

# A Prayer Service for Children of Indian Boarding Schools

*Prepare: consider having a candle to light, a bowl of water, paper and writing tools, any images/ items for a worship table that tell the story of the children.*

**Song:** Many and Great

## Opening Collect

Today we remember, the innocent children who were torn from their families, taken to boarding schools, abused by their carers and died so far away from the communities. Hear our prayer, for the innocent sacred lives of all Indigenous children who survived, who have been found, and those who remain lost. Move our hearts by your mercy as we acknowledge and repent all of the suffering that our churches caused. Guide and restore us to act justly and to love mercy and to walk humbly; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

## Scripture Readings

Jeremiah 31:15-17

Psalm 124

Matthew 2:13-18

## Prayer of Lament

C: O God of all Creation

Our tears flow freely,

Weeping for the pain our children have experienced.

Grant un - to us com - mu - nion with thee, thou star - a - bid - ing One.

C: We weep for the sacred children whose bodies have been found;

For the many children who remain lost,

For those who survived and have carried the trauma through generations,

And for the re-opened wounds that we are forced to endure.

**P: Together we grieve,**

**Hear our cries of deep sorrow O Lord:**

Grant un - to us com - mu - nion with thee, thou star - a - bid - ing One.

C: We weep for the families and communities who lost a child,  
And carried through the generations a broken heart.  
Our tears flow like rivers that never stop,  
Mourning the pain of the survivors.

**P: Together we grieve,  
Hear our cries of deep sorrow O Lord:**

Grant un - to us com - mu - nion with thee, thou star - a - bid - ing One.

C: Just as Jesus wept, we weep and pray:

**P: O God of love, come to us during this time of pain.**

**Comfort all who grieve, and weep with those full of sorrow.**

**Hear the stories of remembrance, carried by generations,**

**And transform our grief into determination,**

**And our tears into action so that your creation hears their stories.**

**Amen**

## Poems

*This poem is from The Diné Reader (U of A Press). "If" is a poem written by unidentified Diné students at the Tohatchi boarding school, one of the 1st boarding schools on the reservation. 1933*

If I were a pony, A spotted pinto pony,  
A good racing pony, I would run away from school.  
I'd gallop on the mesa  
And I'd eat on the mesa,  
And I'd sleep on the mesa,  
And I'd never think of school.

*A poem by Abigail Echo-Hawk (Pawnee) written in 2021 – "I wrote this for our people, I wrote it because I couldn't quit crying as I read newspaper reports of this genocide against Indigenous people, I wrote it because my heart was crying justice that my tongue couldn't shape words for, so my hand did."*

When they buried the children  
What they didn't know  
They were lovingly embraced  
By the land Held and cradled in a mother's heart  
The trees wept for them, with the wind  
they sang mourning songs their mothers  
didn't know to sing  
bending branches to touch the earth around them.

The Creator cried for them  
the tears falling like rain.  
Mother Earth held them until they could be found.  
Now our voices sing the mourning songs.  
With the trees. The wind.  
Light sacred fire ensure they are never forgotten as we sing JUSTICE.

**Song:** O Lord, Hear My Prayer - by Taizé

### **Time of Reflection**

C: As we sit in silence, hear our prayers.

During this time of silence we will write our own Collect. The Collect is one of the oldest forms of prayer, using a short, thematic form. Using the following form, write your own Collect and then place on the Alter.

- 1.A name for God
- 2.Say something more about God, God's attributes
- 3.Name a specific request (one line)
- 4.Why are you making this request (one-two lines)
- 5.A line of praise

**Song:** O Lord, Hear My Prayer - by Taizé

### **Prayer for the Children**

C: Hear within our breath the grief we carry for all the sacred children

**P: who lost their lives or survived the abuse at the hands of those who brought suffering onto children in the name of God. We weep in sorrow and we lament for our participation in a system that allowed these deaths to happen. We humbly ask for forgiveness in the complicity we maintained.**

**O Holy Spirit, who we know is found in all creation, during times of indescribable pain, when silence is in place of words we cannot speak,**

**when our cries drown out the world around us because our pain is too much for the trauma and hurt that many families have been left feeling.**

**Absent of the life, love and laughter these sacred children represent.**

**The emotions felt within the communities who lost their sacred children, anger, guilt, confusion, fear, hear their suffering.**

