

EPISCOPAL DIOCESE OF ARIZONA

LISTENING AND HEALING
PILGRIMAGE

2024

PRIMER



**COUNCIL FOR
NATIVE AMERICAN MINISTRY**

Acknowledgment and Thanksgiving for the Land

Creator, you made all people of every land. We give thanks and respect to those who first occupied this land we identify with as the Episcopal Diocese of Arizona.

We turn to the East and recognize the Ft. McDowell and Salt River people, the San Carlos, Fort and Tonto Apache and the Zuni people.

We turn to the South and recognize the Gila River, the Maricopa Ak-Chin, the Tohono O'odham and the Pascua Yaqui.

We turn to the West and recognize the Fort Yuma/Quechan, the Cocopah and the Colorado River people.

We turn to the North and recognize the Fort Mojave, the Hualapai, the Yavapai Apache and the Prescott Yavapai, the Havasupai, the Kaibab Paiute, the Hopi and the Navajo.

We offer our respect to those ancestors who are interred on this land. We are also thankful for all the gifts of our Native sisters and brothers and their willingness to share those gifts with all of us who have settled here. Creator let us be of Good Mind to reconcile the mistreatment of this land and her people especially those we have displaced. With thankful and respectful hearts we pray in the name of our Elder Brother, Jesus Christ. Amen.

Prayer

Weh hey ya, Creator, we greet you once again in thanksgiving for all that we see and those things we do not see but know because you have gifted us with the ability to be aware of the unexplainable. As we greet you, we acknowledge the great gift of our elders and all that they teach us, show us and help us understand. We greet you in thanksgiving for the children who are blessings and gifts in this Circle of Life.

Today, we pray for all those who are traveling back into a time not so far back to listen to the voices that cried out to you. The children had been taken from their families, put in strange clothes and made to live in ways that were not our own. The children cried themselves to sleep at night wanting simply to be with their families.

Creator we pray for those whose lives were filled with suffering, those who suffer still and those who cannot be named because they are now in the Spirit World.

Hey ya hey Creator, we are humble and come to you seeking guidance, knowledge, wisdom and understanding. We know these are not gained from speaking but rather from listening. Still our minds. Open our hearts, Make us strong enough to bear what is before us and then when it is done, let us rest so that we might rise in defense of the defenseless and seek justice where none has been known.

Go above us; before us; behind us; beside us; below us; within us and all around us.
Amen.



2024 Listening & Healing Pilgrimage on Arizona Boarding School History

- Saturday, January 27, 2024 St George Episcopal Church, 168 W Arizona Street, Holbrook, AZ 86025
- Saturday, April 27, 2024 Environment & Natural Resources 2 Building, University of Arizona, 1064 E Lowell Street, Tucson, AZ 85719
- Friday, August 16, 2024 Phoenix Indian School/Heard Museum (visits)
Saturday, August 17, 2024 Franciscan Renewal Center, 5802 E Lincoln Drive, Scottsdale, AZ 85253
- Saturday, September 7, 2024 Grace Episcopal Church 111 Bunker Dr, Lake Havasu City, AZ 86403
- Saturday, November 23, 2024 11 am Trinity Episcopal Cathedral, 100 W Roosevelt St, Phoenix, AZ 85003
Healing service closing the Pilgrimage.

The Agenda for each site will begin at 10 am, including opening blessing, prayers and welcome. Following the opening a panel of 5-6 Survivors, family members or tribal representatives will share their stories. We will break for a meal – traditional food, and resume our Listening Panel. The day will end with a summary of what has been heard, gifts and a closing blessing at 2 pm.

We will continue to build a prayer list of all the presenters/speakers who share their stories and their names will be included in our Healing service on November 23, 2024.



The truth about the US Indian boarding school policy has largely been written out of the history books. There were more than 350 government-funded, and often church-run, Indian Boarding schools across the US in the 19th and 20th centuries. Indian children were forcibly abducted by government agents, sent to schools hundreds of miles away, and beaten, starved, or otherwise abused when they spoke their native languages.

Intro to Boarding School History

Beginning with the Indian Civilization Act Fund of March 3, 1819 and the Peace Policy of 1869 the United States, in concert with and at the urging of several denominations of the Christian Church, adopted an Indian Boarding School Policy expressly intended to implement cultural genocide through the removal and reprogramming of American Indian and Alaska Native children to accomplish the systematic destruction of Native cultures and communities. The stated purpose of this policy was to “Kill the Indian, Save the Man.”

Between 1869 and the 1960s, hundreds of thousands of Native American children were removed from their homes and families and placed in boarding schools operated by the federal government and the churches. Though we don't know how many children were taken in total, by 1900 there were 20,000 children in Indian boarding schools, and by 1925 that number had more than tripled. The U.S. Native children that were voluntarily or forcibly removed from their homes, families, and communities during this time were taken to schools far away where they were punished for speaking their native language, banned from acting in any way that might be seen to represent traditional or cultural practices, stripped of traditional clothing, hair and personal belongings and behaviors reflective of their native culture. They suffered physical, sexual, cultural and spiritual abuse and neglect, and experienced treatment that in many cases constituted torture for speaking their Native languages. Many children never returned home and their fates have yet to be accounted for by the U.S. government.

