

# Confession of The Presbyterian Church in Canada

## **Translations in**

Dakota

English

French

Korean

Mandarin

Ojibwe

Plains Cree





Saturday, May 31, 2014

The Confession of The Presbyterian Church in Canada was presented to Mr. Phil Fontaine, then Grand Chief of the Assembly of Manitoba Chiefs, on October 8, 1994 at The Forks in Winnipeg, Manitoba by the Moderator of the 120th General Assembly, the Rev. Dr. George Vais, and former President of the Women's Missionary Society, Mrs. Kay Cowper.

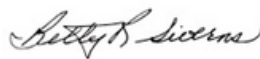
The Church is commemorating the 20th anniversary of the adoption of the Confession by the 120th General Assembly on Saturday, May 31, 2014 at the 140th General Assembly of The Presbyterian Church in Canada, Wilfrid Laurier University in Waterloo, Ontario. The Confession, now translated into Dakota, English, French, Korean, Ojibwe, and Plains Cree, was presented to Mr. Fontaine.

Acknowledging the harm done to Aboriginal languages through assimilation policies and the legacy of the Indian Residential Schools system, the translation of the Confession into Aboriginal languages recognizes and honours the importance of Aboriginal languages to Aboriginal culture and identity in Canada, and, as such, to all Canadians.

The Presbyterian Church in Canada is committed to living out its Confession to “seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God’s people” with justice, peace and in friendship.



The Rev. Dr. Stephen Farris,  
Moderator, 140th General Assembly



Mrs. Betty Siverns  
President, Women's Missionary  
Society

*As of February 2017, the Confession has been translated into Mandarin.*



# Chanshushka Ape Makoche imahed Presbyterian Wochekiye

ektashniyan okhan iyopepich'iyе he kawitaya pi Wazustecha Sha Wi 9,  
1994 ed i'chupi

## Naghi Wakan

wowapi wakan kin ohnaya ie, Presbyterian Wochekiye Chanshuska Ape Makoche imahed ektashniyan okhan ohdake kte Wakantanka wooyake ayupte heun he ektashniyan okhang iyopeichiye ohdake. Ikchewichashta owohdake pazopi etanhan wochekiye tukte ohna togye echunkunpte unko ka khnighapi.

1. Chanshushka Ape Makoche imahed Presbyterian Wochekiye, Opawingha Wanzi Wickchemna Num un kawitaya pi Wakantanka naghi kin unkipazop pi kte. Taku un kokibip sni a woaghtani sdodunkiyapi. Tipi Wakan washte undakape owichaun kiyakapte Wakakhnigha tech unkichupi hekta token taku echumpi okini unkiza iyeched echunkup kte tka. Unshich'iya chanteshid Wakan Tanka nakun.

2. Chanshuska Ape Makoche Wichashtayatapi yuhapi Ikchewichashta Washicu wichakaghapte Washichu onunye iyeched hehan Chanshuska Ape Makoche Presbyterian Tipi Wakan wope kin he hechetudakapi. Wokiuni hena sdodunyanpi, dena mniwancha okasam wowichada wicohawachinyuhab a henakh unhap shni hena sdodye unkiyapte. Wope kin he, unshpa Tipi Wakan okodakchiye token ob wichashtayatapi Ikche wichashta wakanya wowichada ohna Wakan Tanka sdodyapi hena anapta pi. Wochekiye wope kin hena opapi heun unkakichiktu za pte.

3. Chanshushka Ape Makoche imahed Presbyterian Tipi Wakan Wochekiye opapi wichota Ikchichashta taku wichayapi unshi wichadapiga waste wichadakapi ed itoheya wichekiye ich'ich'upi hena waunyankapi awichakana akhtani he sdodunyanpi. Unghe ektashni yan hena wayakapi ka oiyapi ash anawicha pta pi omahetuya wayakapi he sdodun yanpi. Tanyan owichunkiyap shni yuowotain pte un cheya pi hena un unkakichiktunza miye.

4. Chanshushka Ape Makoche imahed Presbyterian Tipi Wakan kin Ikchewichashta taku wowindagyapi un ni pte hena iye sdodye ich'idapi hena sdodunyanpi. Wochekiye kin heye unyakun pi unpi, taka unkiyukchanpi iyeched, toked wounhdakak iyeched, wache un keyab iyeched, undowanb yeched, khtaunim iyeched, Wakantanka sdodyapte kinhan wichoniye ota yuhap kte. Onunye unkitawapi ohna otahan unkich'idapi heun wowapi wakan unkokhnighapi, ishta unghughuapi onunye echiyetan. Hehan Ikchewichashta onunye kin ahounpa shni. Wowapi wakan taku toketu kte kapeya wichunkidapi, Wakantanka chinchа Jesus tuweg owas washte wichadake ka unshiwichatake ke unyutokchepi, he tuweg owas wichdab a Wakan Tanka ekta unpte. Hena unf unkichiktugha pta undapi.

5. Chanshushka Ape Makoche wichashta yatapi Presbyterian Wochkiye iwohokowichayapi ka owichakiyapi Ikchewichashta Oyate schichecha wichayyuhab ichuwachashi pi tib etanhan. Hehan wayawatipi tanka ed awichahnakapi. Wayawatipi hed ounye tawapi wihakipi wichayutokcha wachin. Washichu ounye unspewichakiyapi. Kihdega wachin Presbyterian Wochekiye Chanshushka Ape Makoch imahed wichakaunspe unpi. Wokiuni ikopa tawachin inihan wachekiya ona woawanyanke ka wokaunspe kapeya. Echunwichashipi eched echun pi he ohna woshighan echawichakc pi okihipu unghhe hechetu. Ikchewashta owichashicheg he. Ounye ohna iuweb hega ikope shni un tog akhpe kiya. Wochekiye itunpap shni hena un awichakichitunsa.

