

PEACE WITH CREATION
SEASON OF CREATION 2025

ST. BRENDAN THE NAVIGATOR

Deer Isle Maine

Pastor Elaine Hewes, Priest in Charge

The Revs. Anne Deneen and Joseph Duggan, Celebrants

Constance Mayo, Music Director

Indigenous Peoples' Sunday

October 12, 2025

9:30 a.m. A Gathering at the Meditation Garden

Honoring the Four Directions

Come Great Spirit, as we gather in your name. We face East:

To your symbol color Red, the hue of revelation;
To your animal symbol the Eagle, strong and nurturing;
To your lessons calling us to the balance of your Spirit in Harmony with brothers and sisters;
To invoke your wisdom and grace, the goodness of the ages,
We pray

Congregation: **Come Holy Spirit, Come.**

We turn to face South:

To your symbol color Gold for the morning star.
To your symbol Brother Sun that enlightens our intellect and brings light on our path to live responsibly;
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 to love you and one another with our whole heart, our whole mind, and our whole soul,
We pray

Congregation: **Come Holy Spirit, Come.**

We turn to face West:

To your symbol color Black, still and quiet. To your animal symbol the Thunderbird;
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

Congregation: **Come Holy Spirit, Come.**

We turn to face North:

To your symbol color White of clarity and brightness.
To your animal symbol the swan which brings us in touch with Mother Earth and growing things;
To your lessons calling us to balance of our Body in the spirit of a good sense of humor;
To invoke your spirit of innocence, trust and love;
Help us to open our eyes to the sacredness of every living thing,
We pray

Congregation: **Come Holy Spirit, Come.**

We turn to complete the circle and to look:

To God, our Creator who cleanses our Mother Earth with snow, wind and rain;
To Jesus Christ, the Peacemaker who fills us with the wideness of mercy and lovingly embraces all, and the Holy Spirit who inspires us to action,
We pray

Congregation: **Come Holy Spirit, Come.**

This resource was prepared for a Day of Prayer for Indigenous Justice, Jan. 11, 2013, when Indigenous and non-Indigenous leaders gathered in Ottawa to discuss important legislation affecting Indigenous Peoples.

10:00 a.m. in the Sanctuary

Celebrant: We acknowledge that the land we now occupy is the ancestral home of the Wabanaki People. We grieve the history of greed and violence that led to their loss of life, land, language and culture.

Congregation: **We pray for the courage to find ways to support our indigenous neighbors who still face injustice and prejudice. May we always remember, as do the Wabanaki peoples, that the Earth does not belong to us; rather, we belong to the Earth.**

Celebrant: **Autumn**

In the dreamy silence
Of the afternoon, a
Cloth of gold is woven
Over wood and prairie;
And the jaybird, newly
Fallen from the heaven,
Scatters cordial greetings,
And the air is filled with
Scarlet leaves, that, dropping,
Rise again, as ever,
With a useless sigh for
Rest—and it is Autumn.

Alexander Posey, a Muskogee poet, journalist and humorist, 1873-1908

The Gathering of the Community

The service begins with the ringing of the bell three times

Prelude: *Come, Holy Spirit* Iona Community

Silence is begun and ended with a ring of the bell

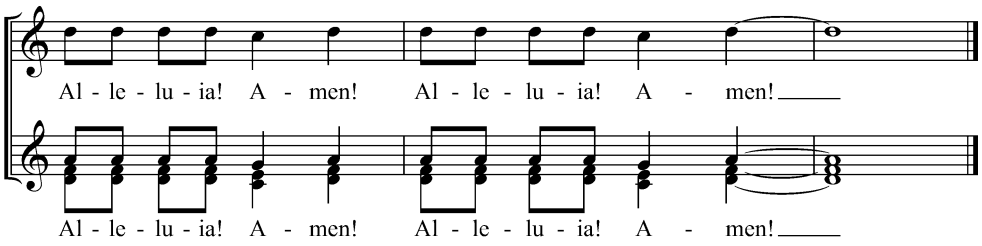
Opening Hymn 385 *Many and Great (in back of bulletin)*

Opening Sentences

Leader: The Spirit of God be with you.
Congregation: **And also with you.**
Leader: Come, let us worship God with hearts open to all people.
Congregation: **Let us worship God with minds open to the wisdom of Native peoples.**
Leader: Let us worship God who made the world in colors, in seasons, in endless variety;
Congregation: **who created the diversity of the earth's peoples in His image.**

Song of Praise: MHSO 11 *Glory to God*





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The Collect of the Day

Celebrant: The Lord be with you.

