



Christ Lutheran Church

Service of Prayer & Remembrance for the Indigenous Peoples of this Land

Monday, October 9, 2023

Prelude

Greeting

P: The Spirit of God the Creator and of Jesus Christ be with you.

C: And also with you.

Today we gather in order to honor the people who first called this land home. We lift up their memory. We remember the struggles and tragedies they endured. We honor their heritage, lives, and contributions to the shared story of America. Today, we live and worship on the unceded lands of the Susquehannock Indians.

From a synod newsletter article written by Pastor Tim Seitz-Brown (November 9, 2020):

On December 27, 1763, fourteen “image of God bearers” were being held in “protective custody” at a prison on the site of what is now the Fulton Opera House in Lancaster. They were the last fourteen remaining members of the Conestoga (or Susquehannock) tribe—old men, women, and a few children.

Unfortunately, the sheriff and the guards left them alone, because they were terrified of thugs from a village east of Harrisburg known as the Paxtang Boys. Instead of receiving the promised protection, a genocide was completed. In 1600, there were 7,000 Susquehannock Indians. The last fourteen surviving members were murdered in 1763 on their lands which we know today as the Lower Susquehanna Synod.

The Paxtang Boys were led by the “Fighting Parson,” a Presbyterian minister by the name of John Elder. The gang was enforcing a Christian edict known as the Doctrine of Discovery which was issued on June 18, 1452 by Pope Nicholas V via a papal bull which initiated the first set of documents that would compose the Doctrine of Discovery. The official decree of the pope granted permission to King Alfonso V of Portugal “*to invade, search out, capture, vanquish, and subdue all Saracens (Muslims) and pagans (non-Christians) whatsoever, and other enemies*

of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery, and to apply and appropriate to himself and his successors the kingdoms, dukedoms, counties, principalities, dominions, possessions, and goods, and to convert them to his and their use and profit.”

In other words, if you were not European and Christian, the pope authorized enslavement, stealing their land, or both. This was how explorers like Christopher Columbus “discovered America.”

Congregation will please stand

Hymn of Lament

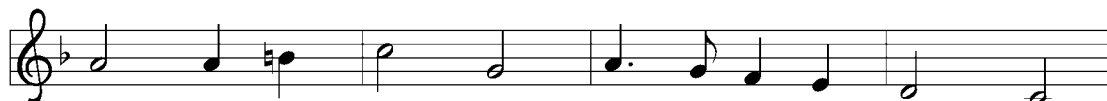
“There in God’s Garden”

ELW 342

There in God's Garden



1 There in God's gar - den stands the Tree of Wis - dom,
 2 Its name is Je - sus, name that says, "Our Sav - ior!"
 3 Thorns not its own are tan - gled in its fo - liage;
 4 See how its branch - es reach to us in wel - come;



whose leaves hold forth the heal - ing of the na - tions:
 There on its branch - es see the scars of suf - f'ring;
 our greed has starved it, our de - spite has choked it.
 hear what the Voice says, "Come to me, ye wea - ry!



Tree of all knowl - edge, Tree of all com -
 see there the ten - drils of our hu - man -
 Yet, look! it lives! its grief has not de -
 Give me your sick - ness, give me all your



pas - sion, Tree of all beau - ty.
 self - hood feed on its life - blood.
 stroyed it nor fire con - sumed it.
 sor - row, I will give bless - ing."

5 This is my ending
 this my resurrection;
 into your hands, Lord,
 I commit my spirit.
 This have I searched for;
 now I can possess it.
 This ground is holy.

6 All heav'n is singing,
 "Thanks to Christ whose passion
 offers in mercy
 healing, strength, and pardon.
 Peoples and nations,
 take it, take it freely!"
 Amen! My Master!

Text: Király Imre von Pécselyi, c. 1590–c. 1641; tr. Erik Routley, 1917–1982

Music: SHADES MOUNTAIN, K. Lee Scott, b. 1950

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Gathering

P: Washed in water and marked with the cross, the baptized children of God are united with Christ and, through him, with other believers together form a living community of faith. Although we are set free to live in love and faithfulness, we continue to turn away from God and from one another. Confessing our sin involves a continuing return to our baptism where our sinful self is drowned and dies; in the gift of forgiveness, God raises us up again and again to new life in Jesus Christ.

