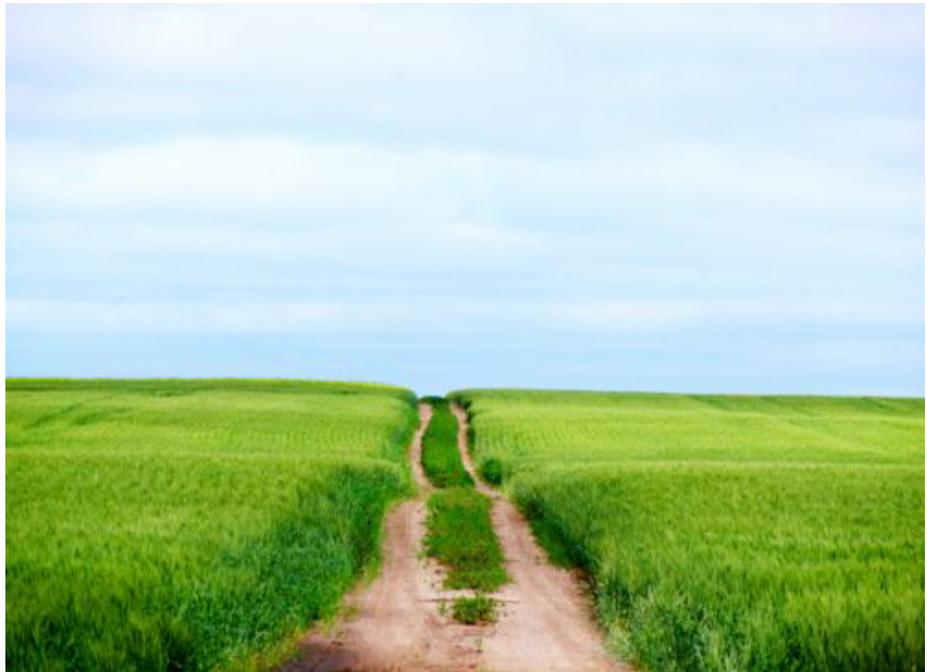


# Pathways to Reconciliation

*the connection* – June 18, 2017



## Instructions

Tonight we have the opportunity to consider reconciliation and our Indigenous neighbours. Part of our call, as those who follow after Jesus, is to live in a manner that embodies the reconciliation of Christ.

### 2 Corinthians 5

*<sup>18</sup>And all of this is a gift from God, who brought us back to himself through Christ. And God has given us this task of reconciling people to him. <sup>19</sup>For God was in Christ, reconciling the world to himself, no longer counting people's sins against them. And he gave us this wonderful message of reconciliation. <sup>20</sup>So we are Christ's ambassadors; God is making his appeal through us. We speak for Christ when we plead, "Come back to God!" <sup>21</sup>For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ. (NLT)*

June is National Aboriginal History Month and June 21<sup>st</sup> is National Aboriginal day. Through the stations we will be able to engage with a few entry points into further exploration into what reconciliation could look like.

Each one of the stations corresponds to a theme of Reconciliation Saskatoon (Listen, Learn, Show up, Share).

Part of the stations this evening is to make a band of bead to remind us of the need for reconciliation. At each of the stations you will be able to collect a bead and add it to the leather band provided here. Use this band and these beads to remember your part in the reconciliations process.

(Please ask Chris for beads and a band if you would like to make one yourself)

## **Listen: To Each Others' Stories (Fireside)**

Reserve 107 Video Clip (5 minutes clip on repeat)

### Director's Description:

For decades, stories have spread throughout the village of Laird, Saskatchewan. It has been said that First Nation descendants of an old treaty have visited shopkeepers and town officials. The First Nations that came to the town, starting in the 1970s, insisted that a treaty signed between their people and the government of Canada states the land of the locals actually belong to an Indigenous First Nation. But when a group of Mennonites and Lutherans in the town of Laird discover that the land they live on is in fact the former reserve of the Young Chippewyan First Nation, they are forced to acknowledge the history that has brought them to their present confrontation. A chief and descendant of the Young Chippewyan Band decide to invite the local community to a meeting at the central site of the former reserve as members in the town remain on edge. But an inevitable encounter at the towns historic site compels the characters into a surprising discovery. Myths, assumptions and fears are shattered as this old injustice is about to provide an opportunity for friendship and renew a fierce determination to repair the wrongs of the past. (Brad Leitch)

We have a short clip from the documentary showing a conversation between Hereditary Chief George Kingfisher and Mennonite farmer Ray Funk about the Young Chippewyan's land claim.

