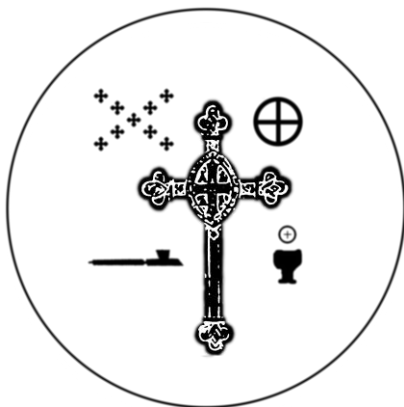


Lakota Episcopalian Ritual Society

-Handbook-



General Editor: Daniel Cade Straight

First pocket edition, 2025

Contents

Introduction	5
Formulary	8
Overview of Prayer	13
Prayers	
Morning	14
Evening/Compline	23
Canunpa	27
Creeds and Catechism	33
Apostles' Creed	35
Nicene Creed	36
Niobrara Catechism	37
Historical Documents	
1888 Chicago-Lambeth Quadrilateral	48
Niobrara (Dakota) Eucharistic Prayers	49
Recommended Texts	57

Introduction

The Lakota Episcopalian Ritual Society is, at its heart, a lifestyle. There are no official or centralized authorities, no hierarchy or clergy, no required subscriptions or dues. It does not pertain to or comment on social or political issues. It is, insofar as it becomes manifest, a spiritual society or way of life which is open and available to all who are called to it. It can be compared to a philosophy, a mutual support program, or a subculture. It has no real beginning and no real end. The only root or origin it has is in the historical crossroad of traditional Lakota spiritual life and the Episcopal tradition. This crossroad began to form sometime in the 1870s and has had unique results through the 20th and 21st centuries.

It is these “unique results” which the Society is interested in living in and preserving. There exists a spiritual depth within Lakota Episcopalianism that may be swam in forever; it is this depth which the Society seeks to inhabit. The syncretic and at times mysterious crossroad of old Lakota ways (rituals) and more recent Episcopalian ways (also rituals) is what is at the heart of this Society. While there are spiritual foundations and beliefs which aid in this inhabitation in the crossroad, no true centralized or dogmatic creed is asserted with requirement except this:

We partake in the rites of the Episcopal Church and the rites of the Lakota people. Where these two meet, we especially partake.

That is, at its heart, the only requirement of the Society. It is a living action, a ritualized and enacted participation. These are the core “unique results” which are lived out in the Lakota Episcopalian Ritual Society. The following Handbook further and more completely lays out and offers this lifestyle and spiritual path for those who are called to it.

Formulary

The Society of Lakota Episcopalianism, known as well as Lakota Episcopalian Ritual Society shall have the following principles and suggested requirements:

First, that its membership is of Lakota, Dakota, Yankton, or other “Sioux” or *Oceti Sakowin* persons who are also practicing members (or participants in the life) of the Episcopal Church, Evangelical Lutheran Church of America (ELCA), or other reformed catholic church or community which is compatible and amenable to the culture of the *Oceti Sakowin*.

Second, that its membership is informal, decentralized, unofficial to the aforementioned church bodies and institutions, and that the designation of “Episcopalian” refers to a historical and cultural/religious/spiritual practice and general faith, not an official or explicitly approved or endorsed society or arm of The Episcopal Church or ELCA or any other legally-chartered Church. The informal and decentralized nature of this Society is paramount to its purpose.

Third, that the Society (or LERS) shall be further based on the only requirements for any person to be deemed a “member” or part of the Society is as follows:

1. Desire to partake in Lakota-Episcopal rituals
and
2. Respect for the rites of the Church and of the Lakota people
or
3. Identifying as a Lakota Episcopalian

Fourth, the Society is neither legally or officially chartered or incorporated. It is simply a personal and individualized spiritual path, philosophy of faith, and above all, an intention to participate in Lakota-Episcopal rituals, which are defined as:

The ritual actions as recognized by the reformed catholic and traditional Oceti Sakowin peoples.

These ritual actions are, generally, recognized by the Society as the following core rituals:

Holy Communion (Wotapi Wakan Woecon Kin)

The pipe ceremony (Canunpa Woecon Kin)

These two core rituals or rites are assumed to be engaged in by those who are brought in to a state of being able to participate thoughtfully and faithfully (respecting their power) when those people are baptized and initiated, respectively. It must be noted, however, that while the

Holy Communion is recognized by the offices of the Church which may administer it rightly, the pipe ceremony is by its nature a personal and widely variable ritual action. The only core requirement of participating in it is a respect of its power in prayer (*Wocekiye*) and its relationship to the spiritual within Lakota life and culture. It should be understood that only Lakotas and those who are initiated into the genuine life of Lakota ritual ought to attempt to or be brought in to participate in the pipe ceremony or prayer with a pipe.

The Society, while recognizing and respecting all of the other rites and ritual actions of both the Church and the Lakota people (as well as the broader Oceti Sakowin), does not focus on these. The reason for focusing on the two core rituals (Eucharist and prayer with the Canunpa) is practical and philosophical and it is:

These two rituals may be partaken of by any Lakota Episcopalian without barrier.

Unlike other Rites/rites/ritual actions, the act of partaking of Communion (when available) and prayer (including with the pipe) is available to all and does not necessarily (unless desired) require others (apart from officials for the Communion) to partake in. The other rites, of the Church and of the Lakota nation, all seven-to-twelve (depending on how many are recognized by an individual) require active community, denote official or otherwise barriered entry, and resources which an average person, perhaps

solitary and urban, may not be able to partake in in today's world.

Therefore, for all Lakota Episcopalians, Sioux Christians, Lutheran Indians, and all others called to this simple lifestyle, welcome and *tanyan yahi*.

