

Native American Liturgical Celebration

Written and Compiled by: © Kelly Sherman-Conroy (Oglala Sioux Tribe)
Music Compiled by David Livingston

This Native American Liturgical Celebration was created by Kelly Sherman-Conroy who is a member of the Oglala Sioux Tribe in Pine Ridge South Dakota. Kelly currently attends Luther Seminary and is an active member of the American Indian/Alaska Native Lutheran Association. Kelly worked closely with her mentor and Professor Dirk Lange (Luther Seminary), musician David Livingston, and conferred with Bishop Guy Erwin, Bishop Jessica Crist and Native members and Clergy of the American Indian/Alaska Native Lutheran Association. This liturgy has been put together in a very meaningful way to integrate Native culture and spirituality and keep some boundaries of the Lutheran Christian traditions. The result is a profound and deeply spiritual experience that has been created for all involved in not just the worship practices but their relationship with God and the other.

In August of 2016 at the Churchwide Assembly, members of the ELCA passed a resolution to recognize and celebrate contributions of Native Americans into the life of the church and community.

In the ELCA there are 30 Native American congregations and ministries. Within our synods there are 4850 Native American constituents in them.

An extreme shortage of Native American clergy is very evident in the ELCA. A lot of the congregations which are home to our Native American members are dependent upon non-native Pastors and lay leadership. A majority of these ministries struggle to meet the minimum salary necessary to pay full time pastors because these congregations or ministries earn low incomes, so consequently do not have the resources to sustain the salary requirements for full-time ministers.

When the Resolution was passed, these were the founding elements that were agreed upon by the attending members and representatives of our congregations in the ELCA.

- To repudiate explicitly and clearly the European-derived doctrine of discovery
- To acknowledge and repent from this church's complicity in the evils of colonialism in the Americas
- To offer a statement of repentance and reconciliation to native nations in this country for damage done in the name of Christianity
- To encourage the Office of the Presiding Bishop to plan an appropriate national ceremony of repentance and reconciliation with tribal leaders, providing appropriate worship resources for similar synodical and congregational observances with local tribal leaders
- To direct the Domestic Mission unit, together with the American Indian and Alaska Native community and ecumenical partners, to develop resources to educate members of the ELCA and the wider community about the doctrine of discovery and its consequences for native peoples
- To direct the Domestic Mission unit to develop a strategy with the American Indian and Alaska Native community during the next triennium to be referred to the Church Council for action, including a mechanism to grow the Native American Ministry Fund of the ELCA
- To affirm that this church will eliminate the doctrine of discovery from its contemporary rhetoric and programs, electing to practice accompaniment with native peoples instead of a missionary endeavor to them, allowing these partnerships to mutually enrich indigenous communities and the ministries of the ELCA

DID YOU KNOW?

- As of May 2013, there are 566 federally recognized tribes located on reservations, in rural areas on allotment lands and in the cities.
- In the 2010 U.S. Census, for the first time more Native Americans reside in large in cities than on reservations.
- Allotment land: Break up of Indian territories resulted in land being distributed to individuals (180 acres). The “surplus land” was sold by the federal government to non-Native buyers.
- Relocation: Was a government program which sought to relocate Native people to urban areas of the country in the 1950’s and early 60’s to assist families with employment and education for single adults. Some stayed and others returned to their homeland when the promised jobs never materialized. Often, they were given bus fare to the city and a small stipend then were expected to support themselves without training for jobs or preparation to live outside their tribal communities. Many were without skills to obtain jobs.

Connections and partnerships between congregations and Native American ministries have been ongoing for several years. Groups have worked together in the local Native communities, helping with ministry needs and being offered Native immersion experience. The work of the American Indian/Alaska Native Lutheran Association is working towards a better understanding between both Native and non-Native cultures. It is important to note that within the Native communities, diversity exists in the languages, cultures, and tribal governments but a common history is their faith journey. Native American Lutherans welcome the opportunity to tell the story of their spiritual journey and how the integration of their Native spiritual traditions compliment and blend within their Christian spiritual traditions and beliefs.

Guidelines for Native American Liturgical Celebration

I. LIASON

- 1.1. The Synod Bishop appoints a local Native liaison to work with the bishop and congregations that would like to use the Native Liturgy as a Celebration. If a liaison is not appointed please speak with liturgy creator directly for aid in this service.
- 1.2. The liaison will help to find hosts from the local Native communities to be present in the celebrations. This service cannot be done without Native presence.

