

Worship in the Vision of New Agape – A Collection of Resources
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Preface

The General Synod of 2001 requested that the Faith, Worship and Ministry committee work to provide worship resources for healing and reconciliation. During that Triennium, Faith, Worship and Ministry approached the Anglican Council of Indigenous People, in the spirit of Covenant partnership, and invited a process for joint work on this task. A joint working group of FWM and ACIP was established to collect and write worship resources, and to reflect on worship experiences that seek to give expression to the hopes we hold for justice, healing and right relationship between Indigenous and non-Indigenous peoples in our church and world.

Members of the ACIP-FWM Joint Working Group on Worship 2001-2004 were:

The Rev'd Canon Murray Still (FWM)
The Ven. Helena Houldcroft (FWM)
The Rev'd Arthur Anderson (ACIP)
The Rev'd Andrew Wesley (ACIP)
The Rev'd Canon Laverne Jacobs (ACIP)
Eileen Scully (Staff)

Materials provided in this book are circulated as resources for worship. Though collected under the auspices of the General Synod, these texts have not been authorized by the General Synod. As appropriate to local practice, certain texts provided here may only be used with the approval of the diocesan bishop.

Introduction

Along the journey of healing and right relationship we have experienced visions and guides along the way. From the *Hendry Report* (1969), through the welcome of the *Anglican Indigenous Covenant* (1994) to the endorsement of *A New Agape* by the General Synod in 2001, programmatic priorities have been articulated and from time to time renewed. Central in all of these expressions is that healing and reconciliation are not matters simply to be ‘dealt with’ either by or for indigenous communities only, but involve *our relationships one to another*, as members of the Body of Christ living in the histories and present realities of this land.

The waters of baptism draw us into Jesus’ life and into each others’ lives. The waters of our worship life shape us, and like a river, carry us out from font and table into the world. On these same waters we are carried back to where we gather again to celebrate God’s saving presence among us. The relationship between our experiences of the ministry of reconciliation and our offering of praise to God for that gift is one that is a *living* one.

For many years now, but especially since the time of the Apology (1993) and the Covenant (1994), the General Synod of the Anglican Church of Canada has heard requests from a large number and variety of communities for written worship resources that flow from and express the desire for right relationship with Indigenous peoples. Communities, both Indigenous and non-Indigenous, have asked for resources that will help them to lift up the gifts of God that come to expression in the self-determination of indigenous communities’ cultural and spiritual gifts. Some rightly are asking for assistance in their continued need for appropriate translations of our Church’s liturgy into the living languages of these communities. In some contexts, as Donna Bomberly has emphasized time and again, seeing evidence of a particular worship practice honoured in one place (such as the honouring of sweetgrass in Plains traditions, or of the Commemoration of the Dead in Iroquoian tradition) serves as a freeing assurance to other local Indigenous communities that their own discernment of what is ‘right’ in their context will not come under an undue negative scrutiny by the rest of the church.

Requests also come from non-indigenous communities, and in recent years there have been a growing number of requests for assistance in ‘praying through the challenges of these difficult times’ or ‘praying in partnership’. At best, these are expressions of solidarity and commitment. Guidance is needed, however, for culturally-dominant Christians to avoid repetitions of colonial patterns of appropriation (taking from) the spiritual and cultural gifts of indigenous peoples. The principles of *Covenant* and *New Agape* are gifts that can shape responses to these requests, and, indeed, can help non-indigenous local parishes and dioceses to shape their own liturgical expressions of these gifts of renewal in relationship.

This resource collection is a beginners’ effort to address two of the major concerns – that our church learn to practice hospitality for the gifts of Indigenous Peoples within our worship life; and to share some of the gifts of liturgical resources that local Indigenous communities themselves have created.

There is more than a little challenge in this, but it is the challenge of learning how to receive a gift that is one of relationship. The communities who have offered resources for inclusion in this package do so not so that dominant culture parishes can enjoy a taste of something “exotic” by importing a prayer or two in their regular Sunday worship (that otherwise looks everything like every other Sunday’s worship with the regular group of people), but as a sharing of themselves; this gift-sharing needs to be respected and honoured with the seriousness and desire for relationship with which it is given.

For this reason, this resource must be viewed as two distinct, equally important parts:

- 1) Educational resources regarding the principles of worship in the vision of New Agape and
- 2) Texts of prayers and orders of service and other resources

Over the past decade or so, Indigenous parish life, diocesan Circles, Indigenous Convocations, National Aboriginal Day of Prayer celebrations and other gatherings have grown a living tradition of Indigenous prayer resources and patterns within our Anglican tradition. Over the years, these expressions have been honed in writing, tested and re-tested, shaped and re-shaped (with the hopes of even further creative re-shaping), shared cross-culturally and adapted, leading to the development of even more resources. Furthermore, most Indigenous cultures in Canada remain predominantly *oral* cultures, shaped by the story-telling and oral teachings that are at the core of honoured traditions. Prayers *from the heart*, extemporaneous, are the ‘way’ for ancient cultures, though the forms of the prayers may follow common patterns. Written text is very much the “European way”. Even the texts contained within this resource are not ‘contained’ but grow and change, as is the way of the one offering the prayer. To write the words of these prayers is not to bring stagnation, but rather much like taking a photo of a living, growing being.

For those of dominant culture in the Anglican tradition, the provision of written text usually presumes an authorization that does not look well or easily upon adaptation, and we have to be careful not to look upon the texts in this book as some kind of ‘canon’. They are what they are: resources, voices if you will, offered.

We offer the words in this resource collection in the spirit expressed in the commitments of *A New Agape* and as a witness to the living tradition of our worship life that is being shaped by our journey in reconciliation.

Note: Sources are referred to in footnotes to aid in editing process only for this Draft

Worship in the Vision of New Agape: Principles

See *Worship in the Vision of New Agape: Four Directions illustration*

Indigenous Peoples and peoples from other cultures within our church have gifts to offer each other on that journey. For too long, however, barriers of assumed cultural and religious superiority by European-Canadians have overlooked and even denigrated the gifts of aboriginal peoples. The *Anglican Indigenous Covenant* is a vision that upholds self-determination for Indigenous Anglicans within our church, and invites to partnership those who would help this vision unfold. The first step of partnership is hospitality in our midst to the gifts that indigenous people offer.

Abuse of the hospitality of the original inhabitants of this land led to the patterns of dominance that have contributed to systems of privilege and subjection in our society and church. Those of us in the dominant culture cannot work towards justice in this relationship without becoming aware of the costs of that privilege, nor without learning a self-giving Christ-like hospitality that confronts dominance.

Hospitality challenges us. It is to those who hold privilege to take the risk to open the door, invite in, and make room for someone whom we may not know very well. But by sharing her presence and gifts with us, the one we call guest may actually remind us that we are host only to a part of one dwelling place in God's much larger mansion. We may be reminded that our own hospitality to the Spirit is what opens us to each other. We may be reminded that we, who think we are hosts, are actually guests.

Unpacking the Diagram

Take a look at the Graphic design on the accompanying page. What you see is a composite that reflects something of the life of Covenant-and-Partnership that we are seeking to walk out. On the edges you will see the form of the Celtic cross that graces the fronts of the *Book of Alternative Services* and the hymn book *Common Praise*. Inside this cross is a braid of sweetgrass woven into a circle that creates the frame for a medicine wheel. The quadrants of the circle, with their distinctive colours are symbolic of the four teachings common to many Indigenous cultures in North America. At the centre, in the green circle are three 'centring' principles.

This design is a graphic depiction of some principles for planning worship "in the vision of New Agape". They developed over the course of conversations within a joint working group of the Faith, Worship and Ministry committee of General Synod, and the Anglican Council of Indigenous People. Over several deeply cold days in March of 2002, members of this working group¹ sat in a circle in Winnipeg, in the room in which the Anglican Indigenous Covenant was drafted. We shared stories of worship experiences – specifically cross-cultural worship

¹ Members of the Joint Working Group of the Anglican Council of Indigenous Peoples and Faith, Worship and Ministry 2001-2004 were: Arthur Anderson, Laverne Jacobs, Andrew Wesley, Helena-Rose Houldcroft, Murray Still and Eileen Scully

experiences involving both Indigenous and non-Indigenous people, and reflected on what those experiences meant. We aimed to name those principles in terms of affirmations, while our experiences spoke at times of the negatives – when, for example, Indigenous presence in worship leadership had the feeling of tokenism, or when not enough time was given to planning and involving the local community, or when we took ourselves too seriously, or not seriously enough.

As we brainstormed the affirmations that flowed from our story-telling, certain patterns started to emerge, and we plotted these within the teachings of a medicine wheel. What we offer here is not meant to be definitive set of guidelines or rubrics, but some general principles that ought to be kept in mind when planning for worship services in parishes, diocesan gatherings, and any occasions when there is an intentional focus on the worship of God by a gathering that is seeking within the worship experience to give voice to a vision of reconciled communities called by God into that new life. You may notice that the four-part movement echoes the movement of a Eucharistic liturgy, in gathering, listening, encounter (whether sacramental eating, or conversion) and going forth. And so the four sets of ‘principles’ can also be seen as a general template for worship planning.

It is more than a set of principles for planning worship because it seeks to lift up those aspects of our life together as church to which we need to attend in our relationships as Indigenous and non-Indigenous people together on a journey. It is about patterns in the life of our community.

The Gift of Beginning – Preparation, Gathering

In the beginning are reminders to be attentive to time, space and people. One of the principles of *A New Agape* is that healing takes place person to person, community to community. Dominant culture people often don’t know their Aboriginal neighbours! To work with the gifts of local communities takes time – time to develop relationships, time to allow for trust to grow and to get to know what gifts there are where you live. Attentiveness to people involves that care in taking time. Similarly, worship planning ought to take the time to foster comfortable, safe, worshipful space.

The Gift of Remembering – Story-telling, Listening

It is in and through stories that we know and are known to each other. Great damage has been done by the suppression of stories of Indigenous peoples’ experiences and of the teachings of the elders. When we take time to truly listen with our hearts, as we are called to do with Scripture, we draw the teller of the story into our hearts. This is risky, but God’s gift of God’s own story gives us the grace to give of ourselves in listening.

The Gift of Quiet – Going within, with Humility, Turning to God

When we truly listen to another’s story - if we allow that person to touch us - something makes a claim on us, and listening moves into reflection. What is there in the way that these stories - the Scriptural story, a person’s story - that is speaking a word of grace to me? A word of confrontation with sin in myself and society? of needs in my own life and in the life of the church? The stories of Residential School survivors draw all of us into this reflective mode, in which difficult questions have to be asked of our cultures, our histories, our selves. But in the

naming of what is and has been sin, the realities of God's grace and forgiveness are not absent, but perhaps even most palpable. We remember as a church the power of the Apology delivered by Archbishop Michael Peers at Minaki in 1993, and the acceptance by Bishop Gordon Beardy in 2001 with his words, "Your church has become my church, and your people, my people." Space and time needs to be given within worship for the 'quiet' of 'going within.'

Commitment – Going Forth

The cyclical, repeating journeys of reconciliation and healing burst forth from time to time with wisdom, love and hope that are bread for the journeys to come. We need to take the time to celebrate those moments when embrace comes after estrangement, when signs of new life can be seen around us. Every act of worship ends with a heightened sense of new beginning, a knowledge that we will come around again to this table, in this circle, that all is at once done and not done, given and received, and to be received again. We, as a church haven't "*done* reconciliation" in our relationships as Indigenous and non-Indigenous peoples as a packaged product, the completion of which is marked by the production of a document, or a Synod. We need to remember to embrace –not 'package and file - what has been completed, and take flight for new risks. Sometimes these will look like old risks. But that is the nature of this gift and call to healing, toward right relationship and a new life in partnership.

Part II: Worship Resources

Gifts from Indigenous Communities

Circle: In the circle, there is no beginning, and no end. It encourages respect and reminds us of the interrelatedness of all things. It can remind us of the teachings from the cycles of life, and, as in many other cultures, also remind us of God's promise of everlasting life. The circle can represent the image of the new creation, the community that we are called to be, as it is a teaching that challenges the patterns of sinful dominance and alienation that we human creatures often fall into.

The Four Directions and the Medicine Wheel: Other symbolism, such as the use of the colours yellow, red, black and white, help to develop the teaching of the four directions. The basic form of this teaching is the medicine wheel, in which the circle, or wheel, holds four distinct sets of teachings. The key is balance, holism, and integration of all four 'directions'. "Medicine" refers to the gifts that work towards nurturing growth and holistic, balanced, health. As in the human person health is maintained by a balance of the distinctive aspects of spiritual, emotional, physical and mental health, so too in these teachings, healing in the circle of community depends on the balance and harmony of the distinctive elements symbolized by the four directions.

The basic teaching comes from an ancient indigenous attentiveness to the cycles of nature: the patterns of the winds, the seasons, the night sky, the rising and setting sun. East, South, West and North make up the points on the compass, and the symbolic points on the medicine wheel. Movement always begins in the East, the direction of the rising sun, through to the South, West and finally the North. The Circle is completed by returning to the East. Each of the four points in the circle corresponds to a direction and the peoples who come from that direction, to a stage of life and its teachings. Each direction has a symbolic colour, and is gifted with a sacred plant, used ritually as medicine in prayer. Prayers are offered in four directions to honour the balance and diversity of gifts given by the Creator through each direction.

Gifts of the East: The colour of the East is yellow, for the rising sun, new life, spring, birth and infancy, and beginnings of all kinds. Its sacred plant is tobacco, which in traditional practice is offered each sunrise to the Creator in thanksgiving for allowing us to see another new day.

Gifts of the South: The colour of the South is either red or black, depending upon local practice. In either case, it symbolizes the growth and creative time of summer and youth, when things come into full bloom: bodies, fruits, the heart. Because of the rapid pace of growth, it is also a time of struggle. Its sacred plant is cedar, which in traditional practice is used for protection and good health and spiritual communication when burned.

Gifts of the West: The colour of the West is either the red of the setting sun or the black of darkness, depending upon local practice. In either case, it symbolizes the period of middle age and parenthood, a time of maturation and all the lessons from introspection and responsibility that come with this time. Its sacred plant is sage, used traditionally to cleanse and make ready any area prior to an event.

