

Examples of Bona Fide Bundle Ceremonies of the New Haven Native American Church

Medicine Wheel Bundle Ceremony #1

My Bundle Ceremony represents my Healing Ministry and all things that are sacred to me. To begin my Ceremony the first thing I do is open my prayer rug and spread it upon the ground from East to West. I then sit in the center of the prayer rug. To me my prayer rug represents the world upon which I place my feet and all the good things of the earth that I use as Sacred Medicine.

I then open my Ceremonial Bundle and take up the incense, sage bundle, or essential oil and purify myself and all items in my Bundle. This sweet and purifying odor does signify my communion with my Maker. While I am purifying myself and the Bundle items I commune with the Universe in song and in prayer. After purifying myself and the articles contained in my bundle, I then place the incense, sage bundle, or essential oil upon my prayer rug.

The prayer rug now has become the Alter of my meditation and living sacrifice. I now prayerfully express my gratitude for the blessings I have received and I open my heart to the instruction of the Holy Spirit. This is the manner in which I pray:

1. I take my red died leather strap and make a circle with a circumference of about twenty inches.
2. I take out a red stone and holding it up towards Heaven I say, "Oh Wayakin Sha Eloiy" and express gratitude for the blessings God has given me. I then place the red stone in the center of the circle.
3. I then take another red stone and offering it downward to Mother Earth I say, "Oh Wayakin Pa Eloiy" and express gratitude for the blessings of the Earth that God has given me. I then place the red stone just south of the first stone.
4. Taking up my black stone, I offer it to the west and say, "Oh Wayakin Himiyu" and express gratitude for my ancestors and the wisdom they have passed down to me. I then place the black stone on the West Point just inside of my red died leather strap.
5. Picking up the white stone I turn to the north and offer it in that direction and say, "Oh Wayakin New Haven Hemene" and express gratitude for the assistance of Heavenly Beings in my walk in life. I then place the white stone on the North Point.
6. Turning to the east I pick up the yellow stone and offer it in that direction. I say, "Oh Wayakin Huntka" and express gratitude for the inspiration of the Holy Spirit and the Spiritual Gifts of the Spirit. I then place the yellow stone on the East Point.
7. I then take up the green stone and offering it to the south I say, "Oh Wayakin Hahoh" and express gratitude for my being, talents, and other personal items. I also take time to pray for my personal improvement. After my prayer I place the green stone in the South Point.
8. Finally, I take up my last red stone and moving it a circle before me then press it to my heart and say, "Oh Wayakin Haho" and express gratitude and meditate upon the good things of the earth. I then take the red stone and place it to the south of the other two red stones.

I have now represented the Medicine Wheel in my Bundle Ceremony. From here I take up my Sacred Pipe and offer up Sacred Smoke to the Sacred Directions. I then offer up prayers, songs and meditations and continue to place items of importance to me, my Ministry, and my daily ceremonial walk and talk on the Alter. As I place them I gratefully acknowledge the importance of each. Once my worship is complete I arise and go forth with the guidance of the Spirit to perform my Ministry.

Later when I do close my Prayer Bundle the items are wrapped up tightly and put away in a safe place.

Medicine Wheel Bundle Ceremony #2

This is the Manner I Present the Medicine Wheel in Ceremony: Dr. Sinclair aka White Gold Feather, Medicine Woman

Most often my Bundle Ceremony is preformed in a solitary place but sometimes I perform my Ceremony with others. When I open my bundle it is to pray to and meditate on the Creator of the Universe in order to walk upon the Sacred Way. I sometimes open my bundle to celebrate the good things of the earth He has provided for me. But for the most part, it is to pray and to meditate and to walk upon the Sacred Way that I open my bundle. The Bundle represents all things that are sacred to me and that which I am grateful for. It represents to me the guidance I may receive from the Heavenly Father's and the Earthly Mother's messengers sent from the Invisible and Incomprehensible Creator of the heavens and earth.

To begin my ceremony, the first thing I do is sit upon the ground and take a few moments to gather myself and calm my mind and spirit from the bombardment of worldly thoughts. Most often this time includes songs and reading material that I consider sacred or spiritual.

I then open my case that contains my Ceremonial Bundle. This case is made of skin that is bleached, whitened, and prepared and is very fine and soft. It signifies to me the manner in which the Peacemaker does prepare the rough and course thing that is man in order that we might stand again in His presence. The skin represents the garments placed upon our First Parents by the Lord when they were driven out of the Garden of Eden to be a shield and protection to them in this world.

My bundle is then removed and the case is placed to the side.

Next I untie my Ceremonial bundle and respectfully place all items to the side. I take my prayer rug and lay it down upon the floor or ground extending from the East unto the West. To me my prayer rug represents the Lord's footstool and the world upon which I place my feet.

