



**COUNCIL FOR
NATIVE AMERICAN MINISTRY**

A Handbook for Native American Ministry

The Rev. Canon Debbie Royals
Canon for Native American Ministries

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or 520-907-0616

http://azdiocese.org/multicultural-ministries/native_american.html

AND

<https://www.facebook.com/groups/azdionativecouncil>

The Gathering Prayer

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 center of this sacred circle through which all of 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.

WHO are we?

The Council for Native American Ministry includes Native Americans living in AZ and representatives from congregations and ministries within the Episcopal Diocese of Arizona. Belonging is not limited to those in the Episcopal Church. We recognize the diversity of Arizona's residents while recognizing the traditional people of this land.

WHEN do we meet?

The Council for Native American Ministry meets quarterly. Our goal is to allow participating congregations an opportunity to share their ministry by hosting the Council meeting, plan the agenda and provide a glimpse into their ministry. Meeting dates are posted on the Diocesan website and the Council for Native American Ministry's Facebook page.

2021 – 2022 Meeting Dates

All Meetings are held from 10 am to 2 pm. and include a meal

December 11	Church of the Nativity, 22405 N. Miller Road, Scottsdale, Arizona 85255
February 26	St Michael & All Angels, 602 N Wilmot, Tucson, AZ 85711
April 23	Good Shepherd 6502 E Cave Creek Rd, Cave Creek AZ 85331
Annual Spiritual Retreat and Planning –August 19-20, 2022	

Our Guiding Principles?

The Council for Native American Ministry have developed a concise statement reflecting the Mission and Vision for Native American Ministry in the Diocese of Arizona. This statement mirrors the two-decade focus of the Episcopal Church on Native Ministry while adding the invitation to know our neighbors.

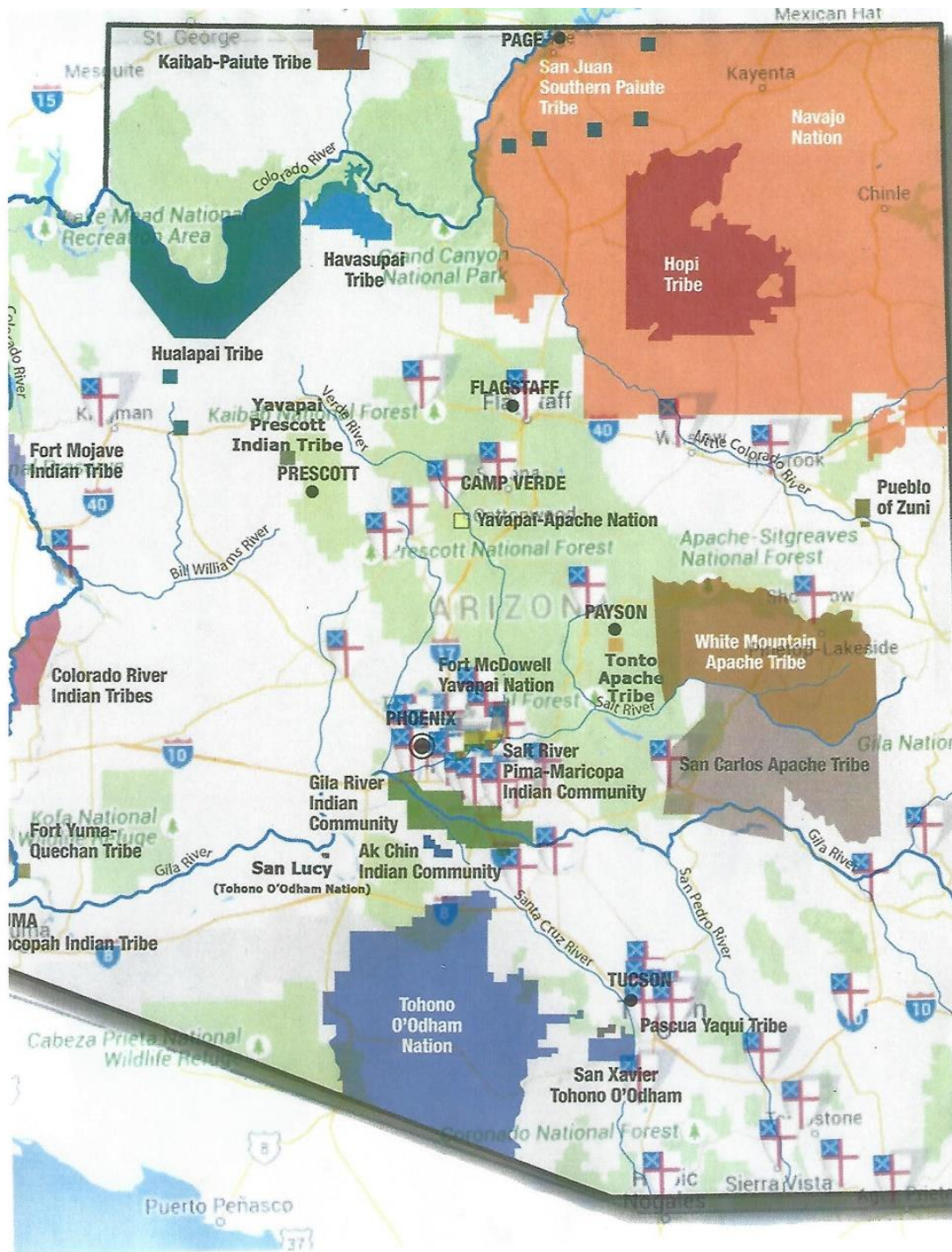
- **REMEMBER** Native American history is not well-known but has had and continues to have an impact on the original inhabitants of the land. Learning the history of our diocese provides a foundation for living out the Gospel imperative and our Baptismal Covenant to respect the dignity of every human being.
- **RECOGNIZE** There are 22 Federally recognized tribes in the Diocese of Arizona. (See map).
- **RECONCILE** the history of the people of the land, our own history and the history of the Episcopal Church.
- **RELATIONSHIP** developed with people, knowing people, recognizing their gifts and struggles and allowing ourselves to form mutual communities led by the Spirit of God.

HOW are we living into our baptismal vows in ministry?

In 2016 the Episcopal Diocese of Arizona passed a resolution committing each congregation to recognizing the traditional people of the land where the congregation resides. The resolution suggested that the traditional people of the land be recognized in a Land Acknowledgement at the beginning of every gathering for worship or otherwise, included in the Prayers of the People, and on our websites, in newsletters and especially at the beginning of every Annual Meeting (when possible, inviting the traditional people of the land to “welcome” the congregation as the meeting begins.) Specific prayers and language are included in this Handbook.

In 2019 the Council for Native American Ministry presented a Resolution to Convention providing a new prayer for each of the forms of Prayers of the People in the Book of Common Prayer. The resolution passed unanimously. They are also included in this Handbook.

In a second resolution, The Council for Native American Ministry proposed that the Diocese recognize and commemorate the second Monday in October as Indigenous Peoples Day. The resolution passed unanimously. A liturgy celebrating Indigenous People is also included in this Handbook.



DIOCESAN ACTIONS

56TH DIOCESAN CONVENTION 2016

TITLE: Acknowledge the People of the Land

Names of submitter - Native Ministry Program Group

Name	E-mail	Phone
Ben Garren	ecmtucson@gmail.com	
Vivian Winter Chaser	vwinterchaser@yahoo.com	
Debbie Royals	revdebroyals@gmail.com	520-907-0616

Endorsed by: Native American Program Group

BE IT RESOLVED: that the 56th Diocesan Convention of the Episcopal Diocese of Arizona require that that every congregation of the Diocese identify and acknowledge the People of the Land (Native people and their land) in relationship to their geographical location;

BE IT RESOLVED: that each congregation acknowledges the People of the Land (Native people and their land) during the Annual Meeting so that it is noted in the minutes;

BE IT RESOLVED: that each congregation includes recognition of the People of the Land (Native people and their land) in publications and Sunday bulletins or inserts;

BE IT RESOLVED: that each congregation be encouraged to acknowledge the People of the Land (Native people and their land) during worship, prayers of the people, meetings and other gatherings as a routine practice in the life of the community.

BE IT RESOLVED: that this convention direct the Native American Program Group to provide to each congregation suggested language for the acknowledgments of the People of the Land encouraged by this resolution.

