

**Journal #5610 from sdc 12.11.23**

*Everything on Earth is Borrowed.....*

*Meet the Archaeologist Leading the Museum's Repatriation Efforts*

*Community Archeology Helps Bridge Gap Between Science and Tradition*

*New Study Adds to Decade-Old Repatriation of Sitting Bull's Belongings*

*Is 3D Technology the Key to Preserving Indigenous Cultures?*

*UNR Special Collections and Archives*

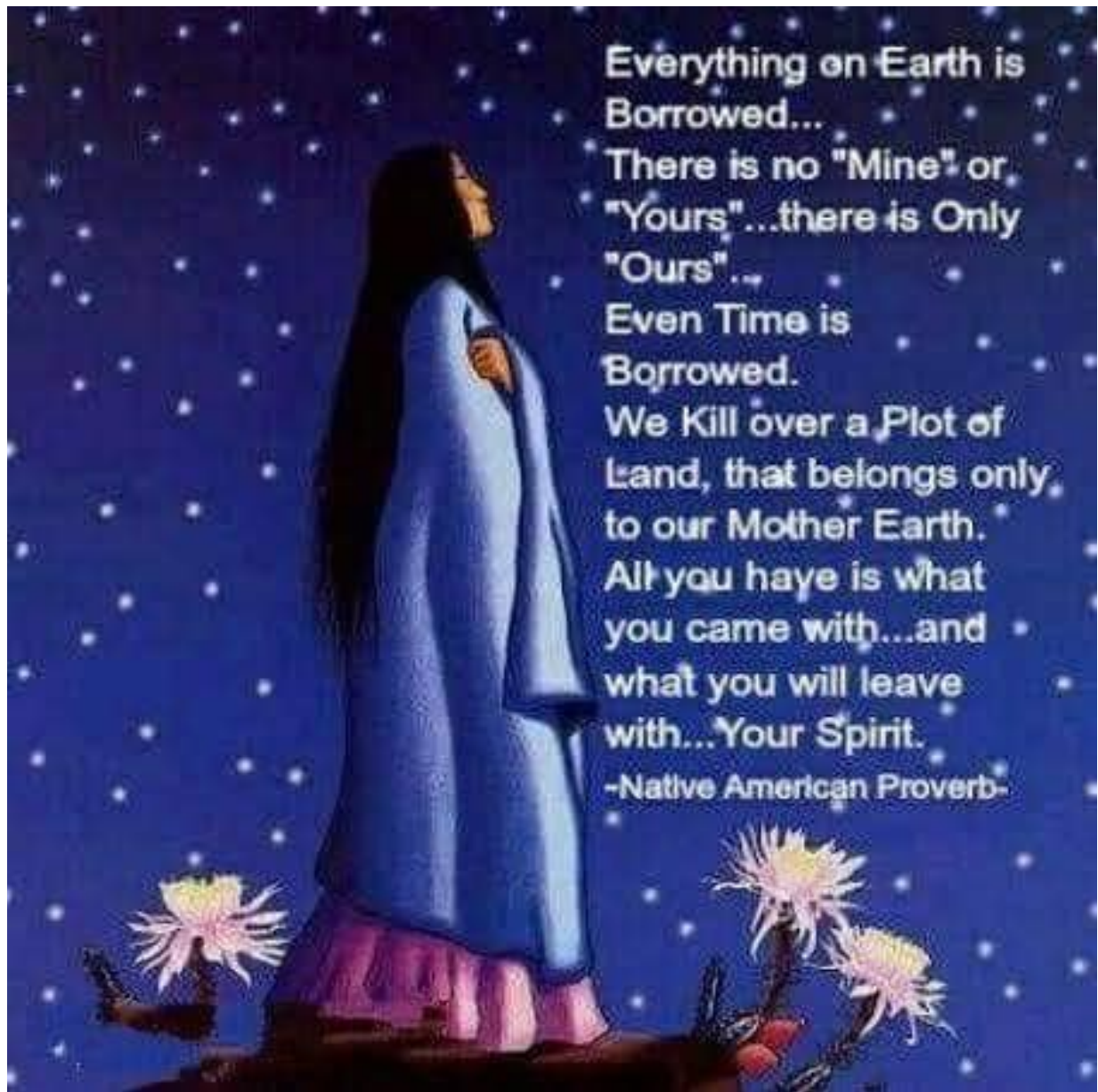
*Deck the Halls With Nature Crafts and More Natural History Programs This December*