Overview of Prayer

Prayer, or in Lakota, wocekiye, is an act of connection and relationship-building. It is best done with a focus on reaching out to Wakan Tanka, the being behind all that is. One may pray for whatever they wish, whatever is troubling them, whatever they need clarity on, and so forth. When we pray, we connect to a long line of those with whom the *wakan*, the mysterious or the holy, is connected. We enter into a sacred conversation with our Grandfather, our Grandmother, our Savior. We speak the language of our ancestors, of our mothers and fathers, the language of our kin here and in the next world.

The following prayer forms are after the form from *A Lakota Episcopal Prayer Book* (Straight, 2025) which include prayers which are found in the forms first put forth in *Niobrara Wocekiye Wowapi*, the Niobrara Prayer Book of the Lakota/Dakota Episcopal tradition.

Morning Prayer

Prayer may be begun with one or more of the following verses of scripture. A favored version of English or the Dakota language verse(s) which follow may be read from:

Isaiah 40:3

Psalm 19:4

Revelation 21:3

Psalm 43:3

Isaiah 60:3

Isaiah 57:15

I John 1:8, 9

Daniel 9:9, 10

Psalm 118:24

Hebrews 9:24

Acts 1:8

Revelation 4:8

Psalm 105:1

Philippians 1:2

Psalm 19:14

Habakkuk 2:20

John 4:23

Itancan kin tipi wakan tawa kin en un; iye itokab maka kin ataya ainina un nunwe. *Hab. 2:20.*

Itanoan-Ti kin ekta unyanpi kta ce, emakiyapi qonhan, ibdushkin. *Psalm 122:1.*

Mii oie kin qa micante taku awacin kin ohinniyan iyonicipi nunwe, Itancan, Wowashake mitawa, qa Opemakiton kin. *Psalm 19:14.*

Iyoyanpa nitawa qa wowicake nitawa ukiya ye, hena yus amayan nunwe, paha wakan nitawa kin en amahipi kta, nakun oun nitawa kin ekta. *Psalm 43:3.*

Wanji tehanwankantu qa wankan un, otokahe wanice en ounyan, qa tuwe Wakan eciyapi kin he hecen eya: Tehanwankantu qa owanke wakan kin hen wati, nakun taniya iyopeiçiye ça ihukuniçiye cin he kici, tona ihukuniçiypi taniyapi niwicawayin kta, qa cante iyopeiçiye cin hena kiniwicawakiyin kta heon. *Isaiah 57:15.*

Tka oape u kin he wanna hiyohi, tona wowicake eciyatanhan ohodapi kin hena woniya qa wowicake eciyatanhan Ateyapi kin ohodapi kta: Ateyapi kin hena ohodapi kta on owicade heon. *John 4:23.*

Wakantanka Ate unyanpi, qa Jesus Christ Itancanunyanpi kin etanhan, wowaste, wookiye ko niyepi kin en un nunwe. *Phil. 1:2.*

Advent

Iyopeiçiya po; Malipiya Wokiconze kin wanna u ce. *Matthew 3:2.*

Itancan kin tacanku kin yuwiye ya po; shewoskantu en Wakantanka unkitawapi canku tanka wan owotanna kicaga po. *Isaiah 40 :3.*

Christmas

Iho, wopida tanka wotanin waste oyate owancaya ecen yin kte cin, he hoshi cicahipi ce. Anpetu dehan David totonwe kin en Wanikiya wan nicitonpi, Christ Itancan kin he hee. *Luke 2:10, 11.*

Epiphany

Wi hinape cin hetanhan qa iyaye cin hehanyan, Oyate opeya Micaje kin tanka kta; qa tukte etu kin owasin,

Micaje kin en wazinyetonpi kta, qa woshnapi wan ecena; oyate opeya Micaje kin tanka kta, wicota en Itancan kin eya. *Mal. 1:11.*

Kikta wo; kikta wo; Zion nitowashake kokdaka wo; Jerusalem, wokoyake wasteshte kin kokdaka wo. *Isaiah 52:1.*

Lent

Nicante kin kduhdeca, qa nitaheyake kin hee sni, qa Itancan kin Wakantanka nitawa kin ekta ikduhomni wo; iye wacantkiya qa waonshida, canze kte cin hanhi, qa towastedake tanka, qa woshice cin on anaiçipta ece. *Joel 2:13.*

Wakantanka woshna tawa kin woniya kicaksapi kin hee; wicacante kicaksapi qa iyopeiçiye cin, Wakantanka, shiceyadakin kte sni. *Psalms 51:17.*

Nawajin, qa ate ekta wakde, ca hewakiyin kta, Ate mahpiya itokam, qa niye nakun nitokam wawahtani, qa detanhan cincamayayin kta iyemacece shni. *Luke 15:18, 19.*

Friday Waste kin

Canku okna idadapi owasin, niiye initokecapi snihe; ahitonwan qa wanyaka po, woiyokishice wan woiyokishice mitawa en mau kin iyececa yukan hecinhan, on Itancan kakishmaye ciqon. *Lam. 1:12.*

Heon Wopekiton unyuhapi, iye we kin on, woahntani kajujupi kin hee, iye towaonhida tanka kin eciyatanhan. *Eph. 1:7.*

Easter

Wanna kini. Awicakehan Itancan kin kini. *Mark 16:6;*
Luke 24:34.

Itancan kin anpetu kage cin, he dee, he en unkiyushkinpi
qa cante unwastepi kta. *Psalm 118:24.*

Ascension

Wawayushna Itancan tanka wan, Jesus Wakantanka
Cinhintku kin, mahpiya kin ekta iyaye cin hee unyuhapi
kin, heon etanhan wowaste oiyotanke kin en waditagya
unkupi kta, hecen wowaonshida unkiyapi kta, qa tohan
uncinpi eca wowaste ounkiyapi kin iyeunyanpi ece e kta.
Heb. 4:14, 16.

