

ELCA Truth-Seeking and Truth-Telling Initiative on Indian Boarding Schools Learning Toolkit

(Created August 2024. Reviewed April 2026 - apologies for any elca.org links that are broken due to recent website changes. Updated version of this Toolkit will be available later in 2026.)

To use this document and any other documents/files linked below, download the resource to your own device. (Choose File, then Download in the drop-down menu.)

*(Note: PowerPoint slide presentation can be found in Phase 1, Session 5, pp. 8-9.)
(Worship materials are on p. 4.)*

PURPOSE

This Toolkit is provided as support for participants in the ELCA Truth Seeking and Truth Telling Initiative on Indian Boarding Schools, to organize and lead truth-telling educational and liturgical experiences in their contexts – congregations, synods, educational institutions, etc. The goal is to widen the circle of people in the ELCA aware of Indian boarding schools, their impact on Indigenous peoples, our churches' and the wider Christian church's involvement, and paths for healing.

THIS TOOLKIT

The ELCA Truth Seeking and Truth Telling Initiative (TSTT Initiative) on Indian Boarding Schools Learning Toolkit is designed for use by congregations on a spectrum of experience in doing the work of truth-telling and healing around white Christian settlers' complicity in the history of Indian boarding schools. Some congregations are just beginning. Others have been working diligently for years. This Toolkit endeavors to support congregations along this entire spectrum.

The toolkit provides resources which are divided into 'Phases.' Facilitators are encouraged to begin at whatever Phase most closely aligns with the congregation's experience and needs.

Each Phase includes a five-session series of readings, videos, and discussions paced in a progression to move from introductory to more challenging. Whether you choose to do one, a few, or all five sessions, we strongly encourage the practices of sharing

guiding ethics, establishing group norms, and the progression of the contemplative practice, as you determine where to begin and how to proceed.

Each session is designed to be approximately one hour.

CONTENT OVERVIEW

PHASE I is for congregations new to the work. It includes resources for creating safe(r) spaces for courageous conversations, ELCA reasoning for this work, and an introduction to the ELCA's participation in the Truth & Healing Movement as commissioned by Presiding Bishop Elizabeth Eaton.

PHASE II is for congregations who are ready to dig more deeply into the realities and truths of Indian boarding schools, but who may not have congregational consensus around doing the work and/or who live in communities where such work may be divisive or actively opposed.

PHASE III is for congregations who have engaged in some anti-racism work, are moderately aware of the 150-year history of Indian boarding schools in the U.S., and/or who are eager to begin the work and open to the challenges inherent in it.

PHASE IV is for congregations who have been engaged in truth-telling around Indigenous histories and rights and impacts of colonizer-inflicted traumas on Indigenous individuals and communities; congregations ready to engage in advocacy, solidarity, and healing.

PHASE V is for congregations who have read, studied, and already taken steps toward advocacy, solidarity, and healing, and who are looking for next steps in their own healing and in their support of healing for Indigenous peoples, within the ELCA and beyond.

ESSENTIAL ELEMENTS

Facilitators are strongly urged to mind the ethics guiding the ELCA TSTT Initiative, establish group norms for safe(r), braver learning and discussion spaces, and strengthen spiritual and emotional resilience by grounding each gathering in a contemplative practice.

1. **Ethics:** The ELCA Truth-Seeking and Truth-Telling Initiative (TSTT Initiative) on Indian Boarding Schools is intended to organize Lutherans for truth-seeking and

truth-telling about Lutheran involvement in Indian boarding schools in the U.S. and their impact on Native peoples. All that we do in this TSTT Initiative, including learning in our various contexts, is guided by ethics established for this ELCA TSTT Initiative, outlined [here](#).

