

**INDIGENOUS EDUCATION
PRAYERS AND ACTIVITIES
FOR**

CATHOLIC EDUCATION WEEK, 2018

(Assembled from CEW 2017 and 2018 packages and RCCDSB Religious Education & Family Life Website. Downloadable from <https://religiouseducation.rccdsb.edu.on.ca/>)



Catholic Education Week Kit Indigenous Resources

From CEW 2017 Secondary Resource Kit

Monday

At the beginning of Catholic Education Week, we gather as a Pilgrim Church, walking forward together with our God on the journey of faith. The words “Walking Forward Together” come from the response of the Catholic Bishops to the Truth & Reconciliation Commission on Residential Schools, which calls us to solidarity with First Nations, Metis and Inuit peoples. On this journey, we are mindful of our need, both individually and communally, for forgiveness. This serves as a good reminder to us of the Year of Mercy, which ended in late November, 2016. God’s promise of mercy is an assurance that we will never be alone on our life’s pilgrimage.

Let us begin with the Sign of the Cross: In the name of the Father, and of the Son and of the Holy Spirit. Amen. +

PRAYER

O Great Spirit, whose voice I hear in the winds and whose breath gives life to all the world, hear me.

I come before you as one of your children. I am small and weak. I need your strength and wisdom.

Let me walk in beauty and make my eyes ever behold the red and purple sunset. Make my hands respect the things you have made, my ears sharp to hear your voice.

Make me wise, so that I may know the things you have taught my people, the lessons you have hidden in every leaf and rock.

I seek strength, not to be superior to my brothers, but to be able to fight my greatest enemy: myself.

Make me ever ready to come to you with clean hands and straight eyes, so that when life fades as a fading sunset, my spirit may come to you without shame.

Amen. +

~Chief Yellow Hawk of the Sioux Nation

And may Almighty God bless us: Father, Son and Holy Spirit. Amen.

Tuesday

Let us begin with the Sign of the Cross: In the name of the Father, and of the Son
and of the Holy Spirit. Amen. +

PRAYER

O Great Creator, we give praise and thanks to you for our lives and for our
families.

Your gift to us of human community is one of your greatest blessings.

We thank you for our Elders – our grandfathers and grandmothers – whose
patience and wisdom guide our lives.

We thank you for our fathers and mothers, who by giving their love to each other
bring us into the world, nurturing and leading us.

We thank you for our brothers and sisters, with whom we come to know what
sharing and caring really means.

We thank you for young people, whose hope for a better world, energizes and
inspires us.

We thank you for the little ones – the children – whose innocence and promise
bring gladness and joy.

O Creator, may our families always be that blessed and first community that we
honour and cherish.

As you continue to make all things new, may we hear your invitation – in all
creation – to receive and share all that is good and true with each other.

O God, we also face many challenges and crises in our lives and world.

May our families continue to be the first and constant community that shows us
how to live intimately and respectfully with all people, and all creation.

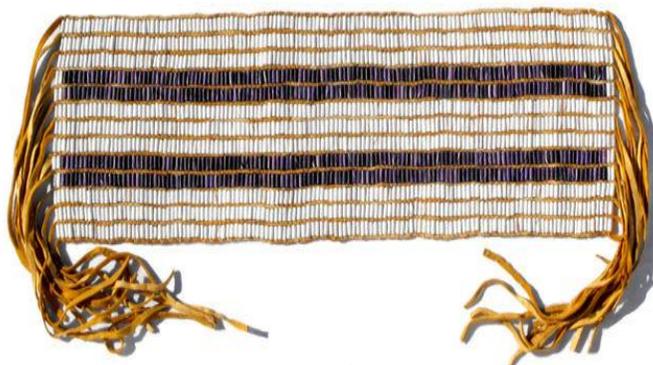
May all Glory, Praise, Honour and Thanksgiving be shown to you, Father of all
mercies and compassion, Jesus Saviour and Guardian of our souls, and Spirit of
peace and communion.

Amen. +

*~Prayer for Families, 2016 National Day of Prayer in Solidarity with Indigenous
Peoples, Canadian Catholic Aboriginal Council and Canadian Conference of
Catholic Bishops*

And may Almighty God bless us: Father, Son and Holy Spirit. Amen.

