

2022 ELCA Churchwide Assembly  
**WORSHIP**  
Battelle Grand Ballroom  
Greater Columbus Convention Center

Gathered by the Holy Spirit around the means of grace in worship, we are rooted and nourished by God's grace through Word and Sacrament.

The readings for worship have been chosen to supplement the assembly theme, "Embody the Word." On Monday we gather for Holy Communion. Readings often proclaimed in Advent center us in the wilderness yet trusting Jesus' incarnation in the world. Tuesday's Service of Word and Prayer uses new resources presented in *All Creation Sings*. It offers the assembly time and space for lament, reflection, song, and prayer. Wednesday's service of Holy Communion centers Native voices as we mark the Repudiation of the Doctrine of Discovery. On Thursday we'll gather for an expanded service of morning prayer that celebrates the gift of baptism. Friday's final service of Holy Communion sends us out to be anointed for service in Jesus' name, guided by the Holy Spirit embodied in and among us.

*Worship leaders for each service are listed in the ELCA Churchwide Assembly Guide, under "Worship and Song."*

Lord's Prayer .....	2
Holy Communion .....	4
Monday, August 8, 7:30 p.m.	
Service of Word and Prayer .....	26
Tuesday, August 9, 4:30 p.m.	
Holy Communion .....	32
Wednesday, August 10, 10:30 a.m.	
Morning Prayer .....	46
Thursday, August 11, 8:30 a.m.	
Holy Communion .....	55
Friday, August 12, 8:30 a.m.	

Pai nosso, que estás nos céus.  
 Santificado seja o teu nome.  
 Venha o teu reino.  
 Seja feita a tua vontade,  
 assim na terra como no céu.  
 O pão nosso de cada dia nos dá hoje.  
 E perdoa-nos as nossas dívidas,  
 assim como nós também perdoamos  
 aos nossos devedores.  
 E não nos deixes cair em tentação.  
 Mas livra-nos do mal.  
 Pois teu é o reino, e o poder,  
 e a glória, para sempre. Amém.  
*Portuguese*

أبانا الذي في السماوات،  
 لِيَتَقَدَّسَ اسْمُكَ،  
 لِيَأْتِ مَلَكُوتُكَ،  
 لِتَكُنْ مَشِيئَتُكَ،  
 كما في السماءِ كذلكِ على الأرضِ،  
 أعطنا خبزنا كفافاً يومنا،  
 واغفر لنا ذنوبنا وخطايانا،  
 كما نحن نغفر لمن أخطأ وأساء إلينا،  
 ولا تُدخِلنا في التجاربِ،  
 لكن نَجِّنا من الشرِّيرِ،  
 لأنَّ لك المُلْكُ والقدرةُ والمجدُ الى الأبدِ. آمين.

*Arabic*

Notre Père qui est aux cieux,  
 Que ton nom soit sanctifié,  
 Que ton règne vienne,  
 Que ta volonté soit faite sur la terre  
 comme au ciel.  
 Donne-nous aujourd'hui notre pain de ce jour.  
 Pardonne-nous nos offenses, comme  
 Nous pardonnons aussi  
 A ceux qui nous ont offensés,  
 et ne nous soumetts pas à la  
 tentation, mais délivre-nous du mal,  
 Car c'est à toi qu'appartiennent,  
 Dans tous les siècles,  
 Le règne, la puissance et la gloire,  
 Au siècle des siècles, Amen.  
*French*

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 forever. Amen.  
*English*

Отче наш Небесний,  
 освячений будь твоїм ім'ям,  
 прийди царство твоє,  
 твоя воля буде виконана,  
 на землі, як на небі.  
 Дай нам сьогодні хліб наш насущний.  
 Прости нам наші гріхи  
 як ми прощаємо тих, хто  
 які грішать проти нас.  
 Врятуйте нас від часу випробувань  
 і визволи нас від зла.  
 Для царства, влади,  
 і слава твоя,  
 зараз і назавжди. Амінь.  
*Ukrainian*

Otče náš, ktorý si v nebesiach!  
 Posväť sa meno Tvoje! Príď kráľovstvo Tvoje!  
 Buď vôľa Tvoja ako v nebi, tak i na zemi!  
 Chlieb náš každodenný daj nám dnes!  
 A odpusť nám viny naše,  
 ako aj my odpúšťame vinníkom svojim!  
 I neuvod' nás do pokušenia, ale zbav nás zlého!  
 Lebo Tvoje je kráľovstvo i moc i sláva naveky. Amen.  
*Slovakian*

