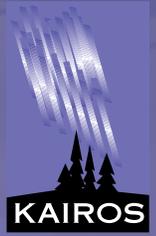


# Enfolded in the Creator

A KAIROS Blanket Exercise Worship Service



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# Welcome to the KAIROS Blanket Exercise

The Sunday closest to May 26 each year is marked in many churches as Healing and Reconciliation Sunday. This date begins a month of focus in churches and Canadian society on the relationship with Indigenous peoples. This date also corresponds with the anniversary of the close of the Truth and Reconciliation Commission and their Calls to Action (released on June 2, 2015). This service, however, could be celebrated at any time in the year.

This service will allow you to participate in an adapted form of a popular education tool called the Blanket Exercise. KAIROS has been using this tool since 1997 (which has been continually edited and updated) to increase understanding of the history of the relationship between Indigenous and non-Indigenous peoples in Canada. It invites a whole group of people to put themselves in the place of Indigenous peoples. While this is an active exercise involving movement, it has been adjusted for the context of a worship service with a seated congregation.

## SUPPLIES NEEDED

- 8 blankets
- 6 candles and a candle extinguisher
- Scrolls (a separate downloadable document is available at [www.kairosblanketexercise.org](http://www.kairosblanketexercise.org))
- A pair of shoes
- A cross
- An English dictionary
- A rock
- A glass of water
- Copies of the *UN Declaration on the Rights of Indigenous Peoples* and the text of the Calls to Action from the Truth and Reconciliation Commission's Final Report (documents available at [www.kairosblanketexercise.org](http://www.kairosblanketexercise.org))

## LEADERSHIP AND PARTICIPANTS NEEDED

- One (or more) worship leaders to facilitate the process and lead the service
- One person to process in and move the blankets during the reflection/homily

- One person to place props during the reflection/homily
- Music leader/accompanist
- 11 people designated to read scrolls during the services

## PREPARATION

Before the service begins, speak with each scroll reader to ensure they will be ready to speak (it is best if they can use a microphone) when their scroll number is called by the worship leader. Have the six candles present at the front of the space where they can be seen by everyone, for example on a table or on a candelabrum.

## SUPPORT DURING AND AFTER

The Blanket Exercise can sometimes cause difficult emotions and questions to surface. You may wish to have one person present whose role it is to support anyone in distress, and announce this at the beginning of the service.

You may also want to plan ahead for a time of debriefing and discussion after the service with members of the congregation who have questions or wish to share some of their thoughts or feelings about what they learned.

## ORDER OF SERVICE

Welcome and Acknowledgement of Traditional Territory

Lighting of Candles

Call to Worship/Procession of Blankets

Opening Hymn

Readings

Blanket Exercise Reflection/Sermon/Homily

Personal Reflection/Call to Action

Hymn

Prayers of the People

Offering

Hymn

Blessing/Benediction

# Worship Service

## WELCOME AND ACKNOWLEDGEMENT OF TRADITIONAL TERRITORY

*Please use the acknowledgement of traditional territory that is commonly used by your congregation/ community. For more information on creating such an acknowledgement, visit the KAIROS website: <http://www.kairoscanada.org/dignity-rights/indigenous-rights/territorial-acknowledgement/>. However, if you do not already have such a practice, consider using or adapting the text below.*

Welcome to this service on the theme of reconciliation and right relations with Indigenous peoples. We begin by acknowledging the traditional territory upon which we gather this morning. For many thousands of years, the *(name the nation or nations)* have sought to walk gently on this land. They offered assistance to the first European travellers to this territory and shared their knowledge for survival in what was at times a harsh climate. We seek a new relationship with the Original Peoples of this land, one based in honour and deep respect.

## LIGHTING OF CANDLES

*Candles are lit as words are read. If you normally light a Christ candle, please light that at this time. That candle will not be extinguished during the service. Light six additional candles – these candles can be on a table or candelabra.*

As we light these candles, we mark and recognize God's presence in this place, present at all times and in all places, celebrated now through these lights. We honour the Creator's presence on Turtle Island long before European settlers arrived, long before this church or any church existed. We give thanks to the Creator for this time of worship and for the possibility of new relationships blowing amidst us as the Spirit's wind of change.