2. **Group Norms:** It is good practice in any learning context, especially when dealing with issues of race, injustice, etc., to establish common language and approaches to learning, fostering an equitable space of mutuality and growth. Use one or more of these resources:
 - a. These '[Four Agreements](#)' (short video) can help to establish common language and approaches to learning, fostering an equitable space of mutuality and growth. The four agreements:
 - i. Stay engaged.
 - ii. Experience discomfort.
 - iii. Expect and accept non-closure.
 - iv. Speak your truth.
 - v. *Note - the Four Agreements come out of a specific, [branded](#) protocol; the ELCA Truth & Healing Movement and the ELCA TSTT Initiative are not affiliated with Courageous Conversations (CC); but these agreements may be useful and are openly shared by CC.*
 - b. Sage Thinking's webpage on [Creating Safe Spaces for Courageous Conversations](#).
 - c. Brushy Fork Institute's single-page resource, [On Setting Group Norms](#).
3. **Contemplative Practice:** Facilitators are encouraged to ground every gathering in a contemplative practice, building spiritual and emotional resilience for the work of growing in awareness and healing relationships. Find a five-session practice created to support this work [here](#).
4. **Reflection Time:** Each session includes time for personal reflection prior to discussion. This time is essential to the overarching ethos of following NOTICING with REFLECTION. It:
 - a. Allows new learnings and awareness to 'sink in';
 - b. Encourages internal NOTICING of emotions, physical responses, spiritual nudgings, etc.;
 - c. Encourages self-awareness prior to speaking;
 - d. Supports diverse learning styles, as many people are more confident sharing in a group discussion if provided time to formulate thoughts prior to speaking;

- e. Allows for long-term reflection – The journal should be an actual notebook or journal used at each session so participants are able to reflect back to previous sessions.
5. **Discussion:** Each session follows individual reflection time with a discussion – often based on the same Guiding Questions (see below). Encourage each participant to voice at least one comment. Assist more vocal participants to give space to more hesitant voices. Some sessions include ‘Further Discussion’ prompts to encourage wondering about small group or congregational engagement. Let these be real attempts to consider specific steps toward action.
6. **Worship:** Bring truth-telling about Indigenous people’s experience and Indian boarding schools into your shared worship life.
- a. Follow liturgies created for healing and truth-telling, such as Dr. Kelly Sherman-Conroy’s [Prayer Service for Children of Indian Boarding Schools](#) and/or [Indigenous People’s Liturgy](#).
 - b. Incorporate [Indigenous voices](#) and stories in preaching (see preacher learning resources [here](#) and [here](#)).
 - c. Include in the bulletin and share in worship your congregation or ministry’s land acknowledgement. (If you do not yet have a land acknowledgement, see the ELCA’s [Land Acknowledgement Guide](#).)
 - d. Remain mindful of the work in corporate gatherings of worship and prayer.

APPROACHES TO READING MATERIAL & VIDEO

Be aware of diverse learning styles in your group. Suggested activities include reading, watching videos, and sharing in both smaller and larger group discussions.

- The length of some videos will require viewing prior to the session. This can be done as a separate gathering/event, or individually.

Enhance learning experiences by varying approaches to reading:

- Longer texts will be most accessible if read ahead of time, then review content via a print-out or screen display in place of the ‘Read together...’ suggestion.
- Shorter texts can be shared in various formats to accommodate different learning styles – and to engage all learners in different ways, including:
 - a. Read silently together.
 - b. Read ‘popcorn’ style – Change readers with each paragraph.
 - c. Read in small groups – Break reading into smaller sections, invite each small group to read and discuss one section, then share with larger group what they read and learned.

TECHNOLOGY

- Nearly all suggested readings and videos are available online.
- If technology access is limited/prohibitive, print readings to share ahead of time and/or create additional gathering time to view videos together.
- If technology is accessible, links to readings and videos can be shared in bulletins, newsletters, and online media to encourage reading/viewing prior to gathering.
- When applicable, encourage participants to bring a laptop/tablet for accessing materials during gatherings.

PRACTICAL TOOLS

1. [Planning, day-of, and evaluation sheet](#)
2. [Sign-up sheet](#)
 - a. At an in-person event, have one or more sign-up sheets with pens at a table; at the end of the session, invite people who want to connect further in any way – at your church/synod/school or with the ELCA TSTT Initiative – to provide their contact information.
 - b. At an online event, you can ask people to put this information in the chat. Have someone capture that info into a document during or after the meeting.
3. Significant dates (2024):

You may choose to schedule educational or worship experiences to coincide with one or more of these significant dates.

 - September 30 is National Day of Remembrance for Indian Boarding Schools.
 - October 14 is Indigenous Peoples' Day.
 - November is Native American Heritage Month.
 - November 28 is National Day of Mourning (traditionally called Thanksgiving Day).
 - November 29 is Native American Heritage Day.

BASIC PREMISE AND APPROACH

Generally, the approach in this work is to NOTICE: to listen, watch, read, learn, pay attention – and to REFLECT on what is learned and experienced with an awareness of the self and God in the midst of these disturbing and challenging truths. (See **Contemplative Practice**, above.)

