

From Apology towards Reconciliation 30th Anniversary of the United Church's Apology to First Nations Peoples

Worship Service: Repent out of Hope

In 1986, The United Church of Canada made the Apology to First Nations Peoples in Sudbury, Ontario. In this year of the 30th anniversary of the apology, as the United Church turns 91, communities of faith are invited to consider how the apology has led to renewed life in the United Church. What gifts of the Spirit has the church received? What gifts might be received when we answer the call to truth-telling? What healing has occurred? How has apology set us on the path of reconciliation? What further steps could be taken?

This service is suggested for use on Sunday, June 5 or June 12, 2016, or at Conference or presbytery meetings. Please note that this service is penitential and hopeful in nature. On Aboriginal Sunday (June 19) you are invited to fully celebrate and give thanks for Indigenous gifts, spirituality, and culture, and in particular the gifts of United Church Aboriginal Ministries. While several of the prayers from this service—the Prayers of the People: B and the Communion prayer—could be used on June 19, please visit the Aboriginal Sunday page (www.united-church.ca/worship-special-days/aboriginal-Sunday) for more worship resources for that occasion.

Go to www.united-church.ca/social-action/justice-initiatives/apologies to read the apology and the response of the Indigenous church, as well as a reflection process prepared for Conference meetings this spring.

***In preparation for this service**, worship leaders are strongly encouraged to review the Theological Reflections attached at the end, in order to think deeply about the meaning of apology, reconciliation, and repentance in relationship to colonialism. There is also some guidance included on relationship building and sensitivity to protocol.*

You may wish to project images to accompany some parts of the service:

- For the cairn, Moderator delivering Apology, Elders in tent: <http://manitouconference.ca/the-apology-cairn>
- For United Church–run Indian Residential Schools archival photos and history: www.thechildrenremembered.ca

We Gather in Hope

Acknowledgement of Traditional Territory

Use the statement your community has developed, or see this guide for developing one: www.united-church.ca/sites/default/files/acknowledging-territory.pdf

Lighting of Candle(s)

Song suggestions:

VU 239 “O Great Spirit”

MV 135 “Called by Earth and Sky”

Call to Worship

(by Rev. Susan Beaver, Grand River United Church)

We gather in God's name, in God's house, to offer our praise and wonder.

We gather on this Sabbath to be kept holy in mind, body and spirit.

We gather to remember a painful history and an inspired response.

We come to seek your healing as the body of Christ.

We come to give thanks, to confess, to love, to be loved, and to be a church in the world that is an instrument of healing and justice and reconciliation.

We come once again to dedicate ourselves and our lives to the one who created us, the one who calls us, the one who sustains us, and the one who guides us in the way of love.

Let us worship our Creator with one mind and one heart in peace.

Opening Prayer

*(by Rev. Susan Beaver, Grand River United Church
This prayer follows the rhythm of smudging.)*

Gracious God,

We give you thanks for the life you have given us and all the experiences that shape us.

We give you praise you for the love in our lives and the breath in our bodies.

We give you thanks for the Son you sent and for the path he made to follow.

We give you praise for your wondrous creation and how it sustains us.

God of the kin-dom, send your Holy Spirit upon us.

We welcome your Spirit into our minds as our thinking;

we welcome your Spirit into our senses as perceiving;

we welcome your Spirit into our throats as our speaking;

we welcome your Spirit into our hearts as our loving;

we welcome your Spirit into our bodies as our moving,

all so that we may love and serve your world, your church and your people.

God of hope, you entrusted us with knowledge of justice; help us as we seek it.

You entrusted us with knowledge of injustice against Indigenous peoples in and through the church; help us as we repent of the past and go forward in solidarity and with love.

You entrusted us with knowledge of wounds around us and in our church that need healing; help us as we minister in your name and affirm your goodness and grace in the world.

This we pray in and through the name of Jesus the Christ. Amen.

Opening Hymns

VU 240 "Praise, My Soul, the God of Heaven"

MV 10 "Come and Seek the Ways of Wisdom"

MV 79 "Spirit, Open my Heart"

MV 94 "Love Knocks and Waits"

Litany

A moving litany that includes the text of the apology and the response, prepared by Rev. Susan Beaver and based on the memories of the Very Rev. Stanley McKay and others who took part in the Native Ministries consultations in the 1980s, is available separately. Download it from

<http://www.united-church.ca/social-action/justice-initiatives/apologies>.