Healing Voices Volume 1: A Primer on American Indian and Alaska Native Boarding Schools in the US.
<http://boardingschoolhealing.org/wp-content/uploads/2021/09/NABS-Newsletter-2020-7-1-spreads.pdf>

The time for healing is now Video:
<https://www.youtube.com/watch?v=RYucIL-WTOg>

Historic report on Federal Indian Boarding Schools finds 47 in Arizona, 400 nationwide

‘This has left lasting scars for all Indigenous people.’

By: [Shondiin Silversmith](#) - May 11, 2022 3:49 pm



Unidentified Native American girls at the Phoenix Indian School in June 1900 pray beside their beds. Photo via National Archives

For the first time in history, the Department of Interior investigated [the federal Indian boarding school system](#) across the United States, identifying more than 400 schools and over 50 burial sites.

Arizona was home to 47 of those schools, which were attended by Indigenous children who were taken away from their families and attempted to assimilate them through education — and, often, physical punishment.

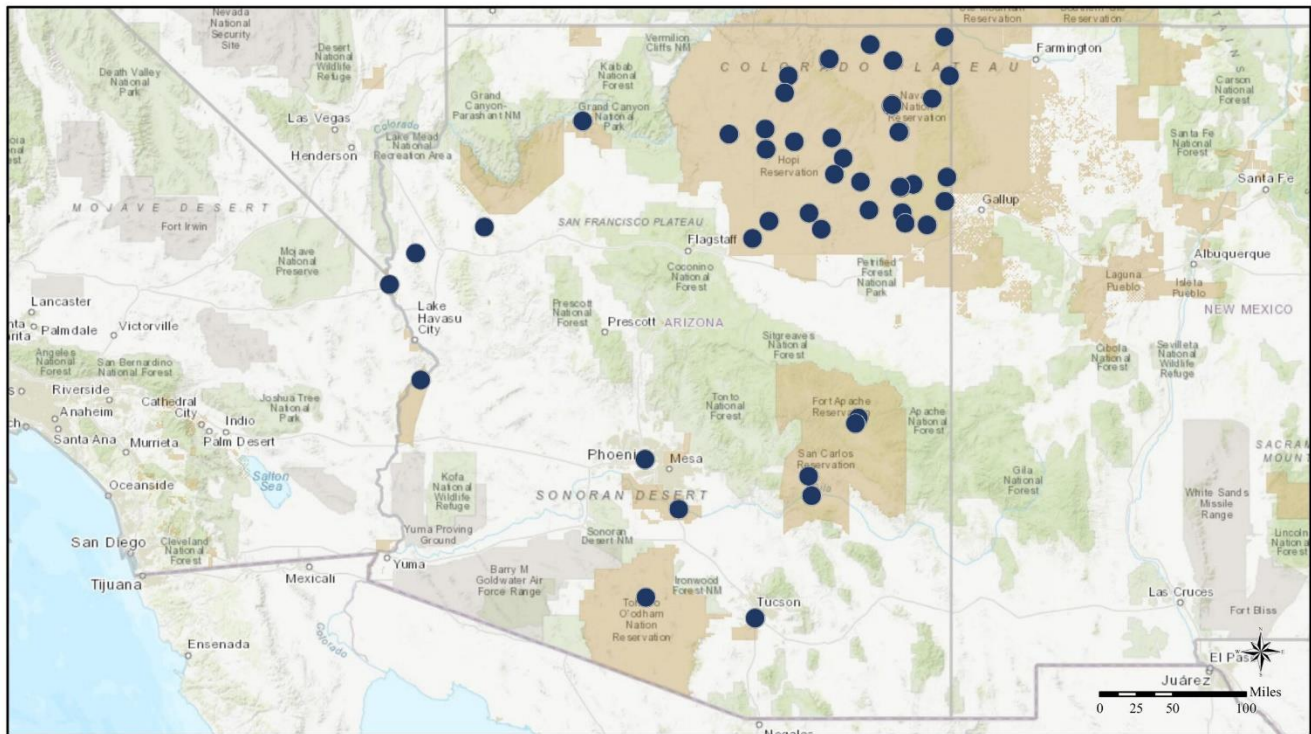
The legacy of the federal Indian boarding school system is not new to Indigenous people. For centuries, Indigenous people across the county have experienced the loss of their culture, traditions, language and land.

Secretary of Interior Deb Haaland said nowhere is that clearer than in the legacy of federal Indian boarding schools. Many of the Indigenous children who were taken to boarding school never made it back home, she said, and each of those children is a missing family member and a source of “intergenerational trauma.”

“I come from ancestors who endured the horrors of the federal boarding schools, carried out by the department that I now lead,” Haaland said.

Federal Indian Boarding School Sites Identified In Arizona

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U.S. Department of the Interior Federal Indian Boarding School Initiative

Number of Federal Indian Boarding School Sites - 48

Note: An individual federal Indian boarding school may account for multiple sites as some schools changed locations over time. This map represents federal Indian boarding school sites identified as of April 1, 2022.

Service Layer Credits: The National Geospatial Data Asset by the U.S. Census Bureau is displayed with American Indian Reservations, Federally Recognized Tribal Entities, and Alaska Native Villages, and other data by Esri, HERE, Garmin, Intermap, increment P Corp., GEBCO, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, Esri Japan, METI, Esri China (Hong Kong), (c) OpenStreetMap contributors, and the GIS User Community.

Image via U.S. Department of Interior

[The department released a report on Wednesday](#) that found from 1819 to 1969, the federal Indian boarding school system consisted of 408 federal schools across 37 states, including 21 schools in Alaska and 7 schools in Hawaii. The investigation identified marked and unmarked burial sites at 53 different schools.