Whitsunday

Woniya Wakan kin en nihipi kinhan, wowashake iyacupi
kta; hehan Jerusalem en, qa Judea makoce kin owancaya,
qa Samaria qa maka ihanke kin hehanyan mayadaotaninpi
kta ce. *Acts 1:8.*

Unkan cinkainiyanpi kin heon Wakantanka iye Cinhintku
Taniya kin nicantepi en niushipi, he Abba, Ate, eya
howaya ece. *Gal. 4:6.*

Trinity Sunday

Wakan, Wakan, Wakan, Itancan Wakantanka Iyotan-
washaka, tuwe un qon, qa un kin, qa u kte cin hee. *Wayu.*
4:8.

Thanksgiving Day

Woyuha nitawa kin on Itancan kin yuonihan, qa taku
icahyaye cin waskuyeca tokaheya iyakna; kinhan
dotopiye tipi nitawa kin waotaka on ojuna kta, qa minisha

iyushkice nitawa kin minisha teca on anapsonpson kta.
Wicoie Wakan 3:9, 10.

Itancan kin, woksape on maka kin eknake; ça wookahnige kin on mahpiya kin yusuta: tosdonye kin on woshbe kin naptujapi, qa amahpiya cu kin ashbuya. *Wicoie Wakan 3:19, 20.*

A Four Directions Prayer

Facing east

Wakantanka, Tunkasila, I pray to you. Hear my prayer.

Facing south

Wakantanka, Tunkasila, I cry out to you. Hear my prayer.

Facing west

Wakantanka, Tunkasila, I call out to you. Hear my prayer.

Facing north

Wakantanka, Tunkasila, I speak to you. Hear my prayer.

Facing upward

Wakantanka, Woniya Wakan, I pray to you. Hear my prayer.

Facing the ground/earth

Unci, I pray to you. Hear my prayer.

A confession of sin, whether adapted from the following or personal, may follow:

Merciful Wakantanka,

I confess to you that I have done what is wrong in your sight. I have not done my best or loved you fully. I have not lived a good life, and have harmed you and your people and your creation. I have done wrong through what I have done or left undone.

For the sake of your son, our Itancan Jesus, have mercy on me and forgive me. Allow me to walk in your ways and to live the life that you have created me to live.

Through our Wanikiya, Christ Itancan.

Amen.

Itancan, open my lips and my mouth shall proclaim your praise.

Glory to the Ate, and to the Cinhintku, and to the Woniya Wakan. As it was in the beginning, is now, and will be for ever.

Amen.

A reading of Psalms for the day, according to the Daily Office calendar, may be read or chanted.

Following the Psalms, the lectionary readings for the day may be read.

Glory to you, Wakantanka Itancan, for your word.

I thank you for your word, which is a light to my path.

The Apostles' Creed, in English or Dakota, is now recited.

The Apostles' Creed (Dakota)

Wakantanka, Ateyapi Iyotan-washake cin, mahpiya maka iyahna Kage cin, he wicawada.

Qa Jesus Christ, Cinhintku hecedan, Itancan unyanpi kin. He Woniya Wakan eciyatanhan icaga, Witanshna un Mary etanhan tonpi.

Pontius Pilate kakishya, Canicipawega en okatanpi, te, qa hapi.

Kuya hades ekta i, Iyamnican wicate cin etanhan kini.

Wankan mahpiya kin ekta iyaye, Ca Wakantanka, Ateyapi Iyotan-washaka etapa kin eciyatanhan iyotanka.

Heciyatanhan wicashta nipi qa tapi kin wicayaco u kta.

Woniya Wakan kin he wicawada.

Okodakiciye Wakan Owancaya kin.

Wakanpi Odakonkiciyapi kin.

Wohtani kajujupi kin.

Wicatancan kini kte cin.

Qa Wiconi owihanke wanice cin. Amen.

If more than one person is praying, the following is said:

Officiant Itancan be with you.

People And also with you.

Officiant Let us pray.

The Lord's Prayer (Lakota)

Ate unyanpi, mahpiya ekta nanke cin,

Nicaje wakanlapi nunwe.

Nitokiconze u nunwe.

Mahpiya ekta nitawacin econpi kin,

He iyecel maka akanl econpi nunwe.
Anpetu iyohi aguyapi kin, anpetu kin le unqu piye.
Na tona ecinshniyan ecaunkicinpi wicaunkicicajujupi kin,
he iyecel waunhtanipi kin unkicicajuju piye.
Na taku wawiyutanye cin ekta unkayapi sni piye;
Tka taku shice etanhan eunklaku piye;
Wokiconze kin, na wowashake kin, na wowitan kin,
Hena ohinniyan na ohinniyan nitawa heon. Amen.

A Prayer for Guidance

Grant us, Grandfather, to see your glory and guide us in your good ways.

Free us from all wandering in darkness, so that we may see the world in your light, living as you have made us to live.

We ask through your son Jesus Christ (Wanikiya Jesus), who lives and reigns with the Holy Spirit (Woniya Wakan), one God (Wakantanka) for ever.

Amen.

A Black Hills Prayer (Morning)

Grandfather, giver of all that is good,

I come to you to pray.

As the sun rises over He Sapa,

So shine your light on me.

You have given us care for your creation,

For the land, the Hills, the buffalo, and one another.

I ask for your hand in walking me along the path.

Lead me to your holy hill, and I will follow.

(Amen).

Thanksgiving and Blessing

Wakantanka, God,

We (I) thank you for your lovingkindness and for all the gifts that you have given to us.

Send us (me) now into the world to walk the path you have set before me, to the glory of your name.

Amen.

A blessing may be said by all:

Let us bless the Lord.

Thanks be to God.

Or the following:

My soul blesses Itancan.

I thank you, Wakantanka.

Here ends the service.

An Order for Prayer in the Evening or for Compline

The service may be begun with the following. An opening from Dakota scripture may be selected from the Morning Prayer section, or from some other verses.

Itancan grant us a peaceful night and a perfect end. Amen.