Song suggestions:

MV 156 "Dance with the Spirit"

VU 288 "Great is Thy Faithfulness"

Time with Children

Option 1: Share an excerpt from the book *Sorry: Why Our Church Apologized* by Carolyn Pogue, Maggie McLeod, Bill Phipps, and Stan McKay

Questions for conversation with the children:

Have you ever said you were sorry, made an apology? What did it feel like?

Has someone ever said sorry to you? What did it feel like?

Why is saying you are sorry, making an apology, important?

Option 2: Share the story of building the cairn at the site where the apology was made—see Manitou Conference website (<http://manitouconference.ca/the-apology-cairn>)

You might have some rocks present and build a small cairn in the sanctuary.

Song suggestions:

MV 33 “Jesus Came Bringing Us Hope”

MV 95 “How Deep the Peace”

VU 664 “What a Friend We Have in Jesus”

We Listen to the Word

Scripture Readings and Sermon Starters

Lectionary for June 5, 2016, Third Sunday after Pentecost—Theme: prophecy and healing

I Kings 17:17–24, Elijah Revives the Widow’s Son:

How could life return to Indigenous children who are discriminated against in Canada (and the hurting “child within” adults as well)?

See [TRC Calls to Action](#), especially numbers 1 through 12.

Psalm 30, “You have turned my mourning into dancing”

Galatians 1:11–24, “[Paul,] who formerly was persecuting us is now proclaiming the faith he once tried to destroy”:

In what ways are those who once frowned upon Indigenous ceremonies and teachings now realizing the wisdom and healing in them?

Luke 7: 11–17, Jesus Raises the Widow’s Son at Nain—“a great prophet has risen among us”:

This could be an opportunity to explore the wisdom teachings of prophecy and healing of First Peoples in your region. For example:

- An Anishinaabe prophecy that declares now is the time for Aboriginal peoples and the settler community to come together and build the 8th Fire of justice and harmony
- Haudenosaunee/Iroquois Tree of Peace, and the Great Peace Maker
- The story of why the Jingle Dress dance is considered a healing dance
- White Buffalo prophecy

In [Longing for Home: Daily Reflections for Lent](#) (2014), see “Prophets in Our Own Land” (p. 56) by Teresa Burnett-Cole and “Still, We Must Dance” (p. 106) by Stan McKay.

In *Mandate*, May 2015, see “When the Four Winds Blow: Reflections on the Prophetic Living of First Nations” (p. 24) by Stan McKay. Who are the Aboriginal prophets with us now?

In *Mandate*, November 2015, Bishop Mark MacDonald uses the Gospel-Based Discipleship method to reflect on the story of the widow of Nain (p. 20).

Non-lectionary Choices

Theme—Repenting: Choosing the way of life

Isaiah 58:9b–12, “You shall be called the repairer of the breach”:

Moderator Cantwell wrote in her April 2016 [pastoral letter](#), “It is a comforting thought, that we can revisit the past and make amends. That we can repair what we have torn apart, and restore what we have destroyed. But as Isaiah reminds us, it is a choice we make. Please join with me in recommitting to that choice we made as a church 30 years ago—and to continuing the journey from Apology towards Reconciliation.”

Ezekiel 18:30–32, “Repent...get yourselves a new heart and a new spirit”

Psalms 25, “Show me your ways...lead me in your truth”

Acts 11:1–18, “Then God has given even to the Gentiles the repentance that leads to life”:

Peter asks himself “Who was I that I could hinder God?” Is he a model to those who refuse to see how the Spirit has been among First Peoples from the beginning?

Luke 13:1–9, Repent or Perish; Parable of the Fig Tree:

What would we need to do to revive the “fig tree” of the relationship between Indigenous peoples and others in Canada?

Responding to which [Calls to Action](#) of the Truth and Reconciliation Commission might bear the most fruit?

Theme: Change of Heart, Healing the Body

Jeremiah 31:31–37, “I will write [my covenant] on their hearts”:

[TRC Call to Action](#) 46 calls upon churches and the other 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 goes on to name several key principles that such a Covenant might include.

Psalms 51:10–18, “Create in me a clean heart”

1 Corinthians 12:12–26, One Body with Many Members

Former residential school student Don McKay raised this question at a gathering for BC Native Ministries leadership development in 2007: “If trauma is lodged in the body, and the church is the Body of Christ, where is the trauma lodged in the church, and how is healing initiated?”

