

The Red Dress Journey



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Additional resources included as separate documents:

- Postcard pdf in heavy colour pdf
- Postcard pdf in reduced colour/black and white pdf
- Silhouette pdf
- List of MMIWG2S in Ontario pdf
- Response forms colour master pdf
- Response forms black and white master pdf

Red Dress Journey

Welcome



Thank you for participating in this action. Our hope is that the Red Dress and information package will have a chance to travel to as many congregations in the Eastern Synod as possible. Everyone is at a different place on the journey of Reconciliation with our Indigenous neighbours and for some it is difficult to know where to start. We hope this project may help start some conversations and help you to begin your journey.

Please take a look at the resources provided on this website and decide if your congregation is ready to begin the journey. Contact Liz Zehr at the Eastern Synod office (ezehr@elcic.ca or 519-743-1461 or toll free 1-877-373-5242 during office hours in Ontario to add your name to the list. You will be contacted with the week that your package will arrive. We then ask that you use the contact information provided to send the package on to the next congregation on the list (the travel costs are covered by the Synod). Our hope is that the Red Dress can visit a different congregation each week but please be patient if there are some travelling glitches!

Our journey begins at the Eastern Synod Office on **Friday May 5, the day of National Day of Awareness for Missing and Murdered Indigenous Women, Girls and Two Spirit People.** We plan to report back through the Synod website on how the journey is going in October, as we mark **October 4, National Day of Action for Missing and Murdered Indigenous Women and Girls (MMIWG2S+).** After that, we hope our Red Dress travels far and wide with regular updates on the journey provided on the Synod website.

A. Getting Started

It is difficult to know what you do not know. For many people who went through a Canadian school system, what you might have learned about the First Nations peoples was probably in history class. You likely learned of North American encounters with European settlers; how they were involved in various European conflicts that played out in North America; maybe notable leaders like Joseph Brant were mentioned; or a little bit about their way of life etc. But it was probably all taught as *history*. After that introduction, history classes tended to focus on how Europeans settled and developed the ‘empty land’ they ‘found’. It was as if the First Nations people had disappeared from Canada.

It is difficult to see that you do not see. A federal department was created to manage “Indian Affairs” so there was nothing that might have dealt with indigenous issues at a municipal or provincial level; so nothing or very little would be in the news or talked about. This may have been one of the reasons why residential schools and references to MMIWG2S+ were not in the public mind. Who knew about them in the increasingly urban Canadian setting? The legacy of past practices is that Indigenous peoples became invisible within our wider society while their actual culture was misrepresented on television and in other media.

It is difficult to hear what you cannot hear. We are at a place now where we need to hear the stories of our Indigenous neighbours in a way we have not heard them before. This project is an invitation to look, see and hear (read) in a different way. One take away from the Synod book study of Michelle Good’s *Five Little Indians* last summer was the importance of being heard, of having individual stories heard, of not being ignored anymore.

For many people in your congregation the issues of residential schools, missing and murdered Indigenous women, girls and two spirit people may be very new. Please take into consideration that people in your congregation who are Indigenous may be triggered by the content of this project. Many people may feel anxious when exposed to new information that may make them uncomfortable.

The Truth and Reconciliation Commission Report incorporates ‘calls to action’ because ***it is time to do***, not just to look and see, to begin the healing. Some congregations may not be ready for more than a short participation in this project, others may be able to use it as a starting point for more open and caring conversations, for others it may be a spark to further action. We hope we have provided enough resources to help you on your journey, wherever it may take you.

This prayer could be used during your event, for example in combination with the participation of local Indigenous leaders or as part of a smudging.

Great Spirit of Light, come to me out of the East (red) with the power of the rising sun. Let there be light in my words, let there be light on my path that I walk. Let me remember always that you give the gift of a new day. And never let me be burdened with sorrow by not starting over again.



Great Spirit of Love, come to me with the power of the North (white). Make me courageous when the cold wind falls upon me. Give me strength and endurance for everything that is harsh, everything that hurts, everything that makes me squint. Let me move through life ready to take what comes from the north.

Great Life-Giving Spirit, I face the West (black), the direction of sundown. Let me remember every day that the moment will come when my sun will go down. Never let me forget that I must fade into you. Give me a beautiful color, give me a great sky for setting, so that when it is my time to meet you, I can come with glory.

Great Spirit of Creation, send me the warm and soothing winds from the South (yellow). Comfort me and caress me when I am tired and cold. Unfold me like the gentle breezes that unfold the leaves on the trees. As you give to all the earth your warm, moving wind, give to me, so that I may grow close to you in warmth. Man did not create the web of life, he is but a strand in it. Whatever man does to the web, he does to himself.