II. GUIDELINES FOR CONGREGATIONS

- 2.1. This liturgical celebration stresses the use of local Native culture(s). This is an opportunity for people to experience the prayerful traditions of the local Native community or communities.
- 2.2. The host Congregations/Synods/Regions may have one or more liturgies that reflect their cultural and religious heritage. But this project has been created for the liturgy to reflect Native tradition. Respectfully use this liturgy in its entirety. There are suggestions for additions within the liturgy.
- 2.3. It is appropriate and helpful to have a brief explanation of local Native symbols and traditions before the liturgy if the celebration will be using them. Have a local Native be the one to explain.
- 2.4. This liturgy was created to respect both Lutheran and Native traditions.
- 2.5. The American Indian/Alaska Native Lutheran Association wishes to emphasize Native participation in the liturgical Celebration as much as possible with the help of the liaison by using Native lectors, and lay people or Native Pastors. Since this is not only a Celebration of Native people but reconciliation and a teaching situation as well, permission should be sought to include some Native lay people in order to demonstrate this kind of ministry to those who attend.

III. GUIDING PRINCIPLES

- 3.1 Utilize the Native Liaison to consult tribal elders and experts about what may be used and respect their opinions. Handle the symbols, songs and dances in a respectful manner.
- 3.2 If dances or rituals (ex: burning of sage) are used, please have a Native person(s) lead and explain.
- 3.3 The symbols, songs or dances (if Native people are willing) are meant to enhance the liturgy and bring people to a deeper Christian prayer experience.

IV. ESSENTIAL GUIDE TO THE LITURGICAL CELEBRATION

- 4.1. The Liturgy of The Great Thanksgiving follows the outline of the Liturgical Books.
- 4.2. Bread and wine are used at the Eucharist.
- 4.3 The top of the altar should have a cloth and corporal of a color sacred to the specific cultural group if possible.
- 4.4. Enhancements may take place: (descriptive introduction and explanations)
 - 4.4.1 Processional Entrance/Grand Entry - Native songs, drums, dance, Native people in regalia are suggested prior to the start of the service if they are available.

4.4.2. Four Directional Prayer (e.g. sage/cedar purification) Spirituality is important among Native people. It is a vital component of a traditional way of living. This prayer receives and offers thanks for everything on Earth. Please do not remove this from the liturgy. You can Smudge (burning of sage) during this time instead of a later time in the liturgy.

4.4.3. Gospel Readings – During this time a suggestion would be to have a Native flute briefly playing between readings. Smoke/Sage blessing of the Gospel reading is another suggestion.

4.4.4 Repentance – Suggestions of some additions in this area would be allowing a Native elder to offer a tobacco offering on the altar or include different ways local Native people pray. Tobacco offering is sacred and pinches of it are offered for prayer to God and asking for healing.

4.4.5. Offertory/ Great Thanksgiving-This is a time of celebration. When the offering is presented a suggestion would be to have a Native elder bless the offering with sage smoke.

4.4.6. Creed Statement

4.4.7 Closing Procession – It is highly suggested to have the Native drum group if you have one, to play a Native song while the Native people who walked in their regalia for the opening procession/Grand Entry walk out the same way.

4.4.8. Suggestion to also utilize other Native sacred songs during communion distribution. Please be cautious when choosing music about Native people.

4.4.9. Local Native languages from each Synod should be used when and as possible so people can hear and recognize these languages. This also allows for a truer inculturation of Native culture into the Liturgical celebration.

Where to send offering:

The offering can be sent to the President of the American Indian/Alaska Native Lutheran Association.

Pastor Joan Conroy
1483 Branston Street
St. Paul, MN 55108

American Indian/Alaska Native Lutheran Association Officers

President – Pastor Joan Conroy (Oglala Sioux)
Vice President – Pastor Will Voss (Cheyenne Rive Sioux)
Treasurer- Elizabeth Gaskins (Muscogee(Creek)
Secretary- Loni Taylor (Chippewa Cree)

Contact Liturgy Creator Directly

Kelly Sherman-Conroy
kelly@nativitychurch.org
or 612-781-2766 ext: 1007

Contact Music Compiler Directly

David Livingston
livingstonwoodwinds@gmail.com

ELCA Liturgical Celebration and Reconciliation of American Indian/Alaska Natives

People's prayers and responses are in **BOLD TYPE**. Other instructions are in *red italics*.

