

RECONCILIATION MATTERS

Prayer Stations



**INDIGENOUS
MINISTRIES**

Canada and Bermuda Territory



ABOUT

PRAYER STATIONS

This collection of prayer stations invites participants to engage with truth and reconciliation from various themes.

Each station includes three pages:

Page #1: Station Info

Page #2: Display Sign

Display Sign #2: Guide

*There is an appendix with additional printable resources at the end

RECONCILIATION MATTERS

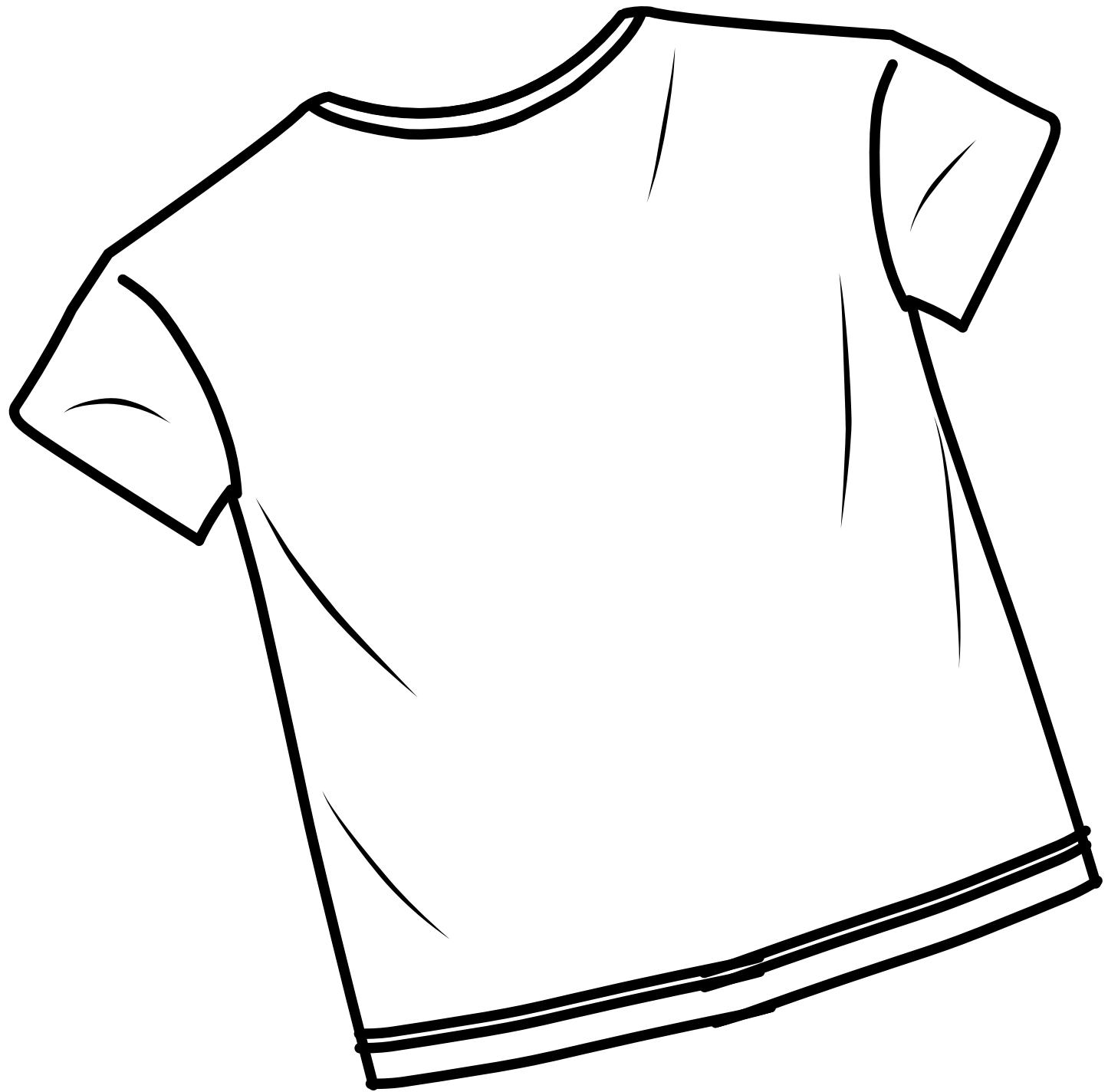
STATION 1 INFORMATION



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WE REMEMBER— STATION INFO



Theme: Remembering, Repenting, Reconciling

Visual Setup:

