

Winter Yeis

Navajo deities dancing in a traditional 9-day healing ceremony that takes place after the first frost.
Artwork by David John, Navajo

ST. BRENDAN THE NAVIGATOR

Deer Isle Maine

Pastor Elaine Hewes, Priest in Charge
The Rev. Stephen Hayward, Celebrant
Constance Mayo, Music Director

Indigenous Peoples' Sunday

October 13, 2024

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

10:00 a.m. in the Sanctuary:

Celebrant: We honor the Indigenous people everywhere, particularly the Wabanaki Nations, acknowledging that the land we now occupy is their ancestral home. May we always remember, as do the Wabanaki peoples, that the Earth does not belong to us, rather, we belong to the Earth.

Congregation: **May we find the courage to acknowledge the brutality and violence of our forebears who seized these lands, and may we be instruments of justice and peace for all people in today's world, and for all creation.**

The Gathering of the Community

The service begins with the ringing of the bell three times

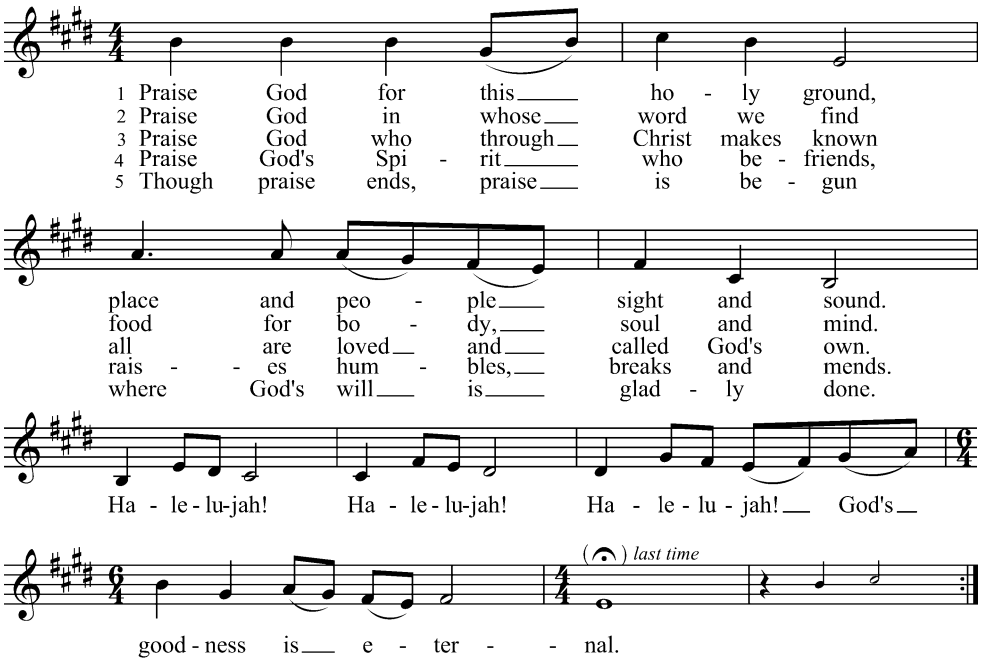
Prelude: *Heleluyan* Traditional Muskogee

Silence is begun and ended with a ring of the bell

Opening Hymn 550 *Jesus calls us o'er the tumult (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: Praise God for this holy ground *My Heart Sings Out* 135 *(verse 1)*



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.

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: Amos 5: 1-17

Hear this word that I take up over you in lamentation, O house of Israel:
Fallen, no more to rise, is maiden Israel; forsaken on her land,
with no one to raise her up.
For thus says the Lord God: The city that marched out a thousand shall have a hundred left,
and that which marched out a hundred shall have ten left.
For thus says the Lord to the house of Israel: Seek me and live; but do not seek Bethel,
and do not enter into Gilgal or cross over to Beer-sheba;
for Gilgal shall surely go into exile, and Bethel shall come to nothing.
Seek the Lord and live, or he will break out against the house of Joseph like fire,
and it will devour Bethel, with no one to quench it.
Ah, you that turn justice to wormwood, and bring righteousness to the ground!

Congregation: **The one who made the Pleiades and Orion,**
and turns deep darkness into the morning, and darkens the day into night,
who calls for the waters of the sea, and pours them out on the surface of the earth,
the Lord is his name,

Reader: who makes destruction flash out against the strong,
so that destruction comes upon the fortress.
They hate the one who reproves in the gate,
and they abhor the one who speaks the truth.
Therefore because you trample on the poor and take from them levies of grain,
you have built houses of hewn stone, but you shall not live in them;
you have planted pleasant vineyards, but you shall not drink their wine.
For I know how many are your transgressions, and how great are your sins—
you who afflict the righteous, who take a bribe, and push aside the needy in the gate.