6. Chanshuska Ape Makoche imahed Presbyterian Wochekiye taku echunpi wichota oshicha pi akiktunzapi okihip shni hena ichun unshichapi. Wochekiya unkitawapi Wakantanka ektashni wochekiye kin awicha kichi ktunza. Wacheunkiyapi Wakantanka waunshida tukte ohna unyanpte kinhan waunshida okizi pte owichunkiyapte.

7. Ikchewichashta oyate pi hena awicha kichi ktunzapi kta he undapi. Taku naunkhunpi hen hechetu sdodunyanpo. Tuwe omahetuya kiunwichun yapi ohdakapi okihipshni taku unkeyab ichupte. Wakantanka wachekiye wicha kipaza hed ohna ikchewichashta Oyate tukte ohna zanichiyapte owichakiya pte witaya mani Wakantanka oyate pi iyeched.

# The Confession of The Presbyterian Church in Canada

as adopted by the General Assembly, June 9th, 1994

## THE HOLY SPIRIT,

speaking in and through Scripture, calls The Presbyterian Church in Canada to confession. This confession is our response to the word of God. We understand our mission and ministry in new ways in part because of the testimony of Aboriginal peoples.

1. We, the 120th General Assembly of The Presbyterian Church in Canada, seeking the guidance of the Spirit of God, and aware of our own sin and shortcomings, are called to speak to the Church we love. We do this, out of new understandings of our past not out of any sense of being superior to those who have gone before us, nor out of any sense that we would have done things differently in the same context. It is with humility and in great sorrow that we come before God and our Aboriginal brothers and sisters with our confession.
2. We acknowledge that the stated policy of the Government of Canada was to assimilate Aboriginal peoples to the dominant culture, and that The Presbyterian Church in Canada co-operated in this policy. We acknowledge that the roots of the harm we have done are found in the attitudes and values of western European colonialism, and the assumption that what was not yet moulded in our image was to be discovered and exploited. As part of that policy we, with other churches, encouraged the government to ban some important spiritual practices through which Aboriginal peoples experienced the presence of the creator God. For the Church's complicity in this policy we ask forgiveness.
3. We recognize that there were many members of The Presbyterian Church in Canada who, in good faith, gave unstintingly of themselves in love and compassion for their Aboriginal brothers and sisters. We acknowledge their devotion and commend them for their work. We recognize that there were some who, with prophetic insight, were aware of the damage that was being done and protested, but their efforts were thwarted. We acknowledge their insight. For the times we did not support them adequately nor hear their cries for justice, we ask forgiveness.

4. We confess that The Presbyterian Church in Canada presumed to know better than Aboriginal peoples what was needed for life. The Church said of our Aboriginal brothers and sisters, “If they could be like us, if they could think like us, talk like us, worship like us, sing like us, and work like us, they would know God and therefore would have life abundant.” In our cultural arrogance we have been blind to the ways in which our own understanding of the Gospel has been culturally conditioned, and because of our insensitivity to Aboriginal cultures, we have demanded more of the Aboriginal people than the Gospel requires, and have thus misrepresented Jesus Christ who loves all peoples with compassionate, suffering love that all may come to God through him. For the Church’s presumption we ask forgiveness.
5. We confess that, with the encouragement and assistance of the Government of Canada, The Presbyterian Church in Canada agreed to take the children of Aboriginal peoples from their own homes and place them in residential schools. In these schools, children were deprived of their traditional ways, which were replaced with Euro-Canadian customs that were helpful in the process of assimilation. To carry out this process, The Presbyterian Church in Canada used disciplinary practices which were foreign to Aboriginal peoples, and open to exploitation in physical and psychological punishment beyond any Christian maxim of care and discipline. In a setting of obedience and acquiescence there was opportunity for sexual abuse, and some were so abused. The effect of all this, for Aboriginal peoples, was the loss of cultural identity and the loss of a secure sense of self. For the Church’s insensitivity we ask forgiveness.
6. We regret that there are those whose lives have been deeply scarred by the effects of the mission and ministry of The Presbyterian Church in Canada. For our Church we ask forgiveness of God. It is our prayer that God, who is merciful, will guide us in compassionate ways towards helping them to heal.
7. We ask, also, for forgiveness from Aboriginal peoples. What we have heard we acknowledge. It is our hope that those whom we have wronged with a hurt too deep for telling will accept what we have to say. With God’s guidance our Church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God’s people.

# La confession de l'Église presbytérienne au Canada

telle qu'adoptée par l'Assemblée générale, le 9 juin 1994

## L'ESPRIT SAINT,

parlant dans et par l'Écriture, appelle l'Église presbytérienne au Canada à la confession. Cette confession est notre réponse à la parole de Dieu. Nous avons de notre mission et de notre ministère une nouvelle compréhension en partie à cause du témoignage des peuples autochtones.

1. Nous, la 120e Assemblée générale de l'Église presbytérienne au Canada, éclairés par l'assistance de l'Esprit de Dieu, et conscients de notre propre péché et de nos carences, sommes appelés à adresser cette parole à l'Église que nous aimons. Nous le faisons mus par notre nouvelle compréhension de notre passé, et non par un quelconque sentiment de supériorité envers celles et ceux qui nous ont précédés, non plus que par le sentiment que, placés dans le même contexte, nous nous serions conduits différemment. C'est avec humilité et grande peine que nous présentons avec notre confession devant Dieu et devant nos sœurs et nos frères autochtones.