**59TH DIOCESAN
CONVENTION 2019**

Title: Prayer for the People of the Land

Submitters

Name	Email	Phone
David Benedict Hedges, BSG	dhedges@stmichael.net	520-886-7292
Debbie Royals	revdebroyals@gmail.com	520-907-0616

BE IT RESOLVED: that the 59th Diocesan Convention of the Diocese of Arizona recommit this Diocese to the acknowledgement of the People of the Land (Native people and their land) in relationship to our geographical location, as expressed in Resolution 2016-3, passed at the 56th Diocesan Convention, and

BE IT FURTHER RESOLVED: that each congregation acknowledge the People of the Land (Native people and their land) during the Annual Meeting so that it is noted in the minutes, as well as at meetings and other gatherings as a routine practice in the life of the community, and in worship bulletins or inserts, in publications, and on websites, and

BE IT FURTHER RESOLVED: that this Convention renew and strengthen its encouragement that each congregation acknowledge the People of the Land (Native people and their land) during worship in the Prayers of the People as a routine practice, and

BE IT FURTHER RESOLVED: that this Convention commend to Rectors and Vicars the appendix to this resolution, which provides suitable language for such acknowledgements in meetings, bulletins, publications, and websites, as well as petitions which may be added to the Prayers of the People, corresponding to the six forms provided in Rite Two of the Holy Eucharist in the *Book of Common Prayer*, and

BE IT FURTHER RESOLVED: that this Convention encourage congregations which do not use the Prayer Book forms to use the appended petitions as a starting point for adding prayer for the People of the Land into their local forms of the Prayers of the People.

LAND ACKNOWLEDGEMENT

Goal

To promote reconciliation and maintain awareness of and respect for the dignity of the original inhabitants of the land and Native peoples in our contemporary setting. The following are ways in which you are invited into compliance with the 2016 Diocesan Resolution – Acknowledging the People of the Land

Acknowledging the People of the Land in meetings

Protocol

The Acknowledgement of traditional custodians is spoken by a non-Native person before the commencement of any meeting or gathering. It is the first words to be spoken and is followed by a short pause. If a Native person is present, their welcome to the land takes priority.

Suggested words of acknowledgement of traditional peoples

Choose one of the following six ‘acknowledgements of traditional custodians’ for your gathering.

1. I would like to acknowledge the traditional custodians of land, the _____ people, and we call on the Spirit Ancestors to walk with us today as we share and learn together. (Pause)
2. We acknowledge the traditional peoples of the land on which we stand. We pay our respects to them for their care of the land. (Pause)
3. I would like to begin by acknowledging the _____ people, the traditional custodians whose land this church was built. (Pause)
4. I acknowledge the living culture of the _____ people, the traditional custodians of the land we stand on, and pay tribute to the unique role they play in the life of this region. (Pause)
5. I wish to begin by acknowledging that our church is located on the land of the _____ people. I pay respect to their tribal elders; I celebrate their continuing culture and traditions; and I acknowledge the memory of their ancestors. (Pause)
6. I would like to acknowledge the _____ people, the traditional custodians of the land on which we are meeting today. I acknowledge that they have occupied and cared for this land over countless generations and I celebrate their continuing contributions to the life of this region. (Pause)

This acknowledgement could be said together:

We acknowledge and pay respect to the ___ as the original people of the land and their role as custodians of this land given to them by our one and only Creator God. We commit ourselves to actively work alongside indigenous people for reconciliation and justice as we live into our Baptismal Covenant and respect the dignity of every person. *(Pause)*

Acknowledging the People of the Land at the beginning of any gathering, in bulletins, publications, and on websites

Suggested words of acknowledgement of traditional peoples

Acknowledging the people of the land, the _____, and other indigenous people as the original stewards of this land, we give thanks for our ancestors, our elders, and for all indigenous people who pray for unity and peace today.

We gratefully acknowledge the Native Peoples on whose ancestral homelands we gather, the _____, as well as the diverse and vibrant Native communities who make their home here today.

We would like to acknowledge that we are on the traditional land of the first people of _____, the _____ People past and present and honor with gratitude the land itself and the _____ Tribe.”

Whose land am I on?

<https://native-land.ca/>

PRAYERS OF THE PEOPLE

These petitions are designed to be inserted in Forms I through VI of the Prayers of the People, as provided beginning on pp. 383 of the *Book of Common Prayer*. Congregations which use forms other than those provided in the *Book of Common Prayer* are encouraged to use these petitions as a starting point for including prayer for the People of the Land in their local forms of the Prayers of the People.

These petitions were drafted by the Rev. Canon Debbie Royals and the Rev. David Benedict Hedges, BSG. Care has been taken to include language and images from Native sources within the Anglican tradition, as well as to ensure that each petition fits the style, length, and format of the various forms of the Prayers of the People.

Form I

For healing, justice, and reconciliation between Native American people and the people of this Diocese, let us pray to the Lord.

Lord, have mercy.

Placement: after “For this city...”

Form II

I ask your prayers for the original stewards of this land, and I ask your thanksgivings for our ancestors and our elders.

Pray for all Native American people.

Placement: after “I ask your prayers for peace...”

Form III

We honor and pray for our Indigenous neighbors.

That we may dwell together in respectful harmony.

Placement: after “We pray for all bishops...”

Form IV

Help us to honor the knowledge of our Indigenous neighbors, to listen through them to your call to renew the life of the earth, and to live together as your people.

Silence

Lord, in your mercy

Hear our prayer.

Placement: after “Guide the people of this land...”

Form V

For a spirit of reconciliation and right relationship with our Native American relatives, that we may be a healing presence in this place, we pray to you, O Lord.

Placement: after “For the peace of the world...”

Form IV

For reconciliation with Native American peoples;
For healing and justice with all who share this land.

Placement: after “For all who are in danger...”

**59TH
DIOCESAN
CONVENTION
2019**

TITLE: Indigenous Peoples of Arizona Day

Names of submitter(s)

Name	E-mail	Phone
Rev'd Canon Debbie Royals	revdebroyals@gmail.com	520-907-0616
Rev'd Benjamin Garren	ecmtucson@gmail.com	919-691-5585
Click here to enter text.	Click here to enter text.	Click here to enter text.

Church Name: Council for Native American Ministry

Church City: Diocesan Ministry

Endorsed by: Choose an item.

BE IT RESOLVED: That the 59th Diocesan Convention of the Episcopal Diocese of Arizona recognize the Indigenous Peoples of Arizona and set aside a day of prayer and reflection to understand our shared history and continue along a path of reconciliation.

Indigenous Peoples of Arizona Day

Suggested Date of Commemoration: The Second Monday of October

At the 76th General Convention of the Episcopal Church Presiding Bishop Katharine Jefferts-Schori urged us to search for healing for our native communities and to realize that this work will require healing in communities and persons of European immigrant descent. She noted that “colonists, settlers, and homesteaders” benefited enormously from the availability of “free” land, and their descendants continue to benefit to this day. That land was taken by force or subterfuge from peoples who had dwelt on it from time immemorial – it was their “promised land.” The nations from which the settlers came, and the new nations which resulted in the Americas, sought to impose another culture and way of life on the peoples they encountered. Attempting to remake the land and peoples they found “in their own image” was a profound act of idolatry. Repentance and amendment of life are the answer, and God asks us all – this Church, our partners and neighbors, and the nations which were founded under the Doctrine of Discovery - to the challenging work of reconciliation. The abundant life we know in Jesus Christ is made possible through sacrifice – through repairing what is broken and finding holiness and healing in the midst of that challenging work.

That work is often costly, but it is the only road to abundant life.” This day of prayer for the Indigenous Peoples of Arizona is set aside to gain understanding of this history and to call us to reconciliation in Christ Jesus.

A Collect for Indigenous Peoples of Arizona Day

Creator God, from you every family in heaven and earth takes its name. You have rooted and grounded us in your covenant love and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of Christ, who is our light and our life. Amen

Isaiah 40:25-31

Psalm 19

Philippians 4:4-9

John 1:1-18

(N.B. The proposed Collect and Propers are the ones in use by the Anglican Church of Canada where Indigenous Peoples Day is Celebrated on June 21st and is considered an Other Major Feast that take precedence of a Sunday.)

Explanation: This resolution provides a standard set of propers for congregations in the Episcopal Diocese of Arizona to commemorate Indigenous People’s Day and would mark it as an optional commemoration within the diocese. The resolution includes the suggested day of commemoration, an explanation for the commemoration for those choosing to celebrate it, a collect, and a set of readings to be used amidst the daily office or a eucharistic celebration. If passed Indigenous People’s Day would become equivalent to the commemorations found in Lesser Feasts and Fasts within the bounds of the Diocese of Arizona.

RECOMMENDED LITURGY RESOURCE

Eucharist for Second Monday in October Indigenous Peoples Day

Welcome

These prayers are being offered to the congregations of the Episcopal Diocese of Arizona to honor Indigenous Peoples Day. In 2019 our Diocese took the bold step of acknowledging the second Monday in October as Indigenous Peoples Day. The language and prayer style is authentic and reflective of the deep and abiding relationship between God's people on this land and God our Creator. You are invited to use this liturgy in its entirety or to incorporate prayers into your Sunday worship order.