Atéŋyaŋpi maŋpíya ektá naŋké čiy ničháže wakháŋlapi kte;  
 Até uŋyaŋpi maŋpíya ektá naŋké čiy  
 Ničáje wakáŋlapi nunwe;  
 Nitókičunze ú nunwe;  
 Maŋpíya ektá nitáwačiy ečúŋpi kiŋ  
 Hé iyécel maká akáŋ ečúŋpi nunwe,  
 Aŋpétu iyohi aǵúyapi kiŋ anpetu kin lé uŋku miyé;  
 Na tona ecinsniyan ecaunkicinpi wicaunkicicajujupi kin,  
 He iyecel waunhtanipi kiŋ unkicicajuju miye.  
 Na taku wawiyutanye cin ekta unkayapi sni miyé;  
 Tka taku sice cin etanhan eunklaku miyé;  
 Wokiconze kiŋ, na wowasake kiŋ,  
 Na wowitan kiŋ, hena ohinniyan na ohinniyan nitawa heon. Amen.  
*Lakota*



# WEDNESDAY, AUGUST 10, 2022

## HOLY COMMUNION

*This service of Holy Communion follows the four-fold pattern of Lutheran worship, but the words and music are derived from a variety of Native American sources. It was designed with the help of Indigenous persons who are leaders in the ELCA, and it is offered in a spirit of hope for deeper understanding of the Native experience in this land and in this church. It represents elements from various Native peoples: there is no single "Native" spirituality or religious pattern, but many. No single worship service could represent all Natives, but this one attempts to include aspects of many traditions, and the worship leaders come from a variety of Native (and some non-Native) ELCA communities.*

### GATHERING

*A prayer song is offered by the Imnizaska Dakota Drum Group as people gather.*

*Drums are used in most tribal cultures for singing and leading ceremonial songs. The songs are typically repetitive sung prayers. Imnizaska is a Dakota family drum group from St. Paul, Minnesota. Before European contact, the area which is now called St. Paul was a vibrant floodplain on the Mississippi River. The confluence of tributaries in the river made the area, known as to the Dakota as Imnizaska (white bluffs), provided the perfect place for Dakota people to make their homes.*

### Call to Worship

*The assembly stands.*

The Spirit of God the Creator and of Jesus Christ be with you.

**And also with you.**

Come, let us worship our Creator with hearts now open to all peoples, hearts where pride and prejudice once dwelt;

**Let us worship our Creator with minds open to the wisdom of Native peoples, where listening and respect once had no place;**

Let us honor the One who freely gives to all, by showing honor to those who were once and still remain oppressed;

**Let us worship the God of diversity, who made the world in colors, in seasons, in endless variety; who created all the earth's peoples in God's own image.**

We were created to honor one another, and in so doing we honor the Creator. Let us honor God by reflecting the Creator's love in our worship and in our lives.

**Amen.**

*Across cultures people burn sage and other traditional medicines to purify and bless themselves. Indigenous people utilize sage in a variety of ways. However, it is crucial to keep in mind that not all Native Americans do this; there are tribes that do not smudge or use sage. This prayerful ceremony includes a strong sense of place, culture, and family.*

## Prayer to the Four Directions

*In many Native tribal cultures, the four directions are associated not only with time, but with aspects of the life cycle, and connect deeply with both God and all creation. North, south, east, and west, based on the rising and setting of the sun, are the most common directions used, and yellow, white, black and red are the most common colors associated with them. Some tribes add blue (sky) and green (earth) and "up" and "down" as directions, or vary the colors from the pattern presented here.*

*The directions can also represent:*

- *Stages of life: birth, youth, adult (or elder), death*
- *Seasons of the year: spring, summer, winter, fall*
- *Aspects of life: spiritual, emotional, intellectual, physical*
- *Elements of nature: fire (or sun), air, water, and earth*
- *Ceremonial plants: tobacco, sweet grass, sage, cedar*
- *And the whole of creation in each direction.*

*In this prayer to God manifest in the four directions, we have incorporated a gathering of waters from the four directions within the territory of the ELCA. Native cultures understood water as life. Natives depended on rivers. Many tribal origin stories begin with water. Today, during this prayer, water from four major American rivers will be brought forward and poured into a common vessel.*

We burn sage to purify our minds and hearts. We reach out for the smoke and draw it to our hearts, and as we do so, we acknowledge our need for healing and our need for God. Our prayers rise with the smoke to the Creator. And now we pray for the earth that sustains us and the water that gives us life.