1. A table or small altar draped with orange fabric.
2. A large wooden cross (if available) with a strip of orange cloth tied around it.
3. A basket or bowl filled with orange ribbons & safety pins (ribbons cut into 3 inches pieces)
4. A basket or bowl filled with orange paper strips
5. Pens/ Markers
6. Display sign #1: Title Page
7. Display sign #2: “Guide”

RECONCILIATION MATTERS

"We Remember"



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"WE REMEMBER" GUIDE

SCRIPTURE

We remember the children who were taken from their families and communities, those who never returned, and the survivors of residential schools who carry deep wounds. We grieve the church's role in these harms and pray for healing, truth and justice.



ACTION

- On the orange paper, write a word, prayer or action you will take (I will listen, I will learn, I will support Indigenous voices...)
- Place your pledge at the foot of the cross
- Take a piece of orange fabric or paper as a visible sign of your commitment, pin or tie it to your clothing

PRAY:

Creator God, we grieve the ways the church has harmed Indigenous children, families, and communities. Forgive us, Renew us, Help us walk in the path of reconciliation with humility, justice and love. In the ways and name of Jesus, Amen.

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STATION 2 INFORMATION



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HONOURING THE CHILDREN— STATION INFO

Theme: Remembering and Honouring the Lives lost



Visual Setup:

1. A table or small altar draped with black fabric
2. Video on laptop/tablet playing “215” by Brian Doerksen & Cheryl Bear (<https://www.youtube.com/watch?v=1Jl857KO3OE>)
3. Display a circle of children’s shoes or orange shirts
4. Provide battery operated tea lights
5. Display sign #1: Title Page
6. Display sign #2: “Guide”

RECONCILIATION MATTERS

*"Honouring the
Children"*



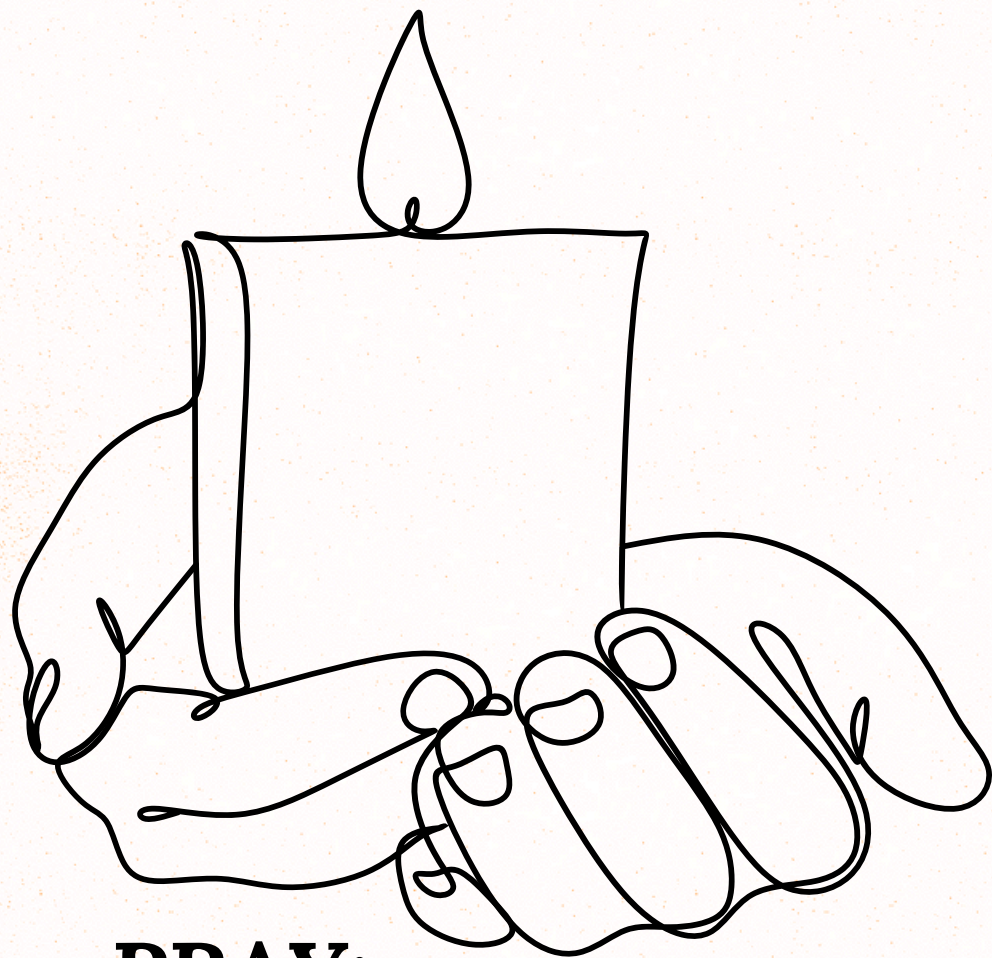
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"HONOURING THE CHILDREN" GUIDE

