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**Model Approaches to Prayer in Solidarity with Standing Rock Action**

*Faith Formation Ministry Team, United Church of Christ*

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*Thanks to Alydia Rae Smith, United Church of Canada, and Christopher Grundy, Eden Theological Seminary, for assistance with this resource sheet.*

**Acknowledgment of Traditional Lands:**

*Our Full-Communion partners, the United Church of Canada, offer a helpful way to begin to acknowledge in our worship and congregational lives the traditional lands of First Nations and Native American peoples*

**United Church of Canada Guide to acknowledging Native traditional lands in worship:**

<http://www.united-church.ca/sites/default/files/acknowledging-territory.pdf>

**Model acknowledgement:**

"Since time immemorial, First People's lives and spirituality have been deeply connected to this land. We acknowledge the Mandan, Arikara, and Hidatsa, and the Dakota, Lakota, and Nakota peoples whose territory we are on. We acknowledge and give thanks for their stewardship. May we live with respect and gratitude on this land."

**Map of Native American traditional territories in North America (including United States):**

<http://www.npr.org/assets/news/2014/06/Tribal_Nations_Map_NA.pdf>

**Quotations, meditative pieces from Native American Elders**

<http://www.collective-evolution.com/2015/01/08/10-pieces-of-wisdom-quotes-from-native-american-elders/>

**For more extensive reflection:**

**Native American Spirituality: A Critical Reader, ed. Lee Irwin**

<http://www.nebraskapress.unl.edu/product/Native-American-Spirituality,672218.aspx>

**Prayer Resources:**

[**For Standing Rock – A Commission**](https://giftsinopenhands.wordpress.com/2016/10/29/for-standing-rock-a-commission/) **Maren Tirabassi**

Posted on [October 29, 2016](https://giftsinopenhands.wordpress.com/2016/10/29/for-standing-rock-a-commission/) by [Maren](https://giftsinopenhands.wordpress.com/author/marenchristy/) <https://giftsinopenhands.wordpress.com/>

Go, therefore, among the many nations

whom I love, and  
standing on their own ground  
not on yours, remember  
that to baptize is to recognize  
the holiness of water.

And teach yourselves  
so that you can learn with others  
how I walked on the earth  
with justice and compassion,  
with healing and with hope.

I will be with those  
who face pepper spray and tanks,  
dogs trained to attack,  
rubber bullets, concussion cannons  
who are arrested as I was,

till the end of the age,  
which is no vague metaphor,  
nor an individualistic platitude.

I will be with you  
in each place where the need is great  
and you are full of fear,  
just as I am at Standing Rock,  
facing the Dakota Access Pipeline,

in the name of the Creator of sacred earth,  
the Spirit in all wind that blows,  
and my name,  
born in the water of the womb,  
washed in death,  
risen in the river of life.

***Matthew 28: 19-20****Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.’*

*This poem was actually inspired by Richard Bott’s beautiful rendition of the Great Commission and David Archambault II’s plea for support for the Standing Rock Sioux Reservation.*

**Rite of Solidarity with Standing Rock**

**Eden Theological Seminary Chapel, October 10, 2016**

*Water rite adapted from a rite by Rev. Mike Mulberry, Billings, Montana.*

One: From chaos, God has drawn boundaries:

night from day,

water of the earth from water held in the sky,

earth from sky,

sea from dry land.

Boundaries are intentional, necessary, and purposeful

for life and healthy and growth to occur.

**Many: Today we affirm that human boundaries**

**have not been kept.**

**Profits and pipelines have been preferred over people.**

**Production and consumption**

**cannot be the sole path.**

**Oil should not outweigh the value of life-giving water.**

One: (*drawing a line*) So, today,

we begin to re-draw a boundary

around human desecration of the waters.

We re-draw the boundary between

the sacredness of the waters and

unlimited corporate greed.

**Many: We say, “This is not the way of the Maker of All Things.**

**The Creator of the Universe has a different way,**

**a different path, a different order to the earth.”**

One: *(dipping in water)* In Christian tradition,

the waters of baptism remind us of our connection to all things:

we come from water,

and live in communion with plant, animal, earth, water, and air.

**Many: Water is life.  It purifies, quenches, cleans,**

**brings about renewal and transformation.**

**Through baptism, water washes away all that divides us,**

**so that we might know our common ancestry in a loving Creator.**

**In prayer and solidarity,**

**we are one with the tribes gathered at Standing Rock.**

 One: The impact of what happens

among the Lakota, Nakota, Dakota,

and all the other tribal nations who have gathered at Sacred Stone Camp,

happens to us all.

**Many: We belong to each other.**

**We covenant today to**

**help protect the waters of this land, and this earth.**

**We will also speak and act,**

**that death may not overtake our Native sisters and brothers.**

One:  Let us remember our baptism, feeling the water on our skin.

By these waters of the Missouri and Mississippi rivers,

we affirm our sacred covenant with creation,

our common ancestry with humanity,

the necessity of boundaries,

and the truth that water is life.  Amen!

*(All affirm baptism.*)

**Music Suggestions:**

**Heleluyan**  Sing! Prayer and Praise #55 (Muskogee/Creek Tribe)

**Wakantanka Taku Nitawa** New Century Hymnal #3 (Dakota Tribe)