P: Blessed be the holy Trinity, ✠ one God, who forgives all our sin, whose mercy endures forever.

C: Amen.

Litany

P: Come, let us worship our Creator with hearts now open to all peoples, hearts where pride and prejudice once dwelt.

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

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

C: Let us worship the God of diversity, who made the world in colors, in seasons, in endless variety, who created all the earth's peoples in God's own image.

P: We were created to honor one another, and in so doing we honor the Creator. Let us honor God by reflecting the Creator's love in our worship and in our lives.

C: Amen.

Confession

P: Holy God, holy and mighty, holy and immortal, have mercy on us.

C: We confess that we must continue to learn more about our complicity and the roles our church played in dehumanizing Indigenous peoples, especially as it relates to the forced assimilation, abuse, and death in Indian boarding schools, forced adoption and foster care.

P: As people of God, we commit to learning about the church's role in the century's long policy of the U.S. federal government of family separation in order to eradicate Native culture and identity through indoctrination and forced assimilation.

C: I confess to God Almighty, before the whole company of heaven, and to you, my siblings, that I have sinned by my own fault in thought, word, and deed. I pray that Almighty God have mercy on me, forgive me all my sins, and bring me to everlasting life.

Congregation May Be Seated

Prayer for this Day

P: Let us pray. Lord God, accept our humble confession of the wrongs we have done, the injustice to which we have been party, and the countless denials of your mercy we have expressed, especially to the Indigenous Communities of the world including here in the United States. Turn us toward the love offered in your Son, and cleanse us by your grace, through Jesus Christ, our Savior and Lord. **Amen.**

Readings

A Reading from the prophet Jeremiah 7:1-11

Jeremiah Proclaims God's Judgment on the Nation

⁷ The word that came to Jeremiah from the LORD: ² Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all you people of Judah, you who enter these gates to worship the LORD. ³ Thus says the LORD of hosts, the God of Israel: Amend your ways and your doings, and let me dwell with you in this place. ⁴ Do not trust in these deceptive words: "This is the temple of the LORD, the temple of the LORD, the temple of the LORD."

⁵ For if you truly amend your ways and your doings, if you truly act justly one with another, ⁶ if you do not oppress the alien, the orphan, and the widow or shed innocent blood in this place, and if you do not go after other gods to your own hurt, ⁷ then I will dwell with you in this place, in the land that I gave to your ancestors forever and ever.

⁸ Here you are, trusting in deceptive words to no avail. ⁹ Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known ¹⁰ and then come and stand before me in this house, which is called by my name, and say, “We are safe!”—only to go on doing all these abominations? ¹¹ Has this house, which is called by my name, become a den of robbers in your sight? I, too, am watching, says the LORD.

P: Word of God. Word of Life

C: **Thanks be to God.**

Congregation will please stand

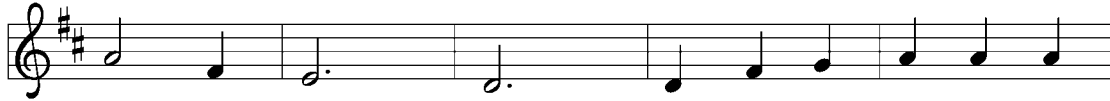
Gospel Acclamation *“I Want to Walk as a Child of the Light”*
(Verse 1 Only)

ELW 815

I Want to Walk as a Child of the Light



1 I want to walk as a child of the light. I want to
2 I want to see . . . the bright-ness of God. I want to
3 I'm look - ing for . . . the com - ing of Christ. I want to



fol - low Je - sus. God set the stars to give
look at Je - sus. Clear Sun of righ - teous-ness,
be with Je - sus. When we have run . . . with



light to the world. The star of my life is Je - sus.
shine on my path, and show me the way to the Fa - ther.
pa - tience the race, we shall know the joy of Je - sus.

Refrain



In him there is no dark-ness at all. The night and the



day are both a - like. The Lamb is the light of the



cit - y of God. Shine in my heart, Lord Je - sus.

Text: Kathleen Thomerson, b. 1934
Music: HOUSTON, Kathleen Thomerson
Text and music © 1970, 1975 Celebration

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Gospel: Luke 4:16-19

P: The Holy Gospel according to St. Luke, the 4th Chapter

C: Glory to you, O Lord.