Gifts of the North: The colour of the North is white, for winter, elders, and the beauty of the blanket of snow that covers the land. This is the direction of completion, where the minds' accumulated knowledge blossoms into wisdom, when lessons learned move into commitment to action. Its sacred plant is sweetgrass, traditionally used to smudge ourselves daily, to cleanse minds of negative thoughts, to use the senses to the best of our ability to benefit the community.

These are healing medicines for spiritual growth. As in the teachings regarding the ethos of the circle for the purposes of discussion, the same holistic ethos applies to these directions: the stages of life, gifts, medicines, struggles, and wisdom of each direction are considered equal in the circle. No one is more important than the other, though at different times and in different seasons we may need one more than the other. To everything there is a time and a season... .

The Tree: When we forget the centre of our faith in the life, death and resurrection of Jesus, symbolized in Christian tradition with the tree of life, we lose our ground. So too the sacred tree represents the centre of the wisdom teachings of the Creator. Some indigenous traditions in Canada speak of a sacred tree, given by the Creator. Its roots go deep into the earth, its branches providing shelter, its base a place for people to gather to hear sacred teachings, a place to find healing, power, wisdom and security. "The Ancient Ones taught us that the life of the Tree is the life of the people. If the people wander far away from the protective shadow of the tree... if they turn against the tree and attempt to destroy it, great sorrow will fall upon the people. Many will become sick at heart. The people will lose their power. They will cease to dream dreams and seek visions. They will begin to quarrel among themselves over worthless trifle. They will become unable to tell the truth and to deal with each other honestly. They will forget how to survive in their own land. Their lives will become filled with anger and gloom. Little by little they will become filled with anger and gloom. Little by little they will poison themselves and all they touch." ²

Smudging: Smudging is an act of purification similar to the use of incense in the church. It is a prayer for cleansing. The smoke is made from the burning of the sacred medicines, tobacco, cedar, sage and sweetgrass, fanned with a sacred eagle feather. The person being smudged draws the smoke over him or herself to cleanse: the air around us; our minds so that we have only good thoughts of others; our eyes so that we only see good things in others; our ears so that we will hear only good things; our mouths so that we will only speak good of others; our hands and arms so that we will do only good things; our hearts so that we will be kind to all our brothers and sisters in Creation; our legs so that they will carry us on the right path; our body so people will see only good things come out of us.

Drumming and Drum Songs: When one is given the gift of life, the first sound that one hears is the heartbeat of the mother. This heart beat is a constant reminder of life, for when the heart stops, life ceases. Drumming reminds us of the gift of life and the heartbeat of mother earth and all life. The singing that accompanies the drum beat is a prayer.

² From *The Sacred Tree*, Four Worlds Development Project, Lethbridge, Alberta, 1984.

Story: Story is a big part of Christian tradition, but we often need to be reminded to honour that part of who we are as Christians. Indigenous people remind us that wisdom is best shared through story-telling. The gift of healing can be shared in the telling of stories of healing, as person opens to person, and life-story meets with our life-stories.

Native Code of Ethics³

1. Each morning upon rising, and each evening before sleeping, give thanks for the life within you and for all life, for the opportunity to grow a little more each day. Consider your thoughts and actions of the past day and seek for the courage and strength to be a better person. Seek for those things that will benefit everyone.
2. Respect. Respect means to ‘feel or show honour or esteem for someone or something; to consider the well-being of, or to treat someone or something with deference or courtesy.’ Showing respect is a basic law of life.
 - Treat every person from the tiniest child to the oldest Elder with respect at all times.
 - Special respect should be given to Elders, parents, teachers and community Elders.
 - No person should be made to feel ‘put down’ by you; avoid hurting other hearts as you would avoid a deadly poison.
 - Touch nothing that belongs to someone else (especially sacred objects) without permission, or an understanding between you.
 - Respect the privacy of every person. Never intrude on a person’s quiet moments or personal space.
 - Never walk between people who are conversing.
 - Never interrupt people who are conversing.
 - Speak in a soft voice, especially when you are in the presence of Elders, strangers or others to whom special respect is due.
 - Do not speak unless invited to do so at gatherings where Elders are present (except to ask what is expected of you, should you be in doubt).
 - Never speak about others in a negative way, whether they are present or not.
 - Treat the earth and all her aspects as your mother. Show deep respect for the mineral world, the plant world, and the animal world.
 - Show deep respect for the beliefs and religions of others.
 - Listen with courtesy to what others say, even if you feel that what they are saying is worthless. Listen with your heart.
3. Respect the wisdom of people in council. Once you give an idea to a council or a meeting it no longer belongs to you. It belongs to the people.
4. Be truthful at all times, and under all conditions.
5. Always treat your guests with honour and consideration. Give your best food, your best blankets, the best part of your house and your best service to your guests.
6. The hurt of one is the hurt of all, the honour of one is the honour of all.
7. Receive strangers and outsiders with a loving heart and as members of the human family.
8. All races and tribes in the world are like the different coloured flowers of one meadow. All are beautiful. As children of the Creator they must all be respected.
9. To serve others, to be of some use to family, community, nation or the world, is one of the main purposes for which human beings have been created. Do not fill yourself with

³ Source: *at present unknown – needs to be researched*

your own affairs and forget your most important task. True happiness comes only to those who dedicate their lives to the service of others.

10. Observe moderation and balance in all things.

11. Know those things that lead to your well-being and those things that lead to your destruction.

12. Listen to and follow the guidance given to your heart.

Worship Resources: texts

- ❖ Opening Prayers
- ❖ Four Directions Prayers
- ❖ Thematic Collects
- ❖ Eucharistic Prayers
- ❖ Prayers of the People
- ❖ Litanies
- ❖ Blessings

Opening Prayers

Collect for Purity I⁴

O Great Creator,
cleanse my heart of all malice and wickedness
that I may follow you in the good and holy way,
purify my mind that it may stay fixed on you
and your righteous ways.
Clear my eyes that I may see only the good things
that you have created for me.
Make my spirit one with yours
that I may worship you in spirit and in truth,
and love you with all my heart, mind, body and soul
may my heart always beat as one with yours,
through your Great Messenger,
Jesus the Christ. Amen.

Collect for Purity II⁵

O Great Creator,
cleanse our hearts of all stain from sin and brokenness,
that we may walk with you along the good road, your holy way.
Purify our minds, that we may be guided by your holy word.
Clear our eyes, that we may see the goodness you have created.
Open our ears that we may hear your voice.
Make our souls one with yours,
that we may worship you in spirit and in truth,
and love you with all our hearts, minds, bodies and souls.
May our hearts always beat as one with yours,
through your Great Messenger, your Son, Jesus.
Miigwech. Nya'weh. Inishic.⁶ Amen.

⁴ Mark Loyal- can also be said as “we/us”

⁵ Lenni Lenape, Algonkian, Iroquoian Council of the Diocese of Huron (Huron LAIC)

A Purification Prayer, Opening of Thanksgiving⁷

Creator, we offer the burning of sweet grass, tobacco,
sage and cedar as a prayer for purification
and as a reminder for those gathered here
to cleanse our thoughts and hearts
that we may hear and be guided by your word and direction.

We thank you for all our relations:
the four leggeds, the wingeds,
the star people of the heavens
and all living things you have blessed us with to sustain this life.

Empower each of us through the bringer of Peace,
your Son Jesus,
to see and change for better the common life
of all people and creation.

Hear our prayers this day and everyday.
Accept our thanks for all the blessings you have given us,
and for the opportunities to use these blessings
for your honour and glory in service to others. Miigwech.

⁶ “Thank you/Amen” in Ojibwe, Mohawk, and Delaware, the three Indigenous language groups in the Diocese of Huron

⁷ Source: *Unknown at present, needs to be researched*

Four Directions Prayers

An Invocation⁸

Come Great Spirit, as we gather in your name. We face East (*all turn and face east*): To your symbol colour – Yellow for the morning star. To your animal sign – the Eagle which can soar ever upward in praise of God and calls us to do the same. To your lessons calling us to balance of Mind in the Spirit of Humility. To invoke your Spirit of Illumination and far-sighted vision. Help us love you and one another with our whole heart, our whole mind, and our whole soul, we pray.

Come Holy Spirit, come.

We turn to face South (*turn*) To your symbol colour –Red, the hue of revelation. To your animal symbol – the Buffalo, strong and nurturing. To your lessons calling us to the balance of our Spirit in Harmony with brothers and sisters. To invoke your wisdom and grace and the goodness of the ages, we pray:

Come Holy Spirit, come.

We turn to face West (*turn*): To your symbol colour – Black, still and quiet. To your animal symbol – the Bear. To your symbol, the Thunder mighty and purposeful. To your lessons calling us to balance our Emotions in the Spirit of Gentleness and Honesty. To invoke your Spirit of Introspection – seeing within. Give us your strength and the courage to endure, we pray:

Come Holy Spirit, come.

We turn to face North (*turn*): To your symbol colour – White of clarity and brightness. To your animal symbol – the Quetzal which brings us in touch with earthiness and growing things. To your lessons calling us to balance of our Body in the Spirit of a good sense of humour. To invoke your Spirit of Innocence, Trust and Love. Help us to open our eyes to the sacredness of every living thing, we pray:

Come Holy Spirit, come.

Come, Holy Spirit, come⁹

1st Reader: There are gifts from each of the peoples in the four directions of the world. The winds of the different directions remind us of these gifts. Let us turn now to the East. The east represents the yellow-skinned peoples of the world. This direction symbolizes new life on the earth and reminds us of our connectedness to creation. The sun rises in the east; each day is a gift; life itself is a gift. Help us to be mindful of the new life offered in your Son, we pray.

All: Come, Holy Spirit, come.

⁸ Source at present unknown, needs to be researched

⁹ Source: For the Healing of the Land, Rupert's Land Indigenous Council 2003

2nd Reader: We turn to face South. South represents warmth and growth. This direction represents women, the doorway to life. The colour of the south is black, representing the black-skinned peoples of the world. May we be encouraged to walk through the doorway to life and light. Give us your strength and courage to endure, we pray.

All: *Come, Holy Spirit, come.*

3rd Reader: We turn to face West. West, symbolized by the colour red, represents the gift of rest, the passing of time and of those who have gone before. Aboriginal peoples of the earth are symbolized in this direction. Give us the wisdom and grace to use your gifts of time and leisure well, we pray.

All: *Come, Holy Spirit, come*

4th Reader: We turn to face North. North is symbolized by the colour white, and represents coolness and the white-skinned of the world. A gift of this direction is clarity of vision and a sense of the strength we need to live each day. Help us to see more clearly your role for us, especially in the Stewardship and healing of Mother Earth, we pray.

All: *Come, Holy Spirit, come.*

5th Reader: We turn to complete the circle and to look:
To God who cleanses our Earth
With snow, wind and rain.
To Jesus Christ who fills us with the wideness of mercy and
Lovingly embraces us all,
And to the Holy Spirit who inspires us.

All: *Come, Holy Spirit, come.*

A Four Directions Litany with Petitions¹⁰

God of a thousand names and faces we experience you to be beyond our knowing and telling and at the same time deeply present, incarnate and alive within us and in our relationships. Holiness beyond us, within us and among us... Blessed be!

We greet you, Creator God. You are the cold, biting wind that blows across our land, that strips the earth of all that is dead and decayed, that robs us of false securities, so easily blown away.

Teach us to plant our feet securely on the earth and to see things as they really are, that the coming of your Spirit may find us standing firm in integrity.

It is your Spirit whose wind blows the snows of winter, with their fury and their solitude. It is your Spirit who blankets the earth for sleep.

¹⁰ Source: to be researched. Possibly developed for Indigenous Sacred Circle 1998? Liotscos?

Teach us in the solitude of winter, to wait in darkness with the sleeping earth, believing that we, like the earth, already hold within ourselves the seeds of new life.

As we breathe and take in the Spirit of wisdom we remember our sisters and brothers in the north and we offer prayers (*petitions are offered*)

Holy friend, steadying in wisdom, beyond our knowing and telling and deeply present, incarnate and alive.

Let us turn our hearts and minds toward the eastern direction, the direction of hope.

We greet you Creator God. You usher in the dawn on your breeze; you stretch forth your fingers and paint our skies.

Awaken in us with each day, new hopes, new dreams of colours, love and joys never before imagined. Fill our bodies with your breath; invigorate us. Carry us to the farthest mountains and beyond. In-spirit us that we might reach out to you boldly to grasp the miracles that are given birth with each new dawn.

As we breathe and take in the spirit of hope, we remember our sisters and brothers in the eastern direction and we offer prayers (*petitions are offered*).

Holy Friend, courting us with hope, beyond our knowing and telling and deeply present, incarnate and alive.

Let us turn our hearts and minds toward the southern direction, the direction of struggle.

We greet you Creator God. You bring the winds of summer and breathe on us the warmth of the sun to soothe and heal our bodies and our spirits.

You thaw and soften the coldness of our world; you nudge the seedlings to break through the soil to light. Quicken us, draw us by the urgings of your warm breath to break through the soil of our own barrenness and fear. Drive our roots deep into the earth and stretch our branches full out into the sky.

Teach us to hold sacred the memory of the spring rains that we might have the strength to withstand the heat of the day, and not become parched and narrow in our love.

Lead us to accept fatigue with resignation, knowing that life is not to be rushed, that there is no flower of the field that grows from seed to blossom in a single day.

As we breathe and take in the spirit of struggle we remember our sisters and brothers in the southern direction and offer prayers (*petitions are offered*).

Holy Friend, prophetic in struggle, beyond our knowing and telling and deeply present, incarnate and alive.

Let us turn our hearts and minds toward the western direction, the direction of kindness.

We greet you Creator God. You cool our hot and tired bodies, refresh and bring laughter to our hearts. It is you who usher in the setting sun. It is by your power that the sun hangs suspended for endless moments before you catch it with your breath and carry it off into the night.

Guide our steps at end of day; keep us safe from evil. Fill us with your peace as you enfold us with your great mystery of night until morning calls us forth again.

As we breathe and take in the spirit of kindness we remember our sisters and brothers in the western direction and we offer prayers (*petitions are offered*).

Holy Friend constant in kindness, beyond our knowing and telling and deeply present, incarnate and alive.

Let us turn our hearts and minds toward the altar, the direction of revelation.

We greet you, Creator God. It was from you we came as from a Mother; you nourish us still and give us shelter.