You may also want to include this statement:

Tomorrow much of this country, still after all these years, will celebrate Columbus Day. It is no secret at this point that Columbus Day, in 1492, was just the beginning of a terrible and brutal history of violence and oppression toward indigenous peoples of North America. Columbus and those who followed were obsessed with conversion, brought over diseases the natives had no way to cure, and ultimately desecrated entire peoples and cultures. Today we want to acknowledge this history. We want to be honest about the ways our faith tradition has been used to colonize, to abuse, and to oppress people. And we seek to reclaim the truth of the Gospel. That Christ came to love and to serve, not to conquer and enslave.

As we prepare let us pray together:

Christ our true and only Light: receive our prayers and songs and illumine the secrets of our hearts with your healing goodness, that no evil desires may possess us who are made new in the light of your heavenly grace. Amen.

(source: Gelasian Sacramentary)

Acknowledgement and Thanksgiving for the Land

Creator, you made all people of every land. It is our responsibility to give thanks and respect to those who first occupied this land we are upon. We give thanks to _____
(name the traditional people of the Land), the first people of this land. We offer our respect to those ancestors who may be interred in this land. We are also thankful for the gifts of the People of the land. Creator let us be of Good Mind to reconcile the mistreatment of this land and to those who have been displaced. With thankful and respectful hearts, we pray in Your name, Your son the Peacemaker and the Sacred Spirit. **Amen.**

Celebrant: Blessed be the Creator, the one who spoke new life, and the one
who fills us with the Spirit of God.

People: And blessed be the three in one, now and forever. Amen.

Celebrant: Let us pray together

ALL **The Gathering Prayer**

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 center of this sacred circle through which all of 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.

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Collect

Creator God, from you every family in heaven and earth takes its name. You have rooted and grounded us in your covenant love and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of Christ, who is our light and our life. Amen

Old Testament

Isaiah 40:25-31

To whom then will you compare me, or who is my equal? says the Holy One. Lift up your eyes on high and see: Who created these? He who brings out their host and numbers them, calling them all by name; because he is great in strength, mighty in power, not one is missing.

Why do you say, O Jacob, and speak, O Israel, “My way is hidden from the Lord, and my right is disregarded by my God”? Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint and strengthens the powerless. Even youths will faint and be weary, and the young will fall exhausted; but those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.

Psalm 19

The heavens are telling the glory of God;
and the firmament proclaims his handiwork.
Day to day pours forth speech,
and night to night declares knowledge.
There is no speech, nor are there words;
their voice is not heard;
yet their voice goes out through all the earth,
and their words to the end of the world.
In the heavens he has set a tent for the sun,
which comes out like a bridegroom from his wedding canopy,
and like a strong man runs its course with joy.
Its rising is from the end of the heavens,

and its circuit to the end of them;
and nothing is hidden from its heat.
The law of the Lord is perfect,
reviving the soul;
the decrees of the Lord are sure,
making wise the simple;
the precepts of the Lord are right,
rejoicing the heart;
the commandment of the Lord is clear,
enlightening the eyes;
the fear of the Lord is pure,
enduring for ever;
the ordinances of the Lord are true
and righteous altogether.
More to be desired are they than gold,
even much fine gold;
sweeter also than honey,
and drippings of the honeycomb.
Moreover by them is your servant warned;
in keeping them there is great reward.
But who can detect their errors?
Clear me from hidden faults.
Keep back your servant also from the insolent;
do not let them have dominion over me.
Then I shall be blameless,
and innocent of great transgression.
Let the words of my mouth and the meditation of my heart
be acceptable to you,
O Lord, my rock and my redeemer.

New Testament

Philippians 4:4-9

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

Gospel

John 1:1-18

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people.

The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

(John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

Native American Creed

by the Rev. Roger Scott

I believe in God, Creator of our unique native languages,
Who gifted us this identity as a distinct people through
our native tongues, so that our native spiritual leaders could relay God's love
to our native people who could not understand that foreign tongue called English.
I believe in Jesus Christ, our relative,
Who talked of us when he said, "I have other sheep out there,
besides those I have here."

I believe in Jesus Christ who knew the pain of our native
people who were forced from their homeland and had no
place to lay their head.

I believe in Jesus Christ as our Chief Cornerstone as we
begin to build a new generation of native spiritual leaders.

I believe in Jesus Christ who does not say "goodbye"
in any language but says "I will come again."

I believe in the Holy Spirit as tongues of fire
lighting upon our native people to witness to their people
and to the world, through the native song and dance.

I believe in the Holy Spirit as our guide and the driving force for our native people to do a new
thing as we walk a new journey, toward perfection for all
humankind.

Prayers of the People

Grandfather we know you hear us when we pray in the name of your Son. Therefore, in confidence and trust we pray for the Church:

Specific intercessions offered

Grandmother, enliven the Church for its mission

We are the salt of the earth and light to the world.

Breathe fresh life into your people.

Through our humility we reveal Christ in word and action

We pray for the world

Specific intercessions offered

Creator of all, lead us and every people into the ways of justice and peace

That we may respect one another in freedom and truth.

Awaken in us a sense of wonder for the earth and all that is in it

So that we might understand how we show honor and respect for You and all that you made.

We pray for those we hold close in our hearts

Specific intercessions offered

God of truth, inspire with your wisdom those whose decisions affect the lives of others

That all may act with integrity and courage

Give grace to all whose lives are linked with ours.

May we serve Christ in one another, and love as he loves us

We pray for those in need

Specific intercessions offered

God of hope, comfort and restore to wholeness all who suffer in body, mind and spirit.

That balance be restored to all of creation.

We remember those who have died

Specific intercessions offered

Our hearts cry out in pain at their passing

We commend them back to you.

Bring peace to those who mourn

We feel their loss because we are all connected

We pray for ourselves

Specific intercessions offered

Confession

Let us now remember our sins. *Silence*

O Great Spirit, God of every people and every tribe, we come to you as your many children, to ask for your forgiveness and guidance. Forgive us for the colonialism that stains our past, the ignorance that allowed us to think that we could claim another's home for our own. Heal us of this history. Remind us that none of us were discovered since none of us were lost, but that we are all gathered within the sacred circle of your community.

Guide us through your wisdom to restore the truth of our heritage. Help us to confront the racism that divides us as we confess the pain it has caused to the human family.

Celebrant: The circle of love is repeatedly broken because of the sin of exclusion. We create separate circles: the inner circle and the outer circle, the circle of power and the circle of despair, the circle of privilege and the circle of deprivation.

People: Forgive us our sins, as we forgive all who have sinned against us.

Celebrant: The circle of love is broken whenever there is alienation, whenever there is misunderstanding, whenever there is insensitivity and hardening of the heart.

People: Forgive us our sins, as we forgive all who have sinned against us.

Celebrant: The circle of love is broken whenever we cannot see eye to eye, whenever we cannot link hand to hand, whenever we cannot live heart to heart and affirm our differences.

People: Forgive us our sins, as we forgive all who have sinned against us. Call us to kinship. Mend the hoop of our hearts and let us live in justice and peace, respecting the dignity of every person, tribe, language and nation.

Absolution

Celebrant: Creator, you bent the earth like a bow until was one, round, shining planet. At your word the land was drawn into mountains and deserts, forests, and plains; the waters were gathered together into rivers, lakes and seas. The circle of your creation has been broken time and again by greed and violence and many lives have been shattered. Renew the circle of the earth and turn the hearts of all your people to one another; that they and all the earth may live, and be drawn toward you and through the power of your son, Jesus Christ, who lives with you and the Holy Spirit now and always.

Celebrant: May God, our Creator have mercy on you, pardon you, and set you free. Know that you are forgiven and be at peace. God strengthen you in all goodness and keep you in life eternal. *Amen.*

The Peace

Celebrant: The peace and grace of our Creator be with you all.

People: And also with you.

Celebrant: Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

Prayer before Communion

Let us now move into a time of offering.

Let us pray.

We thank you, Great Spirit, for the resources that made this food possible; we thank the Earth for producing it, and we thank all those who labored to bring it to us. May the wholesomeness of the food before us, bring out the wholeness of the Spirit within us. Amen.

Holy Eucharist

Celebrant: The LORD be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them to the LORD.

Celebrant: Let us give thanks to the LORD our God.

People: It is right to give our thanks and praise.

Celebrant: From the place of the rising sun in the East to the South from where the warm winds come, from the West where soft rains bless us and from the coldness of the North, we unite with all creation from the four directions to join in everlasting thanksgiving and praise for the gift our your Son, Jesus Christ. With hearts lifted, we join with the angels, the guardian spirits, the saints and all our ancestors as we pray.

Holy, holy, holy Lord, God of power and might. Heaven and Earth are full of your glory. Hosanna in the highest. Blessed is the One who comes in the name of the Lord. Hosanna in the highest.

Celebrant continues:

O Great Spirit, Our Creator, you gave us the gift of ceremony, you taught us that everything is sacred and you asked us to walk with you on a path towards peace and love. Just as in generations past, like our grandfathers and grandmothers, we come humbly with arms outstretched to honor you and all that you have created for all of creation. Together with all creation we live, interdependently and marveling that when we do, creation serves as its best reflection of the awesome wonder that you are in our eyes.