Our help is from Wakantanka Itancan, who has made heaven and earth.

Glory to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and will be forever. Amen.

Or this:

V. O Itancan, ukiihapi kin unkiyukawa miye.

R. Hecen unkiipi kin nitowitan kin yataninpi kta.

Ateyapi kin, qa Cinhinktu kin, qa Woniya Wakan kin, wowitan yuha nunwe; Otokahe ekta hecetu qon, dehan hecetu, qa ohinniyan hecetu kta, maka owihanke wanin. Amen.

A confession of sin, whether adapted from the following or personal, may follow:

Merciful Wakantanka,

I confess to you that I have done what is wrong in your sight. I have not done my best or loved you fully. I have not lived a good life, and have harmed you and your people and your creation. I have done wrong through what I have done or left undone.

For the sake of your son, our Itancan Jesus, have mercy on me and forgive me. Allow me to walk in your ways and to live the life that you have created me to live. May you help me to lead a better life tomorrow and may I give you thanks in the morning light.
Through our Wanikiya, Christ Itancan.
Amen.

The following Psalms may be recited, in English or Dakota.

Psalm 4

Psalm 31

Psalm 91

Psalm 134

The Lord's Prayer (Lakota)

Ate unyanpi, mahpiya ekta nanke cin,
Nicaje wakanlapi nunwe.
Nitokiconze u nunwe.
Mahpiya ekta nitawacin econpi kin,
He iyecel maka akanl econpi nunwe.
Anpetu iyohi aguyapi kin, anpetu kin le unqu piye.
Na tona ecinshniyan ecaunkicinpi wicaunkicicajujupi kin,
he iyecel waunhtanipi kin unkicicajuju piye.
Na taku wawiyutanye cin ekta un kayapi sni piye;
Tka taku shice etanhan eunklaku piye;
Wokiconze kin, na wowashake kin, na wowitan kin,
Hena ohinniyan na ohinniyan nitawa heon. Amen.

A Prayer for Guidance

Grant us, Grandfather, to see your glory and guide us in your good ways.

Free us from all wandering in darkness, so that we may see the world in your light, living as you have made us to live.

We ask through your son Jesus Christ (Wanikiya Jesus), who lives and reigns with the Holy Spirit (Woniya Wakan), one God (Wakantanka) for ever.

Amen.

A Black Hills Prayer (Evening)

Grandfather, giver of all that is good,
I come to you to pray.

As the sun sets over He Sapa,
And darkness comes,

Let me not sleep in fear.

You have given us this world to look upon, the moon and stars and all the beauty of this life.

You have made all the animals to sleep and have given rest to all who are weary.

I ask for your watching over me and all who sleep or stay awake this night, that we may be cared for by you.

(Amen).

Thanksgiving and Blessing

Wakantanka, God,

We (I) thank you for your lovingkindness and for all the gifts that you have given to us.

Guard us (me) this night and allow your spirit to be with us through it and upon waking. Through our Itancan, Wanikiya Jesus, we (I) pray.
Amen.

A blessing may be said by all:

Let us bless the Lord.
Thanks be to God.
Or the following
My soul blesses Itancan.
I thank you, Wakantanka.

Here ends the service.

Canunpa Ceremonial Guide

The following is a basic guide to, and partial outline, of prayer with the pipe (*canunpa* or *chanumpa*). These are intended only for those who feel called to and inspired by this traditional form of Lakota prayer and ritual. It is not to be taken lightly, as much tradition and esteem of the sacred pipe is instructive. While the Society is rooted in both the sacraments of baptism and of Christ's Body and Blood, it is also rooted in the Lakota sacrament of the pipe, which was given in the ancient times to the people by *Pte San Win*. Much like incense, the burnt offerings presented from a sincere person carry the words of prayer upwards and outwards, to Wakan Tanka. The Society affirms that, through ritualized prayer in Communion and Canunpa, one may be elevated closer to better relationship with the Creator and creation.

Much like all truly traditional Lakota prayer and ceremony, the following is but a grouping of possible ways to partake of a ritual action and prayer (*woecon* and *wocekiye*). Learning ones own way of praying in this manner is important, as it is a personal and soulful practice. If one is to partake in the pipe with others, discernment is needed for following elders in the ritual and how they are to guide you. Following the elders in how the canunpa may be used corporately is required, no matter how differently they may do it from one another.

Gather the following elements, if possible or desired:

Sweet grass and/or sage, tobacco, pipe (catlinite or pipestone is traditional), matches or lighter, a prayer mat/blanket or other seating or standing surface

Find a suitable space, whether indoors or outdoors, taking time to gather the elements and mind within the space.

As you prepare to load the pipe, it is optional to stand or sit, facing upwards or to the pipe. Imagining what you may say in prayer or request from Wakan Tanka in this life is optional.

As you light sweet grass and/or sage, allowing the smoke to envelop you and the area, remember that the essence of Wakan Tanka, and the spiritual beings of creation are coming to you as you invite them into your prayerful space.

Sit or stand for a time. You may waft smoke above and around your head and chest.

Loading the bowl of the pipe, you may pray whatever comes to your heart and mind. It is good to state that you are loading the pipe, praying for Wakan Tanka to bless the sacred plants offered as part of wocekiye. A song, if known, may be sung at this time.

The loaded pipe is incensed with sweet grass or sage.

The following may be said:

To you, Itancan, I offer this pipe (*lift loaded pipe up to the sky*)

Turn to face the sun, saying:

Wakan Tanka, Itancan Waste, to your spirit I turn. Bring me your spirit.

Prayers of thanksgiving may be given.

Following this, a ritual of turning to face the four directions, along with up and down, may be completed. Some face the stem o bowl of the canunpa each direction, uttering prayers of acknowledgment to the directions and the spirits which Wakan Tanka has put in those directions.

When ready, the canunpa is lit, with a prayer of ones choosing. Lakota prayers, if known, are especially appropriate.