2. Nous reconnaissons que la politique énoncée par le gouvernement du Canada visait à assimiler les peuples autochtones à la culture dominante et que l'Église presbytérienne au Canada a coopéré à la mise en œuvre de cette politique. Nous reconnaissons que les racines du mal que nous avons causé se trouvent dans les attitudes et les valeurs du colonialisme de l'Europe de l'Ouest et dans la présomption que ce qui n'était pas formé à notre image était à découvrir et à exploiter. Dans le cadre de cette politique, nous avons, avec d'autres Églises, encouragé le gouvernement à interdire d'importantes pratiques spirituelles par lesquelles les peuples autochtones faisaient l'expérience de la présence du Dieu créateur. De la complicité de l'Église avec cette politique, nous demandons pardon.

3. Nous reconnaissons que de nombreux membres de l'Église presbytérienne au Canada se sont donnés inlassablement et de bonne foi, avec amour et compassion, au service de leurs sœurs et de leurs frères autochtones. Nous reconnaissons leur dévouement et leur travail mérite notre éloge. Nous reconnaissons qu'il y en eut qui, avec une vision prophétique, était conscient du préjudice causé et protestèrent, mais leurs efforts furent contrecarrés. Pour toutes les fois où nous ne les avons pas adéquatement soutenus ni entendu leurs appels à la justice, nous demandons pardon.

4. Nous confessons que l'Église presbytérienne au Canada a présumé mieux connaître que les Autochtones ce qu'il fallait pour vivre. De ses frères et sœurs, l'Église a dit « S'ils nous ressemblaient, s'ils pensaient comme nous, parlaient comme nous parlons, priaient à notre façon, chantaient selon notre manière, travaillaient comme nous le faisons, ils connaîtraient Dieu et donc la vie en abondance. » Notre arrogance culturelle nous a rendus aveugles aux façons dont notre propre compréhension de la l'Évangile avait été culturellement conditionnée, et à cause de notre insensibilité aux cultures autochtones nous avons exigé des Autochtones plus que ce que l'Évangile demande et ainsi dénaturé le Jésus Christ qui aime tous les peuples avec compassion et avec un amour souffrant afin que toutes et tous puissent, en lui, parvenir à Dieu. De la présomption de l'Église, nous demandons pardon.

5. Nous confessons que, avec l'encouragement et l'appui du gouvernement du Canada, l'Église presbytérienne au Canada accepta de retirer les enfants des peuples autochtones de leurs foyers et de les placer dans les pensionnats indiens. Dans ces pensionnats les enfants furent privés de leurs coutumes traditionnelles, celles-ci étant remplacées par les coutumes euro-canadiennes, qui ont contribué au processus d'assimilation. Pour réaliser ce processus, l'Église presbytérienne au Canada a eu recours à des mesures disciplinaires inconnues des peuples aborigènes et susceptibles de punitions physiques et psychologiques abusives allant au-delà de la maxime chrétienne d'éducation et de discipline. Dans un contexte d'obéissance et d'assentiment, il y avait occasion de violence sexuelle, et certains furent victimes de violence. Pour les peuples autochtones, la conséquence de tout cela fut la perte d'identité culturelle et la perte du sentiment de sécurité personnelle. De l'insensibilité manifestée par l'Église, nous demandons pardon.

6. Nous regrettons que la vie de personnes ait été profondément blessée en conséquence de la mission et du ministère de l'Église presbytérienne au Canada. Pour notre Église, nous demandons le pardon de Dieu. Nous prions pour que Dieu, qui est miséricordieux, nous guide dans des chemins de compassion qui les aideront à guérir.

7. Nous demandons aussi pardon aux peuples autochtones. Nous prenons acte de ce que nous avons entendu. Notre espérance est que les personnes que nous avons blessées si profondément qu'elles n'osent le dire accueilleront la parole que nous prononçons. Avec l'aide de Dieu, notre Église s'efforcera de saisir les occasions de cheminer avec les peuples autochtones et trouver guérison et unité, ensemble, comme peuple de Dieu.

Our Confession (translated into French)

Adopted 9 June 1994 by the General Assembly of The Presbyterian Church in Canada.

# 캐나다 장로교회 참회고백서

1994년 6월 9일 제 120회 총회 채택

성경을 통해 우리에게 말씀하시는 성령님께서 캐나다 장로교회가 한 마음으로 고백하도록 우리를 부르십니다 우리에게 들려 주시는 하나님 말씀에 답하고자 다음과 같은 고백을 드립니다. 그간 캐나다 원주민들이 경험한 바를 들으며, 우리는 우리의 선교 및 사역이 갖는 의미와 무엇인지 새롭게 이해하게 되었습니다.