I then take my circular rug and place it in the center of my prayer rug. This rug reminds me that God's presence is everywhere and we are all connected as ONE from, within, around and to His Awesome Presence.

I now take my Scarlet cloth that was holding my Ceremonial Bundle together and place it on my prayer rug east to west. This Scarlet Cloth represents the Sacred Way. It also reminds me of my Savior's love and sacrifice so that I may return again to my Heavenly Parents. I have now constructed the Altar of my meditation upon which I worship my Savior. Then by placing my broken heart and contrite spirit upon the altar as a "living sacrifice" I ask for guidance from the Holy Spirit that I may know what my Heavenly Father would have me do.

While offering up song and praise to my wonderful Savior, I take of my precious incense or essential oil and purify myself along with all the articles contained in my bundle. This sweet and purifying odor does signify my communion with God and does also signify how sweet and purifying is my walk and talk with the Peacemaker, my Lord. After purifying myself and the articles obtained in my bundle, I then place the sacred scarlet cord in a circular fashion on my prayer rug. I place the sacred oils and or incense used on the prayer rug.

Center Point

Next I prayerfully and reverently place three red stones at the Center Point inside my scarlet cord circle, symbolizing the Center Point of the Medicine Wheel. There is much sacred symbolism to the three red stones. These three red stones remind me of two significant truths:

1. that the people with whom I have to do with this ceremony are flesh and blood relations
2. my God (the Heavenly Parents, the Peacemaker and Holy Spirit) is ONE.

We being created in God's image, these three red stones represent three entities in our bodies and Spirits:

1. Sky Father- placed in the Center of the Circle of the Medicine Wheel, represents that part of the creation that has to do with protection and defense. This point is associated with the Immune system (the defender of the body) as is that aspect of our Heavenly (Sky) Father to us physically and spiritually.
2. Earth Mother- this Center Point represents that part of creation that has to do with nurturing. This point is associated with the Endocrine System, as nurturer of the body. The Creation set up an Earth Mother in our physical bodies to provide for the maintenance of the body and also for the creation and care of offspring.
3. Self - This Center Point represents the participants in the Ceremony. The Center/Self point is associated with the Circulatory System, as the pulse of the body. Along with the Nervous System, the Circulatory System is the current of the body wherein all chemistry either happens, or without which, all chemistry could not happen. The breath of life - our very heart beat, and all good things are conveyed to the body and the waste produced by the cells are carried away.

West Point

To the left of the Red stones I place my Black stone. This Black stone represents the "black" buffalo and the Seeks Council Spirit on the Medicine Wheel. The Seeks council point is associated with all the bits and pieces of knowledge that I have learned throughout the course of my life as well as the cumulative knowledge of my ancestors.

In my mind I see the Buffalo standing at the ocean shore as the world's "learned waters" wash up around its hooves. The waters of the world flow from the highest point to the lowest point, washing, cleansing and bringing nutrients and vital moisture to the soil just as the internal organs of our bodies brings nourishment and cleansing to all the cells in the body. This fluid is the environment in which all the good things of the earth are brought to each cell in the body through the liver, kidneys and gallbladder. These organs cleanse the blood and other fluids of the body, like the ocean waves. This black stone in the West point of the Medicine Wheel acknowledges the importance of these organs in the body and reminds me to be grateful for the work they do by walking in a sacred manner and talking in a sacred manner.

North Point

I then place a white stone at the top of the Medicine Wheel at the Seeks Spirit Point. This North Point is associated with all things Heavenly: our Parents, Angels and other spiritual beings and guides. It is communion with Heavenly beings that conveys the concept to my mind that my life has purpose. It also means that I can look at myself with humility and grasp the idea that no matter how much I know there will always be more to learn.

Learning becomes like breathing to me. The symbol of this point is the White Wolf and is associated in my body with the Respiratory System. These organs facilitate the process whereby I take the breath of Life and transport oxygen and other gasses to every cell of my body. By placing the white stone in the North point of the Wheel I acknowledge the importance of this Breath of Life and make a commitment again to walk in a sacred manner and talk in sacred manner. The symbol of this is the White Wolf in our Way.

East Point

The Yellow stone is placed right of the center stones in the Medicine Wheel on the area known as the Sees Far Point. Having thus recognized the Heavenly beings in our lives, it is fitting and appropriate that we see Spiritual gifts. These are the gifts of our Ancestors. This is that place out of which our "Medicine" flows.

The Sees Far East Point is symbolized by the Eagle who sees far and is associated with the rising sun. The digestive and bowels functions goes on primarily when awake and when the sunlight is in my eyes. The yellow stone acknowledges the importance of the digestive system and I make a commitment to include all things pertaining to it in my daily ceremonial walk and talk.