PRELUDE

Where I Sit is Holy
Great Spirit, Now I Pray

arr: G Theisen & David Livingston
arr: G Theisen & David Livingston

PROCESSION *(All Stand)*

Hand Drummers

ELW 837

Many and Great, O God (Wakantanka taku nitawa)

Dakota Tune arr. © Augsburg Publishing House
text: Joseph R. Renville

CALL TO WORSHIP

The Spirit of God be with you.
And also with you.

Come, let us worship the Creator with hearts open to all peoples,
where pride and prejudice once dwelt;

**Let us worship Creator with minds open to the wisdom of Native peoples,
where listening and respect once had no place.**

Let us honor the One who freely gives by showing honor
to those who were once and still remain oppressed.

**Let us worship the God of diversity,
who made the world in colors, in seasons, in endless variety;
Who created the diversity of the earth's peoples in His image.**

**ALL: All were created to honor one another
and in so doing the Creator honored.
Let us honor Him today by reflecting in our worship
and in life His image -- love. Amen.**

(Adapted from UMC Native American Ministries Sunday's Call To Worship)

SMUDGING CEREMONY

(Please Stand.)

The smudging ceremony is likened to a prayer of confession, as we purify our minds and hearts. Reach out for the smoke and draw it into your heart.

PRAYER TO THE FOUR DIRECTIONS

Creator, the strength of the people, we honor you.
Listen to the thoughts of your people.
Together let us respect the truth of your spirit and care for your
Creations to the east, to the south, to the west and to the north.
Together let us live by the ways you have entrusted to us
Within the circle of life.
Come Great Spirit as all are gathered in your name.

(A Native Person should lead this Prayer. We turn our bodies to the Four Directions as we pray the following prayers. Begin by turning toward the East and continue to turn, with each prayer, in a clockwise direction. We invite you to participate by reading one of the prayers aloud, if you feel so called.)

Music arrangement to be briefly played between each reading or at the end of all readings:

Song at the Center

by: Marty Haugen © GIA

FIRST READER:

We face East: To your symbol color gold,
The place of dawning, there is beauty in the morning,
there the Seeker finds new visions as each sacred day is born.
All who honor life around them, all who honor life within,
shall shine with light and glory when the morning comes again.
And we pray,
Come Holy Creator's Spirit, Come

SECOND READER:

We turn to the South: To your symbol color red,
In the South, the place of growing there is wisdom in the earth,
Both the painful song of dying and joyful song of birth.
As the earth gives up her lifeblood so her children's hearts may beat.
We give back to her our reverence for the holy ground beneath our feet.
And we pray,
Come Holy Creator's Spirit, Come

THIRD READER:

We turn to the West: To your symbol color black,
The place of seeing, there is born a vision of the servant of the servants,
who proclaimed The Gospel to us.
Guide us at the end of each day and fill us with your peace.
And we pray,
Come Holy Creator's Spirit, Come

FOURTH READER:

We turn to the North: To your symbol color white,
We look to God our Creator who cleanses our earth with snow, wind, and rain.
To Jesus who fills us with the wideness of mercy and grace and lovingly embraces all the people.
And the Holy Spirit who comes to inspire us.
And we pray,
Come Holy Creator's Spirit, Come

MUSIC: Choir x1

Song at the Center

PRESIDER:

Creator, you bent the earth like a bow
 Until it was one, round, shining planet.
At your word the land was drawn into mountains and deserts,
 Forests and plains;
 The waters were gathered together into rivers, lakes and seas.
Many times, when people crossed these seas from other lands
 They broke the circle of your creation
 By their greed and violence
 And they shattered the lives of others.

Creator, renew the circle of the earth
 And turn the hearts of all people to one another;
 That they and all the earth
 May live and be drawn toward you
 Through the power of your Son,
 Who lives with you and the Holy Spirit
 In the circle of the Trinity, forever One. **AMEN**

(A prayer to the Four Directions written by Pastor Joan Conroy, Oglala Sioux)

GATHERING PRAYER

**Creator, to you we give thanks in all you bring
And ask for your guidance as we prepare
To open our hearts and minds.**

**Within this sacred circle, Jesus Christ is our center
In all we do. Help us to speak with honor and respect to
All people and be open to the teachings we are given.**

**As we walk this sacred journey together with our relations,
Open our eyes to understanding, and the strength to
Truly see the way to live with compassion, love and grace,
For with your Spirit can we face the winds together.
Amen.**

(Written by Kelly Sherman-Conroy, Oglala Sioux)

MUSIC:

Behold A Scared Voice (Verse 1)

Marlena Fontenay/words- Black Elk
Adapted for Native Flute by David Livingston

THE WORD

(Please be seated.)