Congregation: **And also with you.**

Celebrant: Let us pray.

Creator God, as we celebrate our Indigenous brothers and sisters this day, help us work toward a day when we will know and honor the history of Native peoples in this country as our own history. Open our eyes and ears and hearts that we might hear their stories. Keep us humble and deliver us from indifference. Guide us in your way of reconciliation and redemption. And help us remember always that in seeking the welfare of others, we will find our own. All this we ask in your Name.

Congregation: **Amen.**

The Proclamation of the Word

First Lesson:

We are all thankful to our Mother, the Earth, for she gives us all that we need for life. She supports our feet as we walk about upon her. It gives us joy that she continues to care for us as she has from the beginning of time. To our mother, we send greetings and thanks.

Now we turn our thoughts to the Creator, or Great Spirit, and send greetings and thanks for all the gifts of Creation. Everything we need to live a good life is here on this Mother Earth. For all the love that is still around us, we gather our minds together as one and send our choicest words of greetings and thanks to the Creator.

Jake Tekaronianeken Swamp (1940-2010), *Greetings to the Natural World*

Reader: Hear what the Spirit is saying.

Congregation: **Thanks be to God.**

Canticle: Voices Found 102 *Creator of All Time and Space*

1 Creator of all time and space,
we read your image on each face.
Great Spirit of the cosmic whole,
you made us body, mind, and soul.

2 We thank you for the human mind,
in mystic harmony designed,
for word and image, dream and thought,
for lessons learned and answers sought.

3 O God of planet, moon, and sun,
we wonder, knowing all you've done,
that you befriend the human race,
and fill our lives with love and grace.

4 For miracles as large as space,
as small as cells, as deep as grace,
we offer you our thanks and praise,
and pledge to serve you all our days.

Words: Ruth C. Duck, from *Circles of Care: Hymns and Song.*
Copyright © 1996 The Pilgrim Press, Cleveland, OH 44115.

Second Lesson*:*
Restoration is imperative for healing the earth, but reciprocity is imperative for long-lasting, successful restoration. Like other mindful practices, ecological restoration can be viewed as an act of reciprocity in which humans exercise their caregiving responsibility for the ecosystems that sustain them. We restore the land, and the land restores us. As writer Freeman House cautions,

> "We will continue to need the insights and methodologies of science, but if we allow the practice of restoration to become the exclusive domain of science, we will have lost its greatest promise, which is nothing less than a redefinition of human culture."

Robin Wall Kimmerer (b. 1953), *Braiding Sweetgrass*
mother, scientist, decorated professor, and
enrolled member of the Citizen Potawatomi Nation

Reader: Hear what the Spirit is saying.
Congregation: **Thanks be to God.**

Sequence Hymn WLP 813 *Way, way, way (<u>Verse 3 only</u> sung three times, in back of bulletin)*

The Gospel: Luke 17:11-19
Celebrant: The Holy Gospel of our Savior Jesus Christ according to Luke
Congregation: **Glory to you, O Christ.**
On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."
Celebrant: The Gospel of Christ.
Congregation: **Praise to you, O Christ.**

Sermon The Revs. Anne Deneen and Joseph Duggan

Silence will be commenced and ended with the sounding of a bell.

Affirmation

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

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

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

We believe in the Creator who is present and working in this world through all creation.
Amen.

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

Prayers of the People for Indigenous Peoples Day

Adopted from the Committee on Indian Relations for the Episcopal Diocese of Maine

Leader: With all our heart and all our mind, let us pray to the Lord, saying *Lord, have mercy.*
For peace among all nations, for justice among neighbors, for safety for all in uncertain transit; for refugees from violence and all those seeking a home, let us pray to the Lord.
Lord, have mercy.