Is it in “the hardened heart” that needs to thaw, in order to feel and heal?

Luke 5:17–26, Healing a Paralytic:

Consider these questions raised by the story of the healing of the paralytic, in regard to the destruction of culture, legacy of residential schools, and so on:

- What is the nature of the paralysis from that, that First Nations communities may be experiencing? that the church may be experiencing?
- Who are the persistent friends, determined that Indigenous peoples and the church find healing?
- What barriers need to be removed?
- What question is in your heart related to forgiveness?

Special music

Indigenous Gatineau youth have released the song and music video “Important to Us” in October 2015 (<https://youtu.be/u9mJYjUWGS8>, 4.28 min.). The lyrics and more background are available on the First Nations Child & Family Caring Society’s website: <https://fncaringsociety.com/child-and-youth-engagement>.

“Sweetgrass and Candle” (words John Oldham)
www.musiklus.com/anthology/item/503/sweetgrass-and-candle

We Respond with Love to Walk the Path

Hymn

“This Path We Walk,” to the tune of “O WALY WALY (GIFT OF LOVE)” – 8888 (372 in *Voices United*), lyrics by S. Curtis Tufts, a United Church minister in Spruce Grove, Alberta—April 2016. This hymn has been posted separately to the United Church website; download it from www.united-church.ca/social-action/justice-initiatives/apologies.

VU 676 “God, Make Us Servants of Your Peace”
VU 685 “We Turn to You”
MV 53 “God Who Spread the Boundless Prairie”
MV 142 “Oh a Song Must Rise”
MV 179 “Sisters Let Us Walk Together”

Special Offering for the Alvin Dixon Fund

In commemoration of the 30th anniversary of the apology, you are invited to consider making a special offering to the Alvin Dixon Memorial Bursary Fund for Education. This new fund will provide much-needed grants to Aboriginal post-secondary students.

(Your gift to this fund will provide new bursary support over and above your generous gifts to Mission & Service, which currently fully support some 60 Aboriginal Ministries, the All Native Circle Conference, and Indigenous Justice and Reconciliation work.)

Please make this a special day on our journey of reconciliation with your offering to the Alvin Dixon Fund.

For information on the late Alvin Dixon, and this new fund, please visit the [Foundation website](#).

Our Offering of Thanksgiving

In gratitude for our own healing and for the opportunity to bring healing to all nations.

Dedicated with song

VU260 “God Who Gives to Life Its Goodness”

And with prayer

God, may we—through our offerings and through our everyday living—enter into your reconciled and fruitful life so that every place we go and every person we meet will not fail to know your love. Amen.

Prayers of the People

Like the persistent widow in Luke 18:1–8 and Alberta Billy, we pray always not to lose heart, understanding that our actions today will affect the next seven generations

Prayer A: Great Spirit, Show Us the Path

*(by Rev. Maggie McLeod, Executive Minister, Aboriginal Ministries and Indigenous Justice, United Church.
This prayer was inspired by the late Mrs. Edith Memnook's 1998 words in acknowledgement of the 1986 Apology)*

Creator, we thank you for the spiritual teachings that guide us.
Mould us and shape us to be guardians of Mother Earth.
May we envision harmony and peaceful coexistence with all peoples.
We acknowledge the hurt within our hearts.

We pray that through partnership and walking together
in the Spirit of Christ that we will be healed.
Guiding One, it is through you that respect, mutuality, and equity will be achieved.

May we engage in your calls to act with justice and compassion.
We are grateful for the possibility of new life.

We celebrate that you call us to our authentic selves, our beginnings, our roots.

Great Spirit, show us the path that will unite our hearts and minds in the wholeness of life.
In Jesus' name we pray. All My Relations.

Prayer B: Look with Tender Eyes upon Us

*(by Rev. Susan Beaver, Grand River United Church, and
Rev. Cecile Fausak, Reconciliation and Indigenous Justice Animator)*

God of love, God of healing, God of justice and peace: we come to you knowing that if one
suffers or rejoices, all suffer or rejoice.

We rejoice in the gift of our young people of this community and every community.
All children and youth have much to offer the world.

We give thanks for our mother the earth and we send out our gratitude and love in all
directions, through all of creation.

We thank you for our church and for the Teacher we follow.