This investigation is a result of Haaland's [June 2021 secretarial memo](#) which directed the Department of Interior to prepare a report detailing the historical records relating to federal Indian boarding schools as part of the Federal Indian Boarding School Initiative.

“The consequences of federal Indian boarding school policies — including the intergenerational trauma caused by the family separation and cultural eradication inflicted upon generations of children as young as 4 years old — are heartbreaking and undeniable,” Haaland said. “We continue to see the evidence of this attempt to forcibly assimilate Indigenous people in the disparities that communities face.”

The goals of the Federal Indian Boarding School Initiative include: Identifying boarding school facilities and sites; identifying the names and tribal identities of Indigenous children who were placed in boarding schools; identifying locations of marked and unmarked burial sites of remains of Indigenous children; and incorporating tribal and individual viewpoints, including those of descendants, on the experiences in, and impacts of, the Indian boarding school system.

“This report presents the opportunity for us to reorient federal policies to support the revitalization of tribal languages and cultural practices to counteract nearly two centuries of federal policies aimed at their destruction,” said Assistant Secretary for Indian Affairs Bryan Newland.

Newland and his team led the investigation. He said the investigation has been an exhausting and emotional effort for the team because they had to confront this horror daily to bring this information to the public.

“This has left lasting scars for all Indigenous people,” he said. “There is not a single American Indian, Alaskan Native, or Native Hawaiian in this country whose life hasn’t been affected by the schools.”

Newland said many of the Indigenous kids that entered the boarding school often died far from their homes and families.

After generations, we still do not know how many children attended, how many children died, or how many children were permanently scarred for life because of these federal institutions.

– **Deborah Parker, National Native American Boarding School Healing Coalition**

The investigation identified 53 burial sites, and the department will not make the location of the site’s public due to the “very real threat” of grave robbing, vandalism, and desecration, Newland said.

“As the investigation continues, the Department expects the number of identified burial sites to increase,” the report states.

Arizona had the second-highest number of boarding schools at 47. Oklahoma had the most, with 76, while New Mexico’s 43 were third-most.

The investigation reported that 50% of federal Indian boarding schools may have received support from a religious institution or organization, including funding, infrastructure and personnel.

The report indicated that the earliest boarding school to open was in 1807, and the latest was in 1969. Each boarding school identified varied, according to the department, but there were several common systematic features found during the investigation.

For a school to qualify as a federal Indian boarding school in the report, the institution had to meet four criteria: It must have provided on-site housing or overnight lodging, provided formal academic or vocational training and instruction, received federal funding or other support, and been in operation before 1969.

“The scope of our charge here is to better understand the federal government’s involvement in establishing this policy, operating this policy, and carrying out this policy through the schools,” Newland said. “There is a lot more work that needs to be done to simply tell the truth.”

“This report lays the groundwork for the continued research of the department into the intergenerational trauma of federal Indian boarding schools,” Haaland said.

Federal Indian Boarding School Sites

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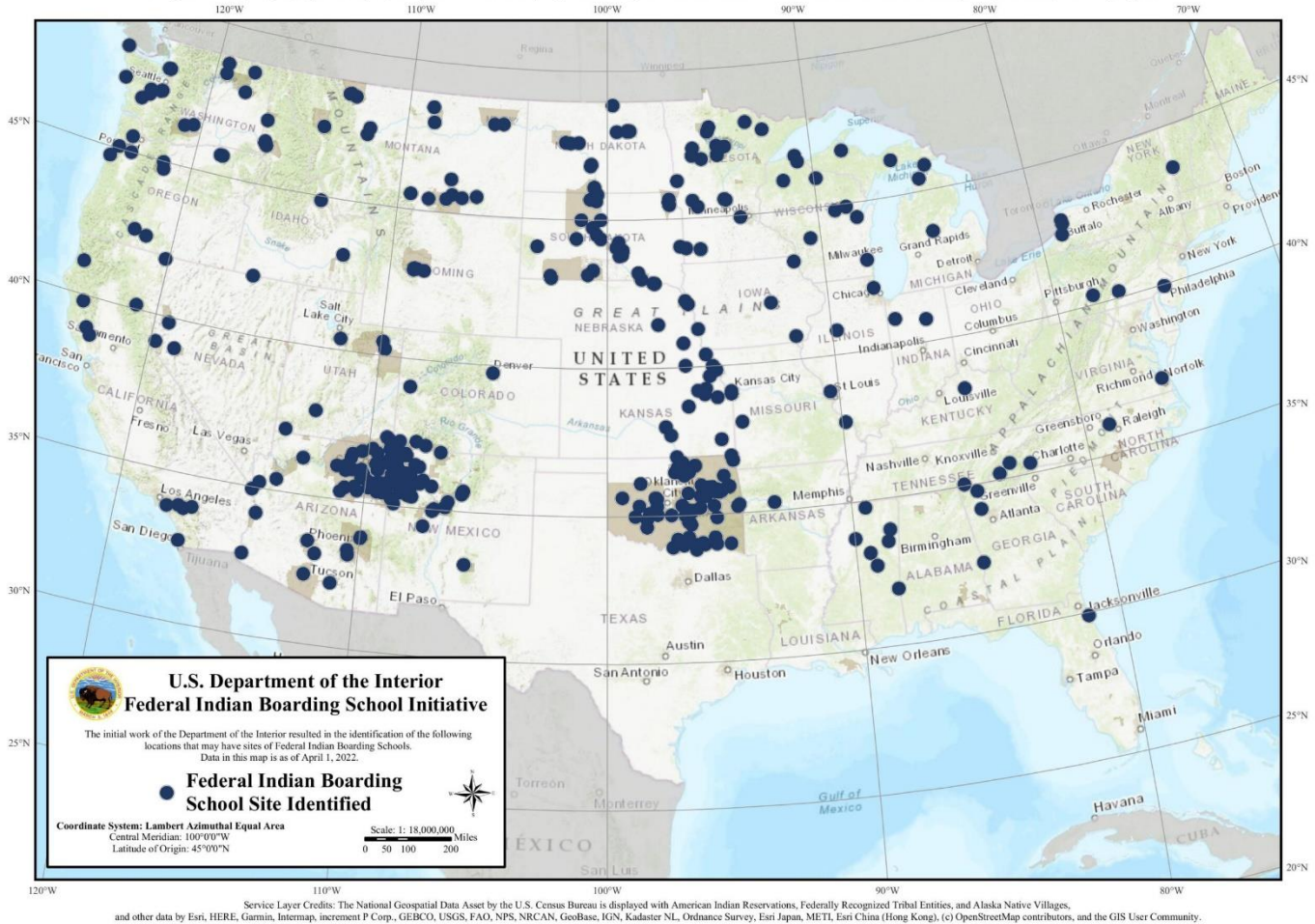