Leader: For the remembrance of our own ancestors who may have been displaced, and who may have come to this land seeking freedom from oppression and conquest, but who in tum displaced others, perhaps not even fully understanding the harm that was being done, let us pray to the Lord.
Lord, have mercy.

Leader: For the forgiveness of sin, for the repentance of wrong, and for justice to shine in its place, let us pray to the Lord.
Lord, have mercy.

Leader: For understanding and acknowledgement of injustice wrought in the name of God by those whose paths we inherit, for righting the infliction of harms, for fellowship to

replace oppression, and for reconciliation and healing to ease pain, let us pray to the Lord.
Lord, have mercy.

Leader: For bearing witness to the pain of our neighbors, and in hope that the love of God can heal all broken bonds, let us pray to the Lord.
Lord, have mercy.

Leader: For those forgotten tongues, rites, peoples, clans, tribes and traditions, including bands of our own ancestry and those who once walked this land, who were oppressed by conquerors, and yet prayed to You in all Your forms for deliverance, let us pray to the Lord.
Lord, have mercy.

Leader: For the love of God to fill this place and the hearts of all of God's children with good will; for a path of peace to walk side by side; and the promise of God that we all, regardless of race or creed, belong to God and that we belong to one another, let us pray to the Lord.
Lord, have mercy.

Leader: Grant to the dying peace; give the departed eternal rest.
Congregation: **Uphold by the grace and consolation of your Holy Spirit those who are bereaved.**

Leader: I invite you to add your own prayers and thanksgivings.

Members of the congregation are invited to add prayers and thanksgivings at this time.

Leader: Do any of you on Zoom wish to add prayers and thanksgivings?

Leader: O God of mercy, we acknowledge that our brutal actions toward Indigenous people have resulted in suffering and harm to them, ourselves, and the earth. We bring before you the burdens of the past and the present when we have not followed your will.
Congregation: **Teach us and show us the way.**

Confession
Celebrant: Let us confess our sins against God and one another.
Creator God, God of every people and every tribe: You create all people in your image and call us to love one another as you love us.
Congregation: **We confess that we have failed to honor you in the great diversity of the human family. We ask for your forgiveness and guidance.**

Celebrant: On this day of remembrance for Indigenous people we acknowledge the great injustices perpetrated against those who lived on and cared for this land long before our ancestors arrived.
Congregation: **Forgive us for the colonialism that stains our past, the ignorance that allowed us to think that we could claim another's home for our own; and in our own time for our complicity in systems that oppress our neighbors.**

Celebrant: We are all gathered within one sacred community of your holy love;
Congregation: **Guide us through your wisdom to see our common kinship.**

Celebrant: Help us to confront the racism that divides us as we confess the pain it has caused to the whole human family.
Congregation: **Together we seek to heal the wounds, bind up the broken hearts, and live in your love that makes all things new.**

Celebrant: Creator God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.
Congregation: **Amen.**

Celebrant: Peace now, peace here, peace everywhere.
Peace to one and peace to all.
Peace among all nations, peace flowing from every heart.
Peace to wrap round the corner-less world
until peace becomes an embrace that will never let go.
The peace of Christ be always with you.
Congregation: **And also with you.**

