

# Presbytery Worship

## *Reconciliation with Indigenous People*

### Worship I

**Song** *Let Us Come to Worship God* GTG 387, I-to Loh/Indigenous Taiwanese  
Let us come to worship God, let us come to worship God;  
Bless the holy name, enter God's house with thanks and reverence,  
For the Lord is good; God's love endures forever. *[repeat until we get it]*

#### Opening Prayer

L: From the East, the direction of the rising sun, come wisdom and knowledge. Let us face East.  
Let us pray: Enable us, O God, to be wise in our use of the resources of the earth, sharing them in justice, partaking of them in thankfulness. We learn from your creation that life is a sacred circle, of which there is no beginning and no end.

**All: We are all related. Lord, hear our prayer.**

L: *Please face center. (pause)*  
From the South comes guidance, the beginning and end of life. Let us face South.  
Let us pray: May we walk good paths, O God, living on this earth as sisters and brothers should, rejoicing in one another's blessings, sympathizing in one another's sorrows, and together with you renewing the face of the earth.

**All: We are all related. Lord, hear our prayer.**

L: *Please face center. (pause)*  
From the West come purifying waters. Let us face West . . . and pray that the Holy Spirit of God may again breathe over the waters making them pure, making them fruitful.  
Let us pray: We pray that we too may be purified so that life may be sustained and nurtured over the entire face of the earth.

**All: We are all related. Lord, hear our prayer.**

L: *Please face center. (pause)*  
From the North come purifying winds. O God, you have been called breath and wind of life. Let us face North.  
Let us pray: May the air we breathe be purified so that all life may be filled with the breath of your Spirit. And let us sing to our God . . .

***O God the Creator***, v. 1-2 Elizabeth Haile, Shinnecock, and Rev. Cecil Corbett, Nez Perce/Choctaw  
PH 273 (Tune: THEY'LL KNOW WE ARE CHRISTIANS, GTG 300)

O God the Creator, the Three in One  
The Creator of Earth and moon and sun  
You have loved and protected us since time first begun  
And we're brothers and sisters in God's love, in God's love.  
And we're brothers and sisters in God's love.

For the Earth is our mother, where all things grow  
And her valleys are green where the waters flow  
Gentle deer and the eagle and the mighty buffalo  
And we're brothers and sisters in God's love, in God's love  
And we're brothers and sisters in God's love

## **Honoring Our Hosts**

The General Assembly has directed congregations and mid-councils to consider the local history and the peoples who have inhabited this area, and to honor the indigenous peoples of our land.

In 2006, a prehistoric milling area estimated to be 8,000 years old was discovered near Azusa, at the base of the San Gabriel Mountains. It is believed that people have lived in this valley for 10,000 years.

The Tongva people, who came 3,000-5,000 years ago, lived across most of the greater Los Angeles area. Their most sacred sites are Kuruvungna, the springs on the site of University High School in West Los Angeles, and Puvungna, on the site of California State University Long Beach, considered the site "where their world and their lives began."

The Tongva lived in villages along the Rio Hondo and in canyons along the Arroyo Seco. Spanish colonization devastated the indigenous population, particularly through disease, but also through forced relocation, especially to the San Gabriel Mission, which was established in 1771. As in the California mission system as a whole, thousands of indigenous people labored in the San Gabriel Mission and suffered poor conditions and often brutal treatment. An estimated six thousand indigenous people died there. In 1785, the Tongva organized a revolt against the mission, led by Nicolas José and a medicine woman named Toyipurina. The revolt was revealed and aborted, and the indigenous people arrested. The Spanish soldier who recorded Toyipurina's testimony reported that "she was angry with the Padres and with all of those of this Mission because we are living here in her land."

By the time white American settlers arrived in the mid-19th century, the small surviving population of Tongva were scattered throughout the region, largely working for subsistence on Mexican land grants. In spite of this traumatic history, some 1,700 Tongva (also called Gabrielinos) still live in Southern California today, and some have come to regard the San Gabriel Mission as a symbol of their history and presence in the region.

