

Worship resources for Native American Heritage Month

Native American Heritage Month is a yearly opportunity to learn about Native peoples and cultures, and to celebrate the gifts that they bring to our life and society. We especially encourage you to consider hosting a Blanket Exercise at your church—whether that be during a worship service, in an adult education class, at a council meeting, in Sunday school, or at a special event.

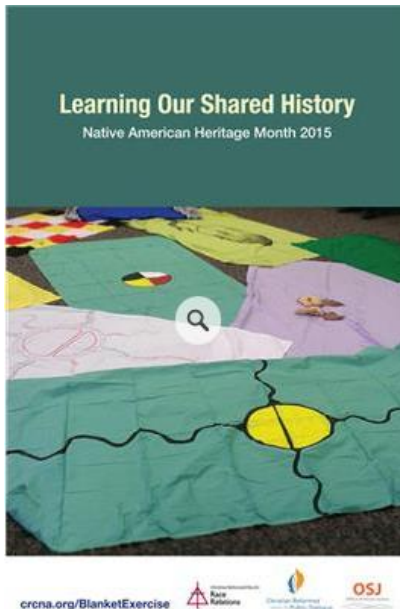
For use any Sunday during November (Native American Heritage Month). Though this month is only officially recognized in the United States, these resources have been developed with both Canada and the United States in mind. In Canada, Aboriginal Sunday is recognized yearly on the Sunday nearest to National Aboriginal Day (June 21) and the Canadian Aboriginal Ministry Committee puts together worship resources for that date.

Let's get to know each other. Let's live into the reality of the family we already are in Christ.

In this document, you'll find...

1. Bulletin insert preview and ordering information
2. Prayers
3. Verses and sermon starters
4. Songs
5. Litanies

1. Bulletin insert



Link to order bulletin insert through Faith Alive:

<http://www.faithaliveresources.org/Products/825005/native-american-heritage-month-bulletin-insert.aspx?bCategory=CRRR>

(Or search www.faithaliveresources.org for Native American Heritage Month)

2. Prayers

Gathering Prayer

Creator God, Lord of all nations and tribes, we come before You today to offer our thanks and praise for Your forgiveness through Your Son, Jesus Christ, our Lord, through Whom we have the promise of eternal life in Your heavenly Kingdom. Teach us, as we live out our lives on this side of eternity, to act justly and with love and mercy toward others in light of Your Holy Word. Help us to bear witness to the Gospel of Jesus Christ to all our brothers and sisters, that all peoples everywhere may believe. In Jesus' name we pray, Amen.

Taken from: *Lutheran Indian Ministries*

The Lord's Prayer

BÓHÓLNIIHII BISODIZIN: In Navajo Matthew 6:9-13	THE LORD'S PRAYER: In English Matthew 6:9-13
<p>NihiTaa' yá'ąqshdi honílóoni, Nízhí' ayóo diyin. Bee níhólnííhígíí nihaayínílá, Bee íínínízínígíí bidá diilnííł Nahasdzáán bikáa'gi, Yá' ąqshdi át'éhígíí át'áo. Díjí bááh hináanii bee nihik'ijidíídił. Nihąąh hadaa'áhígíí nihąąh hayíłt áhígíí baa nídidiit'áát. Anót'ááh bits'ąájł' nihíílóós, Áko doo yá' áshóonii nihá bich'ąą sínízí: Háálá t' áá altsoní bee nóhólnííh, Dóó aláadi nidziil, dóó aláadi naadahwii'niih, Hool'áágóó t'áá ákót' éidoo. Amen.</p>	<p>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 debts, as we forgive our debtors. And lead us not into temptation, But deliver us from evil: For thine is the kingdom, And the power, and the glory, Forever. Amen.</p>

Taken from: *Lutheran Indian Ministries*

Prayer of Indigenous Peoples, Refugees, Immigrants, and Pilgrims

Triune God
 Father, Son, and Holy Spirit,
 We come before you
 As many parts of a single body;
 People drawn from every tribe,
 Every nation, every language;
 Some indigenous – peoples of the land;
 Some refugees, immigrants, pilgrims – people on the move;
 Some hosts, some guests;
 All of us searching for an eternal place

Where we can belong.

Creator, forgive us.

The earth is yours and everything that is in it.

But we forget.

In our arrogance we think we own it.