We think of all the people who work for your church, and especially remember the teachers at
Sandy-Saulteaux Spiritual Centre, and Vancouver School of Theology Indigenous Studies Centre;
the Aboriginal Ministries Council, the Committee on Indigenous Justice and Residential Schools;
and the ten General Council staff for Aboriginal Ministries and Indigenous Justice. May your
Holy Spirit guide us all and illuminate our path.

We give thanks for the love in our lives and we ask your blessing on all those who travel with us.

Loving God,
we who know you as love
we who need you as strength
we who praise you as life
pray that you send your Spirit, your love, and your healing
into the deepest places of suffering and into the lives of our friends:

(names aloud or in silence)

We pray that you remove the systemic socio-economic inequities and impacts of trauma in the
lives of children and youth that perpetuate violence and suicide.

We remember especially communities such as Cross Lake, Attawapiskat, La Loche, Ahousaht, Pikangikum (*name others that may be appearing in the news today*). May your presence guide and empower the young people as they live and grow; and give caring adults the wisdom and compassion to make the world a better place.

We ask your blessing of encouragement on all those who are waiting or preparing for children to enter or re-enter their home and may your presence bring laughter and new life.

We ask your blessing on all those who are struggling with addictions, who are locked in institutions or burdened by guilt. May we be able to create safe places for truth-telling and listening; and “make justice” for all who suffer from abuse of any kind. May all be set free in mind, body, and spirit. May all know your presence as healing light and wind beneath our wings to rise up like eagles.

We pray for your generosity and mercy on all those who are in need of housing and clean water, or dealing with fire, broken pipes, and mould. May all know your presence as hope and sustaining shelter.

We remember those who are grieving a loss, or facing illness. May there be restoration to wholeness and may our grief be softened by the love and medicines we continue to share.

We remember all the people in our community and Indigenous peoples everywhere, but we especially remember neighbouring Aboriginal communities: (*name First Nations or Metis settlements—see map at www.native-land.ca—or nearby United Church Aboriginal Ministries*).

We remember the land where it is scarred, pillaged, flooded, and poisoned by humans. May your Spirit’s breath give us a strong voice to protect the earth, air, water, and all our relations; and a heart to live with respect in creation.

Gracious God, accept the prayers of your people and send, we pray, your Holy Spirit upon us and our prayers so that we might heal and live together well, flourishing like a watered garden. In your great mercy, look with tender eyes upon us and all who turn to you for help, for we ask it in the name of Jesus the Christ who taught us to pray...

Gracious God, accept the prayers of your people. In your great mercy, look with tender eyes upon us and all who turn to you for help, for we ask it in the name of Jesus the Christ who taught us to pray... The Lord’s Prayer

We Come to the Feast

Hymn Suggestions

“Can We Find Our Way Back?” by Common Cup Company (download the sheet music from www.commoncup.com/sheet-music)

VU 402 “We Are One”

VU 459 “Here, O My Lord, I See You Face to Face”

MV 173 “Put Peace into Each Other’s Hands”

MV 199 “When at This Table”

MV 200 “You Are My Body”

Communion Elements

Consider using a Canadian bread and juice, such as bannock, frybread, or scones; and strawberry or cranberry juice as a symbol of reconciliation not only between Indigenous peoples, settlers, and newcomers, but also with Creation itself.

(The Communion Liturgy below was prepared by Rev. Teresa Burnett-Cole, Glebe St. James United Church, Ottawa. Used with permission.

You may also consider using the Communion Liturgy included in November 2015 Mandate, pp. 44–45.)

Invitation to the Table

Welcome, friends and relations!

We meet here in the house of the Creator at the great feasting table.

The Holy One who walked with our ancestors,
walks with us now, and will walk with our children for years to come.

In the very air that we breathe, in the sound of whistling wind
and in the swish of the waves on the shore (*use sounds of your own environment*)

we give you thanks for your presence.

In the sound of children's laughter,
and in the songs of our elders,

we give you thanks for your presence.

Lift up your broken hearts:

We lift them up to God.

Let us honour our Creator.

It is right to honour God.

It is right to honour God and to give our thanks.

We give our thanks to God.

Great Thanksgiving Prayer

Creator and Giver of all life, Source of love:

We bless you for all your gifts.

You brought creation to birth and sent prophets
to awaken us to your great dream—a dream in which everyone is treated with dignity and love,
justice and mercy, honour and hospitality.

We praise you for elders and prophets,
visionaries and leaders, teachers and preachers,
all who have shared the great truth of your love.