### Questions:

1. If you could only use one word to describe this clip which word would you pick? Why?
2. Are there other stories of reconciliation that you know of and can celebrate?
3. What are your stories of reconciliation?

If you would like to watch the movie in full you can find it at <https://www.reserve107thefilm.com/>

(the clip we watched starts at 23:32)

See the handout for more background on Reserve 107.

[https://docs.wixstatic.com/ugd/8cb9c2\\_6026b2e8ceda450abd3a95b00306adb7.pdf](https://docs.wixstatic.com/ugd/8cb9c2_6026b2e8ceda450abd3a95b00306adb7.pdf)

## **Learn: About Our History (Foyer)**

### **Calls to Action**

“The Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history, began to be implemented in 2007. One of the elements of the agreement was the establishment of the Truth and Reconciliation Commission of Canada to facilitate reconciliation among former students, their families, their communities and all Canadians...

Between 2007 and 2015, the Government of Canada provided about \$72 million to support the TRC's work. The TRC spent six years travelling to all parts of Canada and heard from more than 6,500 witnesses. The TRC also hosted seven national events across Canada to engage the Canadian public, educate people about the history and legacy of the residential schools system, and share and honour the experiences of former students and their families.

The Truth and Reconciliation Commission created a historical record of the residential schools system. As part of this process, the Government of Canada provided over five million records to the TRC. The National Centre for Truth and Reconciliation the University of Manitoba will house all of the documents collected by the TRC.

In June 2015, the TRC held its Closing Event in Ottawa and presented the Executive Summary of the findings contained in its multi-volume Final Report, including 94 “calls to action” (or recommendations) to further reconciliation between Canadians and Indigenous peoples.”

(Taken from Indigenous and Northern Affairs Canada / <https://www.aadnc-aandc.gc.ca/eng/1450124405592/1450124456123>)

Here are copies of the 94 “calls to action.” Consider committing to read these calls to action over the next few weeks and reflect on how you might be able to get involved.

PDF can be found here:

[http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls\\_to\\_Action\\_English2.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf)

(We will be getting some nice pocket sized versions in the next few weeks. We will let you know when they arrive)



*My Call to Action is to...*

**#RECONCILIATIONSK**  
**[www.otc.ca](http://www.otc.ca)**

## **Show Up: Support Events for Reconciliation (pews)**

Part of reconciliation is participating in events that will help us more fully understand, as well as celebrate the culture of our Indigenous neighbours. June is National Aboriginal Month and there are many events leading up to National Aboriginal day on Wednesday, June 21, 2017. Consider participating in one of these events, or look for another event this summer! It is also important to remember these events in prayer and to pray for those participating.

(See also <http://www.otc.ca/> for list of other events)

### **June 19th Canadian Roots Exchange - Visit to Batoche -**

<http://canadianroots.ca/visit-to-batoche/#sthash.gLuz7gLV.dpuf>

### **June 21st - National Aboriginal Day**

Events include:

#### **VICTORIA PARK**

7:30am Pipe Ceremony & Blessing of the Land

9:30am Rock Your Roots Walk for Reconciliation (Victoria Park - beginning at 12th Street West and Avenue F [by the Legion])

12:30 BBQ, Soup & Bannock

12:30-4pm Entertainment & Kids' Activities in Tipi Village

#### **WANUSKEWIN**

##### **8am - Pipe Ceremony**

**All Day Events are:** Double Ball, Traditional Games, Powwow Dance Performances, Medicine Walk, 7 Sisters Garden Tours, Tipi Village activities (including limited supply bannock making), Indigenous Artist stage.

**June 23rd - 8am-4pm - GSCS Powwow in Thornton Park** (Pipe Ceremony @ 8am, Grand Entry @ 10am, Lunch at 12pm)

**June 27th - 10am - Saskatchewan Human Rights Commission Speaker Series with Harold Johnson** (Crown Prosecutor in LaRonge)

**July 20-23 - Back to Batoche Days - Cultural Events**

## Share: #Reconciliation (coffee bar)

In the lead up to Rock your Roots and the Walk for Reconciliation people from Saskatoon were asked to share their stories of reconciliation. Several of these stories are presented on the wall in the coffee bar. Read through them and consider your story of reconciliation. Take one of the pages provided and add it to the wall to contribute to the communal and continuing story of reconciliation.

(see the last five pages of this file for the pictures)



*To me, Reconciliation is...*

#RECONCILIATIONSK

[www.otc.ca](http://www.otc.ca)

## **Reconciliation (the Table)**

The table is the place where we remember what it means for us to be reconciled with God and challenged to live out reconciliation in the world.