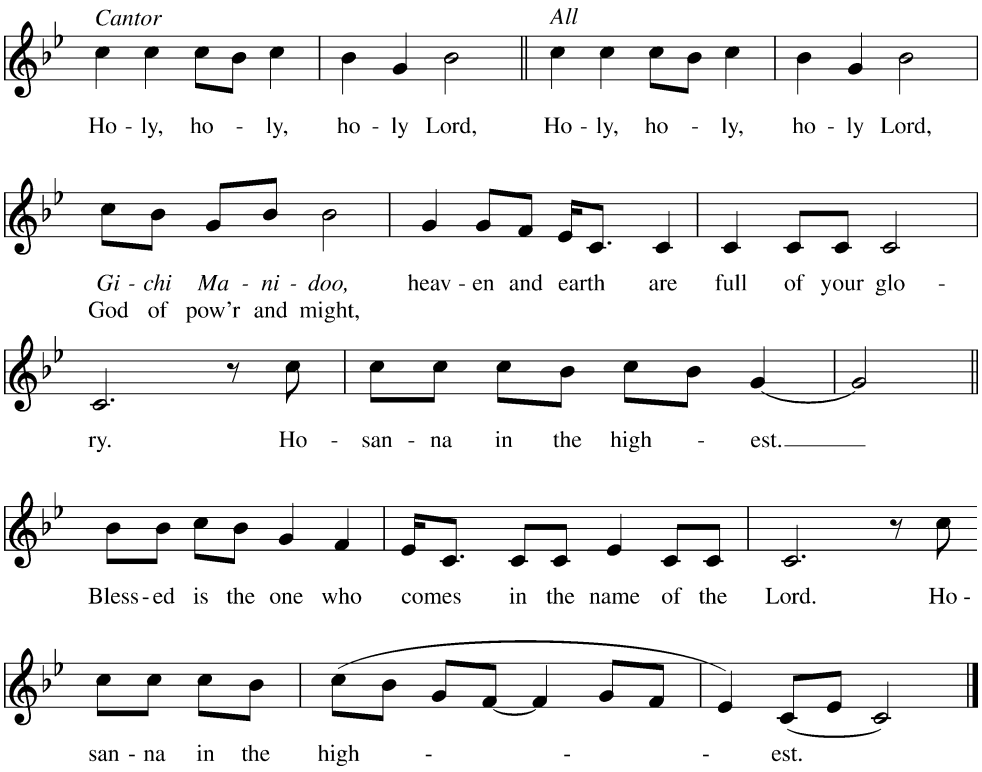
The people are invited to greet one another in the name of the Lord.

The Holy Eucharist

Offertory Hymn MHSO 135 *Praise God for this holy ground (vss. 1-4, in back of bulletin)*

Celebrant: The Lord be with you.
Congregation: **And also with you.**
Celebrant: Lift up your hearts.
Congregation: **We lift them to the Lord.**
Celebrant: Let us give thanks to the Lord our God.
Congregation: **It is right to give our thanks and praise.**
Celebrant: Praise and thanks are yours, our Creating God. From the dust of the earth you shaped human beings in your own image, and you filled the earth and seas and skies with a myriad of wonders. Yet we consistently turn your generosity into our scarcity, and your simplicity into our corruption.
Though we poison and destroy your good Creation, you continue to offer us your abundance. In your mercy, you have redeemed us through your Son, Jesus, transforming death into life. Through the Spirit you continue to call us into covenant with you—for the restoration of Creation and the reconciliation of all people.
And so we give you thanks, rejoicing with all of Creation, as we join the saints and angels in their unending hymn:

Sanctus WLP 855 *Holy, hoy, holy Lord (Red Lake)*



Music: Monte Mason (b. 1949) after melodies found in *Chippewa Music* by Frances Densmore. Copyright © 1996 Monte Mason.

In the night that Jesus was betrayed, he took bread, and gave thanks to God. He broke the bread, gave it to his friends and said: "Take and eat, for this is my body, given for you. Do this in remembrance of me."

He took the wine, and gave thanks to God, Creator. He gave it to his friends saying: "This is my blood of the new covenant, shed for you and for all creation for the forgiveness of sins. Every time you drink of the wine, do this in remembrance of me."

So we proclaim the mystery of faith:

Congregation: **Christ has died. Christ is risen. Christ will come again.**

Merciful God, we come to this table seeking reconciliation: with you, with one another, and with all creation. Through these mysteries reconcile us to our world and empower us to restore your Creation and fulfill your will. Send your life-giving Spirit upon us, and upon this bread and wine.

Stir in us the creative and redeem the destructive.

Celebrant: Heal your stricken world, that the soil, the skies, and the seas may be filled with your life anew. Fill every heart with the sure and certain hope that we shall enter into the fullness of your joy, when your whole Creation is justified by faith and sanctified by love, and you are all in all.

Through Christ and with Christ and in Christ, in the unity of the Spirit, all honor and glory is yours, everlasting God, now and forever.

