

What is this place



1 What is this place where we are meet - ing? On - ly a house, the
2 Words from a - far, stars that are fall - ing, sparks that are sown in
3 And we ac - cept bread at his ta - ble, bro - ken and shared, a



earth its floor, walls and a roof shel - ter - ing peo - ple, win - dows for
us like seed. Names for our God, dreams, signs, and won - ders sent from the
liv - ing sign. Here in this world, dy - ing and liv - ing, we are each



light, an o - pen door. Yet it be - comes a bod - y that lives when
past are what we need. We in this place re - mem - ber and speak a -
oth - er's bread and wine. This is the place where we can re - ceive what



we are gath - ered here, and know our God is near.
gain what we have heard: God's free re - deem - ing word.
we need to in - crease: God's jus - tice and God's peace.



Land Acknowledgement

As we gather, we acknowledge that the land in and around Fort Wayne, Indiana is and was for centuries home to people indigenous to the Americas. They shared the land, its resources and water with one another respectfully while caring for it all as part of the family of creation. This region served as a crossroads, with many different tribes traveling through it.

The land we now call Fort Wayne, Indiana, was once home to people of the Bodwéwadmí/Potawatomi, Kiikaapoi/Kickapoo, Kaskaskia/Peoria, and Myaamia/Miami tribes, part of the larger Algonquian speaking family. The region also became home to indigenous peoples forced westward by European settlers.

The majority of these people were killed or removed by white settlers from France, England, and later the United States through diseases, war, coerced treaties, and violent forced removal, effectively resulting in genocide and the destruction of indigenous cultures in the region. We lament the trauma and suffering forcibly endured by these peoples. We remember and lament the Potawatomi Trail of Death in 1838, where 849 Potawatomi people were forcibly displaced to Kansas. Not only was violence enacted directly onto these tribes, but their culture was severely impacted when forced to leave their ancestral home. As people of faith and members of the Church of the Brethren, we have committed ourselves to “unlearn the many myths we have been told about our country’s history and instead learn about the past through the eyes of Indigenous peoples” and to “walk side by side with Indigenous peoples as we dream up a just future together.”

Resources:

- [https://native-land.ca/maps/native-land?bbox=\[-85.348817,40.910091,-84.930947,41.247349\]¢er=-85.138361,41.080496](https://native-land.ca/maps/native-land?bbox=[-85.348817,40.910091,-84.930947,41.247349]¢er=-85.138361,41.080496)
- www.ala.org/aboutala/diversity/land-acknowledgement/indigenous-tribes-indiana
- www.in.gov/dnr/state-parks/cultural-resources-and-history/native-americans/

Annual Conference Statements:

- www.brethren.org/ac/statements/1994-community-tribe-of-many-feathers/
- www.brethren.org/ac/statements/2023-doctrine-of-discovery/