The Rejection of Jesus at Nazareth

¹⁶ When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, ¹⁷ and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

¹⁸ “The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to set free those who are oppressed,
¹⁹ to proclaim the year of the Lord’s favor.”

P: This is the Gospel of our Lord.

C: Praise to you, O Christ.

Congregation may be seated.

Reflection

Pastor Jennifer

Be Thou My Vision



1 Be thou my vi - sion, O Lord of my heart;
 2 Be thou my wis - dom, and thou my true word;
 3 Rich - es I heed not, nor vain, emp - ty praise,
 4 Light of my soul, af - ter vic - to - ry won,



naught be all else to me, save that thou art:
 I ev - er with thee and thou with me, Lord.
 thou mine in - her - i - tance, now and al - ways:
 may I reach heav - en's joys, O heav - en's Sun!



thou my best thought both by day and by night,
 Thou my soul's shel - ter, and thou my high tow'r,
 thou and thou on - ly, the first in my heart,
 Heart of my own heart, what - ev - er be - fall,



wak - ing or sleep - ing, thy pres - ence my light.
 raise thou me heav'n - ward, O Pow'r of my pow'r.
 great God of heav - en, my trea - sure thou art.
 still be my vi - sion, O Rul - er of all.

Text: Irish, 8th cent.; vers. Eleanor H. Hull, 1860–1935, alt.; tr. Mary E. Byrne, 1880–1931
 Music: SLANE, Irish traditional

Offering

Tonight's offering will be donated to the Indian Mobile Mission.

Offering Prayer:

Blessed are you, O God, maker of all things. Through your goodness you have blessed us with bountiful gifts and have asked us to share these gifts in return. Use us, and all that we have to feed your world, to share the good news, and to serve one another, through our Lord & Redeemer who makes us one people. **Amen.**

Congregation will please stand

A Litany of Repentance

P: Repentance requires a turning from what was to begin anew. As Christ calls us to repentance in the waters of baptism, we commit to supporting the healing of survivors and ancestors of the lost children, advocating for policies that will bring both truth and justice.

P: Christians have often focused on what separated them from Native people rather than looking for what united them. Failing to find or even seek a harmonious life together resulted in the deaths of hundreds of thousands of Native people and the forced assimilation of countless others.

C: As a church, we affirm that we deeply regret the decisions that resulted in these atrocities.

P: In 2016, the ELCA Churchwide Assembly adopted the resolution to “Repudiate the Doctrine of Discovery.” This resolution called upon the church to do many things, including reject the false teaching that this land was unclaimed until European settlers claimed it.

C: As a church, we repudiate explicitly and clearly the “doctrine of discovery”. We recognize the dangerous “improper mixing of the power of the church and the power of the sword.”

P: We are called to acknowledge and repent from the church’s complicity in the evils of colonialism in the Americas which continue to harm tribal governments and individual tribal members.

C: As a church, we affirm that we must reject colonialism in our rhetoric and programs, accompany our Native siblings while trying to learn from them, and allow our lives to mutually enrich Indigenous communities and the church.

P: Creator, Redeemer, and Holy Spirit, Almighty God, we bring before you the burden of guilt we share, both past and present, of violence done to Indigenous people in the name of your holy church.

C: O God of mercy, we lament that actions taken by ourselves and by those who have come before us, have caused pain and death.

P: We repent of the violence done to Indigenous people, the lives and culture lost to colonialism disguised as evangelism. We grieve and lament the ways in which we have not told the truth of these sins.

C: O God of mercy, we lament that actions taken by ourselves and by those who have come before us, have caused pain and death.

P: We struggle to follow your will that all be one in the truth of the gospel. We lament and confess that even in the face of the truth, we have been stubborn to listen. We have too often, dismissed the voices of our Indigenous siblings. We have participated and been complicit in systems of oppression that continue injustice and resist reconciliation.

C: O God of mercy, we lament that actions taken by ourselves and by those who have come before us, have caused pain and death.

P: We lament the damage done to the lands of the Native peoples, for the destruction of the buffalo, for the ravaging of ancient hunting lands, for the desecration of sacred, Native spaces. We grieve for the wounds inflicted upon the Earth which sustains all life through Your Creation.

C: O God of mercy, we lament that actions taken by ourselves and by those who have come before us, have caused pain and death.