You have always cared for us, even when it seemed that there was no way to save our misuse of creation and mistreatment of each other. Many years ago, you came to us as a human being so that we might understand you in a way that would help us find the path you had intended for us.

Our Elder Brother, Jesus, as he was called came into creation in the same way that all humanity is born because people had turned away from you and no longer loved each other, bringing death and destruction to all. Sharing our living and dying, our Elder Brother Jesus opened our eyes and our hearts to understand that we are all relatives and that you, our Creator, are love us all. Jesus lived in a good way. He rejected no one, fed the hungry, gave water to the thirsty and broke down the barriers that had been erected between race, class and sex. But, he paid a price for his loving ways. When it was his time, he stretched out his arms upon the cross and died. In this sacrifice our Elder Brother Jesus united us in all that is beauty, with all that has been and all that will ever be.

On the night before he died, he gave us another ceremony. He gathered those who had been closest to him for a meal. During the meal our Elder Brother Jesus took bread, gave thanks to you, blessed it, broke it, gave it to his friends and said: "Take, eat, this is my Body, given for you. Do this for the remembrance of me."

After supper our Elder Brother Jesus took the cup of wine, gave thanks to you, blessed it, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant of my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

We found it hard to understand these words and actions, but we followed the path celebrating this ceremony from that time until now. Through our experiences then we proclaim this mystery of our faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

Celebrant continues:

In this ceremony that our Elder Brother Jesus gave us, we have experienced a transformation of our spirits. We have been brought into the death of Jesus and raised into his resurrection, and we eat and drink with Him in His new life. We have noticed that when we come together for this ceremony, we all leave nurtured and nourished no matter how lost we feel and no matter how hungry we have been.

We also offer our gifts in return just as our elders and ancestors teach us. It is through this sharing of what we have to give that we have found strength beyond imagining.

Celebrant and People:

So, now once again, we humbly call upon your Spirit, we cry for a vision. Feed us, quench our thirst, make these simple elements from your creation to be Christ's body and Christ's blood. We cry for the vision that will help us be your holy people in all that we do, in all that we see, in all that we hear, in all that we breathe and in all that we speak.

Celebrant:

Come Creator Spirit. Come now and be for us the holy food and drink that your people cry out for in this ceremony.

Surrounded now by our ancestor spirits, the spirits of those who have led saintly lives [*insert names here*], and all your saints and angels, we celebrate with all of creation – the two legged, the four legged, the winged, those that crawl and those that swim, those that give shade and those that offer us pleasing aromas – for together we see the awesome nature of all creation, the need to be one family living in relationship, interdependently and yet as one. May we be this unity and live as relatives to all.

Through Jesus the Christ and with Jesus the Christ and in Jesus the Christ, made possible by your Holy Spirit, we join with you our God and Creator as a community of relatives.

Celebrant and People:

Blessed are you now and for ever. AMEN.

Celebrant: As our Brother Christ has taught us, we now pray,

O Great Spirit, Creator of the universe,

You are our Shepherd Chief in the most high place.

**Whose home is everywhere, even beyond the stars and moon.
Whatever you want done,
let it, also be done everywhere.
Give us your gift of bread day by day.
Forgive us our wrongs
as we forgive those who wrong us.
Take us away from wrong doings.
Free us from all evil.
For everything belongs to you.
Let your power and glory shine forever. Amen.**

Nez Perce tribe

Fraction Anthem

Celebrant: **Whoever comes to me shall not hunger**
People: **and who ever believes in me shall never thirst.**

(Invitation, St. Gregory of Nyssa)

Communion Invitation

This is Christ's table of love and forgiveness. 'The Bread of Life and the Cup of Salvation' provide food for our souls. All are welcome to draw near and share these holy mysteries. Take Christ within your bodies and become the Body of Christ.

Post Communion Prayer

Celebrant: Let us pray.

We thank you Creator God for feeding us, nurturing us and reminding us that you are ever present, our Companion. As we leave this Sacred Circle, may we carry away the memory of this time together so that we may continue in the risen life of Christ, the one who comes that all people might live with dignity and in peace. Amen.

or

Jesus Christ, our leader, you are the Son of the Creator. Today we became your children today we became your grandchildren. We will live as you have taught us. We will follow your commandments. Watch over us. Speak to us from the trees, from the grass and herbs, from the breeze, from the passing rain, from the passing thunder and the deep waters. Before us there is beauty, behind us there is beauty. Allow us to walk a long life in happiness completed in beauty. Amen.

(From the Liturgy of St. John's, Red Lake, MN)

or

Great Creator, you have fed us with bread from heaven. Continue to renew us in your truth, to give light to our minds strength to our bodies, and seal us with your Holy Spirit. We ask this in Christ's name. Amen.

The Blessing

Send us anywhere you would have us go, only go there with us. Place upon us any burden you desire, only stand by us to sustain us. Break any tie that binds us, except the tie that binds us to you.

And the blessing of God; the Creator, who made and knows us; the Savior, who redeems and befriends us; and the Spirit, who enlightens and sustains us, be with you this day and always.
Amen.

(Blessing attributed to The Rt. Rev. John Shelby Spong)

The Dismissal

Go now into the four Sacred Directions, the east, south, west, and north.
Go into your communities, into unknown lands and places.
Go where God's name is well known and where it has yet to be known.
Go to those who welcome you and those who reject you.
Go and share the Gospel with all who will hear.

People: Thanks be to God.

Music to consider

Red Lake Mass in Enriching Our Music

Hymnal 1982 #385

Wonder, Love and Praise # 783, 791, 855

Voices Found #52, 150

Amazing Grace is available in several Native American languages

This service may also be celebrated as the principle Sunday service the day before. In that case, the Sunday propers are to be used.

SUGGESTED SAMPLE TEXT FOR WEBSITES

The Council for Native American Ministry

NAME OF CHURCH is active with the Council for Native American Ministry, a ministry of the Episcopal Diocese of Arizona. We recognize the TRIBAL RECOGNITION, the traditional people of the land where this church is located. The Council works with congregations to live into our Guiding Principles: Remembrance, Recognition, Reconciliation and Relationship. And our main focus is building relationships – knowing our neighbors.

LIST OF ACTIVITIES WITH YOUR PARTNERSHIPS IN NATIVE AMERICAN COMMUNITIES

CONTACT INFORMATION FOR ANYONE WHO IS INTERESTED IN PARTICIPATION ALONG WITH LINK TO https://azdiocese.org/multicultural-ministries/native_american.html

Facebook page <https://www.facebook.com/groups/azdionativecouncil>

DOCTRINE OF DISCOVERY

The Doctrine of Discovery established a spiritual, political, and legal justification for colonization and seizure of land not inhabited by Christians. Foundational elements of the Doctrine of Discovery can be found in a series of papal bulls, or decrees, beginning in the 1100s, which included sanctions, enforcements, authorizations, expulsions, admonishments, excommunications, denunciations, and expressions of territorial sovereignty for Christian monarchs supported by the Catholic Church. Two papal bulls, in particular, stand out: (1) Pope Nicholas V issued "Romanus Pontifex" in 1455, granting the Portuguese a monopoly of trade with Africa and authorizing the enslavement of local people; (2) Pope Alexander VI issued the Papal Bull "Inter Caetera" in 1493 to justify Christian European explorers' claims on land and waterways they allegedly discovered, and promote Christian domination and superiority, and has been applied in Africa, Asia, Australia, New Zealand, and the Americas.

The 1493 Papal decree aimed to justify Christian European explorers' claims on land and waterways they allegedly discovered, and promote Christian domination and superiority, and has been applied in Africa, Asia, Australia, New Zealand, and the Americas. If an explorer proclaims to have discovered the land in the name of a Christian European monarch, plants a flag in its soil, and reports his "discovery" to the European rulers and returns to occupy it, the land is now his, even if someone else was there first. Should the original occupants insist on claiming that the land is theirs, the "discoverer" can label the occupants' way of being on the land inadequate according to European standards. This ideology supported the dehumanization of those living on the land and their dispossession, murder, and forced assimilation. The Doctrine fueled white supremacy insofar as white European settlers claimed they were instruments of divine design and possessed cultural superiority.

The significance of the Doctrine continues to be debated. According to David Wilkins, "it is more complicated than just saying the Pope gave European Catholics the rights to colonize and convert. In reality, the absolute denial of Native land rights was replaced less than fifty years later when Charles V... sought the advice of Francisco de Vitoria ... as to what the Spanish could legally and morally claim in the New World. Vitoria, in a clear rebuttal to the Pope and the discovery notion, declared that Native peoples were the true owners of their lands."

The Doctrine of Discovery was the inspiration in the 1800s for the Monroe Doctrine, which declared U.S. hegemony over the Western Hemisphere, and Manifest Destiny, which justified American expansion westward by propagating the belief that the U.S. was destined to control all land from the Atlantic to the Pacific and beyond.