Congregation: **Amen.**

Celebrant: Gathered into one body by the Holy Spirit, let us all pray the prayer Jesus taught us to pray:

Holy One, our only Home,
hallowed be your name.
May your day dawn,
your will be done,
here as in heaven.
Feed us today,
and forgive us as we forgive each other.
Do not forsake us at the test,
but deliver us from evil.
For the glory, the power,
and the mercy are yours,
now and for ever. Amen.

Fraction Anthem

Celebrant: We break this bread to share in the Body of Christ.

Congregation: **We who are many are one body, for we all share in the one bread. United by the power of the Holy Spirit in our midst, we acknowledge the Holy Sacrament of communion and the fullness of Christ's presence in the gifts of the bread and the wine and in countless other ways in our lives. As a community of faith, nothing can separate us from the love of God nor are we separated from one another.**

Celebrant: The gifts of God for the people of God …

Those gathered at St. Brendan receive the bread and wine.

Celebrant: And now may the Presence of Jesus, in whatever form it has come to you this morning, nourish you in grace, comfort you in love, and inspire you to be Christ's presence in the world**.**

Post Communion Prayer

Create in us a new heart and a new vision, O God,
that the gifts of your meal may work in us
and renew the face of the earth.
May God who established the dance of creation,
Who marveled at the lilies of the field,
Who transforms chaos to order,
Lead us to transform our lives and the Church
To listen to the voice of all creatures
that reflect God's glory in creation.

The Blessing

Sending Hymn *While the earth remains (in back of bulletin)*

Postlude: *Heleluyan* Muscogee traditional

Announcements

Dismissal

Celebrant: Let us go forth into all Creation,
rejoicing in the power of the Spirit.
Alleluia, alleluia.
Congregation: **Thanks be to God.**
Alleluia, alleluia.

After the Service

As a way to further amplify and contextually illustrate the themes of Indigenous Sunday, one of our preachers, Rev. Joe Duggan, an Episcopal Foundation Fellow and published postcolonial theologian, after our worship, will share some stories from his travels to Anglican churches in Kenya and India. Joe will also offer a brief overview of postcolonial and decolonial principles. He will leave time for a few questions.

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"A Liturgy for Creation" adapted from *Season of Creation: An Ecumenical Celebration*, assembled by Rev. John Elliott Lein and Rev. Dr. Margaret Bullitt-Jonas for Creation Season 2024. Used with permission and authorized by the Episcopal Diocese of Maine.
Sanctus by Monte Mason reprinted by permission with this note from the composer: You should know that while many materials in the Red Lake Mass are straight from the Ojibwe tradition, the Sanctus is not strictly so. I came up with it years ago using materials and melodic snippets gleaned from Francis Densmore's important work, Ojibwe Music. Many of the materials she collected were from Red Lake, MN, a reservation and a very large lake which is easily seen on maps.
Permission granted by Steven Charleston to use his words of the Peace Prayer.

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GPS (Giving our Priorities Shape) Action

Justice for All

GPS Action in Honor of Indigenous Peoples' Day

You are invited to read in the Navigator an essay by Maulian Bryant, executive director of the Wabanaki Alliance, INDIGENOUS PEOPLES' DAY IN MAINE, 5 YEARS LATER.

It presents a Penobscot Nation person's perspective on the hurt, conflict, and confusion experienced as "Columbus Day" was celebrated each year for generations, promoting the false notion that one explorer discovered this country, and implicitly honoring a mindset of colonization with accompanying violence, trauma and genocide that persisted into the centuries that followed 1492 after "Columbus sailed the ocean blue."

Bryant shares the joy that tribal people experience now as they celebrate "the strength and wisdom of our ancestors who smile as we make progress one issue at a time and honor their sacrifices."