Within each gathering, the same Guiding Questions are suggested:

- How did the _____ [e.g. survivor voices] make you feel? [This allows us to own the truth.]
- What was new or surprising to you? [This helps us recognize that new truth has been encountered.]
- Why is it so hard for people to know and to believe this information? [This allows us to recognize the willful/purposeful erasure and historical omission in which we have participated.]
- What are you pondering? What are you compelled to talk about with others?

When small group activity is suggested, create groups of approximately 3-5 participants and choose content appropriate to your overall group size.

BASIC SESSION OUTLINE

- 1) Review [Guiding Ethics](#).
- 2) Establish or reiterate Group Norms (see Essential Elements section above).
- 3) Share the [Contemplative Practice](#).
- 4) Read/Watch/Review Main Content.
See description of each Phase and Session below for all Content information.
- 5) Individual Reflection/Journaling using prompts:
 - a. How did [*reading/viewing this material*] make you feel?
 - b. What was new or surprising to you?
 - c. Why is it so hard for people to know and to believe this information?
 - d. What do you think you will continue to ponder? What will you want to share with others?
- 6) Discuss Using Guiding Questions:
 - a. How did the [*main content material*] make you feel?
 - b. What was new or surprising to you?
 - c. Why is it so hard for people to know and to believe this information?
 - d. What do you continue to think about or share with others? OR What do you think you will continue to ponder? What will you want to share with others?
- 7) Further Discussion – prompts to wonder about engagement.

8) Close in prayer.

PHASE ONE

PHASE I is for congregations new to the work. It includes resources for creating safe(r) spaces for courageous conversations, ELCA reasoning for this work, and an introduction to the ELCA's participation in the Truth & Healing Movement as commissioned by Presiding Bishop Elizabeth Eaton.

SESSION ONE

- Read the ELCA's [Repudiation of the Doctrine of Discovery. Social Policy Resolution CA16.02.04](#), August 2016.
- Individually Reflect.
- Learn about the [ELCA Truth-Seeking and Truth-Telling Initiative on Indian Boarding Schools](#).
- Discuss:
 - Explore the Reflect questions.
 - Wonder: How did the Repudiation motivate the church to create the ELCA TSTT Initiative on Indian Boarding Schools?
 - Wonder: How might our congregation live into this Repudiation within our community?

SESSION TWO

- Explore the ELCA's [Repudiation of the Doctrine of Discovery webpage](#). [*Link broken*]
- Read the first paragraph – Repudiation of the Doctrine of Discovery – aloud together.
- In smaller groups read then share:
 - What Is the Doctrine of Discovery?
 - Follow this [link](#) to learn more.
 - What Is the Repudiation of the Doctrine of Discovery?
 - Follow this [link](#) to learn more. [*Link broken*]
- Reflect and discuss.

SESSION THREE

- Return to the ELCA's [Repudiation of the Doctrine of Discovery webpage](#). [*Link broken*]
- Read the 'Task Force' introductory sentence aloud together.
- Watch Presiding Bishop Elizabeth Eaton's introduction of the [Truth & Healing Movement](#) (THM).
- Reflect and discuss.

- Explore what has been done so far in the THM:
 - See the [Truth & Healing Movement](#) list of past, current, and upcoming activities.
 - See the [Truth & Healing Movement youtube playlist](#) for recordings of past events.
- Discuss how the group might engage these events. For example:
 - Each one view one and come back to discuss.
 - Host a viewing event in our context for a wider audience.
 - Explore other options.
- What might further engagement in the ELCA Truth & Healing Movement look like for individuals and this community?

SESSION FOUR

- In two to four smaller groups explore the '[Efforts by the Task Force Thus Far](#)'.
[Link broken]
 - Group One: Read [Missing and Murdered Indigenous Women](#) [Link broken] (and [here](#)).
 - Group Two: Read [A Declaration of the ELCA to American Indian and Alaska Native People](#).
 - Group Three: Learn about [land acknowledgements](#).
See Living Lutheran articles:
 - [Telling the Truth about the Lands We Inhabit](#).
 - [Beyond a Resolution](#) which includes this [Study Guide](#).
 - Consider:
 - What are land acknowledgements?
 - What can they mean/do?
 - How are they created?
 - Group Four: Explore the process of 'developing a settler narrative that reflects the Lutheran participation in colonizing Turtle Island and in genocidal acts toward Indigenous people over the past 500-plus years.'
 - What does this mean?
 - Is this happening?
 - Where in the process is the ELCA?
- Share from each group.
- Individually reflect.
- Further discussion: Are there places where individuals, small groups, or committees of this congregation might engage some of this work?