In our greed we think we can steal it.

In our ignorance we worship it.

In our thoughtlessness we destroy it.

We forget that you created it

To bring praise and joy to you.

That you gave it as a gift, for us to steward,

For us to enjoy,

For us to see more clearly

Your beauty and your majesty.

Jesus, save us.

We wait for your kingdom.

We long for your throne.

We hunger for your reconciliation,

For that day when people, from every tribe

And every tongue will gather

Around you and sing your praises.

Holy Spirit, teach us.

Help us to remember that the body

Is made up of many parts;

Each one unique and every one necessary.

Teach us to embrace the discomfort

That comes from our diversity

And to celebrate the fact that we are unified,

Not through our sameness,

But through the blood of our Lord

And Savior Jesus Christ.

Triune God, we love you.

Your creation is beautiful.

Your salvation is merciful.

And your wisdom is beyond compare.

We pray this all in Jesus' name. Amen.

Taken from: *Lift Up Your Hearts, CRCNA*

The Gathering Psalm of Praise

Psalm 51:15, 11-13

Open my lips, O Lord, **and my mouth shall proclaim your praise.**

Create in me a clean heart, O God, **and renew a right spirit within me.**

Cast me not away from your presence **and take not your Holy Spirit from me.**

Give me the joy of your saving help again, **and sustain me with your bountiful Spirit.**

Glory to the Father, and to the Son, and to the Holy Spirit: **as it was in the beginning, is now, and will be forever. Amen.**

Taken from: *Episcopal Church*

3. Verses and sermon starters

2 Corinthians 5:16, 18-19

“So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people’s sins against them. And he has committed to us the message of reconciliation.”

Preaching comments...

What does it mean to stop regarding all people from a worldly point of view? Consider the perception that followers had of Jesus during his ministry, during his death, and after his resurrection. Whatever it means to have a “worldly” perception of another person, the peak of the “worldly” perception of Jesus had to have been while he was dead. Obviously, while Jesus was dead there would have been disappointment, pain, attempts to draw conclusions about who he was, what he said, and why it failed, plus the other typical gossip that happens about entire people groups while they are in misery. This is what it means to regard someone from a worldly point of view.

Because of the resurrection Jesus’ followers saw him in a new way. Now expectations of who Jesus was included sayings like, “beyond anything we can ask or imagine.” This is what it means to “do so no longer.” We are to recognize that, though individuals and even entire cultures have been brought down by various forms of dealing and receiving death, in Christ every one of these people is a new creation full of unimaginable expectations.

Hebrews 12:14

“Make every effort to live in peace with everyone and to be holy; without holiness no one will see the Lord.”

Preaching comments...

Peace goes beyond the status quo. Quiet among the discontent is not a sign of peace. Failing schools, broken treaties, and racial slurs are not signs of peace. We cannot claim to be living up to the call of peace until every effort is made to see every barrier to human flourishing removed. To put all of our energy and investments towards peace is the ultimate sign of Christ in us and Christ’s reign over heaven and earth.

4. Songs

Unity:

-Christian Hearts in Love United (LUYH #727)- [audio file](#)

-Help Us Accept Each Other (LUYH #318)

-For the Healing of the Nations (LUYH #289)

-Here From All Nations (LUYH #490)- [audio file](#)

-Go Now in Peace (LUYH #950)- [audio file](#)

Lament:

-God Be Merciful to Me (LUYH #623)- [audio file](#)

-O When Will We See Justice Done (LUYH #650)- [audio file](#)

Going out to do justice:

-Let Justice Flow Down (LUYH #295)- [audio file](#)

-Take My Life and Let it Be (LUYH #863)

-Ahead of Us a Race to Run (LUYH #870)- [audio file](#)

Creation:

-Let all things now living (LUYH #5)- [audio file](#)

-Touch the Earth Lightly (LUYH #18)

5. Litanies

a. Litany for Aboriginal Sunday 2015

Based on the Belhar Confession

All Scripture passages taken from The Message

Reader One:

In Ephesians 2:16-18 we read, Christ brought us together through his death on the cross. The Cross got us to embrace, and that was the end of the hostility. Christ came and preached peace to you outsiders and peace to us insiders. He treated us as equals, and so made us equals. Through him we both share the same Spirit and have equal access to the Father.