CALENDAR

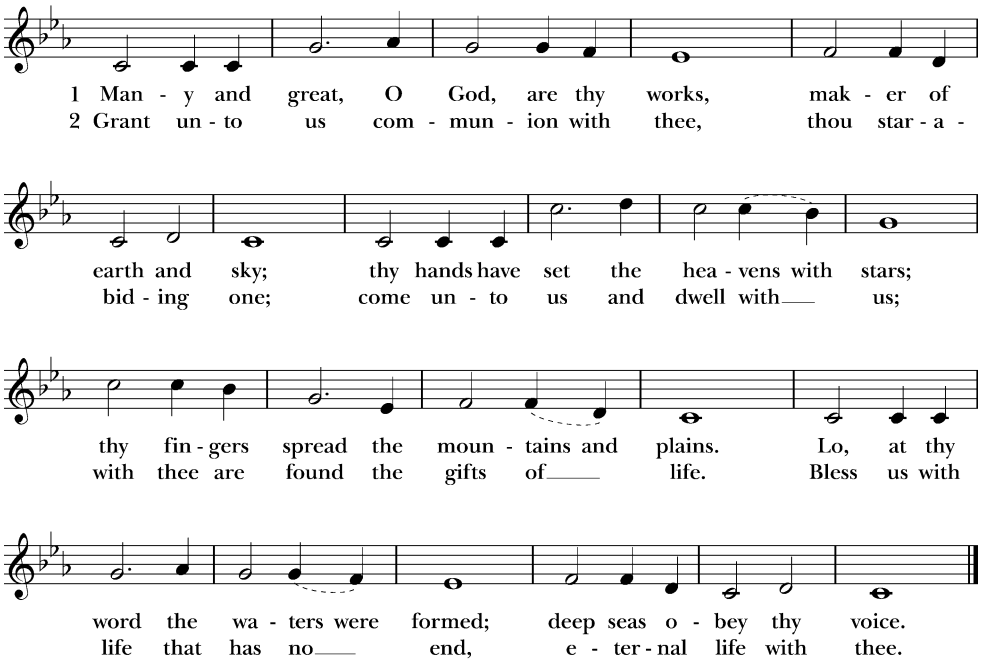
All services and meetings will be held both in-person and via Zoom unless otherwise designated.

Monday, October 13	4:30 p.m. Meditation/Silent Prayer (Zoom)
Tuesday, October 14	10:30 a.m. Worship & Music Ministry (Zoom)
Wednesday, October 15	10:00 a.m. Meditation/Silent Prayer (in person) 10:30 a.m. Bible Study: Third Session Bible 101 4:00 p.m. Choir rehearsal
Friday, October 17	11:00 a.m. Requiem service for Lev Sherman, St. John's Episcopal Church, Bangor
Saturday, October 18	8:30 a.m. Men's Breakfast
Sunday, October 19	10:00 a.m. Holy Eucharist with Pastor Elaine Hewes presiding

Looking Ahead

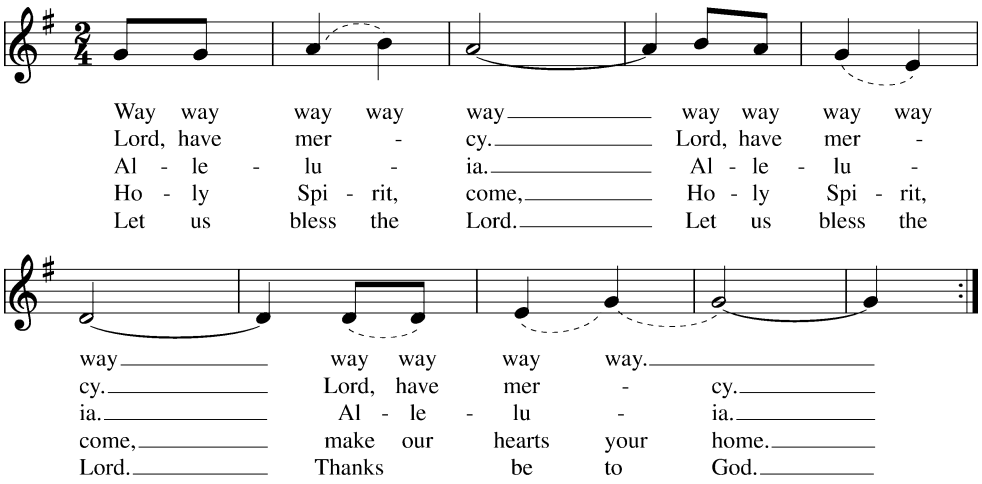
October 31-November 6	8:00 a.m.-5:00 p.m. WindowDressers Community Build

Many and great, O God, are thy works *The Hymnal 1982*, #385



Words: American folk hymn; para. Philip Frazier (1892-1964), alt. Music: *Dakota Indian Chant [Lacquiparle]*, Native American melody.