Attributed to Chief Seattle, Leader of the Suquamish and Duwamish Native American tribes.

B. Why a Red Dress?

The REDress Project was “*an aesthetic response to the more than 1000 missing and murdered aboriginal women in Canada.*” In 2011 Jamie Black, a Métis artist, created an art installation on the campus of the University of Winnipeg. The empty red dresses were meant to signify the losses of Indigenous women, girls, and two spirit people to colonial violence.

Black has since encouraged similar public installations of hanging red dresses in different environments as a way to draw attention to the issue of missing and murdered Indigenous women, girls and two spirited people (MMIWG2S) across Canada (and North America). Hundreds of red dresses from across Canada were donated to the original project. ***The dresses are empty, so that they evoke the missing women who should be wearing them. Black has said: "People notice there is a presence in the absence".***

After consultation with an indigenous friend, Black chose the colour red because red is the only colour that spirits can see. This gives the spirits an opportunity to be among us and for us to be the voices that speak to their lives and loss. ***Black has also suggested red "relates to our lifeblood and that connection between all of us", and that it symbolizes both vitality and violence.***

Since 2011, red dresses have been hung in many rural and urban settings, Buffy Ste. Marie now hangs a red dress on the stage at every concert, and *the REDress Project* is on permanent display at the Canadian Museum for Human Rights, as just a few examples of the impact this project has had. Many public and private spaces will commemorate this day with the display of red dresses on **May 5, the day of National Day of Awareness for Missing and Murdered Indigenous Women, Girls and Two Spirit People.**

The 2015 Truth and Reconciliation Commission of Canada's *Calls to Action* report identified 94 steps to address the legacy of residential schools in Canada. Call to Action #41 states:

We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:

- i. Investigation into missing and murdered Aboriginal women and girls*
- ii. Links to the intergenerational legacy of residential schools.*

The red dress has become a visual symbol of the bitter truth that violence against marginalized members of our communities is often disproportionately felt by Indigenous and Métis women, girls and two spirit people. Another theme in the Calls to Action is about education. The Red Dress can serve as a starting point for concerned conversations that can open us to new truths and compassion, and perhaps eventually to action.

Sources:

<https://www.alberta.ca/red-dress-day.aspx#:~:text=Red%20Dress%20Day%20honours%20the,by%20loved%20ones%20and%20survivors.>

<https://www.jaimeblackartist.com/exhibitions/>

https://en.wikipedia.org/wiki/REDress_Project

<https://www.thecanadianencyclopedia.ca/en/article/red-dress-day#:~:text=Red%20Dress%20Day%2C%20also%20known,is%20observed%20on%20May%205th.>

C. Procedure

Step 1

Decide who will co-ordinate the event. Church Council? A subcommittee? A Social Justice Committee? A team of enthusiastic members of the congregation? This event will require more work than one person should take on! Section D below has a suggested list of tasks. Use the online resources to learn more about the project, timelines could be tight if you wait until the travel kit arrives. A list of the contents of the kit are included in Section I as well.

Step 2

Contact the Synod Office to be added to the list of participants. **Liz Zehr's contact information is: (519-743-1461) or toll free (1-877-373-5242) during office hours in Ontario. Her email is ezehr@elcic.ca.** You may request a date but please be aware that to save costs, requests may be grouped by regions so we aren't shipping from Toronto to Halifax to Thunder Bay. Liz will add your congregation to the schedule and advise you when the Travel Kit is coming to you. She will also give you the contact information for the next location to send the Travel Kit.

Section F provides Travel Instructions. If the next destination is close by please feel free to arrange a drop off with that church, otherwise please assign someone the task of getting to either UPS or Purolator on Monday morning so that it can arrive in a timely manner at the next destination.

Step 3

Do your research. Consider giving enough time to let the congregation know what is happening and get excited about the event. For example, some of the resource materials can be included in a newsletter or handout. Will you include a prayer that week? A specific hymn? How long in advance are those decisions made and by who? (Worship & Music? Hymn Selection Committee? etc.). There are a few ideas included in this resource, and as the Remembrance Binder travels, you may find inspiration from activities that other congregations have created.

Step 4

Decide on the type of event you wish to have. Will it be at a coffee hour on Sunday morning, after a potluck lunch on Sunday afternoon, on a Saturday or on an evening? How will you display the red dress? Something as simple as hanging the dress in the sanctuary and including a prayer may be enough to get you started. Every congregation is different and what works for one may not work for another.

Step 5

Record reactions/ responses. People are invited to add to the Remembrance Binder as it travels. Forms for the Binder are found in Section XX and a master copy will travel with the Binder as well.

We also hope to create a virtual Remembrance Binder with from one to four photos from the event at your location to add to the Synod Website. Please ask one person to do a small write-up (up to 250 words) to accompany your image(s). Make sure you have the permission to have their photos taken and posted for those included in the photos.

