

# Justice for Indigenous Peoples

This monograph looks at the similarities and differences around what Indigenous Justice looks like in several countries in the Americas and what the persecution and oppression of Indigenous peoples looked like (and continues to look like) in these places. We hope this resource is helpful in your congregational or individual journey in learning about justice for Indigenous groups on a larger scale.

## Canada

### An apology to the Indigenous people of Canada

from Terry Smith and Canadian Baptist Ministries

Today, I come humbly to this place, on behalf of Canadian Baptist Ministries. Before we seek to Reset the Relationship, as this conference is named, and before I speak on behalf of our churches, allow me to apologize before God and to you, our Indigenous brothers and sisters, both personally and collectively. I am mindful that I cannot apologize for others' acts without admitting my own shortcomings. As a community of God's people, we admit that too often we have not been or done what we could or should have to live and act justly. To you, our neighbours, our sisters and brothers who have been hurt, directly or indirectly by our actions and inaction, we ask your forgiveness.

Canadian Baptists have heard the pain and hurt inflicted upon our country's Indigenous peoples. We acknowledge the deep wounds that persist as a consequence of our shared history. As a Church body, our early roots were in a white, Colonial past, from both Europe and America. Attitudes and acts of arrogance, entitlement and greed compelled many who settled here in Canada to assume ownership of lands that were not theirs to take, to occupy territories that were unceded and to formulate and sign treaties which were tilted in their own favour. The trust and goodwill of our Indigenous peoples were further abused when we failed to honour the treaties.

Many of our own church roots emerged from the Anabaptist tradition in Europe. Our forefathers suffered forms of persecution and exclusion in Europe, yet we acted

in a similar manner here. We went from being excluded to being the excluders, from the oppressed to the oppressors. We failed to learn from our past and fully embrace the "other" when we arrived here, despite the hospitality that was extended to us.

Although Canadian Baptists were not directly involved in the Residential School system, we failed our Indigenous brothers and sisters by not speaking out against it, when your language, culture, religion and values were being assaulted and harm was being inflicted on your children. We sinned when we were not the voice of the oppressed. We looked the other way when wrong was being done. And when some Baptists, like Silas Rand who lived and worked among the Mi'kmaq from 1843 - 1889, challenged the colonial status quo, our churches silenced them.

We put up walls when we should have opened doors. These practices have created a context wherein Indigenous peoples in this land today experience disproportionate poverty and oppression, the result of which are negative stereotypes, high rates of mental and emotional illness, suicide, violence against women, substance abuse and intergenerational pain. When we should have challenged our churches, institutions and governments to respond to systemic injustices, such as the lack of access to clean water and educational opportunities, we were silent.

We have heard the pain and sadness of the children and grandchildren of those who were affected by the actions and attitudes of the past. In a spirit of humility and weakness, we acknowledge the hurt we have done – when we acted greedily out of self-interest and when we failed to act vocally on behalf of our neighbours, our hosts – our brothers and sisters. For this we are truly sorry.

We are grateful to those who served and led the Truth and Reconciliation Commission and affirm the excellent Calls to Action. We renounce the Doctrine of Discovery and Terra Nullius by which European Christians took that which wasn't theirs, sadly in the name of God and the Church. It is untenable, unacceptable and wrong for them to have done so, and we acknowledge our ongoing complicity through our failure to call out and stand against these systemic acts of injustice. We acknowledge that we have benefitted from them and ask your forgiveness.

But, today we commit ourselves to journeying on a new path. We want to venture alongside you so that we can learn from you. For many Canadian Baptists, this journey with Indigenous peoples is new. Some are just starting out. For those who are new and weak to the journey, please help us. Others have been on the journey with you for a very long time. Thank you for allowing us to walk with you.

Along this pathway, we will call upon our churches to renounce all forms of injustice and discrimination. We shall embolden our churches, schools and institutions to embrace the UN Declaration of Human Rights and the Declaration of the Rights of Indigenous peoples. We will encourage our churches to participate in opportunities for education and the resetting of our relationship.