SESSION FIVE

- Use a PowerPoint slide presentation, with accompanying notes and practical guide, that provides an introduction to Indian boarding schools, the ELCA TSTT Initiative, and some of what we know about Lutheran involvement.
 - Here are links to the PowerPoint slide presentation, plus a Guide and Script to use with the slides. Download these to your own computer to use them.
 - Add your own narrative of the work you have done in connection with the ELCA TSTT Initiative to date.
- OR contact Elizabeth Andress, ELCA TSTT Initiative co-lead (lizandress312@gmail.com) to connect with someone to do an online presentation on these same topics.
- Reflect and discuss.
- Further Discussion:
 - What might further engagement in the ELCA Truth-Seeking and Truth-Telling Initiative on Indian Boarding Schools look like for individuals and this community?

PHASE TWO

PHASE II is for congregations who are ready to dig more deeply into the realities and truths of Indian boarding schools, but who may not have congregational consensus around doing the work and/or who live in communities where such work may be divisive or actively opposed.

SESSION ONE

- Read Vance Blackfox's [Reflection on the 2016 ELCA Churchwide Assembly's Repudiation of the Doctrine of Discovery](#) – Journal of Lutheran Ethics.
- Individually reflect.
- Further Discussion: Small groups each take up one of Vance Blackfox's challenges in Part [7]:
 - 'First, does this repudiation *do* enough, challenge us enough?'
 - 'Second, what might Native people *really* want from the church, aside from the activities listed in the sanitized resolution regarding repudiation?'
- Re-read Vine Deloria's words from the Blackfox article. In the two smaller groups, ponder a response to Blackfox's questions. Share responses as a whole group.

SESSION TWO

- Review responses and reflections to Vance Blackfox's [Reflection on the 2016 ELCA Churchwide Assembly's Repudiation of the Doctrine of Discovery](#) – Journal of Lutheran Ethics (from previous week).
- Watch Report: [Declaration of the ELCA to American Indian and Alaska Native People | ELCA Churchwide Assembly 2022](#) (37 min.).
- Reflect and discuss.

SESSION THREE

- Read together the ELCA's [A Declaration of the Evangelical Lutheran Church in America to American Indian and Alaska Native People](#).
 - Have smaller groups read one page/section.
 - OR Read beforehand.
- Individual Reflection & Group Discussion
- Further Discussion: How might our congregation live into this Declaration in our context?

SESSION FOUR

- Read together: [A Journey to Reparation](#), *Living Lutheran Magazine*.
- Individually reflect then engage in group discussion.
- Further discussion: Are there places where individuals, small groups, or committees of our congregation might engage some of this work?

SESSION FIVE

- Read together Vance Blackfox's [Land Acknowledgement Resources for Congregations](#).
- Individually reflect then engage in group discussion.
- Further discussion for congregations that do *not* yet have a land acknowledgement:
 - Might our congregation develop a land acknowledgment?
 - What would that mean for our congregation?
 - Who would be willing and able to take on the work?
 - How would younger people, marginalized people, and future generations be heard and considered in this undertaking?
 - What would a land acknowledgement mean for our broader community?
 - Could this group determine action steps to begin this process?
- Further discussion for congregations that *have* created a land acknowledgement:
 - Has our land acknowledgement “permeated” our congregation? If we asked, would most congregation members be able to say what Indigenous land our building is on?
 - Where does the land acknowledgement appear in print? In our weekly bulletins? Monthly newsletters? Posted prominently in the church building? Elsewhere?
 - When, where, and how often is it used? Are we using it weekly in worship (as encouraged and expected)? At the beginning of all church meetings?
 - What are our next steps to weave the land acknowledgement into the life and ethos of our church?

PHASE THREE

PHASE III is for congregations who have engaged in some anti-racism work, are moderately aware of the 150-year history of Indian boarding schools in the U.S., and/or who are eager to begin the work and open to the challenges inherent in it.

PHASE THREE – PREPARATION: Have participants read on their own [Stringing Rosaries: The History, the Unforgivable, and the Healing of Northern Plains American Indian Boarding School Survivors](#), by Denise Lajimodiere.

