

**“EXPOSING THE DOCTRINE OF DISCOVERY:
A CALL TO HEALING AND HOPE”**



**Looking at Columbus Day
through the Lens of our Baptismal Vows**

*A Congregational Resource: Faithful Reflection for Small Groups
Adults, Youth & Children*

Study Guide



Forward

In 2009, the Bishops and Deputies at the 76th General Convention of the Episcopal Church made an unprecedented decision to repudiate the Doctrine of Discovery. In passing general convention resolution D035, the church has made a public commitment to all Indigenous Peoples. Part of this commitment is to review policies, and programs, with a view of exposing the historical reality and impact of the Doctrine of Discovery, and responding to its presence in the church's contemporary policies, programs, and structures. It calls upon all Episcopalians to seek a greater understanding of Indigenous Peoples and support those Peoples in their ongoing efforts for their inherent fundamental human rights, treaty rights and inherent sovereignty.

“Exposing the Doctrine of Discovery: A Call To Healing and Hope” is a congregational resource created to assist the people of the Episcopal Church in responding to general convention resolution D035. The doctrine is a painful example of where the church has been in error, and amiss, and how these errors contribute to contemporary social, and economic issues. The repudiation of the doctrine has given the church direction, and she is now seeking reform in response to colonialism and its aftermath; actions which fundamentally oppose the Gospel of Jesus Christ and our understanding of the inherent right to respect the dignity of every human being.

This resource is not about learning new information alone, but rather is an invitation to enter into a process of individual, communal spiritual and behavioral transformational conversions. This can be an opportunity for authentic conversations which speak to the truth of the past and present realities of Indigenous Peoples. How as the body of Christ might we move toward a place of healing in the context of these realities? Faithful communities of transformation can become a new reality as we become more open to the Holy Spirit and to each other in light of our faith.

In approaching this work, it is critical to be aware of the many of communities in which these conversations will take place. The individual context of each community must be acknowledged, respected and honored. It is in this light that “Exposing the Doctrine of Discovery: A Call to Healing and Hope” has been designed. The design team consisted of representatives from both the Native American/Indigenous and non-Native American/Indigenous communities. It is a collaborative project of the Episcopal Church offices of Native American/Indigenous Ministries, Social & Economic Justice and Lifelong Christian Formation together with the Executive Council Committee of Indigenous Ministries, Indigenous Theological Training Institute, Christ Church Cathedral of Cincinnati and White Bison, Inc. Over the next year, additional parts of this resource will be released.

Healing and hope are incarnate in the relationships among all people who live out God's call to action; to be communities of transformation seeking to heal a broken and wounded world.

Sarah Eagle Heart
Native American/Indigenous Missioner

Ruth-Ann Collins
Lifelong Christian Formation Officer

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Cover Photo: Courtesy of the Archives of the Episcopal Church



Preface

“Exposing the Doctrine of Discovery: A Call to Healing and Hope”

Why Reflect? Why Now?

In 2009, the General Convention of the Episcopal Church repudiated and renounced the Doctrine of Discovery with resolution DO35. The Doctrine of Discovery (DoD) refers to a set of legal and ecclesiastical documents and policies giving full blessing and sanction of the Church to the colonizing dispossession (genocide) of the indigenous peoples and lands of the Americas. These policies, which included actions taken in the 15th C. by Henry VII, (1496), and other Christian leaders, continue to be invoked in contemporary practice, and are used to justify on-going oppression of Indigenous Peoples throughout the Americas. With the repudiation of the Doctrine of Discovery, the Episcopal Church acknowledges the chasm between Christian faith and these actions of our church and nation, and has charged the dioceses and people of the Church to learn about, prayerfully reflect upon our history, and take reconciling steps in response to this painful past and present.

We take these actions to repudiate injustice of the past and present and to engage in prayerful study and reflection in response to the vows we make and often renew as part of the Baptismal Covenant. These vows, which follow a reaffirmation of our faith in words of the Apostle’s Creed, evoke from all Episcopalians promises -- with God’s help.

At this time in history – especially this season close to Columbus Day -- we are summoned, as people of faith, to learn about and reflect at length on the painful disparity between God’s call to us for justice and compassion, and the history of our nation and church. To that end, “EXPOSING THE DOCTRINE OF DISCOVERY: A CALL TO HEALING AND HOPE” seeks to provide resources -- for Education, Formation, Reconciliation, Healing, and Action -- to the wider Church around the repudiation of the Doctrine of Discovery. New information alone does not bring about healing and hope. Rather, healing and hope for all people in North America may come from shared responses to a painful past that are formed in and by Christian faith. New information is spiritually formative when it changes the way we think, feel, pray, and behave. These resources invite each congregation of the Church to enter a sacred circle of openness to the Spirit as we look together at our history with our faith. The goal of this formation process is to renew the vision and action of the Church with Christ at the center of one circle of all of God’s many and diverse peoples which is reflected in the Baptismal Covenant to:

...continuing in the apostles’ teaching and fellowship
...preserver in resisting evil, and repent...
...strive for justice and peace among all people, and respect the dignity of every human being?
...proclaim by word and example the Good News of God in Christ?
...seek and serve Christ in all persons, loving your neighbor as yourself?

God summons all of us to ponder the injustices that have been done on our behalf, and continue to harm the lives of many people, so that we might work together for healing, and hope for all people.

This resource is designed to bring about a “rediscovery” of the history of the Church and this nation by “Looking at Columbus Day through the Lens of our Baptismal Covenant.” Columbus Day is a symbol on which to focus these prayerful reflections. Rather than celebrating a tragedy for Indigenous Peoples, it is a time for learning about, and turning away from “things left undone” and “things done on our behalf.” We cannot undo the past, but we may be transformed by what we learn about it, see and pray about it, and how we live in the present.

Introduction:

This provocative series of resources is designed to assist congregations and dioceses with looking in meaningful and transforming ways at the painful history of our Church and nation. Exposing the Doctrine of Discovery is an invitation to prayerful learning, reflection, and worship which affords people a safe environment in which to open themselves up to hearing the call of our Baptismal Covenant and to pay attention to and learn from the clash between the Good News, the way in which the Americas were settled, and the on-going consequences thereof.

A five (5) Part Series for Prayerful Learning, Reflection, Worship and Action:

Part	Season or Date	Focus	Resource Title and / or Summary of Resources
I	Columbus Day 2011	Introduction to “Exposing the DoD: A Call to Healing & Hope	“Looking at Columbus Day through the Lens of our Baptismal Covenant”
II	Advent 2011	Personal Reflection	Advent, a time of waiting and hope, for ALL of God’s people
III	Lent 2012	Congregational Reflection	Local, specific awareness of past and present responses in prayer and action
IV	Spring 2012	Regional / Diocesan Reflection	Regional collaboration for learning and response
V	July 10, 2012 General Convention	Gatherings of the Episcopal Church	An International Lament over the Doctrine of Discovery

In order that the international lament at General Convention be rooted in and speak to the life of the whole Church, these resources offer information and processes *for faith formation*. It takes more than new information alone to help us respond faithfully to the “things left undone” or the “things done on our behalf.”

Each part of the series provided for “Exposing the Doctrine of Discovery: A Call to Healing and Hope” serves as a foundation which builds upon the resources, and events that are to follow later on in the year. Around Columbus Day, the Doctrine of Discovery is introduced by inviting prayerful reflection.

The resources for Advent will help individuals learn about, reflect upon and pray over one’s own heritage and understanding of history as the context for living out the Baptismal Covenant. In Lent, there will be resources for use on the congregational level that help congregations to deepen their knowledge of, and relationships with First Peoples of the land where the community lives, works and worships, in response to the Baptismal Covenant. In the spring of 2012, there will be resources for regional gatherings and events, building on the earlier work at the individual and congregational level, which help to identify and encourage communal awareness of and responses to specific, local examples of on-going consequences of the Doctrine of Discovery. A major destination, but not the conclusion of this journey of healing and hope, is a gathering of the entire Episcopal Church for a Lament over the Doctrine of Discovery on July 10,

2012 at the 77th General Convention in Indianapolis. The whole Church, both those in Indianapolis and those throughout all of the Provinces of the Episcopal Church, are encouraged to gather on the local or regional level for the same purpose of acknowledging and healing from our past.

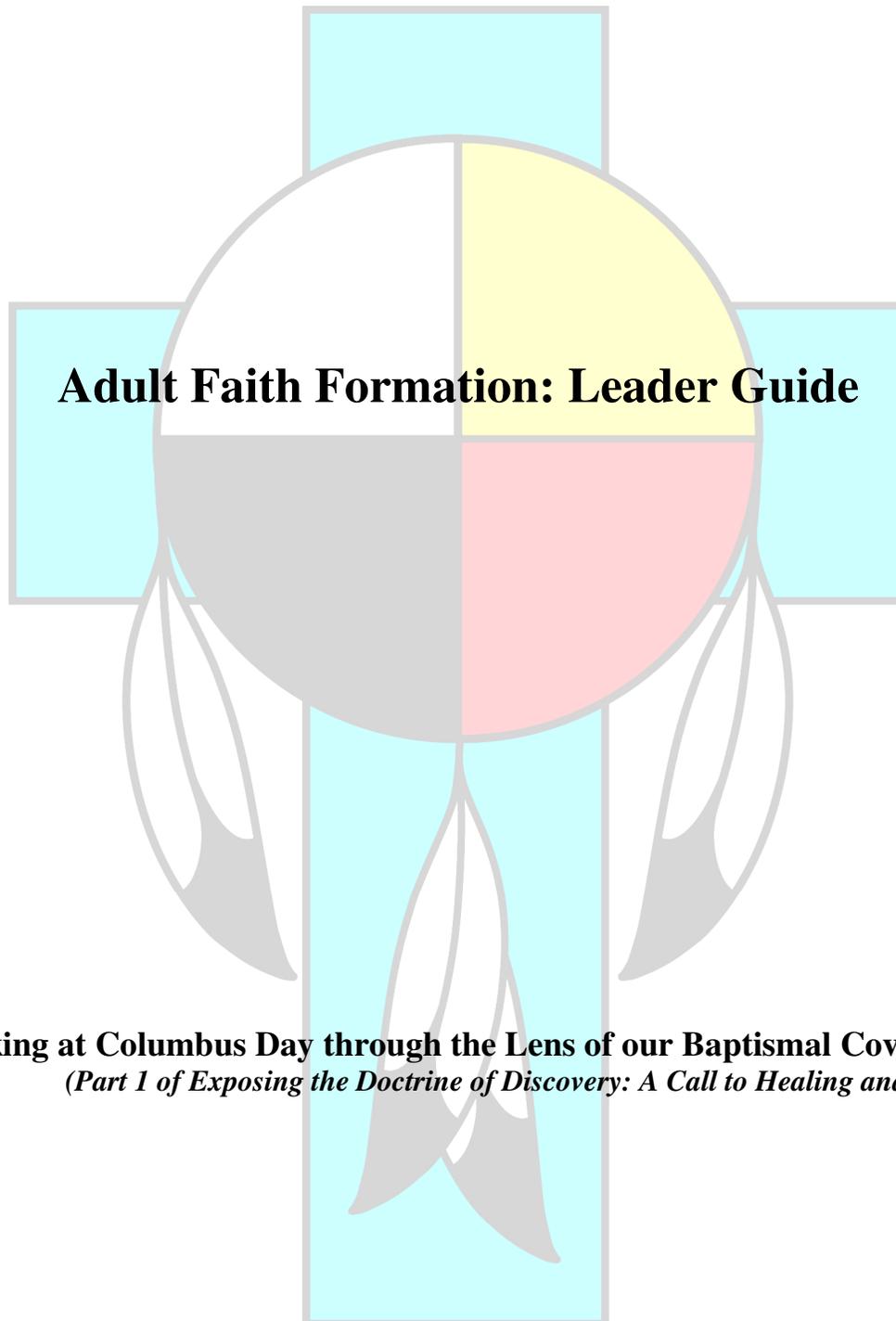
Although it is recommended that congregations use the series in order, each part can be used individually; however as background, you will need to use the resource “Looking at Columbus Day through the Lens of our Baptismal Vows” prior to using any of the subsequent parts of the series.

Due to the complexity of the issues surrounding the Doctrine of Discovery, it is necessary to be aware of some unique challenges when utilizing these resources.

One of the reasons this is so challenging is that we are attempting to engage many different groups of people in a prayerful conversation around a major world event. Each of the groups comes to the Doctrine of Discovery from a diverse context. Some such perspectives include but are not limited to the following:

- First Peoples were and are the direct recipients of the injustice and dishonor of their ancestors.
- Many of those whose ancestors came early on in the history of this nation are to some degree, indirectly associated with the injustices. (Western Europeans)
- People whose ancestors came here more recently, or were themselves recipients of other oppressions, may wonder what, if anything, the Doctrine of Discovery has to do with them.
- And then, there are many, many people who have ancestors in all three groups.

Another reason this is so challenging is that in order to be honest about the injustices experienced by Indigenous Peoples, and to honor and give witness to that distress, it is impossible to avoid raising the level of distress for the other three groups. In no way is this about “placating white people.” This process of healing and hope is going to be painful. However, the productive pangs of childbirth usually lead to new life, and not only suffering. In order to address the historical trauma of Indigenous Peoples, we are going to bring about a lesser, yet not inconsiderable level of historical trauma for those who do not know the history of this nation, and the Church. Both of these call for the utmost respect, grace and love.



Adult Faith Formation: Leader Guide

Looking at Columbus Day through the Lens of our Baptismal Covenant
(Part 1 of Exposing the Doctrine of Discovery: A Call to Healing and Hope)

Components:

The resources you will need for each component of “Looking at Columbus Day through the Lens of our Baptismal Covenant” are:

A Prayer for Healing and Hope	pg. 11
Bulletin Insert	pg. 14
Faith Formation Sessions for Adults	pg. 15
Small Group Session Options	pg. 20
Exposing the Doctrine of Discovery Video & Leader Guide*	pg. 24
Preaching Tools for the Sunday closest to Columbus Day	pg. 30
Music Resources	pg. 62
Additional Resources	pg. 63
Doctrine of Discovery Documents	pg. 65

*** This video is for use with adults and youth, it is not appropriate for children.**

These resources are designed to address the following questions:

- What is the Doctrine of Discovery and why is paying attention to our past important for Christian faith today?
- How and where in Scripture and Liturgy are we called, and equipped to deal with such a challenging gap between faith, and practice?
- How does learning about the history of the place where we live or thinking again about what it means to “celebrate” the arrival of Columbus in the Americas help us to better proclaim the Good News of Christ, and to respect the dignity of every human being?

