



Episcopal Diocese of San Joaquin

Repudiating the Doctrine of Discovery

Prepared by:

The Anti-Racism Commission
SJRAISE
Creation Care Commission

2024

WHO are we?

We are three commissions appointed by the Office of the Bishop, made up of lay and ordained members of The Episcopal Diocese of San Joaquin (EDSJ) of various races, ethnicities, gender identities/expressions, sexual orientation, and abilities. The Anti-Racism Commission (ARC) was established to provide education, support and advocacy tools and opportunities for the people of EDSJ to work towards becoming more inclusive and anti-racist. SJRAISE, the immigration commission, was established to provide education, support and advocacy tools and resources for the people of EDSJ to work towards a more just immigration system, as well as to support migrant farm workers in our communities. The Creation Care Commission (CCC) was established to help the diocese be more conscious of the need to be good stewards of “this fragile earth, our island home” and to work towards being environmentally sustainable. Together, these three commissions strive to help the people and communities of EDSJ work towards being Beloved Community.

WHEN do we meet?

The three commissions meet once a month, respectively, on ZOOM (see Diocesan Calendar for meeting dates).

WHAT is the focus of this document?

At Diocesan Convention in November 2023, the three commissions submitted a resolution to Repudiate the Doctrine of Discovery. Repudiation is not simply rejecting the idea of the Doctrine of Discovery (the religious justification for colonizing and seizing lands not inhabited by Christians), but it is also about understanding the lasting implications of this Doctrine in terms of human rights, our relationship to the earth, and our relationship to our neighbors. The Repudiation of the Doctrine of Discovery resolution stated that we are not only opposed to a Doctrine that stripped people of their dignity, but that we commit to healing the aforementioned relationships. We can work towards healing and reconciliation by:

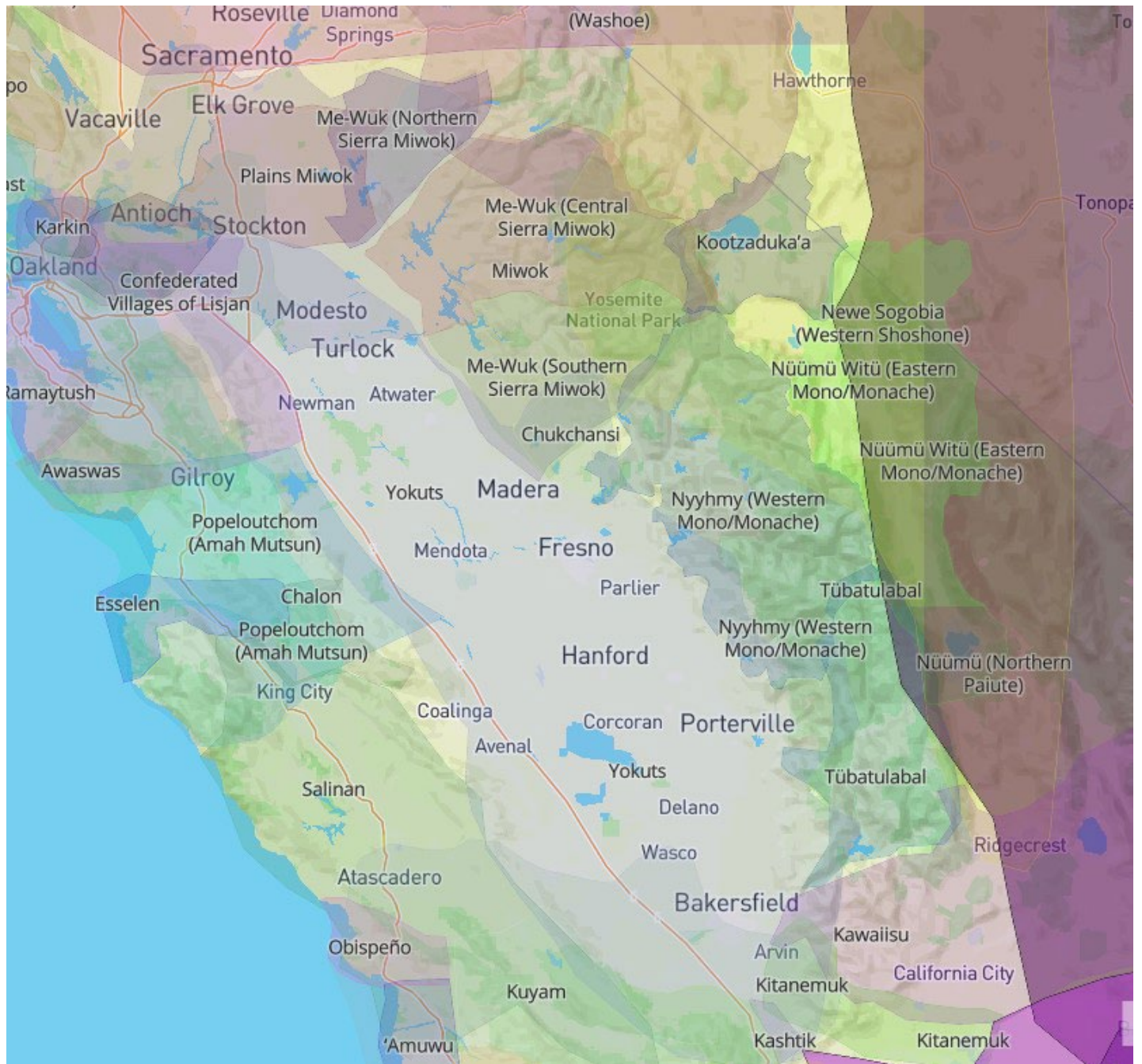
- **REMEMBERING** that Native American history is not well-known but has had and continues to have an impact on the original inhabitants of the land. Learning the history of our diocese provides a foundation for living out the Gospel imperative and our Baptismal Covenant to respect the dignity of every human being.
- **RECOGNIZING** there are 9 Federally recognized tribes in the Diocese of San Joaquin. (See map).
- **RECONCILING** the history of the people of the land, our own history and the history of the Episcopal Church.
- **BUILDING** relationships 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?