Teach us to walk softly on your lands, to use with care your gifts, to love with tenderness all our sisters and brother who have been born of your goodness. And when the day comes that you call us back to yourself, help us to return to you as a friend, to find ourselves embraced, encircled, enfolded in your arms.

As we breathe and take in the spirit of revelation, we remember our lives and relationships and we offer prayers (*petitions are offered*).

Holy Friend, steadying in wisdom

Prophetic in struggle

Constant in kindness

Courting us with hope

Guiding in revelation

Be with us and help us to be with each other.

Thanksgiving in the Four Directions¹¹

Creator, we long for wholeness in our families, for honest, open communication to say what we need to say in safety and without fear.

¹¹ Source: The Dancing Sun Vol. VII

Creator, we give thanks for the knowledge you give in all traditions of the world. Help us to honour the gifts of all traditions.

Teach us to know how to love and live.

We give thanks for new life, for youth, represented by the eastern direction. We give thanks for new learning, for the sun which rises to begin each new day, and for the teachings of the peoples of the east, and yellow-skinned peoples.

Teach us to know how to love and live.

We give thanks for the south, for the black-skinned peoples of the world, for the growth of the summertime in our lives, the learnings of our adult lives, to be kind and accept ourselves. Teach us as parents to love and respect our children, to care for the elders and those who cannot care for themselves.

Teach us to know how to love and live.

We give thanks for the west, for the gifts of Aboriginal peoples of the world, for understandings of care of the earth, for teachings about rocks, leaves and trees, for the knowledge we have in our own teachings, all of these given by our Creator. Help us to use our understandings to bring joy and new life to our communities.

Teach us to know how to love and live.

We give thanks for the northern direction, for the white-skinned peoples of the world, and white-haired peoples in our families and communities. Help us to receive gifts of wisdom from all peoples. Help us to grow our roots deeper through life's journey, that we may grow in kindness to ourselves and each other.

Teach us to know how to love and live.

Four Directions Prayers as Prayers of the People¹²

Prayers for the East

Holy God, God of many names. We honour you through the Grandfathers and Grandmothers of the east; the spirits of all people of the east who have gone before us, the spirits of those who are yet to come. We pray for all people who now live to the east of us.

(Particular intentions may be named.)

We thank you for the colour yellow, the sacred colour of the east, the colour of the rising sun.

When the sun rises we offer our prayers to you, thanking you for the new day, for new opportunities, for new beginnings, for hope. Each new day reminds us of your faithfulness to us, your people.

¹² Huron LAIC, for National Aboriginal Day of Prayer 2001

We thank you for the medicine of the east, tobacco. When we offer the tobacco, we thank you for our children, those who carry the future of our people in their lives. Tobacco, like children, needs protection, nurture and cultivation in order to grow.

Help us, Creator God, to care properly for the lives of the children which you have entrusted to us; to honour and respect them, to protect them, and to learn from them.

We thank you for Jesus, your son, whom we honour at the beginning of each new day. We thank you that he lived among us as a baby, a child, a youth and a young man.

**All: Awaken in us new dreams and hopes never before imagined.
Let us behold the miracles that are born with each new dawn.
Creator of hope, hear our prayers.**

Prayers for the South

Holy God, Creator of all. We honour you through the Grandfathers and Grandmothers of the south; the spirits of all those to the south of us who have gone before us, the spirits of those who are yet to come. We pray for all the people who now live to the south of us.

(Particular intentions may be named)

We thank you for the colour red, the sacred colour of the south, the colour of warmth and love. We thank you for all the emotions you have placed in our hearts; emotions which you share with us and ask us to share with each other.

We thank you for the medicine of the south, cedar. When we offer the cedar, we thank you for all who nurture the youth among us. We remember these people when we see the green boughs of the cedar throughout the seasons of the year.

We thank you for Jesus, your son; for Mary his mother, and for Ann his grandmother. We thank you that he befriended and ministered lovingly to women during his life, and that he first appeared to women at his resurrection.

**All: Warm our lives as roots deep in the soil of your earth,
and stretch out our hearts as branches to be places of nurture and protection.
Sower of life, hear our prayers.**

Prayers for the West

Holy God, God of darkness and of light. We honour you through the Grandfathers and Grandmothers of the west; the spirits of all those to the west of us who have gone before us, the spirits of those yet to come.

We pray for all people who now live to the west of us.

(Particular intentions may be named)

We thank you for the colour black, the sacred colour of the west, the colour of wisdom and knowledge. As the sun sets in the west and the darkness of night comes upon us, we thank you for all we have learned during the day, all the insight we have received from you so that we might share it with others when daylight returns.

We thank you for the medicine of the west, sage. When we offer the sage, we thank you for our elders who carry within them the experience gained through life.

Help us, Creator God, to respect our elders, to seek out their knowledge and to make use of it for the good of our people. Help us to care for our old people and to include them in the lives of their families and communities.

We thank you for Jesus, your son, who as a young man carried within himself the wisdom and knowledge given by you, God for all times and ages. We also thank you that Jesus will meet us at the darkness at the end of our earthly life and lead us to the brightness of the eternal life.

**All: Guide our steps through all ending-times.
Fill us with your peace as you enfold us with the great mystery of night until
morning calls us forth again.
Creator of kindness, hear our prayers.**

Prayers for the North

Holy God, Mysterious One. We honour you through the Grandfathers and Grandmothers of the north; the spirits of all people to the north who have gone before us, the spirits of those who are yet to come. We pray for all people who now live to the north of us.

(Particular intentions may be named)

We thank you for the colour white, the sacred colour of the north, the colour of the blanket of snow which covers mother earth while she sleeps. We are reminded of the purity of the white snow, the purity you expect in the lives of your people, the purity which comes when you forgive our mistakes.

We thank you for the medicine of the north, sweetgrass. As we offer the sweetgrass we thank you for our spiritual elders who teach us of your forgiveness. We thank you that as we burn the sweetgrass we are purified from uncleanness and are then able to find your presence in our lives.

Help us, Creator God, to respect our spiritual leaders and to assist them in their journey among us. Help those of us who are spiritual leaders to be conscious of the responsibility given to us by you and by our people. Help all your people to turn to you for forgiveness and purity of life. We thank you for Jesus, your son, by whose blood we are washed clean of our sins and made as white as the snow.

**All: Teach us to use with care your gifts;
to love with tenderness
all our relations as gifts from your heart.**

Creator of wisdom, hear our prayers.

Presider: Creator, Great Spirit, Gchi Minidoo,
steady in wisdom, prophetic in struggle,
constant in kindness, courting us with hope,
guiding in revelation,
be with us and help us to be with each other.

All: Miigwech. Nya'weh. Inishic. Yau. Amen.

Prayers for Healing and Reconciliation

God of the broken and dispossessed, defender of the helpless, you grieve with all who weep because the child in them in no more; may we also refuse to be comforted until the violence of the strong has been confounded, and the broken victims have been set free in the name of Jesus Christ. Amen.¹³

We are here for those whose bodies, feelings, thoughts and spirits have been abused. We love and affirm all those who have been hurt. Although they have been hurt, they have not been destroyed. Although they have been humiliated, they have not lost their integrity. Although love for them was violated, they have not lost their capacity to love. We affirm their wholeness, their goodness, their truthfulness, their integrity, their ability to love. We dispel the forces of destruction, and the abuse of power and trust which seek to make them victims.¹⁴

Lord God, bring us together as one, reconciled with you and reconciled with each other. You made us in your likeness, you have us your Son, Jesus Christ. He has given us forgiveness from sin. Lord God, bring us together as one, different in culture, but given new life in Jesus Christ, together as your body, your church, your people. Lord God, bring us together as one, reconciled, healed, forgiven, sharing you with others as you have called us to do. In Jesus Christ, let us be together as one. Amen.¹⁵

Gracious God,
your Word spoken through the Prophets
lives and walks among us,
proclaiming your justice and healing.
Through Jesus you invite all creation
into your reconciling love.
As you freed his followers
from their fear of the risks of discipleship,
so draw us forward
with the strength, compassion and courage
to give of ourselves in the ministry of reconciliation entrusted to us
through Jesus Christ, your Son, Amen.

Almighty God,

¹³ *Source?*

¹⁴ *Source? Liotscos?*

¹⁵ *Source?*

You call your Church to witness that in Christ we are reconciled to you.
Help us so to proclaim the good news of your love,
that all who hear it may turn to you;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. Amen.¹⁶

Creator God, Holy One, God of all people, hear our prayer.
Give your blessing today to the Aboriginal and non-Aboriginal peoples of this land.
Guide us and give us strength as we seek to walk together.
Comfort and renew our men and women in times of sorrow and despair.
Grant your grace and healing on all of us, your sons and daughters. Amen.¹⁷

O God, as your children go down into the depths of their being, show us the hidden things, the creatures of our dreams, the storehouse of forgotten memories, hurts, strengths. Take us to the springs of our lives and remind us that our natures have their names. Give us freedom to grow so we may become the people whose seed was planted at our making. Out of the depths do we cry to you, O God.

(Our loving God asks them:) Listen to the language of your wounds. Turn from your wounds, but live from the depths of them, making the extent of your desolation the extent of your realm. The wounded, frightened child within you needs your adult, caring strength, so that the gift you are protecting may be yours.

May our only wounds be these: the wound that we cannot avoid because we belong to each other, and feel, and hear the murmur of the world's pain; the wound of a sense of compassion for others; the wound of a sense of longing for God, the source of life and love, deep within us and far beyond us.¹⁸

Hear our prayer for those who gather here today to seek reconciliation between our peoples.
Give us a sense of justice, give us an awareness of new beginnings.
Thank you, God, that you promise us your fresh new start each day of our lives.
Guide us, God, so that ancient wrongs may be redressed, broken promises forgiven, and a new covenant forged.
Open our minds, our mouths, our hearts, our whole beings to your healing presence, as we seek ways to walk together.
We pray for wisdom for our leaders, our elders, and ourselves.

¹⁶ *Source?*

¹⁷ *Source?*

¹⁸ *Source: Liotscos for Sacred Circle?*

Our God and Creator, Great Spirit, listen to our prayer.
Walk with us, and guide us as we walk with one another.
In Jesus' name we pray, Amen.

Creator, you are the Holy One, the God of all creation and time. You give to us Sacred Places and Sacred Times. We give you thanks for the First Peoples of the World and for the special gifts which you have given to them of the World and for the special gifts which you have given to them to enrich our world. We give you thanks for all those who have gone before, who have prepared the way for us, walking in faith and in covenant with God

Creator, we thank you that there are different paths to wholeness.
We see your wonder in creation all around us. In the singing birds and flowing water.
We give thanks for the opportunity to share, and for everything the Creator has given us. We give thanks for connectedness to one another. For interconnectedness with the whole created world, the entire cosmos.
We give thanks that Jesus Christ has been in our past, is in our present, and will be with us in our future.
We give thanks for laughter, for humour, for the many different ways we are able to be together – and in community.
We give thanks as well for the differences between us. And for the respect we have for the different paths that people take.
We give thanks for the Elders. For the opportunities to be respected no matter what our views are. And to celebrate the different views we have.
We give thanks for different approaches to grief. And the opportunities to laugh and share and to care. And that we are each different and yet together.
We give thanks for the new understandings. For bridges we are able to build between people.
Help us to be open to new life and to vision. To bring new life to our homes. To heal and to be healers in our families, in our communities and in our church.¹⁹

We are your children
We have heard you in the winds, seen you in the sunrise; we have felt your kindness in the seasons.
Great Spirit, we know you! We hear you speak!
We know this very moment you are near to us as the air surrounds us and fills our lungs with life.
Be with us, Great Spirit. Show us the way you would have us go!²⁰

¹⁹ Source: *The Dancing Sun, Vol. VII*

²⁰ Source: *Source: Indigenous Circle Lethbridge, 1997*

Our Lord and Creator,
You are with us, each one.
You are with us as children, in our hearts and minds.
You are with us as we grow to be adults.
You walk with us through all our joys and sorrows, teaching us wisdom as we grow older.

We give thanks for the gift of life.

We give thanks for the beauty of Creation.
For the sunshine on summer days and sparkling on wintry snow.
For bright stars shining through the deepest darkness.

We give thanks for every person in the circle with us today.

You know our innermost thoughts.
Help us to understand loss and hurt in our lives.
Help us to understand your love for each.
May we honour your will, that we may live creatively.
May we look to your love.

We give thanks for friendship as we meet together.²¹

Creator God, You call your Church to witness
that in Christ we find healing for our selves and for creation.
Help us so to witness to your love that we may be found
working toward healing and reconciliation
Through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
One God now and forever. Amen.²²

Merciful God, you have searched us out and known us:
the hopes we hold and regrets that cling to us,
the hurts we absorb and ferment;
the tears we both cause and shed.
We stand before you: all that we have been

²¹Source: *The Dancing Sun, Vol. 5*

²²Source: Rupert's Land Indigenous Council

and all that we are,
knowing that only in you are we truly known
as the ones you would have us be.
Guide us inward to face our selves and each other,
within the forgiveness of your love,
that we might joyfully welcome the gifts and challenges
that the new creation of your salvation brings.
Through Jesus Christ, who is alive and reigns
With you and the Holy Spirit, one God, now and forever. Amen.

Loving God, Creator of all, maker and redeemer of history,
you hold the pains and joys of our past, our present, our future;
you open us to the gifts of time
and to the possibilities of new beginnings,
You grant us the confidence to face our sin and loss with hope.
Breathe in us the grace to trust in your loving forgiveness,
that we may face our histories with courage.
Guide us by your Holy Spirit in our walk of repentance,
as we turn to embrace the new life you have given to us,
through Jesus Christ, your Son, Amen.