1. 캐나다 장로교회 제회 총회로 모인 우리는 우리의 죄와 허물을 인정하며 성령님의 인도하심을 구합니다. 그리고 이 시간 우리가 사랑하는 교회를 향해 다함께 말하도록 우리를 부르시는 것을 깨닫습니다. 우리가 이렇게 고백하는 것은 우리 앞선 세대의 사람들보다 우리의 판단 능력이 뛰어나거나, 동일한 상황에서 우리는 다르게 행동했을 것이라 여기고 있기 때문이 아닙니다. 겸허하게 낮아진, 또 큰 아픔이 가득한 마음으로, 하나님 앞과 우리 원주민 형제 자매들이 있는 곳으로 이 고백을 하며 함께 나아갑니다.
2. 캐나다 정부가 캐나다 원주민들에 대해 세웠던 정책은 원주민들이 캐나다 사회의 문화에 동화되게 하려는 것이었으며, 캐나다 장로교회가 이 정책이 수행되는데 협조하였다는 사실을 인정합니다. 이러한 해악을 끼치게 된 원인은 서구 유럽 열강이 식민지를 확장하려 했던 제국주의적 가치관에 근거하고 있음을 우리는 인지하고 있습니다. 이러한 확장주의적 가치관에 기인하여, 우리와 다른 이들은 우리의 기준을 따라 개선 개발되도록 변경을 가해야 한다는 판단이 있었었습니다. 원주민들에 대한 캐나다 정부의 방침에 동조하여 캐나다 장로교회 이외의 교회들과 함께, 캐나다 정부에서 원주민들이 중요하게 여긴 영적 의미가 담긴 관습 및 행사를 금지하게 하도록 청원하였습니다. 그러한 관습 및 행사를 통해 원주민들은 창조주(創造主)의 현현(顯現)을 경험하였습니다. 원주민들에 대한 정부의 방침에 공조하였던 것에 대해 우리는 용서를 구합니다.
3. 원주민 형제 자매들을 위한 넘치는 사랑의 마음으로 그 아픔에 가까이 다가가고자 자신을 내어주었던 선한 믿음의 사람들이 캐나다 장로교에 많이 있었던 것을 우리는 알고 있습니다. 그러한 믿음의 사람들의 헌신을 우리는 귀히 여기며 그들을 통해 이루어진 일에 경의를 표합니다. 선지자적인 통찰력으로 원주민 형제 자매들에게 가해지는 해악을 인지하고서 이에 대해 저항 하였던 사람이 있었으나 그러한 노력이 좌절되었던 것을 우리는 알고 있습니다. 그러한 선지자적 목소리를 발하던 사람들을 지지하지 않았고 그 정의를 향한 외침에 귀 기울이지도 않았던 때가 있었기에 우리는 용서를 구합니다.

4. 생명과 삶에 대해 캐나다 장로교회가 원주민들보다 더 잘 알고 있다는 듯 자만했던 것을 우리는 고백합니다. 원주민형제자매들에 대해 교회는 이렇게 말했습니다. “저 사람들이 우리와 같아지는 것이 만약 가능하다면, 우리처럼 생각하고, 우리처럼 말하고, 우리와 동일한 방식으로 예배하고, 노래하고, 우리를 본받아 일할 수 있게 된다면, 그제서야 저들은 하나님을 이해할 수 있고 풍성한 삶이 무엇인지 알게 될 것입니다.” 이러한 문화적 오만함으로 인해 우리가 복음을 이해하는 방식은 우리를 둘러싼 사회·문화적 특성의 제한을 받는다는 사실을 인지하지 못했습니다. 또한 원주민 문화에 대한 무지함으로 인해, 복음 자체가 원주민들에게 기대하고 바라는 것보다 더 많은 것을 원주민들에게 요구하였습니다. 이렇게 우리는 예수 그리스도를 그릇된 방식으로 전하였습니다. 예수 그리스도께서는 모든 사람들이 당신을 통해 하나님께 나아가게 되도록 모든 이들에게 긍휼이 가득한 사랑을 내리시며, 고통을 나누시는 사랑으로 함께 하십니다. 교회의 이러한 오만함에 대해 우리는 용서를 구합니다.
  
5. 캐나다 장로교회는 정부의 독려 및 지원 하에, ‘원주민 아이들이 가정에서 떠나, 원주민들을 교육시킨다는 명목으로 세워진 기숙학교에 강제로 입학하게 하는 일’에 동조하였던 것을 고백합니다. 이러한 기숙학교에서 원주민 어린이들은 자신들의 전통적 사고 및 삶의 방식을 상실하게 되었습니다. 원주민 어린이들이 캐나다 사회의 문화에 동화되도록 유럽 및 캐나다인들의 관습을 배울 것을 강요받았습니다. 이러한 문화적 동화의 과정이 이루어지게 하고자, 캐나다 장로교회는 원주민들이 사용한 적이 없었던 방식의 징계와 처벌을 원주민 어린이들에게 하였습니다. 이는 기독교 정신을 바탕으로 한 돌봄과 가르침의 기준에 전혀 어울리지 않는 일이었으며, 신체적·정신적 충격으로 인한 학대가 발생할 수 있는 방식이었습니다. 지시에 따르는 것이 일상화되어 있는 교육 환경에서, 성적인 학대를 받은 어린이들도 또한 있었습니다. 이러한 모든 일들은 원주민들이 자신의 문화적 정체성 및 건강한 자아 인식을 잃어버리게 하는 결과를 초래했습니다. 원주민들의 아픔에 교회가 이토록 무감각했던 것에 대해 우리는 용서를 구합니다.
  
6. 캐나다 장로교회의 선교와 사역의 결과로 그 삶에 깊은 상처를 입었던 사람들이 있었습니다. 하나님께서 우리 교회를 용서하시기를 간구합니다. 그렇게 상처 입은 모든 사람들이 회복되기를 소망하며 우리가 사랑으로 섬길 수 있도록 자비로우신 하나님께서 우리를 가르치시고 인도하시기를 기도합니다.
  