READING

A reading from Isaiah 40.25-31

To whom then will you compare me,
or who is my equal? says the Holy One.
²⁶ Lift up your eyes on high and see:
Who created these?
He who brings out their host and numbers them,
calling them all by name;
because he is great in strength,
mighty in power,
not one is missing.
²⁷ Why do you say, O Jacob,
and speak, O Israel,
“My way is hidden from the Lord,
and my right is disregarded by my God”?
²⁸ Have you not known? Have you not heard?
The Lord is the everlasting God,
the Creator of the ends of the earth.
He does not faint or grow weary;
his understanding is unsearchable.
²⁹ He gives power to the faint,
and strengthens the powerless.
³⁰ Even youths will faint and be weary,
and the young will fall exhausted;
³¹ but those who wait for the Lord shall renew their strength,
they shall mount up with wings like eagles,
they shall run and not be weary,
they shall walk and not faint.

The Word of the Lord.
Thanks be to God.

MUSIC: Behold A Scared Voice (Verse 2)

PSALM 19

The heavens are telling the glory of God;
and the firmament proclaims his handiwork.

**Day to day pours forth speech,
and night to night declares knowledge.**

There is no speech, nor are there words;
their voice is not heard;

**yet their voice goes out through all the earth,
and their words to the end of the world.**

In the heavens he has set a tent for the sun,
which comes out like a bridegroom from his wedding canopy,
and like a strong man runs its course with joy.

**Its rising is from the end of the heavens,
and its circuit to the end of them;
and nothing is hid from its heat.**

The law of the Lord is perfect,
reviving the soul;

**the decrees of the Lord are sure,
making wise the simple;**

the precepts of the Lord are right,
rejoicing the heart;

**the commandment of the Lord is clear,
enlightening the eyes;**

the fear of the Lord is pure,
enduring forever;

**the ordinances of the Lord are true
and righteous altogether.**

More to be desired are they than gold,
even much fine gold;

**sweeter also than honey,
and drippings of the honeycomb.**

Moreover by them is your servant warned;
in keeping them there is great reward.

**But who can detect their errors?
Clear me from hidden faults.**

Keep back your servant also from the insolent;
do not let them have dominion over me.

**Then I shall be blameless,
and innocent of great transgression.**

Let the words of my mouth and the meditation of my heart
be acceptable to you,
O Lord, my rock and my redeemer

MUSIC: Behold A Sacred Voice (Verse 2)

GOSPEL

(Please Stand)

The holy gospel according to John.
Glory to you, Lord Christ.

²⁰ “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, ²¹ that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. ²² The glory that you have given me I have given them, so that they may be one, as we are one, ²³ I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.”

The Gospel of the Lord.
Praise to you, Lord Christ.

MUSIC: Prayer of Black Elk

Karen P. Thomas/ words by Black Elk
© Santa Barbara Music Publishing

THE WORD NOW

(Please be seated)

MUSIC

We Are One in the Spirit (Vs 1;2;3)

©Kate Marks/ Text Adapted
Arr. Gregory Theisen

CREED STATEMENT

We believe in Creator, Father-Mother Spirit, who called the world and all that is in it, into being, who spoke the creative-forming word, and all came forth who created women and men and set them free to live in love, in obedience to the will of supreme love and in community with all.

We believe in Creator, Son and Brother, who, because of love beyond our understanding, love for creation, entered the world to share our humanity, to rejoice and to despair; to set before us the paths of life and death, and walk them with us; to be rejected and die, but finally to conquer death and bind the world to himself for all time.

We believe in Creator, In-Dwelling Spirit, who invites us into community, that we may through faith and that community of oneness, experience uplifting and sustaining grace; that we may fulfill our human responsibility to reach out to our neighbor, whoever that may be; that we may rejoice in the constant nature of creation and the wondrous joy of life itself.

We believe in Creator, whose word teaches us that all things grow together, the Circle of Life; that the paths of life and death, good and evil, too often come together, that choices are not clearly defined; but that we confidently and responsibly tread the path we choose and only the true One can be our judge.

