

Podcast: Relationship Between the Catholic Church & Indigenous People in Canada



Created By Nicholas Ciarciaglini

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Name (abbreviation):

H: Host (Nicholas Ciarciaglini)

P1: Person 1 (Dean Vendramin)

P2: Person 2(Lisa Gebremedhin)

Transcript:

Introduction & Enslavement of Indigenous People of Canada

H:

Welcome to “Disabilities are limitless” where I bend the rules, today I will be discussing the relationship between the Catholic church and Indigenous people in Canada. I am your host, Nicholas Ciarciaglini.

H:

Let's start off this podcast with a prayer. I wish to acknowledge this land on which we gather as Treaty 4 Territory, the traditional lands of the Cree, Dakota, Nakota, Lakota, Saulteaux and the homeland of the Métis Nation. In the name of the Father, Son, and Holy Spirit, Amen. Please while I go forth in this podcast, please help guide me through this journey of Truth and Reconciliation, and please help me to respect the Indigenous people and their culture. In the name of the Father, Son, and Holy Spirit, Amen.

H:

Today is November 30th, 2023, when I first encountered what happened to the Aboriginal people of Canada, I was in grade nine. I was still viewing my way of thinking as a colonial way, and I thought that what happened to them was okay. Then, going through high school education, I felt that my viewpoint changed to an anti-colonial view. In grade twelve I was asked to interpret a Bible verse in my Catholic studies I viewed it as a union between the Catholic faith and the Indigenous Culture. I might have different words for who made us. Creator or God, but I both believe in one person who created us.

H:

Coming up, I have five main topics that effects the relationship between the Church and the Indigenous people of Canada. The first topics talk about the history of the trauma of the Indigenous people inside the Residential schools at the hands of the Church. I will start with the first encounter with the Aboriginal People who were enslaved

by the Church. Then, you will hear an interview about another person's view of this topic. Then, I will be talking about how the Residential Schools were formed and how many schools were run by the Church. After, that it is the fundamental challenge of the relationship, like every relationship both sides need to feel like they are benefiting on equally. I have another interview with a different worldview on the topic. Finally, I will be discussing about the present and future relationship.

H:

In "*Chattling the Indigenous Other*" a historical examination of the enslavement of aboriginal peoples in Canada they talk about the term, slavery the author compares the slavery of Africans and the assimilation of Aboriginal people of Canada, by Europeans. What happened to both races of people were similar because they were viewed as inferior, savage and unworthy of respect from European culture, so they were enslaved under Christianity. In the document, they discuss how many Aboriginal people were enslaved under the rule of the Catholic Church, it was thirty-one Indigenous people who were slaves in Québec City, in 1793.

H:

I was surprised when I read this, because in the Catholic faith Jesus taught us to love our neighbour as ourselves. So why did I enslave people, I shouldn't say that because some people accepted the Indigenous culture, the Métis people who were mixed blood from European and Indigenous people. The French were mostly Catholic, while the English were mostly Protestant, but both were based in Christianity.

H:

I will be back after this short message; I will be interviewing one of my high school teachers who believes that I need to be a part of the solution.

Ad 1:

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Interview 1 (With Dean Vendramin)

H:

All right. Now the bot will be transcribing our conversation now.

P1:

Perfect. I like to using new tools. I've done lots of podcasts, but I've never tried anything like this. Your discourse. This is fantastic.

H:

Yeah, this is my first time too. So hello everyone. I'm your host, Nicholas Ciarciaglini and welcome to the podcast about the relationship between the Catholic Church and the indigenous people of Canada today we. I have. Mr. Vendramin. Mr. Vendramin here today. And we're going to be doing interview about his interpretation or worldview about the Catholic Church and the Indigenous People. Of Canada so. First question. What is your name and what's your occupation? Yeah, thank you.

P1:

Hello, Nico. I thanks for having me on your podcast. It's an honor to be here and it's an honor to talk with you. My name is Dean Vendramin. And I teach robotics math. And I've also taught social studies and everything at Archbishop M.C O'Neil Catholic High School, which I've loved. And I've been able to work with you. Nico there and it's a fantastic school and yeah, I'm looking forward to our conversation.