Step 6

Pack up. Repack all items into the Travel Kit and have it delivered to the next congregation on the list. Travel Instructions are found in Section I below.

Step 7

Next steps. Consider how you will mark the next anniversary of May 5 with your congregation. Will you display another red dress outside the building? Hold a candlelight vigil? (Section H. Additional Resources). Will this be the starting point of further conversations? Perhaps this is the start of a Circle for Reconciliation and Justice Team in your congregation? So many possibilities ... See Section E. Engagement Activities for Congregations for more ideas.

D. Possible Steps for Implementation

	Action	Name(s)
1	Contacting Synod Office	
2	Receive Travel Kit, unpack, check contents	
3	Preparing the event location	
4	PR - Advertising, announcements, bulletin item etc.	
5	Deciding/providing worship resources related to the event	
6	Hanging the dress and displaying the artwork in the space	
7	Facilitating the event	
8	Recording the event at your location and for posting to the Synod website	
9	Managing the Remembrance Binder – printing pages for people to write on, pens etc.	
10	Cleanup	
11	Repacking the Travel Kit	
12	Sending the Travel kit to the next location	

E. Engagement Activities for Congregations

While hosting the red dress with your congregation, we encourage you to use it in a way that allows your congregation to take their next step in the reconciliation process. To assist you in organizing your time with the dress, we have provided a variety of activities that you may find useful. This list is by no means exhaustive. In fact, we expect that many congregations will adapt, modify or create activities as part of this process. Please be sure to tell us about your journey by making some notes in the Remembrance Binder that accompanies the dress. As well, be sure to share your journey with your family in ministry throughout the Eastern Synod by using the hashtag *#journeyingtogetherMMIWG* in your social media (feel free to tag the national church as well). Prayer and hymn resources are found in Section G. Worship Resources.

Four suggestions for engagement activities have been included below:

1. Gallery Walk

Engaging communities through art

Overview:

Most of us know the feeling of being moved by a work of art, whether it is a song, a play, a poem, a novel, or a painting. This activity seeks to

- engage small groups in narrative around the issues,
- evoke feeling and compassion and
- drive action.



What to do:

Pre-event:

1. Using the artwork provided set up the pieces for viewing in a circle. If your space doesn't allow for a circle, be sure to outline a clear flow for people moving from piece to piece.
2. Post the discussion questions near each painting.
3. Determine how you will share the written support for each piece following the first round of viewing.
4. Hang the red dress in an area of prominence

During the Event:

1. Welcome participants with an appropriate land acknowledgment. If you are able to work with members of your local First Nation, consider a smudge, ceremonial gathering, song or prayer.
2. Have those gathered divide into the number of groups based on the number of painting you have showcased for viewing (four pieces have been provided).
3. Explain the directions for this event.
 - a. Participants will examine four pieces of art.
 - b. Using four simple questions, the groups will engage in conversation about the artwork:
 1. **What do you notice?**
 2. **What does it make you think?**
 3. **How do you feel?**
 4. **What does it make you want to do?**
 - c. Once all groups have explored the art, provide the written support for each piece. You may do this in a variety of ways:
 - i. by projecting it in the room
 - ii. read it aloud
 - iii. make it available by each piece and allow time for folks to re-walk the room and read.
 - d. After the allotted time, reassemble in a circle to share their experience. The facilitator may ask some of the following questions:
 1. Would anyone like to share something that came to mind during this experience?
 2. Which piece did you find most impactful?
 3. What common feelings and topics did the artwork bring forth in your group?
 4. What actions might we consider as a congregation?
 5. Did the written information change anything for you?
 - e. End the circle discussion by asking participants to offer one word to describe the experience.
 - f. Close the event with song and prayer.
4. During the event, be sure to capture some photos to share in the suitcase reflection log.
5. Encourage participants to post to their social media using the hashtag
#journeyingtogetherMMIWG

Post-Event

Complete the reflection sheet in the Red Dress Remembrance Binder.

2. *Blowing in the Wind*

Hanging Red Dresses

Overview: As we know, the red dress carries great imagery. It has become a symbol of those who have been murdered and who are missing. As simple as it seems, there is no greater awareness as encouraging our congregation members to hang red dresses on their properties or in their frequented spaces. This comes with some awareness for our members so that they can speak to the presence of the dress in their space. Of course, we can also hang the dress at our churches!