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*The Reverend Rose Mary Joe Kinale*



## Meet the Archaeologist Leading the Museum's Repatriation Efforts

With more than 20 years of experience at the Smithsonian, Dorothy Lippert is championing a collaborative approach to repatriation

by **Jack Tamisiea**



*Dorothy Lippert holds a stick used to play stickball, a traditional sport among the Choctaw and other southeastern tribes. Her shirt has a traditional Choctaw design on it representing the patterned scales of a diamond backed rattlesnake. Dorothy Lippert, NMNH*

[Dorothy Lippert](#) was certain she wanted to be an archaeologist since she was twelve and unearthed ancient bits of charcoal and stone tool flakes while sifting through dig sites near her home in Texas. But it was not until she was studying archaeology in graduate school in the 1990s that Lippert discovered that repatriation was her true calling.

Federal laws supporting repatriation, the return of human remains and cultural items housed in museum or university collections to descendant communities, had recently been passed and Lippert remembers the topic being discussed throughout her archaeology courses. These discussions were much different from the repatriation conversations Lippert, who is a citizen of the Choctaw Nation of Oklahoma, was having with other Native Americans.

“I was hearing both sides when not many other people were,” Lippert recalled. “Because of this, I thought I could potentially help create some understanding.”

Lippert recently became the program manager of the [National Museum of Natural History's Repatriation Office](#). For more than 30 years, the museum's repatriation office has worked with Native American, Alaska Native and Native Hawaiian communities to return remains and sacred objects deposited decades, or even centuries ago, in the Smithsonian's collection. Lippert, who previously served for more than 20 years as a tribal liaison in the museum's repatriation office, is the first woman and first Native American to hold this position.

In this month's installment of [Meet a SI-entist](#), Smithsonian Voices spoke with Lippert to learn more about her experiences at the Smithsonian and the future direction of the museum's repatriation program.

**First off, we'd love to learn how you first became interested in archaeology.**

When I was pretty young, I remember watching a PBS show on dinosaurs and paleontology.

They showed someone excavating dinosaur bones. And the guy unearthed a little bit of the fossil and he pointed to the spot and said, 'That spot right there hasn't seen sunlight for millions of years.' I remember thinking, 'that is so cool to be the person that can do that.' That's when I got interested in working in a field that deals with the past. I like dinosaurs, but I really like people. So I gravitated towards archaeology.

### **What inspired you to work in repatriation?**

I began working on repatriation when I was in graduate school. Archaeologists had been arguing with tribal members and with museum organizations about the need for repatriation. The tribes were saying that repatriation is a human rights issue. There was a lot of talking, but people weren't really hearing each other.

And I was right in the middle of that. I would go to an intertribal organization meeting and I'd hear all of these opinions. And then I'd go back to my classes in grad school with archaeologists and hear different opinions. I felt like one of the few people hearing both sides. I realized that if I could talk about repatriation from this perspective, maybe people will begin to understand it a bit more.

### **What are some of the challenges of overseeing repatriation efforts at the museum?**

It's challenging because of the extent of the museum's collections. We're working with Native American individuals and their belongings that need to go back to the tribes. But there are 574 federally recognized tribes that are involved that we need to be accountable to. For a long time we had two people trying to work our way through all of these requests, which is a huge challenge.

“I think whenever we repatriate someone, it's a success.” — Dorothy Lippert, Repatriation Program Manager, National Museum of Natural History

But there's also benefits to working with so many tribes on repatriation. When tribal representatives come to the museum and talk to us, we always learn more. And so we get so many new perspectives from all these tribes that hadn't really been in place at the museum before.

In November, we had visits from a tribe in Alaska and a tribe in Arizona. We were looking at items in the collection and having conversations and it provides us with more knowledge and information about the collections. It helps the museum do better in our work.

### **Do any particular repatriation experiences from your time at the museum stick with you?**

The one repatriation that really sticks with me, and I think always will, is a repatriation we did for my own tribe, the Choctaw Nation of Oklahoma. When I learned that a Choctaw woman's remains were at the museum, I made a promise that I wouldn't leave the museum until I had seen her return home safely. When I was finally able to do that, it was so rewarding to me to be able to keep that promise to her. I always remember that moment when we finally completed the re-burial.