P: Christ is the way, the truth, and the life. Christ is our peace who breaks down walls that divide, who shows us the way to new life and new beginnings. Christ welcomes all and recognizes the inherent beauty and dignity in all the peoples of all the World whom God has created as one people, together, bound by love, mercy, and grace.

C: Teach us, O Lord, and show us the way to true repentance and reconciliation, in the name of Christ, our redeemer. Amen.

FORGIVENESS

P: Almighty and merciful God grant you healing, pardon, and forgiveness of all your sins in the name of the Father, and of the ✝ Son, and of the Holy Spirit.

C: Amen.

Closing Prayer & Lord's Prayer

P: Let us pray. Creator, you made the world and declared it good. The beauty of the trees, the softness of the air, the fragrance of the grass speak to us; the summit of the mountains the thunder of the sky, the rhythm of the lakes speak to us; the brightness of the stars, the freshness of the morning, the radiance of the flowers speak to us, but above all, our hearts soar, for you speak to us through your Son, Jesus Christ, who bids us to act wherever injustice is found and to sit silent no longer.

Hear our prayer, God of all Creation, in the name of your son, the Reconciler of all that is, who taught us to pray...

**Our Father, who art in heaven,
Hallowed be thy name,
Thy kingdom come,
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread;
And forgive us our trespasses,
As we forgive those
Who trespass against us;
And lead us not into temptation,
But deliver us from evil.
For thine is the kingdom,
And the power, and the glory,
Forever and ever. Amen.**

Blessing

P: Great Spirit, Creator God, look upon your children gathered together and send us where you would have us go. Walk with us so that we may face the winds of change and walk the good road. Enlighten us. Sustain us.

May God our Creator, + Jesus Christ redeemer of the world, and the power of the Holy Spirit sustain this world and accompany us this day and always.

C: Amen.

Sending Hymn:

“Canticle of the Turning”

ELW 723

Canticle of the Turning



1 My soul cries out with a joy - ful shout that the
 2 Though I am small, my . . . God, my all, you . . .
 3 From the halls of pow'r to the for - tress tow'r, not a
 4 Though the na - tions rage from . . age to age, we re -



God of my heart is great, and my spir - it sings of the
 work great . . things in me, and your mer - cy will last from the
 stone will be left on stone. Let the king be - ware for your
 mem - ber who holds us fast: God's mer - cy must de -



won - drous things that you bring to the ones who wait.
 depths of the past to the end of the age to be.
 jus - tice tears ev - 'ry ty - rant . . . from his throne.
 liv - er us from the con - quer - or's crush - ing grasp.



You fixed your sight on your ser - vant's plight, and my
 Your ver - y name puts the proud to shame, and to
 The hun - gry poor shall . . weep no more, for the
 This sav - ing word that our fore - bears heard is the



weak - ness you did not spurn, so from east to west shall my
 those who would for you yearn, you will show your might, put the
 food they can nev - er earn; there are ta - bles spread, ev - 'ry
 prom - ise which holds us bound, till the spear and rod can be



name be blest. Could the world be a - bout to turn?
 strong to flight, for the world is a - bout to turn.
 mouth be fed, for the world is a - bout to turn.
 crushed by God, who is turn - ing the world a - round.



My heart shall sing of the day you bring. Let the fires of your jus - tice burn.



Wipe a - way all tears, for the dawn draws near, and the world is a - bout to turn.

Text: Rory Cooney, b. 1952, based on the Magnificat
 Music: SFAR OF COUNTY DOWN, Irish traditional
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Dismissal

P: Go in peace certain in the hope that God has the power to restore and renew all things.

C: **Amen. Thanks be to God.**

Postlude

Service Acknowledgements:

Portions written and compiled by Native Theologian Kelly Sherman-Conroy (Oglala Lakota) on behalf of the American Indian/Alaska Native Lutheran Association Inc. of the Evangelical Lutheran Church in America

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Portions from the 2022 ELCA Churchwide Assembly “Embody the Word”, Wednesday Worship, August 2022.

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Telling and Teaching the Truth: The Church’s Obligation to Education about the Ongoing Legacy of the Doctrine of Discovery 9/23/2021 10:00:00 AM

From Churches Beyond Borders: Evangelical Lutheran Church in Canada, Anglican Church of Canada, The Episcopal Church, and the Evangelical Lutheran Church in America

As another school year commences, we are reminded that the educational systems we have handed down to our children often teach national narratives that perpetuate white supremacy by deleting and ignoring the histories and contributions of Indigenous People and other marginalized communities and peoples in both Canada and the United States. The ongoing legacy of the Doctrine of Discovery and the sinful acts of racism in North America are rarely if ever taught in our school systems or churches with the fullness and import that is necessary and just.

