

Liturgy of Remembrance and Lamentation

October 12, 2025

Introduction

In their [joint statement of support](#) for the MA Indigenous Legislative Agenda, Bishops Fisher and Whitworth encouraged congregations to commemorate the horrific loss of Native lives on Deer Island in the winter of 1675-1676 with a posture of lamentation for the Church's complicity in the Colonial genocide.

These are hard things for us but with God's help, we bring our sorrow for these sins of the past to the altar where broken things, lifted high, become Christ, *Creator sets free*.¹ The Eucharist itself has power to reconcile and to strengthen us in our commitment to respect and honor our Native neighbors who live among us today. Observance of Indigenous Peoples' Day is a sign for our Native neighbors that The Episcopal Church is reckoning with 400 years of harm. It is for us and for future generations to repudiate the Doctrine of Discovery, conversion to Christianity by force, the residential schools, the cultural destruction and all the harm done in Christ's name.

The resources curated for this Sunday come, largely, from the [Anglican Church of Canada](#) and, more specifically, from the Sacred Circle emerging within the ACC – a nascent dream of self-governing indigenous Anglican faith. With gratitude for what has been articulated in these prayers, we use them not to appropriate or make them our own, but to be converted by their beauty to the spiritual vision of the Creation made whole and wholly interconnected with all living beings. Feel free to use all of these suggestions or choose those elements that you feel will have the most resonance with your worshipping community.

Walk Lightly Here

While it is the Bishops' hope that we remember and pray with these beautiful resources, it is also their wish that we be clear about what is ours and what belongs to our Native friends. **Smudging**, a ritual of sacred cleansing, may be lead in Episcopal churches only by those who claim Native kinship. This celebration provides no guidance for the sacred burning of sage, tobacco or sweetgrass precisely because it is not ours to teach. The same principal applies to sacred **drumming**.

The Opportunity

Preparation for this Sunday celebration may create the opportunity for Native people within our congregations to step forward. Many hide among us in our churches and in our communities because the Church, in general, and in New England, in particular, has failed to acknowledge the violence and destruction wrought by the Doctrine of Discovery. Creating a safe, welcoming, respectful environment in which Native Christians can emerge in community is hope we can all share.

¹ Intervarsity Press, First Nations Version, ©2021 by Rain Ministries, Inc.

Liturgical Resource Permitted for Use on October 12, 2025

18th Sunday After Pentecost A Day of Remembrance and Lamentation

Four Directions Prayer:

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 color, and is gifted with a sacred plant, used ritually as medicine in prayer. Prayers are offered in four directions to honor the balance and diversity of gifts given by the Creator through each direction.²

This optional prayer is physical. The congregation, standing, faces East, West, North and South as each part of the prayer is read. It may work best before the gathering hymn.

An Invocation³

Come Great Spirit, as we gather in your name. We face East (*all turn and face east*): To your symbol color – 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 color –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 color – 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 color – 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 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:

Come Holy Spirit, come.

² ACIP-FWM Joint Working Group on Worship 2001-2004, A New Agape, Part II: Worship Resources, Gifts from Indigenous Communities

³ Source at present unknown, needs to be researched

Hymn *see suggested hymns on page 11*

Greeting

Collect for Purity

Gloria

Collect⁴

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.

The Lessons Lectionary for *Proper 23*

Track 1: Jeremiah 29:1, 4-7; Psalm 66:1-11 *The first lesson is challenging given the remembrance of expulsion and internment of Natives on Deer Island.*

Track 2: 2 Kings 5:1-3, 7-15c; Psalm 111 *Possible sermon on God's will to heal us and the role our faith plays in cooperating with divine Love; the truth of history leads us to new understanding and to God's future of beloved community*

Second Lesson: An excerpt from the Bishops' joint statement issued June 16, 2025

"Dear faithful in the Commonwealth of Massachusetts,

As your bishops, we have committed ourselves to the spiritual work of racial reconciliation. This includes, but is not limited to, the irreparable harm done to native people, lands and culture begun by European colonists in the 17th century.