Smoke is drawn, and released, with the intention of communing with Wakan Tanka and in a spirit of thanksgiving and relationship with the divine.

Discerning and listening for Woniya Wakan to speak is part of this ceremony of wocekiye, much like other meditative prayer can be.

(Various prayers of ones choosing and sense of need are offered)

After the smoking is completed, further prayer of thanksgiving and offering to Wakan Tanka are given. When it is time to empty the bowl, a clean, external place may be used, or a dedicated container of some kind may be utilized for ashes.

The canunpa should be kept in a safe, private, and undisturbed place when not in use. Once an object, including a pipe, is used in prayer, it should not be given

away or sold, and must be buried or otherwise given back to the earth when deemed necessary.

Creeds and Catechism

The following are presented from the Niobrara prayer book and the corresponding English creeds, as received in the Episcopal Church. The Apostles' Creed and Nicene Creed are what tie this Society to the Church "catholic", or universal, and the Niobrara Catechism affirms the faith of old Lakota and Dakota Episcopalians from the 19th to the 20th centuries. By affirming these three documents and subscribing to them, the Lakota person may be made more firm in the Christian or Episcopalian side of their practice. Reciting these creeds and catechism regularly can be edifying.

The Society, despite its traditional Lakota and thus Indigenous (or Native, tribal, etc.) inheritance, does not bring forth or subscribe to a unifying or coherent *traditional* Lakota creed. That is to say, there is not presented here some explicitly "spiritual" or non-Christian document to go alongside these three. The reason for this is simply that there does not exist such a creed which is universally accepted by all or most Lakota people.

What may be seen as unifying in regard to Lakota tradition and belief may be found in stories. Some such stories, as those which tell of beings like *Inyan* and *Iktomi*, as well as of origins of the world (*Maka*), give insight into traditional spiritual beliefs. It might be helpful to think of the catholic creeds and Episcopal catechism as

another side of the story to Lakota stories. All of them tell of the actions and feats, as well as inherent powers of the Spirit, which is all-encompassing in this world.

The Apostles' Creed

I believe in God, the Father almighty, creator of heaven and earth.

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.

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. Amen.

The Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

**The Niobrara Catechism
(Niobrara Wiwiciwangapi Kin)**

I. CHRISTIAN COVENANT

1. *What is your Baptismal Name?*

My Baptismal Name is

2. *What were you made in Baptism?*

In Baptism I was made a member of Christ.

3. *What promises were made when you were baptized?*

At my Baptism three things were promised: First, that I would give up sin. Second, that I would believe in God and in His Son Jesus Christ. Third, that I would do right and keep God's Commandments, as taught by His Son our Lord.

4. *Why must you keep these promises?*

I must keep these promises because God is my Father, and He expects me to obey Him.

5. Is there anyone whose duty it is to see that you keep these promises?

It is the duty of my Sponsors in Baptism to see that I keep my baptismal promises.

6. When do you renew these promises?

I renew these promises when I am Confirmed.

II. CHRISTIAN FAITH

7. Tell in the words of the Apostles' Creed what you promised to believe.

I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ His only Son our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary: Suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell; The third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The forgiveness of sins: The resurrection of the body: And the life everlasting. Amen.

8. What does the Creed teach you?

The Creed teaches me to believe:
First, in God the Father, Who made me and all the world.

Second, in God the Son, Who redeemed me and all mankind.

Third, in God the Holy Spirit, Who sanctifies me and all the people of God.

III. CHRISTIAN DUTY

9. *Repeat the Ten Commandments of God, which you promised to keep.*

I. Thou shalt have none other gods but Me.

II. Thou shalt not make to thyself any graven image; thou shalt not bow down to them nor worship them.

III. Thou shalt not take the Name of the LORD thy God in vain.

IV. Remember that thou keep holy the Sabbath Day.

V. Honor thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet

10. *In what words did our Lord Jesus sum up these Commandments?*

Our Lord Jesus said: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself.

11. *If you have broken any Commandment, what must you do?*

When I have done wrong, I must repent in this way: First, be sorry for my sin. Second, confess my sin. Third, make up to others what they may have lost through my sin. Fourth, keep from sinning again.

IV. CHRISTIAN PRAYER

12. *How do you receive God's help to keep these promises?*

I receive God's help through prayer and the Sacraments.

13. *What is prayer?*

Prayer is talking with God, and hearing God talk to me.

14. *What is the prayer which our Lord Jesus taught us?*

Our Father, who art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

15. *When should a Christian pray?*

A Christian should pray:

Every day alone and with his family;

Every Sunday in Church; and

Whenever he feels the need of being with God.

V. CHRISTIAN SACRAMENTS

16. *What are the two great Sacraments of the Church?*

The two great Sacraments of the Church are Holy Baptism and Holy Communion.

17. *What is a Sacrament?*

A Sacrament is a sign that we can see, bringing us a Gift of Life that we cannot see.

18. *What is the sign in Baptism?*

The sign in Baptism is Water, and the words: "I baptize thee in the Name of the Father and of the Son and of the Holy Ghost."

19. *What is the Gift of Life in Baptism?*

The Gift of Life in Baptism is the washing away of sin from the soul, and bringing into the soul the Life of God.

20. *What is the sign in the Holy Communion?*

The sign in the Holy Communion is bread and wine, which the Lord has commanded us to receive.

21. *What is the Gift of Life in the Holy Communion?*

The Gift of Life in the Holy Communion is the Life of Christ, which His Body and Blood bring us through the holy bread and wine.

22. *How must you prepare for the Holy Communion?*

To prepare myself for the Holy Communion, before I come to church I must Repent of my sins; Promise God to live better; Believe in His help; and Be at peace with all men.

23. *What Sacrament leads from Holy Baptism to the Holy Communion?*

The Sacrament of Confirmation leads us from Holy Baptism to the Holy Communion.

24. *What is the sign in Confirmation?*

The sign in Confirmation is the laying on of hands by the Bishop, with prayer.