Congregation: **Therefore the prudent will keep silent in such a time; for it is an evil time.**
Seek good and not evil, that you may live;
and so the Lord, the God of hosts, will be with you, just as you have said.
Hate evil and love good, and establish justice in the gate;
it may be that the Lord, the God of hosts, will be gracious to the remnant of Joseph.

Reader: Therefore thus says the Lord, the God of hosts, the Lord:
In all the squares there shall be wailing; and in all the streets they shall say, "Alas! alas!"
They shall call the farmers to mourning, and those skilled in lamentation, to wailing;

in all the vineyards there shall be wailing,
for I will pass through the midst of you, says the Lord.
Reader: Hear what the Spirit is saying.
Congregation: **Thanks be to God.**

Canticle *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.

Creator of all time and space, #102 from Voices Found — Words: Ruth C. Duck, from Circles of Care: Hymns and Song. Copyright © 1996 The Pilgrim Press, Cleveland, OH 44115.

Second Lesson*: from Ladder to the Light* Steven Charleston, Choctaw elder and Episcopal Bishop
My ancestors told many stories about the first days of creation. Among them is the story of light.
Long ago Raven found the light: the sun, hanging like a shiny mirror in an empty sky. Raven liked shiny things. He could have kept the sun for himself, but he decided to give it to the people. He brought the sun, placed it in the nest of the sky, and let its rays bring life to the dark world below. Raven gave away his most prized possession.
We are not what we have; we are what we give. Sharing is the measure of our faith, the simple test of how well we have learned the way of the Spirit- not to have more for the few, but enough for the many. When you see the sun rise, remember Raven and give your light to others.
Reader: Hear what the Spirit is saying.
Congregation: **Thanks be to God.**

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

The Gospel: Mark 10:17-31
Celebrant: The Holy Gospel of our Savior Jesus Christ according to Mark
Congregation: **Glory to you, O Christ.**

As Jesus was setting out on a journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.'" He said to him, "Teacher, I have kept all these since my youth." Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me." When he heard this, he was shocked and went away grieving, for he had many possessions.

Then Jesus looked around and said to his disciples, "How hard it will be for those who have wealth to enter the kingdom of God!" And the disciples were perplexed at these words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." They were greatly astounded and said to one another, "Then who can be saved?" Jesus looked at them and said, "For mortals it is impossible, but not for God; for God all things are possible."

Peter began to say to him, "Look, we have left everything and followed you." Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields with persecutions—and in the age to come eternal life. But many who are first will be last, and the last will be first."

Celebrant: The Gospel of Christ.

Congregation: **Praise to you, O Christ.**

Sermon The Rev. Stephen Hayward

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

Creed Statement

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.

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?

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.
Teach us and show us the way.

Celebrant: We pray to you also for the forgiveness of our sins.

Silence

Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.

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.

Steven Charleston

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 304 *I come with joy (in back of bulletin)*

The Thanksgiving
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.**

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.
We have not cared for your creation and the world you so love in the ways you intend.
And so the earth mourns.
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 855 *(Wonder, Love and Praise,* setting by Monte Mason *(next page)*

Holy, holy, holy Lord 855

Sanctus (Red Lake)



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

In the night in which he was betrayed, our Lord Jesus took bread, gave thanks, broke it, and gave it to his disciples saying, "Take and eat, this is my body, given for you. Do this in remembrance of me."

Again, after supper he took the cup and gave thanks. He gave it for all to drink saying, "This is my blood of the new covenant, shed for you and for all people for the forgiveness of sins. Drink this in remembrance of me."

So we proclaim the mystery of faith:

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 your passion for justice and your love for all of creation so we might bear your healing presence to the world.

Fill every heart with the sure and certain hope that we shall enter into the fullness of your joy. 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.
Amen.

Celebrant: Let us now pray together:
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: This is Living Bread, given for all Creation.
Congregation: **All who eat this bread share in Christ's Body.**

Celebrant: In recognition of and in solidarity with those who are worshiping with us remotely this morning, we pray:
*Celebrant and Congregation***:**
In union with the faithful gathered at every altar of the Church where the bread and wine are offered, and in union with those who are with us today by the internet, we offer praise and thanksgiving for creation and all the blessings of this life. We believe that Jesus is present in the Breaking of the Bread, the Holy Sacrament of Communion and in ways more numerous and mysterious than we can imagine.
We embrace you, Jesus, with all our hearts, souls and minds. Nothing can separate us from you, nor are we separated from one another.