Reader Two: Because of what Christ has done, **we believe** that God doesn't just call us to talk about reconciliation, but to do something about it. **We believe** that Christ's work of reconciliation is made manifest in the church as the community of believers. **We believe** that unity is, therefore, both a gift and an obligation for the church of Jesus Christ. **We believe** that this unity must become visible so that the world may believe that separation, enmity and hatred between people and groups is sin which Christ has already conquered, and accordingly that anything which threatens this unity may have no place in the church and must be resisted. **We believe** that God has entrusted the church with the message of reconciliation in and through Jesus Christ, that the church is called to be the salt of the earth and the light of the world, that the church is called blessed because it is a peacemaker, that the church is witness both by word and by deed to the new heaven and the new earth in which righteousness dwells.

Reader One:

2 Cor. 5 says: God put the world square with himself through the Messiah, giving the world a fresh start by offering forgiveness of sins. God has given us the task of telling everyone what he is doing. We're Christ's representatives. God uses us to persuade men and women to drop their differences and enter into God's work of making things right between them. We're speaking for Christ himself now: Become friends with God; he's already a friend with you.

ALL:

We believe that the church must stand where the Lord stands, namely against injustice and with the wronged. **We believe** that this means that we stand with those who are hurting, oppressed, and experience injustice whether or not we feel like we carry the blame or fault for it. **We believe** that the church must work intentionally, as a God-appointed role, against any form of injustice, so that justice may roll down like waters, and righteousness like an ever-flowing stream. **I believe** that, in obedience to Jesus Christ, its only head, the church is called to confess and to do all these things, even though the authorities and human laws might forbid them and punishment and suffering be the consequence. **Jesus is Lord. To the one and only God, Father, Son and Holy Spirit, be the honor and the glory for ever and ever.**

Written by the Canadian Aboriginal Ministry Committee

b. First Nations traditional teachings litany

The values summarized in this litany are considered to be the most important teachings to all nations. It is wisdom to be followed in relationships between individuals, family and the community. They are the Traditional First Nations Code of Ethics.

Leader: Give thanks to the Creator each morning upon rising and each evening before sleeping. Seek the courage and strength to be a better person.

Congregation: Rejoice always, pray without ceasing, give thanks in all circumstances; 1 Thessalonians 5:16-18a

Leader: Showing respect is a basic law of life.

Congregation: Show proper respect to everyone, love your fellow believers, fear God, honour the emperor. 1 Peter 2:17

Leader: Respect the wisdom of people in council. Once you give an idea it no longer belongs to you – it belongs to everyone.

Congregation: Everyone must obey state authorities, because no authority exists without God's permission, and the existing authorities have been put there by God. Romans 13:1

Leader: Be truthful at all times.

Congregation: These are the things you should do: Speak the truth to one another. In the courts give real justice-the kind that brings peace. Zec 8:16

Leader: Always treat your guests with honour and consideration.

Congregation: In everything do to others as you would have them do to you; Matthew 7:12

Leader: The hurt of one is the hurt of all. The honour of one is the honour of all.

Congregation: Do nothing from selfishness or empty council, but with humility of mind let each of you regard one another as more important than himself. Philippians 2:3

Leader: Receive strangers and outsiders kindly.

Congregation: for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, Matthew 25:35

Leader: All races are children of Creator and must be respected.

Congregation: "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs." Mark 10:14

Leader: To serve others – to be of some use to family, community or nation is one of the purposes for which people draw breath on this side.

Congregation: Since there will never cease to be some in need on the earth, I therefore command you, "Open your hand to the poor and needy neighbor in your land." Deuteronomy 15:11

Leader: Observe moderation and balance in all things.

Congregation: Someone will say, "I am allowed to do anything." Yes; but not everything is good for you. I could say that I am allowed to do anything, but I am not going to let anything make me its slave. 1 Corinthians 6-12

Leader: Know and practice those things that flow from wellness, and avoid those that flow from woundedness.

Congregation: Thus says the Lord: Stand at the crossroads, and look, and ask for the ancient paths where the good way lies; and walk in it, and find rest for your souls. Jeremiah 6:16

Leader: Expect guidance to come in many forms – in prayer – in dreams – in solitude and in the words and actions of Elders and true friends.

Congregation: "Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, And He will make your paths straight." Proverbs 3:5-6

Written by Shannon Perez, Dene

Canadian Aboriginal Ministry Committee member