In an 1823 Supreme Court case, *Johnson v M'Intosh*, the Doctrine of Discovery became part of U.S. federal law and was used to dispossess Native peoples of their land. In a unanimous decision, Chief Justice John Marshall writes, "that the principle of discovery gave European nations an absolute right to New World lands" and Native peoples certain rights of occupancy.

In the 21st century U.S., that legacy of domination is reflected in the undermined sovereignty of our indigenous communities and through Congressional and Federal assertions of power over the

tribes. We see this lived out through injustices in water rights, oil and mineral extraction on native lands, border and immigration policies which negatively affect tribal communities, and the impact of sequestration budget cuts on native communities, to name a few.

We study the Doctrine of Discovery to listen to voices that have been silenced and disregarded for centuries. These voices tell a frequently overlooked story about the origins of the United States.

In the Diocese of Arizona, knowledge and understanding regarding the ongoing and current impact of the Doctrine of Discovery can be seen in multiple ways. Recently, as we have witnessed the disparities in resources of basic human needs for our relatives living in remote areas we ask ourselves why water, electricity, internet and medical care are not equally available. The continued development of mining in Arizona challenges us to recognize the Sacred sites being desecrated as minerals are extracted and most recently, the Apache Stronghold support – Save Oak Flats, hearing included a reference by the US Government of the Johnson v M’Intosh ruling. We also are aware of the recent desecration of land along the O’odham Nation border with Mexico as the Border Wall was being built.

The Doctrine of Discovery continues to hold significance in the way in which we interact with both Federally and non-Federally recognized tribal members – specifically the conflict between the definitions of tribes and their members and our governmental requirements.

With the recent discovery associated with mass gravesites at Bording School locations, the injustices associated with forced removal of children from homes, the use of religious institutions for training young people to be productive members of society, and the forced assimilation and denial of religious rites and genocidal practices of forbidding language, culture and tradition even in the most basic ways of food and seed sovereignty cries out for our attention. In Arizona:

- Opened in 1891, the Phoenix Indian School was the only non-reservation Bureau of Indian Affairs-run school in Arizona. Students were brought from across Arizona, as well as from surrounding states, to receive an industrial or domestic education and to assimilate into mainstream culture.
- In other parts of Arizona, privately run religious schools were opened.
- The Tucson Indian Training School was a contract school run by Presbyterians. Students came primarily from Pima and Papago tribes.
- St. John’s Indian School in Laveen was established by Catholic priests. The schools emphasized religious education.
- Chinle Boarding School/ Many Farms High School, Many Farms, AZ
- Holbrook Indian School, Holbrook, AZ
- Pinon Boarding School, Pinon, AZ
- and Theodore Roosevelt Boarding School founded in 1923 in Ft Apache is still in operation as a tribal school

In 2008, Congress passed the House Joint Resolution 62 for the Friday after Thanksgiving to be designated as “National Native American Heritage Day.” It is a small step in our willingness to balance the misleading historical narrative of “discovery” and to recognize the true Native

American history — of thriving economies and sophisticated systems of government which existed long before many of our ancestors came to this land, something that is rarely taught to our children or mentioned in our schools.

As we learn about the doctrine of discovery: the genocide of native peoples, the dispossession that generations have sustained as their lands were stolen, their languages destroyed, and their culture appropriated by European settlers, it can trigger different emotional responses in those whose ancestors are immigrants, voluntary or enslaved, to this continent.

With God's grace, may we move forward in compassion and resolve in our hearts and actions to stand in solidarity with our indigenous sisters and brothers and neighbors: learning about the histories and cultures of native peoples in the area we live and work, advocating for the public policies and social conditions that respect the sovereignty and self-determination of Native American.

Doctrine of Discovery Factsheet

What is the Doctrine of Discovery? Why Should It Be Repudiated?

For thousands of years, Indigenous Peoples lived free in their territories in the Western Hemisphere. When European monarchies invasively arrived in the Western Hemisphere in the fifteenth, sixteenth, and later centuries, during the so-called Age of Discovery, they claimed the lands, territories, and resources of the Indigenous Peoples, asserting that the monarchies had a right to appropriate on behalf of Christendom. The monarchies' claims of a Christian dominion (dominance) over Indigenous Peoples and their lands served them pragmatically to fend off competing monarchies and to de-legitimize the long-established autonomous indigenous peoples' governments.

The Doctrine of Discovery is a key premise for non-Indigenous government claims to legitimacy on and sovereignty over Indigenous lands and territories. It is used in particular by former British colonies, specifically, Canada, Australia, New Zealand and the United States of America.

What is found in the Doctrine of Discovery?

1. *Criteria for claiming land.*
 1. European monarchies treated indigenous land as “unoccupied,” as long as Christians were not present. Status of a “human” was based on religion.
 2. Land deemed “unoccupied” were therefore “discovered” as if it had been previously unknown to humankind, and the land thus claimed by the “discovering” Christian European “sovereign.”
2. *Transfer of the land.* A Christian government's claim to sovereignty over the territory of an indigenous nation or people could be transferred by a treaty with another Christian government, such as treaty between the British Crown and the United States.
3. *Government by agent or proxy.* Sovereign monarchs gave royal charters of “discovery” to companies or individuals to delegate the work of claiming Indigenous lands.
4. *Coercion and subjugation of whole peoples.* The Christian European governments sought to subdue, enslave and convert peoples.
5. *Incorporation of a diminished and impermanent status into secular laws.* In the 1823 US Supreme Court ruling *Johnson v. M'Intosh*, the Supreme Court ruled that Indian nations had no legal title to their lands and were entitled only to the right of “occupancy.”
6. *Double standard among international conventions.* The Doctrine of Discovery is used to diminish validity and significance of international treaties between Indigenous Nations and the US, Canada, New Zealand, and Australia.

Elements of the Doctrine have rationalized heinous behaviors against Indigenous peoples through the centuries. Forced removals such as the Trail of Tears, the seizure of natural “resources,” the destruction of traditional languages and cultures, the sterilization of Indian women, and the disruption of Indigenous communities are examples of implementation of the

concepts of “discovery” and “dominance.” The Vatican papal bulls of the fifteenth and sixteenth centuries actively encouraged the subjugation of Indigenous nations, and the secularization of the doctrine in the United States and elsewhere perpetuated subjugation and its consequences.

What effect does the Doctrine of Discovery have at this time?

1. The Doctrine of Discovery’s assumption about who is sovereign allows policies to develop without the full knowledge and prior informed consent of indigenous peoples.
2. Diminished protection of human rights is evident. e.g. There is no indigenous jurisdiction over crimes committed on their reservations by non-natives.
3. The diminished and impermanent status of indigenous peoples under the Doctrine of Discovery is contrary to the right of Indigenous peoples to sustain themselves in perpetuity as distinct peoples, a right affirmed in the UN Declaration on the Rights of Indigenous Peoples.
4. The Doctrine’s concept of occupancy (“Indian title”) is inconsistent with the constitutional status of treaties. Treaties are the highest law of the land, equal to the constitution. Treaties are made between sovereign states.
5. Self-determination of indigenous peoples brings them in conflict with governments and corporations that rely on the legal lineage of the Doctrine to assert claims to natural resources, such as coal, oil, uranium, natural gas and water.

Readings on the Doctrine of Discovery:

1. *Buying America from the Indians: Johnson v. McIntosh and the History of Native Land Rights*, by Blake Watson (2012)
2. *Johnson v. M’Intosh, US Supreme Court (1823)*
3. *Pagans in the Promised Land, Decoding the Doctrine of Christian Discovery*, by Steven T. Newcomb, (Shawnee/Lenape) (2008)
4. *Native America, Discovered and Conquered, Thomas Jefferson, Lewis and Clark and Manifest Destiny*, by Robert J. Miller, Esq. (Eastern Shawnee) (2006)
5. *Conquest by Law, How the Discovery of America Dispossessed Indigenous Peoples of their Lands*, by Lindsay G. Robertson (2005)

See Web Links section for access to translations of papal bulls.

Reading for context:

1. *Paradigm Wars, Indigenous Peoples’ Resistance to Globalization*, edited by Jerry Mander and Victoria Tauli-Corpuz(2006)
2. *Exiled in the Land of the Free*, edited by Oren Lyons et al.(1992)
3. *American Indian History, Five Centuries of Conflict and Coexistence*, Robert W. Venables(2004)

Web Links:

Doctrine of Discovery (study group)

<http://www.doctrineofdiscovery.org/>

Indigenous Law Institute <http://ili.nativeweb.org/>

United Nations Declaration on the Rights of Indigenous Peoples <http://www.un.org/esa/socdev/unpfii/en/drip.html>

UN Preliminary Study on the Doctrine of Discovery <http://www.un.org/esa/socdev/unpfii/documents/E.C.19.2010.13%20EN.pdf>

Some steps in the historic sequence of the Doctrine of Discovery

BCE: The Roman Empire took unoccupied or undefended land (*terre nulles*) for the emperor.