7. 우리는 또한 원주민들의 용서를 구합니다. 우리가 듣게 되었던 많은 이야기의 진실성을 우리는 알고 있습니다. 우리가 가했던 아픔이 너무나 깊어 그에 대해 말하기조차 힘든 분들의 마음에 우리의 고백이 닿을 수 있게 되기를 바랍니다. 하나님의 사람들로 다 함께 치유되고 온전하게 되기 위해 우리 교회는 하나님의 인도하심을 받으며 원주민들과 함께 나아갈 것입니다.

# 加拿大基督長老教會認罪告白

1994年6月9日總會通過

## 聖靈

在聖經中與通過聖經說話，呼召加拿大基督長老教會認罪。這個認罪告白是我們對上帝話語的回應。我們對我們的宣教與事工有了新的了解，部分是因為原住民族的見證。

1. 我們加拿大基督長老教會第120屆總會尋求上帝聖靈的引導，知道我們的罪與缺陷，蒙召來對我們所愛的教會說話。我們做這件事，是出於對我們過去新的了解，而不是出於我們比我們之前的人更優越的感受，也不是出於我們在過去同一個境況裡會有不同行止的感受。我們乃是藉著謙卑與極難過的心來到上帝與原住民兄弟面前認罪。

2. 我們承認，加拿大政府所公布的政策乃是要把原住民同化到宰制者的文化中，而加拿大基督長老教會也與這個政策合作。我們承認我們所做過的傷害之根源，可在西方歐洲殖民主義的價值與態度中被找到，其前提是還未用我們的形象來模式化的就該被發現與剝削。作為這種政策的一部分，我們與別的教會鼓勵政府，禁絕原住民族體驗創造者上帝顯現的一些重要屬靈作法。因為教會是這個政策的共犯，我們祈求赦免。

3. 我們承認，許多過去加拿大基督長老教會的會員有好信仰，為原住民兄弟在愛與慈悲中慷慨地付出他們自己。我們承認他們的獻身與讚賞他們的工作。我們承認有些人有先知性的洞見，察覺當時所做的傷害而來抗議，但他們的努力被反對阻撓。我們承認他們的洞見。為了當時我們沒有適當地支持他們，也不聽他們公義的呼聲，我們祈求赦免。

4. 我們告白，加拿大基督長老教會預設自己比原住民更了解生活需要什麼。教會對原住民兄弟說過，「如果他們像我們一樣，如果他們像我們一樣思想，像我們一樣講話，像我們一樣禮拜，像我們一樣唱歌，像我們一樣工作，他們就能認識上帝並因此能有豐盛生命。」在我們文化的驕傲中，我們曾眼盲不知我們對福音的了解也有文化制約，並且又因為對原住民文化的無感，我們對原住民族的要求比福音的要求更多，以致於我們誤表了以慈悲受苦之愛來愛萬民使萬民能因他來就近上帝的耶穌基督。為了教會的預設，我們祈求赦免。

5. 我們告白，因著加拿大政府的鼓勵與支持，加拿大基督長老教會曾同意把原住民小孩從他們的家帶走使他們住寄宿學校。在這些學校中，孩童被剝奪了傳統生活方式，以助長同化的歐洲加拿大風俗來取代。實施這個過程，加拿大基督長老教會使用原住民族不熟悉的訓練作法，以超過基督教關顧訓練用語的身心處罰來開放剝削。在順服與默認的境況中，有可能發生性虐待，且有些小孩就這樣被虐待。這一切結果，對原住民族來說，是文化認同的喪失，是自我安全感的喪失。對教會的無感，我們祈求赦免。

6. 我們懊悔，有些人的生命被加拿大基督長老教會宣教與事工的結果烙下深深的疤痕。為我們的教會，我們祈求上帝的赦免。我們祈禱慈愛的上帝引 我們，用悲憫的方式來幫助他們得到醫治。

7. 我們也祈求原住民族赦免我們。我們所聽到的，我們承認。我們希望，那些我們做錯所傷害到無法訴說的人，能接受我們必須說的。在上帝的引導下，我們教會將要尋求機會與原住民族同行，一起作為上帝子民尋找醫治並復原。

Our Confession (translated into Mandarin)

Adopted 9 June 1994 by the General Assembly of The Presbyterian Church in Canada.

# Presbyterian Anama'ewigamig Omaa Kaanada Gaa-bagidinigewaad Odikidowiniwaa

gaa-gii-ikidowaad ji-ozhichigaadeg iwe  
giiigidowin apii gii-maawaji'iding June 9 1994  
gii-bimangizod

## Gizhemanidoo,

gichi-mazina'iganing onji-giigido, onandomaawaa ini Presbyterian Anama'ewigamig gaa-ayaaniid ji-bagidinamowaad ikidowin. Amii dash owe mazina'iganing e-ozhibii'igaadeg aaniin ezhinakwetangid Gizhemanidoo. Ninisidotaamin noongom aaniin enwaadeg ndanami'ewigamigonaan e-gii-ishkwaa-noondawangidwaa enaajimowaa anishinaabeg.