Practically speaking, Canadian Baptist Ministries commits itself to working with local bands to identify and assist Indigenous women and girls at-risk and cooperating with local churches to participate in the healing of broken communities. We recognize that the path ahead will not be easy. Unjust systems are always difficult to dismantle, but we commit ourselves to doing all we can.

We are a people of the Good News – the Gospel – which promises us new life in Jesus’ name. In the spirit of mutuality and partnership, we will encourage our churches to acts of repentance, learning and service. By God’s grace, together we will seek to do what God desires from us: to act justly, love mercy, and walk humbly with our God.

## Vancouver’s Truth & Reconciliation Process: An Interview with Jodi Spargur

by Katie Cook and Allison Paksoy,  
BPFNA ~ Bautistas por la Paz staff

*This is part of a longer interview done with Jodi at BPFNA ~ Bautistas por la Paz’s 2017 Summer Conference. Visit our website at [www.bpfna.org/gather/summer-conference](http://www.bpfna.org/gather/summer-conference) to read the full interview.*

### BPFNA: Talk about the Truth and Reconciliation hearings taking place in Vancouver.

**Jodi Spargur:** The implications of colonization are still manifested today, and the effects of colonization are still happening around us. As a result there were national events around truth and reconciliation in seven communities and there were smaller community hearings. They tried to get into as many communities as possible so more stories could be collected from Residential School survivors. As the commission went on, there were an increasing number of non-Indigenous voices, both in terms of presence at the hearings and participating by telling their own stories.

This is one of the criticisms of Indigenous people of the process is that yes there is value in telling their stories but they also want to know “Where were you?” Did you know this was happening and what did you think about it?

I heard very powerful testimonies from Residential School officers whose jobs it was to go get kids who ran away from school and bring them back. And for them to be able to say “This is what I understood at that point in time, here’s my current understanding, and here’s what I’m committed to do as a result.”

It was also important to them to hear stories from

teachers. Nuns were really the only teachers willing to tell their stories; none of the brothers or priests told their stories, or even very many other teachers, but nuns are the ones who said most loudly and most fiercely “I participated in this.” That’s a big deal, to look at your whole life’s calling and say “My calling was in the service of something evil.” That doesn’t make what they did evil necessarily, piece by piece, but it’s really important to say, “What I participated in was no good.”

The violence of removing children from their homes and abusing children—using that as the tactic to conquer people—is insidious and so gross and ugly. And it’s couched in the language of faith. We are going to Christianize, we are going to kill the Indian in the child and save the man. All couched in salvation language. The church was the hand of the state in carrying that out.

So I’m going to Truth and Reconciliation hearings during the day, and I’m coming home at night, and I have a child who lives with me because he moved himself in because he wants to finish high school. Neither his father nor grandfather went to school because of the intergenerational impacts of the Residential Schools. His grandfather was abused horrifically in those schools, so he didn’t send HIS son to school, so then there’s nothing good about education in his mind to encourage him to send the next generation to school.

This is today. These are third graders who stopped going to school, and their parents have no reason to tell them to go because education is still a healing journey for Indigenous people in Canada. It is not a means of betterment like it is for so much of the rest of the world. It’s just how do we get back to baseline? How can I see education as a positive thing?

### BPFNA: How did you get involved with this?

**JS:** I was invited by my Baptist denomination to sit at a table that was half First Nations—survivors of Residential Schools, and actually the original five who brought the Truth and Reconciliation process forward.

They were convinced that, for real reconciliation, for real healing and justice to occur, people of faith needed to be a part of that conversation. They see this work as spiritual work. So they invited denominational leaders to sit with them. We sat together for three hours once a month for five years in preparation for the Vancouver Truth and Reconciliation work. It was a really powerful experience.

Both of those were huge learning curves of total immersion into a different worldview and understanding the history and perspective and implications on the lives of people. Those two things came together and then the Truth and Reconciliation commission ended. We had final recommendations going forward.