South Point

The South Point is associated with the Looks Within Spirit and is representative of the green-covering of the Earth and represented by the green stone. Having made a journey through life, learning, service, and so forth, we eventually only end up with just “what we are within” thus this stone represents the Looks Within Spirit. On the Medicine Wheel this Looks Within Spirit is symbolized by the rodent. It is associated with the skin, muscles, bones, joints, etc. When we place a green stone in the South section of the Wheel, we acknowledge the importance of this system and are making a commitment to include all things pertaining to it in our daily ceremonial walk and talk.

The Wheel Hoop

The Wheel hoop is represented by the scarlet cord around all the stones. It is the All My Relations Point and represents all other points at this level. It conveys the idea that all things are truly interrelated and connected and that taken as a whole, the Wheel represents all healthy and balanced systems. Remove one point from the Wheel and the Sacred Hoop collapses and balance cannot be obtained or maintained. All truth may be circumscribed into one great whole. The wholeness is expressed by the Hoop of the Wheel. This Point is associated with the Nervous system. When we complete the placing of the stones of the Medicine Wheel, we acknowledge the importance of the system and we are making a commitment to include all things pertaining to it in our daily ceremonial walk and talk.

The Ruler represents the straight and narrow way, and the golden rule to do unto others as I would have them do unto me. It also reminds me of Him and His commandments.

The compass represents the pointer of the direction that leads to the City of Peace and the Peacemaker. When I place the ruler and Compass on the red cloth it is to signify that I place my heart upon the path which leads unto the Father. I dedicate my life and my prayer sacrifice to Him. I am acknowledging the importance of this in my life and making a commitment to walk in a sacred manner and talk in a sacred manner always.

The Wood of the Hawthorne tree is place on the red cloth. It is known by the Native American Healers to give berries which are useful in strengthening the heart. The tree itself bears thorns much like the painful ones in the crown which the Peacemaker bore upon His head in the day that He laid down His life for me. I acknowledge the importance of this and give much praise and thanksgiving.

The church is place on the Red cloth as a symbol of the love of my Heavenly father in preparing a place where I may go to shut out the things of the world and learn of Him. I acknowledge the importance of His church and I make a commitment to include all things pertaining to it in my daily ceremonial walk and talk.

The Multicolored shell, I place on the Red Cloth represents the peace the Peacemaker speaks unto my soul and this peace encompasses all and is described in the color of the shell, which is all colors of the rainbow at once, and yet all colors singularly.

My sacred scriptures are laid on the red cloth, which represent the Word of God. I ask for direction and assistance in what the Lord would have me read and do. The Scriptures assists me in looking back through the Generations of Time. I look to my ancestors and their experiences to assist me in my daily walk. The Scriptures assist me in knowing God’s will for me in overcoming daily struggles, gives me encouragement, and reminds me of the love my Savior has for those who choose to follow Him. I am acknowledging the importance of the Scriptures in my life and I am making a commitment to include all things pertaining to it in my daily ceremonial walk and talk. I take time to review inwardly the things that I learned and am going to teach. I often record in my journal the scripture the Holy Ghost directed me to read and the directions I receive for the day.

I close my prayer and sing a song of thanksgiving before I make a ceremony of Sacred Breath. I raise my shell in offering to the heavens and pray for a blessing of protection. I touch my bundle as an offering to

the Mother Earth and give thanks for all that nurtures and strengthens. I offer toward the West for all good things of the earth and for wisdom and guidance for their use. I offer toward the East and pray for the gifts of the spirit and visitation of my kindred dead. I make sure to give thanks for the knowledge that I am not alone in the Universe. I offer to the south for strength to follow Christ and for the healing gifts I have received. I touch my heart as a reminder of the sacred covenants I have made to my people that we may be of one heart and ne mind, have all things in common and ask for guidance. Then I blow the sacred essence in four directions. For in thanksgiving and gratitude am I able to be still and know God. I do not close the Bundle if I know that I intend to rely upon that guidance during the day. When I do close my Prayer Bundle the items are wrapped up tightly and put away in a safe place. The Bundle represents all things that are sacred to me and that I am grateful for. It represents to me the guidance I may receive from my environment, from creation and from Heavenly guides.

Medicine Wheel Bundle Ceremony #3

A different but fully acceptable Bundle Ceremony by Talk With Trees.

The ceremony begins with the unwrapping of the prayer blanket from around the prayer bundle. The blanket is a symbol of warmth and protection and is to be wrapped around the prayer bundle when not in use. The prayer blanket is then spread out on the ground and I sit upon it facing the sun (morning-East, day-South, evening-East, night-North). The prayer drum and beater (hand-carved from cedar and representing eternal life and Wa'Kan-Tah (the Creator and Giver of the Heartbeat) are laid, respectfully, on the prayer blanket in front of me, along with the prayer bundle.