1. Niinawind, gaa-izhi-dibendaagoziyaang imaa Presbyterian Anama'ewigamig omaa Kaanada, nin-gii-maawaji'idimin 120 dasing, e-nanaandone'amaang ji-wiiji'inangid Gizhemanidoo, e-gikendamaang dash epiichi-mamaanzhiyaang gaye epiichi-noondeseg niminochigewininaan, ninandomigoomin dash ji-ganoodamaang iwe anama'ewigamig gaa-zhawendamaang. Owe dash nindizhichigemin e-oshki-nisidotamaang gaa-gii-izhiseg odaanaang, gaawiin dash wiin e-dabasenimangidwaa igi gaa-gii-bi-ayaawaad odaanaang, gaawiin gaye e-inendamaang bakaan ji-gii-izhichigeyaangiban gaa-gii-izhiseg naasaab. Nindabasenimidizomin gaye nimaanzhendaamin noongom e-bi-ganoonangid Gizhemanidoo gaye igi Anishinaabeg daabishkoo niijizhaaninaanag gaa-inenimangidwaa, ji-wiindamaageyaang nindikidowininaan.
2. Nindikidomin e-gii-gikendamaang e-gii-inaakoniged Kaanada Ogimaa e-gii-andawenimaad Anishinaabe' ji-boonitoowaad odanishinaabewaadiziwiniwaa ji-gagwe-wemitigoozhiwaadiziwaad daabishkoo gaa-inaadiziwaad wemitigoozhiwag omaa akiing, gaye dash Presbyterian Anama'ewigamig e-gii-wiiji'aawaad Kaanada Ogimaan ji-gagwe-debinigaadeg iwe ji-izhiseg. Nindikidomin e-gii-gikendamaang e-gii-maanzhichigeyaang aaniish gii-gagwe-badagoshkaagewag gaa-gii-dagoshinowaad omaa akiing, gakina gegoo gaa-gii-mikamowaad wemitigoozhiwag gaa-bakaanendaagwad ji-mikamowaad gaye ji-aabajitoowaad. Amii dash iwe gii-izhichigeng geniinawind daabishkoo godag anama'ewigamigoon nin-gii-wiiji'iwemin ji-badagoshkamaang anishinaabe-izhitwaawinan wiinawaa Anishinaabeg gaa-gii-izhi-anama'etawaawaad Gizhemanidooon gii-onji-ayaawaad omaa mewinzha. E-gii-dagwiitoowaang dash nindanama'ewigamigonaan amii wenji-gagwedweyaang ji-bagidinigaadeg maji-inendamowin.
3. Ninisidawinaamin e-gii-baatiinowaad awiyag gaa-gii-izhi-dibendaagoziwaad imaa Presbyterian Anama'ewigamig weweni e-gii-zhawenimaawaad Anishinaabe, daabishkoo owiijizhaaniwaa' e-gii-inenimaawaad. Nindikidomin e-gii-gikendamaang e-gii-zhawenjigewaad, nin-gichi-inenimaanaanig dash iwe e-gii-izhichigewaad. Ninisidawinaamin e-gii-ayaawaad igi e-gii-nisidawinamowaad wedi niigaan ji-ani-maji-izhichigemagak gaa-gii-biminizha'igaadeg izhichigewin iwe apii, gaawiin dash wiinawaa gii-bizindawaasiwag giishpin aana-gii-gwayakosidoowaad. Ninidikidomin dash egikendamaang e-gii-nibwaakaawaad iinzan. Gaawiin nin-gii-wiiji'aasiwaanaanig gii-gagwe-gwayak izhichigewaad, amii dash owe wenji-gagwedweyaang ji-igoowaang bizaanigo ji-bagidinigaadeg owe maanendamowin.

4. Amii ekidowaang Presbyterian Anama'ewigamig omaa Kaanada gaa-gii-izhi-dibendaagoziwaad e-gii-inendamowaad nawach e-gii-gikendamowaad wegonen wenizhishing ji-biminizha'igaadeg ji-bimaadizing apiich wiin Anishinaabeg. Amii gaa-ininaawaad Anama'ewininiwag Anishinaaben "Ganage go daabishkoo giinawind inaadiziwaad, daabishkoo giinawind izhi-naanaagadawendamowaad, daabishkoo giinawind izhigiizhwewaad, daabishkoo giinawind izhi-debweyendamowaad, daabishkoo giinawind ina'amaazowaad, gaye daabishkoo giinawind izhi-anokiwaad, amii ge-izhi-gikenimaawaapan Gizhemanidoo, amii dash ge-izhi-mino-bimaadiziwaapan." Gaawiin nin-gii-waabandaziimin iwe gaa-gii-izhi-nisidotamaang Gizhemanidoo odikidowin ningwana wemitigoozhiiwaadiziwining nin-gii-onzaabamin eta, gaawiin awe Anishinaabe odanishinaabewaadiziwin nin-gii-baabiziskendaziimin, nawach dash Anishinaabe nin-gii-izhi-bagoseniimaan ji-miigiwed gaawiin dash Gizhemanidoo odikidowin iwe gii-onjiimagazinoo, nin-gii-wanimaanaan dash Jesus Christ, gaawiin wiin iwe daa-gii-inendazii, aapiji gosha gakina awiya' o-gii-zhawenimaa', e-gii-bagidinang gizhewaadiziwin gakina ji-bi-naanzikawaanid Gizhemanidoo giishpin binaanzikawind gewiin. Amii dash owe gaa-gii-izhichigewaad Anama'ewininiwag iwe apii wenji-gagwedweyaang ji-bagidinigaadeg maanendamowin.
  