I. Prayer “Exposing the Doctrine of Discovery: A Call to Healing and Hope”

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;

(Here may be inserted specific, local prayers for the brokenness of the past.)

Help us to listen to you and to one-another,
in order to heal the wounds of the present;

(Here may be inserted specific, local prayers for the brokenness of the past.)

And, give us courage, patience and wisdom to work together
for healing, and hope with all of your people,
now and in the future.

(Here may be inserted specific, local prayers for the brokenness of the past.)

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.

Instructions for Leader:

- When a congregation first uses this prayer, it may be prayed as written without inviting the voicing of specific examples of brokenness, and being wounded, and working together for healing and hope.
- After a congregation enters into a time of study and prayerful reflection on the Doctrine of Discovery and the local situation with Native Peoples, and learns more about the examples of brokenness and being wounded particular to their region, then specific examples may be added.
- A community might begin by finding out which tribe lived on the land where their building is located, and which Native Peoples continue to live there. In many regions of the country, there are valuable resources for this kind of learning to be found in local tribal museums and cultural centers. The National Museum of the Native American in Washington, D.C. is another resource for this task. (See <http://tribalmuseums.org/> and <http://www.nmai.si.edu/>).

Examples:

Every region of North and South America has its own complex and painful history of settlement and conquest. While there were some cases of “Indian Massacres” meaning Native people killing people of European ancestry; far too often “Indian Massacre” meant the killing of Native men, women and children by those new to the land. Alfred Cave, in his writing of a representative example of the intentionally distorted portrayal of the Pequot War, 1634-38, in today’s Southern New England, says:

*“The Pequot War was not waged in response to tangible acts of aggression. It cannot be understood as a rational response to a real threat to English security. It was, however, the expression of an assumption central to Puritan Indian policy. Puritan magistrates were persuaded that from time to time violent reprisals against recalcitrant savages would be necessary to make the frontier safe for the people of God. The campaign against the Pequots was driven by the same assumption that had impelled Plymouth to massacre Indians suspected of plotting against them at Wessagussett in 1623. The incineration of Pequots at Fort Mystic served the same symbolic purpose as the impalement of Wituwamet's head on Plymouth's blockhouse. Both were intended to intimidate potential enemies and to remind the Saints that they lived in daily peril of massacre at the hands of Satan's minions.”*¹[1]

Other well known examples of the brokenness of the past include:

[1] Cave, Alfred A. *The Pequot War*. Amherst: University of Massachusetts Press, 1996, p168. <http://www.questia.com/PM.qst?a=o&d=10915930> accessed Sept. 19, 2011

- the Choctaw, Seminole, Creek and Cherokee Trails of Tears 1831-38;
- the questionable tactics used to obtain the Treaty of Medicine Creek in 1854;
- the hanging in 1858 of Leschi, Chief of the Nisqually Tribe -- exonerated by the State of Washington in 2004;
- the hanging of 38 Dakota men at Mankato, Minnesota, 1862;
- the massacre of more than 400 Cheyenne and Arapaho at Sand Creek, Kiowa County, Colorado, 1864;
- the massacre of 150 Sioux people at Wounded Knee Creek, South Dakota in 1890.

II. Sunday Leaflet/ Bulletin Insert



The Episcopal Church

October 9, 2011 – Seventeenth Sunday After Pentecost

Columbus Day Through the Lens of Our Baptismal Covenant

On Monday, October 10, our nation celebrates Columbus Day. For some, this holiday serves as a painful annual reminder of the Europeans' brutal settlement and conquest of the Americas.

"It can also be a time of learning and understanding," said Sarah Eagle Heart, the Episcopal Church's officer for Native American and Indigenous Ministries. "Columbus Day could instead be a time to turn away from those things done 'on behalf' of Native Americans so that we all might come to live in justice and peace with all people."

Eagle Heart pointed out that many people in the Episcopal Church are unaware that for hundreds of years the church joined with the political structures of the Western Hemisphere to legally justify:

- the theft of Native lands
- the murder of Native men, women, and children
- the denial of basic human rights through subjugation and enforced relocation
- the denial of self-determination through destruction of Native American economic resources, cultures, and religions
- involuntary assimilation and attempted extermination of Native identity

Eagle Heart went on to explain that these aggressive policies and practices have come to be called the Doctrine of Discovery. At the Episcopal Church's General Convention in 2009, Resolution D035 was passed, which repudiates and renounces the Doctrine of Discovery. The resolution is informed by our baptismal vows "to seek and serve Christ in all persons" and "to strive for justice and peace among all people, and respect the dignity of every human being" (Book of Common Prayer, pp. 293-294).



Apache youth on their first day of school (above left), and then four months later (above right) at the Carlisle Indian School in Carlisle, Pennsylvania, circa 1886, demonstrating the "the disruption of their way of life" referred to in the repudiation of the Doctrine of Discovery.

Over the next year, a series of resources, designed to assist congregations, dioceses, and individuals to engage in meaningful and transforming ways to Remember, Recognize, and Reconcile the painful history of our church and our nation, will be made available through the offices of Native American-Indigenous Ministries (www.episcopalchurch.org/native_american.htm) and Lifelong Christian Formation (www.episcopalchurch.org/109435_ENG_HTML.htm). Videos are available at www.youtube.com/user/IndigEpiscopal.

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;*

(Here may be inserted specific, local prayers
for the brokenness of the past.)

*Help us to listen to you and to one-another,
in order to heal the wounds of the present;*

(Here may be inserted specific, local prayers
for the healing of the wounds of the past.)

*And give us courage, patience, and wisdom to work together
for healing and hope with all of your people,
now and in the future.*

(Here may be inserted specific, local prayers
for hope and healing for 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*



III. Faith Formation Sessions for Adults

“Looking at Columbus Day through the Lens of our Baptismal Vows”

Goals of the Session:

- Participants will know that the “Doctrine of Discovery” and injustices associated with it happened, and calls for faithful reflection, and action from Christian people today.
- Participants will begin to grasp how, and why something which happened so long ago continues to matter for the well-being of millions of people today.
- Participants will begin to understand how the Baptismal Covenant calls, and helps us respond to the Doctrine of Discovery today.

A. Background for the Session:

The national commemoration of Columbus Day poses a painful problem for many American Episcopalians. The public legal and religious reasoning and language used to explain and justify the discovery and conquest of the Americas, stands in glaring contrast to the vows of the Baptismal Covenant “to persevere in resisting evil, to seek and serve Christ in all persons, loving your neighbor as yourself and to strive for justice and peace among all people, and respect the dignity of every human being.”

Looking at Columbus Day through the Lens of the Baptismal vows is no simple matter. It is not something to be quickly addressed, and then left behind. This journey into “Exposing the Doctrine of Discovery” is part of a call from God to Healing and Hope for all people. With Resolution D035 offered at the General Convention of the Episcopal Church in 2009, the Church repudiated and renounced the Doctrine of Discovery. The Doctrine of Discovery refers to documents, and practices of Church and state that legally justified the theft of Native lands, genocide, denial of basic human rights and self-determination, and the attempted extermination of Native identity.

General Convention took this step of repudiation because even though 1492 was a very long time ago, the reasoning and language used to explain and justify the discovery and conquest of the Americas, stands in glaring contrast to our Baptismal vows. The Doctrine of Discovery *continues* to be invoked in contemporary legal practice, and contributes to the on-going oppression of Native Peoples. The on-going impact of the Doctrine of Discovery can be seen in and attributed to the failure of state and federal governments to fulfill the promises made in 400 still legally binding treaties, negotiated in exchange for the land on which most Americans now live. These treaties – are “the supreme Law of the Land” according to the Constitution of the United States – purported to buy the land that is now the United States, from Native tribes with promises to provide for monetary payments, continued hunting and fishing rights, and provisions for housing and health care.² Few, if any of these treaties, were fulfilled as promised. Past destruction of Native economic, social and spiritual systems, and overt efforts to exterminate Native Peoples entirely, can be seen today in:

- disproportionately high rates of suicide, violence, and abuse,
- low rates of high-school graduation for Native youth
- inadequacy of Native land retained by the tribes – “reservations” -- to provide

² Miller, Robert. J. *Native America, Discovered and Conquered. Thomas Jefferson, Lewis & Clark, and Manifest Destiny.* Westport, Connecticut, and London: Praeger, 2006, p 178-9.

- even minimally for the needs of these communities, as seen in high unemployment and very low levels of overall health
- ignorance of, mistrust and disrespect for Native traditions which have resisted and damaged the hunting, fishing, spiritual, social, familial and educational practices necessary for the support of Native identity and survival

The on-going effects of the Doctrine of Discovery may also be seen in attitudes of ignorance and disrespect for Native people manifested both through romanticization of Native peoples of the past, coupled with unawareness or demonization of the reality of Native people of the present. Such attitudes may allow non-native people to latch-on to Native ways and practices, -- names and images of tribal leaders and symbols, or sweat-lodge or vision quest -- without any sense of relationship with or responsibility to the people to whom these ways and practices belong.

Clearly, given the baptismal vows we take and often renew, it is not enough to repudiate something on the level of words alone, without also taking action that is faithfully formed through the “apostles’ teaching and fellowship,” “...the breaking of bread and ...the prayers”. Thus, General Convention has charged us to learn about, and prayerfully reflect upon our history. Past experiences of conquest and settlement of the Americas by Europeans may be forgotten or ignored, but they cannot be undone. We now see that this past was not in keeping with the Good News of Jesus Christ, and that it continues to do damage to God’s people. It is appropriate that we acknowledge the “things left undone” and “things done on our behalf” and respond by taking the steps to learn, reflect, pray and act on behalf of all of God’s people. The hope for this process of prayerful reflection is a renewed vision for action, with Christ at the center of one circle of all of God’s many and diverse peoples.

Over the next year, in Advent, Lent, Spring and Summer there will be many opportunities to continue on with this prayerful study, and reflection in the hope of taking thoughtful and wise reconciling steps in response to this grave injustice.

B. Preparing for the Session

Sample Announcement for Adult Session (s):

“Looking at Columbus Day through the Lens of our Baptismal Vows”

*Part I - “Exposing the Doctrine of Discovery: A Call to Healing and Hope”
A process of the Episcopal Church growing from General Convention 2009 and
Resolution DO35 which repudiated the Doctrine of Discovery*

How does Christian faith, and the promises made in the Baptismal Covenant – to “preserver in resisting evil”, and ...to “strive for justice and peace among all people, and respect the dignity of every human being” – change the way we think, feel, and pray about commemorating the arrival of Christopher Columbus in the Americas?

Day:

Date:

Time:

Location:

Leader Preparation

This program can be facilitated by either a Lay or Clergy member of the congregation. It is recommended that a team of facilitators lead the sessions. It is important for the leaders to be well versed in all the material prior to facilitating the sessions. Leaders will want to enter this work first and foremost in a prayerful manner, and acknowledge their own reaction to the material. A gracious, non-defensive, and objective approach will facilitate the process.

Adapting the Materials to Your Community

- **Approval:** Be sure the congregation/mission leadership is aware of, and supportive of implementation of the program. This may be your Rector/Priest in Charge, Vicar and/or the Vestry; you know the hierarchical dynamics of your congregation/mission.
- **Know Your Audience:** The demographics of each congregation/mission vary; you will need to adapt the program accordingly. Demographic and previous experiences you may consider include:
 - Indigenous Peoples
 - Non-Indigenous (Asian, Black, Latino/Hispanic, White)
 - Multi-racial and/or multi-ethnic
 - Diverse community
 - Indigenous Peoples and their ancestors, direct recipients of the injustice and dishonor.
 - Those whose ancestors came early on in the history of this nation are to some degree, indirectly associated with the injustices. (Western Europeans)

- People whose ancestors came here more recently, or were themselves recipients of other oppressions
- Other communities which have experienced historical trauma; slavery, genocide, holocaust, prisoners of war, Japanese internment, etc.
- Educational Experience of Doctrine of Discovery: first taught about it in elementary school, high school or college
- Public, Private or home schooled
- Never taught it in school
- Age
- Professional/Work Experience
- Employed/Unemployed
- Other congregation/mission profiles which might be relevant

[Note: Lesson plans for Youth and Children can be found on pages 39 & 50]

Materials and Equipment Needed:

- The Video, “Exposing the Doctrine of Discovery”
www.youtube.com/user/IndigEpiscopal
- Bulletin Insert from page 16 of this guide, which includes the Prayer, and an introduction to the Doctrine of Discovery
- Scripture inserts for the day or Bibles
- *Book of Common Prayer*, the Baptismal Covenant, pp 304-305
- DVD player, monitor large enough for all participants to see, external speakers if necessary.
- If available, a map of the historical Native tribes in your area, or of North America. See pg 30 *Rethinking Columbus: the next 500 years*, by Bigelow and Peterson, 1998. or <http://www.history-map.com/picture/002/America-Tribes-Indian-North.htm>

Setting up the Space

- Hold this session in a room that allows for the participants to sit in a circle, or semi-circle without a table between them.
- Make the room as welcoming, comfortable and safe as possible.
- You may want to have appropriate music playing as people enter.
- You may want to set up a “prayer” table with appropriate symbols (i.e. Bible, Talking Stick, Candle, Book of Common Prayer, etc.)
- You may want to use a Talking Stick. Once the basic ideas have been introduced, and the video watched, participants are invited to respond one-at-a-time. Only the person with the Talking Stick speaks; the others listen. This format allows participants to say or ask whatever they wish, (including nothing), without having to defend themselves from others. In a Talking Circle there are no responses to what people say. The comments are simply heard and honored with silence.
- If watching the video is part of your plan, be sure to make arrangements for the necessary technology and try it out ahead of time.

the nation, followed by an invitation to respond to this new understanding based on the Baptismal Covenant.

D. Getting Started: A Prayer for Healing and Hope –

Given the challenging and painful nature of prayerful reflection around the Doctrine of Discovery, it is very important that any such sessions are surrounded with prayer. Begin and end with the prayer below that invites openness to God’s presence and offers a vision of faithful response to this challenging matter...

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;

(Here may be inserted specific, local prayers for the brokenness of the past.)