We believe in Creator, who is present and working in this world through all creation. AMEN

(Lutheran Church of the Wilderness Liturgy, Bowler WI, Stockbridge-Munsee Reservation)

MUSIC *(To be played during silence)*

This We Know

© Earthsongs Ron Jeffers/ Words Chief Seattle

REPENTANCE

PRESIDER:

Creator and Redeemer,
As we approach you in prayer,
Make us walk in beauty and balance.
Make us open our hearts and minds.
Make us speak the truth.
We pray first for your Community, the Church,
The Body of Christ.
We pray for all our relatives in the circle of life
Throughout all Creation;
For those chosen to be our leaders;
In peace, we pray to you, Lord God:

VOICE 1 (Native):

An excerpt from the Repudiation of the Doctrine of Discovery from the Churchwide Assembly in 2016. “To repudiate explicitly and clearly the European-derived doctrine of discovery as an example of the “improper mixing of the power of the church and the power of the sword”, and to acknowledge and repent from this church’s complicity in the evils of colonialism in the Americas, which continue to harm tribal governments and individual tribal members.

VOICE 2 (Non-Native):

Christians have often focused on what separated them from Native people rather than looking for what united them. Their failures to find a uniting front resulted in the deaths of hundreds of thousands of Native people and the forced assimilation of people. We deeply regret the decisions that resulted in these atrocities. Following the 2016 Resolution we affirm that our congregation and the Evangelical Lutheran Church in America will eliminate the doctrine of discovery from its contemporary rhetoric and programs, electing to practice accompaniment with native peoples instead of a missionary endeavor to them, allowing these partnerships to mutually enrich indigenous communities and the ministries of the ELCA.

PRESIDER:

Let us pray (*moment of silence*)

O God of mercy, we lament that even good actions of reform and renewal had often unintended negative consequences.

We bring before you the burdens of the guilt of the past when our forbearers did not follow your will that all be one in the truth of the gospel.

Teach us and show us the way.

We confess our own ways of thinking and acting that perpetuate the divisions of the past. As communities and as individuals, we build many walls around us: mental, spiritual, physical and political walls that result in discrimination and violence. Forgive us, Lord.

Teach us and show us the way.

Christ is the way, the truth and the life. He is our peace, who breaks down the walls that divide, who gives us, through the Holy Spirit, ever-new beginnings.

Teach us and show us the way.

In Christ, we receive forgiveness and reconciliation and we are strengthened for a faithful and common witness in our time.

Teach us and show us the way.

PRESIDER:

We pause now to add our own prayers, either silently or aloud.

PRESIDER,

Creator, you made the world and declared it to be good:

The beauty of the trees, the softness of the air,

The fragrance of the grass speaks to us;

The summit of the mountains, the thunder of the sky,

The rhythm of the lakes speaks to us;

The faintness of the stars, the freshness of the morning,

The dewdrops on the flower speak to us.

But above all, our heart soars, for you speak to us

In your Son, Jesus Christ,

in whose name we offer these prayers.

AMEN

(Adapted from Joint Catholic-Lutheran Commemoration of the Reformation Liturgy, Oct. 31, 2016)

MUSIC *(played immediately after AMEN)*

Prayer of Peace

David Haas (Based on Navajo Prayer)

THE PEACE

As a community let us embrace the ongoing work of reconciliation.

God makes peace within us. Let us claim it.

God makes peace between us. Let us share it.

Let us make reconciliation visible by greeting each other as a sign of God's peace, love, forgiveness and grace.

The peace of our Creator be with you in all things.

We give thanks to our Creator.

You are invited to share peace and reconciliation with your neighbor.

(We exchange peace with one another. Say "Peace be with you")

THE OFFERING

(Today's offering will be going to the American Indian/Alaska Native Lutheran Association to be distributed among the Native Ministries)

THE OFFERTORY/ PREPARATION HYMN

(Please stand.)

Prayer of Peace

© GIA
David Haas (Based on a Navajo Prayer)

THE GREAT THANKSGIVING

PRESIDER:

The Spirit of God be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

Father, our Great Spirit, from the depths of our hearts we give you thanks. We say thank you, now and forever. From the place of the rising sun in the East, to the South where the warm winds blow, from the West where the soft rain comes, to the coldness of the North.

We unite with all creation from the four directions to join in the everlasting thanksgiving and praise for the gift of your son, Jesus Christ. With hearts lifted, we join with the angels, the guardian spirits, the saints, and all our ancestors as we sing:

**Holy, holy, holy Lord, God of power and might,
Heaven and earth are full of your glory.
Hosanna in the highest,
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Grandfather, you have called us to honor presence of your Son in this feast of sacred food and drink. We are honored also by your invitation and we wish to bring the gift of ourselves to you in joy.