Intercessions For the Healing of the Land²³

Leader: Creator and Redeemer, as we approach you in prayer
Make us straight in our paths
Make us straight in our minds
Make us straight in our hearts
Make us straight in our speech
We pray for your community, the Church, the Body of Christ: (*specific petitions are named*)
Creator, your love is something we must have. We must have it because our spirit feeds upon it. We must have it because without it we become weak and faint.
Without love we weaken and our courage fails.
Creator, you declared that love in your Son, Jesus Christ. Help your Church to declare that love in your world. through greater stewardship and respect Lord in your mercy, **Hear our prayer**

Leader: For that world we now pray: (*specific petitions are named*)
Great Spirit, we feel you in the buffalo, the moose, in summer, with the mist on the lakes and the blue water, in the cry of the loon. It is beautiful. You tell us

²³ Source: see For the Healing of the Land, Rupert's Land Indigenous Council 2003

heaven is still more beautiful. Injustice and suffering will be gone. Prejudice, greed, lack of concern for Mother Earth and each other will be gone. We rejoice, and look forward with hope, as you help us to bring about your reign in our community. Those who have worn out their shoes know where to step. Help us to follow the footsteps of Jesus. Lord, in your mercy, **Hear our prayer.**

Leader: We remember those who suffer, those in special need: (*Specific Petitions are named*)
Creator, after the winter and cold and icy winds life again glows from the bosom of Mother Earth. Mother Earth throws off dead stalks and withered limbs and new strong saplings arise. We ask such new life for those who suffer, and that they be sustained by Your Spirit. Lord, in your mercy, **Hear our prayer.**

Creator, the faces of the past are like leaves that settle to the ground. They make the earth rich and thick, so that new fruit will come forth every summer. We give thanks for the wisdom the elders have brought down to us, especially for their teachings about respect for others and care for Mother Earth. We ask that their wisdom may bear fruit in us and the generations to come. Lord, in your mercy, **Hear our prayer.**

Leader: Finally, let us give thanks: (*Specific Petitions are named*)
Creator, you saw the world and declared it good. The beauty of the trees, the softness of the air, the fragrance of the grass speaks to us. The summit of the mountain, the thunder of the sky, the rhythm of the sea speaks to us. The faintness of the stars, the freshness of the morning, the dewdrops on the flower speaks to us. But above all our heart soars for you to speak to us in your Son, our Brother, Jesus Christ, in whose name we offer these prayers. Amen.

A Four Directions Prayer for Reconciliation²⁴

East: We come to you, O God, as a few of your many children on this earth. We thank you for the gift of life that comes to us like the dawn of each new day. We pray for light on our path. Open our hearts to your Spirit. WE also remember your people who live to the east of us on this earth. Bring peace where there is constant fighting, and freedom where there is coercion, so that people may welcome the daylight with joy rather than fear.

South: We humbly thank you, God, giver of life, for the abundance and variety of your creation. We thank you for the warm winds of the south that allow plants and food to grow, year after year. Give that we may learn the lessons hidden under every leaf and rock. We pray today for the many peoples of the south who do not have enough to eat. Help us always to be generous with what we have an share with those who have less. We pray, too, that you will bring healing where there is strife and brokenness. Give to the powerful a change of heart, and to those who suffer, courage and the ability to forgive. Where there is death and hatred, sow the seeds to new life.

²⁴ Source: *We Worship That Way*, Council of Christian Reformed Churches in Canada

West: Lord, we thank you for the beauty of the red and purple sunset. By it teach us respect for all the things you have made. Renew our understanding day by day as we travel along our own road through life. And give us insight today that will serve us long after we leave this gathering. We thank you for the heritage you have bestowed on this country through the generations who lived here long before the Europeans came to settle. Open our ears to the wisdom of Indigenous peoples. Help us to share with gratitude the unique gifts you have bestowed on every nation. Bring healing also, we pray, to the many Indigenous communities who suffer because of what a greedy and insensitive culture has done, often in your name. By your Spirit, bring reconciliation between our cultures so we may walk together before you.

North: We thank you, O God, for our Saviour Jesus Christ, whose sacrifice makes us pure as the snow. We all depend on your forgiveness and grace. We ask it for ourselves and for our nation. Give us courage to ask forgiveness when we have been wronged. Send wisdom along with the white hairs of our elders. Teach us to listen when you speak through them. And help us as sisters and brothers to mature in our faith and our understanding of the Gospel. Make us ever ready to come to you with clean hands and straight hearts.

Litanies and Responsive Prayers

Litany of Reconciliation by Aboriginal Peoples of Canada

Creator, we long for wholeness in our church. For honest, open communications. To say what we need to say, in safety and without fear.

Hear our Prayer, O God, and in your love, answer.

Creator, help us to stay close, to never let go of one another, in joy as well as in pain. To embrace, to feel the physical presence of one another, and to be truly present, one to another.

Hear our Prayer, O God, and in your love, answer.

Creator, we need to feel connected to our families, and to the church family. To learn and to grow. To be part of a web of relationships. To pass on values, love and a sense of closeness. To be part of an inner circle of safety. To spiral out to an open circle that welcomes others in.

Hear our Prayer, O God, and in your love, answer.

Creator, we long for a gentle time of warmth and wholeness. For time and energy to nourish relationships. For honest sharing out of genuine love for all members of the church community.

Hear our Prayer, O God, and in your love, answer.

Creator, we long to dance. To move into the centre of the circle. To touch and grow together in community into completeness.

Hear our Prayer, O God, and in your love, answer.

Creator, come to us²⁵

Creator, come to us.

Creator God, you are with us in bright sunshine – in the sparkle on winter trees

Creator, come to us.

As we stand alone at the side of a river, struggling with direction in our lives,

Creator, come to us.

As we witness pain in the lives of our people. As we wait for change founded on respect and gentleness ... a healing place,

Creator, come to us.

In our humility as we struggle with our self-esteem,

Creator, come to us.

In a blizzard, touch and uplift us, in the gushing wind, bring us healing,

Creator, come to us.

In Christian ways and in traditional ways. In wind and grass, in birds that fly. In our places of prayer,

Creator, come to us.

In our quiet places, in the longing of a child for the love of a parent,

²⁵ Source: The Dancing Sun Vol. 1, 1992

Creator, come to us.

We see you in the pain of peoples in prison, caught in the structures of injustice. Help us to bring healing. **Creator, come to us as our hearts and minds are joined in the Circle.**

A Litany for Creation²⁶

Great Spirit, whose dry lands thirst, help us to find the way to refresh your lands.

We pray for your power to refresh your lands.

Great Spirit, whose waters are choked with debris and pollution, help us to find the way to cleanse your waters.

We pray for your knowledge to find the way to cleanse the waters.

Great Spirit, whose beautiful earth grows ugly with misuse, help us to find the way to restore the beauty of your handiwork.

We pray for your strength to restore the beauty of your handiwork.

Great Spirit, whose creatures are being destroyed, help us to find the way to replenish them.

We pray for your power to replenish the earth.

Great Spirit, whose gifts to us are being lost in selfishness and corruption, help us to find the way to restore our humanity.

We pray for your wisdom to find the way to restore our humanity.

A Psalm of the Woodland²⁷

As a tree in the forest becomes tall reaching for the light,

May we grow above the shadows of sin, fear and doubt

As it gives shelter and shade to its friends of fur and feather,

So may we help those brothers and sisters that are smaller and weaker than ourselves.

The tree sends down roots deep into the soil that it may be nourished by Mother Earth.

May we be as firmly grounded by the love of Christ and sustained by his grace.

If a tree falls and decays, it provides nourishment for new plants and gives its place in the sun for others.

Our Lord and Savior died to make new life and a new place for us.

When a tree in the forest is cut down, its wood is used for shelter and fuel.

Jesus taught that only when life is surrendered, when love is poured out, can we build His Kingdom and reflect the warmth of His spirit.

Litany of Thanksgiving²⁸

²⁶ Source: Christian Native Women for World Day of Prayer 1981, copyright 1981 Church Women United

²⁷ Source: *Rupert's Land Indigenous Council*??

For life, and the gift of living each day,

We thank you, Great Spirit.

For calling us to be Christians by our baptism

We thank you, Great Spirit.

For our family and friends,

We thank you, Great Spirit.

For the great gift of Mother Earth,

We thank you, Great Spirit.

For the sun that rises in the East to give us warmth and light
and for its brilliance as it sets in the West,

We thank you, Great Spirit.

For the soft wind and rain that come from the South,

We thank you, Great Spirit.

For the shelter you provide to protect us from the North winds,

We thank you, Great Spirit.

For the flowers that bloom, leaves that change colour,
great bodies of water that surround us, and all animals, great and small,

We thank you, Great Spirit.

For the gift of vision to see and the gift of voice that we send to you in prayer and praise,

We thank you, Great Spirit. Amen.

²⁸ From *Family Prayer* by Sister Kevin Marie Flynn

An Affirmation of Faith ²⁹

We believe in one God, the Creator, Apisstotoke, O wankan Tonka, Chi Minidoo (*other names may be used here*)

You have made all things and placed your spirit in them.

We believe in your Son, Jesus the Christ,

Send from your heart to preach

And change our hearts to be like yours.

He was born of Mary, his mother.

He, being Creator with you,

From the beginning of all time,

Became a man like one of us.

He suffered and died on a cross of sin.

He rose from death.

He was taken into heaven

And now sits on your right hand.

He will one day come again to the earth

To proclaim your kingdom and dominion.

We believe in a holy and great Spirit

Who comes from you to empower us

And enable us to live as your children.

He is worshipped as you are,

For he is one with You and Jesus.

We believe in one holy church,

Begun and sustained by your apostles.

We look to our baptism for forgiveness.

We believe that one day all the dead

Will be made alive in the resurrection,

And we believe that when we die

We will return to you and be judged by you. Amen.

²⁹ Mark Loyal

Confession³⁰

Sometimes we stand before you, our Creator, broken and hurting. Let us confess our sins and hurt in order to be forgiven and healed...

Almighty God, Creator, Great Spirit
We confess the many times we forget you
And choose not to walk in your path.
Forgive us our sins as we forgive those who have hurt us.
Bring us to peace, joy and all the good things
You have created for us.
Give us your blessing and help.
Let us walk in your great love
And renew us like the sacred eagles which fly above us.
Through the great Peacemaker, Jesus our Lord. Amen

Almighty God, the Creator, forgive, heal and bless you.
May he always walk with you and you with Him;
In the great name of Jesus. Amen.

We recognize that brokenness is a characteristic that is part of every culture and race of people. To return to wholeness, to that circle which symbolizes strength, we must come together as communities to confess those things which divide and hurt us. Let us pray.

It is said that in Christ Jesus we are all children of God through faith but we know that we have often failed to be good and loving. You are our Creator. You created us in your image, blessing us with our many differences. You created us as people with different gifts and different needs, as male and female, as yellow and red, black and white. It is these differences that we have condemned, not seeing them as your way of strengthening your family, but declaring these differences to be less than holy. We pray for forgiveness and compassion that we may come together in the circle. We ask this in the name of your Son Jesus who walked among your human family. **Amen.**

Almighty God have mercy upon us...

Creator, give us hearts to understand; never to take from creation's beauty more than we give; never to destroy wantonly for the furtherance of greed; never to deny to give our hands for the building of earth's beauty; never to take from her what we cannot use.

³⁰ Mark Loyal

Give us hearts to understand that to destroy earth's music is to create confusion; that to wresck her appearance is to blind us to beauty; that to callously pollute her fragrance is to make a house of stench; that as we care for her she will care for us. Amen.³¹

The circle of love is repeatedly broken because of the sin of exclusion. We create separate circles: the inner circle and the outer circle, the circle of power and the circle of despair, the circle of privilege and the circle of deprivation.

Forgive us our sins, as we forgive all who have sinned against us.

The circle of love is broken whenever there is alienation, whenever there is misunderstanding, whenever there is insensitivity and a hardening of the heart.

Forgive us our sins, as we forgive all who have sinned against us.

The circle of love is broken whenever we cannot see eye to eye, whenever we cannot link hand to hand, whenever we cannot live heart to heart and affirm our differences.

Forgive us our sins, as we forgive all who have sinned against us.

Through God's grace we are forgiven, by the mercy of our Creator, through the love of the Christ, and in the power of the Spirit. Let us rejoice and be glad.

Glory to God. Amen.

(Source: ACIP – source previous to this)

We were created from God's loving heart,
and that same love embraces us with forgiveness.
God's healing and reconciling love helps us
to see our brokenness for what it is,
in the same moment that grace and forgiveness are offered to us.
Let us welcome the gift of God's love,
and confess before God and each other
the sins that keep us from true friendship with God
and with one another.

**Creator and loving God,
you have searched us out and known us
and all that we are is open to you.
We confess that we have sinned:
we have put up walls between ourselves and you,
closing our hearts to your gifts.**

³¹ Source: Christian Native American Women for World Day of Prayer 1981 copyright Church Women United 1981

**We have failed to respect and honor
the gifts you have given us in creation,
Mother Earth and all living things.
we squander the inheritance of generations to come.**

**We have sinned against each other:
we have put up walls between ourselves and our neighbours,
giving in to the fear, ignorance and arrogance that make up racism.
We have failed to respect the gifts of all your peoples.
We have failed to respect the gifts of the four directions.**

**We have used our power to dominate
and our weakness to manipulate;
We have evaded responsibility
and failed to confront evil;
We have trusted false gods
and listened to their promises;
We have denied dignity
to ourselves and to each other;
we have fallen into deep despair.
In our despair we have forgotten you,
and have gone away from your path.**

**Forgive us for what we have done when we have hurt others;
and forgive those who have hurt us.
The ways we have hurt Mother Earth.
Give us your blessing and help.
Let us walk in your great love;
through the great peace maker, your Son, Jesus
Amen.³²**

(to be followed by Absolution or Assurance of Pardon)

³² Huron LAIC, with one paragraph adapted from Janet Morley, *All Desires Known*

Blessings

May the Creator watch over you.
May the Spirit guide and lead you.
May Jesus be present in all that you do.
And the blessing of God Almighty,
the Father, the Son and the Holy Spirit
be with you, within you and surrounding you and those you love,
this day and always. Amen. (John Morrell – Mark Loyal?)

God is before us.
God is behind us.
God is above us.
God is below us.
God's words shall come from our mouths.
For we are all God's essence, a sign of God's love.
All is finished in beauty.
All is finished in beauty.

(Source: Navajo prayer tradition)

Eucharistic Prayers

Eucharistic Prayer from Oneida/Muncey³³

The Creator is with you

And also with you

Open up your hearts

We ask Jesus to fill them

Deep thanks to the Creator

For the web of all creation.