Lippert and former NMNH fellow Jen Byram at the Choctaw Nation's annual fair, where they were demonstrating traditional textile production. Dorothy Lippert, NMNH

**How has the field of repatriation changed since you began working at the Smithsonian? How do you hope to help influence the future direction of repatriation through your new position?**

I think what's happened over the last 20 years is that tribes and museums have gotten more experience working with each other. What we've learned is that things work better when we work together.

I think we have also learned at the National Museum of Natural History that repatriation work can be so incredibly rewarding and beneficial to the museum. When we work with communities on repatriation, that can lead to other projects that enhance our knowledge. We've also learned how to think about our collections. This is not just a collection of objects. These are items that come from a living community.

**“We get so many new perspectives from all these tribes that hadn't been in place at the museum before.” — Dorothy Lippert, Repatriation Program Manager, National Museum of Natural History**

When I think about the future of repatriation at the Smithsonian, I want to move more quickly so tribes are not waiting on a repatriation because it can be traumatic having to wait to take care of your ancestors. Once we can move more quickly, then we can begin to address other interests that tribes have with the museum beyond repatriation.

This can improve the whole institution. The Smithsonian was founded ‘for the increase and diffusion of knowledge.’ But for a long time, we were not including tribal perspectives and Indigenous knowledge and science. And so it wasn't true knowledge. With a greater inclusion of Indigenous voices, I think the Smithsonian is positioned to truly increase the knowledge that it provides.

*This conversation has been edited for length and clarity.*

*[Meet a SI-entist](#): The Smithsonian is so much more than its world-renowned exhibits and artifacts. It is a hub of scientific exploration for hundreds of researchers from around the world. Once a month, we'll introduce you to a Smithsonian Institution scientist (or SI-entist) and the fascinating work they do behind the scenes at the National Museum of Natural History.*

## **Related Stories**

[Community Archeology Helps Bridge Gap Between Science and Tradition](#)

[New Study Adds to Decade-Old Repatriation of Sitting Bull's Belongings](#)

[Is 3D Technology the Key to Preserving Indigenous Cultures?](#)



# PECHANGA POW WOV

## FIREWORKS FRIDAY AT 7PM

GRAND ENTRIES: Fri: 8pm | Sat: 1pm, 7pm | Sun: 1pm  
BIRD DANCING: Sat: 5pm to 7pm

### 2024 HEAD STAFF

EMCEE: Bart Powaukee  
EMCEE: Howie Thomson  
ARENA DIRECTOR: Juquin Hamilton  
ARENA DIRECTOR: Victor Khatsalano  
HEAD DRUM JUDGE: Jason Whitehouse  
HEAD MAN JUDGE: Patrick Mitsuing  
HEAD WOMAN JUDGE: Jacinta Tsosie  
HEAD MAN: Gozy White  
HEAD WOMAN: Jonna Brady  
HEAD YOUNG MAN: Keaven Brown  
HEAD YOUNG WOMAN: Viviana Toya-Aleman  
TABULATOR: IcreeAzn

### SINGING CONTEST INVITED DRUMS ONLY:

1ST: \$14,000 2ND: \$12,000 3RD: \$10,000 4TH: \$9,000  
5TH: \$8,000 6TH: \$7,000 7TH: \$6,000 8TH: \$5,000

### INVITED DRUMS:

BLACKSTONE - SASKATCHEWAN  
BLAZING BEAR - OKLAHOMA  
BUC WILD - ARIZONA  
BULLHORN - ALBERTA  
CREE CONFEDERATION - ALBERTA  
LITTLE BEAR - MINNESOTA  
SMOKEYTOWN - WISCONSIN  
YELLOWHAMMER - OKLAHOMA



POWOW DIRECTOR: SKYE MCMICHAEL  
VENDOR COORDINATOR: CHRIS MEDELLIN-LOPEZ  
BIRDS COORDINATOR: ROBERT VILLALOBOS  
PECHANGA RESORT CASINO:  
45000 Pechanga Parkway,  
Temecula, CA 92589

FOR MORE INFO: powwow@pechanga.com or call: 888-PECHANGA



JANUARY 5-7, 2024

### DANCE CATEGORIES

ELDERS (70+) WOMEN'S COMBINED, MEN'S COMBINED  
1ST \$1,000 2ND \$800 3RD \$600 4TH \$400 5TH \$200

GOLDEN AGE CATEGORIES (50-69):  
MEN'S NO. TRADITIONAL, SO. STRAIGHT, GRASS, FANCY  
WOMEN'S SO. CLOTH/BUCKSKIN, FANCY, JINGLE  
1ST \$1,000 2ND \$800 3RD \$600 4TH \$400 5TH \$200