5. Amii ekidowaang e-gii-wiiji'igowaad ini Kaanada Ogimaan Presbyterian Anama'ewigamig omaa Kaanada e-gii-onji-odaapinaawaad Anishinaabensa' odaawiniwaang e-gii-asaawaad dash ji-daanid gikino'amaadiiwigamigong. Amii dash imaa gikino'amaadiiwigamigong gaa-izhi-makamindwaa igi Anishinaabensag odanishinaabewaadiziwiniwaa ndawaa wemitigoozhiiwaadiziwin e-gii-meshkwaji-achigaadeg ji-onji-wemitigoozhiiwaadiziwaad ndawaa. Ji-debinamowaad dash owe, Presbyterian Anama'ewininiwag o-gii-aabajitoonaawaa bakaan dinookaan ombi'aawasowin wiinge e-gii-gagwaadagi'iwemagak gaawiin wiin iwe e-gii-gikendamowaa Anishinaabensag, gaawiin wiin iwe gizhewaadiziwin. Amii dash gii-badagoshkawindwaa wenjidoo Anishinaabensag, amii gaye imaa gii-ani-wenjiseg ji-nishiwanaaji'indwaa e-gii-noojigo-doodawindwaa aaninda iwe gii-doodawaawag. Amii dash gakina owe gii-doodawindwaa Anishinaabensag gaa-izhi-wanitoowaad odanishinaabewaadiziwiniwaa, gaye gaa-izhi-mino-dibenimidizod awiya. Amii dash wenji-gagwedweyaang ji-bagidinigaadeg owe maanendamowin.
  
6. Niminjinawezimin niibiwa Anishinaabeg e-gii-onji-nishiwanaaji'indwaa e-gii-inendamowaapan dash Presbyterian Anama'ewininiwag e-minochigewaad. Amii dash wenji-gagwedwejimangid Gizhemanidoo ji-bangidinang owe maanendamowin. Amii ezhi-anama'aayaang Gizhemanidoo, gezhewaadizid, ji-waabanda'inangid ji-wiiji'angidwaa Anishinaabeg ji-mikamowaad noojimowin.
  
7. Gaye ningagwejiimaanig Anishinaabeg ji-bagidinamowaad owe maanendamowin. Gaa-gii-noondamaang, nin-bizindaamin. Amii ezhi-bagosendamaang igi gaa-gii-maanzhidoowangidwaa gaa-gashkitoosigwaa ji-ikidowaad aaniin gaa-apiichi-gagwaadagendamowaad, ji-odaapinamowaad gaa-ikidowaang. Wiiji'inangid Gizhemanidoo niinawind Anama'ewigamigong gaa-izhi-dibendaagoziyaang nin-ga-gagwe-mikaamin aaniin ge-gii-izhi-wiiji-bimosemangidwaa Anishinaabeg ji-mikigaadeg noojimowin gakina e-maamawi-zhaweniminang Gizhemanidoo.

Our Confession (translated into Ojibwe)

Adopted 9 June 1994 by the General Assembly of The Presbyterian Church in Canada.

ācimisowak otayamihāwak Presbyterian kā-isiyihkātēk  
ayamihēwikamik ōta ohci Canada – June 9, 1994

## kā-kanātisit ahcahk,

kā-ohci-pīkiskwēt kihci-masinahikanihk, tēpwātam Presbyterian  
otayamihēwikamikiwāw kita-ācimisoyit. ōma ācimisowin ē-naskwēwasimāyāhk  
kisē-manitow opīkiskwēwin. kit-oski-nisitohtēnānaw nitayamihēwi-atoskēwininān osām  
ohci iyiniwak otācimowiniwāwa.

1. niyanān, mitāhtomitanaw ayiwāk nīstanaw tahtwāw kā-māmawapiyāhk  
Presbyterian ayamihēwikamik ōta ohci Canada, kā-mawimostawāyāhk  
kisēmanitow otahcahk ka-kiskinotahikoyāhk, ēkwa ē-kiskēyihāmāhk  
nipāstāhowinināna. ē-tēpwātikawiyāhk ta-pīkiskwātāyākok otayamihāwak kā-  
sākihāyākok. ōmisi ē-tōtamāk ē-oski-nisitohtāmāhk ōma ohci nāway namōya  
māka ē-ayiwākēyimisoyāhk ispihci aniki kā-nīkānohtēcik, namoya mīna  
nitēyihētēnān pītos ka-kī-tōtamāhk pēyakwan kī-ihkiniyik. nitapahtēyimisonān  
ēkwa mīna mistahi mihtātamowin kā-pē-ācimisoyāhk kisēmanitow kā-ayāt  
ēkwa mīna nītisānak ōki iyiniwak.
2. āta ē-kī-kiskēyihāmāhk owiyasiwēwiniwāw okimānāhk Canada ohci kā-kī-  
nohtē-kwēskiyinihkahācik pēyakwan towahk wiyawāw kā-isiyinihēcik  
kā-nīkān-apicik, ēkwa Presbyterian ayamihēwikamik ōta Canada ohci kī-  
pimitisahamwak ōma wiyasiwēwin. nitāpwēhtēnān ōma iyawis māyitōtamowin  
kā-kī-tōtamāhk miskikātēw kā-isiyinihēcik ēkwa kā-isi-tāpwēhtākik ōtē akām  
askīhk kā-kī-pē-otinamāsocik askiy, ēkwa mīna tahto ēkāya cēska kā-kī-  
kwēskātisihk ka-kī-miskamoht ēkwa ka-kī-maskamihcik iyiniwak. wiyasowēwin  
anima ohci nīstanān mīna kotaka ayamihēwikamikwa, ni-kī-sīkiskawānānak  
okimānāhk ka-nakinānik ātiht iyiniw okihci-mawimoscikēwi-isihcikēwina  
iyiniwak kā-ohci-kiskēyimācik kisē-manitowa. kā-kī-wīcihtāsocik ōma ohci  
wiyasowēwin nikakwēcihkēmonān ēwako ka-pōnēyihāmākwiyāhk.
3. nikiskēyihētēnān mihcēt otayamihāwak Presbyterian ayamihēwikamikohk ohci  
kā-miyo-tāpwēhtamowinicik, mistahi kī-kisēwātowāwēwak ēkwa kī-sākihēwak  
otiyiniwi-wītisānak. nikiskēyihētēnān iyiniwak ohci otatoskēwiniwāw kā-kī-  
ahkamēyimocik. nikiskēyihētēnān ātiht ē-kī-kiskiwe-nisitohtākik,  
ē-kī-kiskēyihāhkik māyi-tōtamowina ohci ēkwa kī-tākiskikēwak māka namōya  
ohci natohtawāwak. nikiskēyihētēnān kā-kī-isi-nisitohtākik. tahtwāw ohci  
ēkāya kā-kī-sīhtoskawāyahkok ahpō ēkāya kā-ohci-nitohtamāk kā-kī-  
mawimostākik kwayask tōtamowin, ēwako ka-pōnēyihāmākwiyāhk.