Image via U.S. Department of Interior

The investigation found that the boarding school system deployed systematic militarized and identity-alteration methodologies in an attempt to assimilate Indigenous children through education.

The methods of assimilation included renaming Indigenous children from their traditional names to English names; cutting the hair of Indigenous children; discouraging or preventing the use of their traditional Indigenous languages, religions, and cultural practices; and organizing Indigenous children into units to perform military drills.

The schools mostly used manual labor as part of the school curricula for Indigenous children, some of the labor included brick-making, cooking, agriculture production, livestock raising and working on the railroad.

Rules within the boarding schools were often enforced through punishment, according to the report. This included corporal punishment such as solitary confinement, flogging, withholding food, whipping, slapping and cuffing.

“The Federal Indian boarding school system at times makes older Indian children punish younger Indian children,” the report states.

The report was developed in partnership with the [National Native American Boarding School Healing Coalition](#) (NABS), a nonprofit dedicated to addressing the ongoing trauma created by the U.S. Indian Boarding School policy.

“This is a historic moment as it reaffirms the stories, we all grew up with, the truth of our people, and the often-immense torture our elders and ancestors went through as children at the hands of the federal government and the religious institutions,” said Deborah Parker, chief executive officer of the National Native American Boarding School Healing Coalition.

“The impact of boarding schools is still with us today,” she added.

Indigenous children during the boarding school era all had names, families, languages, regalia, traditions and prayers before boarding schools violently took them away, Parker said.

“After generations, we still do not know how many children attended, how many children died, or how many children were permanently scarred for life because of these federal institutions,” she said.

“Our children deserve to be found. Our children deserve to be brought home,” Parker said. “We are here for their justice and we will not stop advocating until the United States fully accounts for the genocide committed against Native children.”

As part of the Federal Indian Boarding School Initiative and in response to recommendations from the report, Haaland announced the launch of “The Road to Healing” tour.

Haaland will conduct a year-long tour and will travel across the country to allow survivors of the federal Indian boarding school system the opportunity to share their stories, help connect communities with trauma-informed support, and facilitate the collection of a permanent oral history.

“The Department’s work thus far shows that an all-of-government approach is necessary to strengthen and rebuild the bonds within Native communities that federal Indian boarding school policies set out to break,” she said.

It will be up to survivors if they want to engage with the department.

“I want to embrace people and I want to do it with love in my heart so that people know and understand that we are there for them,” Haaland said. “We’ll just see who would like to come forward and know that their voices will be heard and respected.”

No date was given for the start of the tour.

“It is my priority to not only give voice to the survivors and descendants of federal Indian boarding school policies but also to address the lasting legacies of these policies so Indigenous peoples can continue to grow and heal,” Haaland said

“I am here because my ancestors persevered,” she said. “The work we will do with the federal Indian boarding schools will have a transformational impact on the generations to follow.”

The report released by the Department is Volume 1, and it includes recommendations from Newland on the next steps in the initiative. This includes producing a list of marked and unmarked burial sites at federal Indian boarding schools as well as the total amount of federal funding used to support the boarding school system.