What to do:

Pre-event:

1. Engage your congregation in securing some red dresses. Thrift stores, goodwill stores and our own closets often have dresses for fair prices. One would be amazed at how many dresses can be gathered with a simple drop-off bin at your church. The bonus here? The very act of collecting the dresses actually generates awareness! Start looking for dresses before 'the red dress' arrives in your church community.
2. Provide the congregation with information about the symbolism that the red dress carries. Educate the membership and community about the foundations of this movement and seek volunteers to hang the dresses you collect. For more information see Section B – Why a red dress?
3. Engage your congregation in the value of social media as an awareness tool and encourage them to take a photo of their red dress.
4. Encourage your congregations to hang a note with their dress to educate passersby (see sample above).



During the Event:

1. Ask participants to hang their dresses on the same day and time.
2. Have participants join in a week of prayer. Essentially when they think of it or when they see a red dress, pause and pray.
3. During the event, be sure to capture some photos to share in the suitcase reflection log.

4. Encourage participants to post to their social media using the hashtag *#journeyingtogetherMMIWG*
5. Have all members bring their red dress to church at the end of the event for a corporate prayer. Hang the dresses in the worship space. Consider playing some music or a video from the resources list provided in Section G – Worship Resources.

Post-Event

1. Provide a time for participants to share their thoughts from the week.
2. Complete the reflection sheet in the Red Dress Remembrance Binder.

3. Red Ribbon Prayers

Engaging communities through art



Overview:

Prayer ribbons come to us from the Tibetan and Native American traditions. To many Indigenous peoples, all of Creation breathes with the Breath of God. Through our prayers, we remember how Spirit sustains us in our journey through life. In this activity, we have people tie red ribbons to the branches of a tree to send their prayers for healing, protection and justice to Creator.

Pre-event:

1. Gather a variety of red ribbon and cut it in 12-inch strips (30cm). The ribbons don't need to be identical. In fact, multiple widths and fabrics styles lend themselves nicely to this activity.
2. Select a location for the ribbon tying. While a tree is a strong symbol of creation and is the ideal location for this event, other spaces can also be considered. The area should be easily accessed so as not to prevent people from participating. Also, note that the act of tying the ribbon with others is a powerful experience of working together and of joining our prayers together. Other locations in and around your worship space may include the railing of your church or a neighborhood tree. Another option is to attach the ribbons to a string or long ribbon as a prayer chain. In this situation, the chain can then be hung in a suitable location.

3. Gather some permanent markers for those who would like to write their prayers on the ribbons.

During the Event:

1. Gather together for prayer and song. Where available, partner with local First Nation(s) to contribute to the prayer experience. Smudging, traditional songs or drumming are appropriate for this activity.
2. Make ribbons available to people as they arrive.
3. Ask participants to hold their ribbon while a group prayer takes place (see Section G – worship Resources).
4. As the prayer finishes, allow a time of silence. In this space, invite people to add their ribbons to the tree. Participants may add symbols or words to their ribbons or hang them near with their thoughts attached.
5. During the event, be sure to capture some photos to share in the suitcase reflection log.
6. Encourage participants to post to their social media using the hashtag

#journeyingtogetherMMIWG

Post-Event

1. Provide time for participants to share their reflections.
2. Complete the reflection sheet in the Red Dress Remembrance Binder.

4. Postcard Campaign

Engaging communities in taking action

There is a .pdf of the Postcard template seen below at the end of this resource. It is designed to be printed two sided on cardstock paper then cut in half for a ‘front’ and back’. Note that any mail addressed to the office of the Prime Minister (or any Member of Parliament) does not require a stamp if mailed in Canada.

There is a message on the front and space



on the back for personalization. Calls to action can include requests for reform of policing models that inform how police interact with the Indigenous community, police education, equal attention given to missing Indigenous and non-Indigenous people etc.

There is a full colour (seen here) master and a reduced colour master (suitable for black and white printing) of the postcard included as pdfs with this resource on the website.



5. Red Dress Silhouette

Engaging communities to reflect and remember.



As we continue on the Red Dress Journey, this resource will continue to grow as new activities, developed by many people who share our goal of education and caring, are added to this package. This activity of remembrance was developed by Lana Moses, a member of Feather and Cross, Kitchener ON in 2023.

The attached list of names was compiled by Lana from various sources. If you live in another province, try to compile a list of names for MMIGW2S from your province if possible.

Overview

In 2020, Katherine Koskie, a teacher at the Yorkton Regional High School, Saskatchewan, created an art project to help people honour and remember Canada's murdered and missing Indigenous women, girls and 2-Spirit individuals.

The project asks participants to cut red paper into a silhouette of an Indigenous woman with her arm raised. The shapes may be decorated with crayons, markers, paint etc. Completed decorative pieces can be placed in windows as a sign of solidarity and support.

Katherine has given her permission to use her template of the woman's figure.

