

Sacred Heart Spirituality Forum

Priscilla Solomon, CSJ

All My Relations: Circle of Life

Priscilla began her talk with a smudge ceremony, which could not be videotaped or photographed. This next section is the transcript of a video she shared. Following that is her presentation.

Video:

Every Step is a Prayer

Sacred Water Walks

We want to walk with the water. We pray for the water. The water that we carry we pray for it. We pray to it. We speak to it. Our minds and our hearts are with the water as we carry the pail. Because the water is very precious and we adopted it. We picked it up from where we walked from. We are carrying it from one place to another.

Since 2003, Grandmother Josephine Mandamin has been walking around the Great Lakes. As an Anishinabe woman, she has built a movement to protect the waters.

With millions of ceremonial steps and a growing network of support, she is an inspirational leader.

We talk about how, we as women, we raise awareness about how important the water is. When I say we I'm talking about women, women in general, especially the Water Walkers. Those who have walked with me. There have been a lot of supporters who, all over Turtle Island. Everyone seems to be a "Water Walker" because they have either participated somehow in the "Water Walk." And so when I say we, I think about them.

Our first nations are the Ojibways. The Ottawas, the Potawatomis and the Ojibways or three fires is the society that I belong to. My Indian name is Beedawsignaye, which means: One who comes with the light. And my Clan is the Fish Clan. _____ is the name of the fish that are my Clans.

Grandmother Josephine Mandamin has lead sacred water walks around the Great Lakes Basin. (Lake Superior 2003) (Lake Michigan 2004/2008) (Lake Huron 2005) (Lake Ontario 2006) (Lake Erie 2007) (St. Lawrence River 2009). She has also lead and inspired walks around many other lakes and rivers. In 2013 she lead a four-directions walk (uniting the waters from the east, south, west and north directions.)

So when I talk about how, we as Anishinabe people, we have to carry our sovereignty, how work as we have been governed by the Creator because we are brought down from the Spirit world down to the physical world. We are given the responsibility, the roles that we have to do. We have to take care of our mother earth and that's what we are doing now. In taking care of our mother earth,

especially now, in this day and age where she is really suffering, being polluted, being prostituted. She is being sold. All these things that are happening to her. It's happening to us women now. So, when I think about how, as women, we have to start picking up our bundles, we have to really think about how important it is that we really have to know who we are as women. We are very powerful women. We can be very instrumental in how things are changing.

Starting on June 23, 2015, another Sacred Water Walk will begin. Teams of walkers will cover over 3,000 kms from Matane, Quebec (on the St. Lawrence River) to Madeline Island, Wisconsin (on the west side of Lake Superior).

This Sacred Water Walk is to raise awareness about oil pollution in the Great Lakes Basin where shipments by pipelines, trains and boats continue to harm the waters, fish, animals and vegetation. The search for and shipment of oil pollutes a deep relationship with the lands and waters that the Anishinabe have nurtured for thousands of years.

When the white man came to the Americas, he saw the beauty of the earth, how we took care of it, how we nourished everything. They didn't think of us as human. We had our own laws, our own sovereignty, our own nations. And our sovereignty was taken away by the white society because we cannot do what we are supposed to be doing. There were so many treaties that were broken. The white man broke all the treaties that they made with the Anishinabe people.

Every step is a prayer and everyone can play a role – walking, hosting, donating, promoting, teaching, praying and the list goes on.

Learn more about Sacred Water Walks and support one happening near your home waters.

Treaties with First Nations are on-going relationships to share and protect the land and waters.

We are all treaty people.

We cannot rely on the white people to tell us what to do. We have to start doing our work that we have been governed by Creator to do. So, we have to start doing our work in terms of how we as Anishinabe people used to live. We have to take care of the animals. We have to take care of mother earth. We have to take care of our sovereign duties, which is to take care of everything that is there.