ARIZONA BOARDING SCHOOLS

Chinle Boarding School	Chinle School; Chin Lee	Chinle	Arizona
Chinle Boarding School	Chinle School; Chin Lee; Many Farms Elementary School Facility	Many Farms	Arizona
Colorado River Boarding School	Colorado River School; Colorado River Agency Boarding School	Parker	Arizona
Dennehotso Boarding School	Dennehotso Boarding School*	Dennehotso	Arizona
Dilcon Boarding School	Dilcon Community School*	Winslow	Arizona
Fort Apache Boarding School	White Mountain Apache Boarding School; Whiteriver School; Fort Apache Training School	Whiteriver	Arizona
Fort Defiance Boarding School	Navajo Indian Boarding School; Navajo Agency Boarding School; Navajo Industrial School; Navajo Training School; Navajo Agency School; Southern Navajo School	Fort Defiance	Arizona
Fort Mojave Industrial School	Fort Mojave Boarding School; Fort Mojave Training School; Fort Mohave; Fort Mojave School; Herbert Welsh Institute	Mohave Valley	Arizona
Ganado Navajo Presbyterian Mission School	Kirkwook Memorial Training School; Ganado Mission School; Ganado Boarding School; Ganado Mission High School; Sage Memorial Hospital School of Nursing; College of Ganado	Ganado	Arizona
Greasewood Boarding School	Greasewood School; Greasewood Toyei Consolidated Boarding School; Greasewood Springs Boarding and Day School; Greasewood Springs Community School*	Ganado	Arizona
Havasupai Boarding and Day School	Havasupai Indian School; Havasupai Elementary School*	Supai	Arizona
Hunters Point Boarding School*	Hunter's Point Indian School	St. Michaels	Arizona
Kaibeto Boarding School*	Kaibeto Day School	Kaibeto	Arizona
Kayenta Indian School	Kayenta Day School; Kayenta Community School*	Kayenta	Arizona
Keams Canyon Boarding School	Moquis Indian School; Moqui Industrial School; Moquis Boarding School; Keam's Canyon (Moqui Boarding); Keam's Cañon; Keam's Canyon (Hopi); Hopi Boarding School; Hopi (Moqui) Training School; Keams Canyon Elementary School*	Keams Canyon	Arizona

Kinlichee Indian School	Kinlichee Day School; Kin Dah Lichi'i Olta'*	Kinlichee	Arizona
Klagetoh Boarding and Day School		Klagetoh	Arizona
Leupp Boarding and Day School	Leupp Schools, Inc.*	Leupp	Arizona
Low Mountain Boarding School	Low Mountain Boarding School; Low Mountain Day School	Low Mountain	Arizona
Lukachukai Boarding and Day School	Luki Chuki Day School; Lukachukai Community School*	Lukachukai	Arizona
Many Farms Community School*		Many Farms	Arizona
Many Farms High School*		Many Farms	Arizona
Marsh Pass School	Marsh Pass Indian Boarding School; Kayenta Tuberculosis Sanatorium; Kayenta TB Sanatorium; Kayenta Sanatorium	Kayenta	Arizona
Navajo Mountain Boarding and Day School, AZ	Navajo Mountain Community School; Naa Tsis'Ana Community School*	Tonalea	Arizona
Nazlini Boarding School	Nazlini Community School, Inc.*	Ganado	Arizona
Phoenix Indian School	Phoenix Training School; Phoenix Training and Industrial School; Peel Institute; Phoenix School	Phoenix	Arizona
Pima Boarding School	Pima Agency Boarding School; Pima Central Day School; Sacaton Boarding School; Sacaton Central School	Sacaton	Arizona
Pine Springs Boarding School	Pine Springs Day School	Houck	Arizona
Pinon Boarding School	Pinon Dormitory; Pinon Day School; Pinon Community School*	Pinon	Arizona
Red Rock Boarding School	Red Rock Day School*	Red Valley	Arizona
Rice Station Boarding and Day School	Rice Indian School; Rice Station Day School	Rice	Arizona
Rock Point Boarding and Day School	Tsé Nitsaa 'HH] iKt Diné %L yOWD - Rock Point Community School*	Rock Point	Arizona

Rocky Ridge Boarding School	Rocky Ridge Day and Boarding School	Kykotsmovi	Arizona
Rough Rock Demonstration School	Rough Rock Day School; Rough Rock Community School*	Chinle	Arizona
San Carlos Boarding and Day School	San Carlos Agency Boarding School; San Carlos Day School	San Carlos	Arizona
Santa Rosa Boarding School	Santa Rosa Day School*	Sells	Arizona
Seba Dalkai Boarding School*	Seba Dalkai Day School; Seba Dalkai School	Winslow	Arizona
Shonto Boarding School	Shonto Indian School; Shonto Day School; Shonto Preparatory School*	Shonto	Arizona
Steamboat Canyon Boarding and Day School		Ganado	Arizona
Teec Nos Pos Boarding School	Teecnospos; Teec Nos Pos Day School; T'iis Nasbas Community School*	Teec Nos Pos	Arizona
Theodore Roosevelt Indian Boarding School	Theodore Roosevelt Boarding School; Fort Apache School; Theodore Roosevelt School*	Fort Apache	Arizona
Tolani Lake School		Tolani Lake	Arizona
Toyei Boarding School	Toyei Navajo School; Greasewood/Toyei Consolidated Boarding School	Toyei	Arizona
Truxton Canyon School	Valentine Indian School; Truxton Canyon Boarding School	Valentine	Arizona
Tuba City Boarding School*	Western Navajo Indian School; Tuba Vocational Boarding and Day School	Tuba City	Arizona
Tucson Indian Training School	Tucson Industrial Boarding School; Tucson Training and Industrial School; Tucson Presbyterian School	Tucson	Arizona
Wide Ruins Boarding School	Kinteel Olta'; Wide Ruins Community School*	Wide Ruins	Arizona

Indigenous leaders lament intergenerational trauma inflicted by boarding schools, some with Episcopal ties

By David Paulsen

Posted Oct 12, 2021



Students at St. Mary's, an Episcopal school for Indigenous girls on the Rosebud Reservation in South Dakota, are seen in an undated photo from the G.E.E. Lindquist Papers, held by the [Burke Library Archives at Union Theological Seminary](#).