Help us to listen to you and to one-another,
in order to heal the wounds of the present;

(Here may be inserted specific, local prayers for the brokenness of the past.)

And, give us courage, patience and wisdom to work together
for healing and hope with all of your people,
now and in the future.

(Here may be inserted specific, local prayers for the brokenness of the past.)

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.

Note: This prayer is written to “grow” as a faith community grows in its awareness, and understanding of their local history and relationship with Native people. The first time the prayer is used, as a community begins to ponder faithful responses to the Doctrine of Discovery, it might be without naming specific, local examples of brokenness, wounds and projects of healing and hope. As the community grows in awareness and understanding of their local history and situation, these specific examples may be added. A community may wish to encourage people to take the prayer home, and to place it in a prominent place and pray it often.

E. Small Group Format Options

A recommended size of small group sessions are 8 to 15, however if you exceed 15, you will need to split into two groups when holding conversation. (You will need a second facilitator for the second group) It is highly recommend that sessions not exceed 25 people.

Prior to beginning any session, establish group norms such as confidentiality, respectful listening, no challenging of others comments, etc.

I. Option 1: Ideal for Sunday Morning Forums (45 minutes)

All options begin and end with the Prayer for Healing and Hope.

If the Doctrine of Discovery is entirely new to a community, we suggest a simple presentation using the Baptismal Covenant from the *Book of Common Prayer*, the bulletin insert (on pg 16 of this Leader's Guide), one of the scripture readings appointed for that day and the video, "Exposing the Doctrine of Discovery."

Use the bulletin insert to introduce the Doctrine of Discovery. Follow that with a group reading of the Baptismal Covenant (pp 304-305 BCP). Then, watch the video, following the video, read aloud one of the lessons of the day. (If the sermon is going to reflect on Columbus Day and the Doctrine of Discovery, in light of the Gospel for the day, you may want to use the Old Testament or Epistle reading in this session.) Invite a brief response from each person in the circle: What do you hear? What do you see? What do you feel? (Take the time to pause after each question, and hear the responses of the group to *each* question before going on to the next question.) Listen to, receive, and honor all of the responses.

Before closing with the Prayer for Healing and Hope, let participants know that there will be further opportunities during Advent, Lent and in the coming Spring and Summer to learn more about the implications of the Baptismal Covenant for the Doctrine of Discovery.

II. Option 2: Weekday Evening Faith Formation Sessions (1.5 hours)

All options begin and end with the Prayer for Healing and Hope.

In this option, use the same basic format as in the 45 min. version, but expand it in one or more of the following ways:

Read more than one of the lessons of the day, including the Psalm.

OR

Focus on a specific vow from the Baptismal Covenant

OR

Bring up one of the questions from the Viewer's Guide to the video; e.g. the question on # *Image 6 Involuntary assimilation of Native People*

How would you feel if you were required to live, dress, eat and speak like people from a

culture other than your own in order to follow Jesus?

OR

Begin to explore the history of the place where you live, and worship.

III. Option 3: Ideal For 5-8 Sessions Weekly Program or Retreat (1.5 hours each)

All options begin and end with the Prayer for Healing and Hope.

Use one Baptismal Vow and one scripture reading from the lessons for Oct 9th or another day, for each session. If time allows, watch one episode of the PBS documentary *The West*. (These episodes are all available on-line and could be watched by participants before coming to the session.) Set-up and invite a reflective conversation between one part of the Baptismal Covenant, one of the scripture readings for that week, and the Doctrine of Discovery as it is presented in the video(s).

Week 1 The Video & Introduction to “Exposing the Doctrine of Discovery”

Week 2 “continue in the apostles’ teaching & fellowship...” & *The West*- Episode 1

Week 3 “persevere in resisting evil” and *The West*- Episode 2

Week 4 “proclaim ... Good News of God in Christ” and *The West*- Episode 3

Week 5 “seek and serve Christ in all persons” and *The West*- Episode 4 or 5

Week 6 “strive for justice and peace among all people” and *The West*- Episode 6 or 7

Week 7 “respect the dignity of every human being” and *The West*- Episode 7 or 8

Week 8 Responding to the Call for Healing and Hope

IV. Communal responses to looking at Columbus Day through the Lens of the Baptismal Covenant:

In time, as a community comes to know more about the history of the place where they live, these are the kinds of learning, prayer and actions that such a reflection may help to get started:

- ...expand the reach of our prayer and worship to more faithfully reflect, study, and pray with, in compassion with all people especially those among whom we live
- ...use *Holy Women, Holy Men* to learn about, commemorate and pray with and for a wider range of people
- ...lament injustice and suffering and to pray in compassion (suffering with) those around us

...preserver in resisting evil...

- ...learn more of the history and conditions of the Native Peoples in our own region and neighborhood
- ...explore the history and processes by which the land on which we live, work, and worship came to be “ours”
- ...learn about and repent for those “things left undone” “Things done on our behalf” that we know were wrong

...strive for justice and peace among all people, and respect the dignity of every human being?”

- ...take part in this year's “Exposing the Doctrine of Discovery: A Call to Healing and Hope”
- ...Hold parish film nights – watch *The West, The People* (a PBS Ken Burns documentary) There are 8 episodes. or Burns, Ric and Eyre, Chris. 2009. *The American Experience: We Shall Remain*. There are 5 episodes. (See pg.32.)

... proclaim by word and example the Good News of God in Christ?

- ...develop a collaborative and mutual relationship with a local tribe, learning from and receiving, as well as helping and giving

... seek and serve Christ in all persons, loving your neighbor as yourself?”

- become part of a collaborative community project, bringing together Native and other peoples to work together around an issue of shared importance to both communities, such as youth suicide prevention, or stream restoration



“Exposing the Doctrine of Discovery”

V. “Exposing the Doctrine of Discovery: Video & Leader Guide

- The video can be found at www.youtube.com/user/IndigEpiscopal

It is recommended that the following Leader Guide be utilized when viewing the video as a group. If an individual has watched the video on their own, and has some concerns or strong reactions it would be appropriate for someone with pastoral care training to counsel the individual. Some of the content of the leader guide may be useful if such counseling is needed.

Video Leader Guide:

The video, “Exposing the Doctrine of Discovery” is designed to present in a brief but intense format, examples of the injustices and cruelty that took place with the legal, and religious justification of the Doctrine of Discovery. Many of these images come from the Archives of the Episcopal Church and were taken at various Episcopal Churches and ministries in the Dakotas and Alaska. Other images are provided by White Bison, Inc.⁴

The reflection questions below may be used to set up a conversation as to how the Baptismal Covenant sheds light on the commemoration of Columbus Day. It is important to hold onto the three-fold goals of this session; to know that the Doctrine of Discovery happened; that it continues to matter today, and that we can now respond from faith now for healing and hope.

A. Setting up the Viewing:

Begin and end with the Prayer for Healing and Hope (page 19). Use the bulletin insert to introduce the Doctrine of Discovery. Follow that with a group reading of the Baptismal Covenant (pp 304-305 BCP). Then, watch the video. Following the video read aloud one of the lessons of the day. (If the sermon is going to reflect on Columbus Day and the Doctrine of Discovery in light of the Gospel for the day, you may want to use the Old Testament or Epistle reading in this session.) Invite a brief response from each person in the circle: What do you hear? What do you see? What do you feel? (Pause and take the time to allow for responses to each question before going on to the next one.) Listen to, receive, and honor all of the responses.

B. A Range of Responses to the Doctrine of Discovery and the video, “Exposing the Doctrine of Discovery”

Given the painful intensity that may arise from viewing some of these images, and the events portrayed in the video, it may be helpful to keep in mind and heart a wide range of possible responses. These responses may include:

- Stunned silence and confusion
- Deep grief and sadness
- Deep outrage and anger
- Deep guilt and confusion
- Denial of any responsibility or need for a response

⁴ White Bison, Inc. is a not-for-profit charitable organization founded in 1988 by Don Coyhuis, (Mohican Nation), that provides Wellbriety resources to Native Americans and others seeking wellness and healing.

- Passionate desire to know more and or to *do* something

All of these responses, even the one that denies a need for a response may eventually change and become part of prayerful responses of healing and hope for the “mending the hoop of our hearts that we may live in justice and peace, through Jesus Christ, the One who comes to all people that we might live in dignity.”

Following the Video

Many of the images in the video come from the Archives of the Episcopal Church located in Austin, Texas. Many of the people in these images are Native American Episcopalians who live with both Christian and various traditional Native ways, including Lakota, Dakota, Cherokee, Ute, Arapahoe, Secwepemc, Ojibwe, Choctaw, Navajo, and Tlingit. Looking at Columbus Day and the Doctrine of Discovery through the lens of the Baptismal Covenant means looking at what has happened to “us”, and our brothers and sisters in Christ. It means looking at what we have done to our own people.

Reflection Questions for use with the video “Exposing the Doctrine of Discovery”:

Following, are some questions that may be used to reflect on the implications of the Baptismal Covenant for the Episcopal Church’s repudiation of the Doctrine of Discovery:

- *Issue 1* *Theft of Native land*

Is “this land... my land, [is] this land your land?” Whose land is this? Whose land was it then? How did it come to belong to those who own it now? How did the US Army arrange to “take” this land in Canada for the building of the Alaska-Canadian Highway?

- *Issue 2* *Murder of Native Men, Women and Children (Wounded Knee)*

“The wounded and dying were taken to a makeshift hospital in the Pine Ridge Episcopal Church... above the pulpit hung a Christmas banner which read:

“Peace on Earth, Good Will to Men.”⁵

While the image of Wounded Knee is a painful reminder of the past, it is also important to know that Christmas was and is still embraced by the Lakota people, as a tradition which mirrors the Lakota value of generosity.

How do we bring peace on earth, good will to men, women, and children in light of the genocide? Image how it would feel to endure such loss during the Christmas season.

- *Issue 3* *Subjugation of Native Peoples*

When is a call or invitation to Christian faith an act of subjugation, removing freedom and controlling access to basic human needs; in exchange for food, shelter, education, health care or protection which were not given as promised?

- *Issue 4* *Enforced Relocation of Native Peoples*

What do various understandings of the image of Plains' tribes tipis surrounding an Episcopal Church suggest about encounters between the Good News and traditional ways of Native Peoples? What about for those whose ancestors have come more recently? And others who have experienced forced relocation? (Opening & Closing image of the video)

- *Issue 5* *Denial of Basic Human Rights to Native Peoples*

How would you feel if you were forced to give up the name your parents gave you (or the name you gave your children) when you or they were baptized or confirmed? If this has been forced on you, what impact has it had on your life?

⁵ Lori Liggett, “The Wounded Knee Massacre” Bowling Green State University, American Culture Studies Program Summer 1998 <http://www.bgsu.edu/departments/acs/1890s/woundedknee/WKmscr.html>, accessed Sept. 5, 2011

▪ *Issue 6* *Involuntary Assimilation of Native Peoples*

How would you feel if you were made to live, dress, eat and speak like people from a culture other than your own in order to follow Jesus? If this was required of you what impact did it have on your life?

▪ *Issue 7* *Destruction of Native Cultures and Religions*

There are more than 565 tribes with their own cultures and languages which represent less than 1% of the U.S. population. The other 99% or their ancestors arrived here from other places. How does your knowledge of your ancestry contribute to your life? How do distinct cultural practices bring us together with other people? How do they tear us apart?

▪ *Issue 8* *Denial of Self-Determination of Native Peoples*

The right of the Cherokee Tribe among others to own property in the state of Georgia was determined to be legal by the United States Supreme Court. In 1838 President Andrew Jackson refused to enforce the law. This resulted in many being forcibly removed on the Trail of Tears. Even with legal standing the tribes were not respected. There are on going water, land and treaty disputes still facing tribes today.

How would you feel if a decision were made for your community without regard for its needs and interests of your community?

▪ *Issue 9* *Destruction of Native American Economic Resources*

The destruction of Native American economic resources demonstrates the environmental racism which permitted: the taking of land at unfair market value and the mis-management of leased land, disputed water usage, conflicts between fishing and farming, and the destruction of customary practices of hunting and fishing, which resulted in starvation, malnutrition, poverty and disease of Native Peoples.

If the “earth is the Lord's (Ps 24:1) and sacred to all people, how does our faith inform our response to environmental racism?

▪ *Issue 10* *Extermination of Native Identity*

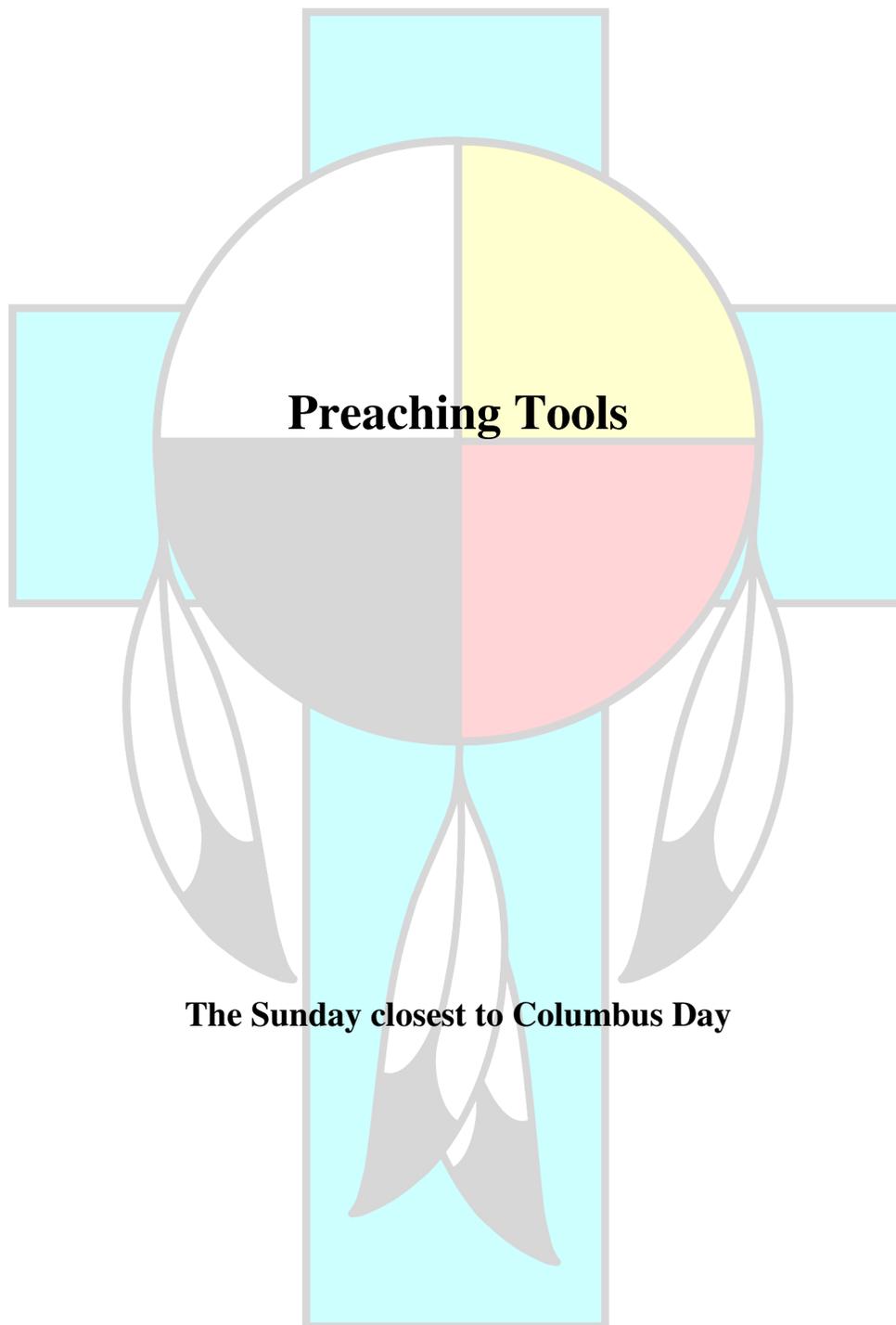
How would it feel to be told that it is wrong to be you? Or that you are exactly like everyone else; or that you are a cartoon character or sports team mascot; or a romanticized Pocahontas or demonized Geronimo.