During 2023, the Anti-Racism Commission invited the diocese to read Sarah Augustine's book "The Land is Not Empty" and to engage in conversations with The Rev. Rachel Taber-Hamilton, The Rev. Dr. Mary Crist, and The Rev. Canon Lauren Stanley. The February 2023 Clergy Conference was centered on learning about the Doctrine of Discovery and the ways in which we, as Episcopalians in the Central Valley, High Sierra and High Desert regions can work towards reconciliation and healing with our Indigenous siblings.

We are most recently reacquainted with the local atrocities practiced against our Indigenous siblings during *El Camino de la Pascua* where we learned of the Keyville Massacre, the forced migration of Paiute peoples from the Owens Valley to Tejon Fort, the destruction of culture and identity at the Mariposa Museum and the Indian Grinding Rock Museum, and through the story telling of BZ Smith, a local Indigenous leader.

In 2023 the Episcopal Diocese of San Joaquin passed a resolution committing each congregation to recognize the traditional people of the land where the congregation resides via a Land Acknowledgement. Examples of Land Acknowledgements and prayers are included in this document.



Map found at: <https://native-land.ca/>



**64th Annual Meeting of the Convention of the
EPISCOPAL DIOCESE OF SAN JOAQUIN
November 10-11, 2023
Episcopal Conference Center Oakhurst**

RESOLUTION

Title: Repudiation of the Doctrine of Discovery

Resolution No.: 2023-R001

Sponsor:

The Anti-Racism Commission
The Rev. Deacon Steve Bentley, co-chair
The Rev. Canon Anna Carmichael, co-chair
The Immigration Commission, SJRAISE
Mr. Jonathan Partridge, co-chair
The Rev. Canon Anna Carmichael, co-chair
The Creation Care Commission
The Rev. Deacon Teri Van Huss, chair

Required Vote: Simple Majority

RESOLVED, that the 64th Convention of the Episcopal Diocese of San Joaquin repudiates the Doctrine of Discovery as fundamentally opposed to the Gospel of Jesus Christ, and the human dignity given to every person by God;

RESOLVED, that the Episcopal Diocese of San Joaquin, name and confess its historical and present participation in and benefit from the displacement of Indigenous peoples, which included the Indigenous Peoples of Mexico, throughout the Central Valley, High Sierra, and High Desert regions and the suppression of culture, language, and traditions and subsequent trauma, including the construction of boundaries and borders that still affects Indigenous people today. The Diocese laments the devastating results of colonial and settler mentality that continues to oppress native peoples, including the Native Mexicans who once inhabited this land;

RESOLVED, that the Diocese continues to dedicate itself to the work of reversal, reconciliation, and healing through the support of Indigenous cultural revitalization, tribal sovereignty, land and habitat restoration, and racial justice training in our Diocese. That the Diocese commit to listen and watch for new permutations of racist ideologies. That the Diocese commits to using curriculums and supporting educational and theological trainings based on the interaction between and intersection with Indigenous and non-native peoples offered by The Episcopal Church and its partners;