Then Chief Bobby Joseph, who was one of the survivors, asked me personally, “Would you help people who pray continue to be a part of this conversation? As we’ve come through the Truth and Reconciliation process, it seems

that the general culture is opening up to this conversation, but people of faith don't know their role and their place, and if people who pray aren't there, then we can't actually get to that spiritual healing that we need."

So he said "Jodi, would you do this?" and I've learned that, when an Elder asks you to do something, you say "Yes" and try your very best.

There was another invitation that was really important for me. I was talking with some colleagues from the United Church and the Anglican Church and they were saying, "Why are you here as a Baptist? You didn't even run schools, and it really sucks to be here as a Church representative in the first place. Why would you choose to be here?"

So I was talking eloquently about "sharing in the body of Christ" and "carrying each other's burdens" and someone came and said, "Hey, Jodi, there's someone here from the Baptist Residential School, and she wants to talk to somebody about it." And I said, "What?!"

### **BPFNA: So there was a Baptist Residential School?**

**JS:** There was one! It ran from 1950 to 1966. Basically, no one has claimed this school. It was called the Baptist Indian Mission. So a woman named Adeliene Webber said to me, "I understand that no one is legally responsible for this, but, in order for those of us who went to this school, and in order for our community to heal, we need two things. First, we need photographs like everyone else who's here—"

*(Photos were a big part of Truth and Reconciliation. The archives had been released so people could go online and look at pictures from their childhood, which they had never seen before, because they had all been held in church archives.)*

So Adeliene said, "We know there are pictures. We remember them being taken, but we have no pictures of our childhood. And, second, we need people with whom to be reconciled."

As I tell these stories to other Baptist churches in Western Canada, many respond by saying, "We want to be this face. Can we do that?" That's important and powerful.

Also, it's my experience of pastoring a church that, for so many people, it doesn't matter what label the church had that ran the school, the reality is that people who look like me came in the name of Jesus and did horrible things.

*—Originally from South Dakota, Jodi Spargur lives in Vancouver, BC (a city on the unceded territory of the Musqueam, Squamish and Tsleil-Waututh Nations). Jodi has an MDiv degree from Regent College in Vancouver and currently runs Healing at the Wounding Place, a movement seeking to catalyze justice and healing between church and Indigenous peoples. She formerly pastored God's House of Many Faces, a church with a large Indigenous population. ■*

## **Earth Prayer**

from Black Elk, Holy Man of the  
Oglala Sioux, 1863-1950

Grandfather, Great Spirit, once more behold  
me on earth and lean to hear my feeble voice.

You lived first, and you are older than all  
need, older than all prayer.

All things belong to you -- the two-legged,  
the four-legged, the wings of the air, and all  
green things that live.

You have set the powers of the four quarters  
of the earth to cross each other.

You have made me cross the good road and  
road of difficulties, and where they cross, the  
place is holy.

Day in, day out, forevermore, you are the life  
of things.

Hey! Lean to hear my feeble voice.

At the center of the sacred hoop

You have said that I should make the tree to  
bloom.

With tears running, a Great Spirit, my  
Grandfather,

With running eyes I must say

The tree has never bloomed

Here I stand, and the tree is withered.

Again, I recall the great vision you gave me.

It may be that some little root of the sacred  
tree still lives.

Nourish it then

That it may leaf

And bloom

And fill with singing birds!

Hear me, that the people may once again

Find the good road

And the shielding tree.



# Mexico

## Christianity and Worship in an Indigenous Context: Interviews with Indigenous Staff of the Mayan Intercultural Seminary and the Baptist Seminary of Mexico

by Katie Cook and Allison Paksoy,  
BPFNA ~ Bautistas por la Paz staff

*These are sections of longer interviews done at BPFNA ~ Bautistas por la Paz's 2017 Summer Conference. Visit our website at [www.bpfna.org/gather/summer-conference](http://www.bpfna.org/gather/summer-conference) to read the full interviews.*

### Mayan Intercultural Seminary

**BPFNA: What are some of your focuses at the Seminary?**

**Eleazar Pérez:** My area is everything ecological. I incorporate what the Bible says and we apply it into real life. That's something I feel passion for. In the Indigenous community, if you speak about the Gospel, it doesn't make sense until it is related to their reality. This is why I do my work this way. I really love that.