And for people to understand this we have to look at the four colors of man. To work together in order to be of one heart, one mind. That's why we are doing this walk because we are all of water. We are all 70% to 80% water. Our bodies. Everything we see is made of water. We are all united with water.

This video was made by the Great Lakes Commons Map – a collaborative tool for a Great Lakes Commons.

We honor Josephine Mandamin's dedication and continue to support and be supported by all the Water Walkers.

In May 2015, Josephine wrote:

The Great Lakes Commons (GLC) continues to advocate for the water and is supportive of our Water Walks. As the lead grandmother of Mother Earth Water Walk, I can see the GLC continuing to be a partner for the water and our initiatives for the Water Walks.

As we journey this year, we anticipate much media attention and the GLC can be a pivotal support. I know this will be a very important role they can play in being the conduit for the Anishinabe, who are trying so hard to protect the environment and our mother the earth.

Thank you Great Lakes Commons for all the work you do towards the betterment of our society and for us to work in partnership.

"Megwech." ("Thank you") - Josephine Mandamin

Presentation

The Power of Story to Transform for 'Good Living' or for 'Destruction'

By Priscilla Solomon, CSJ

There are many foundational creation and re-creation stories among Indigenous Peoples. These, and our other stories, ground us and guide us. Within all of our cultures, stories were – and still are – essential ways of teaching. Ours were oral cultures, even though we also recorded some stories in pictographs; or as dance, song and symbols; or in creating wampum belts, and in creating ceremonies and rituals. Today we are also using contemporary means of reclaiming, preserving and communicating our ways of life.

Story-telling is probably the oldest way in which humans have tried to make sense of life and its meaning. Stories help us explain our origins. They help us grapple with the presence of good and evil; with the questions of death, and life-beyond-death; with the mysteries of life, and with our relationships. We tell ourselves stories. We pass on those stories, as a way of sharing our understanding, our values and our beliefs with others around us, and with future generations. In this presentation, I want to focus on the power of story and on how as Indigenous Peoples and as Peoples of Settler and Immigrant origins, we have used story to influence Indigenous lives in both good and harmful ways. I will tell some stories. I also want to speak a little about how we might together create a new story.

Let me begin with this.

The Ojibway people have a story of the Seven Grandfathers. It is shared by many other nations of the Algonquian language family. I would like to share it with you. It comes after our story of the Creation of the first peoples, and after the story of the Great Flood. We have stories that are still with us about the recreation of the earth and the beginnings of the second peoples. One of them, the Seven Grandfathers story, comes after the people have begun again to live on the earth, following destruction of the flood.

As the story goes, there were Seven Grandfathers to whom Creator gave the responsibility to watch over the people. The Grandfathers, who were powerful spirits, saw that life for the people was hard. They sent their Osh-ka-bay'-wis (helper) to walk the earth and to bring back someone who could help the people to live in harmony with Creation. The spirit messenger went to earth six times but failed to find such a person. On the seventh try, the helper found a baby boy in his cradle board. He realized this was the one. This one was innocent. He had just come from the Creator's side, where he stayed before he came to his mother's womb. He knew the Creator and the spirits who lived with the Creator. The spirit helper put down tobacco and took the baby, leaving a sign for the parents that their son would one day return safely.

When he brought him to the Seven Grandfathers, one said that the child was too weak. The helper was told by another to take the child to the four quarters of the universe and to show the child all of creation. When the boy was seven years old, the helper brought him back to the lodge of the Seven Grandfathers.

As they neared the lodge, the boy knew that his helper – who had taught him to survive in the world – was to be thought of as his uncle. He knew, too, that he himself, his uncle, and all the people came from the Creator's side.

The Grandfathers welcomed the boy and their Osh-ka-bay'-wis (helper) into the lodge, where the boy saw and learned many things.