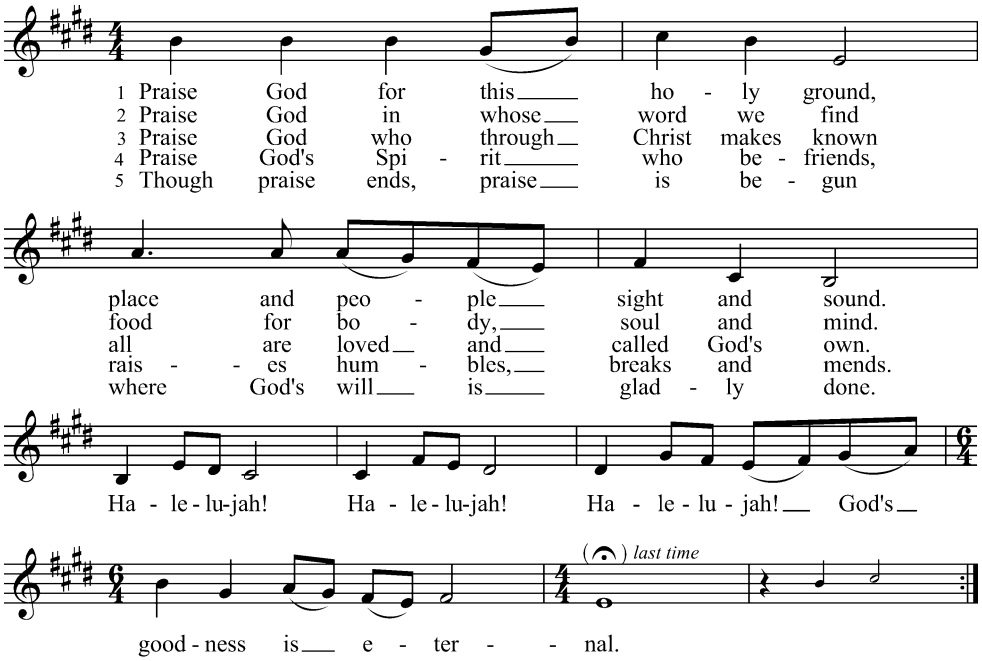
Way, way, way ***Wonder Love and Praise,*** #813



Each alternative text is sung independently and repeated numerous times.

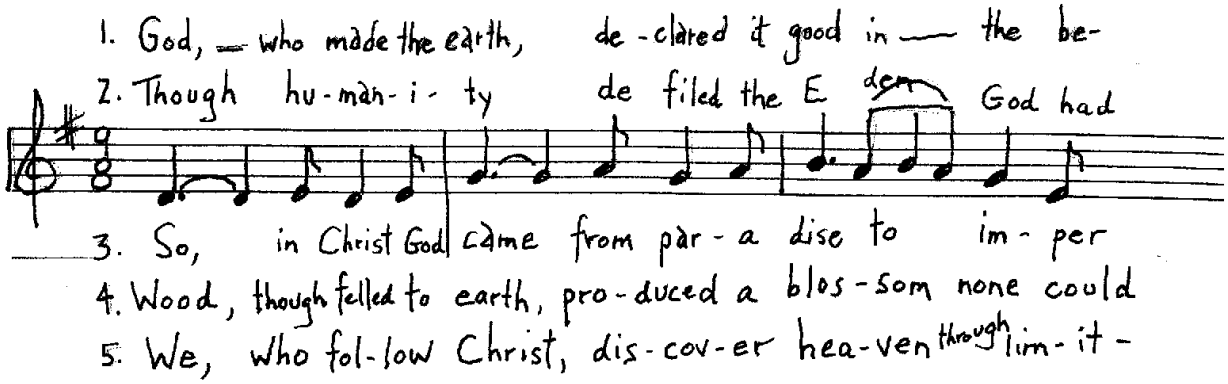
Words and Music: Traditional Ojibway lullaby from *Chippewa Music* by Frances Densmore (1867-1957).