**Dallita Juárez:** I am in theological education for the Indigenous communities. One of the challenges for this area is that, because the Seminary is ecumenical, we end up with all the attendees coming from different churches and from different perspectives. We don't only focus on the Baptist point of view. This is where my passion is because we cannot work into this alone. I also work with gender studies. No one in the community can walk alone; and we have to go together. By organizing how we're going to work together even though we're from different backgrounds, it's a passion for me. The passion came because it's the way we start building peace.

**Aurelia Jiménez:** My job is outreach for young people. I started as a student and then took this role of coordinating the youth. I started looking at what they need individually and as part of a community, and I started preparing worship for them based on these needs. Using theological point of views, and not only focusing on the Bible but the Bible as it fits into their realities to embrace the conscience of what the Gospel means and how that applies to the needs of Indigenous communities.

I focus on Indigenous cultures, nonviolence, and the injustices that they face in their daily lives. I look at the Bible and compare what is there in their environments and make reflections from there. The young people see hope when they do that. Each year at the Seminary we do a youth camp, and this year we started working with the children. We also saw the need to prepare the children as well as the youth. Our worries are that there are many children in the community.

We consider that we must work with the children since they will grow fast, and if we don't plant the seed of hope early, then they will end up doing other things. That's why one of the topics we are teaching is on taking care of our bodies. And speaking about bullying as they are experiencing this in our community. We're making them conscious of their environments, not waiting until they are adults.

*—The Mayan Intercultural Seminary (SIM) is a non-denominational theological school located in San Cristóbal de las Casas, Chiapas, Mexico. The Seminary contributes to the construction of peace from an intercultural perspective and promotes the values of equity, justice, inclusiveness, dialogue, human integrity, reciprocity, and a sense of vocation. SIM focuses on creating solidarity networks through initiatives in particular for women and youth, to build a more inclusive world. Dallita (Dalia) Juárez is the director of SIM, and she is also in charge of academic programs. Eleazar Pérez focuses on ecological projects with the Seminary, and Aurelia Jiménez works in youth outreach and promotion.*

### Baptist Seminary of Mexico

**BPFNA: What are your roles at the Seminary and what are some projects you are involved with?**

**Lázaro González:** I am Zapotec and from the state of Oaxaca. I have been a professor for 38 years at the Seminary. Although I'm now retired, I continue working and not just part time, but what feels full-time, I'm supporting CICEM, which is the ecclesiastical base of the Seminary, which is the Indigenous Council of Evangelical Churches of Mexico.

I'm working in an area around Mexico City in an area that's called Chimalhuacán. The majority of the people there are Indigenous migrants who have come from all throughout the small towns of the provinces to come into the city. They've been located or found themselves on the periphery of the city. I work with 12 of the pentecostal churches in this area which have formed an alliance. In addition to the work with those churches we have two centers of formation. They're schools that are extensions of the Baptist Seminary. These two churches, both of the pastors are alumni of the Baptist Seminary. They're helping and serving to make sure the local churches and communities have the pedagogical tools that they need. They're learning together, setting their own agenda. The work they do is in accompaniment/alongside Indigenous groups in Mexico City. Mexico City is the city that houses the large majority of the indigenous population of Mexico.

What we're doing right now at the Seminary is creating communities of learning outside of the institution itself; outside of the buildings and structures. The reason for this is the bureaucratization of these theological institutions. The institutions are looking for individuals as students, and our new model as a Seminary, we're looking for communities. We don't have a crisis of finding students because we have a lot of churches asking if they can come and help form the ecumenical learning group. It's hard for us to meet all the needs that are coming to us because we don't have enough professors.



I give thanks to God for the economic crisis we suffered in the seminary that made us entirely replant our model from personalized education to a model of community and learning together. Now we have 84 students, and we never had that many at the Seminary. We didn't have space or a way to take care of all their needs. Now the work we have to do is motivation and to help support these learning communities.