SENIOR ADULTS (35-49) • JUNIOR ADULTS (18-34)  
MEN'S NO. TRADITIONAL, SO. STRAIGHT, FANCY, GRASS, CHICKEN  
NO. CLOTH, NO. BUCKSKIN, SO. CLOTH, SO. BUCKSKIN,  
CONTEMP JINGLE, OLD STYLE JINGLE, FANCY  
1ST \$1,000 2ND \$800 3RD \$600 4TH \$400 5TH \$200

TEENS CATEGORIES (13-17):  
BOY'S NO. TRADITIONAL, SO. STRAIGHT, FANCY, GRASS, CHICKEN,  
GIRL'S NO. TRADITIONAL, SO. CLOTH/BUCKSKIN, JINGLE, FANCY  
1ST \$300 2ND \$200 3RD \$100 4TH \$50

JUNIOR CATEGORIES (6-12):  
BOY'S NO. TRADITIONAL, SO. STRAIGHT, FANCY, GRASS, CHICKEN,  
GIRL'S NO. TRADITIONAL, SO. CLOTH/BUCKSKIN, JINGLE, FANCY  
1ST \$200 2ND \$100 3RD \$50

### DANCE SPECIALS

MEN'S WOODLAND SPECIAL (18+) By Gozy White & Family  
SWEETHEART SPECIAL  
In Honor of Rebecca "Tooky" & Jon "Poncho" Brady  
By Jonna Brady & Family

"BATTLE IN SOCAL" MEN'S FANCY SPECIAL (ALL AGES)  
By Keaven Brown & Family

TEEN GIRL'S FANCY VS TEEN BOY'S FANCY SPECIAL (13-18)  
By Viviana Toya-Aleman & Schrock Family

JUNIOR BOYS FANCY SPECIAL (12 under) "Entering the Circle"  
In honor of Ezren Schuyler by the Schuyler & McGurk Families

"PECHANGA'S SHOOTOUT SPECIALS"  
MEN'S GRASS (18+)  
1ST \$1,000 2ND \$800 3RD \$600 4TH \$400 5TH \$200

WOMEN'S FANCY SHAWL (18+)  
1ST \$1,000 2ND \$800 3RD \$600 4TH \$400 5TH \$200  
On the Spot Specials - TBD

## **The Year in Review: Special Collections and University Archives**

We take this opportunity each year to let all of you know what we've been up to and what is coming next year. It's our way of being accountable to those who rely on us and support us. The past twelve months were productive for Special Collections and University Archives (SCUA). Classroom instruction, the Sesquicentennial, donor support, use of collections, and engagement with the community are some of the themes we'll be highlighting. Read on!

## **Our Impact This Year**

Archives exist to serve users, therefore each year we take stock of how well we've done. We've impacted students in a variety of disciplines, researchers from around the world, and even two artists.

## **Classes and Student Support**

Special Collections and University Archives (SCUA) hosted instruction sessions for 15 classes in 2023! That means 226 students came to SCUA for hands on exploration and critical thinking about primary sources and unique historical materials. Many of these classes assign a semester project using the archives, so students come back again on their own to use the collections. This year's classes came from Art, Geography, Anthropology, English, History, Journalism, Music, Educational Leadership, the Davidson Academy, the Native Students LEAD program, and a historical methods class from Truckee Meadows Community College.

## **Tours and Community Groups**

We are happy to accommodate group visits in advance. We've hosted a few group visits this year. The most recent one, for the Retired Faculty Association, brought 14 University of Nevada, Reno retired faculty members from a range of disciplines to the reading room. Outreach and Public Services Archivist, Elspeth Olson, had a lot of fun displaying items that touched on the different attendees' disciplinary interests. You can read the [groups' write-up of their visit here](#).

## **Artistry and Research Opportunities for Campus and Beyond**

The collections we hold appear in projects around the world. All in all, we received requests to use 102 items from our collections in various projects. This year we supported films, books, articles, and internet projects from Nevada, California, Alaska, Germany, Switzerland, Spain, France, and the United Kingdom. You can see one of these projects [here](#), at the City of Reno's Historical Resources story map. How many of our collection items can you count? Hint: Its more than 30!

