

Collaboration & Co-Liberation

MEET THE STEWARDS OF A CLIMATE RESILIENT FUTURE

Opening Prayer

Let us take a moment to give gratitude to the land on which we sit, and to all those stewards who have tended this land: Indigenous people who have lived in relationship with this land since time immemorial, and those who have immigrated here since, whether by choice or through force. Pause. Let us now name aloud the Native Nation(s) on whose land each of us are now physically present.

After a few moments of quiet reflection, say together:

God of all Creation and God who brings new life from death, open our hearts this Easter Season to new possibilities of restoring our relationship with the Earth and with her past, present, and future stewards. Send your Spirit to inspire us to live our mission boldly as we embark on this journey together with our sisters. We ask this through Jesus, with whom all things are possible.

Review of Session

BIPOC (Black, Indigenous, and People of Color) visionaries are actively regenerating land, building food sovereignty, reclaiming Indigenous lifeways, and creating climate-resilient communities. Sisters can participate in both climate justice and racial healing by forging relationships that ensure greater land access and security for their inspiring projects.

Rematriation is the process of returning that which is sacred — land, knowledge, culture, spirituality — back to our Mother Earth, back to life and co-creation. Pat McCabe envisions an unshakable sisterhood that speaks on behalf of this Mother. Naima Penniman, through her work at BIPOC-led initiatives Soul Fire Farm and Wildseed Community Farm and Healing Village, is cultivating collaborations that elevate the healing of the earth as well as the bodies, communities, lineages and descendants of BIPOC.

Soul Fire trains a returning generation of Black, Brown and Indigenous farmers in skills on sustainable agriculture, natural building, spiritual activism, health, and environmental justice, and many of the groups in relationship to Soul Fire are looking for land on which to live out their vision! Pat McCabe, a Diné elder, is mobilizing funding in order to purchase back traditional Diné land where people can stand in a place of authority and healing, against empire and for life. As communities of sisters make decisions about the future of the land on which we have lived our ministry, we have the opportunity to ensure that projects like these — projects vital to the healing of the Earth — are uplifted, and given the land and resources they need to thrive.



"What would happen if the Church could fulfill its promise... of sanctuary? of refuge? of justice?"

— Pat McCabe

Reflection (15 minutes)

Consider quietly journaling for 5 minutes with the following prompts, then sharing with a partner or the whole group for another 10 minutes.

Invite a gentle, curious awareness of your body:

- In participating in this workshop, where did I notice my heart quicken? When did I lean forward in my chair?
- Where did I feel tension, contraction, or resistance?
- Where am I being called to go deeper?
- What might Spirit's wildest imaginings be drawing me toward?

Discussion Prompts (20 minutes)

- What struck you from this session? What stayed with you most from what Naima Penniman said? Pat McCabe?
- What about the concept of "rematriation" resonates with you? Where is there dissonance or discomfort?
- Reflect on Pat's question: "We would happen if the Church could truly fulfill its promise?" What might that look like? What does it bring up for you?
- Many BIPOC stewards with vision and desire are ready for land. What benefits do you see from your community collaborating with projects like these?
- Unpack this statement: "With deep reverence for the land and wisdom of their ancestors, Soul Fire Farm works to reclaim the collective right of BIPOC people to belong to the earth..."
- What questions are you left with?



Closing Reflection (15 minutes)

Read Aloud, from the **Rematriation Resource Guide by Sogorea Te' Land Trust** slowly, reflectively, leaving room for quiet:

REDISTRIBUTION AND RECIPROCITY

"In our world's history, much wealth has been taken from Indigenous and Black communities with long lasting inequalities that still exist today. As a society we are really just beginning to learn how to... acknowledge the history of the land we are on..."

"As we consider how to build justice with Black and Indigenous communities, acknowledging histories of harm and taking steps towards healing and repair is essential.

- What can you do to contribute?
- How can you shift and redistribute resources to communities who have been extracted from?"
- (Our addition) How might your community collaborate with other communities of sisters to draw on the power of a collective?

VOCABULARY

- **Rematriate:** To restore sacred relationships between Indigenous people and their ancestral land, which includes honoring matrilineal societies and lineages' ways of tending to the land.
- **Regenerate:** To restore, reform and recreate again what has been taken or lost; a spiritual rebirth.
- **Reparation:** To make amends for a wrong one has done, by paying money to or otherwise mitigating harm; the act of repair.
- **Reciprocate:** To give and take in mutually beneficial ways; to return an action, item or effort in kind.

More Resources

We are always updating the Land Justice Futures participants page with helpful resources for further study and support. Visit www.nunsandnones.org/ljf-participants and click on the corresponding session.