In the bread and the wine (juice) we encounter the one who brings reconciliation.

As you come to the table tonight, think about your stories of reconciliation and the areas in which you would like to see reconciliation happen.



STUDIO D

"For our company, the first steps towards Reconciliation have involved listening and learning from our Indigenous community, filling our gaps in knowledge, and creating meaningful relationships. We urge everyone to join us to Walk for Reconciliation to show their support for reconciliation and begin the important process of learning and bridge building."

**CARRIE CATHERINE,**  
SPECIAL PROJECTS, SHIFT DEVELOPMENT



"At the University of Saskatchewan, reconciliation is changing who we are and how we go about our teaching, discovery and outreach missions. This involves deep introspection, important learning and meaningful change. We have generations of work ahead of us, but we are committed to becoming respectful partners in reconciliation."

**PETER STOICHEFF, PRESIDENT**  
UNIVERSITY OF SASKATCHEWAN



STUDIO D

"Reconciliation for me means, it begins with me, living out the calls to action daily in my life. I can be an example—walking the talk and not just talking the talk. All people should be treated with dignity and respect. It starts within."

**SANDRA STACK,**  
EXECUTIVE DIRECTOR  
SASKATOON FRIENDSHIP INN



STUDIO D

"Quint Staff will once again participate in the Walk for Reconciliation. It is important to acknowledge the impact of residential schools on Aboriginal people. As a community development organization, we work to promote equity and inclusion for all, especially for those who are most marginalized."

**KAYLA BRIEM, EMPLOYER RELATIONS**  
QUINT DEVELOPMENT CORPORATION





"For me as a new immigrant, reconciliation is all about honouring treaties, learning Aboriginal culture, building bridges and making good relationships."

"I will request that all immigrants and refugees support and participate in the reconciliation walk to thank the Indigenous community for welcoming us on their land and providing us with a safe place to live."

**RASHID AHMED**



**Reconciliation**  
SASKATOON



STUDIO D

"My role as Indigenous Community Liaison at Saskatchewan Polytechnic is to reach out to Indigenous communities to build relationships, to show our dedication to our past, current and future Indigenous Students. Personally I walk for my parents and grandparents, all were residential school survivors. I walk for my children who have suffered the intergenerational effects."

**GWENDOLYN BEAR,**  
INDIGENOUS COMMUNITY LIAISON  
SASKATCHEWAN POLYTECHNIC



**Reconciliation**  
SASKATOON



"Saskatoon Community Service Village is honoured to be part of the Walk for Reconciliation this year on National Aboriginal Day, June 21. Our guiding principles include accessibility, collaboration, diversity and leadership to promote empowerment within our community for all. We stand with residential school survivors and support the 94 Truth & Reconciliation Calls to Action."

**NEYSA GEE, VILLAGE MANAGER**  
SASKATOON COMMUNITY SERVICE VILLAGE



**Reconciliation**  
SASKATOON



"At Saskatchewan Polytechnic, we are working towards Indigenous programs, i.e. increasing Indigenous knowledge and ways of learning in our programs and curriculum. This includes establishing key performance indicators for Indigenous participation and completion, and formalizing early intervention strategies for Indigenous students."

"We recognize the resiliency of Indigenous peoples and the impacts of Residential schools. Saskatchewan Polytechnic is committed to our participation in the Walk for Reconciliation. Personally, I walk for the Residential schools survivors in my family and to leave a legacy of reconciliation for those still coming. kinanaskomitin."

**DEANNA SPEIDEL**  
INDIGENOUS STRATEGY COORDINATOR  
SASKATCHEWAN POLYTECHNIC



**Reconciliation**  
SASKATOON

"As an organization supporting Indigenous storytellers, Gordon Tootoosis Nîkāniwîn Theatre is happy to support Reconciliation activity. We know that stories which speak to the heart have an ability to connect to people's thoughts and feelings, and can move us to action. The power of sharing stories reminds us about our interconnected relationships with each other, our families, our communities, and the land. We themed our most recent theatre season, "Tapwewin, Acimiowin: Telling Truth, Telling Stories," in support of themes focused on the Truth and Reconciliation Commission's national calls to action. Our first production in the season, *In Care* by Kenneth T. Williams, was presented as a community production and addressed the legacy of Canada's child welfare system. We are very honoured as a theatre company to catalyze communities towards change through impactful storytelling."