RESOLVED, that the Diocese continues to learn about, acknowledge and advocate for a more just and humane immigration system that respects the rights, cultures, languages and traditions of indigenous Mexicans who once inhabited what became the State of California. The Diocese recognizes the colonial and European history that informed the Mexican American War and created the boundaries and barriers established by the United States government – a history that continues to inform an unjust and inhumane U.S. immigration policy;

RESOLVED, that the Diocese commit to building intentional relationship with Indigenous leaders in strengthening and reawakening cultural ways, language, arts and crafts, and plant medicine;

RESOLVED, that the Diocese commit to faithfully steward land and habitats with humble response to Indigenous guidance and teaching for the care of creation;

RESOLVED, that the Diocese commit to begin every meeting and gathering in the diocese, its parishes, missions and institutions, with a land acknowledgement, knowing that it is but one step towards recognizing the original inhabitants of this place called The Episcopal Diocese of San Joaquin. A land acknowledgement is a critical step towards working with native communities to secure meaningful partnership and inclusion in the stewardship and protection of their cultural resources and homelands; **AND**

RESOLVED, that the Office of the Bishop, in consultation with the Diocesan Council, develop a reporting tool for clergy and wardens of congregations and diocesan institutions to track our collective progress towards the goals and commitments outlined in this resolution.

FISCAL IMPACT: None

EXPLANATION:

The Church's Complicity

On July 12, 2021, in a joint statement, our Presiding Bishop Michael Curry and Gay Clark Jennings+, the President of the House of Deputies, had this to say:

In Genesis, God conferred dignity on all people by creating them in God's own image – a belief that is shared by all Abrahamic faiths. We are grieved by recent discoveries of mass graves of Indigenous children on the grounds of former boarding schools, where Indigenous children experienced forced removal from their homes, assimilation and abuse. These acts of cultural genocide sought to erase these children's identities as God's beloved children.

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.

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.

As chair and vice-chair of Executive Council, and in consultation with our church's Indigenous leaders, we pledge to make right relationships with our Indigenous siblings an important focus of the work of Executive Council and the 80th General Convention.

To that end, we commit to the work of truth and reconciliation with Indigenous communities in our church. We pledge to spend time with our Indigenous siblings, listening to their stories and history, and seeking their wisdom about how we can together come to terms with this part of our history. We call upon Executive Council to deliver a comprehensive proposal for addressing the legacy of Indigenous schools at the 80th General Convention, including earmarking resources for independent research in the archives of The Episcopal Church, options for developing culturally appropriate liturgical materials and plans for educating Episcopalians across the church about this history, among other initiatives.

We also commend Department of the Interior Secretary Deb Haaland on her establishment of the Federal Indian Boarding School Initiative and the effort to “shed light on the traumas of the past.” The Episcopal Church is also working to support legislation that will establish a truth and healing commission on Indian boarding school policy, which would complement the Department of the Interior’s new initiative.

As followers of Jesus, we must pursue truth and reconciliation in every corner of our lives, embracing God’s call to recognition of wrongdoing, genuine lamentation, authentic apology, true repentance, amendment of life and the nurture of right relationships. This is the Gospel path to Becoming Beloved Community.

--Office of Public Affairs, “Statement on Indigenous Boarding Schools by Presiding Bishop Michael Curry and President of the House of Deputies Gay Clark Jennings.” The Episcopal Church, July 13, 2021. <https://tinyurl.com/3p23y>

LAND ACKNOWLEDGEMENT OPTIONS

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.

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 '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)
7. As a diocese working towards being anti-racist, we acknowledge and honor the original inhabitants of our various regions. A land acknowledgement is a critical step towards working with native communities to secure meaningful partnership and inclusion in the stewardship and protection of their cultural resources and homelands. We acknowledge that the land on which this diocese is built is the traditional territory of the Paiute, Kawaiisu, Tubatulabal, Yokuts, Chumash, Miwok, Chukchansi, Western Mono, and Me-Wuk people. Let us take a moment to honor these ancestral grounds that we are

collectively gathered upon and support the resilience and strength that all Indigenous people have shown worldwide.

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 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.

Praying for the People of the Land at the Holy Eucharist

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 (Episcopal Diocese of Arizona). 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...”

Eucharist for Second Monday in October
or
Indigenous Peoples Day

Welcome

These prayers are being offered to the congregations of the Episcopal Diocese of San Joaquin to honor 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

We give thanks to the Episcopal Diocese of Arizona for sharing this liturgy with us for use in EDSJ.