Creator, the strength of the people, we honor you. Listen to the prayers of your people. You have created all, the worlds to the east, the south, the west, and the north; and to all that is above and beneath us. We respect your creation and the truth of your spirit. We honor you in gestures and in words. We live by the ways you have entrusted to us, within the circle of life.

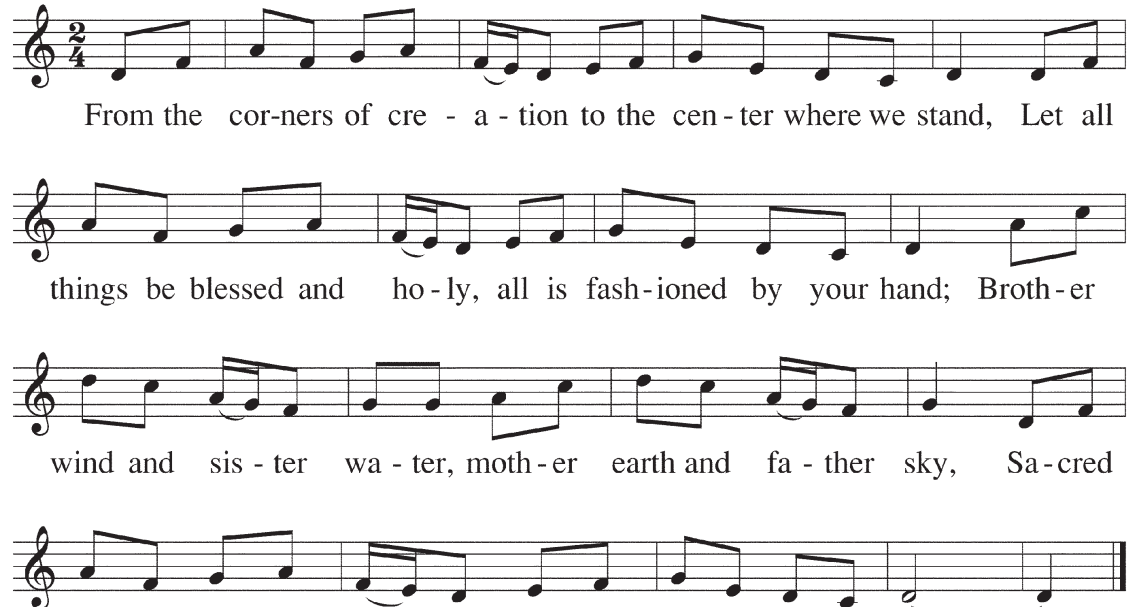
Come, Great Spirit, as we gather in your name and the name of Jesus. Gather us from every direction; point us outward to the wonders of your creation. Refresh us from the living waters that come to us from every corner of our land.

We turn our bodies to the Four Directions as we sing and pray the following prayers. We begin by turning toward the east and continue to turn, with each prayer, in a clockwise direction.

*As each directional prayer is spoken by a reader and the response sung by the people, a water-bearer comes toward the center out of that direction and stands at a central vessel near the altar, where the water will be poured at the end.*

## Song at the Center

*The assembly sings the refrain.*



From the cor-ners of cre - a - tion to the cen - ter where we stand, Let all  
things be blessed and ho - ly, all is fash - ioned by your hand; Broth - er  
wind and sis - ter wa - ter, moth - er earth and fa - ther sky, Sa - cred  
plants and sa - cred crea - tures, sa - cred peo - ple of the land.

We face east: To your symbol color gold. To the sunrise, which shows us that Creator God loves us as a parent; and to the rivers of the east that give us life. We bring the life you have given us, O God, in the waters of the Susquehanna River. And we pray:  
**Come, Holy Creator; come Holy Spirit. Come.**

*The assembly sings the verse to the same melody as the refrain.*

**In the east, the place of dawning, there is beauty in the morn,  
there the seeker finds new visions as each sacred day is born.  
All who honor life around them, all who honor life within,  
shall shine with light and glory when the morning comes again. Refrain**

We turn to the south: To your symbol color white. To life and growth and the warmth of the sun, through which Creator God gives us food for our journey of life. We bring the life you have given us, O God, in the waters of the Rio Grande. And we pray:  
**Come, Holy Creator; come Holy Spirit. Come.**