**Care for the hearts and minds of survivors and relatives as the trauma is forced to surface again.**

**Flooding their hearts with memories of their own trauma and suffering.**

**As the world around us sits in denial of this painful history, bring us back into the truth of this history.**

**Where injustice lies, move us to act.**

**Let us sit silent no longer.**

**Hear our prayer, God of all Creation, in the name of your son the Reconciler of all that is. Amen.**

## **The Lord's Prayer**

### **Intercession of Healing**

*C: As you leave, stop at the font for healing. Make a list in your mind of all that has entered your mind during this prayer service. Each time a need, person or situation comes to you dip your finger(s) in the bowl of water and touch the water to your head or heart or wherever you carry the need, person or situation within you.*

### **Closing Prayer**

C: God of peace,

**P: we ask you to comfort all who are grieving. If we weep, weep with us. Hear the stories of the sacred children who have suffered. Make the release of our sorrows Holy. Embrace us with your enteral love and break down the walls that separate us as your Holy family. Instead, through the Holy Spirit unite us to becoming a Beloved community that serves you daily. Through Jesus Christ our Lord. Amen**

### **Blessing**

**P: God of All Creation, who created this world with magnificent wonder and awe, awaken us to see the beauty of all our sacred relations. Mold our hearts with thankfulness and care, as we walk daily in prayer, seeking the fulfillment of your eternal blessings. Amen**

# O Lord, Hear My Prayer

Em G/D Am/C D Em C B<sup>7</sup>

O Lord, hear my prayer, O Lord, hear my prayer: when I call, an - swer me. O

5 Em G/D Am/C D Em B<sup>7</sup> Em *Last Time*

Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O

The musical score is written in G major (one sharp) and 4/4 time. It features a melody line in the treble clef and a bass line in the bass clef. The first system contains measures 1 through 4, and the second system contains measures 5 through 8. Chords are indicated above the treble clef line. The piece concludes with a double bar line and the instruction 'Last Time' above the final measure of both staves.

## Many and Great, O God, Are Thy Works

1 Man - y and great, O God, are thy works, Mak - er of earth and sky.  
2 Grant un - to us com - mu - nion with thee, thou star - a - bid - ing One.

9

Thy hands have set the heav - ens with stars; thy fin - gers spread the moun - tains and plains.  
Come un - to us and dwell with us. With thee are found the gifts of life.

17

Lo, at thy word the wa - ters were formed. Deep seas o - bey thy voice.  
Bless us with life that has no end, e - ter - nal life with thee.

## Resources & Ideas

To assist you with understanding and educating your congregation

### **The Story Behind Orange Shirt Day**

*"I went to the Mission for one year. I had just turned 6 years old. We never had very much money, and there was no welfare, but somehow my granny managed to buy me a new outfit to go to the Mission School in. I remember going to Robinson's store and picking out a shiny orange shirt. It had eyelets and lace, and I felt so pretty in that shirt and excited to be going to school! Of course, when I got to the Mission, they stripped me, and took away my clothes, including the orange shirt. I never saw it again, except on other kids. I didn't understand why they wouldn't give it back to me, it was mine! Since then the color orange has always reminded me of that and how my feelings didn't matter, how no one cared and how I felt like I was worth nothing. I finally get it, that the feeling of worthlessness and insignificance, ingrained in me from my first day at the mission, affected the way I lived my life for many years...I want my orange shirt back!"*

Phyllis (Jack) Webstad, Dog Creek, BC

This orange shirt taken from one child, is a symbol of the many losses experienced by thousands of students, and their families and communities, over several generations including: loss of family, language, culture, freedom, parenting, self-esteem and worth and painful experiences of abuse and neglect. Wearing orange shirts are a symbol of defiance against those things that undermine children's self-esteem, and of our commitment to anti-racism and anti-bullying in general. The date was chosen because it is the time of year that children were taken from their homes to residential schools, and because it is an opportunity to set the stage for anti-racism and anti-bullying policies for the coming school year. Orange Shirt Day is also an opportunity for Indigenous People, local governments, schools and communities to come together in the spirit of reconciliation and hope for generations of children to come. Wearing an orange shirt and promoting the slogan, Every Child Matters, is an affirmation of our commitment to raise awareness of the boarding school experience and to ensure that every child matters as we focus on our hope for a better future in which children are empowered to help each other. Let's not forget the children but honor them on September 30th.