4th century and onward: In the early 4th century, Emperor Constantine established the orthodoxy of the Christian church in the Roman Empire. Christianity was decreed the exclusive state religion of the Empire in 380 CE.

Middle Ages: The Church converted pagan kings in Europe and the British Isles, often by force of arms and threat of eternal damnation. The Church acquired vast tracts of land from them.

11th–13th centuries: Crusades attempted to control the Holy Land. Lands not occupied by Christians were deemed vacant. The Church arbitrated land claims among Christian monarchs.

15th century: Papal bulls (1452, 1453, 1493, and following) authorized only Christian monarchies as sovereign, and encouraged them to vanquish and place in perpetual slavery/servitude any heathens, pagans, Saracens, or other non-Christian peoples. For example, Portuguese developed the slave trade along the west African coast. The Church required “discovery” of land that was not occupied by Christians and to bring it under Church dominion. The peoples in Asia, Africa, and the Americas were not deemed sovereign as they were not Christian. The papacy authorized military conquest to assist conversion to Christianity.

16th–18th centuries: Church-based claims to sovereignty by Spain, Portugal, and France became transferable to other Christian monarchies through treaty. Protestant monarchies, such as the British Crown under Henry VIII, reasserted themselves as Christian sovereigns, a status further bolstered by treaties and dynastic marriages.

1783: The Treaty of Paris between the British Crown and the United States of America recognized the United States of America as a “sovereign” government (though not a monarchy).

1823: US Supreme Court case *Johnson v. M'Intosh* made “discovery doctrine” explicit in US law. The court denied individuals permission to buy land from American Indian tribes [nations]. Under the doctrine, the court assumed only a sovereign United States could acquire the land, should the Indians choose to sell. In this decision, Indians were given a limited right of “occupancy” without full title to their own land and could thus lose their land if they could not prove continuous occupancy. The doctrine was reframed in secular terms, in which the criterion for sovereignty became “cultivators of land” instead of “Christians.”

1955: US Supreme Court case *Tee-Hit-Ton Indians v. United States* relied on the doctrine of discovery. The court ruled that because “Tee-Hit-Tons were in a hunting and fishing stage of civilization” they had only a limited right of occupancy, and therefore the US was not required to reimburse the Tee-Hit-Ton for timber harvested from their land. [Tee-Hit-Ton are Tlingit people in Alaska. See http://www.utulsa.edu/law/classes/rice/USSCT_Cases/Tee-Hit-Ton_v_US_348_272.htm.]

2005: US Supreme Court case *City of Sherrill v. Oneida Nation of Indians* relied on doctrine of discovery to limit the Oneida Nation’s sovereignty. The Oneidas had documented their sovereignty through US treaties. The court ruled that due to an interval of non occupancy, land in question was not sovereign Oneida territory. Under the doctrine, the land could have federal trust status. Trust status exempted the land from taxation, in this case by a municipal government, the City of Sherrill.

2007: UN Declaration on the Rights of Indigenous Peoples acknowledges many rights, yet is not explicit on sovereignty issues.

This item is part of

[Indian Affairs Committee](#)

Fact Sheet pages used with permission from the Quaker church materials
(<https://www.nyym.org/content/doctrine-of-discovery-factsheet>)

Episcopal Church Repudiates the Doctrine of Discovery

Resolution Number: 2009-D035

Title: Repudiate the Doctrine of Discovery

Legislative Action Taken: Concurred as Substituted

Final Text:

Resolved, That the 76th General Convention repudiates and renounces the Doctrine of Discovery as fundamentally opposed to the Gospel of Jesus Christ and our understanding of the inherent rights that individuals and peoples have received from God, and that this declaration be proclaimed among our churches and shared with the United Nations and all the nations and peoples located within The Episcopal Church's boundaries. This doctrine, which originated with Henry VII in 1496, held that Christian sovereigns and their representative explorers could assert dominion and title over non-Christian lands with the full blessing and sanction of the Church. It continues to be invoked, in only slightly modified form, in court cases and in the many destructive policies of governments and other institutions of the modern nation-state that lead to the colonizing dispossession of the lands of indigenous peoples and the disruption of their way of life; and be it further

Resolved, That The Episcopal Church review its policies and programs with a view to exposing the historical reality and impact of the Doctrine of Discovery and eliminating its presence in its contemporary policies, program and structures and, further, that this body directs the appropriate representatives of the House of Bishops and House of Deputies, to inform all relevant governmental bodies in the United States of its action and suggest similar and equivalent review of historical and contemporary policies that contribute to the continuing colonization of Indigenous Peoples and, further, to write to Queen Elizabeth II, the Supreme Governor of the Church of England, requesting that her Majesty disavow, and repudiate publicly, the claimed validity of the Christian Doctrine of Discovery; and be it further

Resolved, That each diocese within The Episcopal Church be encouraged to reflect upon its own history, in light of these actions and encourage all Episcopalians to seek a greater understanding of the Indigenous Peoples within the geo-political boundaries claimed by the United States and other nation states located within The Episcopal Church's boundaries, and to support those peoples in their ongoing efforts for their inherent sovereignty and fundamental human rights as peoples to be respected; and be it further

Resolved, That the 76th General Convention direct the Office of Government Relations to advocate for the U.S. government's endorsement of the "United Nations Declaration on the Rights of Indigenous Peoples," which the United States has refused to endorse (only the U.S., Canada, New Zealand and Australia have failed to sign on).

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church*, Anaheim, 2009 (New York: General Convention, 2009), pp. 371-372.

Legislative History

Author: Dr. John Chaffee

Originating House: House of Deputies

Originating Committee: Committee on National and International Concerns

**WORLD COUNCIL OF CHURCHES EXECUTIVE COMMITTEE
STATEMENT ON THE DOCTRINE OF DISCOVERY AND ITS ENDURING IMPACT
ON INDIGENOUS PEOPLES 2/17/12 Bossey, Switzerland**

1. Indigenous Peoples have the oldest living cultures in the world. Three hundred to five hundred million Indigenous Peoples today live in over 72 countries around the world, and they comprise at least 5,000 distinct peoples. The ways of life, identities, well-being and very existence of Indigenous People are threatened by the continuing effects of colonization and national policies, regulations and laws that attempt to force them to assimilate into the cultures of majoritarian societies. A fundamental historical basis and legal precedent for these policies and laws is the “Doctrine of Discovery”, the idea that Christians enjoy a moral and legal right based solely on their religious identity to invade and seize indigenous lands and to dominate Indigenous Peoples.

2. Around the world, Indigenous Peoples are over-represented in all categories of disadvantage. In most indigenous communities people live in poverty without clean water and necessary infrastructure, lacking adequate health care, education, employment and housing. Many indigenous communities still suffer the effects of dispossession, forced removals from homelands and families, inter-generational trauma and racism, the effects of which are manifested in social welfare issues such as alcohol and drug problems, violence and social breakdown. Basic health outcomes dramatize the disparity in well-being between Indigenous Peoples and European descendants.

3. The patterns of domination and oppression that continue to afflict Indigenous Peoples today throughout the world are found in numerous historical documents such as Papal Bulls, Royal Charters and court rulings. For example, the church documents *Dum Diversas* (1452) and *Romanus Pontifex* (1455) called for non-Christian peoples to be invaded, captured, vanquished, subdued, reduced to perpetual slavery and to have their possessions and property seized by Christian monarchs. Collectively, these and other concepts form a paradigm or pattern of domination that is still being used against Indigenous Peoples.

4. Following the above patterns of thought and behavior, Christopher Columbus was instructed, for example, to “discover and conquer,” “subdue” and “acquire” distant lands, and in 1493 Pope Alexander VI called for non-Christian “barbarous nations” to be subjugated and proselytized for the “propagation of the Christian empire.” Three years later, England’s King Henry VII followed the pattern of domination by instructing John Cabot and his sons to locate, subdue and take possession of the “islands, countries, regions, of the heathens and infidels . . . unknown to Christian people.” Thereafter, for example, English, Portuguese and Spanish colonization in Australia, the Americas and New Zealand proceeded under the Doctrine of Discovery as

Europeans attempted to conquer and convert Indigenous Peoples. In 1513, Spain drafted a legal document that was required to be read to Indigenous Peoples before “just war” could commence. The Requerimiento informed Indigenous Peoples that their lands had been donated to Spain and that they had to submit to the Crown and Christianity or they would be attacked and enslaved.