*The assembly sings the verse.*

**In the south, the place of growing there is wisdom in the earth,  
Both the painful song of dying and joyful song of birth.  
As the earth gives up her lifeblood so her children's hearts may beat.  
We give back to her our reverence for the holy ground beneath our feet.  
Refrain**

We turn to the west: To your symbol color black. To sunset and the end of this and every day, and to the worlds beyond to which you beckon us, Great Spirit. We thank you for the ancestors who have gone before; we bless you with the waters of the Colorado River, which have given us life. And we pray:  
**Come, Holy Creator; come, Holy Spirit. Come!**

*The assembly sings the verse.*

**In the west, the place of seeing, there is born a vision new,  
of the servant of the servants, who proclaimed a gospel true.  
Let the creatures of creation echo back creation's prayer,  
Let the Spirit now breathe through us and renew the sacred there.   *Refrain***

We turn to the north: To your symbol color red. We look to God our Creator who cleanses our earth with snow, wind, and rain, and to Jesus, who fills us with the wideness of mercy and grace and lovingly embraces all God's people. We bless you for the lifegiving waters of the Mississippi River. And we pray  
**Come, Holy Creator; come Holy Spirit. Come.**

*The assembly sings the verse.*

**In the north, the place of wisdom, there is holy darkness deep,  
Here the silent song of mystery may awake you from your sleep.  
Here the music still and holy sounds beneath the snow and night,  
In the ones who wait with patience for the coming of the light.   *Refrain***

*All turn to the center. As this prayer is prayed the four water bearers pour their water into a common central vessel.*

Creator, you bent the earth like a bow until it was joined together into one, round, shining circle. At your word the land was drawn into mountains and deserts, forests and plains. You gathered the waters together into rivers, lakes and seas. Many times we have broken the circle of your creation by greed and violence, and we have shattered the lives of others. Creator, as we gather the waters you have given us for life, renew the circle of the earth, and turn the hearts of all people to one another, that they and all the earth may live and be drawn toward you, Through the power of your Son, who lives with you and the Holy Spirit, in the circle of the Trinity, forever One.

**Amen.**

*The assembly repeats the refrain.*

### **Prayer of the Day**

Creator, to you we give thanks in all you bring and ask for your guidance as we prepare to open our hearts and minds to your presence. Within this sacred circle, Jesus Christ is the center in all we do. Help us to speak with honor and respect to all people and be open to the teachings we are given. As we walk this sacred journey together with our relations, open our eyes to understanding, and give us the strength to truly see the way to live with compassion, love and grace, for with your Spirit can we face the winds together.

**Amen.**

*The assembly is seated.*

## WORD

**Reading** Leviticus 25:23-27

*The reading concludes:*

Word of God, word of life.

**Thanks be to God.**

**Psalm 24:1, 104:10-24, 30**

The earth is the LORD'S and all that is in it,  
**the world and those who dwell therein.**

You made the springs into rivers  
that flow between the mountains.

**All the animals drink their fill from them,  
and the wild donkeys quench their thirst.**

Beside them the birds of the air make their nests;  
among the branches they lift their voice.

**From your dwelling on high, you water the mountains;  
the earth is satisfied with the fruit of your works.**

You make grass grow for the cattle, and plants to serve humankind;  
that they may bring forth food from the earth,

**wine to gladden human hearts, oil to make the face shine,  
and bread to strengthen the human heart.**

The trees of the LORD are well supplied,  
the cedars of Lebanon that you planted,  
**in which the birds build their nests,  
while the stork makes the fir trees its dwelling.**

The high hills belong to the mountain goats,  
and the stony cliffs are a refuge for the badgers.

**You made the moon to mark the seasons,  
and the sun knows the time of its setting.**

You bring on darkness that it may be night,  
in which all the beasts of the forest prowl.

**The lions roar for their prey  
seeking their food from God.**

The sun rises, and they withdraw  
and lay themselves down in their dens.

**People go forth to their work  
and to their labor until the evening.**

How manifold are your works, O LORD!

In wisdom you have made them all; the earth is full of your creatures.

**You send forth your Spirit, and they are created;  
and so you renew the face of the earth.**

The earth is the LORD'S and all that is in it,  
**the world and those who dwell therein.**



## Gospel Acclamation

The assembly stands to welcome the gospel.

Heleluyan (Muskogee Chant), *Evangelical Lutheran Worship*, 171



He - le - lu - yan, he - le - lu - yan; he - le, he - le - lu - yan.  
Hal - le - lu - jah, hal - le - lu - jah; hal - le, hal - le - lu - jah.