## CALL TO WORSHIP/PROCESSION OF BLANKETS

*The blankets are processed in as the Call to Worship is spoken. Blankets can be unfolded and spread out on the ground/on tables as the words are said.*

One: Spirit of God, like a soft blanket you sustain and comfort your people and all parts of creation

**All: You enfold our lives in your gentle, loving care**

One: These blankets represent the land of the northern part of Turtle Island, what we know as Canada

**All: You sustain our lives through the land and all of creation**

One: Long before the arrival of Europeans, this land, represented by the blankets, is home to millions of diverse peoples in hundreds of nations

**All: You sustained their lives through the land and all of creation**

One: Their identities were formed by their relationships to the land

**All: All of their needs were met by the land**

One: Food, clothing, shelter, culture, spirituality

**All: Were provided by the land**

One: In response to this gracious gift from Creator

**All: They protected the land**

One: As Creator protected them, enfolded in the safety of Creator's great blanket

VU: Voices United: The Hymn and Worship Book of The United Church of Canada

BP: Book of Praise

CP: Common Praise: Anglican Church of Canada

EL: Evangelical Lutheran Worship

WS: Worship in Song: A Friends Hymnal

CB: Catholic Book of Worship

MV: More Voices: United Church of Canada

H: Hymnal: A Worship Book  
(Anabaptist/Mennonite)

PH: Psalter Hymnal  
(Christian Reformed Church in North America)

## OPENING HYMN

### *The Gospel Came with Foreign Tongue*

(To the tune of "Winscott", music in VU #589, BP #597)

The gospel came with foreign tongue  
disrupting all the ancient ways,  
Beside the merchant and the gun,  
in search of profit, souls and slaves.

With God we weep, lament, confess  
how holy zeal and bloodied hand  
Reached out to kill and dispossess,  
proclaiming love and taking land.

How hard, today, to meet and share  
our needs, suspicions, hopes and fears,  
When some have ease, and food to spare,  
while others walk a trail of tears!

In hope we come, by grace reborn,  
As clashing stories still collide,  
to listen, pray, and travel on,  
companions of the Crucified.

We tell our varied memories,  
assembled in our global room,  
that Christ may wash our histories,  
as threads for Love's eternal loom.

Words by Brian Wren

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### *Other Hymn Options:*

- Many and Great, O God, Are Your Works: VU #308; CP #407, EL #837, BP #301, H #35, WS #16
- Let us Build a House: MV #1
- Miren qué bueno, qué bueno es: CP #473
- Gather Us In: CB #587, CP #465

## PRAYER OF APPROACH

*During this prayer, a pair of shoes could be placed beside the blankets or the person moving the blankets could take off their own shoes and place them beside the blankets or on a table.*

God of Life, open our minds and hearts, all of ourselves, to the experiences and realities of Indigenous peoples. Give us imagination and compassion, spirits that are open to challenge and to new information. Like Moses at the burning bush, call us to take off our shoes, to connect our bodies to this history, to walk gently and compassionately, to acknowledge that this land is holy ground. Reconciliation is holy work. Holy work can be unsettling. Emotions, anger, tears, silence, and confusion are some of the ways we respond to difficult truths and to understanding our lives and histories in new ways. God of grace, help us to accept ourselves as we are, to acknowledge the past for what it was, and to create a future of respect and reconciliation. Amen.

## HYMN

### READINGS

#### *Scripture Readings concerning reconciliation; suggested:*

- Hebrews 12: 14
- 2 Corinthians 5:18-20

#### *Additional suggested readings:*

- A chosen passage from the text of the Truth and Reconciliation Summary Report (<http://www.trc.ca/websites/trcinstitution/index.php?p=890>)
- Text from an apology document from your church/denomination
- Text from your denomination's repudiation of the Doctrine of Discovery or endorsement of the *UN Declaration on the Rights of Indigenous Peoples*.
- Voice of an Indigenous writer



**TOP LEFT and RIGHT:** KAIROS 40th Anniversary Service at Church of the Redeemer in Toronto in May 2013. Photos: Allan Lisner.  
**BOTTOM LEFT and RIGHT and COVER:** International Association of Practical Theologians AGM in Toronto in April 2013. Photos: Rev. Alan Lai, [alanlaiphoart.com](http://alanlaiphoart.com)

## BLANKET EXERCISE/REFLECTION/SERMON/HOMILY

So let's begin, a long time ago...come with me, and bring your imagination...