H:

Thank you. So the first question I have today is our interpretation of a Bible verse in the Bible from Act three, Chapter 3 verses. Three to four. They saw what seemed to be. Tongues of fire that separated and to the rest of each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the spirit enabled them. What's your interpretation of this Bible verse? Yeah. I totally agree with this.

P1:

Well, I know at the time, you know, the staples of of Jesus were pretty scared. I feel like historically, you know, they just saw what happened to Jesus and they kind of were marked people. And if they got caught, you know, and both they could get crucified too. So I know a lot of them were really scared, but. Jesus candidate said, hey, hang tight. I got something coming your way that's going to make things a lot easier for you. And that was the gift of the Holy Spirit. So when you see the the fires and the the tongues of fire. That also gave them the ability to speak. It gave they called the disciples the courage. And you know the, you know, the fortitude to go and spread the good news. And that's why when you know, Christian is a Catholic religion and what Catholicism doesn't mean that means universal. And when the gift of the Holy Spirit hit the dis-

ciples in that way, they could speak all these new languages. It wasn't just for like in the previous part. Like when you look at the Old Testament. You know, it was kind of just kind of for the House of David and kind of around Israel, but now with the New Testament, this was for everybody in every, you know, corner of the globe, so to speak. So now whether you were a Gentile or a Jew, the disciples were able to communicate the the good, the good news with people from any land. And this is a gift. Giving them so then they could go evangelize and and spare with people that the Lord has risen and that you know that Jesus is God and. You know, like I said, spread the good news. So it's very significant part of Christianity and Catholicism, which is 1 and the same kind of with that. So yeah, definitely the the Holy Spirit being set down upon the apostles and given the gift to be able to speak to other people. Was very significant into where I are today. I agree to.

H:

Believe that one of the languages that I what I believe is one of the languages that the disciples spoke was was indigenous language Cree which. It's actually called nêhiyawêmin. Go ahead, this is a confrontation.

P1:

Totally like,

H:

yeah.

P1:

Sorry, Nico.

H:

Go ahead.

P1:

I just. Yeah, yeah, yeah. No, I agree. Like, that's the thing. Like, it's Catholicism for everybody. And you know, the the word of Jesus, right. The good news is for everybody. And that's why it was of what language? To speak the message is the same, and it's clear throughout. So definitely I think you know you could speak like we're traditionally like in where you know, chaos and started in the Middle East, you'd get languages like like I think Jesus spoke Aramaic, but you need to get like Hebrew. But then you get to the Greeks and you get to the Romans. And it would spread. But as you see, Catholicism's all across the world. So I do believe that you would also. Well, you know, inhale, walk or knock away and and different indigenous languages throughout the world for sure. So everybody could participate and have the opportunity to hear the good news and to, you know, celebrate the what Jesus has done for us. And, you know, to also, you know, grab get. You know, Jesus brought us salvation and that's a gift for the entire world, not just one group of people with a specific. Language. So I think that's very important that you know, I realize that this is for everybody regardless of your, you know your your background or your language or any kind of cultural traditions you may have Catholicism and and the word of the Lord is, is for everybody. Well, I mean. With the.

H:

Of act three, chapter 3, verses 3 to 4 for the next question I have for you today is it's from a poem. It's from a book from 77 fragment, a familiar ruin written by Thomas King. Thomas King is indigenous Person who wrote this poem in. At this first poem, "As for the garden Adam, after the fall, make no mistake, he said. I will destroy it all." (King lines 1 – 5). What is your interpretation for this poem? What does it mean? Yes, totally. I find that a lot of our our teachings and.