He - le - lu - yan, he - le - lu - yan; he - le, he - le - lu - yan.  
Hal - le - lu - jah, hal - le - lu - jah; hal - le, hal - le - lu - jah.

May be sung in canon.

## Gospel Matthew 25:14-30

The holy gospel according to Matthew.

### Glory to you, O Lord.

<sup>14</sup>He iyecen wicaŝta wan makoce tokeca ekta ye kta, hehan wowidake wicayuhe cin wicakico, qa woyuha tawa kin wicakipamni. <sup>15</sup>Unkan wanji mazaska tkeutapi tanka zaptan qu, qa wanji nom, qa wanji iŝ wanjidan qu; otoiyoŝi token okihi kta hecen wicaqu; hehan icimani iyaya. <sup>16</sup>Unkan tuwe tkeutapi tanka zaptan icu qon he iyaye, a on wopeton ece econ, qa nakun tkeutapi tanka zaptan kamna. <sup>17</sup>Qa tuwe nom icu qon iŝ eya iyecen nom nakun kamna. <sup>18</sup>Tuka tuwe wanjidan icu qon he iyaye a, maka qe a, yuhe cin mazaska tawa kin inahma. <sup>19</sup>Unkan wanna tehan hehan wowidake unpi kin dena itancan tawapi kin hdi, qa wicakiciyawa. <sup>20</sup>Unkan tuwe tkeutapi tanka zaptan icu qon he zaptan toktokeca koya ahi qa heya; Itancan, tkeutapi tanka zaptan mayaqu; iho, nakun tkeutapi tanka zaptan hena awakamna, eya <sup>21</sup>Unkan yuhe cin heciya; Han, wowidake waŝte qa wacinyepica; taku tonana on wacinyepica yaun, taku ota yuheciciye kta; niyuha towiyuŝkin kin en opa wo.

[Jesus said:] <sup>14</sup>“For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; <sup>15</sup>to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. <sup>16</sup>The one who had received the five talents went off at once and traded with them, and made five more talents. <sup>17</sup>In the same way, the one who had the two talents made two more talents. <sup>18</sup>But the one who had received the one talent went off and dug a hole in the ground and hid his master’s money. <sup>19</sup>After a long time the master of those slaves came and settled accounts with them. <sup>20</sup>Then the one who had received the five talents came forward, bringing five more talents, saying, ‘Master, you handed over to me five talents; see, I have made five more talents.’ <sup>21</sup>His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’

<sup>22</sup>Hehan tuwe tkeutapi tanka nom icu qon he hi, qa heya; Itancan, tkeutapi tanka nom mayaqu; iho, nakun tkeutapi tanka nom hena awakamna. <sup>23</sup>Itancan tawa kin heciya; Han, wowidake wašte qa wacinyepica; taku tonana on wacinyepica yaun, ito taku ota yuheciciye kta; niyuha towiyuŝkin kin en opa wo. <sup>24</sup>Hehan tuwe tkeutapi tanka wanjidan icu qon he hi, qa heya; Itancan, wicašta nitelhika sdonwaya, tukten woyaju ŝni ešta etanhan wamnayaya ece, qa tukten taku ehpeyaye ŝni kin hetanhan wayapahi ece. <sup>25</sup>Qa kowakipa, heon imdamde ça mazaska tkeutapi tanka nitawa maka kin en nawahbe; iho, nitawa kin yahduha. <sup>26</sup>Itancan tawa kin waayupte ça heciya; Wowidake niŝice ça nikuja; tukten wowaju ŝni kin hetanhan wamnawaya ece, qa tukten taku wakada ŝni hetanhan wawapahi ece e sdonyaya; <sup>27</sup>Heon etanhan mazaska mitawa wicašta wopetonpi kin yuhewicayakiye kta iyececa tuka; hecen wahdi, qa mitawa oicage ko ewehdaku kta tuka. <sup>28</sup>Heon tkeutapi tanka kin ekiciyaku po, qa tuwe tkeutapi tanka wikcemna yuhe cin he ito qu po. <sup>29</sup>Tuwe taku ota yuho cin he nakun qupi ece e kta, hecen iyakicuya yuhe kta; tuka tuwe takudan yuhe ŝni kin hetanhan taku ton kin hee kaeŝ ekiciyakupi ece e kta. <sup>30</sup>Qa wowidake wakamna ŝni kin he tankan otpaza kin en ehpeya po; heciya wicaceya qa hi hdakinskinzapi yuke kta.