The blankets spread out here represent the northern part of Turtle Island, or what we know as Canada, before the arrival of Europeans. I invite you to picture yourself on Turtle Island as one of the Indigenous peoples—place yourself on this land, on these blankets, and imagine your life.

Long before the arrival of Europeans, Turtle Island was home to millions of people who lived in thousands of distinct societies that formed hundreds of nations and communities. These nations had their own laws and ways of governing themselves. As nations, you worked with one another. You resolved conflicts over lands and resources through treaty-making. You were diverse, yet as Indigenous peoples you also shared things in common. Your relationship to the land defined who you were as peoples.

Things were happening in Europe at the end of the 15th century that would mean a huge change for you. European explorers had just quote-unquote “discovered” you and your lands. This started a fierce competition between European nations.

Scroll A, please:

**Scroll A:** Without even consulting us, you made deals amongst yourselves and divided up control over us and our lands. Usually, whichever nation discovered our land first, took control with the blessing of the Christian church. This practice is now called the “*Doctrine of Discovery*.”

*A cross is placed on the table.*

And so began the process of the European “discovery” and colonization of Turtle Island.

When Europeans first arrived on Turtle Island they were greatly outnumbered by you, the Indigenous people, and they depended on you for their survival. Your early relationships with the settlers were based on cooperation. The settlers and their governors recognized you as distinct peoples with self-governing societies. This led to nation-to-nation relationships which were expressed in treaties, including both trade arrangements and military alliances.

Scroll B, please:

**Scroll B:** In the *Royal Proclamation of 1763*, King George the Third said Indigenous nations own their lands. The King said that the only legal way newcomers could gain control of our lands was by making treaties between the two nations. The year 2013 marked the 250th anniversary of the *Royal Proclamation*.

Later on, the Canadian federal government replaced the Crown as the treaty-making body, and the *Royal Proclamation of 1763* was written into *Canada's Constitution Act, 1982*. To Indigenous peoples, treaties were sacred agreements that were marked with spiritual ceremonies. They are not statements of surrender, or real estate deals.

But the Europeans had altogether different views of land, and of treaties. For them, land was a commodity, an object that could be bought and sold. Treaties were a way of getting you, the Indigenous peoples, to “surrender” or “extinguish” your title to the land.

Over time, your relationship with the settlers grew worse. With the end of the War of 1812, the newcomers in the East no longer needed you as military allies. In the West, the fur trade dried up and settlers turned more and more to agriculture, so they no longer needed you as trading partners either.

*Some of the blankets are folded to become a bit smaller.*

Soon the Europeans began to outnumber you. One reason for this was diseases the Europeans brought with them: diseases such as smallpox, measles and tuberculosis, for which you had no immunity. Some experts believe fully half the Indigenous people alive at the time died from these diseases. Some communities lost up to 90 percent of their members.

*One blanket is folded completely, picked up, and put out of sight.*

I extinguish this candle to represent the thousands of First Peoples who died from TB, measles or smallpox.

*One candle is extinguished, followed by a moment of silence.*

More Europeans also meant an ever increasing demand for land for settlement. The colonial governments adopted policies to take your land. Some was taken in war. A lot more, since it was taken without any right or justification, was stolen by the government.

*Some blankets are folded to become a bit smaller.*

The Beothuk were the original inhabitants of what is now Newfoundland. If you didn't starve or die in violent encounters with settlers trying to take your lands, you were hunted and killed, or taken captive for reward.

I extinguish this candle to represent the Beothuk, whose language and culture are now extinct.