The Episcopal Church formally [repudiated the Doctrine of Discovery](#) in 2009 rejecting the flawed theology that put God on the side of death and destruction, but the generational trauma of cultural genocide has not been publicly addressed by the church in the Commonwealth. We address it here in the hope of the Easter event and in faith, with humility. We invite you to be part of the work of repair.

⁴ Anglican Church of Canada, *A New Agape*, Goal Four, Historical Reparation

For generations we have lived, worshipped and engaged God's mission on the unceded land of native peoples. From the coastal lands of the Wampanoag, Pokanoket, Massachusetts and Patuxet, to the central lands of the Nipmuc and Agawam and to the western lands of the Pocumtuc, Nonotuck, Mohican and the Dawnland Confederacy, the artificial borders of states and dioceses have largely ignored the rights of the first people of this place. We wish for this ignorance to end in our time.

Since 2022, our two dioceses have shared a joint recognition of Indigenous Peoples' Day. In 2025, this gathering will mark the 350th anniversary of the beginning of Metacomb's Rebellion (King Philip's War) with a pilgrimage on Monday, October 13, to Deer Island, MA – the internment site where hundreds of Native people from the “praying towns” died from exposure and starvation in the winter of 1675-1676.

As we prepare for this landmark commemoration, we call on all of our worshipping communities to mark Sunday, October 12, 2025 as a *Day of Remembrance and Lamentation* for the anguish caused by the expulsion, enslavement, and genocide of Native people across our Commonwealth.”

The Gospel Luke 17:11-19

consider using the [*First Nations Version: An Indigenous Translation of the New Testament*](#)⁵

HONOR FROM AN OUTSIDER

¹¹On his way to Village of Peace (Jerusalem), Creator Sets Free (Jesus) took the path following the border between High Place (Samaria) and Circle of Nations (Galilee). ¹²He went into a small village where ten men with a skin disease came across his path. ¹³They kept a respectful distance from him and called loudly, “Creator Sets Free (Jesus)! Honored One!” They pleaded, “Have pity on us!”

¹⁴Creator Sets Free (Jesus) looked at them and said, “Go to the holy men and show yourselves to them.”

Tribal law instructed that a person healed of a skin disease must be pronounced ceremonially clean by a holy man.

They did what he said, and as they were on the way, they were healed. ¹⁵One of the ten men, when he saw he was healed, returned to Creator Sets Free (Jesus), giving loud praise to the Great Spirit. ¹⁶He then bowed down to honor Creator Sets Free (Jesus) and offered him thanks. This man was from High Place (Samaria).

All the people from there were despised and looked down on by the tribes of Wrestles with Creator (Israel).

¹⁷Creator Sets Free (Jesus) said to those who were watching, “Were not ten men healed? Where then are the other nine? ¹⁸Was the only one who returned to give thanks and honor to the Great Spirit an outsider from High Place (Samaria)?”

¹⁹Then he said to the man, “Stand up and be on your way. Your trust in me has healed you.”

The Sermon

⁵ Intervarsity Press, *First Nations Version*, ©2021 by Rain Ministries, Inc.

The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Prayers of the People Intercessions for the Healing of the Land⁶

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, **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.**

⁶ Source: see For the Healing of the Land, Rupert's Land Indigenous Council 2003

Confession of Sin A Litany for the Healing and Restoration of our Church⁷

Holy Creator, in whom all things in heaven and earth have their being,

Have mercy on us.

Risen Christ, through whom the whole creation is reconciled to God,

Have mercy on us.

Life-giving Spirit, whose love and truth fills the world and searches the depths of our lives,

Have mercy on us.

Blessed Trinity, source of both unity and diversity,

Have mercy on us.

From our failure to recognize and respect the revelation of your truth and love in the First Peoples of this land,

Savior, forgive and heal us.