P1:

Take it a lot of ways, but kind of what it hits to me is like when you look at the story of Adam and Eve in Genesis, you know? They they went against they, you know, God had him all set up there, gave him everything. Well, the one thing like, don't eat the forbidden fruit. And sure enough, humans, the way I are, I went and ate their forbidden fruit. And then the Garden of Eden moved lost to us. But that was. Also the work. Of like the devil, right? The devil. Kind of the serpent, you know? Basically God into them, right. And put that in their. Like try it like you know and that and you know, it's definitely a metaphor for how I are now and I think that's what the poem is trying to say is trying to say, like, you know that. You know the devil and you know any in the world is looking to like, close on the garden. That's her relationship with God and destroy us, you know. And it doesn't necessarily mean that destroying property and that type of thing. But you know, it's destroying your spirit, destroying your will. And if you see, if you look around today in basically every culture, there's a lot of things that are affecting us and trying to destroy us, whether it's destroying our families or destroying our mental health or relationship with. God, you know the devil can come in many forms. It could be drugs, alcohol abuse. You know that type of things that's trying to destroy at all, right. And what

humanity should be. So I think that's a really powerful poem. And I really do believe that's, you know, the good fight that we're. We're, we're. We're sent here to fight is to spread the good news and to spread, you know, the commandments that Jesus said, which is basically. God with all your heart and soul and love one another as you love yourself. Think that golden rule applies to every culture, and I think Indigenous cultures really do a fantastic job of that. And you know, I've learned a lot in my journey studying Indigenous cultures that. I know that's a big part of indigenous ways is helping each other out and, you know, treating the earth properly and respecting like Mother Earth and and and those type of things. So because if not rate some of those evils out there will try to destroy us all. Yeah, I agree with you totally. I know at our school at Archbishop MC and Catholic High.

H:

Similar to the people of Cree or of indigenous people, because I'm learning Cree right now and my professor has been talking about his his culture from his point of view. It's really cool that she's sharing these things. Thank you for your answer for this question. Yes. Now. Yeah, it does. Yeah.

P1:

Let's go. We've come a long way, especially in the last few years. I have a program called follow their voices and we're really starting to. You know, understand, you know, indigenous cultures and ways of knowledge, and it's doing a great job of, like, just helping me out. Like, I know one thing I do, for example, is I do smudging quite a bit. And, you know, I can really, it really has a lot of great parallels to my beliefs. As a Catho-

lic, you know, like. You know that connection that, that smoke going up is that connection between humans. And God right, and offering your prayers and wanting to start your day in a good way. I even see Smudge being very close to like, you know, other priests in the Catholic Church has incense, you know and and that type of thing or so. I really, I really do believe you're correct, creator, right. And God like they're they're one and the same. So I I like I've been it's helped my own faith journey a lot to hear Indigenous ways of faith and and ways that they. You know, incorporate that into their lives. And I think it's definitely made me a better Catholic to learn the indigenous ways and to practice some of them and to have my heart and mind open to other ways of praying or other ways of connecting with Mother Earth and just other ways of respecting not only fellow humans, but. Just nature and the earth in total. And I think that's definitely something that my faith would say too in terms of, you know, the the formal part that I know with Catholicism, I think that I agree with you 100%. I think you know. They're the same messages told different ways, but it's nice to hear the indigenous message because it refreshes my own faith and I can appreciate where an indigenous person is coming from and it definitely opens my mind and heart a lot more too. So I think that's fantastic. I love this conversation eco. Thanks for asking me. Like I love talking about this because definitely.

H:

Well, now it's this is.

P1:

Important to talk for your faith, and it's important to talk about other faiths and or other ways of you know, people or have relationships with God or Creator. It definitely helps you reflect on your own relationship and and and bonds and.

H:

About you next week. I've been.

P1:

It really shows that the more people you know I have. Woman with. Each other than differences and the differences are cool. It makes life interesting and adds, you know, some variety to it. But really when you get down to the essentials to honor God and love God with all your heart and soul, I think that's definitely is something as a Catholic. That I profess, but I see that indigenous face do that all the time as well, and I really appreciate the way you know they with their interpretations and their ways of doing things, isn't that far off of what I feel too and just makes me. What I mean, far off, I don't mean like mines better or worse. I mean, just from where I'm thinking of, if that makes sense. Well, yeah.

H:

Aren't focusing on or.

P1:

That's a tough question, but because I think from my studies and what I've been learning over the years and having.

H:

Forms. This is focusing on the relationship. Now and the first question is who is more at fault for assimilating the simulation of indifferent people of Canada? Was it the Catholic Church's fault or the governments? And why? Yeah, I do too. I what I've learned over the past from my high school career because. It didn't start until I was in grade nine was. With life truth Recon.