[Episcopal News Service] Pearl Chanar, an Alaska Native of Athabascan heritage, grew up in a small village surrounded by her immediate and large extended family. That changed when she became a teenager and was sent hundreds of miles away to a boarding school.

Pearl Chanar of Alaska shares her story of attending an Indigenous boarding school during the church's Oct. 11 webinar, "Native Voices: A Response to The Episcopal Church's History with Indian Boarding Schools."

"I remember it took four different airplanes for me to get from my home to this small island far, far away," Chanar said Oct. 11 during an online panel discussion hosted by The Episcopal Church's [Office of Indigenous Ministries](#). "What I remember most was that loneliness, missing my parents."

At the school, Chanar said she could communicate with her family through letters. She and other Alaska Native students were prohibited from using their Indigenous languages or enjoying cultural activities, like singing and

dancing, she said. They were among the generations of American Indians who endured family separation and forced assimilation into white society in a system that has been described as a kind of cultural genocide.

The panel discussion, “Native Voices: A Response to The Episcopal Church’s History with Indian Boarding Schools,” (<https://www.episcopalchurch.org/ministries/indigenous-ministries/>) was held on Indigenous Peoples Day, a holiday that is increasingly being celebrated in place of Columbus Day. It followed a July statement by Presiding Bishop Michael Curry and the Rev. Gay Clark Jennings, the House of Deputies president, [acknowledging the church’s past complicity in the boarding school system](#).

“Kill the Indian, save the man” was the rationale for that system offered in 1892 by Richard Pratt, founder of the Carlisle Indian Industrial School in Pennsylvania. Pratt’s words were cited by some of the webinar’s panelists as they lamented the legacy of the federal system of American Indian boarding schools, including some founded and operated by Episcopal churches.

The National Native American Boarding School Healing Coalition, a nonprofit based in Minneapolis, Minnesota, has [identified at least 373 schools](#) that were part of that system, many of them run by Christian denominations. At least nine were thought to have Episcopal Church connections, though the dearth of churchwide records has made it difficult to fully account for the church’s role in the schools.

“This is a very large and complicated history that we have to unpack,” said panelist Christine McCleave, chief executive officer of the Boarding School Healing Coalition. She is an Ojibwe member from the Turtle Mountain Reservation in North Dakota, and her grandfather and great-grandfather attended Indigenous boarding schools. She explained that the trauma caused by the forced disengagement from family and culture has been passed from generation to generation.

“We’re at a point where it’s now critical to start having these conversations,” McCleave said. The Native Americans who have reached out to her organization, she said, are sharing “a lot of deep spiritual pain and, in fact, a lot of anger that is being expressed toward the church.”



Episcopal and secular leaders join a panel discussion on Oct. 11 about the legacy of Indigenous boarding schools.

The legacy of boarding schools made international headlines this year with [the discovery of a mass grave](#) containing the remains of 215 children at a former Indigenous boarding school in Canada. Following the discovery, the U.S. Department of Interior announced in June it was [launching a comprehensive review](#) of American boarding school policies dating to 1819, and some lawmakers are pushing for creation of a truth and healing commission to investigate further. The Episcopal Church [supports those efforts](#).

“We condemn these practices and we mourn the intergenerational trauma that cascades from them. We have heard with sorrow stories of how this history has harmed the families of many Indigenous Episcopalians,” Curry and Jennings said in their July statement. “While complete records are unavailable, we know that The Episcopal Church was associated with Indigenous schools during the 19th and 20th centuries. We must come to a full understanding of the legacies of these schools.”

The Rev. Bradley Hauff, the church’s missionary for Indigenous ministries, read from the presiding officers’ statement at the open of the Oct. 11 webinar. Hauff, who is Lakota, also shared his own family’s story, how both of his parents attended Indigenous boarding schools in South Dakota.

His mother, Margaret, attended an Episcopal boarding school as a child. His father, Sylvan, was taken at age 5 to a boarding school run by the federal government. For the first year, his father would go to the gate and wait for someone to come take him home, but no one came.

“And he got angry, and he realized he had to get tough in order to survive the boarding school experience. That’s an awful thing to happen to someone that young,” Hauff said. “I’m amazed that he made it through and did as well as he did, but that’s the resiliency that Indigenous people have and that’s why we are still here to this day.”

The Rev. Bradley Hauff, missionary for Indigenous ministries, shows a picture of his father, Sylvan, at age 17 during an Oct. 11 about Indigenous boarding schools. Hauff’s father spent most of his childhood at such a school on the Pine Ridge Reservation in South Dakota.

Boarding school students endured a wide spectrum of experiences, as Hauff and other participants detailed. Some students were forced to attend, while other families voluntarily sent their children to receive what often was the only education available. In some cases, they endured a nightmare of mistreatment, abuse and even death far from home. Other survivors of the boarding schools recall no physical abuse but still trauma from the family separation and deprivation of their culture and identity.

Some of the webinar’s panelists said they welcomed the statement this year by Curry and Jennings. It was “a good beginning,” said Forrest Cuch, a member of the Ute tribe and an Episcopalian from Utah. “But we have a long way to go, a long, long way.”

Native Americans have suffered under oppressive European colonialism for hundreds of years, since the time of Christopher Columbus, Cuch said. The boarding school system only exacerbated that trauma.