SCRIPTURE- PSALM 147:3

He heals the brokenhearted and binds up their wounds.



ACTION

- Reflect on the Video playing- "215" by Brian Doerksen & Cheryl Bear
- Light a candle in memory of a child who died at residential schools

PRAY:

God of Compassion, we grieve the lives lost to injustice and neglect. May these children be remembered, and may we commit to building a world where all children are safe and valued. Help us carry their stories with truth and love. Amen.

RECONCILIATION MATTERS

STATION 3 INFORMATION



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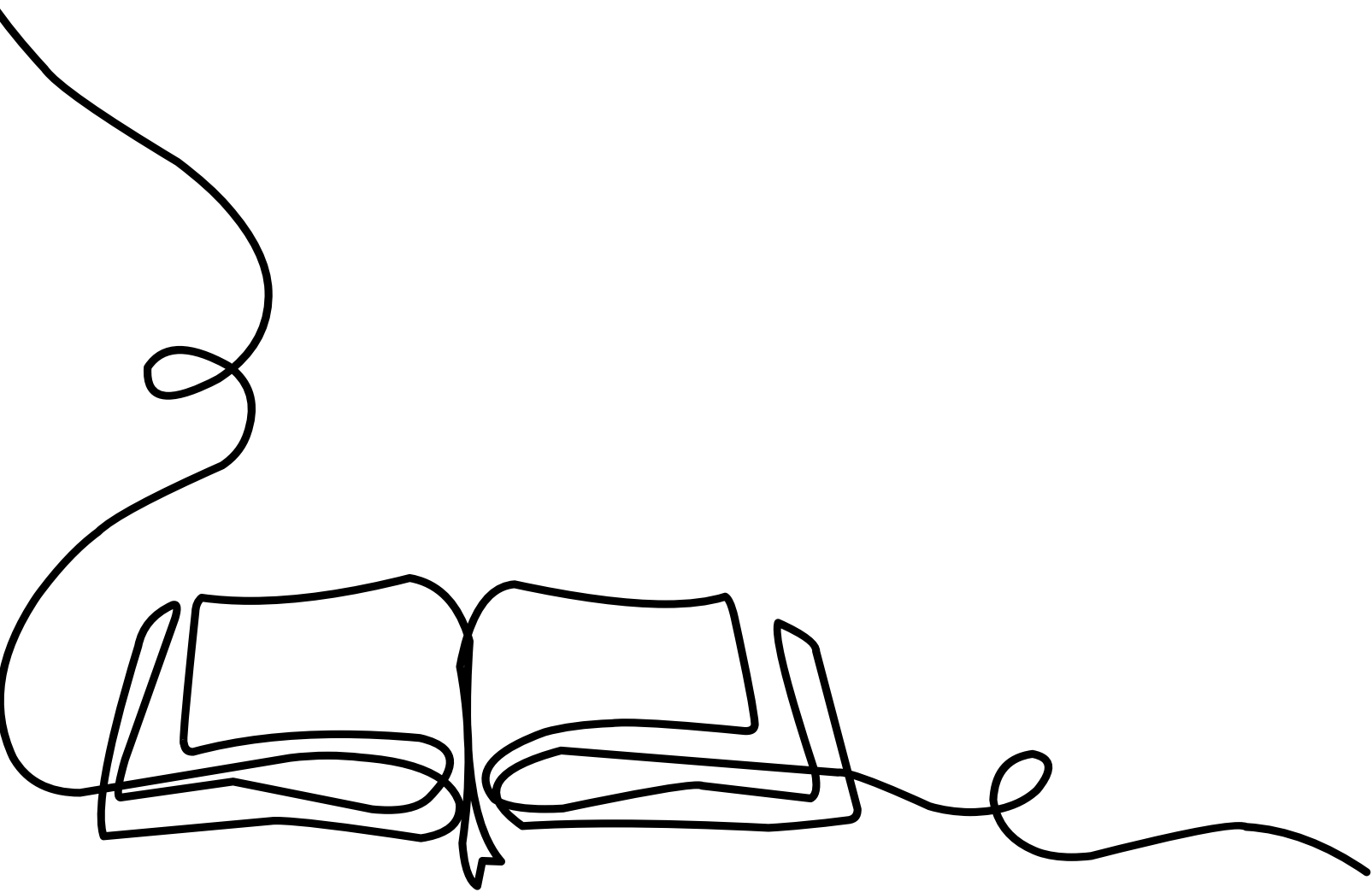
Canada and Bermuda Territory