5. In 1823, the U.S. Supreme Court used the same pattern and paradigm of domination to claim in the ruling *Johnson & Graham’s Lessee v. M’Intosh* that the United States as the successor to various “potentates” had the “ultimate dominion” or “ultimate title” (right of territorial domination) over all lands within the claimed boundaries of the United States. The Court said that as a result of the documents mentioned above, authorizing “Christian people” to “discover” and possess the lands of “heathens,” the Indians were left with a mere “right of occupancy;” an occupancy that, according to the Court was subject to the “ultimate title” or “absolute title” of the United States. The Johnson case has been cited repeatedly by Australian, Canadian, New Zealand and United States courts, and the Doctrine of Discovery has been held by all these countries to have granted European settler societies plenary power (domination) over Indigenous Peoples, legal title to their lands, and has resulted in diminished sovereign, commercial and international rights for Indigenous Peoples and governments. Europeans believed this was proper based on their ethnocentric, racial and religious attitudes that they and their cultures, religions and governments were superior to non-Christian European peoples.

6. Consequently, the current situation of Indigenous Peoples around the world is the result of a linear program of “legal” precedent, originating with the Doctrine of Discovery and codified in contemporary national laws and policies. The Doctrine mandated Christian European countries to attack, enslave and kill the Indigenous Peoples they encountered and to acquire all of their assets. The Doctrine remains the law in various ways in almost all settler societies around the world today. The enormity of the application of this law and the theft of the rights and assets of Indigenous Peoples have led indigenous activists to work to educate the world about this situation and to galvanize opposition to the Doctrine. Many Christian churches that have studied the pernicious Doctrine have repudiated it, and are working to ameliorate the legal, economic and social effects of this international framework. Starting in 2007, for example, with the Episcopal Diocese of Maine, followed by the Episcopal Diocese of Central New York in 2008, and in 2010 by Philadelphia Yearly Meeting of the Religious Society of Friends, individual churches began adopting resolutions and minutes repudiating the Doctrine. In 2009, at its 76th General Convention, the Episcopal Church adopted resolution D035 – “Repudiate the Doctrine of Discovery.” In 2010, the General Synod of the Anglican Church of Canada adopted resolution A086 – “Repudiate the Doctrine of Discovery.” In 2011, various Unitarian Universalist churches and Quaker organizations are adopting and considering adopting resolutions and minutes repudiating the Doctrine. This issue of the Doctrine of Discovery has also been brought to the forefront of world attention by Indigenous Peoples working with international bodies.

7. Considering the fact that the Doctrine of Discovery will be the theme for the 11th session of the United Nations Permanent Forum on Indigenous Issues (UNPFII) in 2012, churches and the international community need to be sensitized on this issue. The Doctrine of Discovery: its enduring impact on Indigenous Peoples and the right to redress for past conquests (articles 28 and 37 of the United Nations Declaration on the Rights of Indigenous Peoples) will be discussed

at the UNPFII from 7 to 18 May 2012; this event will bring together representatives of Indigenous People's organizations and networks around the world. Churches and ecumenical networks of the WCC will be mobilized to be part of the 11th session of the UNPFII in 2012. In this context, the executive committee of the World Council of Churches, meeting at Bossey, Switzerland, 14-17 February 2012,

- A. Expresses solidarity with the Indigenous Peoples of the world and supports the rights of Indigenous Peoples to live in and retain their traditional lands and territories, to maintain and enrich their cultures and to ensure that their traditions are strengthened and passed on for generations to come;
- B. Denounces the Doctrine of Discovery as fundamentally opposed to the gospel of Jesus Christ and as a violation of the inherent human rights that all individuals and peoples have received from God;
- C. Urges various governments in the world to dismantle the legal structures and policies based on the Doctrine of Discovery and dominance, so as better to empower and enable Indigenous Peoples to identify their own aspirations and issues of concern;
- D. Affirms its conviction and commitment that Indigenous Peoples be assisted in their struggle to involve themselves fully in creating and implementing solutions that recognize and respect the collective rights of Indigenous Peoples and to exercise their right to self-determination and self governance;
- E. Requests the governments and states of the world to ensure that their policies, regulations and laws that affect Indigenous Peoples comply with international conventions and, in particular, conform to the United Nations Declaration on the Rights of Indigenous Peoples and the International Labor Organization's Convention 169;
- F. Calls on each WCC member church to reflect upon its own national and church history and to encourage all member parishes and congregations to seek a greater understanding of the issues facing Indigenous Peoples, to support Indigenous Peoples in their ongoing efforts to exercise their inherent sovereignty and fundamental human rights, to continue to raise awareness about the issues facing Indigenous Peoples and to develop advocacy campaigns to support the rights, aspirations and needs of Indigenous Peoples;
- G. Encourages WCC member churches to support the continued development of theological reflections by Indigenous Peoples which promote indigenous visions of full, good and abundant life and which strengthen their own spiritual and theological reflections.

**Statement by the Domestic and Foreign Missionary Society
of the Protestant Episcopal Church in the United States of America
delivered to the
United Nations Permanent Forum on Indigenous Issues 20th session
19 – 30 April 2021**

This statement is respectfully submitted by our ten-person Indigenous delegation to the 20th session of the Permanent Forum. Our delegation includes members from the Oglala Sioux, Kanaka Maoli, Eastern Shoshone, Navajo, Oglala Sioux, Ute, Pascua Yaqui, Standing Rock Sioux, Shackan, Cherokee, and Cheyenne nations of our organization. The Episcopal Church counts among its two million members many Indigenous peoples from over fifty tribal nations in the United States, Honduras, Ecuador and Colombia.

On April 26, 2021, members of our delegation presented a panel entitled, “The Doctrine of Discovery and the Indigenous Ministries of The Episcopal Church.” The panel presentation spoke of the ongoing impact of the Doctrine of Discovery on Indigenous peoples in the United States today. As Indigenous Episcopalians, we well understand the historical role of Christianity and The Episcopal Church in the subjugation and genocide of Indigenous communities, and we are committed to reconciliation and to the transformation of the Church institution. Additionally, we stand in solidarity with the UNPFII on the issues of peace, justice, and strengthening our institutions. We believe that *truth telling* is vital to both relational reconciliation and institutional transformation and have been inspired by the sharing we have heard over the past two weeks of the UNPFII. What we have heard has in turn inspired us to hold ourselves and our institution accountable through our own truth telling.

The Episcopal Church formally repudiated the Doctrine of Discovery at our General Convention in 2009 and affirmed the United Nations Declaration on the Rights of Indigenous Peoples in 2012. Our General Convention of 2018 passed resolution DO11, directing the Indigenous Missioner of The Episcopal Church to appoint Indigenous representatives to provide training on the Doctrine of Discovery to all those seeking ordination. Further, The Episcopal Church strongly supports Agenda 2030 and the Sustainable Development Goals, affirming its commitment through the church’s governing bodies in 2015. However, in light of the SDG 16 focus on “Peace, Justice, and Strong Institutions”, our delegation feels a moral imperative to report in all transparency that the institution of The Episcopal Church has more proactive and intentional steps to take in order to strengthen its relationships with Indigenous peoples much beyond the passing of resolutions. Therefore, the impact of the church’s stated commitments to its Indigenous members is often experienced as more *performative* than *transformative*.

We believe that strengthening The Episcopal Church institution requires strengthening partnerships with our Indigenous communities. This goal is not only consistent with the intentions of Agenda 2030 and SDG16, it is in keeping with the three pillars of our church’s mission for *evangelism* (deepening relationship with God), *reconciliation* (deepening relationships with one another), and *care of creation* (deepening human relationship with the earth). We believe that social justice advocacy for the rights of Indigenous peoples both within the church and in the world is essential towards actualizing the goals of all three of the church’s priorities.

Indigenous people in The Episcopal Church notice that:

- The church’s formally stated commitments to Indigenous peoples are only infrequently supported through national or local action.

- The church's organizational budget does not provide funding for supporting Doctrine of Discovery Training and that expenses for training come out of the budget for Indigenous Ministries, placing the financial burden for doing the work for educating the dominant culture church on resources allocated for indigenous people.
- The recent Racial Audit (2021) published by The Episcopal Church identifies a clear lack of diversity in church leadership at every level of the institution.
- There is no strategic plan for developing and supporting Indigenous leadership within the church and that the nurture of Indigenous leadership varies widely from diocese to diocese and is dependent on the interests of a given bishop.
- Indigenous issues are not a priority for the church, which is an international organization that touches the lives of hundreds of diverse Indigenous communities.

We are concerned how the influences of the Doctrine of Discovery continue to inform and shape our social institutions, from corporate businesses to governance, across our lands and across our church. Throughout the 20th Session of UNPFII, we have heard many Indigenous representatives from around the world speak to the importance of the spiritual connection between people and the earth and the need that Indigenous peoples share on every continent and in every nation to restore human balance with Creation. We believe that the recovery of our planet is inextricably linked to the need for advocacy and justice for Indigenous peoples, whose lands comprise 95 million acres of biodiverse regions in the United States alone. *Care of Creation* must include the proactive care of Indigenous people.