Great Spirit, All Providing One,

We sense your presence in the cooling breeze, in the slowly emerging colours of Fall and in the morning mists. We give you heart-felt thanks that through Mother Earth you give us the fruits of the Summer growth and nourish us with many grains. We thank you for the rich harvest of blessings in our lives and most of all, we thank you for Jesus. His life unfolded to reveal a new way of living that brought healing, forgiveness, freedom and hope. He followed your sacred way, walking with those in pain, renewing those who were pushed aside by injustice and touching others with the fruits of compassion. He showed us the Creator's generosity, asking us to become a harvest of thanksgiving in relationship to one another. As we come to you aware of the sacredness of your creation, we join our voices with all who have gone before us, saying,

Holy, holy, holy

Wonderful Creator and Life-giver

The harvest reflects your overflowing love

Blessed is the Holy One who comes into our lives

May his heart beat with ours for ever.

Creator, Great Mystery, You sent your prophets and elders to colour up our lives but we missed the rainbow and so you sent Jesus whose life, death and resurrection radiated your love like the dancing colours of the Northern lights. The world was not ready for such an amazing look at thankful living in your presence. On the night before he died, Jesus called his friends together to share a special meal. He thanked the Creator for bread, blessed, broke and gave it to them saying: This is my Body given for you.

Then Jesus took a cup of wine, blessed it and after giving thanks said to them:

This is the cup of the new relationship, my blood shed for you.

In Christ you make us one Body, a community for you. Send your Holy Spirit on these gifts and make them holy. Take the pieces of our lives so that as we gather at your table, we will all become a harvest thanksgiving. May we remain rooted in Christ, grow daily in your compassion, and be the bearers of your blessings to others through the Holy Spirit. Amen.

³³ Source: The Rev'd Gaye Whippley, priest serving the Oneida Settlement and Chippewa of the Thames First Nation near London, ONT

Creator of All³⁴

May the peace of the Lord be with you.
And with you.
Lift up from within your soul all your worship.
We do so.
Give thanks to our Creator.
It is right to do.

Creator of all, we offer our thanksgiving and worship to you,
Creator of all, we are reminded that our life and everything in it has come from you,
Creator of all, we recognize that our ancestors have failed to live up to all that you have planned for them.
You have sent prophets to our people in order to set their feet on the right path, but often we fall back into our own ways.
You give us a new plan for pureness and salvation,
And we praise your holy name.

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.

O Creator, you have sent your son Jesus to be our final prophet.
You sent him, as one of us,
He taught your will, he showed your love, he healed the sick.
He proclaimed all that is right and just in your plans.

On the night of his trial, he took bread and gave it to his brothers saying,
“Take, eat: this is my body.”
After supper, he took a cup and said, “Drink this, this is my blood given for you.
Do this to remember me by.”

Holy God and Creator, look upon this offering with love as we proclaim,

Christ has died
Christ is risen
Christ will come again.

We look to you our Creator, may your Holy Spirit come down on these gifts and each one of us.
Make us holy and ever ready to walk in your paths.

Glory and honour and praise are yours forever and ever. Amen.

³⁴ *Source: John Morrell? Mark Loyal?*

Jesus the Peacemaker³⁵

The Lord be with you

And also with you

Lift up your hearts

We lift them to the Lord

Let us give thanks to the Lord our God

It is right to give our thanks and praise.

We praise you Creator God for all of your Creation.

In the beginning you created the universe and all that is in it.

You created with your Son Jesus the Peacemaker,

Each of us in your image

We praise you Creator God

And give you the honour and glory due to you.

Holy, holy, holy...

Holy Creator, Father of all that is right and just

You sent your messenger, Jesus your Son to the earth.

He came and taught our people to love you

With all that is within us,

He came and taught us the truth about you.

He came to fulfill our old ways.

He died on a cross for the thing that plagues our people,

Sin and despair.

You raised him from his death and now he reigns in the heavens.

Before he died for us, Jesus gathered in a small upper room with his disciples and gave them bread and said, "take, eat" ...

Worshipful God and creator of us all, we worship you in this Eucharist and receive these gifts from your loving hand. May your Spirit touch this bread and this wine, so that as we receive it, we may be strengthened in heart, body and soul. May Jesus stand in our midst as we remember Him. Bring peace to this community, help our children, strengthen our young people, and encourage our elders. Be within the hearts of our leaders, and make each one of us worthy of your call to us as your little children.

We worship and praise you.

We remember you and your love for all of us.

May the fruits of your spirit be our fruit this day.

Glory, honour and praise are yours, for the kingdom, the power and the glory are yours forever and ever. Amen.

³⁵ *Source: John Morrell? Mark Loyal?*

Eucharistic Prayer from Ontario³⁶

The Creator is with you.

And also with you.

Open your hearts to God.

We pray for our hearts to be filled.

Let us give thanks to the Creator.

It is right to give our thanks and praise.

Creator God

from the depths of our hearts we give you thanks.

From the rising sun in the East,

to the soft rains of the South,

to the setting sun in the West,

to the coldness of the North,

we come together to lift our hearts to you,

in thanksgiving for the first fruits of this season,

and for the gift of reconciliation, healing and new life
that we have through your gift of Jesus.

We unite with all creation

and with the angels, guardian spirits,

the saints and all our relations

to join in everlasting thanksgiving and praise as we say:

Holy, holy, holy,

God of all that was and is

and will be until the end of time.

In you is all power, honour and glory.

Everything in the heavens and on earth

and in the spirit world cries out to you

and gives everlasting praise to your glory.

Hosanna in the highest.

Blessed is the One who comes in your name.

Hosanna in the highest.

Yahweh, Gchi Minidoo, Great Spirit,

You are the Holy One

who made the sun, the moon, the stars, and the planets.

You are the Holy One who made all that lives on the face of the earth, all our relations.

We marvel at all your creation.

Blessed are you who prepared many ways to your heart

for all your peoples,

through the prophets and leaders of Israel,

³⁶ Huron LAIC, National Aboriginal Day of Prayer 2001

and through all those whose love for you,
opened their hearts and minds to your wisdom,
preparing the way for your Son's walk on the earth.

Through your Spirit he took on flesh and blood
and was born of the virgin Mary.
Because of your everlasting love for us,
he gave of himself, even to suffering.
He carried the burdens of his people.
He taught us to let go of ourselves.
He fulfilled your love for us through his resurrection,
and reconciled us to you forever.

Before your son, our Lord, Jesus, was given up to death,
a death he freely accepted,
he took bread and gave you thanks.
He broke the bread, gave it to his disciples and said:
Take this all of you and eat it.
This is my body which will be given up for you.

Chi Miigwech, Jesus. Nya'weh, Jesus. Inishic, Jesus. Yau, Jesus.

When supper was ended, he took the cup.
Again he gave you thanks and praise,
gave the cup to his disciples and said:
Take this, all of you, and drink it.
This is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all
so that sins may be forgiven.
Do this in memory of me.

Chi Miigwech, Jesus. Nya'weh, Jesus. Inishic, Jesus. Yau Jesus.

Creator, Great Spirit, Gchi Minidoo, Holy One,
we offer you this living bread;
and we offer you this life saving cup,
as we proclaim the mystery of our faith.

Christ has died
Christ is risen
Christ will come again

Creator, Great Spirit, Holy One,
let your Spirit move among us and come upon these gifts of Mother Earth
and make them Holy,

so that they will become for us
the Body and Blood of your son,
our Lord Jesus Christ.

Look upon your people as we offer ourselves up to you
in union with all whom you join together
by your Holy and Great Spirit.

We thank you for allowing us to stand in your presence and serve you.
Creator, Great Spirit, Holy One from whom all holiness comes,
remember us your children, your little ones.

Let not our ears grow deaf to your voice,
but open them to hear your voice in the wind.

Let not our eyes grow dim with sin,
but open them to see your gifts in all creation.

Let not our hearts grow cold with bitterness,
but soften them to grow in brightness and strength,
to grow in love for you and all your creation.

Guide our footsteps
that we may walk a straight path in truth and kindness.

Bless our hands
that we will always reach out with love to one another.

Bless us with wisdom to follow the right directions,
so that we may have the courage we need
to face the sunrise and the sunset
as we strive to complete our circle.

Remember our Grandmothers and Grandfathers
and all our relations that have begun their heavenly life.

Guide those who look after the spiritual life of your people,
especially _____ our Primate, _____ our Metropolitan,
_____ our Bishop, and all who minister in your church.

Make us worthy to share eternal life
with Mary, the mother of Jesus, Anna his grandmother,
with the leaders of the people, the apostles, martyrs, saints,
Blessed Kateri and all our relations.

May we join in union with them
and give you glory through your Son Jesus the Christ.

Through Jesus, with Jesus, and in Jesus,
in the unity of the Spirit who draws us together,
all glory and honour are yours, for ever and ever.

Miigwech. Nya'weh. Inishic. Yau. Amen.

The Breaking of the Bread

Creator of all, you gave the people fields rich with corn
to be gathered, formed and shared
as life-giving bread for the people.

**So may we, your church
be gathered, formed and shared
in your reconciling love.**

Creator of all, you gave the people
the strawberry as a sign and celebration of new life
**May we, your people,
taste the sweetness of new life together.**

The gifts of God for the people of God
**Thanks be to God.
Miigwech. Nya'weh. Inishic. Yau. Amen.**³⁷

Christ, the Creator suffered a broken body
So that ours might be made whole.
Make our broken bodies whole in his offering this day.³⁸

Prayers After Communion

Holy One,
you feed us with bread from heaven
and the gifts of mother earth.
In this communion, you have drawn us into your embrace
and you call us to friendship with one another.
You have given us the gift of reconciliation.
May we who have tasted that gift from you,
offer ourselves in peace and humility to one another.
And may you always walk among us as friend.
We pray this in your name
Amen³⁹

³⁷ Source: Huron LAIC, NADP 2002

³⁸ Source: Mark Loyal?

³⁹ Source: Huron LAIC, 2001

Only the thunder from the mountain can stir our hearts
Creator, we see you in your lakes and rivers – in the fish that feed us.
In the trees that give us medicine, warmth, clothing, lodges, boats.
The trees that feed us fruit and nuts.
Great Spirit we stand and lie in your protection.
We respect that tree that Jesus was nailed to.
In so many ways the tree speaks of you to us.
We hank you for all our ancestors who lived on the earth.
Teach us how to hold all creation sacred.

God you feed us with bread from heaven.
You renew us with truth we have heard.
You bless us with your presence here and always.
You give light to our minds.
And strength to our bodies.
We offer you thanks for your son Jesus.
We thank you for feeding us with his body and blood.
May us one with you and let our hearts, minds and wills be as yours.
O Great Creator, we love you and worship you.
Aaaaay.

War memorial prayers

May the breath of creation that surrounds this grave, in trees, grass, earth, air and water, in the birds and sun (or clouds and rain) join us in prayer.

May this pilgrimage remind us of what we already know: that nothing dies; rather life is only transformed into new life.

Holy is this grace, holy this earth that holds in its gentle embrace the bodies of all who died here.

With reverence, we leave a wreath of worship at this grave, woven with love, adorned with memories that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion.

Grant that we who are gathered here today remember their strength and devotion to the cause of freedom and peace and that we may pass on this blessing to our children and our children's children. Amen.

A CELEBRATION OF MEMORIES

Rupert's Land Indigenous Council, 2003

We have chosen as our theme for the second diocesan Sacred Circle “Our Journey Home to Heal.” After much discussion, the Rupert's Land Indigenous Council (RLIC) discerned the first sacred gathering as a time of education and remembering. We learned of the Doctrine of Discovery, the story of the colonization of Turtle Island (North America) and the story of the people of Peguis First Nation, whose ancestors once lived and farmed at St. Peter, Dynevor.

In our time together, we heard the story of how Chief Peguis led his people to the area now known as St. Peter, Dynevor, how the people embraced the Christian faith and how eventually the people lost their land and were re-established some two hours away in the current site of Peguis First Nation. The people's history also involved the experience with Residential Schools.

It was determined by the RLIC that First Nations people have much to heal from. The gathering at St. Peter, Dynevor felt like a homecoming, a return to sacred grounds. The experience began a process of healing and reconciliation between indigenous and non indigenous people.

This second diocesan Sacred Circle encourages participants to return to sacred ground to continue the journey of healing and reconciliation. The healing journey involves a return to the past, to a recollection of events, people, places—to identify with a common story. To facilitate this journey, we take this opportunity to honor the grandfathers and grandmothers, those who have gone before us and who have shaped our story.

A Celebration of Memories

In a moment, we will invite a prayer, and those wishing may make use of the smudge to purify our minds, hearts and souls in preparation for this walk of faith, this Celebration of Memories.

We will all follow the processional cross as we walk around the graveyard. At the four directions, we will stop, read a passage of scripture, hear a story, offer tobacco as a blessing and conclude with a brief prayer. The process will be the same at each of the four directions.

Once we have completed our walk, and have honored the stories and memories of the grandmothers and grandfathers, those who have gone before, we will conclude with a feast, allowing the memories to give shape to our story as we journey ahead.

STATION ONE—NORTH

Genesis 1:24-31

Story

Tobacco Offering

Prayer: Creator of the Universe, the light of your glory shines in the darkness of our lives. Make us attentive to your presence, prompt to serve you and ever eager to follow in the steps of the one who is our true light, Jesus Christ, your Son our Lord. **Amen.** (BAS, p. 131)

STATION TWO—EAST

Ezekiel 37:1-14 or 1 Corinthians 15:12-22

Story

Tobacco Offering

Prayer: O God, the source of light and life, by the resurrection of your only Son you have led us out of darkness into your marvelous light, from death into life, from slavery into freedom. Bring the light of your new creation to us and to our world, through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit for ever. **Amen.**

STATION THREE—SOUTH

Isaiah 40:28-31

Story

Tobacco Offering

Prayer: Creator of the Universe, watch over us and keep us in the light of your presence. May our praise continually blend with that of all creation, until we come together to the eternal joys which you promise in your love, through Jesus Christ our Lord. **Amen** (BAS, p. 132)

STATION FOUR—WEST

John 15:9-17

Story

Tobacco Offering

Prayer: Almighty God, to know you is to have eternal life. Grant us to know your Son as the way, the Truth and the life, and guide our footsteps along the way of Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.** (BAS, p.405)

CONCLUSION

1 Corinthians 13:1-13

Story

Tobacco Offering

Prayer: Creator God, we give you thanks for all those we love but see no longer. We give thanks for the grandfathers and grandmothers who continue to pray for us. we give thanks for your unconditional love for us. May the work of healing and reconciliation continue in us until we come to the joy of your eternal Kingdom. Migwech, thank you,

For the Healing of the Land: A Celebration for National Aboriginal Day of Prayer⁴⁰
The following prayers have been prepared by the Rupert's Land Indigenous Council, in preparation for a Service of Healing for the Land that will be celebrated at the Lutheran World Federation meeting in Winnipeg this summer. They may be adapted or included in your local celebrations, as appropriate. See Introductory notes regarding Worship Planning for the National Aboriginal Day of Prayer.