In our community, we recognize the Tongva and all Native American peoples on this continent, as well as the Native Hawaiians in Hawai'i. We also acknowledge the commitment of the Presbyterian Church in Taiwan to the indigenous peoples in Taiwan. May we honor all peoples, knowing that God created all of us in love.

### *O God the Creator*, v. 3-4

We are one in the Spirit, in the great mystery  
Walk together in beauty as we dwell in harmony  
Bringing all of God's children into one community.  
And we're brothers and sisters in God's love, in God's love  
And we're brothers and sisters in God's love.

Send a sense of Your presence as we seek leadership  
Pray that God will join us in our vision quest  
Welcome God to come into our hearts as our guest  
And we're brothers and sisters in God's love, in God's love  
And we're brothers and sisters in God's love.

## **Prayer**

Ojibway, Canada

Grandfather, Grandmother, look at our brokenness. We know that the human family is a family divided, and we are the ones who must come back together to walk in your way. O God, Sacred One, teach us love, compassion, and honor, that we may heal the earth and heal each other. Amen.

## Worship II

### Hymn

*Many and Great, O God, Are Thy Works*

PH 271 Joseph R. Renville, Dakota

Many and great, O God, are Thy works,  
Maker of earth and sky;  
Thy hands have set the heavens with stars,  
Thy fingers spread the mountains and plains.  
Lo, at Thy word the waters were formed,  
Deep seas obey Thy voice.

Grant unto us communion with Thee,  
Thou star-abiding One;  
Come unto us and dwell with us:  
With Thee are found the gifts of life.  
Bless us with life that has no end,  
Eternal life with Thee.

[This hymn was sung by thirty-eight Dakota as they were escorted to the gallows, at Mankato, Minnesota, on December 26, 1862, the largest mass execution in American history, according to Rev. Sidney Bird, Dakota Presbyterian minister whose ancestor was acquitted of charges by President Lincoln.]

### Prayer for Illumination

Hawaiian

E hō mai ka 'ike mai luna mai e  
O nā mea huna no'eau, o nā mele e  
E hō mai, e hō mai, e hō mai....e (3x)

*Give us knowledge from above  
Concerning the wisdom of songs  
Grant us, these things. (3x)*

### Hebrews 10.19-25, 10.32-11.3

<sup>19</sup>Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, <sup>20</sup>by the new and living way that he opened for us through the curtain (that is, through his flesh), <sup>21</sup>and since we have a great priest over the house of God, <sup>22</sup>let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. <sup>23</sup>Let us hold fast to the confession of our hope without wavering, for the One who has promised is faithful. <sup>24</sup>And let us consider how to provoke one another to love and good deeds, <sup>25</sup>not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

<sup>32</sup>But recall those earlier days when, after you had been enlightened, you endured a hard struggle with sufferings, <sup>33</sup>sometimes being publicly exposed to abuse and persecution, and sometimes being partners with those so treated. <sup>34</sup>For you had compassion for those who were in prison, and you cheerfully accepted the plundering of your possessions, knowing that you yourselves possessed something better and more lasting.

<sup>35</sup>Do not, therefore, abandon that confidence of yours; it brings a great reward. <sup>36</sup>For you need endurance, so that when you have done the will of God, you may receive what was promised. <sup>37</sup>For yet

“in a very little while,  
the one who is coming will come and will not delay;

<sup>38</sup> but my righteous one will live by faith.

My soul takes no pleasure in anyone who shrinks back.”

<sup>39</sup>But we are not among those who shrink back and so are lost, but among those who have faith and so are saved.

<sup>11:1</sup>Now faith is the assurance of things hoped for, the conviction of things not seen. <sup>2</sup>Indeed, by faith our ancestors received approval. <sup>3</sup>By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible.