Edward Benton-Banai, who wrote *The Mishomis Book: The Voice of the Ojibway*, tells the story of what happened next. I will quote him. He says:

“The first Grandfather pointed to an aw-kik' (a vessel) that was covered with a cloth made of four different colours. Each colour stood for one of the Four Directions. The Grandfather said: 'Of these colours, mis-skwa' (red) stands for the South. Muk-a-day (black) stands for the West. Wa-bish-ka' (white) stands for the North. And O-za-wahn' (yellow) stands for the East. These colours represent the four races of man that the Creator placed on the Earth.

The Grandfather pulled the cloth aside and instructed the boy to look inside the vessel. It was a very quick glimpse, but inside the boy saw beauty that he could not understand. He saw colours that he had never been seen before. He saw all of yesterday and all of tomorrow. The vessel was like an

opening and out of it came a music such as the boy had never heard. All that could possibly be imagined flashed before the boy's eyes in just a short moment.

The first Grandfather reached into the vessel and brought out a substance on his hand. He then reached over and rubbed the substance on the boy. 'I give you this gift!' he said. Then he passed the vessel to the next Grandfather who also reached inside and rubbed a new and beautiful gift on the boy. The vessel was passed to each of the Grandfathers... Each of the Grandfathers gave the boy a gift. When they had finished the Grandfathers instructed the helper to find someone to return the boy to his people." ¹

After four tries, the helper found Ni-gig', the playful otter. Three times he went to Ni-gig', each time with a new message from the Grandfathers, but the otter was too busy playing. On the seventh try, the helper finally managed to get Ni-gig' to go with him to see the Grandfathers. The story-teller continues:

The otter received his instructions from the Seven Grandfathers and paid attention to each detail. Finally the otter and the boy set off on their long journey. The boy had been given a huge bundle to take to his people from the Seven Grandfathers. Ni-gig' (otter) and the boy took turns carrying the bundle. Along the way, they stopped seven times. At each stop a spirit came and told the boy the meaning of the seven gifts that were given to him out of the vessel of the Grandfathers.

- (1) To cherish knowledge is to know WISDOM.
- (2) To know LOVE is to know peace.
- (3) To honour all of the Creation is to have RESPECT.
- (4) BRAVERY is to face the foe with integrity.
- (5) HONESTY in facing a situation is to be brave.
- (6) HUMILITY is to know yourself as a sacred part of the Creation.
- (7) TRUTH is to know all of these things." ²

The spirits taught the boy that for each gift there was an opposite, as evil is the opposite of good. He would have to be careful to instruct the people in the right way to use each gift.

At each of the seven stops the boy found a small shell, the Megis shell. He put down tobacco and took the shells with him. Otter told him that his shell represented the shell that the Creator used to blow his breath on the four sacred elements to give life to Original man.

The journey took a lifetime. When the boy, who was now an old man, returned to the outskirts of his village, his parents met him, and knew him. He took a gift out of his bundle and said to his parents, "I give you this. It represents the power, the love and mercy of the Creator." ³

In the middle of the village he stopped and put down his bundle. Then he told the people all that he had learned and experienced. He shared many gifts with them; (some then, some later). He helped

them to grow and he taught them how to better balance the spiritual and physical parts of their being.⁴

Today these seven gifts – wisdom, love, respect, bravery, honesty, humility and truth – are acknowledged by many Anishinabe people to be guiding principles for our lives. They represent the growth and transformation that need to take place within us as we journey on the path of spiritual maturity, or the ‘good red road.’

It takes a lifetime travelling on the road of our physical life – from birth to death – that is, from the eastern doorway to the western doorway. That path is sometimes called ‘the path of hardships’. It takes a lifetime for us to be transformed and to transform our lives and the hardships on our path. It takes a lifetime to fully live these gifts.

The gifts tell us how we need to move on the path of maturity, which is the path that leads from the south to the north. This path of maturity is the path from being a youth – when we first begin to become more aware of relationships beyond ourselves and make decisions about them – to being an elder who passes on these gifts to the next generations.