Call to Worship

1st Reader: There are gifts from each of the peoples in the four directions of the world. The winds of the different directions remind us of these gifts. Let us turn now to the East. The east represents the yellow-skinned peoples of the world. This direction symbolizes new life on the earth and reminds us of our connectedness to creation. The sun rises in the east; each day is a gift; life itself is a gift. Help us to be mindful of the new life offered in your Son, we pray.

All: Come, Holy Spirit, come.

2nd Reader: We turn to face South. South represents warmth and growth. This direction represents women, the doorway to life. The colour of the south is black, representing the black-skinned peoples of the world. May we be encouraged to walk through the doorway to life and light. Give us your strength and courage to endure, we pray.

All: Come, Holy Spirit, come.

3rd Reader: We turn to face West. West, symbolized by the colour red, represents the gift of rest, the passing of time and of those who have gone before. Aboriginal peoples of the earth are symbolized in this direction. Give us the wisdom and grace to use your gifts of time and leisure well, we pray.

All: Come, Holy Spirit, come

4th Reader: We turn to face North. North is symbolized by the colour white, and represents coolness and the white-skinned of the world. A gift of this direction is clarity of vision and a sense of the strength we need to live each day. Help us to see more clearly your role for us, especially in the Stewardship and healing of Mother Earth, we pray.

All: Come, Holy Spirit, come.

5th Reader: We turn to complete the circle and to look:

To God who cleanses our Earth

With snow, wind and rain.

To Jesus Christ who fills us with the wideness of mercy and

⁴⁰ The *Call to Worship* is - adapted from the National Native Convocation booklet "Dancing the Dream." and from *Journey from Fisher River: The Story of Stan McKay* by Joyce Carlson
A Psalm of the Woodlands from the Handbook of the Indigenous Circle July, 1997
Intercessions are adapted from the words of Chief Dan George and other First Nations' Prayers
Confession adapted from Eileen Scully/LAIC with portions adapted from Janet Morley *All Desires Known*.
Blessing and Dismissal adapted from *The Holy Eucharist: A Rite for the Native, Indigenous and Aboriginal Peoples of Canada*, produced by the Anglican Council of Indigenous Peoples

Lovingly embraces us all,
And to the Holy Spirit who inspires us.

All: Come, Holy Spirit, come.

Presider: Creator God, You call your Church to witness
that in Christ we find healing for our selves and for creation.
Help us so to witness to your love that we may be found
working toward healing and reconciliation
Through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
One God now and forever. **Amen.**

Psalm of the Woodlands

Leader: As a tree in the forest becomes tall reaching for the light,

All: May we grow above the shadows of sin, fear and doubt

Leader: As it gives shelter and shade to its friends of fur and feather,

**All: So may we help those brothers and sisters that are smaller and weaker
than ourselves.**

Leader: The tree sends down roots deep into the soil that it may be nourished by Mother
Earth.

**All: May we be as firmly grounded by the love of Christ and sustained by his
grace.**

Leader: If a tree falls and decays, it provides nourishment for new plants and gives its
place in the sun for others.

All: Our Lord and Savior died to make new life and a new place for us.

Leader: When a tree in the forest is cut down, its wood is used for shelter and fuel.

**All: Jesus taught that only when life is surrendered, when love is poured out, can
we build His Kingdom and reflect the warmth of His spirit.**

Intercessions

Leader: Creator and Redeemer, as we approach you in prayer
Make us straight in our paths
Make us straight in our minds
Make us straight in our hearts
Make us straight in our speech

We pray for your community, the Church, the Body of Christ: *(specific petitions are
named)*

**Creator, your love is something we must have. We must have it because our spirit
feeds upon it. We must have it because without it we become weak and faint.**

Without love we weaken and our courage fails.

Creator, you declared that love in your Son, Jesus Christ. Help your Church to declare
that love in your world. through greater stewardship and respect Lord in your mercy.

Hear our prayer

Leader: For that world we now pray: *(specific petitions are named)*
Great Spirit, we feel you in the buffalo, the moose, in summer, with the mist on the lakes and the blue water, in the cry of the loon. It is beautiful. You tell us heaven is still more beautiful. Injustice and suffering will be gone. Prejudice, greed, lack of concern for Mother Earth and each other will be gone. We rejoice, and look forward with hope, as you help us to bring about your reign in our community. Those who have worn out their shoes know where to step. Help us to follow the footsteps of Jesus. Lord, in your mercy, Hear our prayer.

Leader: We remember those who suffer, those in special need: *(Specific Petitions are named)*
Creator, after the winter and cold and icy winds life again glows from the bosom of Mother Earth. Mother Earth throws off dead stalks and withered limbs and new strong saplings arise. We ask such new life for those who suffer, and that they be sustained by Your Spirit. Lord, in your mercy, Hear our prayer.

Creator, the faces of the past are like leaves that settle to the ground. They make the earth rich and thick, so that new fruit will come forth every summer. We give thanks for the wisdom the elders have brought down to us, especially for their teachings about respect for others and care for Mother Earth. We ask that their wisdom may bear fruit in us and the generations to come. Lord, in your mercy,

All: Hear our prayer.

Leader: Finally, let us give thanks: *(Specific Petitions are named)*
Creator, you saw the world and declared it good. The beauty of the trees, the softness of the air, the fragrance of the grass speaks to us. The summit of the mountain, the thunder of the sky, the rhythm of the sea speaks to us. The faintness of the stars, the freshness of the morning, the dewdrops on the flower speaks to us. But above all our heart soars for you to speak to us in your Son, our Brother, Jesus Christ, in whose name we offer these prayers.

All: Amen.

Confession and Absolution

Leader: We were created from God's loving heart,
And that same love embraces us with forgiveness.
God's healing and reconciling love helps us
To see our brokenness for what it is,
In the same moment that grace and forgiveness are offered to us.
Let us welcome the gift of God's love,
And confess before God and each other
The sins that keep us from true friendship with God
And with one another.

**All: Creator and loving God,
You have searched us out and known us
And all that we are is open to you.
We confess that we have sinned:
We have put up walls between ourselves and you,
closing our hearts to your gifts.**

**We have failed to respect and honor
The gifts you have given us in creation,
Mother Earth and all living things.
We squander the inheritance of generations to come.**

**We have sinned against each other:
We have put up walls between ourselves and our neighbours,
Giving in to the fear, ignorance and arrogance that make up racism.
We have failed to respect the gifts of all your peoples.
We have failed to respect the gifts of the four directions.**

**We have used our power to dominate
And our weakness to manipulate;
We have evaded responsibility
And failed to confront evil;
We have trusted false gods
And listened to their promises;
We have denied dignity
To ourselves and to each other;
We have fallen into deep despair.
In our despair we have forgotten you,
And have gone away from your path.**

**Forgive us for what we have done when we have hurt others;
And forgive those who have hurt us.
The ways we have hurt Mother Earth.
Give us your blessing and help.
Let us walk in your great love;
Through the great peace maker, your Son, Jesus
Amen.**

(to be followed by Absolution or Assurance of Pardon)

Blessing:

Leader: We give thanks this day for the wonders and love
You have made known to us in creation
We give thanks for our role as stewards of creation
Make us ever mindful of your presence in us.
And now, may the Creator watch over you,

May the Spirit guide and lead you.
May Jesus be present in all that you do.
And the blessing of God Almighty,
The Father, the Son and the Holy Spirit
Be with you, within you,
And surrounding you and those you love
This day and always. **Amen.**

Suggested Hymns: *Many and Great Are Your Works (Common Praise CP # 407); Draw the Circle Wide (CP# 418); For the Beauty of the Earth (Hymn Book # __; CP #429); Amazing Grace (HB # __; CP # 352); Just as I Am. (HB # __; CP #615)*

Suggested Readings: Psalm 104:27-31; Romans 8:18-25

Mohawk-Ojibwe-Lenni-Lenape Eucharist for National Aboriginal Day of Prayer⁴¹

We bring in, from the four directions, cloths of four colours, symbolic of the teachings and peoples of those directions. This procession lends itself well to liturgical dance. We also welcome in the four sacred plants, the healing medicines from each of these directions: tobacco, cedar, sage and sweetgrass. These medicines have been burned in a smudge of the worship space, to purify the space before our gathering. They will also be used in the smudge that accompanies the collect for purity. The medicines and colours are placed together at the altar as a reminder of the need to hold all directions, peoples, wisdom teachings, and healing gifts in harmony, wholeness and balance.

Entrance Hymn: *Many and Great, O God Are Your Works* (Common Praise, # 407)

Elder: Creator, we offer the burning of sweet grass, tobacco,
sage and cedar as a prayer for purification
and as a reminder for those gathered here
to cleanse our thoughts and hearts
that we may hear and be guided by your word and direction.

We thank you for all our relations:
the four leggeds, the wingeds,
the star people of the heavens
and all living things you have blessed us with to sustain this life.

Empower each of us through the bringer of Peace,
your Son Jesus,
to see and change for better the common life
of all people and creation.

Hear our prayers this day and everyday.
Accept our thanks for all the blessings you have given us,
and for the opportunities to use these blessings
for your honour and glory in service to others. Miigwech.

Collect for Purity

Presider: Creator God,

All: **cleanse our hearts of all stain from sin and brokenness,
that we may walk with you along the good road, your holy way.
Purify our minds, that we may be guided by your holy word.
Clear our eyes, that we may see the goodness you have created.
Open our ears that we may hear your voice.
Make our souls one with yours,**

⁴¹ Huron LAIC, 2001

**that we may worship you in spirit and in truth,
and love you with all our hearts, minds, bodies and souls.
May our hearts always beat as one with yours,
through your Great Messenger, your Son, Jesus.
Miigwech. Nya'weh. Inishic. Amen.**

All are invited, as they are able and comfortable, to join in the rite of smudging. Smudging is a prayer for purification, similar to the use of incense in church. The smoke is made from the burning of the sacred medicines, fanned with an eagle feather. The person being smudged draws the smoke over him or herself in an act of prayer for cleansing and preparation for worship. There will be four stations for smudging, at each of the four directions.

Collect for the Day (The Covenant Collect)

Presider: Creator God,
from you every family in heaven and on earth takes its name.
You have rooted and grounded us in your covenant love,
and empowered us by your Spirit to speak the truth in love,
and to walk in your way towards justice and wholeness.
Mercifully grant that your people,
journeying together in partnership,
may be strengthened and guided
to help one another to grow into the full stature of Christ,
who is our light and our life.

All: Amen.

Proclamation of the Word

Readings: Deuteronomy 26:1-4
Psalm 8
Matthew 5:21-24

Sermon

Apostles' Creed

Prayers of the People

Prayers for the East

Holy God, God of many names. We honour you through the Grandfathers and Grandmothers of the east; the spirits of all people of the east who have gone before us, the spirits of those who are yet to come. We pray for all people who now live to the east of us.

(Particular intentions may be named.)

We thank you for the colour yellow, the sacred colour of the east, the colour of the rising sun. When the sun rises we offer our prayers to you, thanking you for the new day, for new

opportunities, for new beginnings, for hope. Each new day reminds us of your faithfulness to us, your people.

We thank you for the medicine of the east, tobacco. When we offer the tobacco, we thank you for our children, those who carry the future of our people in their lives. Tobacco, like children, needs protection, nurture and cultivation in order to grow.

Help us, Creator God, to care properly for the lives of the children which you have entrusted to us; to honour and respect them, to protect them, and to learn from them.

We thank you for Jesus, your son, whom we honour at the beginning of each new day. We thank you that he lived among us as a baby, a child, a youth and a young man.

**All: Awaken in us new dreams and hopes never before imagined.
 Let us behold the miracles that are born with each new dawn.
 Creator of hope, hear our prayers.**

Prayers for the South

Holy God, Creator of all. We honour you through the Grandfathers and Grandmothers of the south; the spirits of all those to the south of us who have gone before us, the spirits of those who are yet to come. We pray for all the people who now live to the south of us.

(Particular intentions may be named)

We thank you for the colour red, the sacred colour of the south, the colour of warmth and love. We thank you for all the emotions you have placed in our hearts; emotions which you share with us and ask us to share with each other.

We thank you for the medicine of the south, cedar. When we offer the cedar, we thank you for all who nurture the youth among us. We remember these people when we see the green boughs of the cedar throughout the seasons of the year.

We thank you for Jesus, your son; for Mary his mother, and for Ann his grandmother. We thank you that he befriended and ministered lovingly to women during his life, and that he first appeared to women at his resurrection.

**All: Warm our lives as roots deep in the soil of your earth,
 and stretch out our hearts as branches to be places of nurture and protection.
 Sower of life, hear our prayers.**

Prayers for the West

Holy God, God of darkness and of light. We honour you through the Grandfathers and Grandmothers of the west; the spirits of all those to the west of us who have gone before us, the spirits of those yet to come.

We pray for all people who now live to the west of us.

(Particular intentions may be named)

We thank you for the colour black, the sacred colour of the west, the colour of wisdom and knowledge. As the sun sets in the west and the darkness of night comes upon us, we thank you for all we have learned during the day, all the insight we have received from you so that we might share it with others when daylight returns.

We thank you for the medicine of the west, sage. When we offer the sage, we thank you for our elders who carry within them the experience gained through life.

Help us, Creator God, to respect our elders, to seek out their knowledge and to make use of it for the good of our people. Help us to care for our old people and to include them in the lives of their families and communities.

We thank you for Jesus, your son, who as a young man carried within himself the wisdom and knowledge given by you, God for all times and ages. We also thank you that Jesus will meet us at the darkness at the end of our earthly life and lead us to the brightness of the eternal life.