The Native American Boarding School Healing Coalition - [www.boardingschoolhealing.org](http://www.boardingschoolhealing.org)

UN Filing on Missing Children - <https://boardingschoolhealing.org/advocacy/un-filing-on-missing-children/>

Carlisle Reparations - <https://boardingschoolhealing.org/advocacy/carlisle-repatriation/>

List of Boarding Schools - <https://boardingschoolhealing.org/list/>

## Recommended Reading

### **GENERAL NATIVE AMERICAN BOARDING SCHOOL HISTORY**

#### **[Boarding School Seasons: American Indian Families, 1900-1940](#)**

*Child, Brenda J. (1998). University of Nebraska Press.*

Drawing from hundreds of letters by students, parents, and school officials, *Boarding School Seasons* examines student experiences at three institutions between 1900 and 1940. Written by Dr. Brenda Child, a Red Lake Ojibwe woman and a descendant of boarding school survivors, this book primarily focuses on Haskell Institute (Kansas), Flandreau (South Dakota), and Pipestone (Minnesota). Dr. Child, who is a Professor of American Studies at the University of Minnesota, earned the 1995 North American Indian Prose Award for *Boarding School Seasons*.

#### **[Pipestone: My Life in an Indian boarding school](#)**

*Fortunate Eagle, Adam. (2012). University of Oklahoma Press.*

Telling this history in the voice of when he was a student there, Adam Fortunate Eagle shares his experience at Pipestone Indian Boarding School in Minnesota between 1935 and 1945. This first-hand account offers unique insights regarding the diverse array of experiences that were seen in the Indian boarding school era. *Pipestone: My Life in an Indian Boarding School* delivers a narrative not often explored given positive personal anecdotes, student pranks, and the reminiscing of dormitory culture. Adam Fortunate Eagle (Red Lake Ojibwe) is perhaps best known as the principal organizer for the Occupation of Alcatraz between 1969 and 1971.

#### **[The Middle Five: Indian Schoolboys of the Omaha Tribe](#)**

*Flesche, Francis (1963). University of Wisconsin Press.*

First published in 1900, *The Middle Five* is an autobiographical account of the Francis LaFlesche's experience as a student in a Presbyterian boarding school in northeastern Nebraska. The personal stories of La Flesche (Omaha) are told in the voice of the students and shine light on what life was like for them. The book is a unique perspective, as La Flesche's purpose of the text, in his own words, was "to present the companions of my own young days to the children of the race that has become possessed of the land of my fathers."

#### **[Stringing Rosaries: The History, the Unforgivable, and the Healing of Northern Plains American Indian Boarding School Survivors](#)**

*Lajimodiere, Denise K. (2019). North Dakota State University Press.*

Authored by education professor and former NABS board member, Dr. Denise K. Lajimodiere, this book explores the enduring impacts of the boarding school era in the Dakota's and Minnesota and the relationship they hold to historical and intergenerational trauma. Dr. Lajimodiere's research is an extension of her interest in the stories of her father and other family members who were subjected to and survived the federal governments' assimilation policy that compelled the proliferation of the boarding school model. The insights gained through her research invited Dr. Lajimodiere to more profoundly understand the way in which she and her siblings were raised, as well as other family members of whom were so closely impacted by the boarding school era. The book features sixteen interviews with boarding school survivors and is culminated by the author's own healing process with her father.

## [They Called Me Uncivilized: The Memoir of an Everyday Lakota Man from Wounded Knee](#)

*Littlemoon, Walter, & Ridgway, Jane. (2009). iUniverse.*

Born in 1942 in Wounded Knee on the Pine Ridge reservation in South Dakota, Walter Littlemoon's (Lakota) memoir, *They Called Me Uncivilized*, describes the impact that federal Indian policies had on his life and on the history of his family. This narrative offers a rare glimpse inside the cruelty of the U.S. government boarding school policy on to generations of Native American children. *They Called Me Uncivilized* also provides a unique view of the 1973 militant Occupation of Wounded Knee and the lasting impact that the takeover had on the community.

## [A Voice in Her Tribe: A Navajo Woman's Own Story](#) (D. O. Dawdy, Ed.)

*Stewart, Irene. (1980). Ballena Press.*

Irene Stewart's (Dine/Navajo), *A Voice in Her Tribe*, is a powerful memoir that recounts her life from birth through childhood and beyond, including her time as an industrial school student. Her compelling testimony reflecting her industrial education experience characterizes the callous treatment first-hand. Stewart's writing explores the unique challenges of biculturalism as a Navajo woman in a changing world where imposed settler values and new systems of power and culture posed a great challenge to existing between two worlds.