*A second candle is extinguished, followed by a moment of silence.*

In the High Arctic, some of you in Inuit and Innu communities were removed from your traditional territories and relocated to isolated, unfamiliar and barren lands.

*One blanket is moved away from the others and is folded to be very small.*

I extinguish this candle to represent those who died of malnutrition after being forced off their traditional territory, away from their hunting grounds.

*A third candle is extinguished, followed by a moment of silence.*

In the West, construction of the railway opened up the Prairies to settlers. Land was needed for farming and the Government of Canada bought a huge piece of land from the Hudson's Bay Company. This was very hard for some of you who were already living there, such as the Métis, and you fought for your land during several different resistances. You won some of these battles, but in the end you were defeated by the government's soldiers.

*A fourth candle is extinguished, followed by a moment of silence.*

I extinguish this candle to represent Métis leaders who died in battle, were put in jail, or were executed, leaving your people to flee for their lives.

Scroll C, please:

**Scroll C: Terra Nullius**—The notion of Terra Nullius—which in Latin means “land belonging to no one”—gave a colonial nation the right to absorb any territory encountered by explorers.

If the land was deemed “empty” by the settler government it was considered subject to the *Doctrine of Discovery* and could be claimed by the European explorers. Over time, this concept was conveniently expanded to include lands not occupied by “civilized” peoples, or lands not being put to “civilized” use.

Scroll D, please:

**Scroll D: The British North America (BNA) Act**—The BNA, also known as the *Constitution Act of 1867*, put “Indians and Lands reserved for Indians” under the control of the federal government.

Sir John A. MacDonald announced that Canada's goal was “to do away with the tribal system and assimilate the Indian people in all respects with the inhabitants of the Dominion.” The BNA underscored the government's central priorities of “assimilation, enfranchisement, and civilization.”

Scroll E, please:

**Scroll E:** *The Indian Act*—All laws respecting “Indians” were first consolidated into the Indian Act in 1876. The Indian Act completely changed our lives. As long as our cultures were strong it was difficult for the government to take our lands so the government used the Indian Act to attack who we were as peoples. Hunting and fishing were now limited and our spiritual ceremonies like the potlatch, pow-wow and sundance were now against the law. This didn’t change until the 1950s.

*Fold the remaining blankets in half and separate them from one another.*

Scroll F, please:

**Scroll F:** According to the *Indian Act of 1876* and the *British North America Act of 1867*, we and our territories are now under the direct control of the Canadian federal government. We will be placed on reserves. We may not leave our reserve without a permit. We may not vote. We may not gather to discuss our rights. We may not practice our traditional spirituality or our traditional forms of government. To do any of these things is to face arrest, a trial, and time in prison. This will be the case until the 1950’s.

Under the policy of enfranchisement, the government would “reclassify” Indigenous people entering certain professions such as doctors and lawyers, as Canadians, making them ineligible for treaty benefits. Since this included lawyers, it effectively prevented land rights cases from reaching the courts during the first half of the 1900s.

*The remaining blankets are folded many times to become very small and are moved to be separate from one another.*

Scroll G, please:

**Scroll G:** *Residential Schools*—From the mid-1800s until the 1990s, the federal government took First Nations, Inuit and Métis children from our homes and communities and put them in boarding schools that were run by churches. The official partnership between the federal government and the churches ended in the 1970s but some churches continued to operate schools until the 1990s. As parents we didn’t have a choice about this. Sometimes the police arrived to take away our children. These schools were often very far from our homes. Mostly they were not allowed to speak our languages and they were punished if they did. Often our children weren’t given enough food.

*Place English dictionary on table.*

While some report having positive experiences at the schools, most Indigenous people suffered from the impoverished conditions and many from emotional, physical and sexual abuse. Raised in an institution, many lost their culture, most lost their parenting skills. Some did not come home.

I extinguish this candle to represent the thousands of children who died at residential schools or who died later as a result of their experience.

*The fifth candle is extinguished, followed by a moment of silence.*

Scroll H, please:

**Scroll H:** *1969 White Paper*—This proposed federal legislation suggested abolishing the *Indian Act* and assimilating Aboriginal peoples into Euro-Canadian society as the solution to the “Indian problem.”