P1:

That is open and you know when I talk about truth and reconciliation, the truth is both of them were evil towards indigenous people. I don't know if you could say one was worse or or whatever, because I think they were equally. The at fault, I know the government thought they were doing something and that they were superior to the indigenous people and that they could, you know, assimilate them into church and the Catholic Church also, you know, saw them as, you know, like savages to be, you know, tamed and to be you. Know I think. Thing was, I think you've heard both some residential schools is like to take the Indian out of them, right? You know, remove all of their ties to nature and take them away from their farm. Families and their traditional ways, you know? So I really and and I would definitely say it's equal. I do think there's probably some some lake of the Catholic Church that went in there with good intentions but I don't think they saw or understood the big picture and I think there may be some government people too that. Actually thought they were doing right, but a, you know, a lot of things don't age well. And when you look at it, it's really it's definitely a sad part of Canadian history and history across the world because you know, it's happened here in Canada for sure, but you see. The world governments and the Catholic Church, you know, imposing their ways and wills upon indigenous people across the world, but defi-

nately in Canada, it was systematic. You know, a lot of people in government knew what they were doing to do that. So you know instead of. You know, going to war like with bullets and that they went to war by let's take away their identity and that and then the Catholic Church, you know, kind of jumped in on that and. You know, made a lot of, did a lot of atrocities. You know, when you look at the truth, that's why I have to have truth and reconciliation because it's super important. That's why, you know, it's important that a lot of people in the Catholic Church have apologized. I know the Pope did. I know there's still some work with that a little bit. From my understanding. But yeah, it's. I wouldn't say one or the other. I think they both. They're both kind of equally at fault for the atrocities that happened, but the good news is I can be part of the solutions through education, and I see a lot of good things happening to on the road to reconciliation. Yeah, because we're better. Together. Right. So I mean, I don't see it as you know, sometimes people might see it. Well, I didn't do anything wrong. Like I know sometimes I felt that way too.

H:

Affiliation. I find it really empowering. Well, yeah. Yes. Yeah. I think back to now the, the this next question. And is talking a little be talking about the our relationship between? Business people and.

P1:

But I'm part of the what happened in the past, whether I want to admit it or not, but I'm also. I can also choose to be part of the solution and move forward and to reconcile and do my part, especially as a teacher you know, to try to understand indige-

nous ways of knowing and understanding, to try to understand indigenous ways of praying and worship and their relationship with Mother Earth and. You know, those are those are important ways that everyone of us can work towards reconciliation is to you know, open our minds and hearts and move forward together and really bring, you know, bring people together. Because they're, I, I know I've heard some things from people that it could take 7 generations to kind of undo. All the you know, damage that is done. And I think they're only on, I think we're only on the second or third generation, maybe even less sometimes. So there's still a lot of work to be done in order to make it so you know there, you know, there is a reconciliation going and. We're seeing we're on the same page, so to speak. Well, I kind of mentioned before, but I think as as Catholics have a lot of work to do to repair the damage that's done. I I don't like and I don't.

H:

The Catholic Christians. What do you what's your? What's your thoughts about our relationship with? With conditioned people being. Yeah, I totally agree. Thank you for your comments on these questions. It's very important to to talk to other people other than my. Worldview to.

P1:

Blame a lot of indigenous for being weary of the Catholic Church. You just have to look at the track record rate. But I just think moving forward, you know, I think we're on the right path. I really like what we're doing at our school. It's helped me in my own personal journey out quite a bit, but.

H:

Because our.

P1:

I think it was. I think it was honorable Maurice Sinclair that said education got us into this mess because at the time, you know, the government and the Catholic Church thought they were educating the savages, right, you know. They were told they wrong with that, but education can get this out and I think that's other part of Doctor Sinclair's message and that's what you know, now that I I made our mistakes in the past, but now I are getting educated and we're trying to move forward. So I think it just takes a commitment from. You know, especially you know, everyone, but particularly Catholics with the question, you recognize that mistakes were done under the banner of Catholicism. And we're part of that. So I need to be part of the. Solution and again work towards reconciliation with their indigenous brothers and sisters. I mean, when you look at the Bible and you know the New Testament, look at kind of what we're talking before, you know, you know, Jesus would want us all to get to get along together. You'd want us to. Love one another? You know, as I love ourselves so that doesn't just stop that fellow. Catholics. That's everybody. When I clearly think if we're going to be the athletes, that's what I need to do is I love everybody. And how do you show that, right. So you respect and you honor other people's ways of thinking and understanding. And it just helps us be better, you know, together. But. You know, I don't think Indigenous people did anything wrong. Obviously, you know, I think it's it's kind of obviously it's one sided. So I in fact, I think additional people tried to welcome us, you know, welcome settlers and and you know, and the colonists with open arms and. You know, I know I talked to one knowledge keeper. He said that indigenous people always knew that the Europeans

were coming right. So I mean, it could. It could have been a lot different if things weren't, you know, and you know, for additional people, if I would have had a like. If you know like, you know, like the Canadian government and the settlers and the colonists and the Catholic Church had a. At a better worldview and thought more like the indigenous people were, I think we, I I know we'd be farther ahead. There was a lot to learn from. From everybody. Yeah, like. And I know. And and sometimes, you know, you get scared to make him. You know me? Anyways, I get scared to say something wrong or make a mistake, but I find of a lot of indigenous people that I've chatted with.

H:

Across because I'm just one of one of the few that believe that I aren't, I did something wrong. And and you need to change change it and I'm glad that you believe the exact same thing that that I believe that. I need to. Fix it. Yes, I totally agree. I like what you are saying. It's very empowering. It's it's one reason. Why? I asked you to come in and do this interview. It's it's who you are. Yeah. So from that.

P1:

You know, if you're intense, it comes from your heart. You know, like I've been corrected a few times on some of the things I said, even though I didn't mean it, but they realized my intent wasn't to, you know, you know, to say something, say anything, because they understand on my journey that I'm learning a lot. Like I'm 52 years old and I'm still. I got a long way to go before. You know, well, I don't know if we'll ever get to that part of the journey that I want, but I know there's always more to learn. Don't be afraid and don't take it as something that and I know I struggled with this. Like, you don't

want to feel like you're. You know, you sometimes you get taken aback. Well, I didn't do anything wrong. I'm not to blame. Like, don't blame me. And I was somebody else, you know, and that. But we're all part of the past and we're all part of the present and the future. So I have to recognize that. And don't be afraid to ask questions even if you. Kind of feel awkward at the time or that, like, you know, I'm trying my best to answer a lot of your questions. And sometimes I'm like. I hope that I don't say anything that gets taken out of context or something. That, but I do. I have talked to a lot of indigenous people that are like, you know, you're OK, like, yeah, you made some mistakes, but you kind of you're on, you know, you're on the right path because you're asked. You're at least talking about it and you're trying to do something about it. You know. So I think that's something that. You know, I could all get better, especially, you know, like people that are calling this and settlers and, you know, with European backgrounds. You know, I can get better at. Yeah, you might sound a little might make some mistakes along the way in that type of thing, but don't let that stop you from having important conversations with indigenous people or, you know, if you hear one of your friends or somebody in there say something that hurtful or against indigenous people. Stand up and say like, well, come on. Like that's not right. Like you know and and challenge them under thinking and. And and and that's one way I can move things forward too, you know, but it all starts at home, right, like. How do you, you know? Have you have conversations around the dinner table and trying to move things forward too? That's how a real change gets done. If we, you know, if you're talking to your your kids. Or your spouse or those type of things, or your family members, and you're trying to see things that are to move things forward. That's important. That's how I think that's how the change will will be made.

And I do think that goes back to your your Catholic values rate is to. You know, sometimes what's right isn't always easy, but you still got to do it. And that goes back to the when you were asking about the tongues, you know, and the language and stuff, the disciples were pretty scared to go out there and and share the good news. They were scared of persecution in that. And I would kind of almost tie that into a little bit of parallel. To to rate now where. Yeah, you. Maybe you feel somebody will laugh at you or say you're silly or what? Over if. If you say that you know if you if you say the right thing about what's going on in the past with our Indigenous brothers and sisters, but you still got to say it, you still got to take that you still, you know, you got to do what's right and you got to look in your heart and do and follow your heart. I appreciate Nico and I appreciate you thinking of me and I just feel comfortable. Talking to you, you're such a good human being and I like the way you treat everybody. So I see that you embody that too. And you know, I I thank you for having a chat with me.