4. nitācimisonān Presbyterian ayamihēwikamik ē-kī-kiskēyihitamohkāsoyahk ayiwāk ispihci iyiniwak kīkway ē-nitawēyihcikātēk pimātisiwin ohci. ayamihēwikamik omisi kī-itēwak iyiniwa ōki nītisānak, “kīspin pēyakwan kiyānaw kī-itātisiwak, kīspin pēyakwan ka-kī-isi-mamitoneyihtamwak tāpiskōc kiyānaw, ka-kī-isi-pīkiskwēcik tāpiskōc kiyānaw, ka-kī-ayamihācik tāpiskōc kiyānaw, ka-kī-nikamocik tāpiskōc kiyānaw, ēkwa ka-kī-atoskēcik tāpiskōc kiyānaw, ka-kī-kiskēyimēwak kisē-manitowa ekwa cikēmā ka-kī-ayāwak mistahi miyo-pimātisiwin.” osām ē-nīkān-itēyihāmāhk nitisihcikēwinināna namōya nit-ohci-wāpahtēnān kā-isi-nisitohtamāhk kihci-masinahikan ē-kī-nīkān-astāyāhk nitisihcikēwinināna, ēkwa osām ohcitaw namōya ē-nohtē-nisitohtamāhk iyiniw isihcikēwina, nipakosēyimānānak ayiwāk iyiniwak ohci ispihci kā-itastēk kihci-masinahikanihk, ēkwa namōya kwayask nit-ohci-pīkiskwēstamawānān Jesus Christ kā-kitimāki-sākihāt kahkiyaw ayisiyiniwak okisēwātisiwinihk ohci, ēkosi kahkiyaw ka-pē-nātēwak kisē-manitowa wiya ohci. ka-kī-iteyihāmāhk ayamihēwikamikohk ohci ēwako ka-pōnēyihāmākawiyāhk.
5. nitācimisonān, kā-kī-sīkimikoyāhk ēkwa kā-kī-wīchikawiyāhk okimānāhk ohci, Presbyterian ayamihēwikamik ōta ohci Canada kī-tāpwēhtamwak ta-otinācik iyiniw otawāsimsiyiwa wīkiwāyihk ohci ēkwa ka-tohtahācik ohpimē kiskinohamātowikamikohk ēkota ka-kanawēyimihcik. ēkota ōhi kiskinohamātowikamikwa, awāsisak kī-maskamāwak otiyiniwi-isihcikēwina, mēskoc kī-kiskinohamawāwak mōniyāw isihcikēwina ka-wēhcasik ka-kwēski-yinihkahihcik. kita-pimitisahākik ōma isihcikēwin, Presbyterian ayamihēwikamik ōta ohci Canada, kī-āpacihtāwak kiskinahamāwasowin pītos-āya ohci iyiniwa, ēkwa kī-wēhtan ka-kwātakihihcik nanātohk isi awasimē ayamihēwi-kiskinohamāwasowin. ēkota itē nanahihtamowin ēkwa tapahtēyimowin kī-tawipayin ta-mikoskācihik, ēkwa ātiht ēkosi kī-isi-kitimahāwak. ēkota ohci, iyiniwak, kī-wanihtāwak otiyiniwi-isihcikēwina ēkwa kī-wanihtāwak tānisi ta-kī-isiyinihkēcik. ēkāya ē-ohci-kisēwātisiyāhk ayamihēwikamikohk, ēwako ohci ka-pōnēyihāmākawiyāhk.
6. nimihtātēnān mihcēt opimātisiwiniwāw misi-māyi-totawāwak otayamihēwi-atoskēwin ohci Presbyterian ayamihēwikamik ōta ohci Canada. nitayamihewikamikonān ohci kiyām nika-pōneyihtamākonān kisē-manitow. nitayamihāwinān kisē-manitow kā-kisēwātisit nika-kiskinohtahikonān ka-kitimākisiwiniyāhk ka-wīchihāyākok ta-miywāyācik.
7. asici nipakosēyimonān, ka- pōnēyihāmākoyāhk iyiniwak. kīkway kā-pēhtamāhk nikiskēyihētēnān. nipakosēyimonān tahto aniki kā-kī-māyi-tōtawāyākok iyikohk ēkāya kā-kī-ohci-wihtākik kiyām ka-otinamwak tānisi ōma kā-itwēyāhk. kiskinohtahikoyāki kisēmanitow nitayamihēwikamikonān nika-miskēnān ta-tawipayik ka-wīci-pimohtēmāyākok iyiniwak ka-miskākik iyinihkahiwēwin ēkwa misiwē-miywāyāwin ē-māmawohkamātoyahk kisē-manitow otiyinīma.