You can check out her website:

[www.otc.ca/public/uploads/resource_photo/Honouring MMIW - Window Art Instructions.pdf](http://www.otc.ca/public/uploads/resource_photo/Honouring_MMIW_-_Window_Art_Instructions.pdf)

And here is the CBC news article:

<https://www.cbc.ca/news/canada/saskatoon/red-dress-window-art-1.5552425>

What to do:

Pre-event

To complete this exercise you will need:

- An Indigenous Woman silhouette printed or drawn on Red paper for each participant (Silhouette pdf)
- Scissors
- Colouring tools to decorate
- The list of printed names of MMWG2S, cut apart (one per person)

For this remembrance activity, it is important to give people a sense of the reasons why there are so many missing and murdered women, children and two-spirit individuals.

For example, at the Open Door service at Martin Luther College University, while people were working on the decorating part, simple language was used to describe the barriers to reporting, finding, and the stereotypes that hinder investigations.

Here are a few of them: **MISSING, NOT REPORTED, UNSOLVED, NO ASSEST, MISTRUST, NO MEANS TO REPORT, RUNAWAYS, FEAR OF RCMP, TRIBAL POLICE, REMOTE, POVERTY, ALCOHOLICS, NO JUSTICE, NEVER INVESTIGATED BY LAW ENFORCEMENT, SEX WORKERS** etc.

These are intelligent and amazing women, mothers, aunties, sisters, children, best friends, with families, University degrees, good jobs, etc.

Post Event

The second part of this exercise is to research the name you were given to give her a face, and maybe give the family hope. The included a list of names from Ontario come from various sources because there is no complete list anywhere. CBC also stopped updating their list in 2018.

Blessings to you and your community as you reflect and remember together.

Lana Moses

Admin@featherandcross.org

F. Travel Instructions

Contents of the Travel Kit

When the Travel Kit arrives, please check that everything has been included that is listed on the Packing List (Section I). Make notes if you want to help remember how to pack it all up again! Maybe take photos to help you remember as you unpack? At the end of the event please pack everything securely for its travel to the next destination. **See Section I for help with unpacking and repacking.**

List of Materials included:

- Red dress and binder – should be unwrapped and hung up as soon as possible to get the wrinkles out
- Four artworks for the Gallery Walk, cards (descriptive labels) for each piece
- The Remembrance Binder with master pages for copying and binder dividers

UPS instructions:

UPS Account Number - F92R60

Provide them with the account number and everything will be billed to the Synod. Whoever is doing the shipping would need to take a picture (assuming using their cellphone) of the shipping label and send it in an email to Liz Zehr (ezehr@elcic.ca) with the location the package is being shipped from and its destination.

Purolator instructions:

Purolator Account Number - 4220750

Provide them with the account number and everything will be billed to the Synod. Whoever is doing the shipping would need to take a picture (assuming using their cellphone) of the shipping label and send it in an email to Liz Zehr (ezehr@elcic.ca) with the location the package is being shipped from and its destination.

G. Worship Resources

Prayer

Creator God, we come to you with humility, courage, respect, and honesty as we seek to right the wrongs done to Indigenous women and girls, and to members of the Two Spirit community.

We seek truth. We listen to the stories of family and friends who have lost a beloved grandmother, mother, daughter, auntie, sister, cousin, friend. Help us to face this difficult truth and to make much needed change.

We seek love. We pray for all who lives have been impacted by this trauma of death and disappearance.

We seek honesty. May those with information about these murdered and missing women and girls have courage to come forward.

We seek wisdom. May our leaders and police continue to lead and search with speed and compassion, love and concern.

We pray for healing. May those impacted by these murders and disappearances, as well as those who face bigotry and violence, continue to hold their loved ones in care and love. May our hurting nation seek to offer support, generosity, and love to all affected by these tragic losses. May we seek to listen to stories, to look at photos, and to offer our resolve.

We ask for courage. For all families and friends who offer testimony, stories, tears, and anger. For those who continue to search. For Indigenous Peoples' who fear for the women and girls of their communities. For our nation as we face the ugly truth before us. For the Christian Churches of Canada to be people who follow the example of Jesus by welcoming all and offering peace, love, and friendship in these difficult times.

We seek to be welcoming. For all people, regardless of their race, culture, orientation, beliefs, or any other category we place one another into, may we be kind, friendly, interested, and loving to all your peoples.

Creator God, you are present within us and all around us. Bring about a change in our collective hearts that transforms fear into hope, apathy into genuine concern, tragedy into a transformed society. Help us to hold Indigenous women and girls, and all easily exploited and ignored people, in our care.

Be with us, Creator God, as we do the difficult work of righting the wrongs done. Give us courage, give us honesty, make us humble, open our hearts to love more fully.

AMEN.