Where the two paths cross is where each of us stands in the medicine wheel of our own life. It is where we make our decisions and choices. It is where the tree of life stands. The centre is also where the Creator is, the beginning and the end point of all creation.

As we learn about the journey from south to north, we learn to give respect to our elders who have made this journey. The elders, who show us by their words and actions that they have truly grown wise, loving, respectful, brave, honest, humble and truthful, are worthy of our respect. We see them as better integrated persons to whom we can turn for guidance. Speaking of elders, in some versions of the story, the boy is called ‘the first elder’ since he was an elder by the time he returned to share with the people.

One thing that always strikes me about the way the Grandfathers’ gifts are presented is that they are not simply named. They all involve relationship. And they are dynamic. They are identified processes that reveal the way to reach the gift, or they are fruits by which to recognize the gift. In order to come to wisdom we must learn to cherish knowledge. As we gather knowledge and learn to cherish it, neither of which normally happens instantaneously, we grow in wisdom. We need to love, and to know love, in order to come to true inner peace. Love is expressed in kindness, in fidelity and in many other ways. Our teachings tell us that the plants teach us kindness. Many of our animal brothers and sisters can teach us about fidelity. So do the sun and the moon teach us faithful loving service, because they never fail to continue on their paths. We get to ‘know love’ by loving and by being loved.

We need to honour all of creation. We need to learn to act honorably towards all living beings, including the Creator. That understanding is revealed in attitudes and behaviours of respect. We could expand our understanding of each of the gifts, in this manner, but I will leave it at that. We are also told that the Grandfathers told the boy that these gifts need to be used together. They said that if we try to practice only one of them, and reject the others, we will end up doing its opposite. Process, growth and transformation are all implied in these gifts. So is balance.

Today, people speak of the Seven Grandfather Teachings, or sometimes the Seven Grandmother Teachings. They are a vision of how to live in a good way, a way of integrity. The Seven Grandfather Teachings are just some of the teachings that are the wealth of Indigenous worldviews and ways of being, many of which are framed in story.

Others are the teachings of the medicine wheel. They cover every aspect of life for us who are spirit beings living and expressing ourselves in a physical body, and who are journeying back to the spirit world. They call us to live in right relationship to ourselves, to other human beings, to our Creator and to all of creation.

Indigenous Peoples have, as I said earlier, developed a strong and clear sense of our responsibilities toward the earth. Our sense of what it means to be living in a good way includes living in ways that respect other creatures and share the earth's goods with them. We had also developed strong bonds of family, community and clans that called us, enabled us, and supported us to put the life and well-being of the community ahead of the individual's life and well-being. Over five hundred years of colonization have damaged both of these kinds of relationships, especially the family and communal bonding.

I think that when we are living out of the values and teachings given us by our ancestors, we are living "mino bimaadiziwn". Leanna Simpson translates that Ojibway expression as "living the good life," or "the art of living the good life." She says Winona La Duke translates "mino bimaadiziwin" as "continuous rebirth."⁵

On the Seven Generations Educational Institute website, created by and for Indigenous peoples, mino bimaadiziwin is called "the standard (to which) we are called to live our lives."⁶

It is described as having seven principles. These same seven principles are recognized as common to other Indigenous nations, or peoples, although they are described differently by them.

These principles, presented by Edward Benton Banai (Benaise), relate to: "who we are, the language we speak, the way we think, our way of knowing, our way of doing, our way of relating and our way of connecting to the land."⁷

The Seven Generations Educational Institute website describes them. Each principle is named in our language which is Anishinabemowin. Then each is described:

“Our way of being is our values and our way of living our life, and being Anishinabe, in the fullest sense. It is the development of the highest quality of Anishinabe personhood, connected to the earth and in relationship to creation.

“Our language is our original way of speaking, our way of processing and expressing thought. It is our way of communicating with the creation, with the spirit and with one another.

“Our thinking is our beliefs, and our way of perceiving and formulating thought. It is the foundation of our Anishinabe philosophy and worldview.