LEARNING THE TRUTH— STATION INFO

Theme: Learning as a Step Toward Justice

Visual Setup:

- 1.Quotes from Residential School Survivors (see quotes in appendix)
- 2.Have printed excerpts from the TRC Summary or books by Indigenous Author (see TRC excerpts in appendix)
- 3.Set out orange strips of paper, pens, thumbtacks/ tape
- 4.Create a “Wall of Learning” on wall or board
- 5.Display sign #1: Title Page
- 6.Display sign #2: “Guide”



RECONCILIATION MATTERS

*"Learning the
Truth"*



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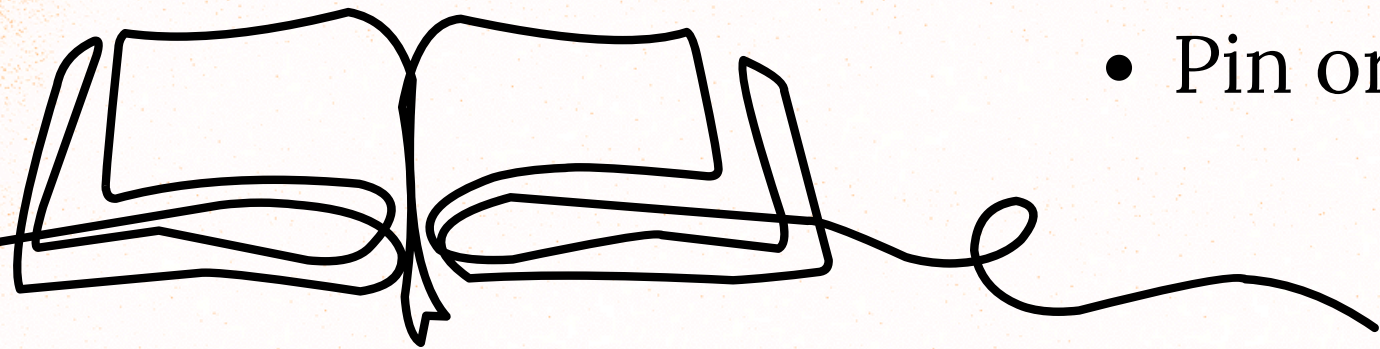
“LEARNING THE TRUTH” GUIDE

SCRIPTURE- PSALM 25:5

Guide me in your truth and teach me, for you are God my Saviour, and my hope is in you all day long.

ACTION

- Read a quote or story
- Write a word or short sentence of what you’ve learned or felt.
- Pin or tape it to the “Wall of Learning”



PRAY:

Creator, give us courage to face hard truths and humility to listen deeply. Teach us to be students of justice and reconciliation. May this learning transform our hearts and actions. Amen.