How do you feel when people question why you do not appear to meet “their” stereotypical expectations of you?

How do we build relationships that celebrate other people’s identities, and our own?

These are some of the effects of the Doctrine of Discovery.

What are you called to do by the Baptismal vows?



The Sunday closest to Columbus Day

There are three components of this section:

- Scripture References for the Sunday closest to Columbus Day
- Sermons that Work: An example of a sermon for the Sunday closest to Columbus Day
- Additional Scripture References for preaching on the Doctrine of Discovery with comments and observations

A. Scripture References for the Sunday Closest to Columbus day

Collect: Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Note: The scriptures below are in the New Revised Standard Version, (NRSV) translation, and the Psalm is from the Book of Common Prayer. You may choose to use another translation that is more familiar to your congregation.

Exodus 32:1-14 (NRSV) (Exodus 32:1-14 is used with Psalm 106:1-6, 19-23)

²When the people saw that Moses delayed to come down from the mountain, the people gathered around Aaron, and said to him, “Come, make gods for us, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.” ²Aaron said to them, “Take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me.” ³So all the people took off the gold rings from their ears, and brought them to Aaron. ⁴He took the gold from them, formed it in a mold, and cast an image of a calf; and they said, “These are your gods, O Israel, who brought you up out of the land of Egypt!” ⁵When Aaron saw this, he built an altar before it; and Aaron made proclamation and said, “Tomorrow shall be a festival to the Lord.” ⁶They rose early the next day, and offered burnt offerings and brought sacrifices of well-being; and the people sat down to eat and drink, and rose up to revel.

⁷The Lord said to Moses, “Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; ⁸they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshiped it and sacrificed to it, and said, ‘These are your gods, O Israel, who brought you up out of the land of Egypt!’ ⁹The Lord said to Moses, “I have seen this people, how stiff-necked they are. ¹⁰Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation.” ¹¹But Moses implored the Lord his God, and said, “O Lord, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? ¹²Why should the Egyptians say, ‘It was with evil intent that he brought them out to kill them in the mountains and to consume them from the face of the earth’? Turn from your fierce wrath; change your mind and do not bring disaster on your people. ¹³Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, ‘I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.’” ¹⁴And the Lord changed his mind about the disaster that he planned to bring on his people.

Psalm 106:1-6, 19-23 (BCP)

- 1 Hallelujah!
Give thanks to the LORD, for he is good, *
for his mercy endures for ever.
- 2 Who can declare the mighty acts of the LORD *
or show forth all his praise?
- 3 Happy are those who act with justice *
and always do what is right!
- 4 Remember me, O LORD, with the favor you have
for your people, *
and visit me with your saving help;
- 5 That I may see the prosperity of your elect
and be glad with the gladness of your people, *
that I may glory with your inheritance.
- 6 We have sinned as our forebears did; *
we have done wrong and dealt wickedly.
- 19 Israel made a bull-calf at Horeb *
and worshiped a molten image;
- 20 And so they exchanged their Glory *
for the image of an ox that feeds on grass.
- 21 They forgot God their Savior, *
who had done great things in Egypt,
- 22 Wonderful deeds in the land of Ham, *
and fearful things at the Red Sea.
- 23 So he would have destroyed them,
had not Moses his chosen stood before him in the breach, *
to turn away his wrath from consuming them.

OR

Isaiah 25:1-9 (NRSV) (Isaiah 25:1-9 is used with Psalm 23)

25 O Lord, you are my God; I will exalt you, I will praise your name; for you have done wonderful things, plans formed of old, faithful and sure. ²For you have made the city a heap, the fortified city a ruin; the palace of aliens is a city no more, it will never be rebuilt. ³Therefore strong peoples will glorify you; cities of ruthless nations will fear you. ⁴For you have been a refuge to the poor, a refuge to the needy in their distress, a shelter from the rainstorm and a shade from the heat. When the blast of the ruthless was like a winter rainstorm, ⁵the noise of aliens like heat in a dry place, you subdued the heat with the shade of clouds; the song of the ruthless was stilled.

⁶On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear. ⁷And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever. ⁸Then the Lord God will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the Lord has spoken.

⁹It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the Lord for whom we have waited; let us be glad and rejoice in his salvation.

Psalm 23 (BCP)

- 1** The LORD is my shepherd; *
I shall not be in want.
- 2** He makes me lie down in green pastures *
and leads me beside still waters.
- 3** He revives my soul *
and guides me along right pathways for his Name's sake.
- 4** Though I walk through the valley of the shadow of death,
I shall fear no evil; *
for you are with me;
your rod and your staff, they comfort me.
- 5** You spread a table before me in the presence of those
who trouble me; *
you have anointed my head with oil,
and my cup is running over.
- 6** Surely your goodness and mercy shall follow me all the days
of my life, *
and I will dwell in the house of the LORD for ever.

AND

Philippians 4:1-9

⁴Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. ²I urge Euodia and I urge Syntyche to be of the same mind in the Lord. ³Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. ⁴Rejoice in the Lord always; again I will say, Rejoice. ⁵Let your gentleness be known to everyone. The Lord is near. ⁶Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. ⁸Finally, 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. ⁹Keep 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.

Matthew 22:1-14

²Once more Jesus spoke to them in parables, saying: ²“The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. ³He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. ⁴Again he sent other slaves, saying, ‘Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.’ ⁵But they made light of it and went away, one to his farm, another to his business, ⁶while the rest seized his slaves, mistreated them, and killed them. ⁷The king was enraged. He sent his troops, destroyed those murderers, and burned their city. ⁸Then he said to his slaves, ‘The wedding is ready, but those invited were not worthy. ⁹Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ ¹⁰Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. ¹¹“But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, ¹²and he said to him, ‘Friend, how did you get in here without a wedding robe?’ And he was speechless. ¹³Then the king said to the attendants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ ¹⁴For many are called, but few are chosen.”

B. A Sermon for Sunday closest to Columbus Day

These sermons are from our series, “Sermons That Work.” This sermon is based on the first set of lessons for this Sunday, using Exodus 32:1-4 and Psalm 106:1-6, 19-23 along with Philippians 4:1-9 and Matthew 22:1-14. Following the sermons, there are suggestions for using each of the other lessons in preaching, teaching, and reflection on this topic.

Title: “A Feast for *All* People”

By Bradley S. Hauff and Kathryn A. Rickert

Virtually all of us from time to time will encounter the words “first come, first served” and “by invitation only.” Usually this happens when we are waiting to be served at a restaurant or store, or when there is an important event about to take place. “First come, first served” means whoever shows up first is given priority treatment, and “by invitation only” indicates that some are being asked to attend and others are not. The implication behind both is that not everyone can participate in something at the same time. You have to either wait your turn, or you are not included at all.

These policies seem practical and prudent when you think about it. They are guidelines that make for orderly, efficient, and successful human endeavors. Any other arrangements might result in utter chaos. Can you imagine what it would have been like at Prince William and Kate Middleton’s wedding if everyone who was interested came? It would have been too noisy, there would not have been enough room, and the fashion critics would have had panic attacks. Or think of what it would be like at the post office at Christmas time, with all the people standing in line to send off their packages. If they didn’t wait their turn, nothing would be delivered by December 25. It would all be delayed considerably. Any holiday food might go bad, except for the fruitcake of course. So it makes sense, those who come first ought to be served first, and some things are best left to invited guests only.

Tomorrow many of us in this country will be commemorating Columbus Day. We’ve been doing this since 1937, when it was made a national holiday, and even before. It’s a time when we remember the ambitious voyage of Columbus and his men across the Atlantic and his “discovery” of what would come to be known as America. For many of us who went to school before the 1970s, our story, the history of our way of life, began with Columbus. This story continued with the invasion and settlement of the Western Hemisphere by Europeans, directed and financed by the monarchies of Europe and the Christian Church, which joined together to craft “The Doctrine of Discovery.” This doctrine dates back to the time of the medieval crusades and was sanctioned by King Henry the VII of England in 1496, (as well as other Christian leaders.) It called for the apprehension of all lands and subjugation of Indigenous peoples for the sake of the crown and God. In turn, the principle of “Manifest Destiny” was invoked as European immigrants acquired more and more land, eventually forcing the Indigenous people into a state of near extinction.

Columbus Day: a day, a story, a tradition that we continue to celebrate. A history based not on “first come, first served” and “by invitation only,” but based on another well-known saying, “might makes right.” This brings us to today’s lesson from Matthew’s Gospel. Jesus is using a parable to teach his followers about the Kingdom of God, or how God works in our lives. Parables are comparisons and sometimes involve stories in order to teach something. Jesus describes a king whose son is getting married, and the king issues invitations via messengers to certain subjects to attend the wedding banquet. The reaction is unexpected and profoundly

disappointing. The first invited subjects ignore their invitations. Furthermore, they mistreat and even kill the king's messengers in the process. Outraged, the king takes his righteous anger out on the rebellious, murderous subjects and subsequently issues a more general summons, to all those interested, to join in the wedding feast. Those who respond appropriately, even down to the important detail of wearing the proper attire, are included in the banquet; any others are thrown out. Unlike how it is in the U.S., at the time of Jesus, the systems of authority were absolute and they involved kings, queens and emperors. When the king asked his subjects to do something, they had to do it, or else they faced punishment, which might include execution. If a king issued a dinner invitation to his subjects, it was a command performance, and ignoring it was not an option.

The heavenly comparison involves God as the king, or absolute ruler, and Jesus as the king's son. The invitation to the banquet is God's invitation to us to live in a right relationship with God through Jesus. The messengers are the prophets. The first invited guests are the people of Israel. The other subjects who end up coming to the banquet are the people of all the nations of the world (the Gentiles).

The parable teaches that salvation, or living in right relationship with God and one another, is offered through Jesus to all people. In the parable, Jesus tells us that some are willing to accept the invitation, and sadly, others are not.

We are all given an invitation to live in right relationship with God and all of creation. This invitation is best described in the promises of The Baptismal Covenant, a relationship to which all of us who have been baptized are bound. With this covenant we vow to "persevere in resisting evil, and whenever we fall into sin, repent and return to the Lord," to "seek and serve Christ in all persons, loving your neighbor as yourself," and to "strive for justice and peace among all people, and respect the dignity of every human being" (BCP, 293-294).

The Doctrine of Discovery is a violation of The Baptismal Covenant in that it fails to uphold the commitments inherent in living in right relationship with God and our fellow human beings. Furthermore, the subsequent results of The Doctrine of Discovery have had a catastrophically destructive impact on the lives of Native American people, through systematic genocide, enforced relocation, and involuntary assimilation into the dominant culture of American society. Columbus Day has been, for all practical purposes, the feast day celebrating the ideas and principles behind The Doctrine of Discovery. Tragically, the Church and secular governmental and economic powers have chosen to uphold The Doctrine of Discovery rather than The Baptismal Covenant with regard to Native American people. This practice is still officially in place today. While The Episcopal Church has repudiated The Doctrine of Discovery at our General Convention (2009), it is still the law of the land and continues to have a deeply influential effect on our world.

On this day before Columbus Day, our baptismal vows resound with echoes and questions about the past, present and the future. Jesus calls us yet again to a banquet for *all* people. As part of "our ministry to carry on Christ's work of reconciliation in the world", The Episcopal Church is now participating in a Sacred Circle of prayerful reflection and transformation. This process is called "Exposing the Doctrine of Discovery: A Call to Healing and Hope." The goal for this process is to move toward mending our sacred relationships with all people and nations; by seeing through the lens of our Baptismal Covenant the brokenness of the past in order to acknowledge and heal the wounds of the present and so that we might empower restoration and work together with all people in the future.

This reflection is not an attack upon our nation, nor is it just another attempt to get an apology from our long-dead ancestors. It is an act of faithful justice and righteousness called for because we are followers of Jesus. The history of European involvement in the Western Hemisphere – “things done on our behalf”--is an indicator that we and our ancestors have been party to the problem. In not knowing the painful past of our nation we have ignored God’s call to live in right relationship with one another and have committed ourselves to other, competing world-views. It is now time to accept this invitation to be part of the solution by getting back to the basics of who we are as Christian people. Our Baptismal Covenant calls us to persevere in resisting evil by “repenting and returning to the Lord.” We cannot repent for what we have not done, but we can become aware of and lament the injustice and suffering of the past and present. We can make a beginning of this by becoming aware of and renouncing the unjust actions of our history, repudiating The Doctrine of Discovery, and recommitting ourselves to our Lord Jesus as we strive for justice and peace in the present and for the future, for all people. Fortunately, our God, whose rule is absolute, is also a compassionate God. Through Jesus we are forgiven, once we realize our transgressions and seek amendment of life. Then and only then, will we all be able to enjoy a feast for all peoples, to which God invites each of us. We all are called. We all are chosen. Come to the wedding banquet!