Research Experiences (NHRE) For Undergraduates 2024: How to Apply INFO Session  
January 16, 2024 3-4:30 EST

Free - online; internet connection required

The National Museum of Natural History (NMNH), Smithsonian Institution, hosts a world-class research staff and unparalleled scientific research collections. NHRE summer internships pair undergraduates with museum scientists to complete a research project in Anthropology, Botany, Entomology, Invertebrate Zoology, Mineral Science, Paleobiology, or Vertebrate Zoology. Although most of the internship time is spent working on the research project, there are additional events including lectures, tours of museum collections, and other activities related to natural history research.

The NMNH is located on the National Mall in the heart of Washington DC. The program runs for 10 weeks starting the day after Memorial Day. Participating students will receive a stipend of \$8,000, and up to \$800 for travel to the DC area. We also cover housing at the George Washington University dorms in single-occupancy rooms.

Previous research experience is not required, and we encourage applications from minorities and members of other groups underrepresented in the sciences

To apply please create an account on the ETAP website (<https://www.nsfetap.org/>), then go to the opportunity page (<https://etap.nsf.gov/award/3764/opportunity/4456>).

As part of the application procedure, students will need to identify a field of interest and/or specific individuals with whom they are interested in working. Information about research areas and staff directories can be found through the department websites listed below. Students can also browse past projects from previous years for inspiration by visiting the past projects page (<https://naturalhistory.si.edu/research/natural-history-research-experiences/past-projects>).

Students selected for placement in the NHRE program will be given full details about their specific research mentor, department, and project in the offer letter.

International students should contact us directly ([NHRE@si.edu](mailto:NHRE@si.edu)) for more details.

We will provide two Zoom information sessions for potential applicants on December 6 at 1:00 pm and on January 16, at 3:00 pm

To register:

<https://www.si.edu/events/detail/trumbaEmbed=view%3Devent%26eventid%3D170582239>

**Deck the Halls With Nature Crafts and More Natural History Programs This December**

Join us for programs about colorful corals, ancient art and more at the National Museum of Natural History [Ellyn Lapointe](#)

<https://www.smithsonianmag.com/blogs/national-museum-of-natural-history/2023/12/07/deck-the-halls-with-nature-crafts-and-more-natural-history-programs-this-december/?spMailingID=49167111&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=2600895529&spReportId=MjYwMDg5NTUyOQS2> From the Daily KOS:



Hundreds of Indigenous sacred sites across the country—places of Indigenous foods, medicines, ceremony, burial sites, and creation stories—have been threatened and desecrated by the climate crisis and by harmful development projects like pipelines, mining activities, and resource extraction. **All in violation of federal treaties and without the consent of Tribal communities who have traditional and spiritual connections to the land.**

Current laws fail to adequately protect Tribal government interests on federal land. Two pieces of landmark legislation would correct these injustices and ensure that Native people have a seat at the decision-making table when it comes to managing and protecting sacred and cultural sites: The Advancing Tribal Parity on Public Land Act and the Tribal Cultural Areas Protection Act.

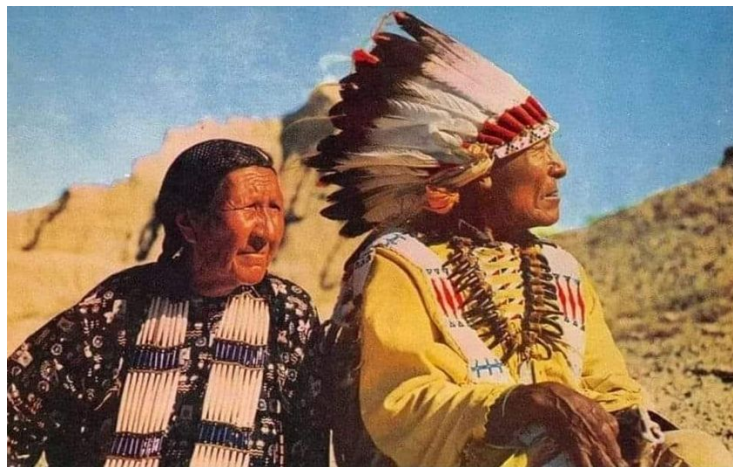
We must update federal land management laws to increase protection for federal lands that contain Tribal cultural sites and ensure that Tribal governments are afforded the rights due to them as sovereign nations. Congress must right this injustice!

