registry document. We pray that families still grieving can be quickly informed of what happened to their children as new information or missing documentation becomes available.

We pray that these stories will not be forgotten.

# Call To Action

We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Registry established by the Truth and Reconciliation Commission of Canada.

"Tuberculosis was the cause of death in 48.7% of the cases for which there is a reported cause of death (on the Named and Unnamed registers combined.) A child's vulnerability to tuberculosis and ability to recover from the infection was in large measure governed by diet, sanitary conditions, ventilation, quality of clothing, and physical strength. Due to limited government funding, students in most schools were malnourished, quartered in crowded and unsanitary facilities, poorly clothed, and overworked."

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Dorm converted to a "sick bay" during the 1963 measles epidemic at Lejac Indian Residential School.

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

Parts 1, 2 and 4 are  
available online at

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



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