Blessed are you, Lord in heaven and earth.

In mercy for our fallen world you gave your only Son,

That all those who believe in him should not perish,

But have eternal life. We give you thanks for the salvation

You have prepared for us. Accept our praises, Creator God,

For Jesus Christ, the one Perfect offering for the world, who

In the night that he was betrayed, took bread, and when he

Had given thanks,

Broke it, gave it to his disciples and said:

Take, eat, this is my body given for you, do this to remember me.

After supper he took the cup, and when he had given thanks,

He gave it to them and said:

Drink this, all of you. This is my blood of the new Covenant which shed

For you and for many, to forgive sin.

Do this as often as your drink it, to remember me.

Bread and wine, Body and Blood, the gifts of God for the people of God.

Send your Spirit upon these gifts of your people,

Gather into one all who share this bread and wine;

Fill us with your Holy Spirit to establish our faith in truth,

That we may praise and glorify you

Through your Son Jesus Christ;

Through whom all glory and honor are yours,

Almighty Creator, with the Holy Spirit,

In your holy church both now and forever.

AMEN

THE LORD'S PRAYER

And now we say the Nez Perce version of the Lord's Prayer:

**Oh Great Spirit,
You are our Shepherd Chief,
In the most high place whose home is everywhere,
Even beyond the stars and moon.
Whatever You want done let it be done everywhere.
Give us Your gift of bread day by day.
Forgive our wrongs as we forgive those who wrong us.
Take us away from wrong doings.
Free us from all evil,
For everything belongs to You.
Let your power and glory shine forever. Amen**

(Written by Hattie Corbett Enos -Nez Perce Elder)

PRESIDER:

In Ezekiel 38:23, "I will magnify Myself, sanctify Myself, and make Myself known in the sight of many nations; and they will know that I am the LORD." As we come together in unity to praise you God our Creator, let us pray each in our own language as Jesus has taught us...

(Lord's prayer will be spoken together as people speak it in their own language)

**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.**

COMMUNION OF THE PEOPLE

PRESIDER:

So, come to this table,
You who have much faith and you who would like to have more.
You who have been to this sacrament often,
And you who have not been for a long time.
You who have tried to follow Jesus, and you who have failed.
Come. It is Christ who invites us to meet him here.
These are the gifts of God for the people of God.

(From Communion Blessings, Christopher Peters)

(A Native American hymn may be sung or Native flute may be played as prelude to the Holy Feast.)

DISTRIBUTION

MUSIC

Water Prayer

©by David Livingston

The Peace of the Earth Be With You

© Iona Community, Scotland

Guatemalan Folk Melody

arr. John Bell

Heleluyan (Muskogee Chant)

© The United Methodist Publishing House
Transcribed – Charles H. Webb

POST-COMMUNION PRAYER

Jesus Christ, our leader, you are the Son of the Creator.

Today we became your children. Today we became your grandchildren. We will live as you have taught us. We will follow your commandments. Watch over us. Speak to us from the trees, from the grass and herbs, from the breeze, from the passing rain, from the passing thunder and the deep waters. Before us there is beauty, behind us there is beauty. Allow us to walk a long life in happiness, completed in beauty.

Creator together our breath is a prayer to you. As we prepare to leave this sacred space, give us your peace as our time together in this sacred and holy space is done.

Grant us rest on this earth, and give us rest we get to heaven once our time on your wondrous Creation is finished.

AMEN

(Adapted from the Liturgy of St. John's, Red Lake MN- Red Lake Band of Chippewa & Elizabeth Gaskins, Muscogee (Creek))

BLESSING

PRESIDER:

Great Spirit, our Creator God, look upon these faces gathered in holy community together and send them anywhere you would have them go, so that they may embody the word of reconciliation through their actions. Walk with them so that they may face the winds of change and walk the good road. Enlighten them. Sustain them. May God our Creator be with you this day and always.

AMEN

(Kelly Sherman-Conroy, Oglala Sioux)

DISMISSAL

PRESIDER:

We have honored Christ our brother and chief. All my relatives, go in peace.

Thanks be to God.

POSTLUDE

Sing to the God of Life in Us All (Peruvian Folk Melody)

Words- David Livingston
arr. David Livingston & Gregory Theisen