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STATION 4 INFORMATION



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COMMITTING TO ACTION—STATION INFO

Theme: Moving Beyond Words

Visual Setup:

1. A map of the local area with Indigenous territories marked (find on www.native-land.ca)
2. Markers and sticky notes
3. A copy of the UN Declaration on the Rights of Indigenous Peoples (print document from: <https://salvationist.ca/indigenousministries/resources/additional-resources/>)
4. Display sign #1: Title Page
5. Display sign #2: “Guide”





RECONCILIATION MATTERS

*"Committing to
Action"*



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“COMMITTING TO ACTION” GUIDE

SCRIPTURE- MICAH 6:8

But he’s already made it plain how to live, what to do, what God is looking for in men and women. It’s quite simple: Do what is fair and just to your neighbour, be compassionate and loyal in your love, And don’t take yourself too seriously— take God seriously.



ACTION

- Identify whose traditional land you live upon
- Take a moment to look at the United Nations Declaration on the Rights of Indigenous Peoples
- Write one commitment or action you will take for reconciliation (eg. Learn more about local nations, support Indigenous businesses, advocate for Indigenous rights)
- Place your sticky note on the map

PRAY:

Spirit of Justice, lead us from words to deeds. May our commitments be more than good intentions. Let our actions reflect your call to love, equity, and truth. Strengthen us to walk this path with integrity. Amen



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STATION 5 INFORMATION



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PRAYERS FOR HEALING AND UNITY—



STATION INFO

Theme: Healing Wounds and Building Relationships

Visual Setup:

1. A table or small altar draped with white cloth
2. Red cloth laid on the side of the table for the washed stones
3. Smooth stones
4. A bowl/ basin of water
5. Display sign #1: Title Page
6. Display sign #2: “Guide”



RECONCILIATION MATTERS

*"Prayers for
Healing and Unity"*



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“PRAYERS FOR HEALING AND UNITY” GUIDE

SCRIPTURE- 1 CORINTHIANS 12:25-27

...so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it.



ACTION

- Hold a stone in your hand as you offer a prayer for healing-yours or someone else's.
- Then dip the stone in the water, symbolizing cleansing and new beginnings.
- Leave the stone on the red cloth

PRAY:

Healer of all Nations, bring peace where there is pain, and unity where there is division. Heal the wounds of the past and guide us into right relationships with each other. May reconciliation begin in us and flow outward. Amen

RECONCILIATION MATTERS PRAYER STATIONS

Truth and Reconciliation Resources 2025

For more information please contact
crystal.porter@salvationarmy.ca



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RESIDENTIAL SCHOOL
SURVIVOR STORIES
PRAYER STATION #3

I'm come from a long way, I came a long way. I'm from Great Lake Mistissini. That's where I was born in the bush. It was a pride for me to say that because I was born in the bush in a tent. It's something that remains in my heart going to the woods, living in the woods. It's in my heart. Before going to the boarding school, my parents often told me what they were doing in the woods when I was born. What they were doing, we were in camp with other families. The stories my father told us, my mother, too.

LOUISE B.

I didn't understand a word, 'cause I spoke Cree. Cree was the main language in our family. So, so my dad was kind of angry. I kept seeing him pointing to that Indian agent. So that night we were going to bed, it was just a one-room shack we all lived in, and I heard my dad talking to my mom there, and he was kind of crying, but he was talking in Cree now. He said that, "It's either residential school for my boys, or I go to jail." He said that in Cree. So, I overheard him. So I said the next morning, we all got up, and I said, "Well, I'm going to residential school," 'cause I didn't want my dad to go to jail.

ISAAC D.

I went there with a bus. They load us all up on a bus, and took us. And I remember my, my mom had a really hard time letting us kids go, and she had, she had a really hard time. She begged the priest, and the priest said it was law that we had to go, and if we didn't go, then my parents would be in trouble.

MAUREEN J.

We got taken away by a big truck. I can still remember my mom and dad looking at us, and they were really, really sad looking. My dad's shoulders were just hunched, and he, to me, it looked like his spirit was broken. I didn't have the words at five for that, but I do now. I just remember feeling really sad, and I was in this truck full of other kids who were crying, and so I cried with them

ALMA S.