Indigenous peoples saw this legislation as an attempt to terminate their rights. Outraged, they organized to defeat it. From this movement, the National Indian Brotherhood, now the Assembly of First Nations, was born.

*The corners of two blankets are unfolded.*

Scroll I, please:

**Scroll I:** In the modern day, large companies can set up shop on our territories, generate huge profits from natural resources and often pollute and deplete the land, without regard to Aboriginal or treaty rights, and without benefits flowing to Indigenous peoples.

*Place a rock on the table.*

Many Indigenous peoples continue to view treaties as sacred agreements between sovereign nations that must be honoured to ensure equitable sharing of resources and a peaceful, just coexistence. But that view, similar to biblical notions of covenant, continues to go largely unrecognized by non-Indigenous society, which views treaties primarily as surrender documents.

One way the Canadian government pressures you, the Indigenous peoples, to leave your lands and assimilate is by failing to provide enough funds for basic services:

- There are 85,000 new housing units needed on reserve and 60% of existing houses are in need of repair. (*Assembly of First Nations 2012*)
- Many communities have inadequate access to health care. This contributes to situations such as rates of TB among the Inuit that are 185 times higher than for Canadian-born non-Indigenous people. (*National Aboriginal Health Organization 2012*)
- Over half the drinking water systems on reserve pose a significant risk to human health. (*Office of the Auditor General 2011*)

*Place a glass of water on the table.*

Scroll J, please:

**Scroll J:** *U.N. Declaration on the Rights of Indigenous Peoples—The Declaration was a response by the United Nations to the lack of international standards on the rights of Indigenous peoples. Although Canada had played an important role in developing the Declaration, it was one of only 4 countries to vote against it at the United Nations in 2007.*

The Government of Canada finally endorsed the *Declaration* on November 12, 2010, but as an “aspirational” document. Nevertheless, the endorsement was welcomed by most Indigenous groups and their allies who see it as an important first step towards a new relationship that upholds their human rights. In 2015 the federal government committed to implementing the *Declaration*.

*Place a booklet/poster with the UNDRIP on the table.*

*One blanket is unfolded.*

Scroll K, please:

**Scroll K:** *The Calls to Action from the Truth and Reconciliation Commission’s Final Report—Thanks to the courage of residential school survivors, in 2008 the Truth and Reconciliation Commission was created out of a settlement agreement. Commissioners heard approximately 7000 testimonies and issued a summary report and 94 Calls to Action in 2015. As the Commission completed its work, Justice Murray Sinclair, the Chief Commissioner, stated, “We have described for you a mountain. We have shown you the path to the top. We call upon you to do the climbing.”*

*Another blanket is unfolded.*

*The reflection can be concluded with a personal reflection and/or call to action. Here is an example that you could modify to create your own reflection:*

I invite you to turn your mind back to what the blankets looked like when we began the reflection and compare that to what they look like now. Today we stand at a crossroads. Behind us is colonization, broken promises, disrespected treaties, disease, terror, and death, but also Indigenous resistance, resilience, culture retained, the apologies of the churches who ran the schools, the Apology of the federal government, repudiations of the *Doctrine of Discovery* and the endorsement of the *UN Declaration*. In front of us lies the implementation of the Calls to Action of the Truth and Reconciliation Commission, the opportunity to decolonize our minds and hearts, to renew relationships between Indigenous and non-Indigenous peoples in Canada, the opportunity for not only truth and reconciliation but justice and human rights, cultures, spiritualities and languages remembered, and the opportunity to work together to bring real lasting change to the current inequities facing Indigenous peoples.

To make this change we need a sense that this story is about all of us—Indigenous and non-Indigenous—original inhabitant, early immigrant, recent immigrant—it is about integrity and the equality of all.