## [Boarding School Blues: Revisiting American Indian Educational Experiences](#)

*Trafzer, Clifford E., Keller, Jean A., & Sisquoc, Lorene (2006). University of Nebraska Press.*

The boarding school experience became part of Native American history, with some students using this experience to expand their own knowledge and help their people. This volume of essays edited and introduced by Dr. Clifford Trafzer, Dr. Jean Keller, and Lorene Sisquoc (Fort Sill Apache/Cahuilla) documents a vast array of Native American boarding school experiences, both positive and negative. With a great range of voice, *Boarding School Blues* does well in addressing issues such as runaways, sports, punishment, Christianity, and the physical plants themselves.

## HEALING AND DECOLONIZATION

### [Peace, Power, Righteousness: An Indigenous Manifesto](#)

*Alfred, Taiaiake (2009). Oxford University Press.*

Dr. Alfred Taiaiake (Kanienkehaka /Mohawk) puts forth a profound vision for the Indigenous Peoples of North America in this important manifesto. In *Peace, Power, and Righteousness*, Alfred invites Indigenous People to move beyond the 500-year history of pain, loss, and colonization, and move toward an engaged and liberatory form of self-determination. With an intimate knowledge and sensibility of the trauma of colonization, this volume calls for a way forward that is conscious of and honors traditional ways to educate a new generation of Indigenous leaders.

### [Look to the Mountain: An Ecology of Indigenous Education](#)

*Cajete, Gregory (1994). Kivaki Press.*

*Look to the Mountain* is an invaluable resource for educators looking to ground their practice in Indigenous ways of knowing and being. Dr. Gregory Cajete is a Tewa Indian from Santa Clara Pueblo, New Mexico, and expertly draws profound distinctions between Indigenous ways of teaching and thinking and ones frequently seen in contemporary American education. This book deeply reconceptualizes what can be accomplished under the banner of Indigenous education, featuring a commitment to the foundations of the spiritual, environmental, mythic, visionary, artistic, affective, and

the communal. Overall, Dr. Cajete shows that Indigenous education is a process of education that is grounded in the foundations of human nature.

### **Power and Place: Indian Education in America**

*Deloria Jr., Vine, & Wildcat, Daniel R. (2001). Fulcrum Publishing.*

In this volume of essays, Dr. Vine Deloria Jr. (Standing Rock Sioux) and Dr. Daniel R. Wildcat (Yuchee Creek) examine various issues facing Native American students in their experience in schools, colleges, and later into professional life. The visionary nature of *Power and Place* engages both philosophical and practical lessons for administrators, educators, students and community leaders in Indian Education. Deloria Jr. and Wildcat effectively reveal those unique nuances that Indigenous approaches to learning, knowing, and being can address the contradictions made apparent within contemporary American education.

### **Healing the Soul Wound: Trauma-informed Counseling for Indigenous Communities**

*Duran, Eduardo. (2019). Teachers College Press.*

As a clinical psychologist who has worked in Indian country for several decades, Dr. Eduardo Duran—who was born in New Mexico and also previously worked as a migrant farmworker—offers a uniquely subversive method of healing and counseling that is grounded in Indigenous ways of being. *Healing the Soul Wound* centers its focus on the legacy of historical trauma and explores theoretical Indigenous understanding of cosmology and how understanding natural law can lead to new ways of understanding and healing the psyche. This book offers a culture-specific approach that is often ignored in modern healing work.

### **Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants**

*Kimmerer, Robin W. (2013). Milkweed Editions.*

*Braiding Sweetgrass* poetically bridges modern theories of biology and ecology with ancestral wisdom and Indigenous consciousness. Dr. Robin Wall Kimmerer (Potawatomi) eloquently shows that by combining the knowledge of modern science and the traditional Indigenous understandings, we can more deeply engage in a world that is seeking to connect with us as a teacher and a relative. Reflecting that truth Kimmerer states, “Because the relationship between self and the world is reciprocal, it is not a question of first getting enlightened or saved and then acting. As we work to heal the earth, the earth heals us.”

### **All Our Relations: Native Struggles for Land and Life**

*LaDuke, Winona. (1999). South End Press.*

Charting the struggle of Native resistance against environmental and cultural degradation, Winona LaDuke (White Earth Ojibwe) offers an inspiring call toward self-determination and community through historical analysis, testimonies, and reflections. *All Our Relations* features chapters on the Seminoles, the Anishinaabeg, the Innu, the Northern Cheyene, and the Mohawk Nations, among others.