H:

Nicholas Ciarciaglini. And I'm your host for this podcast. Thank you for joining us, Mr. Mr. Vendramin and I hope you have. You're welcome from your end. And that's now.

P1:

Nations that I have, I think the better will be. Tommy, Dean, Nico and God bless you. Yeah. Thank you for having me.

H:

I will be back after these messages.

Ad 2:

Feeling lost, and disabled, you are not alone. Don't feel like you are limited, because Jesus healed the sick, injured, and disabled, and called them miracles. So view your disadvantage as a gift. And check out my first podcast, you're listening to "Disabilities are Limitless", where I bend the rules.

The Formation & the Atrocities of Residential Schools by the Catholic Church

H:

Welcome back, to "Disabilities are Limitless", I'm your host Nicholas Ciarciaglini.

H:

In another article, *A Genocide the World Has Ignored* the article discusses how the North American governments, United States and Canadian governments and the Catholic Church need to be held accountable for the cultural genocide of the Indigenous people of Canada. It describes why all of them need to be accountable and how the Boarding and Residential Schools were formed. Also, it describes all of the atrocities that the people in power had over the Indigenous Children, like physical, and sexual abuse. So let us get started.

H:

The formation of residential schools started after the US set up their Indigenous boarding schools. Their boarding school started in the 1800s and it ended in 1978. These school taught Indigenous children the "Christian" values and their values and traditions as inferior. When Canada wanted to do what the US did, someone named Nicho-

las Davin went to the US to see what IBS was, and he wrote a report detailing what they do in the schools. When John A. Macdonald read the *Davin Report*, he wanted to implement this in the Canadian version of the schools, and this is why and how the Residential schools were formed. This doesn't account for the Catholic Church's role in creating these schools, it says in the paper that not only the Catholic Church and government committed Cultural Genocide but other Religious Institutes as well, they based this on the "Doctrine of Discovery" which it gave all Christians the right to push the Indigenous people off their lands and take it for themselves this was permitted by the Pope. Let us discuss how many schools were run by the Catholic Church.

H:

How many schools were run by the Catholic church, in *Background for Catholics Residential Schools* it says that forty-six percent of the schools were operated by the Catholic Church this seems like not a lot of blame should be on the Church, because it is not over fifty percent. It is the highest percentage out of the ran Residential Schools, for example in Ontario seven out of seventeen schools were run by the Catholic Church, and the other ten schools were run by four other religious churches so about two percent church, is only in Ontario. So, let us try and imagine what makes up the other fifty-four percent, if there were four religions it would be approximately thirteen-point-five percent per church in the entire country. Wow, that is pretty crazy, I guess that is why the Catholic Church is the most at fault than other cogitations. Now let us talk about what happened inside these closed doors.

H:

At the schools, the children were subjected to disease, malnutrition, physical assault, racism, and sexual assault if they tried to practice their culture. On National News, *Al Jazeera* had a segment on Residential Schools that described and showed what happened inside, a leader at one of these schools took them to a boiler room and assaulted them. I feel sad that people did this to each other, I already said this, but I will say this again. Jesus gave us the Beatitudes this beatitude is relevant because he told us to love our neighbour as ourselves. What I should say this, to love other faiths as your faith because cultures and faith go together, and the Indigenous culture believes in one God (the Creator), and they do ceremonies to offer thanks to God.

H:

I will be after this message; after we will discuss the challenges of this relationship.

Ad 1:

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The Fundamental Challenge between Residential Schools & The Catholic Church

H:

Welcome back to “Disabilities are Limitless”, where I bend the rules. I’m your host Nicholas Ciarciaglini. We are discussing the Relationship between the Catholic church and the Indigenous peoples of Canada.