From our participation in the systematic oppression of indigenous sovereignty, language, culture and spirituality,

Savior, forgive and heal us.

From our role in the Indian Residential Schools designed to eliminate the unique society, wisdom and beauty of the indigenous peoples of this land,

Savior, forgive and heal us.

From our complicit tolerance of the decimation of Indigenous family structures leaving children vulnerable to abuses of every kind,

Savior, forgive and heal us.

From our continued acceptance of unjust legal, educational, health and social structures that continue to oppress and destroy the lives of many indigenous people,

Savior, forgive and heal us.

O God, we pray for the gifts of your grace and your love which never gives up on us and is forever faithful. Inspire our minds with a vision of the reconciliation of your kingdom in this time and place.

Hear us, O Christ.

Touch our eyes, that we may see the sacredness in all creation.

Hear us, O Christ.

Touch our ears, that we may hear from every mouth of every peoples the hunger for hope and stories of refreshment.

Hear us, O Christ.

Touch our lips, that we may speak of the beauty of every tongue and dialect proclaiming the wonderful works of God.

Hear us, O Christ.

⁷ From the Anglican Diocese of Rupert's Land, 2017

Touch our hearts, that we may discern your mission in which you call us to be immersed, particularly in partnership with the First Peoples of this land.

Hear us, O Christ.

Touch our minds that we may witness to your Good News in our neighbourhoods, communities, and all parts of the world.

Hear us, O Christ.

Touch our hands, that we may forever shun violence and embrace the work you give us to do.

Hear us, O Christ.

Draw your Church together, O Lord, into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving you in your mission in the world, and together witnessing to your love on every continent and island of your creation. We ask this in the name of the Risen Christ in whom we are one.

Amen.

The Peace

The Holy Communion

THE GREAT THANKSGIVING

*Oneida/Muncey*⁸

Celebrant The Creator is with you.
People **And also with you.**

Celebrant Open up your hearts.
People **We ask Jesus to fill them.**

Celebrant Deep thanks to the Creator.
People **For the web of all creation.**

GREAT SPIRIT, All Providing One,
we sense your presence in the cooling breeze,
in the slowly emerging colors 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, *(singing)*

Celebrant and People

⁸ The Rev'd Gaye Whippey, priest serving the Oneida Settlement and Chippewa of the Thames First Nation near London, Ontario

**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.

Then the Celebrant continues

Creator, Great Mystery,

You sent your prophets and elders to color up our lives but we missed the rainbow and so you sent Jesus whose life, death and resurrection radiated your love like the dancing colors 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.

And now as our Savior Christ has taught us, we are bold to say,

Celebrant and People

Our Father in heaven,

hallowed be your Name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those

who sin against us.

Save us from the time of trial,

and deliver us from evil.

For the kingdom, the power,

and the glory are yours,

now and for ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then may be sung or said

Celebrant Christ, the Creator suffered a broken body so that ours might be made whole.
People **Make our broken bodies whole in his offering this day.**⁹

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

After Communion, the Celebrant says

Let us pray.

Celebrant and People

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. Amen¹⁰

The Blessing

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.**¹¹

⁹ Mark Loyal

¹⁰ Huron LAIC, 2001

¹¹ John Morrell – Mark Loyal

Dismissal

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.¹²

Suggested Hymns

- WLP 746 God the sculptor of the mountains (Sandria)
- H 385 Many and great, O God, are thy works (Dakota Indian Chant [Lacquiparle])
- WLP 783 Heleluyan [Alleluia] (Muscogee (Creek) Indian)
- WLP 757 Will you come and follow me (Mary Alexandra)
- VF 96 Healing river of the Spirit (Beach Spring)
- VF 93 God, creator, source of healing (Abbot's Leigh)
- WLP 773 Heal me, hands of Jesus (Sharpe)
- VF 52 Come, Great Creator! (Text: The Rt. Rev. Carol Gallagher)

¹² Navajo prayer tradition