Written by Rev. Rob Wiesner

Prayer

Great Spirit of Light, come to me out of the East (red) with the power of the rising sun. Let there be light in my words, let there be light on my path that I walk. Let me remember always that you give the gift of a new day. And never let me be burdened with sorrow by not starting over again.

Great Spirit of Love, come to me with the power of the North (white). Make me courageous when the cold wind falls upon me. Give me strength and endurance for everything that is harsh, everything that hurts, everything that makes me squint. Let me move through life ready to take what comes from the north.

Great Life-Giving Spirit, I face the West (black), the direction of sundown. Let me remember every day that the moment will come when my sun will go down. Never let me forget that I must fade into you. Give me a beautiful color, give me a great sky for setting, so that when it is my time to meet you, I can come with glory.

Great Spirit of Creation, send me the warm and soothing winds from the South (yellow). Comfort me and caress me when I am tired and cold. Unfold me like the gentle breezes that unfold the leaves on the trees. As you give to all the earth your warm, moving wind, give to me, so that I may grow close to you in warmth. Man did not create the web of life, he is but a strand in it. Whatever man does to the web, he does to himself.

Attributed to Chief Seattle, Leader of the Suquamish and Duwamish Native American tribes.

Prayer

Compassionate God, in Jesus we have a shepherd who is always seeking out the least and the lost. In Canada these are Indigenous women, girls and Two Spirit people who have suffered at the hands of those exercising power and dominance. There are so many murdered and missing Indigenous women and girls in our land, we don't even know all their names. With your shepherding love, comfort those living in fear for their lives, and console the loved ones of those who are missing or murdered. Give us the courage and the will to bring an end to cultures of domination and, instead, seek out and care for the most vulnerable among us, that all might live with the dignity and abundance you desire for your children.

God, in your mercy, **hear our prayer.**

*Pastor Brian Wilker (he/him/his)
All Saints Lutheran Anglican Church, Guelph, ON*

Prayer

This prayer is used multiple times in the booklet "A Disciple's Prayer Book" published by the Indigenous Theological Training Institute.

Creator, we give you thanks for all you are and all you bring to us for our visit within your creation. In Jesus, you place the Gospel in the centre of this sacred circle through which all creation is related. You show us the way to live a generous and compassionate life. Give us your strength to live together with respect and commitment as we grow in your spirit, for you are God, now and forever. Amen

Written by Mark MacDonald

Hymn List:

Connie Kaldor song "too many missing and gone".

<https://conniekaldor1.bandcamp.com/track/missing-and-gone>

CP – Common Praise hymnal (Anglican), ELW – Evangelical Lutheran Book of Worship

Many and Great **ELW # 837**

In All Our Grief **ELW # 615**

God, When Human Bonds Are Broken **ELW # 603**

Praise the One Who Breaks the Darkness **ELW # 843**

She Flies On (CP # 656)

We Cannot Measure How You Heal (CP # 292)

Peace Before Us (Wonder, Love and Praise)

How Could Anyone – Libby Roderick

God on the Mountain – Tracy G. Dartt

Singing For Our Lives – Holly Near

No More Genocide – Holly Near

Over the Rainbow – Harold Arlen/E. Harburg

River of Jordan – Peter Yarrow

We Shall Overcome

The 23rd Psalm (Dedicated to My Mother) – Bobby McFerrin

Candlelight Vigil resources:

Candlelight vigil for Missing and Murdered Women

https://download.elca.org/ELCA%20Resource%20Repository/MMIW_Vigil.pdf

Prayers and Ceremony Resource at Vigils for Missing and Murdered Indigenous Women and Girls (Anglican Church of Canada)

<https://www.anglican.ca/wp-content/uploads/MMIW-October-4-Vigil-Resource1.pdf>

4. Additional Resources about MMIWG2S+

Websites

- Missing and Murdered Indigenous Women and Girls, Two Spirit+ (MMIWG2S+) National Inquiry [Final Report](#)
- MMIWG2S+ Final Report - [Calls for Justice](#)
- MMIWG2S+ [2021 National Action Plan](#)
- [Ally Toolkit](#)
- [Being a Genuine Ally](#)
- [Beyond Red Dress Day: Seven Calls to Action for Indigenous Allies](#)
- [Safe Passage](#)
- [Native Women's Association of Canada](#)
- [Little Red Dress Project](#)
- [Their Voices Will Guide Us](#)
- [Walking with our Sisters](#)