25. *What is the Gift of Life in Confirmation?*

In Confirmation God the Holy Spirit comes into my life to strengthen it.

VI. THE CHRISTIAN CHURCH

26. *What is the Church?*

The Church is the body of which Jesus Christ is the Head and all baptized people are the members.

27. *Who founded the Church?*

Our Lord Jesus Christ founded the Church.

28. *How do we know that Christ founded the Church?*

We read in the Gospel that Christ said: "On this rock I will build My Church." (*St. Matthew 16: 13-19.*)

29. *What is "this rock" upon which our Lord built His Church?*

"This rock" is the truth that St. Peter spoke, when he said: "Thou art the Christ, the Son of the Living God."

30. *What command did our Lord give to the Church which He founded?*

Our Lord gave this command to the Church which He founded: "Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (*St. Matthew 28: 19-20.*)

31. *When were you made a member of the Church?*

I was made a member of the Church when I was baptized.

32. *What is your duty as a member of the Church?*

My duty as a member of the Church is to pray, to work, to give, and to live for the growth and strengthening of Christ's Kingdom.

33. *Who were the first Ministers of Christ's Church?*

The first Ministers of Christ's Church were the Twelve Apostles, whom He Himself chose and sent.

34. *Who are the Ministers of Christ's Church today?*

The Ministers of Christ's Church today are of three Orders: Bishops, Priests, and Deacons. These have been

ordained and commissioned by the successors of the Apostles.

35. *What is the work of a Deacon?*

The work of a Deacon is to teach, to baptize, to lead the people in worship, to assist the Priest, and to set a Christ-like example to the people.

36. *What is the work of a Priest?*

The work of a Priest is to give the Sacraments, to preach and teach the Word of God, to absolve and to bless in God's Name, and to shepherd Christ's flock.

37. *What is the work of a Bishop?*

The work of a Bishop is to ordain Ministers, to confirm, and to be the chief pastor of both the Ministers and the people.

Historical Documents

In the following texts, there may be seen some of the affirmations of the Society regarding two issues: ecclesiology and sacramentalism. While this Handbook uses a title which the 1979 *Book of Common Prayer* uses for some of its foundational documents -including the 1888 quadrilateral included here- it is not to suggest that these ought to be seen as archaic texts of no use today. Indeed, it is this Society's hope that the Niobrara Eucharistic prayers may one day be fully adapted and held in frequent use in the Episcopal Church again. It is not suggested, however, that the current uses of Eucharistic prayers in Lakota contexts are deficient, but that a "Rite I" use may be had of this form by some in the future.

As for the 1888 Lambeth resolution presented here, it is a useful guide for this Society as it is for the Church more broadly. That is, what we affirm about the Church and its structure (ecclesiology) is important, primarily because it keeps us in bonds which are transparent and, it is hoped, fruitful for the flourishing of order in the Body of Christ. As the name of the Society suggests, we affirm and defend our polity of episcopal oversight and believe it to not be at odds with our Lakota values of *wolakota* and *tiospaye*. To be sure, the Church is a great *tiospaye*, and we are all *mitakuyapi* in it.

Resolution 11 (Lambeth 1888)

That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion:

(a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

(c) The two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with un failing use of Christ's words of Institution, and of the elements ordained by Him.

(d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

Niobrara (Dakota) Eucharistic Prayers

Collect for Purity

Wakantanka Iyotan-waśaka, wicacante kin owasin wanyag nanka, qa taku uncinpi kin owasin sdonyaye, ça takuna ananicîh̄bepica śni; Nitaniya Wakan kin eciyatanhan canteoyuze kin unkiciyuska miye, hecen awicakehan wašteunnidakapi kta, qa Nicaje wakan kin yuonihanyan unyatankapi kta; Christ Itancan unyanpi kin he eciyatanhan. Amen.

Confession and Absolution

People: Wakantanka Iyotan-waśaka, Itancan unyanpi Jesus Christ Atkuku kin, taku owasin Kage, ça wicaśa owasin Wicayasu; Unkitawacinpi, qa unkoiepi, qa unkoħanpi, Hena on ohinni Nitookinnihan Wakan kin unyuśikdapi qa wahteunydapi kte śni iyecen, Woaħtani qa wiconan śica ota econqonpi kin, hena unkdataninpi, qa on cante unśicapi. Ecinśniyan econqonpi kin dena on, awicakehan iyopeunkiçiyapi, Qa cante unśicapi; Hena unkiksuyapi eca woïyokiśice; Oqin kin hena okihipica śni. Onśiunda miye, Onśiunda miye, Ate iyotan waonsida; Nicinkśi Itancan unyanpi Jesus Christ toħan kin eciyatanhan, Hekta kin owasin unkicicajuju miye; Qa detanhan tokata wiconi teca kin He oknayan iyonicipi kta iyecen Waecaunniconpi kta, Ecen Nicaje woyuonihan qa wowitan yuhe kta; Jesus Christ Itancan unyanpi kin he eciyatanhan. Amen.

Priest or Bishop: Wakantanka Iyotan-waśaka, maĥpiyata Ate unyanpi kin, he towaonsida tanka eciyatanhan, tona cante on woiyopeiçiye, qa wowacinye awicakehan yuha, iye ekta itoheya ikduhomnipi kinhan, hena waĥtanipi kin wicakicicajujupi kta, iwahowicaye ciqon; Onśinidapi nunwe; woaĥtani nitawapi kin owasin nicicajujup! qa etanhan enikdakupi nunwe; taku wašte owasin en piya niyusutapi qa iwaśagniyanpi nunwe; qa wiconi ohinniyan kin ekta aniupi nunwe; Jesus Christ Itancan unyanpi kin he eciyatanhan. Amen.

Doxology (Old 100th)

Ateyapi, Cinhintku kin,
Qa Woniya Wakan kin He,
Wakantanka wanjina kin,
He wowitan yuha nunwe. Amen.