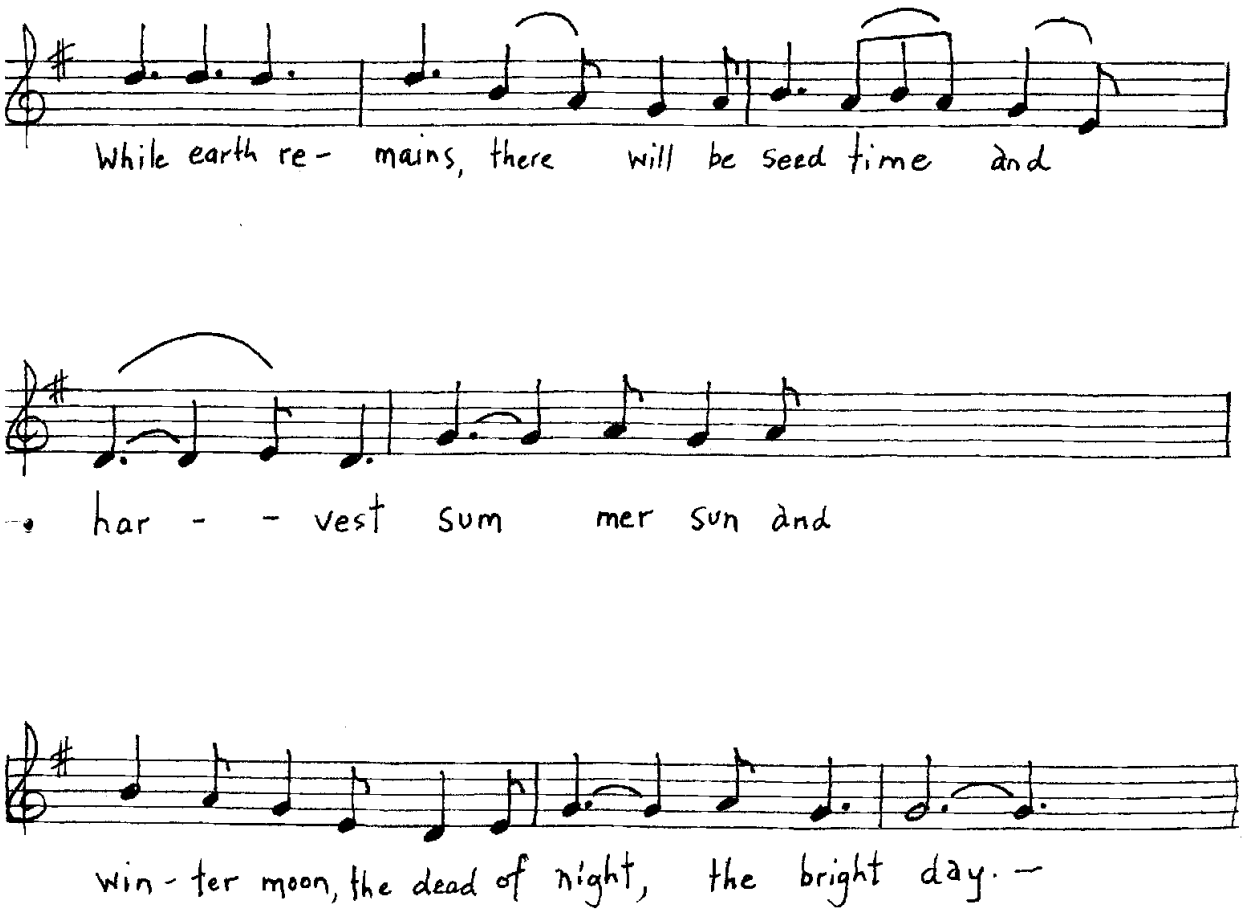
Praise God for this holy ground *My Heart Sings Out,* #135



Words and Music: *Hemonystraat*, John L. Bell (b. 1949) © 2002 WGRG The Iona Community (Scotland) (admin. GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638 [www.giamusic.com].) All rights reserved. Used by permission.

While the earth remains




While earth re- mains, there will be seed time and
har - - vest sum mer sun and
win - ter moon, the dead of night, the bright day. -