## RECONCILIATION A PRAYER

—for the Audre Lord Memorial 1993

Joy Harjo, Muscogee  
US Poet Laureate, 2019

I.

We gather at the shore of all knowledge as people who were put here by a god who wanted relatives.

This god was lonely for touch, and imagined herself as a woman, with children to suckle, to sing with-to continue the web of the terrifyingly beautiful cosmos of her womb.

This god became a father who wished for others to walk beside him in the belly of creation.

This god laughed and cried with us as a sister at the sweet tragedy of our predicament - foolish humans -

Or built a fire, as our brother to keep us warm.

This god who grew to love us became our lover, sharing tables of food enough for everyone in this whole world.

II.

Oh sun, moon, stars, our other relatives peering at us from the inside of god's house walk with us as we climb into the next century naked but for the stories we have of each other. Keep us from giving up in this land of nightmares which is also the land of miracles.

We sing our song which we've been promised has no beginning or end.

III.

All acts of kindness are lights in the war for justice.

IV.

We gather up these strands broken from the web of life. They shiver with our love, as we call them the names of our relatives and carry them to our home made of the four directions and sing:

Of the south, where we feasted and were given new clothes.

Of the west, where we gave up the best of us to the stars as food for the battle.

Of the north, where we cried because we were forsaken by our dreams.

Of the east because returned to us is the spirit of all that we love.

### Silent Reflection

## Communion

### Call to the Table

Heaven is here, and earth, and the space is thin between them.

Distance may divide, but Christ's promise unites those bounded by time, those blessed by eternity.

As we gather at the table, let us remember our beloved who passed on to glory this last year, starting with Zac Bright, Robert Jacoby, Harriet Johnson, and Tom Duggan.

Who else may we remember among our churches?

We are indeed surrounded by a great cloud of witnesses.

Let heaven be glad; let the whole earth cry glory.

Let us give thanks . . .

## **Prayer of Thanksgiving**

Holy, eternal God, heaven is here, and earth, and your Church above and below is one.  
Peter is here, and Paul, Martha and all the Mary's, Sarah and Abraham,  
Zac and Robert, Harriet and Tom—saints from far back and those who left us not long ago.  
We thank you, O God, for sending prophets and parents, ancestors in families and in the faith—  
grandparents and parents, Sunday School teachers and deacons, elders and pastors—  
all those who have prayed for us when we couldn't pray for ourselves, all who called us back to you.  
Through them, and in their lives, we saw your love in action,  
and we learned to have faith in your power and love through the ages.

Just as we give thanks for those who have gone before us,  
we give you thanks most of all for Jesus the Christ.  
Heaven is here, and earth, and you, O Christ, you are always present.  
You inhale the breath of our prayers and spread a table for our nurture and cleansing.  
Your love crosses all bounds of time and space, sinfulness and death.  
Born of a displaced woman, finding asylum as a child in Egypt,  
you showed us your life-giving, soul-saving love, and welcomed us to your heart.  
We thank you, Lord, for calling us forward, sinners and saints, young and old, from all nations,  
and you made us all holy in your sight.

Breathe your Holy Spirit upon this bread and cup,  
that this may be the very body and blood that unites us as one.  
We open our hearts and souls to your healing touch, as we come to your table.  
As we gather with all the saints, your beloved here on earth and one with you,  
we receive your empowering Spirit, so that even during difficult times,  
we can live with confidence and reach out to all who need to know your grace.

Blessing and honor and glory and power be yours, O Lord, our God for ever and ever. Amen.

## **Words of Institution**

### **Distribution**

### **Prayer**

### **Benediction**

The earth is your mother, she holds you.  
The sky is your father, he protects you.  
Peace, peace.  
Rainbow is your sister, she loves you.  
The winds are your brothers, they sing to you.  
Peace, peace.  
We are together always.  
We are together always.  
There never was a time  
when this was not so.

Leslie Marmon Silko, Laguna