Our great hope is to create all the coursework and educational materials in these Indigenous languages. We have two linguistic purposes in our education: 1. To be able to teach Spanish to those who need to learn 2. But also that they never lose their Indigenous identity. This is a great challenge for us - to be able to create this coursework in their own languages. One of the objectives of the association of the Indigenous churches is that they're able to practice their own languages and keep them alive. Because this is what gives them identity.

I can tell you I'm Zapotec. People ask me, "well can you speak Zapotec?" Thanks be to God that I do speak Zapotec, but those who can't lose some of their identity. And that's our challenge - to be able to provide this material in these Indigenous languages to keep Indigenous identities alive. But we need personnel and resources for that.

**Noé Trujillo:** I am Nahuatl and a former student of the Seminary. I'm a professor there now and in charge of the academic programs.

The Seminary doesn't only offer biblical, pastoral, theological programs. It also provides support and promotes community development programs. These are projects that are existing among the CICEM churches. That's where one called the chicken project is taking place that provides families with better nutrition and an economic income so they can sustain themselves better. We're also thinking of working with rabbits, pigs, and family gardens so that the people of our churches can have vegetables to have better nutrition. This is part of the work of the Seminary to promote these programs for family and community development to help the families and churches realize their full potential.

We teach that the Gospel isn't just religion; it's Good News. It's holistic and complete.

The language of the courses and the themes have to be in accord with the needs of the communities themselves so that it can be understood by them and they can reflect upon the content to understand it in their context. This is not for the benefit of the Seminary, but for the explicit benefit of the church and community.

— *Lázaro González and Noé Trujillo are employed with the Baptist Seminary of Mexico in Mexico City. Lázaro is a retired professor who still works part time and Noé is a current professor with the Seminary who is also in charge of its academic programs.* ■

## United States and Beyond Why You Should Support Indigenous Peoples' Day

from the Cleveland American Indian Movement

*Forty years ago, indigenous delegates to the United Nations asked that member countries adopt Indigenous Peoples' Day to replace Columbus Day in October, due to Christopher Columbus's role in both Persecuting the original inhabitants of the island he claimed and administered for Spain in 1492, as well as being the "father" of the Trans-Atlantic Slave Trade.*

*We hope you too will support this effort by learning and sharing the truth about Christopher Columbus:*

1. Before Columbus came to this hemisphere in 1492, he regularly sailed the coast of West Africa stealing people for the Portuguese slave trade. When he came to this hemisphere, he continued that behavior.
2. In his role as Governor, Columbus is directly responsible for the torture, rape, mutilation, murder and enslavement of men, women and children on the island of modern-day Haiti. In his lust for gold, he is indirectly responsible for the brutality practiced against hundreds of millions of people on three continents and two hemispheres.

"Where today are the Pequot? Where are the Narragansett, the Mohican, the Pokanoket, and many other once powerful tribes of our people? They have vanished before the avarice and oppression of the white man, as snow before the summer sun."

**-Tecumseh, Shawnee Leader**

3. At a time of the brutal "Spanish Inquisition", Christopher Columbus was arrested for "Crimes against Humanity" and returned to Spain in chains for the atrocities he committed against the people of Hispanola (the island of modern-day Haiti and the Dominican Republic).
4. In only 22 years after his landfall on Hispanola, some 2.4 million people (98% of the original population) had been exterminated by enslavement in gold mines, mutilation, murder, disease and suicide.
5. In 1502, less than 10 years after Columbus's first landfall, the Trans-Atlantic Slave Trade begins as the first people from West Africa arrive to slave in the gold mines of Hispanola as replacements for the dwindling native

population. Indigenous Peoples' Day is designed to show solidarity with the native peoples of the Americas and Africa by telling the truth about Christopher Columbus and the legacy of his choices as they continue to impact People of Color worldwide.

We hope you will become involved with this international movement.