“What troubles me the most is the horrific disfunction that I’ve observed in our families and other families as a result,” he said. “It has to be healed.”

Hauff addressed the legacy of the boarding schools during committee discussions at the June meeting of Executive Council, and a more thorough discussion is expected at the governing body’s October meeting. Curry

and Jennings also pledged to “make right relationships with our Indigenous siblings an important focus of the work of Executive Council and the 80th General Convention” in July 2022.

Some Indigenous boarding schools remain open today, though they no longer operate under former federal policies of forced assimilation. The Ven. Paul Sneve, who is Rosebud Sioux and serves as archdeacon in the Diocese of South Dakota, said both of his parents worked at the [Flandreau Indian School](#), as did Sneve himself for about 10 years. Stripped of the 19th-century policies of “kill the Indian,” the school now focuses on helping Indigenous students succeed academically while honoring their Native culture and identity.

Sneve also has heard the painful stories of earlier generations of American Indians who attended the boarding schools, including his mother, grandmother and great-grandparents. Their pain is perpetually passed on to their descendants unless they are able to heal that trauma, he said.

“We owe it to them to expose our hearts and begin to heal,” Sneve said. “This discussion is going to take a very long time, and we have to be patient and listen very carefully and prayerfully.”

Chanar, who now lives northwest of Fairbanks in Minto, Alaska, said the news this year of a mass grave at a former Canadian boarding school made her “angry all over again,” but she is hopeful that the church will seize this moment to listen to the stories of survivors like her.

“This is the history of the church, and we have to go through the healing,” she said.

Bishop Curry's Message, Support Indian Boarding schools & Prayer

May 19, 2022



From Our Sacred Ground in Action Committee (SGIA):

Action:

The Episcopal Public Policy Network asks:

Please take this moment to contact your members of Congress to urge the passage of the Truth and Healing Commission on Indian Boarding School Policies in the United States Act (H.R. 5444/S. 2907) to advance the reconciliation work necessary to heal the generational wounds left by our nation's boarding school policies.

[Click Here to Take Action](#)

[Read more on this unjust and damaging practice in our church's past.](#)

Finally, here is a prayer from *A Service of Lament: Remembering the Victims of the Residential Schools*

A Prayer for Healing and Hope

O Great Spirit, God of all people and every tribe, through whom all people are related; Call us to the kinship of all your people. Grant us vision to see through the lens of our Baptismal Covenant, the brokenness of the past.

Help us to listen to you and to one-another, in order to heal the wounds of the present and give us courage, patience and wisdom to work together for healing, and hope with all of your people, now and in the future. Mend the hoop of our hearts and let us live in justice and peace, through Jesus Christ, the One who comes to all people that we might live in dignity. Amen.



2024 Listening & Healing Pilgrimage PRAYER QUILTS

Quilters and Quilting Ministries are being invited to participate in the 2024 Boarding School Pilgrimage by creating Prayer Quilts to be gifted to survivors, families of survivors and tribal representatives who will be sharing their stories with us at each of the Pilgrimage sites. To participate and receive the pre-printed logo square for your Prayer Quilt contact: debbie@azdiocese.org The Rev Canon Debbie Royals, Canon for Native American Ministry, Episcopal Diocese of Arizona.

Guidelines:

Finished Prayer Quilts should be 18” to 22” square with the logo block in the center.

You may choose any pattern but you are discouraged from using Christian symbology (i.e. cross) given the historical trauma often associated with the church.

Fabric:

The logo blocks are hand cut and may need squaring. Please use good quality cotton fabric. Because they are small, these quilts will look best in small prints that “read” as solid. Please no images of people, livestock, cultural items, etc. Desert skies, landscape or sky images are appropriate.

Finishing:

Batting: Any thin batting or a layer of flannel.

Backing: Cotton fabric.

Quilting: Quilting or tying is acceptable. Ties should be done with embroidery floss, not yarn, and prayer knotted to the back of the quilt.

Binding: Use sewn-on binding or pillow-turn finish with top stitching.

Label: Attach a label indicating the maker (group or individual) to the lower right corner of the back of the quilt. No additional messaging, please.

The photo below is just one example of a presentation quilt.

The finished quilt would be 20”x20”.

Here are the dimensions of each component:

- * Logo block as close to 7 1/2” square as possible
- * Contrasting 2 1/2” border strip on all four sides
- * Trim the result to 10 1/2” square
- * Prepare eight 5 1/2” half-square triangle blocks
- * Cut four 5 1/2” square corner blocks (or prepare four 5 1/2” four-patch blocks)
- * Assemble as indicated in the photo.

The Diocese and the Council for Native American Ministry are grateful for Deacon postulant, Barb Lopes, St Raphael in the Valley Episcopal/Lutheran Church, Benson, AZ for working with us to design the sample and creating the instructions. Feel free to contact Barb with questions at barblopes@yahoo.com



62ND DIOCESAN CONVENTION

TITLE: 2022-04 Telling the Truth about The Episcopal Church's History with Indigenous Boarding Schools

Names of submitter(s)

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Church Name: Council for Native American Ministry

Church City: Diocese of Arizona

BE IT RESOLVED: The 62nd Diocesan Convention of the Episcopal Diocese of Arizona affirms the 80th General Convention of the Episcopal Church's Resolution A127 Resolution for Telling the Truth about The Episcopal Church's history with Indigenous Boarding Schools and commits to fulfilling the diocesan expectations presented therein.