### **Decolonizing Trauma Work: Indigenous Stories and Strategies**

*Linklater, Renee. (2014). Fernwood Publishing.*

One of the first books of its kind, *Decolonizing Trauma Work*, is an invaluable resource for those that work in healthcare, education, healing, clinical services, and policy writing, especially when it comes to healing and wellness in Indigenous communities. Dr. Renee Linklater (Rainy River First Nations) presents practical methods that are designed to support individuals and communities that have experienced trauma through an Indigenous worldview, embedded with cultural knowledge.

## [The Heartbeat of Wounded Knee: Native America from 1890 to the Present](#)

Treuer, David. (2019). Penguin Publishing Group.

As is so often seen in culture, education, and politics, American history tends to neglect the stories of Native America past the Wounded Knee Massacre of 1890. Dr. David Treuer (Leech Lake Ojibwe) seeks to counter that narrative with *The Heartbeat of Wounded Knee*, a volume that combines history with memoir, exploring the evolving structures of colonial structures of legal and political maneuvers that resulted in further land seizures in the 20<sup>th</sup> century, as well as how Indian boarding schools were a crucial part of that strategy. This book is a powerful accounting of an era that has been noticeably missing from common historical accounts of the U.S.

## FOR CHILDREN AND YOUNG ADULTS

(Descriptions adapted from the publisher)

### [An Indigenous Peoples' History of the United States for Young People](#)

Dunbar-Ortiz, Roxanne, Mendoza, Jean, & Reese, Debbie. (2019). Beacon Press.

[For Grades 6-12] *An Indigenous Peoples' History of the United States for Young People* is a fully adapted text by renowned curriculum experts Debbie Reese (Nambé Pueblo) and Jean Mendoza. This text takes a similar shape to the original academic text by Roxanne Dunbar-Ortiz in content and theme, though re-framed to engage a younger audience. Designed primarily with middle-grade and young adult readers in mind, the book includes discussion topics, archival images, original maps, recommendations for further reading, and other materials to encourage students, teachers, and general readers to think critically about their own place in history.

### [Gaawin Gindaaswin Ndaawsii / I Am Not a Number](#)

Dupuis, Jenny K. & Kacer, Kathy. (2019). Second Story Press.

[Picture book: For Grades 3-6] When eight-year-old Irene is removed from her First Nations family to live in a residential school she tries to remember who she is and where she came from, despite the efforts of the nuns who are in charge at the school and who tell her that she is not to use her own name but instead use the number they have assigned to her. Irene's parents decide never to send her and her brothers away again. But where will they hide? And what will happen when her parents disobey the law? Based on the life of co-author Jenny Kay Dupuis' (Ojibwe) grandmother, *I Am Not a Number* is a hugely necessary book that brings a terrible part of Canada's history to light in a way that children can learn from and relate to. There are two versions of this book, one in English, and one in a dual-language version in Nishnaabemwin (Ojibwe) Nbisiing dialect and English.

### [Fatty Legs: A True Story](#)

Jordan-Fenton, Christy & Pokiak-Fenton, Margaret (2010). Annick Press, Limited.

[For Grades 4-8] Eight-year-old Margaret Pokiak has set her sights on learning to read, even though it means leaving her village in the high Arctic. Her father finally agrees but he warns Margaret of the terrors of residential schools. At school, Margaret soon encounters the Raven, a black-cloaked nun with a hooked nose and bony fingers that resemble claws. Intending to humiliate her, the heartless Raven gives gray stockings to all the girls — all except Margaret, who gets red ones. In the end, it is this brave young girl who gives the Raven a lesson in the power of human dignity. Written by Margaret Pokiak-Fenton (Inuit) and her daughter-in-law Christy Jordan-Fenton, *Fatty Legs* is complemented by archival photos from Pokiak-Fenton's collection and striking art from Liz Amini-Holmes, this inspiring first-person account of a girl's determination to confront her tormentor will linger with young readers in middle grades.

## [When I Was Eight](#)

*Jordan-Fenton, Christy & Pokiak-Fenton, Margaret (2013). Annick Press.*

[Picture Book: For Grades 1-5] For Inuit children in boarding schools, the cost of learning to read English is a high one. Cutting their hair and taking their traditional clothing and name away is just the start of the systematic removal of identity and culture. *When I Was Eight* is a visceral telling of Margaret Pokiak-Fenton's childhood in the form of a beautifully written and honest picture book that will reverberate with readers. This adaptation of *Fatty Legs* for younger grade readers evokes the same themes in a re-designed manner appropriate for early readers.