The gospel of the Lord.  
**Praise to you, O Christ.**

### **Sermon**

*The assembly is seated.*

*Silence for reflection follows the sermon.*

<sup>22</sup>And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' <sup>23</sup>His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' <sup>24</sup>Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; <sup>25</sup>so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' <sup>26</sup>But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter?' <sup>27</sup>Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. <sup>28</sup>So take the talent from him, and give it to the one with the ten talents. <sup>29</sup>For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. <sup>30</sup>As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.' "

## Hymn of the Day

Many and Great, O God / *Wakantanka taku nitawa* (Dakota), *Evangelical Lutheran Worship*, 837

The assembly stands to proclaim the word of God in song.



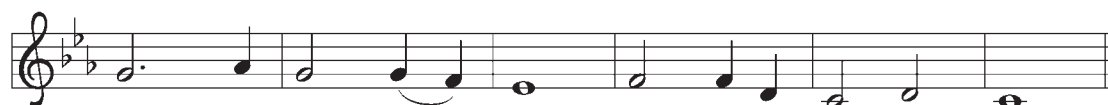
Wa - kan-tan - ka ta - ku ni - ta - wa tan - ka - ya  
1 Man - y and great, O God, are your works, mak - er of  
2 Grant un - to us com - mu - nion with you, O Star - a -



qa o - ta. Ma - hpi - ya kin e - ya - hna - ke ca,  
earth and sky. Your hands have set the heav'ns with stars;  
bid - ing One. Come un - to us and dwell with us;



ma - ka kin he du - o - wan - ca. Mni - o - wan  
your fin - gers spread the moun - tains and plains. Lo, at your  
with you are found the gifts of . . . life. Bless us with



ca - sbe - ya - wan - ke cin, he - na o - ya - ki - hi.  
word the wa - ters were formed; deep seas o - bey your voice.  
life that has no . . . end, e - ter - nal life with you.

## Repentance

Christians have often focused on what separated them from Native people rather than looking for what united them. Failing to find or even seek a harmonious life together resulted in the deaths of hundreds of thousands of Native people and the forced assimilation of people.

**As a church, we affirm that we deeply regret the decisions that resulted in these atrocities.**

In 2016 the ELCA Churchwide Assembly adopted the resolution to “Repudiate the Doctrine of Discovery.” This resolution called upon the church to do many things, including rejection of the false teaching that this land was unclaimed until European settlers claimed it.

**As a church, we repudiate explicitly and clearly the “doctrine of discovery” as an example of the “improper mixing of the power of the church and the power of the sword.”**

The resolution also called on the church to acknowledge and repent from this church's complicity in the evils of colonialism in the Americas, which continue to harm tribal governments and individual tribal members.

**As a church, we affirm that we will distance ourselves from colonialism in our rhetoric and programs, practice accompaniment with Native peoples while trying to learn from them, and allow our partnerships to mutually enrich Indigenous communities and the church.**

The resolution also called on the church to provide for appropriate national ceremonies "of repentance and reconciliation" of which this worship, at this ELCA Churchwide Assembly, is a part. This is not the end of this path but a step along the way, a reminder that with repentance also comes the work of change in hearts and actions.

**As a church, we now enter into a time of lament and prayer, asking God to work in us newness of life and hope.**

Creator and Redeemer, as we approach you in prayer, help us walk together in beauty and balance. Help us open our hearts and minds. Help us speak and hear the truth. Let us pray.

*Silence is kept.*

We bring before you the burdens of the guilt of the past we share: The violence done to Indigenous people, the lives and culture lost to colonialism disguised as evangelism. We grieve and lament the ways in which we have not in the past and still today struggle to tell the truth of this sin. We struggle to follow your will that all be one in the truth of the gospel.

**O God of mercy, we lament that actions taken, by ourselves and by those who have come before us, have caused pain and death.**

We lament and confess that even in the face of the truth we have been stubborn to listen. We have failed to listen to and often quickly dismissed the voices of our Indigenous siblings. We have participated and been complicit in systems of oppression that today continue injustice and resist reconciliation.

**O God of mercy, we lament that actions taken, by ourselves and by those who have come before us, have caused pain and death.**

We lament and confess our own ways of thinking and acting that perpetuate the divisions of the past. As communities and as individuals, we build many walls around us: mental, spiritual, physical, and political walls that result in discrimination and violence. Forgive us, Lord.