We praise you for our brother Jesus,
Love in Human Form,
who showed to us in womb and tomb,
in cradle and cross,
in tenderness and compassion,
your Great Heart of Love.

With the flying ones, the swimming ones,
the four-legged ones and crawling ones,

with rocks, and trees, mountains and plains,
with all Creation,
we humans raise our voices to you as we sing:

MV 203 “Kingsfold Holy, Holy, Holy”

As we gather at this feasting table,
we remember that on the night before he died,
Jesus feasted with his friends.
He took bread,
thanked you as we have thanked you,
broke the bread, and gave it to them, saying:

“Take, eat. This is my body, given for you.
Whenever you feast together, remember me.”

Then, he took a cup, and after giving thanks,
passed it to his friends, saying:

“Drink. This cup is the promise of God, made in my blood.
Whenever you drink together, remember me.”

Remembering your boundless love
shown to us in Jesus Christ,
we offer you our praise,
as we proclaim the great mystery of our faith:

MV 203 “Kingsfold Memorial Acclamation”

Holy Spirit,
unite us at this feast and may it strengthen us
to live the resurrected and reconciled life of Christ in creation.

Lord’s Prayer

Through, with, and in Jesus,
united in love by the Holy Spirit,
we offer all glory to you, Creator, Source of Love,
now and always.
Amen.

Words of Institution

Christ’s body broken and healed for you.
The cup of rich blessing poured out for you.

Invitation

Come, for all things are now ready.
Come to the table with all your kin
and share with all in need—the gift of healing for those of us in pain,
the gift of reconciliation for those of us estranged,
the gift of assurance for those of us in doubt,
and the gift of hope for those of us in tears.

May we who share these gifts,
share Christ with one another and with all our kin.

Closing Blessing

Blessing A: Post-communion prayer

(adapted from Celebrate God's Presence, p. 302 (14V006))

Life-giving God, may we, who share Christ's body, live his risen life;
we, who drink his cup, bring new life to others;
we, who receive the Spirit and are entrusted with the message of reconciliation,
sing love to the world.

Keep our hearts firm in the hope you have set before us,
so that we and all your children shall be free, and all creation will praise your name.

Blessing B: Prayer for the Journey

(adapted from Toward Justice and Right Relationship: A Beginning (UCPH, 2003))

Holy One, Creator God, God of many tribes and nations
by every name you are known, you bless the earth!

By your spirit and imagination
light the path to right relationships.
Break the stereotypes, banish inaction, bring justice.
End the long apart-ness that has twisted our souls.

Help us to understand each other clearly
and rejoice in one another's strength;
help us to listen to each other deeply
and join in the friendship dance;
help us guard each other's rights
and walk long together in good company.

Help us find your direction for us.
Help us risk building right relationship.
Accompany us as we pledge ourselves to
(insert individual or communal actions decided upon at this point).
And give us courage, creativity, and commitment for our journey.

Help us keep faith with each other and so with you.
Holy One, Creator, God beyond tribes and nations,
be with us all. Amen.

Closing Hymns

VU 424 "May the God of Hope Go with Us"

VU 678 "For the Healing of the Nations"

MV 217 "Hey Ney Yana"

Sending Forth/Blessing

THEOLOGICAL REFLECTIONS

Opening Heart and Mind

To stimulate your theological reflection in preparation for this service, we share the thoughts of three thinkers on repentance, forgiveness, truth-speaking, and reconciliation:

Rev. Ray Aldred, Director of the Indigenous Studies Centre at the Vancouver School of Theology, offers a reinterpretation of the understanding of repentance from his Cree perspective. He pleads for us to repent out of hope, rather than guilt and shame. He is trying to make peace with being Indigenous and Christian. You are encouraged to listen to his sermon "[Walking Together](#)" offered at Redwood Park Church April 26, 2015, at <http://redwoodparkchurch.podomatic.com>, or see the webinar "Restoring Spiritual Balance," below.

In a nutshell, Aldred suggests that repentance for Indigenous peoples might mean:

- a turning from illegitimate shame, self-contempt, and even self-hatred
- a turning from replacement of Indigenous identity
- embracing pain, which is where Jesus is
- embracing God-given Indigenous Identity
- taking responsibility to begin to heal the broken relationships in our lives, by the grace of God.