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 707 *Take my life and let it be (in back of bulletin)*

Postlude: *St. Anne* C. S. Lang

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.

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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.
Permission granted from Augsburg Fortress Publishers for the Raven story.

GPS (Giving our Priorities Shape) Action



In recognition of Indigenous Peoples' Day on October 14 and in honor of and solidarity with the four tribes of Maine, you are invited in the next couple of weeks to find time to learn more about the history of the Wabanaki tribes by exploring the website **https://www.wabanakialliance.com/** There is a wealth of information there - videos, history, Call to Action, Wabanaki Alliance endorsements for the Maine Legislature in the November 2024 election and more. The Wabanaki Alliance was formed just four years ago to educate the people of Maine about the benefits for all of Maine by securing the inherent sovereignty of tribal nations. The Episcopal Diocese of Maine is one of more than 300 organizations in Maine that have joined the Wabanaki Alliance Coalition in support of sovereignty of the Maine tribes as a basic issue of justice.

CALENDAR

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

Monday, October 14	4:30 p.m. Meditation/Silent Prayer (Zoom)
Wednesday, October 16	10:30 a.m. Bible Study 4:00 p.m. Choir rehearsal
Saturday, October 19	8:30 a.m. Men's Breakfast 3:00 p.m. – 5:00 p.m. Community Blessing of the Animals hosted by the Congregational Church. More in the Navigator
Sunday, October 20	10:00 a.m. Holy Eucharist with Pastor Elaine Hewes presiding 3:00 p.m. "Sound of Hope: The Story of Possum Trot," a film about foster care, will be shown in our Parish Hall

Looking Ahead

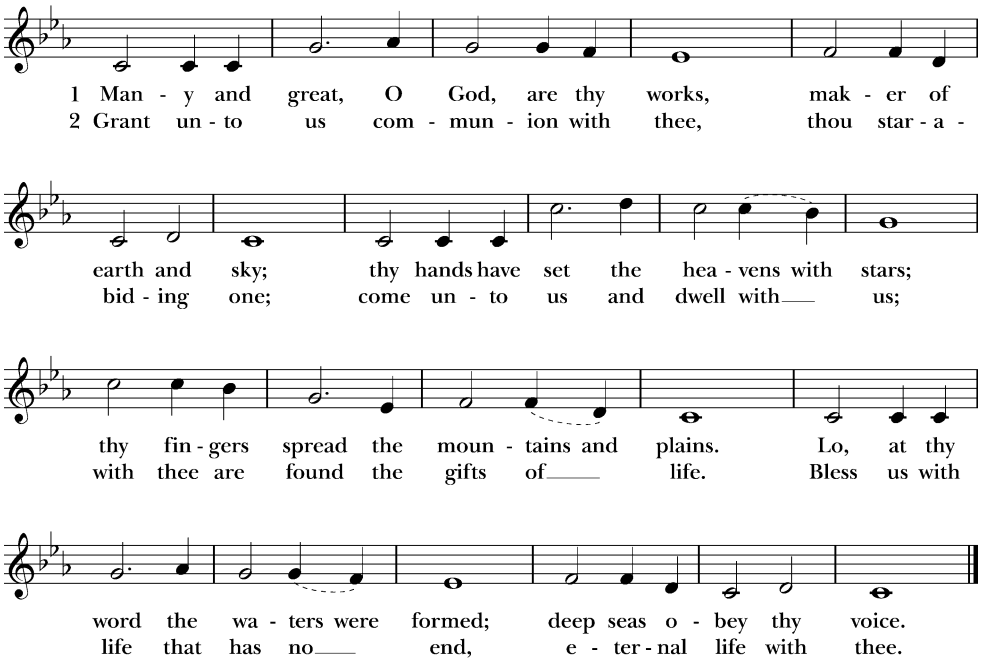
November 1-8	WindowDressers Build

Jesus calls us; o'er the tumult *The Hymnal 1982,* #550



Words: Cecil Frances Alexander (1818-1895), alt. Music: *Restoration*, melody from *The Southern Harmony*, 1835; harm. *Hymnal 1982*, after *The Southern Harmony*, 1985; alt. harm. Margart W. Mealy (b. 1922).

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.

I come with joy to meet my Lord *The Hymnal 1982,* #304



Words: Brian A. Wren (b. 1936), alt. Copyright © 1971 by Hope Publishing Company Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Land of Rest*, American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983).

Take my life, and let it be *The Hymnal 1982*, #707



Words: Frances Ridley Havergal (1836-1879), alt. Music: *Hollingside*, John Bacchus Dykes (1823-1876).