Wednesday



“The Truth & Reconciliation Report stressed that a recognition of past wrongs ought to be accompanied by a practical commitment to heal enduring injustices.” ~The “Doctrine of Discovery” and “Terra Nullius: A Catholic Response,” p. 3

In 1613, an agreement between the Haudenosaunee Nation and Dutch settlers within the area now known as New York State was recorded by the Haudenosaunee in a belt known as the Two Row Wampum. This wampum records the meaning of the agreement which declared peaceful coexistence between those two communities. The pattern of the belt consists of two rows of purple wampum beads against a background of white beads. The purple beads signify the courses of two vessels – a Haudenosaunee canoe and a European ship – traveling down the river of life together, parallel but never touching. The three white stripes denote peace and friendship.

What kind of model does this Two-Row Wampum provide for our relationships with First Nations, Metis and Inuit peoples?

How would our understanding of Canadian history be different if we lived out this agreement between the aboriginal and non-aboriginal communities more fully?

Let us begin with the Sign of the Cross: In the name of the Father, and of the Son
and of the Holy Spirit. Amen. +

PRAYER

O Great Creator, we give praise and thanks to You for our lives and world. You make all things new and good, and you invite your peoples throughout creation to receive and share all that is good with each other. Thank you for how wonderfully and intimately You share Your life with us all. Likewise, we seek deepening relationships with each other and all Creation. We commit to live and work with one another – our families; our communities; all cultures, nations, and peoples – in union with Mary, all the Saints, and our

Grandfathers and Grandmothers who have gone before us and inspire us.
 We thank Your Great Holy Spirit for the great variety of gifts and talents You give
 Your people, and we commit to always using Your blessings to help one another
 and all Creation.

O God, there are many challenges in the world.
 We thank You for the gift of Your Son – Jesus Christ, Who is the Way, the Truth,
 and the Life.

We rely on our friendship in Jesus and the power of Your Great Spirit to help us
 live good and moral lives.

May our journey towards deepening virtue help us to battle evil and to bring
 blessing to the most difficult challenges.

We commit, O Creator, to share with and care for each other as You continue to do
 with us: with great reverence, generosity, and respect.

All praise and thanks to you, O Creator, for the privilege and call to share in Your
 wonderful life!

Amen. +

*~“Catholicism and Traditional Indigenous Spirituality – A Reflection on
 Commonalities,” National Day of Prayer in Solidarity with Indigenous Peoples,
 2015*

And may Almighty God bless us: Father, Son and Holy Spirit. Amen.

Thursday

Let us begin with the Sign of the Cross: In the name of the Father, and of the Son
 and of the Holy Spirit. Amen. +

PRAYER

Oh Great Spirit, Creator of all things: human beings, trees, grass, berries,
 Help us, be kind to us.

Let us be happy on earth.

Let us lead our children to a good life and old age.

These are our people; give them good minds to love one another.

Oh Great Spirit, be kind to us.

Give these people the favour to see green trees, green grass, flowers and berries
 this next spring.

So we all meet again, Oh Great Spirit, we ask of you.

Amen. +

~Mohawk Prayer

And may Almighty God bless us: Father, Son and Holy Spirit. Amen.

Friday

Let us begin with the Sign of the Cross: In the name of the Father, and of the Son
and of the Holy Spirit. Amen. +

PRAYER

God of Holy Dreaming, Great Creator Spirit, from the dawn of creation, you have
given your children the good things of Mother Earth.

You spoke and the gum tree grew.

In the vast desert and the dense forest, and in the cities and at the water's edge,
creation sings your praise.

Your presence endures at the rock at the heart of our Land.

When Jesus hung on the tree you heard the cries of all your people and became one
with your wounded ones: the convicts, the hunted, the dispossessed.

The sunrise of your Son coloured the earth anew, and bathed it in glorious hope.
In Jesus we have been reconciled to you, to each other and to your whole creation.
Lead us on, Great Spirit, as we gather from the four corners of the earth; enable us
to walk together in trust from the hurt and shame of the past into the full day which
has dawned in Jesus Christ.

Amen. +

*~Australian Aboriginal Prayer (permission to use this prayer was given by Lenore
Parker)*

And may Almighty God bless us: Father, Son and Holy Spirit. Amen.

Activity Resources 2017 Kit Resources

ACTIVITY 8

Purpose: to pray using the **Three Step Prayer** that originates in the North American First Nations tradition.

Materials needed: prayer
to know which direction is East (*best done in the morning; outside if possible*)

Outline of activity: Have group face the East direction with enough space in front of each person that they are able to take three steps forward.