“Our knowing is the knowledge of our origins, way of life, way of being and our worldview.

“Our doing is our way of action and the life skills we need to live effectively in the world and contribute to building quality of living and quality of community.

“Our way of relating to each other and to all of Creation is an all-inclusive relationship that honours the interconnectedness of all our relations, recognizes and knows the human place and responsibility within the family of creation.

“The seventh principle is our way of connecting to the land and the total experience of connecting to and relating to the Earth and our environment. This connection is the primary shaper of Anishinabe identity, and it is this total relationship with Creation that informs our environmental ethic.”⁸

The principles are presented in very abstract or theoretical way, like a skeleton without flesh and blood. I am sure that, if I were to look for stories that communicate the standard to which we are to live as Anishinabek, I would find many.

We also have practices and protocols, rituals and ceremonies that express and embody them. For example, there are particular seasons for picking certain medicine plants. This is not because they are only available at those times. Rather, it is because it would be destructive of the life-cycle of the plant to pick them at the prohibited times.

Another example is the protocol for what we call: “the talking Circle.” Such a circle can be called for many purposes. In my experience, it is always a part of the sweat lodge and the sacred pipe ceremony. When a circle is in process, the protocol is: that an item such as a feather, a stone or a stick, is passed around the circle to each person in turn. Each, adjacent to each other, has a turn. While one person is holding the object, all attention must be on them. All are expected to be listening and attending fully to them and what they are saying, however long it takes, however off or on-topic they are. No one is to interrupt, question, correct, advise, challenge or contradict that person. Everyone is listened to in turn. The understanding and the message is that everyone has a piece of the truth, or some knowledge, vision, perception or wisdom in relation to this matter and it needs to be heard and placed with everyone else’s contribution.

Let us look more broadly now at the indigenous “art of living the good life.”

In 2014, Kairos: Canadian Ecumenical Justice Initiatives put out a booklet titled: *Indigenous Wisdom: Living in Harmony with Mother Earth*. The author, John Dillon, says:

“Indigenous peoples can guide us in learning how to live in harmony with Mother Earth, taking only what we need, conscious of the impact of our actions on seven generations to come.”⁹ (P.3)

He adds: “The original languages of Andean peoples each have an expression that embodies this ancient wisdom: *suma qamana* in Aymara; *sumac kawsay* in Quechua; *teko pora* in Guarani; and *kume mogen* in Mapuche.” ... (In Canada and the US) the Cree term for the same concept is *miyo matuswin*.”¹⁰ (p.3)

Dillon adds: “These terms can be approximately translated into Spanish as *buen vivir* or *vivir bien* and into English as “living well” or “the good way of living ...or “living appropriately so that others may also live.”¹¹ (p. 4)

Dillon says: “At a conference in Quito in January 2010, David Choquehauna, ... an Aymara, described 10 characteristics of *vivir bien*.”¹²

I will only quote a few to give you a sense of the philosophical, spiritual and cultural similarities with the seven principles of *mino bimaadiziwn*.

The first characteristic is this. *Vivir bien* means living well based on the knowledge of our peoples, not living better at the cost of others. *Vivir bien* means living in community, in fraternity, especially in complementarity where there are neither exploited nor exploiters, excluded nor those who exclude, marginalized nor those who marginalize. *Vivir bien* means to complement one another, not to compete; to share and not to take advantage of one’s neighbour; to live in harmony between persons and with nature. ...¹³

The second characteristic is: “For *vivir bien*, individual wellbeing is not the most important concern, but community where all families live together. We are part of a community just as a leaf is part of a plant.”¹⁴

In another he says: “*Vivir bien* involves recovering the knowledge gained from the experience of our peoples; recovering the Culture of Life; restoring harmony and mutual respect with Mother Nature, ... where nothing is separate; where the wind, the stars, plants, stones, dew, hills, birds, the puma are our brothers and sisters; where the earth is alive and the home of all living beings.”¹⁵