**OSEMIS ISBISTER-BEAR,**  
GENERAL MANAGER  
GORDON TOOTOOSIS NĪKĀNIWĪN THEATRE



STUDIO D

"I think the most pressing social justice violation in Canada is colonization. Canadians benefit from this land which was taken from Indigenous peoples, therefore we have responsibility to find a good way to move forward together, for the health of all on this land."

**RISSEY HANTKE**  
MEMBER OF  
ST. THOMAS WESLEY UNITED CHURCH



STUDIO D

"Reconciliation is about community; it's about embracing our diverse backgrounds and learning from our shared history. At CHEP Good Food I have had the great pleasure of working alongside all sorts of community members, each having a different story to share, each of us learning and growing with and from one another."

**JOHN STEWART**  
THE ASKY PROJECT,  
AGRICULTURAL INTERNSHIP COORDINATOR  
CHEP GOOD FOOD INC.



"It started with the desire to learn—what does reconciliation mean for us? We had experiences and ideas, but we really didn't know. We are still at the beginning of our journey, but we have already discovered that reconciliation means uncovering the legacy of colonialism in the way we do things. This is daunting.

"But then in conversation I'm moved by a story, by the humour, resilience and generosity, and suddenly I'm excited and hopeful for the country we'll create together, even though I can't picture it just yet. I walk for reconciliation because reconciliation needs each of us."

**KAREN FRASER GITLITZ,**  
MINISTER  
SASKATOON UNITARIAN





"When we walk together we become a visible sign of hope! Through our walking we call everyone to action! Through our walking we educate the public, dream new dreams and heal broken relationships!"

**REV. DAVE MOORS,  
UNITED CHURCH OF CANADA**



STUDIO D



STUDIO D

"The Saskatoon Indian and Métis Friendship Centre has been working with Residential School survivors and their families since 2011 – providing many free information sessions and workshops to the survivors, their families, or to anyone else wanting to get more information on the impacts of residential schools. Recognizing that the Residential School survivors are not forgotten is very important to me. My mom is a Residential School survivor from Fishing Lake, SK and attended Residential schools all of her school years. At a meeting of people organizing the Walk for Reconciliation, we were told that everyone around the table was there for a reason, and for me I believe that is true. I was sent to represent my mom, my family and the SIMFC."

**MELANIE ST. JUSTE,  
PROGRAMS MANAGER  
THE SASKATOON INDIAN AND  
MÉTIS FRIENDSHIP CENTRE**



"ISKWEWUK E-WICHIWITOCHIK understands the value of having Saskatoon Reconciliation be a success. Over the last 12 years our group has stood by the families of Missing and Murdered Indigenous Women and Girls in the city of Saskatoon and Saskatchewan. We know the TRC Action #41 plays a very important part right now as we salute the hard work of the five Commissioners for the National Inquiry 2016-2018. Thank you Saskatoon for always being there for the families. Reconciliation works and this city is a leader among the Nation."

**DARLENE R. OKEMAYSIM-SICOTTE,  
CO-CHAIR  
ISKWEWUK E-WICHIWITOCHIK  
(WOMEN WALKING TOGETHER)**



"In 2015 I was honoured to sign the Indigenous Education Protocol on behalf of Saskatchewan Polytechnic and we welcomed the calls to action by Canada's Truth and Reconciliation Commission. I am proud Sask Polytech is recognized as a supportive environment by 3,700 Indigenous students enrolled in our programs across the province."

**DR. LARRY ROSIA, PRESIDENT AND CEO  
SASKATCHEWAN POLYTECHNIC**





"To SREDA, reconciliation means learning from our history so that we can build a better future for everyone in Saskatchewan. As the Region's economic development authority, SREDA is committed to ensuring reconciliation translates into, amongst other things, greater economic inclusion and business opportunities for Indigenous citizens in the Saskatchewan Region. The Walk for Reconciliation helps us build the relationships that will help make this possible."

**ALEX FALLON**  
CEO, SREDA



Reconciliation  
SASKATOON



STUDIO D

"Reconciliation to me means doing our part to correct the wrongs of the past. Many people will say that they had nothing to do with the injustices of the past, and it is not their job to fix them, or that these things happened a long time ago and we can't do anything about them. This way of thinking is far from the truth as we are all presently affected by these past events that have left a deep scar on our history.

If we want to things to improve, we all need to lend a hand in making things better.

We all need to do our part to make a change.

We all need to take action.

Because this is all our responsibility to correct."

**CST. DEREK CHESNEY,**  
SASKATOON POLICE SERVICE  
CULTURAL RELATIONS UNIT



Reconciliation  
SASKATOON