And repentance for Canadians might mean:

- contrite turning from sin (a Cree understanding of sin is "falling out of balance")
- a shift from triumphalism
- embracing a God-given Treaty identity
- turning to heal the relationship with land
- deciding to take responsibility to honour treaties

"Speaking from the Heart"—Two United-in-Learning Webinars

Colonization and oppression are spiritual acts. How do we open ourselves to the Creator's transforming power in our relationships, and learn to live in the land in a good way? Our two Indigenous presenters believe that if the church wants to be on the journey of reconciliation, individuals must speak from the heart, and reflect on their own story and deal with the suffering and pain together. View the recorded webinars at www.united-in-learning.com/index.php/speaking-from-the-heart.

- "Something Went Wrong" featuring **Dr. Patricia Vickers**, Feb. 16, 2016
- "Restoring Spiritual Balance" featuring **Rev. Ray Aldred**, Feb. 23, 2016

Rev. Dr. Marie M. Fortune, pastor in the United Church of Christ and founder of FaithTrust Institute (www.faithtrustinstitute.org)—working together to end sexual and domestic violence—offers these thoughts.

Reconciliation: When Repentance Meets Forgiveness

(excerpted with permission)

Reconciliation means to bring together that which should be together in right relationship, to renew a broken relationship on new terms, and to heal the injury of broken trust which has resulted from an offense inflicted by one person on another.

If justice is the right relation between persons, then reconciliation is the making of justice where there was injustice. Reconciliation happens when the offender repents and the injured forgives, creating the possibility of a new relationship.

Forgiveness alone or repentance alone cannot accomplish reconciliation. But when both meet, the possibility is real. No longer, then, is the victim or the offender defined by the offense, but anew.

Making Justice: Sources of Healing for Incest Survivors

(excerpted with permission from www.faithtrustinstitute.org/resources/articles/Making-Justice.pdf—and broadly applicable to experiences of abuse in childhood)

Once this painful experience has occurred in childhood, what steps can be taken to heal the brokenness, to rectify the situation, to salvage something for the adult? How can we as therapists, pastors, friends or family help in this process? Justice is one dimension of experience which can stimulate and enhance the healing process. It is a place to begin.

Justice-making begins with truth-telling.... Justice-making can also be accomplished through restitution by the offender.... Repentance by the offender is one form of justice for the victim/survivor. In the absence of repentance or restitution, how can we make justice?

One very simple but powerful form of justice is to believe the victim/survivor, to hear the story and to express on behalf of the wider community that what occurred should never have happened. We must be creative in our efforts to make justice without relying on the actions of the offender to provide this experience. Once some form of justice is experienced, then a victim survivor can be free to consider forgiveness.... Who makes justice? It is not something we can relegate to the legal system alone. It is a shared task of the whole community to create an atmosphere in which persons feel safe to speak.”

Building a Relationship/Sensitivity to Protocol

Speaking during the 2012 U.S. Methodist Conference service of “[Act of Repentance towards healing relationships with Indigenous Peoples](#),” task force member Blenda Smith said:

“We actually did about two dozen listening sessions with different indigenous populations and they told us what repentance would look like. They said, ‘It won’t be this service you do at General Conference. It will be what you do when you get back. Things like develop personal relationships with us, get to know us, get to share meals with us.’”

Surely this echoes the Indigenous response to the 1986 apology in the years since.

We hope that during the past 30 years in the United Church, steps have been taken to form relationships and friendships locally and across the land. If Indigenous voices are to be included in the service, may there be a mutual, respectful relationship with them. Please be mindful that such people may have many demands on their time. Always consider offering gifts and honorariums, and covering travel expenses. It is important to know the context of the speakers, stories, and practices being included in the service.

If you are using recorded voices, try to choose ones that relate to Indigenous peoples of the territory you are in, for example, from the public statements made at the Truth and Reconciliation Commission hearings.

And for Aboriginal ministries, consider inviting people with whom you have a relationship from non-Indigenous United Church congregations to share in your worship gathering, and possibly speak the words of apology.

Reviewing the Findings of the Truth and Reconciliation Commission

Within the Summary of the TRC Final Report “Honouring the Truth, Reconciling the Future,” you will find 94 Calls to Action to abandon colonial policies, address the legacy of the residential schools, and engage in a process of reconciliation with the Aboriginal people of Canada.

They are available at <http://nctr.ca/reports.php> or directly at these links:

- [Summary of the TRC Final Report](#)
- [Calls to Action](#)