In the ninth characteristic he says: “To achieve *vivir bien*, we are fashioning a sovereignty where we take decisions, resolve conflicts, and come to agreements by consensus and not by democracy. Democracy entails submission where minorities yield to majorities or majorities force minorities to

yield. It is very important that everyone has the right to participate and be heard. We must commit to consensus where all contribute to decision making.¹⁶

And the final characteristic is: “From our forbearers we learn respect for land, water, air and fire. From time immemorial we are accustomed to relating to our waters, sun, moon, winds, the four directions, and all the animals and plants that accompany us on our lands. We have always considered nature to be as important as we are ourselves. The water we receive from the sky, the mountains, the forests and the land still live in the hearts of our peoples.”¹⁷ (p.p.5, 6)

In our times of global environmental crisis, others are looking to Indigenous Peoples for help and guidance. In these times of great risk to Mother Earth and to all earth life, many are searching for how to live in, and care for, what Pope Francis has called “Our Common Home.”¹⁸

In one of his poems, which I could not find as I prepared this talk, my Dad said: “We are the final teachers in this land.” I see that coming about now, as others turn to Indigenous Peoples seeking the wisdom to care for the land and water, and to understand how we are all relations on this spirit journey. They look for the stories that will change their lives, change their relationship with our Mother Earth and her children.

Yes, stories do help us find and make meaning. Dreams and prophecies do that too. They come, not so much from our conscious minds as stories do; rather, they come from our sub-conscious, our soul/spirit level, from our intuitive selves. Yet they are as true and valuable.

To explore that, I turn to two stories.

One comes from the Indigenous Peoples. It tells us that we have lived here, in freedom, for millennia, on land that belongs to the Creator. The Creator has put us here and has instructed us to care for the land and all the life on it. In doing that, we flourished. There were also times when we failed and did not live up to the Creator’s dreams. In those times we suffered.

Others came to Turtle Island after us. They came seeking land, freedom and life, but they didn’t really see us. Or hear us. We accepted them, helped them, made treaties with them and we were wounded and overpowered by them. We are still paying a terrible price for that. They took our land, they took our lives, they took our cultural and spiritual ways of being – our identities. They even took our children and they’re still taking them. We experience ourselves as a broken people; even while our spirit struggles to be strong and free. But we are also now picking up our bundles.

The other story comes from the Settler and Immigrant peoples who came to this land over the past five- hundred- plus years. They came seeking freedom, life, well-being and a place to call their own. For many, their story is that they were victimized in their homelands, often by people who saw themselves as privileged. When they came here, they brought their own cultures, spiritualities and

ways of being. They also brought attitudes of superiority, ownership, and assumptions that co-existence as equals is not possible or practical. Somebody had to be on top!

Their story, still active today, was that they had a right to the land since it was declared by their political and spiritual leaders as empty land. Whoever discovered it had the right to own it. They believed that peoples of their faith and race had the truth; and they had not only the right to impose it, but the responsibility to do so. For the most part, they saw the good things they brought here, (progress in their minds) but they did not see the harmful and destructive ones. They made laws and created structures that met their needs but denied the others’.

The stories clashed! We are living with those stories today, and with the outcomes of those clashes. For some it is a painful place to be; for others it is a privileged place to be. We have yet to learn to stand in each other’s shoes. We have yet to learn that violence does not give life! We have yet to learn that the land-the Earth Mother-truly belongs to the Creator and that we all belong to both of them: as their children, brothers and sisters to each other.

What does all this mean? Where is hope?

There is a Hopi prophecy that spoke about a transformation in the lives of Indigenous Peoples. And it speaks about the relationship that underlies the two stories.

Some of you will remember, as I do, the day that the spaceship landed on the moon. We all know the magnanimous and jubilant words of Neil Armstrong. But we may, or may not, remember the first words that came from NASA headquarters as they watched and waited. Amid cries of relief and exultation, the NASA spokesperson said: “The Eagle had landed.” To Settler Peoples these words meant victory; and the power that comes with being the first.