**All: Guide our steps through all ending-times.
Fill us with your peace as you enfold us with the great mystery of night until
morning calls us forth again.
Creator of kindness, hear our prayers.**

Prayers for the North

Holy God, Mysterious One. We honour you through the Grandfathers and Grandmothers of the north; the spirits of all people to the north who have gone before us, the spirits of those who are yet to come. We pray for all people who now live to the north of us.

(Particular intentions may be named)

We thank you for the colour white, the sacred colour of the north, the colour of the blanket of snow which covers mother earth while she sleeps. We are reminded of the purity of the white snow, the purity you expect in the lives of your people, the purity which comes when you forgive our mistakes.

We thank you for the medicine of the north, sweetgrass. As we offer the sweetgrass we thank you for our spiritual elders who teach us of your forgiveness. We thank you that as we burn the sweetgrass we are purified from uncleanness and are then able to find your presence in our lives.

Help us, Creator God, to respect our spiritual leaders and to assist them in their journey among us. Help those of us who are spiritual leaders to be conscious of the responsibility given to us by you and by our people. Help all your people to turn to you for forgiveness and purity of life. We thank you for Jesus, your son, by whose blood we are washed clean of our sins and made as white as the snow.

All: Teach us to use with care your gifts;

**to love with tenderness
all our relations as gifts from your heart.
Creator of wisdom, hear our prayers.**

Presider: Creator, Great Spirit, Gchi Minidoo,
steady in wisdom, prophetic in struggle,
constant in kindness, courting us with hope,
guiding in revelation,
be with us and help us to be with each other.

All: Miigwech. Nya'weh. Inishic. Yau. Amen.

Confession

Presider: We were created from God's loving heart,
and that same love embraces us with forgiveness.
God's healing and reconciling love helps us
to see our brokenness for what it is,
in the same moment that grace and forgiveness are offered to us.
Let us welcome the gift of God's love,
and confess before God and each other
the sins that keep us from true friendship with God
and with one another.

**All: *Creator and Loving God,*
you have searched us out and known us
And all that we are is open to you.**

**We confess that we have sinned:
We have put up walls between ourselves and you,
closing our hearts to your gifts.**

**We have failed to respect and honour
the gifts that you have given to us in creation,
mother earth and all living things.
We squander the inheritance of generations to come.**

**We have sinned against each other:
we have put up walls between ourselves and our neighbours,
giving in to the fear, ignorance and arrogance that make racism.
We have failed to respect the gifts of all your peoples.
We have failed to respect the gifts of the four directions.**

**We have used our power to dominate
and our weakness to manipulate;**

**we have evaded responsibility
and failed to confront evil;
we have trusted false gods
and listened to their promises;
we have denied dignity
to ourselves and to each other;
we have fallen into despair.
In our despair we have forgotten you,
and have gone astray from your path.**

**Forgive us for what we have done;
and forgive those who have hurt us.
Give us your blessing and help.
Let us walk in your great love;
through the great peace maker, your Son, Jesus.
Miigwech. Nya'weh. Inishic. Yau. Amen.**

Absolution

Offertory Hymn

Just as I Am (Common Praise #615)

The words of this hymn were written by Charlotte Elliott (1789-1871). Her husband, Peter Elliott, served as priest at Six Nations in the early 1800s.

During the singing of the hymn, the fruits of the earth, field and vine - gifts of bread, wine and strawberries - will be brought to the altar. The strawberries are offered in thanksgiving for the fruits of the first harvest of the season, and will be given out later in the service in an act of exchange of friendship, as a symbol of the reconciliation and communion that is God's gift to us.

Prayer Over the Gifts

Presider: Holy One, we raise our hearts and voices in thanksgiving
for all the good gifts of your creation:
for the strawberry, the first fruit of the season,
for all the gifts in creation that send your promise of new life.
Holy One, we give you thanks for the gift of your son, Jesus,
who reconciles us to you and to each other.
We give you thanks for the Holy Spirit,
who draws us together and helps us in our walk with Jesus.
May we honour you and each other in receiving these gifts,
by using them in service to you and our neighbours.

All: Miigwech. Nya'weh. Inishic. Yau. Thanks be to God.

The Celebration of the Eucharist.

One: The Creator is with you.

All: And also with you.

One: Open your hearts to God.

All: We pray for our hearts to be filled.

One: Let us give thanks to the Creator.

All: It is right to give our thanks and praise.

Celebrant: Creator God

from the depths of our hearts we give you thanks.
From the rising sun in the East,
to the soft rains of the South,
to the setting sun in the West,
to the coldness of the North,
we come together to lift our hearts to you,
in thanksgiving for the first fruits of this season,
and for the gift of reconciliation, healing and new life
that we have through your gift of Jesus.
We unite with all creation
and with the angels, guardian spirits,
the saints and all our relations
to join in everlasting thanksgiving and praise as we say:

**All: Holy, holy, holy,
God of all that was and is
and will be until the end of time.
In you is all power, honour and glory.
Everything in the heavens and on earth
and in the spirit world cries out to you
and gives everlasting praise to your glory.
Hosanna in the highest.
Blessed is the One who comes in your name.
Hosanna in the highest.**

Celebrant: Yahweh, Gchi Minidoo, Great Spirit,
You are the Holy One
who made the sun, the moon, the stars, and the planets.
You are the Holy One who made all that lives on the face of the earth, all our relations.
We marvel at all your creation.

Blessed are you who prepared many ways to your heart
for all your peoples,
through the prophets and leaders of Israel,
and through all those whose love for you,

opened their hearts and minds to your wisdom,
preparing the way for your Son's walk on the earth.

Through your Spirit he took on flesh and blood
and was born of the virgin Mary.
Because of your everlasting love for us,
he gave of himself, even to suffering.
He carried the burdens of his people.
He taught us to let go of ourselves.
He fulfilled your love for us through his resurrection,
and reconciled us to you forever.

Before your son, our Lord, Jesus, was given up to death,
a death he freely accepted,
he took bread and gave you thanks.
He broke the bread, gave it to his disciples and said:
Take this all of you and eat it.
This is my body which will be given up for you.

All: Chi Miigwech, Jesus. Nya'weh, Jesus. Inishic, Jesus. Yau, Jesus.

Celebrant: When supper was ended, he took the cup.

Again he gave you thanks and praise,
gave the cup to his disciples and said:
Take this, all of you, and drink it.
This is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all
so that sins may be forgiven.
Do this in memory of me.

All: Chi Miigwech, Jesus. Nya'weh, Jesus. Inishic, Jesus. Yau Jesus.

Celebrant: Creator, Great Spirit, Gchi Minidoo, Holy One,
we offer you this living bread;
and we offer you this life saving cup,
as we proclaim the mystery of our faith.

**All: Christ has died
Christ is risen
Christ will come again**

Celebrant: Creator, Great Spirit, Holy One,
let your Spirit move among us and come upon these gifts of Mother Earth
and make them Holy,
so that they will become for us

the Body and Blood of your son,
our Lord Jesus Christ.
Look upon your people as we offer ourselves up to you
in union with all whom you join together
by your Holy and Great Spirit.

We thank you for allowing us to stand in your presence and serve you.
Creator, Great Spirit, Holy One from whom all holiness comes,
remember us your children, your little ones.
Let not our ears grow deaf to your voice,
but open them to hear your voice in the wind.
Let not our eyes grow dim with sin,
but open them to see your gifts in all creation.
Let not our hearts grow cold with bitterness,
but soften them to grow in brightness and strength,
to grow in love for you and all your creation.

Guide our footsteps
that we may walk a straight path in truth and kindness.
Bless our hands
that we will always reach out with love to one another.
Bless us with wisdom to follow the right directions,
so that we may have the courage we need
to face the sunrise and the sunset
as we strive to complete our circle.

Remember our Grandmothers and Grandfathers
and all our relations that have begun their heavenly life.
Guide those who look after the spiritual life of your people,
especially Michael our Primate, _____ our Metropolitan,
_____ our Bishop, and all who minister in your church.
Make us worthy to share eternal life
with Mary, the mother of Jesus, Anna his grandmother,
with the leaders of the people, the apostles, martyrs, saints,
Blessed Kateri and all our relations.
May we join in union with them
and give you glory through your Son Jesus the Christ.

Through Jesus, with Jesus, and in Jesus,
in the unity of the Spirit who draws us together,
all glory and honour are yours, for ever and ever.

All: Miigwech. Nya'weh. Inishic. Yau. Amen.

The Lord's Prayer

The Breaking of the Bread

Presider: Creator of all, you gave the people fields rich with corn
to be gathered, formed and shared
as life-giving bread for the people.

**All: So may we, your church
be gathered, formed and shared
in your reconciling love.**

Presider: Creator of all, you gave the people
the strawberry as a sign and celebration of new life

**All: May we, your people,
taste the sweetness of new life together.**

Presider: The gifts of God for the people of God

**All: Thanks be to God.
Miigwech. Nya'weh. Inishic. Yau. Amen.**

Prayer After Communion

Presider: Holy One,
you feed us with bread from heaven
and the gifts of mother earth.
In this communion, you have drawn us into your embrace
and you call us to friendship with one another.
You have given us the gift of reconciliation.
May we who have tasted that gift from you,
offer ourselves in peace and humility to one another.
And may you always walk among us as friend.
We pray this in your name

All: Amen

The Gift of Friendship

The Iroquois people have a public thanksgiving ceremony every spring where everyone is invited. This is something which is done in the presence of the spiritual leaders. The people gathered in order to give thanks for the land which produced the strawberry. They showed their thanksgiving by offering everyone present some of the gift of the strawberry. The point is that everyone receives a gift . No one is excluded.

In the Iroquois tradition, the strawberry is also a symbol of friendship, forgiveness and new life. If there has been a falling out between two people, and one person seeks to be reconciled, he or she will send a basket of strawberries. If they are received, then the other person is open to being reconciled. If they are not received, the other person is not ready at this time. Strawberries are used when there is a need for forgiveness in people's lives. They are also about newness of life, for they come in the springtime when there is newness all around.

We are reminded to focus on new ideas, try new things and believe in new life. They are invited to see that mother earth is ready to give birth and bring new life by producing crops, fruits, plants and vegetables.

As we receive the strawberry, we are invited to reflect on the areas of our lives where we are in need of forgiveness and where we need to offer forgiveness. Lastly, we receive the strawberry in order to receive the newness of life the Creator has for us in Jesus.

Deacon: May peace and friendship enter our hearts,
through our Lord and Saviour Jesus Christ.
The peace of the Lord be with you.

All: And also with you.

Deacon: Let us share in the gift of God's friendship.
(The strawberries are eaten)

The Blessing

Presider: May the Creator watch over you.

May the Great Spirit guide and lead you.

May the love of Jesus be present in all that you do.

May we be blessed and surrounded by God's love this day and always.

All: Miigwech. Nya'weh. Inishic. Yau. Amen.

Recessional Hymn: Walls that Divide

Dismissal

Service of Healing

Shape of a Healing Service

Let all who thirst come to the waters!
You who have no money, come, buy, and eat
come, and buy the wine and milk that has no price.
Do not spend your money on that which is not true bread
Or work for empty things. Come to the water of life!

Listen carefully to me, and eat what is good, delight in food that satisfies.
Incline your ear, and come to me. Listen, so that you may live
I will make with you an everlasting covenant, my steadfast love is sure.
See, I have made you witnesses to the peoples, leaders for all peoples

Seek the Lord while he may be found, call upon him while he is near,
Let the wicked forsake their way, and the unrighteous their thoughts;
Let them return to the Lord, that he may have mercy on them,
And to our God, for he will abundantly pardon.

As the rain and the snow come down from heaven,
and do not return there until they have watered the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
so shall the word be that goes out from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and succeed in the thing for which I sent it

The form for a Service of Healing and Reconciliation developed for the General Synod of 2001 followed the general shape of a Eucharistic liturgy (gathering, listening to the word, prayer, sacramental action, going forth) and the flow of this text from Isaiah. Organized into four stanzas, above, a pattern can be seen. First is the call to come, to gather, to leave behind what needs to be left behind, and to come to God. Then Isaiah tells us to listen carefully to the One who calls us, the one who is steadfast. We are called to turn, to repent and turn around, trusting in God's forgiveness, and then are sent out full, forgiven and freed to live God's love in the world to the glory of God and the transformation of creation. The order of service that follows builds on these texts and familiar prayers from the Book of Alternative services, incorporating a corporate version of the text of the *Apology* given by the Primate in 1993.

A Form for a Service of Healing and Reconciliation

Gathering

Opening rites as appropriate for local community. For some, this may include, for example, a smudge of those presiding, and of the room. For others, a simple greeting by a local Edler is appropriate.

One: Let all who thirst
Come to the waters!
You who have no money
Come, buy, and eat
Come, and buy the wine
and milk
That has no price
Do not spend your money
on that which is not true bread
Or work for empty things
Come to the water of life!

Hymn: (to BEACH SPRING)⁴²

Come and find the quiet centre in the crowded life we lead,
Find the room for hope to enter, find the frame where we are freed:
Clear the chaos and the clutter, clear our eyes that we can see
All the things that really matter, be at peace and simply be.

Silence is a friend who claims us, cools the heat and slows the pace,
God it is who speaks and names us, knows our being, face to face,
Making space within our thinking, lifting shades to show the sun,
Raising courage where we're shrinking, finding scope for faith begun.

In the Spirit let us travel, open to each other's pain,
Let our loves and fears unravel, celebrate the space we gain:
There's a place for deepest dreaming, there's a time for heart to care,
In the Spirit's lively scheming, there is always room to spare!

Collect for Purity

Presider: Almighty God
All To you all hearts are open,
all desires known,
and from you no secrets are hidden.
Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,

⁴² Words Shirley Erena Murray, alt. 1989, copyright Hope Publishing Company 1992.

**that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

Litany of the Dispossessed

One: We found the land unoccupied
...except for them
All: And they grew poor
One: while we grew wealthy.
All: They became powerless
One: while we grew powerful.
All: They were pushed aside
One: while we thanked God for land.
All: They filled our jails
One: while we thanked God for freedom.
All: They despaired
One: while we grew wealthy.
Then the Lord replied:
Woe to those
who pile up stolen goods,
and make themselves wealthy by extortion.
All: How long must this go on?
One: Woe to them
who build a city with bloodshed
and establish a town by crime
All: How long must this go on?
One: Woe to them
who give drink to their neighbours,
pouring it from the wineskin
until they are drunk
so that they can gaze on their nakedness.
All: How long must this go on?
One: The Lord is in the holy temple
All: Let all the earth be silent before God

Silence

Listening: Liturgy of the Word

Bidding:

One: Listen carefully to me,
and eat what is good;
delight in food that satisfies;
incline your ear, and come to me:
listen, so that you may live.