## [As Long as the Rivers Flow](#)

*Loyie, Larry, & Brissenden, Constance (2005). Groundwood Books.*

[For Grades 3-6] In an attempt to erase language and culture from First Nation's children, they were forcibly removed from their homes and sent away to government-sponsored church-run boarding schools. *As Long as the River Flows* shares the story of Larry Loyie's (Cree) last summer before entering residential school and all he learned and experienced before life changed forever.

## [Goodbye Buffalo Bay](#)

*Loyie, Larry & Brissenden, Constance (2012). Theytus Books.*

[For Grades: 3-6] Drama and humor combine in *Goodbye Buffalo Bay* by award-winning Cree author Larry Loyie. The sequel to *As Long as the Rivers Flow*, this book is set during the author's teenage years. In his last year in residential school, Lawrence learns the power of friendship and finds the courage to stand up for his beliefs. He returns home to find the traditional First Nations life he loved has changed dramatically. He feels like a stranger to his family until his grandfather's gentle guidance helps him find his way. *Goodbye Buffalo Bay* explores the themes of self-discovery, the importance of friendship, the difference between anger and assertiveness and the realization of youthful dreams.

## [Home to Medicine Mountain](#)

*Santiago, Chiori (2002). Children's Book Press.*

[Picture Book: For Grades 1-5] In the 1930s two young brothers are sent to a government-run Indian residential school — an experience shared by generations of Native American children. At these schools, children are forbidden to speak their native tongue and are taught to abandon their Indian ways. In this multi-award-winning book, Native American artist Judith Lowry's illustrations are inspired by the stories she heard from her father and uncle. The lyrical narrative and compelling paintings blend memory and myth in this bittersweet story of the boys' journey home one summer and the healing power of their culture.

## [My Name is Seepetza](#)

*Sterling, Shirley (1992). Publishers Group West.*

[For Grades 4-8] Her name was Seepetza when she was at home with her family. But now that she's living at the Indian residential school her name is Martha Stone, and everything else about her life has changed as well. Told in the honest voice of a sixth-grader, this is the story of a young Native girl forced to live in a world governed by strict nuns, arbitrary rules, and a policy against talking in her own dialect, even with her family. Seepetza finds bright spots, but most of all she looks forward to summers and holidays at home.

## A Year Of Learning- Monthly Focus for Conversation

*These monthly focus' are meant for you to initiate conversation around the subject suggested. Create a space to have your conversations. Do your homework and find other resources to aid the conversation.*

October – Carlisle Indian Boarding School

<https://carlisleindianschoolproject.com/>

November – Who Was Captain Richard Henry Pratt

[http://chronicles.dickinson.edu/studentwork/indian/2\\_pratt.htm](http://chronicles.dickinson.edu/studentwork/indian/2_pratt.htm)

December – Full Text of Captain Pratt's Speech

<http://carlisleindian.dickinson.edu/node/8868>

January – United Nations Convention on Rights of the Child

<https://www.ohchr.org/en/professionalinterest/pages/crc.aspx>

February – United Nations Definition of Genocide

<https://www.un.org/en/genocideprevention/genocide.shtml>

March – Turning Points Project

<https://www.pbs.org/newshour/extra/daily-videos/an-indigenous-woman-tells-her-story-residential-school-addiction-and-learning-to-heal/>

April – Interior Secretary Deb Haaland

<https://www.pbs.org/newshour/show/sec-haaland-on-healing-from-the-indoctrination-dehumanization-at-indian-boarding-schools>

May - Life Story: Zitkala-Sa

<https://wams.nyhistory.org/modernizing-america/xenophobia-and-racism/zitkala-sa/>

June – The Life of Charles Eastman

<https://aktalakota.stjo.org/site/News2?page=NewsArticle&id=8884>

July – The Blanket Exercise

<https://boardingschoolhealing.org/education/the-blanket-exercise/>

August – Doctrine of Discovery

<https://www.oikoumene.org/en/resources/documents/executive-committee/2012-02/statement-on-the-doctrine-of-discovery-and-its-enduring-impact-on-indigenous-peoples>

September – ELCA Repudiation of Doctrine of Discovery and Statement of Action  
(What will your church do now?)

<http://spinterfaith.org/wp-content/uploads/2016/08/ELCA-Statement-of-the-Doctrine-of-Discovery.pdf>