BE IT RESOLVED: That the Episcopal Diocese Arizona will, before the 81st General Convention, begin an audit of the relationship, financial or otherwise, between the federal government, the diocese and/or its subsidiary entities, its churches, and any Episcopal or non-Episcopal missionary societies with respect to any Indigenous residential boarding school operated within the territorial jurisdiction of the diocese;

BE IT RESOLVED: That the Episcopal Diocese Arizona will, before the 81st General Convention, begin to gather information from boarding school survivors and their descendants about the experiences of Indigenous children and families in Episcopal run and/or supported residential boarding schools within the territorial jurisdiction of the diocese;

BE IT RESOLVED: That the Episcopal Diocese Arizona will, before the 81st General Convention, provide a public platform through which the stories of boarding school survivors of any Indigenous residential boarding schools within the territorial jurisdiction of the diocese and their descendants might be preserved and shared;

AND BE IT RESOLVED: That the Council for Native American Ministry of the Episcopal Diocese of Arizona is charged with facilitating the above work to be done by our congregations and ministries and also being a liaison between our diocese and the related programs offered by the Office of Indigenous Ministries and other churchwide entities.

Explanation: The legacy of Indigenous Boarding Schools and the history of present-day Arizona are linked. The Federal Indian Boarding School Program involved 408 institutions, 47 of those institutions, 12%, existed within what is now the state of Arizona. Only present-day Oklahoma has a greater legacy of Indigenous Boarding Schools than Arizona. Our responsibility to be a leader in this work with our denomination is clear in order to provide the pastoral support for the communities in which we take up ministry. The Council for Native American Ministry has already begun the work of identifying the role of the Episcopal Church in the Boarding Schools listed in Secretary of Interior Deborah Haaland's recently released (May 2022) Investigative Report on account of Arizona being identified as the state with the second largest number of boarding schools recorded in the report.

Lament for the Native American Boarding Schools

Creator have mercy on us and hear our prayers

As we become more aware of the sins of our ancestors

Towards the Native Americans of this nation

Help us to acknowledge the harm we have done

Help us to not delay any longer the healing

Native Americans and our nation needs

Creator hear our prayers and have mercy on us

For the harm we have done

For the trauma we have caused to many generations

By forcing Native American children into boarding schools

By trying to erase their language, culture, and religion

We acknowledge and repent of these great wrongs

Forgive us in your great mercy

For snatching children away from their mothers and fathers

From their grandparents and extended families

From their community and their customs, religion and language

We confess our nation has sinned against Your children

For the physical, sexual, emotional abuse these children endured

For the sickness and deaths that occurred

For the generational trauma that continues to this day

Forgive us

Many of these abuses were done in the name of Christ by the church.

We confess we have sinned against these children and families

Using your name

We ask for forgiveness for thinking our English language was better

For thinking our customs and culture was better

For the arrogance we displayed

For the great harm we have done

We ask for forgiveness

We ask for healing for all those harmed by this practice

Amen

The Story Behind Orange Shirt Day

"I went to the Mission for one year. I had just turned 6 years old. We never had very much money, and there was no welfare, but somehow my granny managed to buy me a new outfit to go to the Mission School in. I remember going to Robinson's store and picking out a shiny orange shirt. It had eyelets and lace, and I felt so pretty in that shirt and excited to be going to school! Of course, when I got to the Mission, they stripped me, and took away my clothes, including the orange shirt. I never saw it again, except on other kids. I didn't understand why they wouldn't give it back to me, it was mine! Since then the color orange has always reminded me of that and how my feelings didn't matter, how no one cared and how I felt like I was worth nothing. I finally get it, that the feeling of worthlessness and insignificance, ingrained in me from my first day at the mission, affected the way I lived my life for many years...I want my orange shirt back!"

Phyllis (Jack) Webstad, Dog Creek, BC

This orange shirt taken from one child, is a symbol of the many losses experienced by thousands of students, and their families and communities, over several generations including: loss of family, language, culture, freedom, parenting, self-esteem and worth and painful experiences of abuse and neglect. Wearing orange shirts are a symbol of defiance against those things that undermine children's self-esteem, and of our commitment to anti-racism and anti-bullying in general. The date was chosen because it is the time of year that children were taken from their homes to residential schools, and because it is an opportunity to set the stage for anti-racism and anti-bullying policies for the coming school year. Orange Shirt Day is also an opportunity for Indigenous People, local governments, schools and communities to come together in the spirit of reconciliation and hope for generations of children to come. Wearing an orange shirt and promoting the slogan, Every Child Matters, is an affirmation of our commitment to raise awareness of the boarding school experience and to ensure that every child matters as we focus on our hope for a better future in which children are empowered to help each other. Let's not forget the children but honor them on September 30th.



More Resources

“Giving Our Hearts Away” by Rev. Dr. Thom White Wolf Fassett is an excellent resource. <http://umwmissionresources.org/downloads/giving-our-hearts-away.pdf>

“Kill the Indian, Save the Man” by Ward Churchill is an excellent in-depth historical account. <https://www.commonword.ca/ResourceView/82/15650>

“Education for Extinction” by David Wallace Adam is another good in-depth historical account. <https://gread.mediatdata.website/1033555-FILE.pdf>

PBS Utah Boarding Schools

<https://www.youtube.com/watch?v=-OtfBPE4u1U>

Phoenix Indian School

<https://www.youtube.com/watch?v=wKce4gMwbrw>