Note: The Rev. Dr. Bradley S. Hauff (Oglala Sioux) is the Rector of St. Thomas Episcopal Church, Palm Coast, Florida. Kathryn Rickert, M. Div., PhD. (Norwegian/ British-American) is a member of St. David-Emmanuel Episcopal Church, Shoreline WA, and Co-Chair of the First Nations Committee, Diocese of Olympia.

C. Additional comments on additional readings for the Sunday closet to Columbus Day for use in preaching, teaching and reflection:

Connecting Columbus Day, Doctrine of Discovery and the Lectionary

Any *one* of these lessons, set next to or combined with a single local, historical example of such injustice could provide a rich foundation for prayerful thoughtful use in your community.

Collect

The Collect of the Day is a prayer that God’s “grace may always precede and follow us, that we may continually be given to good works.” God’s grace is a free gift to us which gives us the ability to do what is right and to carry out our Baptismal Covenant. It is a tremendous compliment and gift to a democracy that we have the capacity and courage to look into our past and to publically acknowledge those times where we have not been “given to good works”. Because we do see the grace of God preceding us, it is imperative that we attend to and turn away from these painful and challenging aspects of our history, in order to be given to good works.

Exodus 32:1-14

As Israel in the wilderness did, most people make sense of the present through what they know and remember about relation and dealings with God the past. For the ancient Israelites that meant looking at the world something like the way many Native people do. For example, and in the words of the Rev. Charles G. Kamohoali’i Hopkins, “the Native Hawaiian perspective does not understand the human person in dualistic terms which splits spirit from matter, consciousness from objective reality. The human personality is seen in holistic terms where rational conception goes hand in hand with emotions and feelings, with metaphors and symbols, and with visions and

dreams.”⁶ Thus, while both Israel and Native Hawaiians knew/ know well that God does not dwell in golden calves, the building of an image that points to the sacred, and used the very best that a community has is a reasonable way to seek God.

In Exod. 32:1-14, Moses is missing and so Israel attempts, rather awkwardly, to reconnect with God by asking Aaron to cast the image of a calf from their gold rings. In a scenario that is far from clear, perhaps not unlike our grasp of the history of this nation, they ask for something that sounds a lot like what they had been *commanded* to build in Exodus 25:17-18.

However, if we don't know or remember the past, or if that past seems to be, or *is* actually gone, (as is it is gone for many traditional Native people), we may struggle as Israel did when Moses “delayed to come down from the mountain.” So now what? The way we knew God has changed. So now what?

In the world of the Book of Exodus, Egypt is known as a place of constriction, a difficult place to be. For Native Peoples, where is the difficult place? Israel, Egypt, or this land now?

For other people, where is the difficult place? Is it the present, or the past? And, what difference does it make when a people do *not* know of the past and how that past has made their nation a very difficult place for some people to be?

At this time around Columbus Day, it may be the end of this story from Exodus that is the most useful to us, and not the part about planning disasters, but rather the one about changing our minds... “And the Lord *changed his mind* about the disaster that he planned to bring”. Exodus 32:13 God does change...God repents. If God changes [his] mind... we have an example to follow.

Psalm 106:1-6, 19-23

“Both we and our ancestors have sinned; we have committed iniquity, have done wickedly.” v.6

How do we make sense of – other than ignoring, or pretending not to see– the gap between our knowledge of, hope for and experience of God's steadfast love, wondrous works, and awesome deeds, God's favor to God's people, observations of justice and righteousness, the prosperity of God's “chosen ones”, and the all too familiar examples of injustice, iniquity, tragic suffering?

- theft of Native lands
- murder of Native men, women and children,
- denial of basic human rights through subjugation and enforced relocation
- denial of self-determination through destruction of Native American economic resources, cultures and religions
- involuntary assimilation and attempted extermination of Native identity

... the kinds of injustice that trade in the glory of God for “an ox that eats grass” ...aka a plastic, glow-in-the-dark-Jesus? Do we actually believe that bad things happen only to bad people? No, we do not.

⁶ Hopkins, Charles G. Kamohoali'i. “Native Hawaiian Creation Story: Excerpt from A Voyage of Rediscovery, *First Peoples Theology Journal*, Vol. 2, No 1 – Sept 2001, p 62.

Isaiah 25:1-9 ..'for you have been a refuge to the poor,
a refuge to the needy in their distress, a shelter from the storm...' v 4

Israel makes sense of their present and looks to the future by remembering their past with the Holy One. This vivid image of a heavenly banquet – for all peoples a feast of rich food (v. 6) – offers us a glimpse of the kind of healing and hope, wiping away the tears from all faces, taking away the disgrace of all people needed in the aftermath of the Doctrine of Discovery. God is throwing a feast for all people, in contrast to one to which only a select few are invited. We wait together with all of God's people for this healing.

Ps 23 ...*From the Other End*

These words are for many of us the words we know the best in all of scripture. We may hold onto them tightly as connecting us to those we love and to God. But, for the sake of taking our baptismal vows seriously, try turning the Psalm around; see how it sounds and feels to be the hearer of this Psalm, rather than the prayer.

How does it sound when the people praying are filled with want? Lack anything close to still waters? The expressions of trust in God's presence at the table with the enemies, the overflowing oil and water, the longing and hope for dwelling with God may be even stronger for those who lack such amenities as hope, and water, and oil.

Philippians 4:1-9 ...keep on doing the things that you have learned and received and heard and seen in me." and "Stand firm with those who have struggled in the work of the Gospel."

What is the work of the Gospel? Is it consumption? Conquest? Domination? Some how, those don't fit with the qualities that follow:

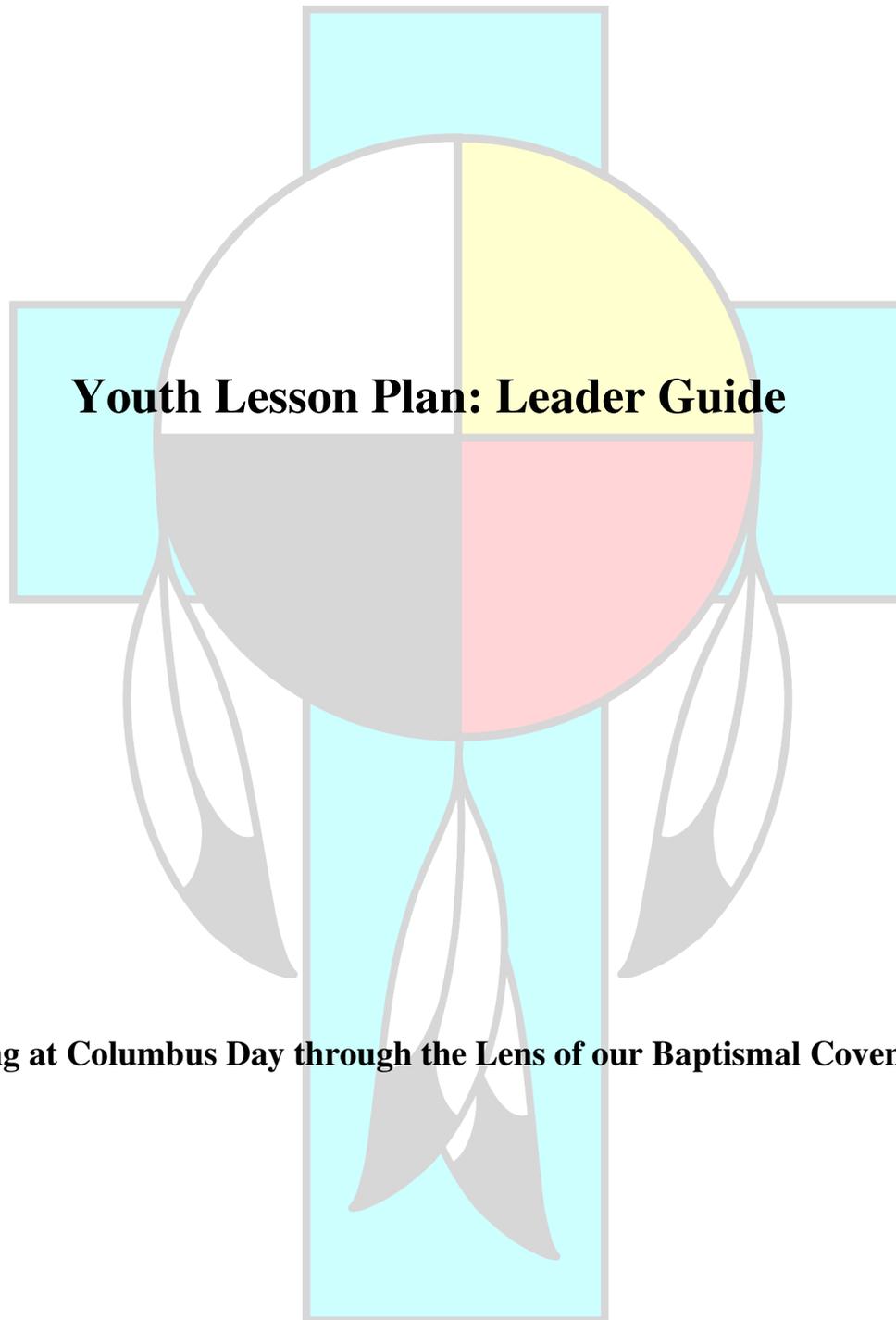
This wise council to allow one's life to be dominated by rejoicing, and whatever is honorable, just, pure, pleasing, commendable, excellence and worthy of praise is powerful, beautiful and probably rare. Surely, people who struggle in the work of the Gospel also know not only these beautiful qualities, (the Cross, after all, is not exactly pleasing.) So, how do we welcome the beautiful parts of life without ignoring the harsh cries of injustice, suffering, and distress that also come along in the course of the work of the Gospel? Both are there, and very real.

Matthew 22:1-14

Invite *everyone* to the banquet, both good and bad. Let God sort it out. So now we come to a feast for *all* people. That is what we celebrate here in this place with bread and wine. A feast for *all* people.

There are many aspects of justice and Christ's work of reconciliation that are the work of the people; the work of hospitality, and of paying attention to injustice "done on our behalf."

And there are those aspects of justice and reconciliation that are far beyond us in God's hand, and heart. We do not, we cannot begin to fully grasp the whole complex web of the past that has come together to do injustice in the name of God. Yet, that is what the Doctrine of Discovery and its side affects have managed to accomplish. We are not the King. We may not have a wedding garment. But we do know enough to invite everyone to the banquet. We do hear and understand very clearly that the injustice of the past was wrong. That it happened, and that it continues to impact the way we live together in this nation today. And, that there are faithful responses that we can make. We begin those steps in response to the call for Healing and Hope.



Youth Lesson Plan: Leader Guide

Looking at Columbus Day through the Lens of our Baptismal Covenant

[This lesson is for use with youth 13 years of age and older.]

Exposing the Doctrine of Discovery:

Why Reflect? Why Now? Why with Youth?

Why Reflect?

Part of the challenge of exposing the Doctrine of Discovery and hearing and responding to this call to healing and hope is the necessity of speaking, thinking, praying and writing about this painful part of our national history so that these complicated and challenging events are accessible to *all people*. And while the story is one story, there are many very different ways of hearing it. The Doctrine of Discovery has one set of implications for those whose ancestors were here in the Americas at the time of the arrival of Europeans. There are implications and questions for those whose ancestors came from Europe and were party to the settlement and conquest of the Americas. And then, there are other perspectives held by those whose ancestors have arrived more recently or have ancestors in all three of the previous groups. The vows of the Baptismal Covenant --“to persevere in resisting evil, . . . and to strive for justice and peace among all people, and respect the dignity of every human being...with God’s help” -- *summon all of us* to ponder the injustices that have been done on our behalf and which continue to harm the lives of many people, so that we might work together for healing and hope for all people.

Why Now?

This resource is designed to bring about a “rediscovery” of the history of the Church and this nation by “Looking at Columbus Day through the Lens of our Baptismal Covenant.” Columbus Day is a symbol on which to focus these prayerful reflections. Rather than celebrating a tragedy for Native people, it is a time for learning about and turning away from “things done on our behalf.” We cannot undo the past, but we may be transformed by what we learn about it, how we see and pray about it, and how we live in the present.

Why with Youth?

Although there are many challenges to having this conversation with youth, if they are to become people of faith, future leaders and change agents of the Episcopal Church and our communities they need to be aware of the atrocities that have occurred in the past, and they need to know the importance of Remembrance, Reconciliation and Recognition. They need to know that what happened long before they, their parents and grandparents were born still impacts the systems that continue to prevent Native American/Indigenous Peoples from experiencing the full dignity, and justice which our Baptismal Vows call us to uphold as the body of Christ. The intention of this lesson is to inform and educate, it is not to bring guilt, embarrassment or fear. It is to help youth discern how they can be advocates for healing, and instruments of hope.

Before You Begin

Due to complexities and challenges (See the range of responses on page 25) of Exploring the Doctrine of Discovery you will need to be diligent at preparing to bring your youth together for this important conversation.

- ***Leader Preparation***

This program can be facilitated by either a Lay or Clergy member of the congregation. It is recommended that a team of facilitators lead the sessions. It is important for the leaders to be well versed in all the material prior to facilitating the sessions. Leaders will want to enter this work first, and foremost in a prayerful manner, and acknowledge their own reaction to the material. A gracious, non-defensive and objective approach will facilitate the process.
- ***Approval***

Be sure the congregation/mission leadership is aware of, and supportive of implementation of the program. This may be your Rector/Priest in Charge, Vicar and/or the Vestry; you know the hierarchical dynamics of your congregation/mission.
- ***Parents/Guardians***

Youth may have learned more or different versions of the history of this nation than what their parents and grandparent know. You will want to give parents some background prior to using this lesson. In fact, it would be ideal if the parents participated in the Adult Formation Sessions prior to, or at the same time as the youth. It is important to invite young people into a conversation that makes room for, and respects what they do know and what their parents and grandparents might have learned or experienced.
- ***Know Your Audience***

The demographics of each congregation/mission vary; you will need to adapt the program accordingly. Demographic and previous experiences you may consider include:

 - Indigenous Peoples
 - Non-Indigenous (Asian, Black, Latino/Hispanic, White)
 - Multi-racial and/or multi-ethnic
 - Diverse community
 - Indigenous Peoples and their ancestors, direct recipients of the injustice and dishonor.
 - Those whose ancestors came early on in the history of this nation are to some degree, indirectly associated with the injustices. (Western Europeans)
 - People whose ancestors came here more recently, or were themselves recipients of other oppressions
 - Other communities which have experienced historical trauma; slavery, genocide, holocaust, prisoners of war, Japanese internment etc.
 - Educational Experience of Doctrine of Discovery: First Taught about it in elementary school or high school
 - Never taught it in school
 - Age
 - Other congregation/mission profiles which might be relevant

- ***Maturity***
This lesson is designed for youth 13 years of age or older. You know the maturity level of your youth, so you need to adapt the lesson appropriately. For older youth/young adults you may choose to use the Adult Faith Formation Sessions and adapt it accordingly.
- ***Education***
Have your youth been taught about the Doctrine of Discovery? If so, was it in elementary school and/or high school? Do they attend public or private school or are they home schooled?