I remember hiding under the bed there; they pulled us out from under the bed, me and my younger brother. We ran, you know, we cried a lot and but that didn't help better; they took us out. They took us out to the truck; all four of us. My other two brothers walked to the truck. But me and my late, younger brother, we fought all the way, right up, right to the station, train station, CNR station.

SAM R.

They told us to remember our number, instead of calling my name, they'd call my number, and if you don't remember your number, you, you know you get yelled at. And I, I think we did extra chores, so you had to really keep memorizing your number. Mine was 989. And it was, so that's how they got my attention, you know, when they wanted you for something that, you know, could be for anything, could be for job placements or something, I don't know, you, 989, you had to pay attention, and just be there, I guess, or just be aware

WILBUR A.

When I was in residential school, then they told me I'm a dirty Indian, I'm a lousy Indian, I'm a starving Indian, and my mom and dad were drunkards, that I'm to pray for them, so when they died, they can go to heaven. They don't even know my mom had died while I was in there, or do they know that she died when I was in there? I never saw my mom drink. I never saw my mom drunk. But they tell me that, to pray for them, so they don't go to hell

FLORENCE H.

There was a picture of stairs and at the bottom of those stairs was Indian people and there was fire. And above the stairs there was Jesus and the angels, and that's what we were told, if we didn't change our ways that's how we were going to end up. That's a picture that will always stay in my mind.

FRED B.

She would make me stand up in, in front of the class, and make me write, and so of course I would write with my left hand, and, and she would take my hand, and she would, she would make me hold my hand behind my back, my left hand behind my back, and if I, if I try to pull it away, then she would hit me. And, and this one time when I was writing with my left hand, she hit me ... with a ruler, and, and broke my, my little finger here.

DORIS Y.

You try and sleep, you just hear that noise of somebody crying. I don't know how long, maybe a month later, that's when I finally found out what was going on. Whoever was bad, didn't listen, well, the, the ones they wanted to punish, they'd come and get them in the middle of the night, when everybody's asleep, that's what they did, that's why I kept hearing this whimpering and crying at night. They came and got them at the night, took them down, wherever they wanted to strap them, and they brought them back.

RICKY K.

It was almost like we were, you know, captured, or taken to another form of home. Like I said, nobody really explained to us, as if we were just being taken away from our home, and our parents. We were detached I guess from our home and our parents, and it's scary when you, when you first think, think about it as a child, because you never had that separation in your lifetime before that.

So that was the, I think that's when the trauma started for me, being separated from my sister, from my parents, and from our, our home. We were no longer free. It was like being, you know, taken to a strange land, even though it was our, our, our land, as I understood later on

ARCHIE H.

That's where I had the most difficulty in school because I didn't understand English. My hand was hit because I wrote on my scribbles, the scribbles that were given on starting school, pencils, erasers, rulers and that, scribbles, and textbooks that were given. "Write your names," she said, so they don't get lost. But I wrote on my scribbles in Cree syllabics. And so I got the nun really mad that I was writing in Cree. And then I only knew my name was Ministik from the first time I heard my name, my name was Ministik. So I was whipped again because I didn't know my name was Peter

PETER N.

TRUTH AND RECONCILIATION
EXCERPTS
PRAYER STATION #3

[There must be] a change in perspective about the way in which Aboriginal peoples would be engaged with Canadian society in the quest for reconciliation... [We cannot] perpetuate the paternalistic concept that only Aboriginal peoples are in need of healing... The perpetrators are wounded and marked by history in ways that are different from the victims, but both groups require healing... How can a conversation about reconciliation take place if all involved do not adopt an attitude of humility and respect? ... We all have stories to tell and in order to grow in tolerance and understanding we must listen to the stories of others.

Together, Canadians must do more than just talk about reconciliation; we must learn how to practise reconciliation in our everyday lives—within ourselves and our families, and in our communities, governments, places of worship, schools, and workplaces. To do so constructively, Canadians must remain committed to the ongoing work of establishing and maintaining respectful relationships.”

“Children were sent to the schools to ‘protect’ them from the influence of their own parents and culture. Like reserves, the schools themselves were places of isolation in which children were to be ‘civilized’ and assimilated. As with all Aboriginal policies, the schools were funded in such a cost-conscious manner that, no matter what one thought of their goals, they were doomed to fail from the very beginning.”