Sanctus

Wakan, Wakan, Wakan, wicota en Itancan, Wakantanka, maĥpiya qa maka Nitowitan kin ojuna: Wowitan duha nunwe, Itancan Iyotan Wankantu. Amen.

The Eucharistic Prayers Proper

Priest: (Consecration): Wakantanka Iyotan-waśaka maĥpiyata, Ate unyanpi kin, wowitan owasin Nitawa nunwe, Niye Nitowaonsida eciyatanhan Nicinkśi-hecena Jesus Christ Canicipawega akan ťin kta e wicayaqu, opeunkitonpi kta e hecanon kin; (he Iye hecon kin on wancana iĥiĥu) maka akan woaĥtani ataya yutokan iyeyin kta e, wawicaqupi, wośnapi, qa wokajuju wan ojuna, owotanna, qa iyowicahi kta, ecen kaga; qa nakun Iye wiconĥe qa wośna waśte on wokiksuye owihanke śni wan kage, ĥa Wotanin-waśte Tawa kin en, tohanyan ake hi śni hehanyan hecen econunśipi; Ecin hanhepi wan en wiyopeyapi qon, (a) en Aguyapi icu; qa wopida eye ĥehan, (b) yuśpuśpu, qa Waonspewicakiye cin wicaqu, qa heya, Icu po, yuta po, (c) de Mitancan kin ee ce, he niyepi on wicawaqu; Miye on Wokiksuye kta e, decen econ po. Iyecen, ake wota ayaśtanpi qehan, (d) Wiyatke kin icu; qa wopida eye ĥehan, wicaqu, qa heya, De etanhan owasin yatkan po; de (e) Wowahokiciye Teca en Mawe, niyepi on wakpapon kin ee ce, qa nakun wicota on, woaĥtani yutokan iyewicakiciyinin kta e; tohan de datkanpi kta eca, Miye on Wokiksuye kta e, decen econ po.

- (a) The priest takes bread/paten
- (b) Priest may break the bread or elevate
- (c) Priest may lay hand on bread or elevate
- (d) Priest may take chalice, or lay hand
- (e) Priest may elevate chalice

(Oblation): Heon etanhan, Itancan, qa maĥpiyata Ateyapi, Nicinkśi iyotan waśteyakida, Jesus Christ Wanikiya unkitawapi kin, he hecen wicoĥan eknake, ĥa unkiye nitaokiyeye onunśikapi kin dehan he unkiksuyapi, qa

wawicaqupi wakan nitawa kin dena unniçupi kin on, Nitookinihan Wakan kin itokab econqonpi Nicinkîsi iye hecen econunîsîpi kin iyecen; tokakije waşte qa towiconçe tehike cin, qa wowaşake yuha kini, qa wowitan yuha wankan kinkde cin hena unkiksuyapi; qa he eciyatanhan wowaşte ota sdonunyanpi kin, heon cante ataya on wopida unkeniciyapi.

(Invocation): Qa wowaonîsîda Ateyapi kin, naunyañonpi kta on-şiiçiya iceunniciyapi; qa nitowaşte iyotan-waşake cin eciyatanhan, aguyapi qa minişa kin dena niye unyaqupi kin, Nioie qa Nitaniya Wakan eciyatanhan dawaşte qa dawakan kta iceunniciyapi; hecen unkiş Nicinkîsi Jesus Christ Wanikiya unkitawapi, woope wakan eknake cin he oknayan unkiçupi kinhan, qa țe, qa kakije cin hena kiksuya unkiçupi kinhan, iye Tancan qa We waşte hca etanhan unkiçupi kta.

Qa dehan woyatan qa wopida woşnapi econqonpi kin de, Ateyapi wowaşte duhe cin, eciyatanhan iyacu kta awicakehan uncinpi; qa Nicinkîsi Jesus Christ toñan qa țe cin eciyatanhan, qa iye we on wowacinye kin, hena eciyatanhan, unkiyepi, qa Okodakiciye Wakan nitawa kin ataya, waunñtanipi kin unkiçicajuju miye, qa iye kakije cin eciyatanhan wowaşte tonakeca kin owasin sdonunyanpi kta e, iyotan onşiiçiyeye iceunniciyapi. Qa dehan, Itancan, niye en ehpeunkiçiyapi, unkiyepi, untancanpi, qa unnagipi iyecetuya, wakanyan, niyake waunkiçikduşnapi; qa unkiyepi, qa tona Wotapi Wakan kin de etanhan icupi kinhan, Nicinkîsi Jesus Christ Tancan qa We iyotan-waşte hce cin etanhan unkiçupi, iyecen unkiçupi kta, qa heciyatanhan mañpiyata woyawakan nitawa qa nitowaşte unkojupina kta, qa iye kici tanean wanjina unyakagapi kta, hecen iye unkiyepi en un kta, qa unkiş iye en unqonpi kta. Qa woañtani ota unyuhapi kin;

heon wośnapi ecaunniconpi kta iyeuncecapi śni esa;
hececa eśa wowaśi ecaunniconpi qa econqonpi kta
iyececa kin de iyacu kta, iceunniciyapi; wowašte
unyuhapi kin ayakta kte śni, tka wicośice kin
unyecicajujupi kta, Jesus Christ Itancan unyanpi
eciyatanhan; he eciyatanhan, qa he on, Woniya Wakan
yuokonwanjina kin kici, Ateyapi Iyotan-waśaka, wowitan
qa wookinihan owasin nitawa nunwe, maka owihanke
wanin. *Amen.*

Qa dehan, Ate, Christ Wanikiya unkitawapi token
onspeunkiyapi kin oknayan, cantejinsya unkeyapi kta,