The video, “Exposing the Doctrine of Discovery” is suitable for young people 13 years and older. The questions from the Video Leaders Guide may be well suited to young people. However, be sure to adapt the questions to the maturity level of your youth. It is also important to ground the conversation in the Baptismal Covenant.

A Definition of the Doctrine of Discovery⁷

The Doctrine of Discovery, which [included actions of] 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; from the resolution DO35, General Convention, 2009

A summary of the background to “Exposing the Doctrine of Discovery: A Call to Healing & Hope”

This resolution arises from a recognition that the history of the Church and many “Christian nations”, including the United States, includes a grievous list of actions and policies directed at Native Peoples, and others, that conflict absolutely with the Baptismal vows to preserve in resisting evil, and respect for the dignity of every human being. Episcopalians, whose ancestors have come here from Europe, and other places in the world, may not have realized the extent to which these events occurred with the “full blessing and sanction of the Church.” However, Native American Episcopalians have continued to grapple with this painful past, and present for many generations. Together, with Native Peoples and those whose ancestors have come here more recently, we are all called by our faith to inform ourselves of this past and work together in the present for healing and hope for all people.

“Looking at Columbus Day through the Lens of the Baptismal Covenant” is a new kind of learning for many people. It isn’t a matter of simply taking in some new information, as if someone would know what to do with that information alone. Rather, it is more of an introduction to the Doctrine of Discovery as part of new way of thinking about the history of the Church and the nation, followed by an invitation to respond to this new understanding based on the Baptismal Covenant.

⁷ Primary sources for the Doctrine of Discovery, including links to the papal bull *Inter caetera*, King Henry VII's letter of charter to John Cabot & sons, the New Jamestown Charter, Resolution DO35, “Repudiate the Doctrine of Discovery” and “The Apology to the Tribes in the Pacific Northwest, 1987” are on pages 37 ff of this guide.

Our Baptismal Covenant and Repudiating the Doctrine of Discovery
Lesson Plan for Youth

A. Opening Game

Supremacy Ball

Equipment:

3 tennis balls

3 small footballs

1 other kind of ball

(You need to have three distinctively different types of balls. Use what you can, but make sure that they are easily identifiable and clearly different.)

Instructions:

Have everyone get in a circle, not too spread out, but enough room in between that you can move your arms.

We are going to pass this tennis ball around the circle. It can only go to someone once. Remember who you passed it to and who you receive it from. As you are passing the ball, say the name of the person you are passing it to.

Pass one tennis ball around the circle until it returns back to you. Congratulate them and do it one more time. Now add in the other two tennis balls, starting one, waiting until it is passed around, then adding another, and then the final one. Once all three balls have made it back to you, stop.

Now we are going to pass the footballs. These have to go in the reverse order from the tennis balls. Let's practice with one first.

Send the ball around the circle once. Congratulate them on making it around. Practice once more. Then, just as you did with the tennis balls, you will pass all three at the same time, starting with one and adding in the other two once they get moving around the circle. Once all three footballs have returned to you, stop.

Now we are going to pass the tennis balls and the footballs at the same time. We will start with one tennis ball and one football first. Remember to say the name of the person that you are passing the ball to.

Begin with the tennis ball and then the football around the circle. Once both of them have made it back to you, stop.

Ask them, was that more difficult? How do you think we can do it better?

Once they have processed it, do it again. Once both the tennis ball and football reach you, stop.

We will now add in the other tennis balls and footballs.

Start the tennis ball around the circle and then the football, adding in the other two tennis balls and footballs, starting one, waiting until it is passed around, then adding another, and then the final one. Once all six balls have made it back to you, stop, seeing if they made it back to you in the order that you passed them. It's easiest if you go tennis ball, football, tennis ball, football, tennis ball, football. Once they have reached you, stop and ask.

How do you think you did? Do you think we can do better?

Pass all six balls around the circle one more time, noting any ways of improving that they may have stated. Once all six balls reach you, stop.

We are going to do this one more time, but this time in addition to the tennis balls and footballs, we are going to add in the supremacy ball (the “other” kind of ball that you have.) The only rules about this ball is that it is the dominant ball and it does not matter who it gets passed to, it has to stay moving, and it’s best not to drop it.

Pass all six balls around the circle one more time, randomly adding in the supremacy ball. Once all seven balls reach you, stop. Note: If the supremacy ball immediately reaches you, pass it back out. Only stop it when all the others have returned to you.

Process Questions:

- How was that different than the other times?
- What did you notice?
- How did the presence of the supremacy ball mess up an otherwise stable system of passing the balls?
- Do you see any connections to real life? What happens when a new person comes in and asserts supremacy over an already functioning group?

Once the group has processed and you feel that they have gotten the point of the game (noticing things like: inserting ones supremacy into a group, rather than entering into the group as an equal can really mess things up, causing confusing and damage to the group), have them take a seat.

B. Lesson Introduction:

In a very small way, we have seen what asserting supremacy into a group can do. We saw that it can mess up a system, that it can confuse people, that it can damage the group and cause it to stop functioning.

In the history of America, this has happened over and over again. As we approach Columbus Day (or as Columbus Day has just passed, or as we approach Thanksgiving...adapt the timing to fit when you are using the lesson plan) we are going to begin talking about something called the Doctrine of Discovery and our Baptismal Covenant.

C. Background for Teacher: Doctrine of Discovery Introduction

A Definition of the Doctrine of Discovery⁸

The Doctrine of Discovery, which [included actions of] 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; from the resolution DO35, General Convention, 2009.

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This resolution arises from a recognition that the history of the Church and many “Christian nations”, including the United States, includes a grievous list of actions and policies directed at Native Peoples, and others, that conflict absolutely with the Baptismal vows to preserve in resisting evil, and respect for the dignity of every human being. Episcopalians, whose ancestors have come here from Europe, and other places in the world, may not have realized the extent to which these events occurred with the “full blessing and sanction of the Church.” However, Native American Episcopalians have continued to grapple with this painful past and present for many generations. Together, with Native Peoples and those whose ancestors have come here more recently, we are all called by our faith to inform ourselves of this past, and work together in the present for healing and hope for all people.

“Looking at Columbus Day through the Lens of the Baptismal Covenant” is a new kind of learning for many people. It isn’t a matter of simply taking in some new information, as if someone would know what to do with that information alone. Rather, it is more of an introduction to the Doctrine of Discovery as part of new way of thinking about the history of the Church and the nation, followed by an invitation to respond to this new understanding based on the Baptismal Covenant.

⁸ Primary sources for the Doctrine of Discovery, including links to the papal bull *Inter caetera*, King Henry VII's letter of charter to John Cabot & sons, the New Jamestown Charter, Resolution DO35, “Repudiate the Doctrine of Discovery” and “The Apology to the Tribes in the Pacific Northwest, 1987” are on pages 37 ff of this guide.

Do any of you know what the Doctrine of Discovery is? *Allow response time.*

The Doctrine of Discovery

Allow the group time to ask questions and process what they have just heard and talked about so they know their voice is heard. Have them write out any questions, thoughts or feelings they may have had that you want to come back to later or that you may not know the answer to.

D. Transition

Having talked briefly about the Doctrine of Discovery past and present, the question for us, as people of God, is what do we do? We cannot erase the past, nor should we dwell on the guilt, but we can use our Baptismal Covenant to respond to the guilt and sadness around what others have done.

Baptismal Covenant Introduction

The vows of the Baptismal Covenant are promises made to God for us by our parents, if we were baptized as a baby or promises we make for ourselves. They are not promises that we make once and forget about.

Now let's read together out loud the Baptismal Covenant and consider how it helps us to respond to the Doctrine of Discovery.

(Have the youth go around the room and read the questions and response.)

Celebrant Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

People I will, with God's help.

Celebrant Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

People I will, with God's help.

Celebrant Will you proclaim by word and example the Good News of God in Christ?

People I will, with God's help.

Celebrant Will you seek and serve Christ in all persons, loving your neighbor as yourself?

People I will, with God's help.

Celebrant Will you strive for justice and peace among all people, and respect the dignity of every human being?

People I will, with God's help.

Process:

- As we read through these promises we made and continue to make each time we renew our Baptismal Vows, what words stand out for you?
- How do these help you treat people who we are called to be as people of God?
- Are these promises we make selective about who they apply to, or do you think they mean that we are to treat all people like this?
- Do we have help in living into these vows?
- Why do you think we might need God's help to live out these promises in light of the Doctrine of Discovery?

E. Putting it Together

So having talked a bit about the Doctrine of Discovery, and having looked at our Baptismal Covenant, what do you think the Baptismal Covenant says to us about renouncing such a doctrine?

Break up into small groups and come up with a response as you look at the covenant and the doctrine together. What might we need to do? What might we need to learn? What might we need to pray about as a group?

Give the small groups 15 minutes to respond and bring them back together to share with one another what they came up with and write it up on a board or piece of large paper.

Depending on what your group comes up with, you will probably need to make a way to respond to what they desire to do. Do they wish to learn more about the indigenous people in your area? Do they wish to hold a prayer service? Do they wish to learn more about the Doctrine of Discovery? Do they wish to write a letter to the Government? Do they wish to come back to the topic and engage it again? Whatever it is, make a plan with them on what you, as individuals or a group can do next.

Whatever their response, it is recommended that you close with prayer. Have them gather again in a circle and open the prayer for anyone to say what they wish, then close with the following Prayer for Healing and Hope that you will either want to project or write on the board so everyone can participate.

F. Prayer “Exposing the Doctrine of Discovery: A Call to Healing and Hope”

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;

(Here may be inserted specific, local prayers for the brokenness of the past.)

Help us to listen to you and to one-another,
in order to heal the wounds of the present;

(Here may be inserted specific, local prayers for the brokenness of the past.)

And, give us courage, patience and wisdom to work together
for healing and hope with all of your people,
now and in the future.

(Here may be inserted specific, local prayers for the brokenness of the past.)

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.

Instruction for Leader:

- When a congregation first uses this prayer, it may be prayed as written without inviting the voicing of specific examples of brokenness, being wounded, and working together for healing and hope.
- After a congregation enters into a time of study and prayerful reflection on the Doctrine of Discovery and the local situation with Native people, and learns more about the examples of brokenness and being wounded particular to their region, then specific examples may be added.
- A community might begin by finding out which tribe lived on the land where their building is located, and which Native peoples continue to live there. In many regions of the country, there are valuable resources for this kind of learning to be found in local tribal museums and cultural centers. The National Museum of the Native American in Washington, D.C. is another resource for this task. (See <http://tribalmuseums.org/> and <http://www.nmai.si.edu/>).

Examples:

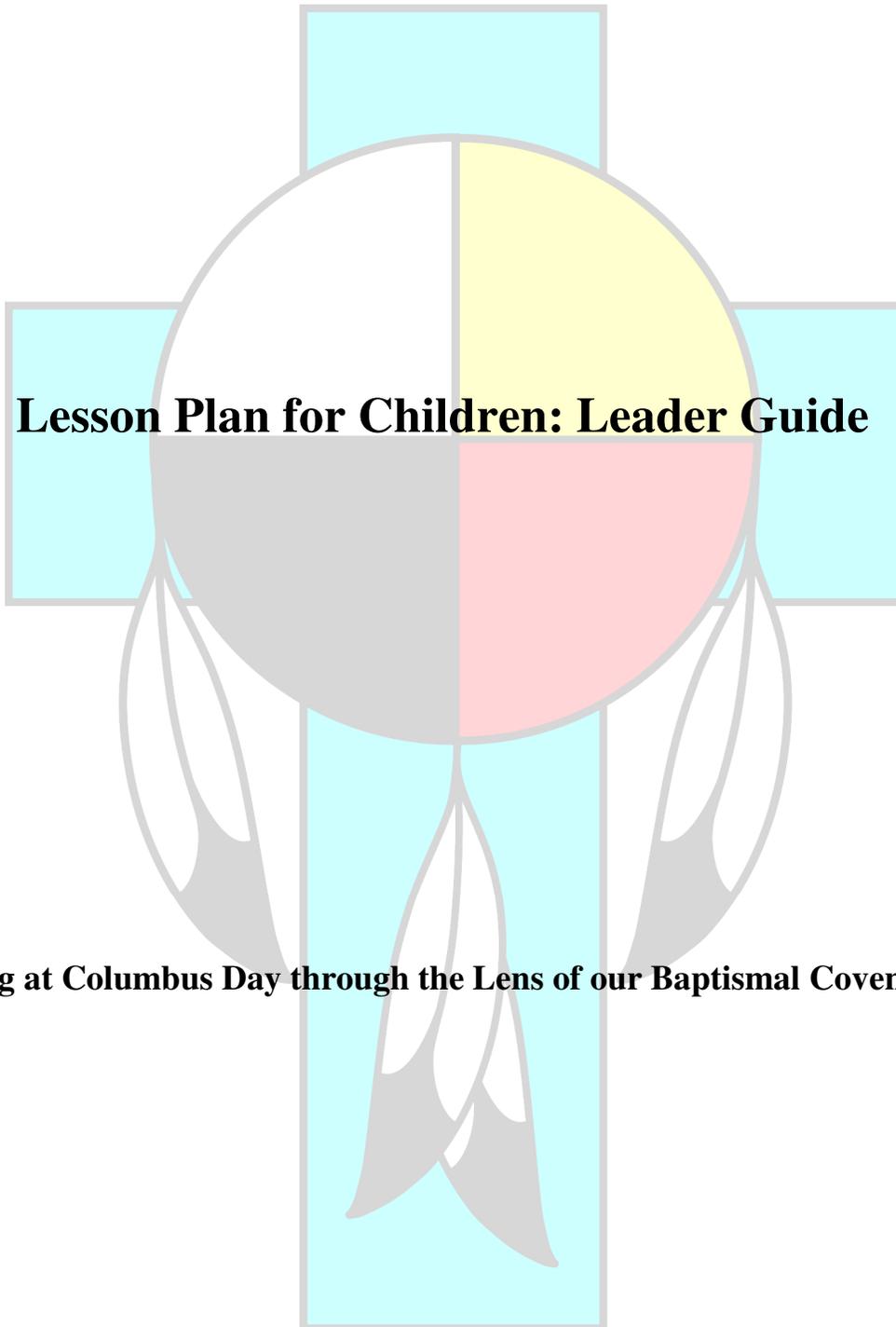
Every region of North and South America has its own complex and painful history of settlement and conquest. While there were some cases of “Indian Massacres” meaning Native people killing of people of European ancestry; far too often “Indian Massacre” meant the killing of Native men, women and children by those new to the land. Alfred Cave, in his writing of a representative example of the intentionally distorted portrayal of the Pequot War, 1634-38, in today’s Southern New England, says:

“The Pequot War was not waged in response to tangible acts of aggression. It cannot be understood as a rational response to a real threat to English security. It was, however, the expression of an assumption central to Puritan Indian policy. Puritan magistrates were persuaded that from time to time violent reprisals against recalcitrant savages would be necessary to make the frontier safe for the people of God. The campaign against the Pequots was driven by the same assumption that had impelled Plymouth to massacre Indians suspected of plotting against them at Wessagusett in 1623. The incineration of Pequots at Fort Mystic served the same symbolic purpose as the impalement of Wituwamet's head on Plymouth's blockhouse. Both were intended to intimidate potential enemies and to remind the Saints that they lived in daily peril of massacre at the hands of Satan's minions. 9[1]

Other well known examples of the brokenness of the past include:

- the Choctaw, Seminole, Creek and Cherokee Trails of Tears 1831-38;
- the questionable tactics used to obtain the Treaty of Medicine Creek in 1854 the hanging in 1858 of Leschi, Chief of the Nisqually Tribe -- exonerated by the State of Washington in 2004
- the hanging of 38 Dakota men at Mankato, Minnesota, 1862 the massacre more than 400 Cheyenne and Arapaho at Sand Creek, Kiowa County, Colorado, 1864
- the massacre of 150 Sioux people at Wounded Knee Creek, South Dakota in 1890.

For Additional resources about the Doctrine of Discovery go to section on page -----



Lesson Plan for Children: Leader Guide

“Looking at Columbus Day through the Lens of our Baptismal Covenant”

[This lesson is for use with children ages 8 to 12]

Exposing the Doctrine of Discovery

Why Reflect? Why Now? Why with Children?

Why Reflect?

Part of the challenge of exposing the Doctrine of Discovery and hearing and responding to this call to healing and hope is the necessity of speaking, thinking, praying and writing about this painful part of our national history so that these complicated and challenging events are accessible to *all people including children*. Children may have no idea that people come from these various places. It is important to help them grow into awareness that they are valuable and loved just as they are. And other people who are very different are also valuable and loved just as they are.

And while the story is one story, there are many very different ways of hearing it. The Doctrine of Discovery has one set of implications for those whose ancestors were here in the Americas at the time of the arrival of Europeans. There are implications and questions for those whose ancestors came from Europe and were party to the settlement and conquest of the Americas. And then, there are other perspectives held by those whose ancestors have arrived more recently or have ancestors in all three of the previous groups. The vows of the Baptismal Covenant --“to persevere in resisting evil, ... and to strive for justice and peace among all people, and respect the dignity of every human being...with God’s help” --
summon all of us to ponder the injustices that have been done on our behalf and which continue to harm the lives of many people, so that we might work together for healing and hope for all people.

Why Now?

This resource is designed to bring about a “rediscovery” of the history of the Church and this nation by “Looking at Columbus Day through the Lens of our Baptismal Covenant.” Columbus Day is a symbol on which to focus these prayerful reflections. Rather than celebrating a tragedy for Native people, it is a time for learning about and turning away from “things done on our behalf.” We cannot undo the past, but we may be transformed by what we learn about it, how we see and pray about it, and how we live in the present.

Why with Children?

Although there are many challenges to having this conversation with children, if they are to become people of faith and future leaders and change agents of the Episcopal Church and our communities, eventually they will need to acquire the resources of faith for dealing with some of the painful realities of life. Those resources of faith include the importance of Remembrance, Reconciliation and Renewal. They need to know that what happened long before they, their parents and grandparents were born still matters. The some of the ways people did things in the past continues to prevent Native Peoples from

experiencing the full dignity and justice which our vows call us to live out as the body of Christ. The intention of this lesson is to inform and educate, it is not to bring guilt, embarrassment or fear. It is to help youth discern how they can be advocates for healing, and instruments of hope. Children understand the pain of broken promises. This is a perfect opportunity to stress with the children the understanding the importance of the Baptismal Covenant as promise we make to God.

Before You Begin

Due to complexities and challenges of the Exploring the Doctrine of Discovery you will need to be diligent at preparing to bring your children together for this important conversation.

- ***Leader Preparation***
This program can be facilitated by either a Lay or Clergy member of the congregation. It is recommended that a team of facilitators lead the sessions. It is important for the leaders to be well versed in all the material prior to facilitating the sessions. Leaders will want to enter this work first, and foremost in a prayerful manner and, acknowledge their own reaction to the material. A gracious, non-defensive, and objective approach will facilitate the process.
- ***Approval***
Be sure the congregation/mission leadership is aware of and supportive of implementation of the program. This may be your Rector/Priest in Charge, Vicar and/or the Vestry; you know the hierarchical dynamics of your congregation/mission.
- ***Parents/Guardians***
Children may have learned more or different versions of the history of this nation than what their parents and grandparent know. You will want to give parents some background prior to using this lesson. In fact it would be ideal if the parents participated in the Adult Formation Sessions prior to or at the same time as the youth. It is important to invite young people into a conversation that makes room for and respects what they do know and what their parents and grandparents might have learned or experienced.
- ***Know Your Audience***
The demographics of each congregation/mission vary; you will need to adapt the program accordingly. Demographic and previous experiences you may consider include:
 - Indigenous Peoples
 - Non-Indigenous (Asian, Black, Latino/Hispanic, White)
 - Multi-racial and/or multi-ethnic
 - Diverse community
 - Indigenous Peoples and their ancestors, direct recipients of the injustice and dishonor.
 - Those whose ancestors came early on in the history of this nation are to some degree, indirectly associated with the injustices. (Western Europeans)
 - People whose ancestors came here more recently, or were themselves recipients of other oppressions
 - Other communities which have experienced historical trauma; slavery, genocide, holocaust, prisoners of war, Japanese internment etc.
 - Educational Experience of Doctrine of Discovery: First Taught about it in elementary school and middle school.
 - Never taught it in school

- Age
 - Other congregation/mission profiles which might be relevant
- ***Maturity***
Although this lesson is designed for children ages 8-11 years of age, you know the maturity level of your children so you need to adapt the lesson appropriately.
 - ***Education***
Have your children been taught about the Doctrine of Discovery: If so, was it elementary school and or middle school? Do they attend public or private school or are they home schooled?

Any one who has been teaching children in hopes of forming Christian faith knows that it is very important not to teach things to young children things that have to be turned upside-down once the child grows up. As difficult as this subject may be, it is still more possible than trying to undo the false impression that grown ups don't make mistakes or break promises. So, while this matter of a faithful response to the Doctrine of Discovery is not exactly the kind of thing we want to teach children, it is exactly the kind of thing that children want to know about adults ---

Note: The video, “Exposing the Doctrine of Discovery” is not suitable for children younger than 12 years of age.

A Definition of the Doctrine of Discovery¹⁰

The Doctrine of Discovery, which [included actions of] 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; from the resolution DO35, General Convention, 2009

A summary of the background to “Exposing the Doctrine of Discovery: A Call to Healing & Hope”

This resolution arises from a recognition that the history of the Church and many “Christian nations”, including the United States, includes a grievous list of actions and policies directed at Native Peoples, and others, that conflict absolutely with the Baptismal vows to preserve in resisting evil, and respect for the dignity of every human being. Episcopalians, whose ancestors have come here from Europe, and other places in the world, may not have realized the extent to which these events occurred with the “full blessing and sanction of the Church.” However, Native American Episcopalians have continued to grapple with this painful past and present for many generations. Together, with Native Peoples and those whose ancestors have come here more recently, we are all called by our faith to inform ourselves of this past and work together in the present for healing and hope for all people.

“Looking at Columbus Day through the Lens of the Baptismal Covenant” is a new kind of learning for many people. It isn’t a matter of simply taking in some new information, as if

¹⁰ Primary sources for the Doctrine of Discovery, including links to the papal bull *Inter caetera*, King Henry VII's letter of charter to John Cabot & sons, the New Jamestown Charter, Resolution DO35, “Repudiate the Doctrine of Discovery” and “The Apology to the Tribes in the Pacific Northwest, 1987” are on pages 37 ff of this guide.

someone would know what to do with that information alone. Rather, it is more of an introduction to the Doctrine of Discovery as part of new way of thinking about the history of the Church and the nation, followed by an invitation to respond to this new understanding based on the Baptismal Covenant.

**What happens when adults make a big mistake?
How do they go about “fixing” it?**

So, for Children, and possibly for many adults as well, some possible learning here ...
Columbus Day looks very different, depending on when your family arrived here.

Jesus' invitation to the feast of love and relationship really is to
ALL PEOPLE
including people who look, and dress and talk and live unlike us!

What are Baptismal Vows
and how could they make a difference to how we live?

When someone makes a big mistake, or finds out that someone we love made a big mistake, “on our behalf” then being sad (not guilty) about that mistake is a good idea. Being sad in that way may help us to learn from what happened and to change the way we deal with mistakes in the future. We don't try to pretend that the mistake did not happen. And we might be able to come together to pray and to love each other even more because of what we learn here.

Our Baptismal Covenant and Repudiating the Doctrine of Discovery Children’s Curriculum

*“The antidote to feel-good history is not feel-bad history, but honest and inclusive history.”
– James W. Loewen from Rethinking Columbus*

This lesson plan is written with elementary age children in mind AND there are some concepts here that you, as the leader, will need to familiarize yourself with before doing the lesson. It would be helpful if you read through this and other supporting materials you may find enough that you didn’t have to read it when presenting this to the children. This is meant to be an opportunity to talk and have a conversation about the topic.

It is also helpful for you and your group to take some time to lay out some ground rules before having this discussion. Such things as confidentiality, using “I” statements rather than “you” statements, no blaming, shaming or attacking, respectful dialogue, etc. You may already have these guidelines, which is fantastic, and you may want to go over them again before starting.

A. Background Information for the Leaders

A Definition of the Doctrine of Discovery¹¹

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A summary of the background to “Exposing the Doctrine of Discovery: A Call to Healing & Hope”

This resolution arises from a recognition that the history of the Church and many “Christian nations”, including the United States, includes a grievous list of actions and policies directed at Native Peoples, and others, that conflict absolutely with the Baptismal vows to preserve in resisting evil, and respect for the dignity of every human being. Episcopalians, whose ancestors have come here from Europe, and other places in the world, may not have realized the extent to which these events occurred with the “full blessing and sanction of the Church.” However, Native American Episcopalians have continued to grapple with this painful past and present for many generations. Together, with Native Peoples and those whose ancestors have come here more recently, we are all called by our faith to inform ourselves of this past and work together in the present for healing and hope for all people.

“Looking at Columbus Day through the Lens of the Baptismal Covenant” is a new kind of learning for many people. It isn’t a matter of simply taking in some new information, as if someone would know what to do with that information alone. Rather, it is more of an introduction

¹¹ Primary sources for the Doctrine of Discovery, including links to the papal bull *Inter caetera*, King Henry VII’s letter of charter to John Cabot & sons, the New Jamestown Charter, Resolution DO35, “Repudiate the Doctrine of Discovery” and “The Apology to the Tribes in the Pacific Northwest, 1987” are on pages 37 ff of this guide.

to the Doctrine of Discovery as part of new way of thinking about the history of the Church and the nation, followed by an invitation to respond to this new understanding based on the Baptismal Covenant.

B. Gathering Time

As the children enter the room, welcome them and ask them to gather in your gathering space. As they arrive, you can begin asking them about their week. Spend time listening as the children share stories of their week. Note any items which can be referenced during this lesson.

C. Opening Activity

Taking the Land

Objective:

This activity is designed for of two teams. The children play out the taking over of a country and understand the feelings on both sides. It is important to stress that this is make believe, and does not mean any of the children would or should act this way in real life.

Time needed: 5-10 minutes

Instructions:

Divide the children into two groups and give them two different colors of cards to help them remember their teams. Tell the children they are now in a country. (Each team can make up a name for their country.) Team A: those who already live in the country. Team B: those who are new to the country.

Put one team outside of the room, or in a far corner of the room. The teams should not hear the instruction of the other team.

Team A:

Give this team the instructions that the other team is going to come into the room. They are new to this country and don't understand your customs. They are to be really welcoming, giving the other team all that they ask for, doing what they ask of you and giving them gifts upon arrival.

Team B:

Give this team the instructions that they have been hired to claim this country for their own, and to take control of it. They are to ask for things that will make them rich to pay the leader that sent them to this new country. Also, they are to slowly take over the country, limiting where the other team can go, and what they can do.

Let the game begin. Watch as this exercise plays itself out. You may need to pause it periodically to talk to the kids about things that come up and end it when you think they have understood the object of the game. At the end, have the kids sit, and wonder with you about their experience.

I wonder what this experience was like for Team A.
I wonder what this experience was like for Team B.
I wonder what was difficult for you.
I wonder what was fun for you.

(Insert your own wondering questions based on the experience of your teams such as: I wonder what it was like for Team A when they realized that Team B was trying to take their country, etc.)

D. Prayer

To transition from this activity to the next, pray with the children. You can use your own prayer or you can use the following from the *Book of Common Prayer*, p. 815

For the Human Family

O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. *Amen. (BCP page 815)*

E. Lesson Introduction:

In a very small way, we have seen what it is like when others take what is not theirs to take.