Books

- *Missing Nimama*, Melanie Florence (Cree); illustrated by François Thisdale (2015) – **for children**
- *If I Go Missing*, Brianna Jonnie (Ojibway), Nahannii Shingoose (Ojibway / Saaulteaux) (2021) – **graphic novel for teens**
- *Will I See?*, David Alexander Robinson (Cree), Iskwé (Cree / Métis), Leslie Erin; illustrated by, GMB Chomichuk & Erin Leslies (2016) – **graphic novel for teens**
- *Surviving the City, Vol. 1*, Tasha Summer-Spillett (Cree); illustrated by Natasha Donovan (Métis) (2019) – **graphic novel for teens**
- *Keetsahnak: Our Missing and Murdered Indigenous Sisters*, Kim Anderson (Cree / Métis), Christii Belcourt (Métis), Maria Campbell (Métis) (2018)
- *Highway of Tears*, Jessica McDiarmid (2019)
- *Forever Loved: Exposing the Hidden Crisis of Missing and Murdered Indigenous Women and Girls in Canada*, Jennifer Brant (Kanien'kehc:Ka) and Dawn Memee Lavell-Harvard (Anishinabe) (2016)
- *Stolen Sisters*, Emmanuelle Walter (2015)
- *Seven Fallen Feathers*, Tanya Talaga (Anishinaabe) (2017)
- *Five Little Indians*, Michelle Good (Cree) (2020)
- *Red Dresses on Bare Trees – Stories and Reflections on Missing and Murdered Indigenous Women and Girls*, ed. by Michael Hankard and Joyce Dillen (2021)

To Donate

- [Little Red Dress Project](#)
- [Native Women Association of Canada](#)

To Advocate

Consider writing to your local, provincial or the following federal government officials to raise concerns, advocate for more funding and prevention and the rights of MMIWG2S+ and their families. Postage is not required when writing to elected officials.

- The Right Honourable Justin Trudeau, Prime Minister of Canada (justin.trudeau@parl.gc.ca)
- The Honourable Patty Hajdu, Minister of Indigenous Services (patty.hajdu@parl.gc.ca)
- The Honourable Marc Miller, Minister of Crown - Indigenous Relations (Marc.Miller@parl.gc.ca)

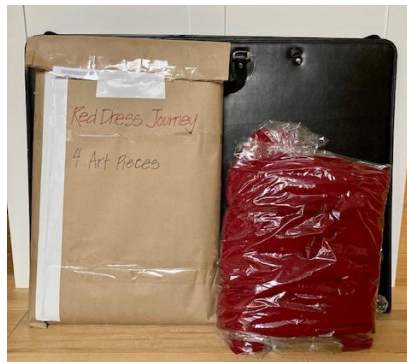
In the Media

[CTV coverage from May 5, 2021](#)

I. Packing for travel

Below are images of the various parts of the Travel Kit.

1. The entire Travel Kit fits into the portfolio case seen here. When unpacked there are two 'packages' inside as seen in the second photo.



2. There are four artworks that are on tri fold poster boards in one package – these will fold flat for easy wrapping and insertion into the portfolio case. You can see them here wrapped in brown craft (packing) paper. If the paper becomes damaged it is easily replaced with more paper wrapping that can be purchased at a dollar store etc. You can see one open poster board on top of three others (next page).

3. The poster board is easy to open for display and close for transit.



4. The red dress and binder are included in the second package – the dress is wrapped around the binder to keep it from getting too wrinkled during transit..



When sending items to the next congregation, please repack them in the same order as they arrived. Consider taking some pictures as you open the Travel Kit to help whoever is repacking it. Thank you!

J. Response Forms

Three response forms are included in this section. They can be printed in *black and white* for inclusion in the Remembrance Binder! Please have the Remembrance Binder available for viewing during your event. Each congregation's Journey is recorded in a section separated by binder dividers. Please include the date of your event in the divider tab and place your pages in correct date order in the binder before sending it on its way. Thank you.

There are black and white masters of these forms included in the Remembrance Binder.

Form 1 – *Our Journey*

Please give someone the task of completing Form 1 – Our Journey and, if possible, including some photos of the event, and including it in the Remembrance Binder. At the very least, we hope each congregation can add one photo to the virtual binder on the Synod website. This can be the same image and it could also be printed on an additional page and added next to Form 1 in the Remembrance Binder.

Forms 2 & 3 – *Guest Book Pages*

Please print as many copies of Forms 2 & 3 as you think you need. Not everyone may wish to include thoughts – it might still be very fresh or raw so simply indicating their participation may be as much as they are able to contribute today. For some, there may be a need to document how they feel. We have provided sample documents – please edit them with more or less space as you feel is needed and include them in the Remembrance Binder.

Form 2: *I began my Journey today....*

Add your name below

Add your name below

Form 3: *My thoughts as I begin my Journey today...*

Name

Thoughts

K. Acknowledgments

Red dress - cover graphic:

Created by Tegan Frid with permission to use for this project and for Synod/ congregational use in media related to this project.