For Session 1: Intro & pages 1-110

For Session 2: pages 111-258

For Session 3: pages 259-320

SESSION ONE

- Review Part I & Part IIa (pages xi-110): [Stringing Rosaries](#).
- Individually reflect then engage in group discussion.

SESSION TWO

- Review Part IIb (pages 111-258): [Stringing Rosaries](#).
- Individually reflect then engage in group discussion.

SESSION THREE

- Review Part III (pages 259-320): [Stringing Rosaries](#).
- Individually reflect then engage in group discussion.

SESSION FOUR

- Watch [The Disturbing Truth Behind America's Indigenous Boarding Schools](#) (30 min.).
- Individually reflect then engage in group discussion.

SESSION FIVE

- Watch [How the U.S. Stole Thousands of Native American Children](#) (13 min.).
- Individually reflect then engage in group discussion.

PHASE FOUR

PHASE IV is for congregations who have been engaged in truth-telling around Indigenous histories and rights and impacts of colonizer-inflicted traumas on Indigenous individuals and communities; congregations ready to engage in advocacy, solidarity, and healing.

SESSION ONE

- Watch Vance Blackfox's [Conversation with Indian Boarding School Survivor – George McCauley](#) | Sept. 13, 2023 (PART I - to 22:53).
- Individually reflect.
- Wonder together about the sacred nature of George McCauley sharing his story.
 - What did you hear in George's story that was most striking to you?
 - What was the most challenging to hear/learn?
 - What can you do with your emotional response to George's story?
 - Where is God calling you – as an individual and/or as a community – in response to George's story?

SESSION TWO

- Watch Vance Blackfox's [Conversation with Indian Boarding School Survivor – George McCauley](#) | Sept. 13, 2023 (PART II - from 22:54 to end).
- Individually reflect then engage in group discussion.
- Wonder about the sacred nature of George McCauley sharing his story. See 'Wonder together' prompts from Session One.

SESSION THREE

- Watch Vance Blackfox's [Conversation With Descendants of Indian Boarding School Survivors](#) | September 18, 2023; [PART I - to 31:07].
- Questions for Individual Reflection and Group Discussion:
 - Wonder about the sacred nature of Auntie Barbara Tucker and Nichol LeBeau sharing their stories.
 - What did you hear in these stories that was most striking to you?
 - What was the most challenging to hear/learn?
 - What can you do with your emotional response to these stories?
 - Where is God calling you – as an individual and/or as a community – in response to these stories?

SESSION FOUR

- Watch Vance Blackfox's [Conversation With Descendants of Indian Boarding School Survivors](#) | September 18, 2023; [PART II: 31:08 to end].
- See 'Wonder' prompts from Session Three for individual reflection and group discussion.

SESSION FIVE

PREPARATION:

Invite participants to read or watch *Indian Horse* prior to the session.

- [Indian Horse: A Novel](#), by Richard Wagamese (Milkweed; 2012)
- *Indian Horse* film (1 hr. 40 min.) based on the novel (2017) – search online for viewing/streaming options

OR

Extend Session Five to three sessions and watch the film together.

Break the film into three parts, engaging the appropriate questions for each.

OR

Extend Session Five to three sessions and have people read a third of the novel for each session.

Engage the appropriate questions for each segment.

Discussion Questions:

From [The Literary Gathering](#) (with modifications):

- 1) The novel vividly describes the effects on Saul when he is sent to a residential (boarding) school: "I read once that there are holes in the universe that swallow all light, all bodies. St. Jerome's took all the light from my world."(p. 43) How did reading the novel impact your understanding of the residential school system and its lasting effects?
- 2) "One who loves does not brandish fear or require it." (p. 26) What insights into Indigenous spirituality did you gain from the novel? "'Where is God now, then?' I asked." (p. 92) Where do you find God in this story?
- 3) Racism is a very grim reality for Saul. Give a few examples of racism Saul experiences. How does Saul react to this racism? Reflect on examples of stereotyping or racism that you have experienced or witnessed directly, have heard about from friends, or have witnessed in the media or other sources.
- 4) In reading *Indian Horse*, what did you learn about Indigenous peoples in North America that you did not know before?