How you can help:

- 1. Educate your local City Council and ask they adopt Indigenous Peoples' Day.**
- 2. Educate your local School Board and demand they tell the truth about Christopher Columbus.**
- 3. Educate your local state representative and ask that they support Indigenous Peoples' Day at the state level. ■**

Members of BPFNA ~ Bautistas por la Paz Partner Congregation Peace Community Church in Oberlin, Ohio were involved in the efforts to abolish Columbus Day in their city.

BPFNA ~ Bautistas por la Paz staff has compiled information from them (resources, fact sheets, sample documents, and more) for others to use in bringing these efforts to their own cities.

If you would like additional information on how to replace Columbus Day with Indigenous Peoples' Day in your location, visit [www.bpfna.org/indigenous-peoples-day](http://www.bpfna.org/indigenous-peoples-day).

## The Truth About Columbus Day: Why Are We Celebrating?

from The Daily Take Team, The Thom Hartmann Program

Originally published on Truthout ([www.truth-out.org](http://www.truth-out.org)).

Christopher Columbus was the ISIS of his day. He justified rape, murder and pillage with religion and funded his efforts with whatever he could steal.

Today, while millions across America are celebrating Columbus Day, the city of Seattle is celebrating Indigenous Peoples' Day.

That's because last week, the Seattle city council unanimously passed a resolution to honor the contributions and cultures of Native Americans on the second Monday of October.

While Seattle's decision may seem unusual, it's actually part of growing trend.

Many cities and states across the country have shifted away from celebrating Columbus Day, and that's because more and more Americans are learning the real history behind Christopher Columbus and his "discovery."

First of all, Columbus didn't actually discover the Americas, despite what you may have been taught in elementary school.

Thanks to archaeological evidence, we know now that there were many other groups who traveled to the Americas long before Columbus did.

For example, back in the 10th century, the Vikings had settlements in what are now Greenland and Newfoundland.

And DNA evidence proves that Polynesians came to South America almost a century before Columbus sailed the ocean blue.

So, Columbus' "discovery" of the Americas wasn't really a discovery at all.

But enough about the discovery. Let's talk about the man himself, and what he did to the indigenous peoples that he found when he arrived in the New World.

When Columbus set sail in 1492, he was on the hunt for gold to bring back to Europe, and eventually landed on an island known as Hispaniola, which today is the home of the Dominican Republic and Haiti.

Unfortunately, Columbus didn't discover much gold on Hispaniola, but he did find something as good as it, if not better: people.

And Columbus thought that the indigenous people that he discovered would make great slaves.

When Columbus discovered the Taino indigenous peoples of Hispaniola, he wrote back to the Spanish monarchs funding his voyage, saying that,

*"They are well-built, with good bodies and handsome features... They do not bear arms, and do not know them, for I showed them a sword, they took it by the edge and cut themselves out of ignorance. They have no iron. Their spears are made of cane... They would make fine servants... With fifty men we could subjugate them all and make them do whatever we want. Here there are so many of these slaves... although they are living things they are as good as gold..."*

Over time, Columbus' real actions in the Americas have been replaced by a warm-and-fuzzy coloring book

story of a bold and brave explorer who set out to discover a new world.

But in reality, as we have learned from writings of Christopher Columbus' own men, the "bold explorer" raped, pillaged, enslaved and slaughtered people just to get rich.

One of Columbus' crewmen, Miguel Cuneo, wrote about the scene when Columbus arrived in Hispaniola for the second time, and thousands of Tainos, or what were referred to as Indians, came out to greet Columbus' ships.

Cuneo wrote,

*"When our caravels...were to leave for Spain, we gathered...one thousand six hundred male and female persons of those Indians... For those who remained, we let it be known [to the Spaniards] in the vicinity that anyone who wanted to take some of them could do so, to the amount desired, which was done."*

Cuneo also wrote that he took his own sex slave, a beautiful young girl, who in his own words, "resisted with all her strength," leaving him with no choice but to, "thrash her mercilessly and rape her."

Columbus eventually started up a global child-sex-slave trade, shipping off Indians to all corners of the globe.