Gallery Walk artwork:



Joanna McEwen

Tina

Photo of original egg tempera painting (6"x4")

In the spring of her life, this teenager was most likely murdered, her body, (wrapped in a blanket) found in a river. The death of this child helped to make clear the need for a completed national inquiry into missing and murdered Indigenous women. Anishinaabe elder David Courchene Jr. commented – “ Justice for Tina will come from all of us”. Globe & Mail 2017.

Joanna McEwen was born in Parry Sound, ON. Both before and after completing an MFA at Norwich University in Vermont, USA in 1999, McEwen has been creating, teaching and exhibiting across Ontario.



Mary Anne Grainger

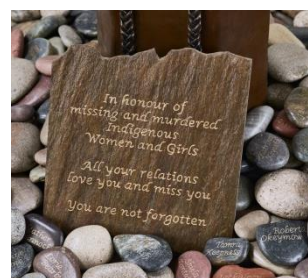
*Memorial for Missing
and Murdered Women
and Girls*

Sculpture/carving

*I was outraged by the Governments' treatment of
Indigenous peoples as revealed by the Truth and
Reconciliation Commission Report.*

But in it I found hope in the call to all Canadians to perform personal acts of reconciliation to help heal the wounds of hundreds of years of colonialism. This Memorial to Missing and Murdered Indigenous Women & Girls is one single act.

The Names - *It is acknowledged by the RCMP that 1,200 Indigenous women have been murdered or gone missing in the last 30 years. Though there is no definitive published list of names, I was able to confirm 783 - each placed in honour on a rock. The remaining 417 rocks are unnamed, but each represents a women.*



In Appreciation - The following companies and individuals have helped create this Memorial through their generous support of the idea of reconciliation and their desire to honour these

women. Beaver Valley Stone, Lorne Winters at Winterstone Sculpting Materials, Sylvia Verkley and everyone at Matthew Plexman Photography, Melanie Chikofsky and everyone at the AI Green Sculpture Studio, John and Katya Sievert



Ashley Cattrysse

Water Keeper

Photo of original acrylic painting on canvas

"The earth is said to be a woman... She is Mother Earth because from her come all living things. Water is her life blood. It flows through Her, nourishes Her, and purifies Her."

Edward Benton-Benai, the Mishomis Book, 1998.

Indigenous women share a sacred connection to the spirit of water. They are known as 'water keepers' or 'care takers, the life-givers. As water keepers their responsibilities are to protect and nurture. Among their roles, women across Canada are raising awareness to draw attention to the water crisis faced in Indigenous communities and Canada. As depicted in this piece the message is stop, listen, act, prepare, join. However, this is not the only crisis in Canada. If you are not aware of the "highway of tears", it is based on the missing and murdered Indigenous women in B.C. Originally this piece was created to draw awareness to this issue. The color red represents the missing and murdered Indigenous women, in most cases as a red dress. In connection to the increasingly contested water issue, the red paint presents the fight to protect our water and our water keepers. We can't hide from the reality that our fresh water is being polluted. In this developed country, there are roughly 3000 homes on various reserves that don't have safe drinking water. The point being that water is life, it sustains us.



Jon Labillois

Still Dancing

Poster print on 100lb silk stock

This piece was Donated to the Native Women's Shelter of Montreal 4ftx6ft
Acrylic and mixed media on Canvas- 2014

The title of the painting is "Still Dancing" The idea for the title came from my little sister:

"Dancers dance for those who cannot, the sick, the elders, and those who are gone. It's like all those women are still dancing thru her. "

I was overwhelmed and very humbled (and honoured) to have so many share this piece of art on Facebook. I used my friend Berta KaKinoosit as the model for this, I tried not to make it look too much like her but people recognized her anyways.

I decided to donate this to the Montreal Native Women's Shelter to raise awareness of Missing and Murdered women in Canada. I hoped sharing it with others would bring this issue to minds of many people, and hope that none of our sisters, mothers, aunts or daughters will ever be forgotten.

A Member of the Listuguj Migmaq First Nation Band in Gaspé Quebec, Jonathan's talent was recognized early in childhood and further nurtured by attending Dawson College Fine Art Program. He also attended the Nova Scotia College of Art and Design where he majored in print making and painting. His art has been on display throughout Canada and is on permanent display at the Gallery of Fine Art in Halifax, NS.

His cultural heritage and strong focus on his art draw together a sense of colour and style distinctive in method and view.

Emphasizing aboriginal stereotypes and native art in modern culture, his art attempts to examine where native art fits into society in addition to where a native artist fits into the art world. His larger than life depictions of indigenous peoples speak to his passion for both art and his native heritage.

Jonathan Labillois currently resides in Victoria BC, Canada

The **Red Dress** was kindly donated by Sherri Wilker