H:

In the last article I will discussing before jumping to the present is “Historical Trauma Among Indigenous Peoples of The Americas: Concepts, Research, And Clinical Considerations”, which explains the sociological and theological perspectives of the fundamental challenge. The school’s policies were traumatizing for all the Indigenous children across the spectrum. The Indigenous traditions like long hair for spiritual purposes were shattered by them, corporal punishment that now we acknowledge as abuse, and death from neglect from the leaders of these schools. Let us discuss what the term, “reconciliation” I use this term in justice system, and the Church’s relationship with the Indigenous people is an illusion.

H:

Both sides have two points of view, on the Catholic church’s view, they believe that they have a good standing relationship with the Aboriginal people of Canada. But, on the other side, the Indigenous people view the relationship as one-sided, which means that the Catholic Church is only benefiting. So how is that fair? Thus, I need to help them to heal in Truth and Reconciliation, to do that I need to acknowledge our history.

H:

I will be right back after these messages; I have another interview I have my mom who believes God has a reason for everything.

Ad 2:

Feeling lost, and disabled, you are not alone. Don't feel like you are limited, because Jesus healed the sick, injured, and disabled, and called them miracles. So view your disadvantage as a gift. And check out my first podcast, you're listening to "Disabilities are Limitless", where I bend the rules.

Interview 2 (With Lisa Gebremedhin)

H:

Welcome back to disabilities are limitless where I bend the rules. Today we have my mom, Lisa. And we will be just starting this interview. What is your name and occupation?

P2:

My name is Lisa and I'm an admin assistant for the Regina Catholic School division.

H:

What is your interpretation of this Bible verse? They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the spirit enabled them.

P2:

I believe this verse refers to. The Holy Spirit coming upon the disciples. And speaks to how. When the Holy Spirit moved in them, they were able to be anything. They spoke different languages and this is how they went forth to spread. The word of God. OK.

H:

3rd question is what is your interpretation of this poem? As for the garden Adam, after the fall, make no mistake, he said. We will destroy it all.

P2:

I don't know this poem, Nicholas. As for the garden? After the fall, we will destroy it all. It sounds like the devil has a plan to come back and destroy. All the earth.

H:

All right. Thank you for this interpretation. For the 4th question. Who is more fault for simulate the simulation of the indigenous people of Canada? Was it the Catholic Church or the governor's fault? Why?

P2:

I don't know if the fault falls more or solely to either one, the government or the Catholic Church. I think the government and the Catholic Church are both. Political bodies in a way, right? The Catholic Church also is made-up of people. So you have the government body and you. Have the church. But I think the people as a whole. Either acted or turned a blind eye on what was happening. As far as the fault goes. You could say. That the church should have known better because of their morals and values. But

the government should also have morals and values. So you can kind of look at it as there's more fault one way or the other for. Instructing it to happen or for. Being the one that played it out. I think knowing it's happening is just as much fault as doing it in some ways, and I think all people should have been able to recognize what was happening and the government and the church both should have had the morals and values to to stop that.

H:

OK. Thank you. For the final question, which of the seven beatitudes that Jesus left us did the Catholic Church forget about when first encountering the conditions people and why?

P2:

The Beatitudes talk a lot about how we should take care of the Earth and each other. And when the church? When the church encountered when the you mean the people right? When the people encountered the indigenous people. They forgot the whole thing. They forgot, like I said in the last question, they forgot their morals and values. They didn't see a nation or a race that was. Taking care of the land or mourning or any of it, what they saw was what they labeled as. Inhuman. They called them savages and they. They were made them. They were uneducated and yet they were taking care. Of the land. They were taking care of their ancestors and their children. They were taking care of their generations, the animals, everything. So the church, when they came and they. What the indigenous people had built, in my opinion.

H:

Yeah. Well, thank you for answering these questions, they. They are. I believe that they're important to understand the relationship between us and thank you for doing that. Thank you.

P2:

Thank you for inviting me.

H:

I'm your host, Nicholas Ciarciaglini. And you're listening to "Disabilities are Limitless". Where I bend the rules.