In the history of America, this has happened over and over again. As we approach Columbus Day (or as Columbus Day has just passed, or as we approach Thanksgiving...adapt the timing to fit when you are using the lesson plan) we are going to begin talking about something called the Doctrine of Discovery and our Baptismal Covenant.

F. Transition

Having talked briefly about the Doctrine of Discovery past and present, the question for us, as people of God, is what do we do? We cannot erase the past, nor should we dwell on the guilt, but we can use our Baptismal Covenant to respond to the guilt, and sadness around what others have done.

Together let us look to our Baptismal Covenant for some direction and guidance.

G. Baptismal Covenant Introduction

In the Episcopal Church, when we baptize someone we all are invited to renew our own Baptismal Vows. These are promises that were made for us if we were baptized as a baby or that we made by ourselves if we were baptized when we were old enough to answer for ourselves. They are not promises that we make once and forget about. Rather they are meant to be a guide for how we live our lives as people of God. If you are not baptized and are attending and Episcopal Church, these questions can be for you a guide for who God is calling you to be in the world as well.

The Baptismal Covenant is especially important when we think of injustices to others around the globe. Take your baptismal vows to a new place today, applying your covenant with God to the people in the world who need your help and support.

We are going to read through each of these questions and the response. After each one, we will pause and circle which word or words we think are important.

(Have the children go around the room and read the questions and response. Pause after each one and let them tell you which word or words they think are important. Circle those words, asking them why they think they are important.)

Celebrant Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

People I will, with God's help.

Celebrant Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

People I will, with God's help.

Celebrant Will you proclaim by word and example the Good News of God in Christ?

People I will, with God's help.

Celebrant Will you seek and serve Christ in all persons, loving your neighbor as yourself?

People I will, with God's help.

Celebrant Will you strive for justice and peace among all people, and respect the dignity of every human being?

People I will, with God's help.

Once you are done reading through the Covenant, go back through and look at the words that were circled and ask some wondering questions with them.

- I wonder how these words and promises apply to what we talked about with the Doctrine of Discovery.
- I wonder what these say to you about who we are called to be as people of God.
- I wonder if you think these promises we make selective about who they apply to or do are they inclusive of everyone.

- I wonder who helps us live into these vows.
- I wonder why we might need God's help to live out these promises throughout our lives.

H. Putting it Together

So having talked a bit about the Doctrine of Discovery and looked at our Baptismal Covenant, what do you think the Baptismal Covenant says to us about rejecting such a belief?

Break up into small groups and come up with a response as you look at the covenant and the doctrine together. What might we need to do? What might we need to learn? What might we need to pray about as a group?

Give the small groups 15 minutes to respond and bring them back together to share with one another what they came up with and write it up on a board or piece of large paper.

Depending on what your group comes up with, you will probably need to make a way to respond to what they desire to do. Do they wish to learn more about the indigenous people in your area? Do they wish to hold a prayer service? Do they wish to learn more about the Doctrine of Discovery? Do they wish to write a letter to the Government? Do they wish to come back to the topic and engage it again? Whatever it is, make a plan with them on what you, as individuals or a group can do next.

I. Closing

It is recommended to close with prayer. Have them gather again in a circle and open the prayer for anyone to say what they wish, then close with the following Prayer for Healing and Hope that you will either want to project or write on the board so everyone can participate.

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;

(Here may be inserted specific, local prayers for the brokenness of the past.)

Help us to listen to you and to one-another,
in order to heal the wounds of the present;

(Here may be inserted specific, local prayers for the brokenness of the past.)

And, give us courage, patience and wisdom to work together
for healing and hope with all of your people,
now and in the future.

(Here may be inserted specific, local prayers for the brokenness of the past.)

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.

Instructions for Leader:

- When a congregation first uses this prayer, it may be prayed as written without inviting the voicing of specific examples of brokenness, being wounded, and working together for healing and hope.
- After a congregation enters into a time of study and prayerful reflection on the Doctrine of Discovery and the local situation with Native Peoples, and learns more about the examples of brokenness and being wounded particular to their region, then specific examples may be added.
- A community might begin by finding out which tribe lived on the land where their building is located, and which Native Peoples continue to live there. In many regions of the country, there are valuable resources for this kind of learning to be found in local tribal museums and cultural centers. The National Museum of the Native American in Washington, D.C. is another resource for this task. (See <http://tribalmuseums.org/> and <http://www.nmai.si.edu/>).



Music Resources

The Hymnal

- #385 Many and Great, O God are thy works
Words, translated by Joseph R. Renville, ca. 1835
Music, *Lacquiparle*, Dakota Indian Chant

This hymn text and tune has been associated with 38 Dakota men who were hung on December 26, 1832 at Mankato, Minnesota upon the orders of President Abraham Lincoln. The Dakota words were later on translated into English by John Renville. This song continues to this day to remind those who know of these events of the starvation, misunderstanding, mistrust, and hatred that led up to the largest mass execution in the history of the United States.

(See the article in the Resources by Sheryl Dowlin.)

Wonder Love and Praise

- #757 Will you come and follow me
Words by John Bell, 1987, The Iona Community
Music either, tune *Mary Alexandra* by John L. Hooker, 1996 in WLP
or *Kelvingrove*, 76,76,77.76
- #783 *Heleluyan (Alleluia)*
Setting: Muscogee (Creek) Indian, tr. Charles Webb
- #791 Peace before us,
Words and Music by David Haas, 1987, is based on a Navajo
Prayer
- #813 Way, way, way
Words and Music, Traditional Ojibway lullaby, from Chippewa
Music by Frances Densmore
- #820 The eyes of all wait upon you
Words, Ps 145:16-17, (BCP)
Music by Carol Doran (1996)
- #822 Through north and south (a Four Directions Song)
Words, *Songs of Praise*, Oxford University Press
Music, *Lasst Uns Erfreuen*, adapt. Ralph Vaughn Williams

Additional Resources

Books

Alexander, Jeffrey C. *Cultural Trauma and Collective Identity*. Berkeley, Calif: University of California Press, 2004.

Anderson, Owanah. *Jamestown Commitment: the Episcopal Church and the America Indian*. (Forward Movement Publications, 1988.)

'400 Years: Anglican/Episcopal Mission Among American Indians' (Forward Movement Publications, 1997)

Bigelow, Bill and Bob Peterson. *Rethinking Columbus: the next 500 years*. Milwaukee, WI: Rethinking Schools.1998

Harvey, Jennifer. *Whiteness and Morality: Pursuing Racial Justice through Reparations and Sovereignty*. (New York: Palgrave Macmillan, 2007)

Horsman, Reginald. *Race and Manifest Destiny : the origins of American Racial Anglo-Saxonism*. (Cambridge, MA: Harvard University Press, 1981)

In the Spirit of the Circle A Christian Education Resource Created by Native American Episcopalians. A Project of the Office of Native American Ministry and the Office of Children Ministries. 1986.

Mann, Charles C. *1491: New Revelations of the Americas Before Columbus*. New York: Knopf, 2005.

Miller, Robert J. *Native American, Discovered and Conquered; Thomas Jefferson, Lewis & Clark, and Manifest Destiny*. Westport, Connecticut: Praeger Publishers, 2006.

Vizenor, Gerald Robert. *The Heirs of Columbus*. [Middletown, Conn.]: Wesleyan University Press, 1991.

Articles

First Peoples Theology Journal, Vol. 1-5, (2000 – 2010) published by The Indigenous Theological Training Institute, Minneapolis, MN.

Dowlin, Sheryl L. "U.S. - Dakota (Sioux): Reconciliation Communication, 125 Years Later. a paper presented at the Peace Communication Program: Intercultural Perceptions of Peace and Conflict, SCA, Boston, MA, Nov 1987

<http://www.dowlinconsulting.com/images/!%20%27%2087%20U.S.-Dakota%20Conflict%20%20.pdf>

Films

Burns, Ken, and Stephen Ives, Geoffrey C. Ward, Dayton Duncan, Jody Abramson, Michael Kantor, and Peter Coyote. 2004. *The West*. Alexandria, Va.: PBS Home Video. Episodes 1-8.

Burns, Ric and Eyre, Chris. 2009. *The American Experience: We Shall Remain*. PBS Home Video 5 part series.

Osawa, Yasu, Sandy Sunrising Osawa, and James Rasmussen. *Princess Angeline*. (Seattle, Wash.): Upstream Productions, 2005.

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<http://www.dowlinconsulting.com/images/%20%27%2087%20U.S.-Dakota%20Conflict%20%20.pdf>

Internet Resources for Primary Documents

Papal Bull *Inter caetera*

<http://www.nativeweb.org/pages/legal/indig-inter-caetera.html>

King Henry VII's letter of charter to John Cabot & sons

http://avalon.law.yale.edu/15th_century/cabot01.asp

New Jamestown Charter

http://www.okiv2010.com/news_02.html

Primary Sources for some of the documents of the Doctrine of Discovery:

A. Resolution DO35 Repudiate the Doctrine of Discovery, General Convention of the Episcopal Church, 2009

Resolved, the House of Bishops concurring, 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).

B. The Apology to the Tribes in the Pacific Northwest, 1987

(This apology was read aloud in public to Jewell Praying Wold James, (Lummi) in downtown Seattle by the Rt. Rev. Robert H. Cochrane, Bishop of the Diocese of Olympia.)

To the Tribal Councils and Traditional Spiritual Leaders of the Indian and Eskimo Peoples of the Pacific Northwest In care of Jewell Praying Wolf James, Lummi
Seattle, Washington, November 21, 1987

Dear Brothers and Sisters,

This is a formal apology on behalf of our churches for their long-standing participation in the destruction of traditional Native American spiritual practices. We call upon our people for recognition of and respect for your traditional ways of life and for protection of your sacred places and ceremonial objects. We have frequently been unconscious and insensitive and have not come to your aid when you have been victimized by unjust Federal policies and practices. In many other circumstances we reflected the rampant racism and prejudice of the dominant culture with which we too willingly identified. During the 200th Anniversary year of the United States Constitution we, as leaders of our churches in the Pacific Northwest, extend our apology. We ask for your forgiveness and blessing.

As the Creator continues to renew the earth, the plants, the animals and all living things, we call upon the people of our denominations and fellowships to a commitment of mutual support in your efforts to reclaim and protect the legacy of your own traditional spiritual teachings. To that end we pledge our support and assistance in upholding the American Religious Freedom Act (P.L. 95-134), 1978) and within that legal precedent affirm the following:

- 1) The rights of the Native Peoples to practice and participate in traditional ceremonies and rituals with the same protection offered all religions under the Constitution.
- 2) Access to and protection of sacred sites and public lands for ceremonial purposes.
- 3) The use of religious symbols (feathers, tobacco, sweet grass, bones, etc.) for use in traditional ceremonies and rituals.

The spiritual power of the land and the ancient wisdom of your indigenous religions can be, we believe, great gifts to the Christian churches. We offer our commitment to support you in the righting of previous wrongs: To protect your peoples' efforts to enhance Native spiritual teachings; to encourage the members of our churches to stand in solidarity with you on these important religious issues; to provide advocacy and mediation, when appropriate, for ongoing negotiations with State agencies and Federal officials regarding these matters.

May the promises of this day go on public record with all the congregations of our communities and be communicated to the Native American Peoples of the Pacific Northwest. May the God of Abraham and Sarah, and the Spirit who lives in both the cedar and Salmon People be honored and celebrated.

Sincerely,

The Rev. Thomas L. Blevins, Bishop, Pacific Northwest Synod - Lutheran Church in America
The Most Rev. Raymond G. Hunthausen, Archbishop of Seattle Roman Catholic Archdiocese of
Seattle

The Rev. Dr. Robert Bradford, Executive Minister American Baptist Churches of the Northwest

The Rev. Elizabeth Knott, Synod Executive - Presbyterian Church Northwest Synod Alaska-
The Rev. Robert Brock, N.W. Regional Christian Church
The Rev. Lowell Knutson, Bishop, North Pacific District - American Lutheran Church
The Right Rev. Robert H. Cochrane, Bishop, Episcopal Diocese of Olympia
The Most Rev. Thomas Murphy, Archbishop Coadjutor, Roman Catholic Archdiocese of Seattle
The Rev. W. James Halfaker, Conference Minister United Methodist Church
Washington North Idaho Conference
The Rev. Melvin G. Talbert, Bishop, Pacific Northwest Conference United Church of Christ

C. The Baptismal Covenant, (Book of Common Prayer, pp 304-305)

- Celebrant* Do you believe in God the Father?
People I believe in God, the Father almighty,
creator of heaven and earth.
- Celebrant* Do you believe in Jesus Christ, the Son of God?
People I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
- Celebrant* Do you believe in God the Holy Spirit?
People I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
- Celebrant* Will you continue in the apostles' teaching and
fellowship, in the breaking of bread, and in the
prayers?
People I will, with God's help.
- Celebrant* Will you persevere in resisting evil, and, whenever
you fall into sin, repent and return to the Lord?
People I will, with God's help.
- Celebrant* Will you proclaim by word and example the Good
News of God in Christ?
People I will, with God's help.
- Celebrant* Will you seek and serve Christ in all persons, loving
your neighbor as yourself?
People I will, with God's help.
- Celebrant* Will you strive for justice and peace among all
people, and respect the dignity of every human
being?
People I will, with God's help.

Video & Study Guide Credits

Sarah Eagle Heart (Lakota), Missioner for Indigenous Ministries
Rev. Chris Johnson, Officer for Social and Economic Justice
Ruth-Ann Collins, Officer for Lifelong Christian Formation

Martha Allen (Lakota), Director of Indigenous Theological Training Institute
Judith Conley, President of the Standing Committee Diocese of Arizona
Rev. Dr. Brad Hauff (Lakota), Diocese of Florida
John Grate, Christ Church Cathedral Cincinnati Native American Council
Rev. Shannon Kelly, Christian Formation Consultant & Freelance Writer, Columbus Ohio
Steve Lemen, Christ Church Cathedral Cincinnati Native American Council
Rev. Richard Mendez (Ute), Diocese of Utah
Deacon Lewis Powell (Cherokee), Member of Executive Council Committee on
Indigenous Ministries, Diocese of Northern California
Dr. Kathryn Rickert, Project Coordinator, Diocese of Olympia
Newland Smith, Standing Commission on Social Justice & Public Policy
White Bison, Inc.