Daily Kos Liberation League <[campaigns@dailykos.com](mailto:campaigns@dailykos.com)>

~~~~~  
[Our Generation BlackHills- He Sapa Wicouncage Okolakiciye](#)

**When an elder passes** they take all their knowledge of life, sacred teachings, songs, language, culture. Volumes of history, family geanology, stories are all gone.

What i would give to sit with my grandparents again and listen to all they have to share..



***"Our only safety depends upon the total extermination of the Indians. Having wronged them for centuries we had better, in order to protect our civilization, follow it up by one more wrong and wipe these untamed and untamable creatures of the face of the earth."***

~L. Frank Baum (author of the Wizard of Oz) writing for the Saturday Pioneer just two weeks after the Wounded Knee massacre.

[#Genocide](#) [#Colonization](#) [#SettlerColonialism](#)

**For UNR Students, The Circus Is Closer Than You Think:** Acro Enso, a circus training studio run by University of Nevada, Reno alumni, offers a variety of acrobatics and circus disciplines. The studio recently held its first showcase since the pandemic, featuring performances from students, coaches, and visiting artists. ([nevadasagebrush.com](http://nevadasagebrush.com))



## What happened when!

**December 9 In 1855** a three-day campaign by Oregon whites ended in which the peaceful Walla Walla tribe was attacked and six people, including Chief Peoepomoxmox were murdered.

**In 1906** the NSJ reported efforts of whites to develop mining inside the Walker Lake Indian Reservation, including Charles Schwab and Malcom McDonald, who located a mine and started town of Avelon about twelve miles south of Schurz.

**December 10 In 1934** Federal Emergency Relief Administration state administrator Gilbert Ross announced that up to 2,000 jobless Native Americans in Nevada would be given work under the Nevada FERA.

**In 1936** Bureau of Indian Affairs authorized approval to purchase Campbell Ranch (near Yerington ) as Paiute Indian Colony, enlarged 1941, in Lyon County.

In 1997 FPST clinic held its grand opening.

**December 12 In 1866** the US Army established Camp Winfield Scott in Paradise Valley (Humboldt County); abandoned February 1871.

**In 1924** Governor James Scrugham received a mummy of a child that had been excavated in Nevada and sent to the Museum of the American Indian in New York.

**December 14 In 1966** a three day Las Vegas of Native Leaders from NV, UT, SD, CA and AZ held to discuss grievances with US Indian Commissioner Robert Bennett and US Rep. Ben Reifel (Sioux) of SD, ended in hostility with few issues settled.

**In 1985** Wilma Mankiller was elected chief of the Cherokee Nation of Oklahoma:

*“I want to be remembered as the person who helped us restore faith in ourselves.”*

**December 15 In 1865** the officers and men of Company B of the First Nevada Volunteer Infantry were mustered out of service at Fort Ruby, Nevada.

**December 17 In 1918** Nevada State prohibition against alcoholic beverage went into effect after vote by Legislature; repealed in 1923.

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& POW WOW  
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**FANCY DANCE SPECIAL** - SPONSORED BY KENNETH SHIRLEY

**HEAD STAFF**

Emcee - Juaquin Hamilton  
Emcee - Ruben Little Head  
Arena Director - Chaske LeBlanc  
Arena Director - Rusty Gillette  
Head Drum Judge - Calvin "Beaver" Campbell

**GRAND ENTRY TIMES**

Friday Afternoon: 2:00 pm  
Friday Night: 7:00 pm  
Saturday Afternoon: 12:00 pm  
Saturday Night: 7:00 pm

**REGISTRATION**

Thursday: 2:00 pm - 6:00 pm  
Friday: 9:00 am - 1:30 pm & 2:30 pm - 6:30 pm  
Saturday: Come to the Stage

Registration tables closed 30 minutes before each Grand Entry. **NO EXCEPTIONS!**

**POW WOW ON FRIDAY  
AND SATURDAY ONLY.  
NO POW WOW ON SUNDAY.**

If you need additional details about the Pow Wow, please reach out to:

**POW WOW INFORMATION CALL**

1-800-683-7800 ext. 11468  
Wanda Bowers - 954.444.9827  
Eugenia Osceola - 786.537.1905

**VENDORS CONTACT**

Virginia Osceola - 954.292.2597

*Vendor deadline for space reservation is December 31, 2023.*

**BOOKING INFORMATION**

Native American Travel - 954.967.3614  
**Booking Code: GFAIR24**  
**Code Expires: December 15, 2023**

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## **The Reverend Rose Mary Joe Kinale**

**August 27, 1948 - December 7, 2023**

In sure and certain hope of the Resurrection we share that the Reverend Rose Mary Joe-Kinale has gone to be with her Lord and the angels.