Stepping Out, Stepping In by Jose Hobday

Background information for leader: This morning offering comes from the North American First Nation tradition. It includes three steps and there is a strong emphasis on the earth, that's why it's best to say the prayer outside, although with a little imagination it can be done anywhere. Usually, you face the East, toward the rising sun, preferably in a spot with a vista. The size and type of steps is entirely up to you. The steps may be taken with or without words, as is customary with many First Nations rituals. But for beginners, words might be helpful.

Prayer:

Let us begin by standing still and centering ourselves. Breathing in... and breathing out. This is a three step prayer.

Please take a step forward.

The first step is into the day ahead. The idea is that you step out and greet and accept the day and everything that will be given to you throughout the day. So we pray:

"O Great Spirit, you have given me this day as a special gift. In taking this step into the day, I accept everything it will bring, whether it is part of my plan or not. Teach me to accept every gift that comes my way today. Help me to use each gift wisely, to love my sisters and brothers, and to care for my Mother the Earth."

Breathing in... and breathing out.

Please take a step forward.

The second step is into yourself. And we pray:

"O Great Spirit, you have created me as I am. In taking this step, I accept myself as I am now, as I have been in the past, and as I will be in the future. I ask that today I will be true to the way you made me. Help me to walk respectfully on my Mother the Earth so none of its plants will be crushed. Help me to walk into people's lives in the same way today so none of them will be bruised."

Breathing in... and breathing out.

Please take a third step forward.

Step three is into mystery. Let us pray:

"O Great Spirit, you have created me and everything around me with a sense of mystery. I now step into that mystery and put my arms around it. Help me to accept the things of this day I do not, and cannot understand, and that my encounter with them will bring me nearer to you and closer to living a holy life."

Amen. +

ACTIVITY 9

Purpose: to look at the Grandfather Teachings as part of the First Nations spirituality/culture.

Materials needed: outline of the Seven Grandfather Teachings on chart paper
materials to make bookmarks: paper (pre-cut), coloured wool, hole punch,
colour in the form of pencil crayons/crayons/paint/markers/etc.

Outline of activity: This activity can be done as small groups or individually. Invite students to look at the outline below and decide which teaching they most need to grow in – these are virtues as well. Once the students have decided which one they ought to focus on, invite them to make a bookmark to remind them of the teaching.

Outline of the seven Grandfather Teachings

Algonquian Word for "Teaching"	Ojibwe Word for "Teaching"	English Word for "Teaching"	Meaning (taken from Wikipedia)
nibwàkàwin	Nibwaakaawin	Wisdom	To cherish knowledge is to know wisdom. Wisdom is given by the Creator to be used for the good of the people.
sàgìhìdìwìn	Zaagi'idiwin	Love	To know peace is to know love. Love must be unconditional. When people are weak they need love the most.
manàdjìyàn	Minaadendamowin	Respect	To honor all creation is to have respect. All of creation should be treated with respect. You must give respect if you wish to be respected.
sòngìdèyè	Aakode'ewin	Bravery	Bravery is to face the foe with integrity. To do what is right even when the consequences are unpleasant.
kwayakwà dizi	Gwayakwaadiziwin	Honesty	Honesty in facing a situation is to be brave. Always be honest in word and action. Be honest first with yourself, and you will more easily be able to be honest with

			others.
tabasenindizowin	Dabaadendiziwin	Humility	Humility is to know yourself as a sacred part of Creation. You are equal to others, but you are not better.
tebwewin	Debwewin	Truth	Truth is to know all of these things. Speak the truth. Do not deceive yourself or others.

ACTIVITY 10

Purpose: to look at the experience of some First Nations peoples' struggles and the Indian Residential School experience.

Materials needed: Kleenex

There are many media available for this activity. The retreatants can watch the video "The Secret Path" available on YouTube:

<http://www.cbc.ca/beta/arts/secretpath/gord-downie-s-secret-path-airs-on-cbc-october-23-1.3802197>

It takes 2.08 hours to see the whole thing. So you may want to show a section of it.