The prayer bundle contains four stones; each stone representing a part of the Medicine Wheel and two feathers; a Red-Tailed Hawk feather (representing the Day Messenger) and an Owl feather (representing the Night Messenger). Also in the bundle is a cedar smudge stick, a turtle shell (representing Turtle Island) used to hold dried cedar or the smudge stick, and flint (matches or lighter).

First the smudge stick or cedar in the turtle shell are lit and the smoke is fanned over my body with an owl tail fan for purification and then it is fanned to each direction of the Medicine Wheel to purify the space and make it holy ground. A prayer is offered to Wa'Kan-Tah (Great Mystery) to empty my heart of anything that separates me from the spiritual world and to cleanse me from any darkness, filling me with the light. (Thus the reason for facing the sun).

After the purification portion of the ceremony, the drum is struck with eight beats four times. Two whole steps followed by two half steps and two whole steps followed by a half step and a whole step (bummm bummm ba-bum...bummm bummm ba-bummm). This is my call to my Spirit Guide-The Owl. I pray to Wa'Kan-Tah to send my Spirit Totem to guide me on the right path. The call is made four times for each of the four directions of the Medicine Wheel.

The drum is then laid upside down on the prayer blanket and the four stones, two feathers, and the beater stick are taken out to be placed on the drum. First the beater made of hand-carved cedar and representing the Eternal Creator and Giver, and sustainer, of Life is placed in the top center of the drum closest to the sun. Wa'Kan-Tah is the center of all things, and all things point to the Creator. A prayer of thanksgiving is offered at this time.

Then the Owl feather with three beads (representing the Creator and the guardians of day and of night) and four colored threads on its quill representing the four colors of the Medicine Wheel (which represent the four colors of the tribes of man) is laid below and to the left of the beater.

Then a Red-Tailed Hawk feather (also with three beads and four colored threads) is laid beneath and to the right of the beater, so that the three symbols form a triangle. These two feathers represent the light and the darkness that dwell within each of us. The Owl represents the night and the Hawk represents the

day. A prayer is offered at this time to Wa'Kan-Tah to guard our thoughts in the day as well as in the night and to learn to walk in silence like the Owl (guarding the tongue) and walk with open eyes like the Hawk (always watching and learning).

The four stones, red, yellow, black, and white, representing the four colors of the tribes of men, are taken out and placed one at a time on the Sacred Drum that is lying face down on the Prayer Blanket.

The white stone represents many things. It is placed on portion of the drum facing east.

The red stone represents many things. It is to be placed on the portion of the drum facing west.

The black stone represents many things. It is to be placed on the portion of the drum facing north.

The yellow stone represents many things. It is to be placed on the portion of the drum facing south.

The Medicine Wheel has four corners. Red, Yellow, Black, and White. Each stone is painted for each section.

Each section has seven symbols.

The sections are as follows:

The four colors of the tribes of man-red, yellow, black, and white.

The four directions or paths-North, South, East, and West.

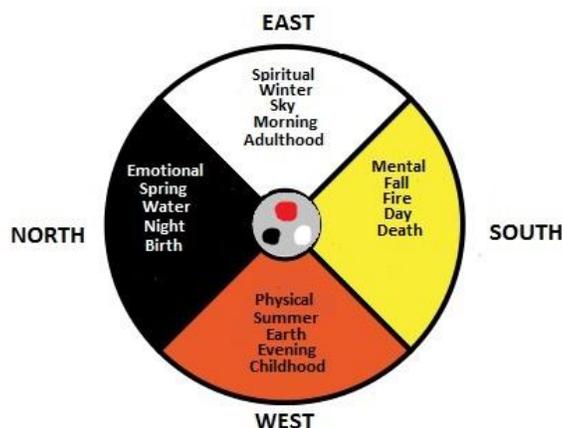
The four parts of man-Spiritual, Physical, Emotional, and Mental (intellect).

The four seasons of life-Winter, Summer, Spring, and Fall.

The four elements-sky (wind), earth, water, and fire.

The four times in a rotation of earth-morning, evening, day, and night.

The four cycles of life-birth, death, childhood, and adulthood.



The whole of the Medicine Wheel represents self. While each stone is placed upon the inverted drum, a prayer is spoken to Wa'Kan-Tah in thanksgiving and gratitude for the blessings of life represented on the Medicine Wheel. Any communication to the Creator is to be offered at this time in humility and deep introspection. After praying/meditating and listening to the message of the Creator through the creation, the ceremony is over.

After the ceremony has ended, the stones, feathers, smudge stick, flint, turtle shell, and beater are placed back into the prayer bundle and wrapped in the prayer blanket.