He even bragged about it to a friend in a letter written in 1500, saying that,

*"A hundred castellanoes (a Spanish coin) are as easily obtained for a woman as for a farm, and it is very general and there are plenty of dealers who go about looking for girls; those from nine to ten (years old) are now in demand."*

Under Columbus' rule, life for the Taino people became so bad that they resorted to mass suicide.

Twenty-five years after Columbus had arrived in Hispaniola, the Spanish missionary Pedro Cordoba wrote that,

*"As a result of the suffering and hard labor they endured, the Indians choose and have chosen suicide. Occasionally a hundred have committed mass suicide. The women, exhausted by labor, have shunned conception and childbirth. Many, when pregnant, have taken something to abort and have aborted. Others after delivery have killed their children with their own hands, so as not to leave them in such oppressive slavery."*

Eventually, Columbus resorted to wiping out the Taino altogether.

Prior to Columbus' arrival in the New World, scholars place the population of Haiti/Hispaniola at around 1.5 to 3 million people.

By 1496, it was down to 1.1 million, according to a census done by Bartholomew Columbus, Columbus' brother. By 1516, the indigenous population was at 12,000, and by 1542, fewer than 200 natives were alive on Hispaniola. By 1555, every single native was dead. Every last one.

If Columbus was robbing, raping and pillaging Hispaniola today, we would probably be bombing him from the air.

It's time to put the shameful history of Columbus and his enslavement and murder of Native Americans behind us - and start celebrating the indigenous peoples who called the Americas home long before Columbus ever set sail.

## Additional Resources

*Healing at the Wounding Place:* Catalyzing right, just and whole relationships between the church and First Peoples in Canada. <http://www.redclover.ca/>

*Intotemak Trilogy: Wrong to Rights; Yours, Mine, Ours; Quest for Respect.* Three studies that look specifically at ways the Church can engage in the reconciliation process. <https://www.commonword.ca/ResourceView/30/19376>

*Indigenous Wisdom: Living in Harmony with Mother Earth* by John Dillon: \$10 from the KAIROS Canada website: [www.kairoscanada.org/resources/order](http://www.kairoscanada.org/resources/order)

*Mamow Be-Mo-Tay-Tah: Let us walk together* from the Canadian Ecumenical Anti-Racism Network of the Canadian Council of Churches: [www.councilofchurches.ca/resources](http://www.councilofchurches.ca/resources)

*Native-Land.ca:* A resource to help North Americans learn more about their local history: <https://native-land.ca>

*Rescuing the Gospel from the Cowboys: A Native American Expression of the Jesus Way* by Richard Twiss. Twiss gives voice to the stories of Native followers of Jesus, with perspectives on theology and spirituality plus concrete models for intercultural ministry. Order here: <https://www.ivpress.com/rescuing-the-gospel-from-the-cowboys>

*Resources for Indigenous Peoples' Day:* Compiled by BPFNA ~ Bautistas por la Paz: <http://www.bpfna.org/indigenous-peoples-day>



# Discover Repentance

by Ramone Romero

Come, My people,  
come and look  
at what was done  
by your forefathers

Come and discover  
the doctrines they created  
and used for their greed  
to oppress nations in My name.

Come and repent, My people.  
Come to the Cross and repent  
to the descendants of the oppressed  
for the sins of your forefathers.

Come for I have nailed your sins  
to the Cross of forgiveness,  
but I want you to take part  
in repentance and reconciliation.

Come and take part in healing  
and bearing the fruit of repentance  
for the descendants of the  
oppressed;  
come and seek their restoration.

Come and see the magnitude  
of your forefathers' sins  
and find salvation from their effects  
in the forgiveness of the Cross.

Come and repent to them,  
speak words of life to them,  
and work for their healing  
and for their restoration.

Come and repent –  
be ministers of reconciliation.

Come and repent –  
be ministers of healing.

Come and repent –  
be ministers of justice.

Come and repent –  
be ministers of the Cross.

–From *Yours, Mine, Ours* in the  
*Intotemak Trilogy*

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