You can use books like:

I Am Not A Number by Jenny Kay Dupuis and Kathy Kacer

Secret Path by Gord Downie and Jeff Lemire

Dear Canada, These are My Words – The Residential School Diary of Violet Pesheens

Righting Canada's Wrongs: Residential Schools by Melanie Florence

Speech given by Chief Justice Beverley McLachlin about Cultural genocide toward Canadian First Nations peoples:

<https://www.youtube.com/watch?v=H1L2jOtJzZg>

Several other videos that can be viewed about Residential Schools:

<http://www.lorimer.ca/rightingcanadaswrongs/videos-rcw.html>

Outline of activity: This activity can be done as small groups or one large group. All of our students ought to know about Indian Residential Schools and be part of the movement of the Truth and Reconciliation with our First Nations, Métis and Inuit brothers and sisters. Depending on the grade and maturity level of the students on retreat, you are invited to select appropriate media input for the group. If you have FNMI students in the group, you may want to give them some forewarning that this is going to happen. They may want to be excused. Watch/listen/read

about this terrible time in Canada's history and have a discussion to help the students to process the information. You may require Kleenex.

Debrief:

1. Did you know about Indian Residential schools before today?
2. How would you have felt if you were taken from your family to go to school in a strange place?
3. What can we do to be reconciled to FNMI communities/peoples/students as members of Canada today? Be kind, be understanding of the terrible treatment FNMI people have experienced in the past, learn more about this time in Canada (i.e. what life was like before contact with Europeans). What is meant by the "Sixties Scoop?" Ensure that such treatment does not happen to anyone else.

2018 Kit Resources

ACTIVITY 4 The Wampum Belt: We Are All Treaty People

Purpose:

To help students to understand the two-row wampum belt and that we are all Treaty People.

Materials needed:

- picture of the two-row wampum belt similar to the one below
- glue
- paper of two different colours
- scissors

OR

- elastic thread with six white beads and four purple beads (simple bracelet)

OR

- strips of white paper and a marker/crayon that the students use to reproduce the design below on their bookmark

Preparation:

Read the information below to become very familiar with the meaning of the two row wampum belt. If possible, have a guest elder or an Indigenous student explain this teaching.

Then have each student create a bookmark of the two-row wampum belt or a bracelet.

Meaning of the two-row wampum.

In 1613, the Mohawk made a treaty (a promise) to live peacefully with the Dutch settlers who arrived on the shores of North America (Turtle Island). The agreement is symbolized by the two lines on the belt. One purple row shows the path of the Mohawk canoe. The other purple row shows the path of the settlers' ship. The white row between the two purple, shows that it was agreed that neither boat would cross into the path of the other people. All three white rows signify that both groups would live in peace and friendship. The fringes on either end express that the agreement is for as long as the sun shines, as long as the water still flows and the grass grows green.

"The treaty is considered by Haudenosaunee (read Mohawk) people to still be in effect. The Haudenosaunee tradition states, "As long as the sun shines upon this Earth, that is how long our

(two-row wampum) Agreement will stand; Second, as long as the water still flows; and third, as long as the grass grows green at a certain time of the year. Now we have symbolized this Agreement and it shall be binding forever as long as Mother Earth is still in motion.

The wampum of the pact is stored in Canada and in 2013 was presented in festivities along the Hudson River celebrating the 400th anniversary of the treaty.” Wikipedia

We are all descendants of the makers of the Treaty. We are all Treaty People. Let us right the course of our boats so the treaty can be lived with integrity.

Idea adapted from lessons by Mona Jones, First Nation, Metis and Inuit Special Assignment teacher for Huron-Superior Catholic District School Board

Debrief with students by noting that treaties are a form of promise. This activity is an example of a promise that needs renewal. It is a reminder that we need to revisit promises to ensure we are living them faithfully.

ACTIVITY 14

Purpose: To become familiar with the Truth and Reconciliation Commission’s Calls to Reconciliation.

Materials needed: computer

copies of handouts outlining the TRC’s Calls to Action (available online)

kleenex

markers

paper

projector

Video clips from TRC Educating Our Youth – TRC – 4.09 minutes

<https://www.youtube.com/watch?v=rRZYRIC69Bw>

A Journey of Discovery, Truth and Reconciliation – Cecilia Reekie –

17.44 minutes – <https://www.youtube.com/watch?v=L-KcMefnqUs>

Outline of activity: Watch both videos in the order they are listed. Ask students to become aware of their feelings as they view each one. At the end of the watching, ask the students to think about one act they can do to participate in becoming a person of reconciliation in Canada. How can we live the call to action in Canada?

NOTE: Take time to explore the many resources for educators on the Truth and Reconciliation Commission website.

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ACTIVITY 15

NOTE: This activity can be emotional for participants. Consider placing this activity earlier in the day so there is sufficient time to debrief and to experience other activities.

Purpose: To become familiar with the history of Canada with respect to the Indigenous people from before contact with the settler nations to now.