People: (Lord's Prayer): Ate unyanpi, maħpiya ekta nanke
cin, Nicaje wakandapi nunwe. Nitokiconze u nunwe.
Maħpiya ekta nitawacin econpi kin, He iyecen maka akan
econpi nunwe. Anpetu iyohi aguyapi kin, anpetu kin de
unqu miye. Qa tona ecinśniyan ecaunkiconpi
wicunkicicajujupi kin, He iyecen waunħtanipi kin
unkicicajuju miye, Qa taku wawiyutanye cin ekta
unkayapi śni miye; tka taku śice cin etanhan eunkdaku
miye. *Amen.*

*Then follows the fraction (if applicable), anthem, and the
prayer of Humble Access, if desired:*

Itancan waonśida kin, Waknawotapi Nitawa kin de en
unkupi kte cin, he unkiye unkoħanpi wašte, qa
eciyatanhan en unkupi kta e unkecinpi śni, tka
Nitowaonśida tanka qa ota kin he eciyatanhan.
Waknawotapi Nitawa ihukuya okpan hinħpaye cin hen a
kaeś unpahipi kta iyeuncecapi śni. Tka Itancan hecena
ohinni wowaonśida yuhe cin, he Niye: Heon etanhan,
Itancan Waonśida, Nicinkśi Jesus Christ teyahinda tancan

unyutapi, qa we unyatkanpi kin on unkiwaštepi kta, iyecen econqonpi kta e wicada ye, hecen woah̄tani tancan unkitawapi kin Iye tancan kin on unyuskapi kta, qa unnagipi kin Iye we iyotan teh̄ike cin on unyujajapi kta, hecen owihanke wanin Iye en unqonpi kta, qa Ís unkiyepi en un kta. *Amen.*

(Words of administration)

(Body): Itancan unyanpi Jesus Christ Tancan kin, niye on wicaqupi kin he dee ce, nitancan qa ninagi wiconi owihanke wanice cin ekta ai nunwe. De icu qa Christ niye on ƚe cin he kiksuya yuta wo, qa nicante kin ekta, wowacinye eciyatanhan, iye en pidaya, wota wo.

(Blood): Itancan unyanpi Jesus Christ We kin, niye on papsonpi kin he dee ce, nitancan qa ninagi wiconi owihanke wanice cin ekta ai nunwe. De yatke ƚa Christ We kin niye on papsonpi kin he kiksuye, ƚa pida wo.

Prayer of Thanksgiving

Wakantanka Iyotan-waśaka, qa owihanke wanin niun kin, tona wowakan okañnihpica śni nitawa dena etanhan unkiyepi kin, hena owasin Nicink̄si Wanikiya unkitawapi Jesus Christ Tancan qa We iyotan wašte kin, he woniya tawoyute kin eciyatanhan yun-unyakiyapi kin, heon wopida unkeniciyapi; qa heciyatanhan unkiyepi ekta nitoiyokipi qa nitowašte kin he tanyan sdoneunyakiyapi; qa Nicink̄si tancan wakan kin unketanhanpi h̄ce, wicaśa tona wowacinye yuhapi owasin witayapi kin he hee; qa

iye iyotan tehiya kakije a e cin, he eciyatanhan,
wokiconze owihanke wanica nitawa kin en ounpapi kta e
ape unqonpi, Qa, maŋpiyata Ateyapi kin, nitowašte kin on
ounyakiyapi kta, onšiiiya iceunniciyapi, hecen
odakodkiciyapi wakan kin he en ohinni unqonpi kta, qa
wicoĥan wašte tona okna maunnipi kta e unyaqupi kin
owasin ecen econqonpi kta; Jesus Christ Itancan unyanpi
kin he eciyatanhan, he iye, niye, qa Woniya Wakan kin
ob, woyuonihan qa wowitan owasin yuha nunwe, maka
owihanke wanin. *Amen.*

Final Blessing

Wakantanka Tawookiye, wookaĥnige owasin isanpa kin,
nicantepi qa nitawacinpi kin, Wakantanka qa iye
Cinhintku Jesus Christ Itancan unyanpi toksape qa
towaštedake kin en niyuhapi nunwe.

+ Qa Wakantanka Iyotan-wašaka toyawašte kin, Ateyapi
kin, qa Cinhintku kin, qa Woniya Wakan kin, niyepi
opeya, ohinniyan un nunwe. *Amen.*

Recommended Texts

While there are in this age seemingly endless resources for learning about and even practicing the Lakota way, it is not as common to find texts which offer insight into the Lakota Episcopalian way. Nevertheless, the Society promotes all such reading which may be useful or helpful in understanding and practicing the principles of Lakota Episcopalian ritual.

The following is a list, as best as possible here to produce, of books which may be searched for information on belief and practice. Even though books are useful, it must be remembered that this Society is one of practice and ritual action, not simply passive knowledge. Therefore, it behooves the sincere ritualist to learn from others, especially elders in the culture and faith.

In addition to the following recommended texts, the recognized Scriptures and Prayer Book of the Episcopal Church are encouraged to be read and utilized.

History

Life and Labors of Bishop Hare, DeWolfe Howe (1911)
That They May Have Life, Driving Hawk Sneve (1977)
Lakota America, Hamalainen (2019)
Our History is the Future, Estes (2019)

Traditional Ritual and Stories

Lakota Belief and Ritual, Jahner & Walker (1991)
Dakota Texts, Deloria (2006)
Lakota Myth, Jahner & Walker (2006)
My Grandfather's Altar, Moves Camp (2023)

Ritual and Spirituality

The Soul of The Indian, Eastman (1911)
Wakinyan, Feraca (1998)
How to Take Part in Lakota Ceremonies, Stolzman (2009)

Lakota Misc.

Reading and Writing Lakota Language, White Hat (1999)
The Lakota Way, Marshall (2001)

Theology and Scripture, Misc.

Niobrara Wocekiye Wowapi (1929)
Coming Full Circle, Charleston & Robinson (2015)
First Nations Version, New Testament (2021)
First Nations Version, Psalms and Proverbs (2025)