Rose Mary+, a member of the Pyramid Lake Paiute Tribe, died peacefully on December 7, at the age of 82, due to complications following a tragic fall in her home. Rose Mary+ served for many years as the priest at Old St. Paul's Parish in Virginia City and St. Mary the Virgin in Nixon.

After a more than 10 year discernment, and guided by her sponsoring parish Old St. Paul, Rose Mary+ was ordained to the transitional diaconate on February 15, 2014, and as a priest on August 9, 2014, in both cases by Bishop Dan Edwards. The latter ordination marked the first person, woman or man, from the First Nations in our diocese to the Sacred Order of Priests.

Rose Mary+ Joe was born on Friday, March 7, 1941, in Schurz, Nevada, on the Walker River Paiute-Shoshone Indian Reservation. Her father was Cleveland Joe, a section laborer for Southern Pacific Railways (who died when Rose Mary+ was only four). Her mother was Florence Martha Collins Brown, originally baptized into the United Methodist Church in Schurz and an elder in the Walker River Paiute-Shoshone Tribe. Married in 1937, Rose Mary+'s parents were the first Indian couple ever formally married at the Methodist Mission Church in Schurz. Cleveland's parents were John Joe and Daisy James Joe; Daisy's descendants include the late husband of Deacon Reynelda James.

Rose Mary+ was baptized in August 1955 at a branch (these days called a ward) of the Church of Jesus Christ of Latter-day Saints. She was confirmed and admitted to Holy Communion by Bishop Stewart Zabriskie on Easter Day, 1997, at St. Michael and All Angels in Wadsworth.

She graduated from Churchill County High School in Fallon, Nevada, in 1959, and moved to the Bell / Southgate suburbs of Los Angeles, California, where she resided for 24 years. She graduated from California State University, Los Angeles, in June 1976, with a degree in Early Childhood Education.

Rose Mary+ has been enrolled at the Vancouver School of Theology for a Masters in Indigenous Theology and recently part of a pilot program of theological education by Bexley Seabury Seminary for Indigenous Episcopalians.

Rose Mary+ worked for several decades as a social worker in Nevada and California. One memorable stint of her career was serving as Human Services Director for the Lovelock Paiute Tribe for many years at the turn of the 21st century. In addition, she worked for the Western Nevada Agency of Bureau of Indian Affairs out of Carson City. She also at various times worked in Human Resources for the Pyramid Lake Paiute Tribe, the Washoe Tribe of Nevada and California, the Reno-Sparks Indian Colony, the Ft. McDermitt Paiute-Shoshone Tribe, the Yerington Paiute Tribe, the Fallon Paiute-Shoshone Tribe, and the Toyiabe Indian Health Project of Bishop. In California, she wrote the first successful grant for the American Indian Head Start program. Her most recent career post was as Social Services Director at Pyramid Lake Paiute Tribe.

In the diocese, under the direction of the Rev. Jane Foraker-Thompson, Rose Mary+ spent time ministering to inmates at the Lovelock Correction Center. She served on the diocesan Standing Committee, as a board member for Galilee Camp and Retreat Center, and was a revered elder at the Episcopal Church's "Winter Talk," serving as a member of the Executive Board before COVID.

Rose Mary+ was extremely active in the Episcopal Women of Nevada, being awarded for her service by Bishop Elizabeth Gardner at the 2022 diocesan convention and recognized at the 80th General Convention in Baltimore, MD, for her service; Rose Mary+ held most of the board positions of the EWN and attended the latest board meeting via ZOOM on November 4, 2023.

Rose Mary+ had eight siblings; their mother remarried when Rose Mary was nine and that marriage produced 7 children.

In the early 1960s, Rose Mary+ married Frank John Kinale, Senior. They were divorced after six years of marriage.

Rose Mary was mother to four children; two survive (Enrique "Ricky" Lee Gonzales and David Matson) and two pre-deceased her (Joanne Kinale and Timothy John Kinale).

Please add the Rev. Rose Mary Joe-Kinale to your prayers and keep her family and many friends in your heart during this difficult time. Service details will be shared as soon as they are finalized.

*"Give rest, O Christ, to your servant with your saints,  
where sorrow and pain are no more, neither sighing, but life everlasting."*