Ad 1:

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Intermission

H:

Welcome back to "Disabilities are limitless", I'm your host Nicholas Ciarciaglini. Let us summarize what I discussed so far. So, I started with Slavery of Indigenous people in Canada by the Church, I started with what happened to the Indigenous people and compared it with the colonization of Africa. Then I talked about the formation of the Residential Schools, like how it began after the schools were made in the United States. Then, how many schools were owned by the Church, it was forty-six percent of schools were owned by them. Finally, I discussed what happened to children in Residential

Schools, Indigenous children were punished when they practiced their culture, and some of the punishments were physical and sexual assault. Some other bad stuff that happened to kids attending these schools were subjected to diseases, racism, and malnutrition due to underfunding. Then, I took in account that the relationship between the Church and the Indigenous people of Canada was one-sided in the past. This is all happened in the past, in order to understand the relationship between them I first need acknowledge the history of Indigenous people.

H:

I will be back after these messages; I will be discussing the fifth and final topic which is the present and future relationship with the Indigenous people.

Ad 2:

Feeling lost, and disabled, you are not alone. Don't feel like you are limited, because Jesus healed the sick, injured, and disabled, and called them miracles. So view your disadvantage as a gift. And check out my first podcast, you're listening to "Disabilities are Limitless", where I bend the rules.

The Present & Future Relationship of Indigenous People and the Catholic Church

H:

Welcome back to "Disabilities are limitless", I'm your host Nicholas Ciarciaglini. The first eighty percent of this podcast talked about the past relationship between us. Now let us leave the past and start to talk about what is happening in the sort of present. In *Indigenous people advance a dramatic goal –reversing colonialism*, talked

about who still opposes the Declaration of Indigenous Rights, by the United Nations. In 2007, it says Canada, United States, New Zealand, and Australia, still opposed it. But the document also talks about next steps in doing a formal apology from the current Pope to help the Indigenous people of Canada to heal. In *'...and yet there's still no peace' Catholic Indigenous Residential Schools in Canada*, they discussed when the Pope came to Canada in 2022. Pope Francis came to Canada and apologized to the people on behalf of the Church where the Indigenous People experienced Cultural and Religious abuses by the Church. I am glad to be a part of the Catholic Church because I know that Jesus healed me spiritually. Faith can heal everyone, like how Jesus healed people, the traditions of the Indigenous people heal their spirits.

H:

I will be back after this message. I will summarize and conclude what I all discussed.

Ad 1:

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Summary & Conclusion

H:

Welcome back to "Disabilities are limitless", I'm your host Nicholas Ciarciaglino. In conclusion I will summarize what I talked about there were five main topics about the relationship of the Catholic Church and the Indigenous people of Canada. The first topic

was the enslavement of the Indigenous people of Canada the Catholic Church, in 1763 the Church had forty-one Indigenous slaves. Then I had an interview with my high school, who have a unique point of view on this relationship. The second topic I discussed was about the formation of Indigenous Boarding schools and then Residential schools, the Canadian Residential schools were mostly run by the Catholic Church. The third topic I discussed was the trauma that Indigenous children endured by going to the schools, they were traumatized by disease, racism, malnutrition, physical assault, and sexual assault by the Catholic Church leaders. The Catholic Church thought that they had a good relationship with the native people of Canada. The next thing I had for you today was a unique perspective of the relationship. The last topic I discussed was the current and future relationship between the Catholic Church and the Indigenous people, and Pope Francis went to Canada to formally apologize to the Indigenous people, in 2022. Everything that I discussed, about the past, present and future relationship with the Indigenous people of Canada, started off in an entirely in bad relationship in the past. Then in the present, I started to repair our relationship with each other. I believe that in the future I will have a great relationship with the Indigenous people of Canada and North America.

H:

Let us conclude this Podcast, with a prayer. I wish to acknowledge this land on which we gather as Treaty 4 Territory, the traditional lands of the Cree, Dakota, Nakota, Lakota, Saulteaux and the homeland of the Métis Nation. In the name of the Father, Son, and Holy Spirit, Amen. Lord, God I talked about the relationship between the Catholic Church and the Indigenous people of Canada. I hope that I respected both the

Catholic faith and the Indigenous culture. In the name of the Father, Son, and Holy Spirit, Amen. I discussed the Relationship Between the Catholic Church & Indigenous People in Canada. You listened to “Disabilities are Limitless” where I bend the rules. Thank you for tuning in. I am your host Nicholas Ciarciaglini, and I am signing off.