Materials needed: blankets (one blanket for every 3-4 participants)

boxes of kleenex

chairs (one for each participant encircling the blankets)

trained facilitators to lead the blanket exercise

youth script that facilitators ought to have

Outline of activity:

Trained facilitators are necessary to lead this exercise. The teacher/retreat leader may want to be a pastoral resource person who can care for any participants who become emotional during the exercise. It is good practice for the leader to have previously experienced the blanket exercise so as to be aware of what the students are going through without being swept up in the experience at the same time. It would be good to precede the blanket exercise with the teaching of the two-row wampum belt activity. One sets up the other nicely. We are all treaty people and the wampum belt helps us to understand how the Indigenous people understood the treaties they agreed to with the settlers.

As with the two-row wampum belt activity, the blanket exercise reminds us of a promise that needs renewal. It is a reminder that we need to revisit promises to ensure we are living them faithfully.

Additional Resource & Links:

[CARFLEO Indigenous Peoples Resources Page](#)

(Excellent collection of links to many helpful resources)

[CARFLEO'S Sister Priscilla Solomon Page](#)

(Excellent collection of videos that accompanied Sr. Priscilla's presentation on the TRC at the CARFLEO AGM in Spring, 2017)

Catholic Indigenous Faith and Spirituality

New: [Lakota Spiritual Leader Black Elk Declared Servant of God, Cause for Sainthood Examined](#)

(Catholic Herald News, Nov 4, 2017)

New: [Nun Finds Catholic Spirit in Ojibway Roots](#)

(Catholic Register, Sept 10, 2017. "The deepest values of my own people, as Ojibway people, are values that are totally compatible with the Catholic values" – Sr. Priscilla Solomon)

[Kateri TV Stories and Journeys from the Canadian Catholic Aboriginal Church!](#)

(Excellent Villagers Media Productions resources on Catholic Aboriginal Spirituality)

[Kateri Native Ministry of Ottawa](#)

Boards & Cooperatives – Resource Pages

[Indigenous Learning Resources – Eastern Ontario Catholic Curriculum Cooperative](#)
[Sudbury Catholic School Board Aboriginal Education Page](#)

Truth & Reconciliation Commission

New: [Prayer for Truth and Reconciliation](#)

(Prayer of repentance and solidarity with Indigenous Peoples following Canada's Truth & Reconciliation Commission)

[Sr. Priscilla Solomon](#)

(CARFLEO resource page on TRC with links to print and video resources on the TRC gathered by and featuring Ojibway Sister Priscilla Solomon)

[Canada's Truth & Reconciliation Commission](#)

[Canadian Conference of Catholic Bishops' Response to Truth & Reconciliation Commission](#)

RCCDSB Resources

[Aboriginal Education Page](#)

[Kateri Tekakwitha Page](#)

[World Religions Page](#)

(See *Indigenous Spirituality* links)

New: [Our Lady of Guadalupe, a Short History](#)

(By Tony Cosentino)

Local Indigenous Community Links

[Algonquins of Pikwakanagan Official Website](#)

Video

Kateri Television

(Twelve videos produced by Villagers Media for Canadian Catholic Aboriginal communities. Topics covered: How we teach, community healing, reconciliation, healing of addictions, a gift to the Church, social justice.)

[Program One. Medicine Wheel Healing: How it Starts](#)

[Program Two. Medicine Wheel and Christian Faith](#)

[Program Three. Medicine Wheel Spirituality: A Gift to the Church](#)

[Program Four. Medicine Wheel: A Way of Life](#)

[Program Five. Medicine Wheel: How We Teach](#)

[Program Six. Medicine Wheel: Healing & Reconciliation & Social Justice](#)

[Program Seven. Medicine Wheel as Pastoral Ministry](#)

[Program Eight. Medicine Wheel: Reconciliation](#)

[Program Nine. Medicine Wheel: Community Healing](#)

[Program Ten. Medicine Wheel: Healing of Addictions](#)

[Program Eleven. Our Lady of Guadalupe: Mother of Hope](#)

[Program Twelve. St. Kateri Takakwitha: A Healer's Saint](#)

[The Legacy of Kateri Tekakwitha](#)

(YouTube video about St. Kateri and other North American saints and holy people)

[Logan Alexis Singers Honor First Native Saint, Blessed Kateri Tekakwitha of the Lily of Mohawks](#)

(YouTube video taken at St. Joseph's Basilica, Edmonton, October 2012)