

NOTES FOR THE SERVICE.

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

This Indigenous People's Liturgical Celebration was created by Kelly Sherman-Conroy who is a member of the Oglala Sioux Tribe in Pine Ridge South Dakota. Kelly is a Doctoral student at Luther Seminary and is an active member of the American Indian/Alaska Native Lutheran Association Inc board of directors. 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 Inc.

Contributors of the Cree, Sioux, Stockbridge-Munsee, Cherokee, Ojibwe, Navajo, Nez Perce and Osage Nations participated in the creation of this Liturgy. This liturgy has been put together in a very meaningful way to integrate Native culture, spirituality and mindset, and keeping 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.

Please contact the Association if you would like to use the liturgy or have questions . We will work with your Synod, Congregation, Ministry in helping to create a liturgical and educational experience. We have resources on hand to aid your ministry.

Please consider during the collection of the offering that all or half be donated to the American Indian/Alaska Native Lutheran Association Inc. This service is being used in part as a fundraiser as well as a liturgical learning experience honoring our Indigenous siblings within the ELCA and beyond.

You will find that the music found within the liturgy is an example of music that has been used specifically for this worship.

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

GUIDELINES FOR CONGREGATIONS

This liturgical celebration stresses the use of local Native culture(s). This is an opportunity for people to experience the prayerful traditions of Native community communities.

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 and refrain from editing language.

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 if possible. Recognizing local tribes is important.

This liturgy was created to respect both Lutheran and Native traditions. The American Indian/Alaska Native Lutheran Association Inc wishes to emphasize Native participation in the liturgical Celebration as much as possible with the help of the liaison from the Association.

American Indian/Alaska Native
Lutheran Association Liturgy

INDIGENOUS PEOPLE'S



CELEBRATION

A SERVICE OF INDIGENOUS PEOPLE



Evangelical Lutheran Church in America
God's work. Our hands.

Indigenous People's Worship

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

PRELUDE

Where I Sit is Holy

arr: G Theisen & David Livingston

Great Spirit, Now I Pray

arr: G Theisen & David Livingston

PROCESSION *(All Stand)*

Many and Great, O God (Wakantanka taku nitawa) Dakota Tune arr. © Augsburg Publishing House

ELW 837 text: Joseph R. Renville

CALL TO WORSHIP

PRESIDER: The Spirit of God be with you.

ALL: And also with you.

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

PRESIDER: 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.

PRESIDER: 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: We were created to honor one another and in so doing, we honor the Creator. Let us honor the Creator today, by reflecting in our worship and in life, the Creator's image -- love. Amen.

SMUDGING

(Please Stand..)

PRESIDER: The smudging ceremony is like a prayer of confession, as we purify our minds and hearts. Reach out for the smoke and draw it into your heart. Sage will be burned during the Four Directions prayer.

PRAYER TO THE FOUR DIRECTIONS *(Please Stand..)*

READER: Creator, the strength of the people, we honor you. Listen to the thoughts of your people.

We respect the truth of your spirit world and care for your Creations to the east, to the south, to the west and to the north. We honor you by deeds and not words.

Indigenous People's Worship

We live by the ways you have entrusted to us
Within the circle of life.

Come Great Spirit as we gather in your name.

(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.)

Song quietly played

Song at the Center

by: Marty Haugen © GIA

1x Choir 2x All

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,

ALL: Come Holy Creator's Spirit, Come

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,

ALL: Come Holy Creator's Spirit, Come

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,

ALL: Come Holy Creator's Spirit, Come

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,

ALL: Come Holy Creator's Spirit, Come

MUSIC: ALL x1 Song at the Center

PRESIDER: *(Remain Standing...)*
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

Indigenous People's Worship

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

GATHERING PRAYER *(Remain Standing...)*

**ALL: 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

MUSIC:

Behold A Sacred Voice (Verse 1)

Marlena Fontenay/words- Black Elk

THE WORD

(Please be seated.)

READING

A reading from Isaiah 40.25-31

(After the reading)

The Word of the Lord. **Thanks be to God.**

MUSIC:

Behold A Sacred Voice (Verse 2)

PSALM 19

MUSIC: Behold A Sacred Voice (Verse 3)

Indigenous People's Worship

THE GOSPEL READING

(Please Stand)

The Holy Gospel of Our Lord and Jesus Christ, according to John 17: 20-23.

ALL: Glory to you, Lord Christ.

(After the Gospel has been proclaimed)

READER: The Gospel of the Lord.

ALL: Praise to you, Lord Christ.

MUSIC

Prayer of Black Elk

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

THE WORD NOW or HOMILY

(Please be seated)

MUSIC

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

© Peter Scholtes
©Kate Marks

CREED STATEMENT *(Please Stand)*

ALL: 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

Indigenous People's Worship

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 ELCA 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)*

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

PRESIDER: 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.

ALL: Teach us and show us the way.

PRESIDER: 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.

ALL: Teach us and show us the way.

Indigenous People's Worship

PRESIDER: 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.

ALL: Teach us and show us the way.

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

ALL: Teach us and show us the way.

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

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.

ALL: AMEN

MUSIC *(play directly after AMEN)*

Prayer of Peace

© GIA David Haas (Based on Navajo Prayer)

THE PEACE

PRESIDER: As a community let us embrace the ongoing work of being reconciled.

ALL: God makes peace within us. Let us claim it.

God makes peace between us. Let us share it.

PRESIDER: Let us greet each other as a sign of God's peace, love, forgiveness and grace.

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

ALL: We give thanks to our Creator.

PRESIDER: You are invited to share peace with your neighbor.

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

THE OFFERING

Indigenous People's Worship

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.

ALL: And also with you.

PRESIDER: Lift up your hearts.

ALL: We lift them up to the Lord.

PRESIDER: Let us give thanks to the Lord our God.

ALL: It is right to give God thanks and praise.

PRESIDER: Great Spirit, our Creator, 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:

**ALL: 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.

Creator God, you have called us to honor the 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,

Indigenous People's Worship

He gave it to them and said:

“Drink this, all of you. This is my blood of the new Covenant which is shed
For you and for many, to forgive sin.

Do this as often as you 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

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

ALL: 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)

Indigenous People's Worship

ALL: 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)

DISTRIBUTION

MUSIC

Water Prayer

©by David Livingston/ Gregory Theisen

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

ALL: 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.

AMEN

Indigenous People's Worship

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. 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

DISMISSAL

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

ALL: 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



Members of the American Indian/Alaska Native Lutheran Association 2017

THANK YOU.



Association Officers

President – Pastor Joan Conroy

Vice President/Treasurer – Pastor Manuel Retamoza

Secretary- Kelly Sherman-Conroy

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