- 5) “They scooped out our insides, Saul. We are not responsible for that. We are not responsible for what happened to us. None of us are,’ Fred said. ‘But our healing – that’s up to us.” (p. 210) How can we as individuals, as Christians and as North Americans, be part of the healing?
- 6) Richard Wagamese has said that *Indian Horse* “...was a story clamoring to be told in a way that was empowering – that was not preachy, threatening or guilt inducing.” Do you feel *Indian Horse* is, in fact, a story told in a way that is empowering and not preachy, threatening or guilt inducing? Why or why not?
- 7) Would you recommend this book? If so, why and to whom? If not, why not?

PHASE FIVE

PHASE V is for congregations who have read, studied, and already taken steps toward advocacy, solidarity, and healing, and who are looking for next steps in their own healing and in their support of healing for Indigenous peoples, within the ELCA and beyond.

SESSION ONE

PREPARATION: Prior to gathering, have participants read, [Federal Indian Boarding School Initiative Investigative Report](#) (100 pages).

- Review the [Federal Indian Boarding School Initiative Investigative Report](#).
- Individually reflect.
- Group discussion: Work through the report, inviting reflections on each section.

SESSION TWO

PREPARATION: Prior to gathering, have participants view [Interior Secretary Haaland Remarks on Federal Indian Boarding School System Report](#), C-SPAN, May 11, 2022 (54 min.).

- Review [Interior Secretary Haaland Remarks on Federal Indian Boarding School System Report](#).
- Individually reflect then engage in group discussion.

SESSION THREE

- Review the [Federal Indian Boarding School Initiative Investigative Report](#).
- Review [Interior Secretary Haaland Remarks on Federal Indian Boarding School System Report](#), C-SPAN, May 11, 2022 (54 min.).
- Individually reflect then engage in group discussion.
- Further discussion:
 - What was one thing that was new or surprising to you? What especially impacted you intellectually or emotionally?
 - Discuss various aspects of the 150 years of policy and strategy the U.S. government used vis a vis the Indigenous population. How did Indian boarding schools further the goals of the U.S. government?
 - What did you learn about the role of the Christian churches in operating Indian boarding schools?

- What does this initial report tell us about the impact of Indian boarding schools on Indigenous children who attended them?
- If you are not Indigenous, what, if any, federal policies have impacted you, your family (past and present), your “nation”, at the same level that the Indian boarding school policy impacted/impacts Indigenous people? Is there a comparison?
- What other federal policies are you aware of that also impacted / continue to impact Indigenous people’s lives? [examples – Dawes Act on allotment, Indian Removal Act, Indian Relocation Act, American Indian Religious Freedom Act (AIRFA), Indian Child Welfare Act (ICWA)]
- Wonder:
 - How do we, collectively, think and feel about the Federal Report?
 - What implications does this report have for us within our context?
 - What implications does this report have for us as individuals?

SESSION FOUR

- Consider the call – for individuals and the congregation – to further work.
- Individually reflect then engage in group discussion.
- Further discussion prompts:
 - Do people feel called to further work for truth and healing around Indian boarding schools, or more broadly around our history and present-day relationships with Indigenous people?
 - What resources will be needed?
 - What partners might be engaged/invited?
 - What relationships with Indigenous members, neighbors, communities might be cultivated?
 - What would consistent advocacy and solidarity look like in our congregation/community?
- Engagement option: Organize people in your congregation to support the House and Senate bills for the creation of a Truth & Healing Commission on Indian Boarding Schools. See [National Native American Boarding Schools Healing Coalition website](#) for information and advocacy toolkit.

SESSION FIVE

- Explore the ELCA’s [Indigenous Ministries and Tribal Relations](#) website.
- Individually reflect then engage in group discussion.
- Further Discussion Prompts:
 - What resources might support ongoing work in our setting?

- What upcoming opportunities might be shared with our congregation and/or larger community?
- How might our congregation develop spiritual resilience and courage – and support individuals in the same – for walking a path of solidarity and justice with our Indigenous siblings?
- How might we encourage one another – and broaden our network of allies – in persistently pursuing justice and right relationships with Indigenous individuals and communities?
- Final Individual Reflection Prompts:
 - How does ongoing work around Indigenous Boarding Schools and/or Indigenous justice make you feel?
 - What has been the most surprising truth you have learned?
 - What challenges to further work do you anticipate?
 - What do you think you will continue to ponder? What will you want to share with others?

Created by Rev. Emily Meyer, along with Cathy Roberts and Elizabeth Andress – participants in the ELCA Truth-Seeking and Truth Telling Initiative on Indian Boarding Schools. Edited by Vance Blackfox, ELCA Director of Indigenous Ministries and Tribal Relations (8/28/24).