But to many Indigenous Peoples who knew - or later learned - of the Hopi prophecy, it meant hope and transformation in their story, in their communities and in their lives.

They heard the same words: “The Eagle has landed” but they heard a very different meaning.

Lee Brown tells us that the prophecy said: “When the eagle flies its highest in the night that will be the first light of a new day. That will be the first thawing of spring.” “And at that time,” they say, “Many of the Native people will be sleeping,” which symbolically means they have lost their teachings. There are some tribes that say it will be as if they are frozen: they’ve been through the long winter. Knowing that many who were listening were from tribes that also have this prophecy, he continues:

They said “You’re going to see a time when the eagle will fly its highest in the night and it will land upon the moon.” Some tribes say the eagle will circle the moon. Some tribes say the eagle will fly its highest in the night. But they say, of course, at the first light of a new day, if you’ve stayed up all

night, you notice it's really dark. And the first light, you want to see it, but you can't. It sneaks up on you. You want to see it change but it is dark and then pretty soon it's getting light before you know it.

We're at that time now. The Eagle has landed on the moon, 1969. When that spaceship landed they sent back the message, "The Eagle has landed." Traditionally, Native people from clear up in the Inuit region, they have shared with us this prophecy, clear down to the Quechuas in South America. They shared with us that they have this prophecy. When they heard those first words, "The Eagle has landed," they knew that was the start of a new time and a new power for Native people. There was absolutely nothing strong before us now. We may do anything we wish."¹⁹

That's when there was a beginning of a resurgence of Indigenous identity, spirituality and culture in the Americas. That's when our stories began to change. We began to take back into our own hands, our power to live. We have a long way to go, but it is happening. Transformation is taking place within us and around us.

I find hope in this prophecy and in the change that is taking place. We are definitely on the road. We are reclaiming who we are, our values, our languages and all that makes us who we were meant to be in relationship to all of creation and to our Creator.

Recently I was on a retreat in which the director, Fr. Philip Chircop, S.J., said: "All of Scripture can be read with three words in mind. The scripture of our lives can also be read with these words in mind." Then he wrote: "Orientation → Disorientation → Reorientation." He drew a short arrow between the first two; and a much longer one between the second and third. He said that between those two there is a wrestling that must take place before we are reoriented.

I think I just brought you through the Indigenous experience of the process. We are still in the disorientation phase but there are signs of reorientation. I could not bring you through the same process for Settler peoples, because I'm not sure your peoples have yet experienced a powerful enough disorientation, in relation to our story or your own, to move you into the process. That is for you to discern. Yet some among you have moved. They are your prophets and visionaries. They are changing their stories and working with us to create a new story. Are you one of them? Will you be one of them? Thank you!

1, 2, 3, 4 *The Mishomis Book: The Voice of the Ojibway* by Edward Benton-Banai © by Red School House 1988 Produced and Distributed by: Indian Country Communications, Inc., Route 2, Box 2900-A, Hayward, WI. 54843 (715) 634-5226 (p.p. 60-66) Note: 1, 2 ,3 are direct quotes, 4 is paraphrased.

5 *Dancing on Turtle's Back: Stories of Nishinabeg Re-Creation, Resurgence and a New Emergence* by Leanne Simpson ©2011Arbiter Ring Publishing Winnipeg, MB, www.arbiterring.com (Footnote 18 p. 27)

6, 7, 8 Seven Generations Educational Institute www.7generations.org/

9 to 17 *Indigenous Wisdom: Living in Harmony with Mother Earth* by John Dillon, Kairos Canada 2014

18 *Laudato Si' On Care For Our Common Home* by Pope Francis

19 This was spoken by Lee Brown at a 1986 Indigenous Council in Fairbanks, Alaska. It is on the website: <http://www.crystalinks.com/hopistonetables.html>