The Episcopal Church is dedicated to human rights advocacy and the rights of women. The international epidemic of Missing and Murdered Indigenous Women is a global and domestic reality closely linked to the injustices of resource extraction through the presence of corporately funded Man Camps of industry personnel. For The Episcopal Church to be genuinely committed to addressing the intersectional issues confronting our world today, then the church must strengthen its commitment to *Reconciliation* in proactive ways that assure the well-being, autonomy, and sustainability of future generations of Indigenous peoples so that “all human beings can fulfil their potential in dignity and equality and in a healthy environment.” (Agenda 2030)

The Presiding Bishop of The Episcopal Church, The Most Rev. Michael Curry, has said that evangelism is about sharing the journey into a deeper relationship with God and with each other, that evangelism is everything and anything that helps us to come closer as human children of God. If this is true, then it is also true that it is our faithful obligation as Indigenous Episcopalians to challenge our church to deepen its relationship with the Indigenous people with whom it journeys, to strengthen its partnership with us through prioritizing the work of reconciliation and creation care through indigenous advocacy. This delegation is committed to continuing to be part of the transformation within the church and within the United Nations framework. Only through this type of mutual commitment can The Episcopal Church become a strong institution, having genuinely fostered the partnerships needed for realizing true justice and peace -- as we journey together along the Way of Love, on God's good earth.

The United Nations Declaration on the Rights of Indigenous People may be found here:

https://www.un.org/en/genocideprevention/documents/atrocities-crimes/Doc.18_declaration%20rights%20indigenous%20peoples.pdf



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Revised 09/19/19

TESTAMONIALS AND FIRST-HAND ACCOUNTS

Thoughts on Being an Ally – Anglo/Indigenous

by Fran Coleman, 2/24/2021

St. Michael & All Angles, Tucson

The land upon which I reside has been home to the Tohono O’odham, Sobaipuri O’odham, Pascua Yaqui and Apache Nations since time immemorial. It is now called Tucson, Arizona. The O’odham Nation continues to reside on unceded ancestral homelands west of Tucson.

I am an Anglo woman who has had the privilege and joy of helping support Indigenous rights in Tucson. I have learned a few lessons about how to be an ally, while standing next to my Indigenous siblings from this area.

Build Relationships. It was through meeting and getting to know Indigenous people that I was invited to help with Indigenous Peoples’ Day.

Be Invited. Had I not shown respect and support, I would not have been invited. Build your relationships first and wait for an invitation. All of us have been invited into the Diocesan Council for Native Ministry!

You are Support. Your role is to be in a supportive position. Indigenous leaders are the experts, know their subject well, and have been working on issues for a long time. They will lead, and we will follow.

Listen. LISTENING is the very best skill you can bring to the table. Listen some more. Then listen more! If you must speak, be polite and ask first.

Don’t Lead. This needs to be said, as so many Anglos enjoy leading issues. Remember you are support. The experts are the people with the firsthand experience.

Don’t Criticize. You may think you have “better ways” to accomplish tasks. Keep these ideas to yourself. Indigenous leaders may have processes different from yours. Respect the different cultural ways.

Privilege. Remain mindful of the privilege you have lived as an Anglo of the dominant US culture. This privilege has not been shared with people of color.

Be Humble. When the Indigenous Peoples’ Day committee asked for volunteers to help run the day, I had no idea what I could offer. Eventually, the talk came around to providing toilet paper, hand sanitizer and making sure the bathrooms stayed clean during the day. No one volunteered for that job, so I raised my hand. This was an appropriate job for me and was appreciated by the group.

Learn. Educate yourself on the Tribe(s) with which you are interacting. Read, attend conferences, go to cultural events, and learn ways different from your own. Learn about the Church’s complicity in invasion, racism, silence in the face of genocide & slavery, and boarding schools. Know the Doctrine of Discovery and Manifest Destiny. It is not up to Indigenous people to teach us. It is up to us to learn from the many resources available.

Making Mistakes. You are engaging with a new culture(s) from your own. You will make mistakes and say the wrong thing. This simply comes with learning a new culture and/or language. Be gentle with yourself and let the honest mistakes happen. Then honestly correct yourself, usher an apology, or laugh, and carry on.

Operate from Responsibility. Don't operate from guilt. Guilt makes one feel overwhelmed, frozen, and unable to act. Inaction helps no one. It has been horrific to learn of the genocide and enslavement perpetrated by my ancestors in the founding of the US. I have shed many tears with this hard and ugly knowledge. Instead of guilt, however, I have moved to a sense of responsibility. I am unable to change the horrors of the past, committed in the names of Christianity and the US. But I have a different awareness today, I am here now, and I can *be* the change, even in small ways. Listening, learning, assuming responsibility, and making amends are ways forward.

Making Amends. Making amends is an action I can take to help correct the wrongs perpetrated by my ancestors. I wish to work towards a more harmonious future of a sacred, shared and diverse humanity. Enns and Myers call this work the "discipleship of decolonization." When thinking about amends, large societal changes are indeed the ultimate goals. Examples of such amends include rewriting racist US policies, updating school curriculums to honestly tell the stories of Thanksgiving & Columbus, making Indigenous Peoples' Day a Federal holiday, adding Indigenous Peoples' Day to the Church year, working to heal the broken earth now choking in climate change.

We often hear about *micro-aggressions* inflicted on people of color by Anglos. While being mindful of not engaging in micro-aggressions, I like to also think about *micro-amends*. How can one be an agent of change, even in small ways? Examples include, supporting an Indigenous business, bookstore, restaurant, or artist. Making certain your church has a People of the Land statement that is widely used. When filling out forms with boxes that keep separating people into colors, races and ethnicities, check "other." Do not check "white" and perpetuate the human division into races, colors and ethnicities. Keep looking for *micro-amends*, you will find them! Buddhists talk about evolutionary change as a continual drop of water against a rock. Eventually the rock rounds in shape, softens and shines beautifully. When you can't yet move the rock, be the drop of water.

Cultural Appropriation. Stay mindful of not participating in cultural appropriation. Instead, appreciate, honor and respect Native images, religion, art and music.

Be Transformed. By interacting with others, working on decolonizing yourself, and working to deconstruct racist heteropatriarchy, you and others will become transformed. Let growth in, and let God heal us all.

Have Fun. Joy and laughter are some of the best shared human qualities. Have fun and enjoy the time making new friends while encountering the ancient cultures of Turtle Island!

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Background: St. Peter's Episcopal Church is located in the West Valley. The Gila River Tohono O'odham Community is located 15 miles to the southwest of the parish. St. Peter's has consistently participated in the quarterly meetings of the Diocesan Council for Native American Ministries since 2019. The rector includes the Prayers to the People of the Land in weekly liturgies. The church observes Indigenous Recognition Day in the October worship service. The church's engagement with our Native American neighbors abides by the Council's guiding principles of remembrance, recognition, reconciliation, and relationship. In 2019, the Vestry at St. Peter's approved the church-wide semi-annual participation of in-kind collection drives for the Native American Connections, a non-profit agency in Phoenix that provides services to urban Native Americans. Our primary contact is with the agency's Director of Public Engagement, P.J. Jasso (4520 N. Central Ave, #600, Phoenix, AZ 85012, telephone 602-254-3247).

Responses: Parishioners have responded well to the collection drives requested by Native American Connections of new pillows and underwear for the residents of their homeless and rehab facilities. In 2020, the Director was approached with an offer from the parish to support the needs of the residents in Native American Connections' facilities during the Covid pandemic. St. Peter's fulfilled their request for large quantities of hand-sanitizers and facemasks at a time when those items were in short supply across the state. St. Peter's also responded in 2020 to subsequent collections organized by other participating parishes in the Diocesan Council for Native American Ministries. Notably, St. Peter's collected large quantities of requested supplies during the pandemic to support the Hualapai and White Mtn. Apache.

To a lesser extent, parishioners responded to remembrance and recognition-building guided tours at the Phoenix Indian School Visitor's Center and the Indian School's exhibit at the Heard Museum. Efforts to provide book studies (such as the Bishop's book club study "Native," by of Kaitlin Curtis) was met with mild interest. As the year progressed, church announcements encouraged parishioners at St. Peter's to explore ways to engage the Gila River Community and will be encouraged to broaden their efforts with a proposed contact with the Native American Health Clinic to further support urban Native Americans.

Submitted by:
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St. Peter's Episcopal Church

Native American Ten Commandments

The Earth is our Mother, care for her
Honor all your relations
Open your heart and soul to the Great Spirit
All life is sacred; treat all beings with respect
Take from the Earth what is needed and nothing more
Do what needs to be done for the good of all
Give constant thanks to the Great Spirit for each new day
Speak the truth; but only of the good in others
Follow the rhythms of nature; rise and retire with the sun
Enjoy life's journey, but leave no tracks

We end in Prayer

May the footprints we leave behind
show that we've walked in kindness
towards the earth and every living thing.
May our lives be a dance of celebration
for our love and caring for each other.
And may the winds broadcast peace to us all
and the children who inherit our wisdom, compassion,
and joy.