East: beginnings

Scripture Reading

Luke 15:11-32 (Prodigal Son); or Genesis 45:1-15 (Joseph's reconciliation with his brothers); or Isaiah 52:13-53:12

Story

A story is shared by an Indigenous youth or child, or a story about new beginnings in reconciliation is told

Silence

South: listening

Scripture Reading: John 20:24-29 (Thomas touches Jesus)

Story

A story is shared by an Indigenous young adult, or a story about a profound encounter or the gift of listening is told.

Silence

West: metanoia

Scripture Reading Ephesians 2:12-22 (strangers and aliens brought together)

Story

A story is shared by an Indigenous adult, or a story about conversion, repentance and forgiveness or reconciliation is told.

Silence

North: commitment

Scripture Reading: 2 Corinthians 5:14-21 (in Christ a new creation)

Story

A story is shared by an Indigenous Elder, or a story about the wisdom gained in the journey of healing and reconciliation is shared.

Silence

Affirmation of Faith

Presider: Let us affirm the faith that we share.

**All: Hear, O Israel,
The Lord your God, the Lord is one.
Love the Lord your God
with all your heart,**

**with all your soul,
with all your mind,
and with all your strength.**

This is the first and great commandment.

**The second is like it:
love your neighbour as yourself.
There is no commandment greater than these.**

Metanoia: Turning Around

Bidding

Presider: I will make with you an everlasting covenant,
My steadfast love is sure
See, I have made you witnesses to the peoples,
Leaders for all peoples

Seek the Lord while he may be found,
call upon him while he is near.
Let the wicked forsake their way,
and the unrighteous their thoughts;
let them return to the Lord,
that he may have mercy on them,
and to our God, for he will abundantly pardon.

Together here we have listened to stories of pain and stories of healing.
We have heard the voices that have spoken of pain and hurt experienced in the schools,
and of the scars which endure to this day.
We have heard the voices that have spoken of the pain inflicted by racism, uprooting of
people, of damage done through the loss of language, culture, identity.
We have felt shame and humiliation as we have heard of suffering inflicted by our
forebears, and know of the patterns of injustice that continue to today.

**All: We have heard stories of healing.
We also know that we are in need of healing, that our church is in need of healing.
Without that healing, those with power will continue the same attitudes that have
done such damage in the past.**

**We also know that it is God who heals,
and that God can begin to heal when we open ourselves,
our wounds, our failures
and our shame in our confession to God.**

Non Indigenous Participants:

We accept and confess before God and before each other, our failures:

We failed you.

We failed ourselves.

We failed God.

We are sorry, more than we can say, that we were part of a system which took you and your children from home and family.

We are sorry, more than we can say, that we tried to remake you in our image, taking from you your language and the signs of your identity.

We are sorry, more than we can say, that in our schools so many were abused physically, sexually, culturally and emotionally.

All: O God, you have searched us out and known us

And all that we are is open to you.

We confess that we have sinned:

we have used our power to dominate

and our weakness to manipulate;

we have evaded responsibility

and failed to confront evil;

we have trusted false gods

and listened to their promises

we have denied dignity

to ourselves and to each other

and fallen into despair

Primate: In the midst of pain and confusion,

in the midst of our struggle to find a way forward as we search for healing,

we know that God is with us

and trust God's promise that, through Christ

we are reconciled to God and to one another.

All: We turn to you, O God:

We renounce evil

We claim your love

We choose to be made whole

Amen

Invitation to personal prayer

All are invited, as they desire, to move toward prayer stations in the four corners of the room, or at the centre, to be prayed with and for, in our journey of healing, toward a new life of reconciliation with First Nations peoples.

Hymns suggestions for use during Prayers:

O Healing River
Just as I Am
We Cannot Measure How You Heal
Lay Your Hands
Tree of Life and Awesome Mystery
Instrumental Music

Re-gathering Hymn Wind Upon the Waters

Renewal in our Baptismal Life

Bidding:

Presider: As the rain and the snow come down from heaven,
And do not return there until they have watered the earth,
Making it bring forth and sprout,
Giving seed to the sower and bread to the eater,
So shall the word be that goes out from my mouth;
It shall not return to me empty,
But it shall accomplish that which I purpose,
And succeed in the thing for which I sent it

Blessing of Water for Sprinkling

Presider: The Lord be with you

All: And also with you.

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

All: It is right to give our thanks and praise.

Presider: We thank you, our great Creator,
for the gift of water.
Over the water the Holy Spirit moved
in the beginning of creation.
Through water you led the children of Israel
out of bondage in Egypt
into the land of promise.
In water your Son Jesus received the baptism of John
and was anointed by the Holy Spirit
to lead us, through his death and resurrection,
from sin into everlasting life.

We give you thanks for the gifts of your creation,
for the waters that cleanse and nourish our bodies.
We give you thanks for the waters of baptism
that free us from the bondage of sin and death.

We give you thanks for the living waters
that cleanse and heal our wounds,
and feed our thirst for justice.

Now sanctify this water
by the power of your Holy Spirit,
that we who are touched by your love
might be healers in the desert places of your world,
and bring water to the thirsty of the land,
continuing in the risen life
of Jesus Christ our Saviour.

To him, to you and to the Holy Spirit,
be all honour and glory, now and for ever,

All: Amen.

Act of Commitment

Presider: *The Covenant* invites indigenous
and non-indigenous communities
into a new partnership in faith, hope and love,
under the guidance of God's Spirit.

Will you commit
to support self-determination of indigenous people
in all aspects of their lives,
to walk in true partnership
on the path of God's healing?

All: We will, with God's help.

Presider: When one group uses power
to control, hurt and dominate others,
the circle of right relationship is broken,
and evil is given room to grow.

Will you resist the powers of evil
that weaken, distort and destroy
just relationship with First Nations people;
will you turn in repentance
and keep the circle strong?

All: We will, with God's help.

Presider: The gift of Jesus Christ
reconciles us with God,

and draws us into a circle of love
with the power to transform the world.
This is good news for all people,
indigenous and non-indigenous.

Will you proclaim
by word and deed
the good news in Christ
that you have witnessed here?

All: We will, with God's help.

Presider: Where racism and oppression are at work in society,
all are affected, the privileged and the injured.
We are all in need of healing.

As you live out this good news of salvation,
will you work to recognize
your own needs for healing;
will you seek out and serve Christ in all persons,
loving your neighbour as yourself?

All: We will, with God's help.

Presider: In Christ the captive is freed,
the blind made to see,
the suffering healing,
and the poor receive good news.
The whole creation yearns for us,
the children of God, to be revealed
in our care for each other and for all of creation.

Will you join the struggle
against the social, racial, economic and land injustices
that affect the lives of indigenous people and harm the earth?

All: We will, with God's help.

Presider: God our Creator,
you have given us new birth by water
and the Holy Spirit,
and bestowed upon us
the forgiveness of sins,
freeing us to be one in Christ,
that the world may believe.

Guide us through these cleansing and healing waters
and walk with us from this place;

keep us strong, faithful, loving and wise
in our commitments and friendships.

Amen.

Sprinkling

proceed to font, pick up cedar bows for sprinkling, dip and proceed down aisles assigned to you.

Commissioning

Presider: For you shall go out in joy,
And be led back in peace,
and the mountains and the hills before you
shall burst into song
and all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall be to the Lord for a memorial,
for an everlasting sign that shall not be cut off.

Benediction

Closing Hymn: *Praise the One who breaks the darkness*

Dismissal

Recessional

Suggested Scripture Readings for Healing and Reconciliation

Genesis 1	God created all things, all life, and it is good.
Genesis 3:6-19	Disobedience to God – a source of enmity and of conflicts
Genesis 45:3-15	Joseph’s reconciliation with his brothers
Exodus	
Leviticus 16:	Liturgy of reconciliation in the Old Testament
Leviticus 25:	Jubilee passage
Ruth	
1 & 2 Samuel	
Job	
Psalms	
Psalms 37:1-11	The poor and distressed will rejoice in the great peace
Proverbs	
Ecclesiastes	
Isaiah	
Isaiah 2:2-5	God gathers together the nations in a reign of everlasting peace
Isaiah 11:1-9	The Messianic kingdom will restore the peace of Paradise and bring the reconciliation of the whole universe
Isaiah 43:16-21	God is doing a new thing and making a way where there was no way – ‘do you not perceive it?’
Isaiah 52:13-53:12	The suffering servant reconciles sinners with God
Isaiah 55:	Four-part pattern of healing (come to the waters, listen to God, repent, go forth to do God’s will)
Isaiah 61:1-3;10-11	Encouragement offered to the exiled and oppressed as a result of God’s liberating action

Jeremiah

Jeremiah 31:31-34 A new covenant for the forgiveness of sins

Lamentations

Lamentations

Ezekiel

Daniel

Hosea 2:16-22 Through God's grace sinful people can renew their relation with God

Joel

Amos

Micah

Matthew 5:1-12 The Beatitudes

Matthew 5:21-26 Reconciliation with one's neighbour must precede worship

Matthew 18:23-25 The merciful king and the servant who cannot forgive

Matthew

Mark

Mark

Mark

Luke

Luke 4: Jubilee proclamation by Jesus

Luke 6:27-38 Love your enemies

Luke

Luke 15:11-32 Reconciliation of the younger son with his father – he does so by 'coming to himself.' As a church we are in need of healing, because we have not

been ‘ourselves’. Our turning (the cross) can set us on the way home (healing, resurrection).

John

John 3:16-17 God’s love for the world is the ground of eternal reconciliation

John 8:30-36 Christ’s truth frees us from the slavery of sin

John

John 20:19-23 Thomas recognizes the risen Lord by the marks of his death. It is the experience of the Cross that allows us to see resurrection. What marks of the cross do others see in us? Without wounds, can we be seen as a source of healing? The risen Christ gives the apostles the power to forgive sins

Acts 2:1-11 (-21) The Pentecost story: focus on notion that ‘all nations’ present at the beginning; the gospel not only finds its destination but also its starting place among all peoples.

Acts 6:1-7 Division and reconciliation in the early Church in Jerusalem

Acts 15:1-35 Conflicts and reconciliation in Antioch

Romans 5:6-11 Peace with God in Christ through whom we have received reconciliation

Romans

1 Corinthians

2 Corinthians 5:14-21 Reconciliation through Christ and the church’s ministry of reconciliation

2 Corinthians

Galatians 3:23-29 Christ reconciles in himself all nations and all parts of society

Ephesians 2:12-22 In the context of Gentile and Jewish Christians, Paul talks about ‘strangers and aliens’ finding their peace. Although the history of Indigenous and non-Indigenous peoples have been intertwined, we have been strangers to one another in many ways, and have had a history in which the most powerful are on top. But it is through the cross that we find our peace, and are brought near to one another.

Philippians 2:1-11 Model for discipleship is Jesus’ self-giving

Colossians 1:1-20 In Christ, God has reconciled the whole creation

Hebrews 9:11-14 The sacrifice of the new covenant

James 4:1-10 An admonition to overcome conflicts

1, 2 & 3 John Love

Revelation 21:1-7

Bible Study process

Sharing in a Circle...

The first step in walking out a commitment to healing, reconciliation and new life in partnership with First Nations brothers and sisters is to listen to their voices. Listening – really attentive listening – doesn't come easily to the culture of our contemporary society. Everyone can relate to the need to be *heard*. Some of us need better to learn how to *listen*.

In this time of listening to and learning from First Nations brothers and sisters, one of the ways in which we can do this is to share in the Circle. For First Nations people the Circle is a sacred symbol. It is a gift that lifts up the possibility of all voices being heard, without cross-talk. It encourages listening, which can be the ground for healthy dialogue; it discourages argumentativeness, and the subtle ways in which quieter voices can be silenced in some kinds of conversations. And it is a break from the usual patterns of communication that we experience on the floor of Synod, from the frantic pace of a packed agenda, from debate, from the distractions of a zillion things going on at once.

The teachings about the Circle and the way it is used varies from Nation to Nation. In using the Circle as a process the movement goes from left to right. The facilitator determines where the process is to start. The circle has neither ending nor beginning, hence the sharing could start at any point with which the group is comfortable.

<i>SHARING</i>	Everyone in the circle shares, whether he or she chooses to speak or not. There should be no pressure placed upon anyone to speak.
<i>GIFT</i>	Each person's participation in the circle is a gift of value and is to be appreciated and received as a gift.
<i>RESPECT</i>	In the circle members receive each other's gifts with respect, neither judging nor belittling the gift that each person makes. The person is listened to and allowed to speak without interruption.
<i>EQUALITY</i>	The circle is not hierarchical. No person, and the gift they share, is more important than another. Each person's gift is necessary to complete the circle.
<i>SACREDNESS</i>	The circle is a sacred space, made up of sacred relationships. It is an altar upon which members of the circle offer themselves to each other and to the Creator. The language one uses, and the way that one relates to others in the circle reflects this sacredness.

- 1) Gathering Prayer
 - 2) Read the Scripture passage out loud, twice, by two different voices
 - 3) Consider: How is God getting our/my attention? Silence. Then begin circle.
 - 4) Consider: What is the Spirit saying to the church? Silence. Then begin circle.
- Closing Prayer

Hymn suggestions (from *Common Praise*, listed below; but also do search in *Voices United*, *Songs for A Gospel People*, *The Hymn Book*, *With One Voice*, etc...)

(Still to be developed)

Awake! Awake! Fling off the night
Command your blessings from above
Creating God, your fingers trace
For the healing of the nations
God, whose giving knows no end
Healer of our every ill
Here, O Lord, your servants gather
Let streams of living justice
O healing river
O Holy Spirit enter in
Praise the One who breaks the darkness
Dear God, compassionate and kind
Forgive our sins as we forgive
Where charity and love prevail
To God be the glory
What wondrous love is this
The Trees of the Hills
Wind upon the waters
Come and Find the Quiet Centre (Voices United)

Go Through Songs for a Gospel People etc.