When Christians engage history with honesty, humility and a spirit of confession, it is clear that the church was and is complicit:

- In the hunting and killing of Indigenous Peoples,
- In the dishonorable breaking of thousands of treaties that federal governments made with First Nations and Native nations,
- In the forced removal of Indigenous Peoples from their original homelands,
- In the relocation of Indigenous Peoples into reserves and reservations where poverty, starvation, desperation, missionization, addiction, and suicide were allowed to become the rule for generations of Indigenous people,
- In the making of long-term federal policies that enforced family separation,

- In the stealing of Indigenous children away to brutal assimilation camps known as Indian boarding schools in the US and residential schools in Canada,
- In the ongoing plight of Missing and Murdered Indigenous Women and Girls,
- In the coverup of all these evils, including through systemic efforts to erase Indigenous Peoples from our collective memory.

Scripture reminds us that the truth is costly. In Proverbs 23:23 we read, "Buy truth, and do not sell it; buy wisdom, instruction, and understanding" (NRSV). Our churches' work to repudiate the Doctrine of Discovery begins with the costly work of telling the truth.

Only then will we be able to start making good on our promises as churches and, together across borders, to seek truth and healing for Indigenous and non-Indigenous Peoples by:

- Providing educational opportunities for all our churches' people,
- Leading advocacy efforts for legally mandated inclusion of accurate and truthful history and narratives of Indigenous people in our educational systems at all learning levels,
- Standing in solidarity with residential and boarding school survivors and their descendants,
- Doing the necessary research to reveal as much truth about this shameful part of our churches' histories.

As a sign of our cross-border commitments to the work toward truth, healing, justice and accurate education.....We encourage you to learn about residential and boarding schools, honor survivors, and remember those who never made it home from the schools.....

Presiding Bishop Elizabeth A. Eaton - Evangelical Lutheran Church in America
 National Bishop Susan C. Johnson - Evangelical Lutheran Church in Canada
 Presiding Bishop Michael B. Curry - The Episcopal Church
 Archbishop and Primate Linda Nicholls - Anglican Church of Canada

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REPUDIATION OF THE DOCTRINE OF DISCOVERY

Social Policy Resolution CA16.02.04

Resolved: To receive with gratitude memorials from the Alaska, Northwest Washington, Montana, Southwest California, Rocky Mountain, Eastern North Dakota, South Dakota, Minneapolis Area, Saint Paul Area, Arkansas-Oklahoma, Northwest Wisconsin, East-Central Wisconsin, Indiana-Kentucky, Upstate New York, Northwestern Pennsylvania, Metropolitan Washington, D.C., North Carolina and Southeastern synods regarding the Repudiation of the Doctrine of Discovery;

To repudiate explicitly and clearly the European-derived doctrine of discovery as an example of the "improper mixing of the power of the church and the power of the sword" (Augsburg Confession, Article XXVIII, Latin text), and to acknowledge and repent from this church's complicity in the evils of colonialism in the Americas, which continue to harm tribal governments and individual tribal members; To offer a statement of repentance and reconciliation to native nations in this country for damage done in the name of Christianity;

To encourage the Office of the Presiding Bishop to plan an appropriate national ceremony of repentance and reconciliation with tribal leaders, providing appropriate worship resources for similar synodical and congregational observances with local tribal leaders, at such times and places as are appropriate;

To direct the Domestic Mission unit, together with the American Indian and Alaska Native community and ecumenical partners, to develop resources to educate members of the ELCA and the wider community about the doctrine of discovery and its consequences for native peoples;

To direct the Domestic Mission unit to develop a strategy with the American Indian and Alaska Native community during the next triennium to be referred to the Church Council for action, including a mechanism to grow the Native American Ministry Fund of the ELCA; and

To affirm that this church will eliminate the doctrine of discovery from its contemporary rhetoric and programs, electing to practice accompaniment with native peoples instead of a missionary endeavor to them, allowing these partnerships to mutually enrich indigenous communities and the ministries of the ELCA.

Adopted by the Churchwide Assembly in August 2016