**Teach us and show us the way to true repentance and reconciliation.**

Christ is the way, the truth, and the life. Christ is our peace who breaks down the walls that divide, who gives us, through the Holy Spirit, ever-new beginnings.

**Teach us and show us the way to true repentance and reconciliation.**

For Christ's sake, we receive forgiveness from God, and we are strengthened for the long and hard work of repentance and reconciliation, working toward a faithful and just witness in our time.

**Teach us and show us the way to true repentance and reconciliation.**

We pause now to add our own prayers, either silently or aloud.

*The leaders and the assembly may speak aloud additional prayers.*

Creator, you made the world and declared it to be good: The beauty of the trees, the softness of the air, the fragrance of the grass speak to us; the summit of the mountains, the thunder of the sky, the rhythm of the lakes speak to us; the faintness of the stars, the freshness of the morning, The dewdrops on the flower speak to us. But above all, our heart soars, for you speak to us in your Son Jesus Christ, in whose name we offer these prayers.

**Amen.**

## **Peace**

As a community let us embrace the ongoing work of being reconciled.

**God makes peace within us. Let us claim it.**

**God makes peace between us. Let us share it.**

Let us greet each other as a sign of God's peace, love, forgiveness and grace.

The peace of our Creator be with you in all things.

**We give thanks to our Creator.**

You are invited to share a sign of peace with your neighbor.

*The people may greet one another with a sign of Christ's peace, and may say, Peace be with you or similar words. You may consider a gesture without physical touch, perhaps a slight bow, or crossing arms over the chest, as a symbol of an embrace.*

*After sharing Christ's peace, the assembly is seated.*

## MEAL

### **Offering / Setting the Table**

*Today's offering will support the Pine Ridge Reservation initiative. The ELCA Indigenous Ministries and Tribal Relations and ELCA World Hunger are partnering with the Oglala Sioux Tribe and local organizations to support the tribe as it addresses homelessness and housing, education, cultural preservation, livelihood opportunities, Two Spirit support and more on the Pine Ridge Reservation.*

*Offerings may be made in cash, by check (payable to the ELCA), electronically using the QR code, or at [ELCA.org/offering](https://www.elca.org/offering).*

*A prayer song is offered by the Imnizaska Dakota Drum Group.*



The assembly stands as the communion ministers gather around the table.

### Lord, What a Time to Celebrate

Lord, what a time to cel - e - brate, hear our joy - ous roar.  
Cel - e - brate and hear our roar, cel - e - brate.

1.  
Lord, what a time to cel - e - brate, hear our joy - ous roar.  
Cel - e - brate and hear our roar, cel - e - brate.

2.  
roar, roar, roar!  
roar, cel - e - brate. cel - e - brate, cel - e - brate. Yeah!

The musical score is written for voice and piano. It features a key signature of three flats (B-flat, E-flat, A-flat) and a 4/4 time signature. The melody is primarily in the soprano voice, with piano accompaniment in the right and left hands. The score includes two first endings and a second ending, with lyrics written below the notes.

### Great Thanksgiving

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

Great Spirit, our Creator, from the depths of our hearts we give you thanks. From the place of the rising sun in the east, to the south where the warm winds blow, from the west where the soft rain comes, to the coldness of the north, we thank you, now and forever.

We unite with all creation to join in the everlasting thanksgiving and praise for the gift of your son, Jesus Christ. With hearts lifted to you, we join with the angels, the guardian spirits, the saints, and all our ancestors as we sing:

(Argentine Traditional), *All Creation Sings*, 1089

*San - to, san - to, san - to, oh Dios del u - ni - ver - so:*  
Ho - ly, ho - ly, ho - ly, Lord God of might and mer - cy,

*. . . lle-nos es-tán el cie - lo y la tie - rra de tu glo - ria.*  
your glo - ry fills all heav-en and earth. . . You are ho - ly, God.

*Ben - di - to el que vie - ne en nom - bre del Se - ñor. . .*  
. . . Bless - ed be the Sav - ior, the one who comes in your name.

*Ho - san - na en el cie - lo. San - to\_e-res, oh Dios.*  
Ho - san - na in the high - est. You are ho - ly, God.

Creator God, you have called us to honor the presence of your Son in this holy feast we share. We are honored by your invitation, and we bring the gift of ourselves to you in joy.