Resources

(N.B. this is NOT a complete list of resources and articles...
simply a way to get you started!)

- Inter-tribal Council of California** www.itccinc.org
- Nuui Cunni Native American Intertribal Cultural Center**
<https://sierranevadageotourism.org/entries/nuui-cunni-native-american-intertribal-cultural-center/>
- California Indian Museum & Cultural Center** www.cimcc.org
- California Indian Heritage Center** https://www.parks.ca.gov/?page_id=22628
- Owens Valley Paiute Shoshone Cultural Center**
<https://www.bishoppaiutetribe.com/owens-valley-paiute-shoshone-cultural-center/>
- Indian Grinding Rock State Park** https://www.parks.ca.gov/?page_id=553
- US Department of the Interior: Indian Affairs** www.bia.gov
- Impacts of Climate Change on the Bishop Paiute Tribe**
<https://oehha.ca.gov/climate-change/epic-2022/impacts-tribes/impacts-climate-change-bishop-paiute-tribe>
- Yosemite Indians**
<https://www.nps.gov/yose/learn/historyculture/yosemite-indians.htm>
- White Bison Daily Meditations** www.whitebison.org
- Tribal Ecosystem Alliance** www.tribalecosystemalliance.org

**Federally Recognized Tribal Contact List
(Central Valley, High Sierra, High Desert)**

Big Pine Paiute Tribe of the Owens Valley

L'eau Stewart
PO Box 700, Big Pine, CA 93513
l.stewart@bigpinepaiute.org
760-938-2003

Bishop Paiute Tribe

Allen Summers
50 Tu Su Lane, Bishop, CA 93514
760-873-3584

Buena Vista Rancheria of Me-Wuk Indians

Rhonda Morningstar Pope
1418 20th Street, Suite 200, Sacramento, CA 95811
rhonda@buneavistatribe.com
916-491-0011

California Valley Miwok Tribe

14807 Avenida Central, La Grange, CA 95329

Chicken Ranch Rancheria of Me-Wuk Indians

Lloyd Mathiesen
PO Box 1159, Jamestown, CA 95327
lmathiesen@crtribal.com
209-984-9066

Cold Springs Rancheria

Blossom Hunter
PO Box 209, Tollhouse, CA 93667
Hunterblossom31@gmail.com
559-855-5043

Lone Pine Paiute-Shoshone Tribe

Mary Wuester
PO Box 747, Lone Pine, CA 93545
760-876-1034

North Fork Rancheria of Mono Indians

Fred Beihn
PO Box 929, North Fork, CA 93643
559-877-5531

Picayune Rancheria of Chukchansi Indians

Janet Bill
PO Box 2226, Oakhurst, CA 93644

Santa Rosa Rancheria Tachi Yokut Tribe

Leo Sisco
PO Box 8, Lemoore, CA 93245
559-924-1278

Table Mountain Rancheria

Brenda Lavell
PO Box 410, Friant, CA 93626
rpennell@tmr.org
559-822-2587

Tejon Indian Tribe

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oescobedo@tejonindiantribe-nsn.gov
Colin Rambo
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PO Box 640, Arvin, CA 93203
661-834-8566

Tule River Indian Tribe

William Garfield
PO Box 589, Porterville, CA 93258
William.Garfield@Tulerivertribe-nsn.gov
559-781-4271

Tuolumne Band of Me-Wuk Indians

Andrea Reich
PO Box 699, Tuolumne, CA 95379
andrea@mewuk.com
209-928-5300

At the end of the year, your congregation will receive a self-report form regarding the ways in which the congregation is living into the diocesan call to Repudiate the Doctrine of Discovery. We have no expectation that you will accomplish everything in one year; rather, this is an ongoing learning and relationship building process.

Examples of what may be included in the self-report form are:

1. How did you incorporate Land Acknowledgement in your congregation? Please provide a copy of your land acknowledgement.
2. How did your congregation begin to build relationships with local Indigenous peoples?
3. How did your congregation engage with continuing education on Indigenous peoples of California?
4. How did your congregation engage in stewardship of the land and natural habitats in humble response to Indigenous wisdom and guidance in caring for creation?
5. How did your congregation engage in shifting the narrative of the colonizing story of Columbus Day to celebrating the resilience, perseverance and fortitude represented in Indigenous People's Day?
6. How did your congregation engage in making amends to local Indigenous Peoples?
7. In what ways do you see transformation in your congregation around attitudes, beliefs and behaviors regarding Indigenous Peoples?
8. In what ways is your congregation speaking up and out about racism, injustice and oppression in your local community?

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.