We need to bring the Truth and Reconciliation Commission and its findings and Calls to Action into the newspapers, schools, churches, board rooms, city councils, kitchens—into non-Indigenous Canadians’ daily lives. We need to bring the *UN Declaration* into law and policy and practice—into meaningful implementation. We need to know

each of the 94 Calls to Action from the Truth and Reconciliation Commission and we need to make them a reality. We need to remember and renew peace and friendship treaties and we need to ALL be changed.

*Close the reflection time by lighting a candle.*

## **HYMN**

### *Hymn Options:*

- For the Healing of the Nations: VU #678, CP #576, CB #403, BP #736, H #367

## **PRAYERS OF THE PEOPLE**

*If you wish to write your own prayer for this time, consider leaving space and silence for people to acknowledge and process some of the feelings that the reflection may have brought up for them. This might include feelings of guilt, shame, confusion, anger, sadness and possibly also personal memories and experiences. Leave time for people to honour those feelings. Also leave space for people to name, silently or aloud, hopes, dreams, and commitments to action and reconciliation.*

*Or, if you wish, here is a suggestion for a prayer that could be used on its own or as part of the prayers that you write.*

Creator God, today we have heard difficult truths. As we draw together in prayer, we acknowledge the many emotions that we may be feeling. We acknowledge the information that may be swirling and the questions that may be emerging. We are mindful that while this may be very new for some of us, for others this may be knowledge and awareness that has been carried for some time, even our whole lives and generations before. Wherever we find ourselves, we trust that you, God, are with us. Wherever we are starting, the possibility of reconciliation is before us. Let us pray:

God of the land, Creator of Turtle Island, we give you thanks for the elements which sustain our lives and on which our life depends. The land and water, diverse plants and animals, which together provide us with food, drink, shelter, warmth, and everything which we truly need. We give you deep thanks for the first inhabitants, the Indigenous peoples of this wondrous place. We offer our deepest apologies and express our deepest sadness for the ways that Indigenous peoples have suffered and continue to suffer. For the ways that our ancestors in faith and in the church, perhaps even our own relatives, contributed to that suffering. For

the ways that we today contribute to that suffering, knowingly or not. For the ways that we might benefit from it, knowingly or not.

God of life, we offer gratitude to the survivors of Residential Schools and of the whole colonial project who, in their courage, peeled back a façade. We now know how churches and governments collaborated to extinguish language, culture, and identity of Indigenous children, breaking bonds of family and community, contributing to a separation of people from the land, while suppressing the spirituality that celebrated that connection. We now know that children died preventable deaths, some further dishonoured by unmarked graves. We now know that this has led to generational trauma that continues to this day.

Because of survivors' courage, we now know. Because of their resilience we all have a chance to heal. Because of their profound confidence in the power of the human spirit, our children and grandchildren can believe in a future of mutual respect.

As people of faith, we believe that transformation is possible. There is hope all around us. In young Indigenous leaders who claim their voice and pull us, all of us, towards a more just future. In non-Indigenous children who refuse to tolerate inequity and are committed to bring about tangible change. In Elders who against all odds are passing on language, culture, teachings and spirituality. In Indigenous people of the South uniting with Indigenous people in Canada, helping us to understand that the struggle is global and that solidarity can flow in many directions. In new immigrants embracing treaty responsibilities and refusing to perpetuate myths and stereotypes. In settler Canadians craving education and change. In communities united to protect their watersheds and build relationships of respect and sharing that reflect the original treaties that are the foundation of Canada.

God of transformation, we commit ourselves to living in new ways, informed and led by this hope. We commit to reading, studying, and living into the Truth and Reconciliation Commission's Calls to Action. We ask for the Spirit's strength and guidance as we embrace their challenges, discern our accountabilities, and persist towards action.

Today, inspired by Indigenous leadership—young and old—we put our hope in your vision, Creator God, for who we

could be, who we should be, who we must be, as a church, as a community, and as a country. We join our hands and heart to every Canadian—Indigenous, settler, newcomer—who pledges persistence until together we have formed a country that we can be proud of. Persistence until we have a country where the contributions of First Nations, Inuit and Métis people are honoured, where justice is done, where every child can expect equity and respect, and where language, culture and identity are gifts to be shared. We commit to our own change, to contribute to that of our churches and communities, to show possibility in action, and to not let go. Amen.