Blessed are you, Lord in heaven and earth, for in mercy for our broken world you gave your only Son, Jesus Christ, that all those who believe in him should not perish, but have eternal life. We give you thanks for the salvation you have prepared for us. Accept our praises, Creator God, for Jesus Christ: the one perfect offering for the world.

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

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

Send your Spirit upon these gifts of your people, gather into one all who share this bread and wine; fill us with your Holy Spirit to establish our faith in truth, that we may praise and glorify you through your Son Jesus Christ; through whom all glory and honor are yours, Almighty Creator, with the Holy Spirit, in your holy church both now and forever.

**Amen**

*The great thanksgiving concludes with the Lord's Prayer. Pray in the language or translation of your heart. Over 35 languages are spoken in public worship in the ELCA. A representative set of translations of the Lord's Prayer is printed on pages 2-3.*

## **Communion**

The gifts of God for the people of God.

*After the bread is broken and all are invited to communion, the assembly is seated.*

*Come to communion at the station in front of you, exiting your row to the left.*

*Those who are unable to come to a communion station may alert an usher or communion minister and the sacrament will be brought to them.*

*Be assured that Christ is fully present by receiving only the bread or the wine.*

*The bread used at all stations was prepared in a gluten- and nut-free facility.*

*For pressing reasons of health, grape juice is available at every station.*

*A prayer song is offered by the Imnizaska Dakota Drum Group .*

*After all have communed, the assembly stands.*

Jesus Christ, our leader, you are the Son of the Creator; you have fed us at your feast. We are your children and grandchildren. You live in us, and we will live as you have taught us. Watch over us. Speak to us from the trees, from the grass, from the breeze, from the passing rain, from the rolling thunder and the deep waters. Before us there is beauty, behind us there is beauty. Allow us to walk with you a long life in happiness, completed in beauty.

**Amen.**



# SENDING

## Blessing

Great Spirit, Creator God, look upon your children gathered in holy community together and send them where you would have them go. Walk with them so that they may face the winds of change and walk the good road. Enlighten them. Sustain them. May God our Creator, † Jesus Christ, and the Holy Spirit be with you this day and always.

**Amen.**

## Sending Song

La Paz de la Tierra / The Peace of the Earth (Traditional Guatemalan)



La paz de la tie - rra es - té con ti - go, la  
The peace of the earth be with you, the



paz de los cie - los tam - bién. La paz de los rí - os es  
peace of the heav - ens, too. The peace of the riv - ers



té con ti - go, la paz de los ma - res tam - bién. La  
be with you, the peace of the o - ceans, too: †



paz pro - fun - da ca - yen - do so - bre ti. La  
deep peace fall - ing o - ver you, †



paz pro - fun - da cre - cien - do en ti.  
God's peace grow - ing in you.

## Dismissal

We have honored Christ, our brother and chief. All my relatives, go in peace.

**Thanks be to God.**

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Additional texts at Wednesday Holy Communion are adapted from *Indigenous People Liturgical Celebration*, written and compiled by Kelly Sherman-Conroy (Oglala Sioux Tribe). Available at [ELCA.org/Resources/Worship#Liturgy](http://ELCA.org/Resources/Worship#Liturgy).

Additional liturgical texts composed for this assembly.

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ELW = *Evangelical Lutheran Worship*

ACS = *All Creation Sings: Evangelical Lutheran Worship Supplement*

TFF = *This Far by Faith: An African American Resource for Worship*

LCC = *Libro de Liturgia y Cántico*

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*Many and Great, O God / Wakantanka taku nitawa*, ELW 837: Text: Joseph R. Renville, 1779-1846; para. Philip Frazier, 1892-1964, alt. Music: LAC QUI PARLE, Dakota tune; Arrangement: Songs of the People, 1986, Arrangement © 1986 Augsburg Publishing House, admin. Augsburg Fortress. All rights reserved. Used with permission under ONE LICENSE #A-704750.

*Lord what a time to celebrate*: Kelly Sherman-Conroy, Oglala Lakota Sioux, and George Roberts (Antigua). Used with permission. *This was written for the 11th Assembly of the World Council of Churches, Aug. 31 - Sept. 8, 2022.*

*Holy, Holy Holy / Santo, santo, santo*, ACS 1089: Text: Traditional; English text, hymnal version. Music: ARGENTINE SANTO, Argentine traditional. English text © 2020 Augsburg Fortress. All rights reserved. Used with permission under ONE LICENSE #A-704750.

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