## OFFERING

### HYMN

#### *Hymn Options:*

- Let there be Light: VU #679, CP #572, BP #727, H #371
- O God of Every Nation: EL #533, LW #416, CP #593, VU #677, PH #606

### BLESSING/BENEDICTION

*The text of the 94 Calls to Action should be present during this time. If the worship leader is a guest, they could present the Calls to Action to a representative of the church leadership.*

For the truth that has been told this day, we give thanks. We are called to go forth to act. Indigenous peoples have asked for solidarity, and we are compelled by faith and humanity to respond. We welcome the Calls to Action as signs and markers of that way forward. We turn to Christ to model reconciliation, to our Creator God to ground and sustain us, and to the Spirit, the great wind of change, to empower and embolden us forward. May our actions demonstrate reconciliation, this day and forevermore. Amen.

# Deepening the Learning: Resources that Complement the Blanket Exercise

KAIROS strongly recommends that you participate in the full Blanket Exercise. You will find more information at [www.kairosblanketexercise.org](http://www.kairosblanketexercise.org)

KAIROS also encourages you to look to your own church/denominations/organizations for more materials on their work with Indigenous issues and reconciliation. The Truth and Reconciliation Commission's website has a number of resources developed by different denominations available at: <http://www.trc.ca/websites/trcinstitution/index.php?p=9>

**Winds of Change Campaign.** Reconciliation is in the wind. Wind bringing changes in attitudes, relationships, and behaviours. Wind bringing a new spirit to the work of reconciliation. For more information and to join KAIROS' Winds of Change Campaign, visit <http://www.kairoscanada.org/windsofchange/>.

**Strength for Climbing: Steps on the Journey of Reconciliation.** This booklet is designed to help non-Indigenous communities begin on a path of reconciliation with Indigenous peoples. By learning and unlearning. By building relationships. By actively practicing reconciliation. By living out our commitment in worship, in prayer and in just action. To order this booklet, please visit the Resources page at <http://www.kairoscanada.org/resources/order/>

### VIDEOS

There are many good video resources on Indigenous rights, communities and people.

- Check out the National Film Board's **Aboriginal Peoples Channel**: [www.nfb.ca/channels/aboriginal\\_peoples\\_channel](http://www.nfb.ca/channels/aboriginal_peoples_channel)
- **Hi-Ho Mistahey!** is an inspiring film on Shannen's Dream and the struggle for a new school in Attawapiskat, Ontario.
- **Wapikoni Mobile** provides a wealth of short films made by Indigenous youth, mostly in Quebec – available in French and in English: [www.wapikoni.ca](http://www.wapikoni.ca).
- The CBC series **8th Fire** is a good overview of contemporary Indigenous issues and can be viewed over several sittings: [www.cbc.ca/8thfire/](http://www.cbc.ca/8thfire/)

Please do not hesitate to contact us with any questions or feedback!

# About KAIROS:

KAIROS unites eleven Christian churches and religious organizations in a faithful ecumenical response to the call to “do justice, and to love kindness, and to walk humbly with your God” (Micah 6:8). We deliberate on issues of common concern, advocate for social justice, and join with people of faith and goodwill in action for social transformation.

## HOW TO ORDER:

Email [orders@kairoscanada.org](mailto:orders@kairoscanada.org), call us toll-free at 1-877-403-8933, or see our website [www.kairosblanketexercise.org](http://www.kairosblanketexercise.org). The Blanket Exercise is available as a PDF or in print for a minimal cost, and free supplementary online resources are available.

## CREDITS:

***The creators of the original Blanket Exercise, 1997:*** Ed Bianchi, Suzanne Doerge, Chris Hiller, Dr. Rose-Alma J. McDonald.

***Contributors to this Worship Service Included:*** Sara Anderson, Sheryl Johnson and Jennifer Henry.

Special thanks to the hundreds of Blanket Exercise participants who over the years have taken the time to offer feedback and ideas about how to improve the workshop. It is because of these individuals that this teaching tool has become so effective and popular.

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