



**Christ Church  
Cathedral**  
The Diocese of Southern Ohio



THE TWENTIETH SUNDAY AFTER PENTECOST  
INDIGENOUS PEOPLES CELEBRATION

.....

OCTOBER 10, 2021

10:00 A.M.

THE HOLY EUCHARIST • RITE II

.....

The Very Reverend Owen Thompson *Celebrant*  
The Reverend Mary Crist *Preacher*

**WELCOME** TO CHRIST CHURCH CATHEDRAL. We are so glad that you are worshiping with us today. We invite you to participate as you are comfortable. Whether this means sitting back and letting the sights, sounds, smells wash over you, or participating in a more active way, the important thing is that you are here, and we are worshiping God together. Please introduce yourself to one of the clergy after the service, so that we may get to know you and answer any questions you may have about the body of Christ in this place. Welcome!



**O**n Monday, October 11, our nation celebrates Columbus Day. For some, this holiday serves as a painful annual reminder of the Europeans' brutal settlement and conquest of the Americas.

Many states, local governments and institutions have chosen to declare the day as Indigenous Peoples' Day. A time for learning and understanding. A time to turn away from those things done 'on behalf' of Native Americans so that we all might come to live in justice and peace with all people.

Many in our churches are unaware that for hundreds of years the churches joined with the political structures of the Western Hemisphere to legally justify:

- the theft of Native lands
- the murder of Native men, women, and children
- the denial of basic human rights through subjugation and enforced relocation
- the denial of self-determination through destruction of Native American economic resources, cultures, and religions
- involuntary assimilation and attempted extermination of Native identity

The Episcopal Church, the National Council of Churches and many International bodies have joined in the repudiation of the Doctrine of Discovery and made a public commitment to all Indigenous Peoples. Part of this commitment is to review policies and programs with a view of exposing the historical reality and impact of the Doctrine of Discovery.

Christ Church Cathedral and the Native American Ministry Council have celebrated Indigenous Peoples Day with workshops, services and forums involving Native Americans, beginning in October 2011.



Born and raised in Oklahoma, Janice Trytten, Sunflower, is a living historian, reenactor, professional Hornist (French Horn) and Native Flute player in the Cincinnati area. She has three solo Native Flute CD titles to date.

*g The People stand*

HYMN AT THE ENTRANCE

Song at the Center

*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.



**About Smudging...**

Smudging with sage has long been a most significant part of the spirituality of many Native American tribes. Smudging is the process of burning dried plant material and fanning the smoke over a body or place with sacred intention. Smudging with the sage brings an awareness of the sacred and should be performed with sensitivity and respect.

Smudging is a step on the path to always walk in beauty, in balance between ego and heart, honoring the Great Mystery within you and All That Is, and respecting all other beings in the Web of Life.

*Cantor*

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

**Refrain (all)**

*Cantor*

In the south, the place of growing, there is wisdom in the earth, both the painful song of dying and the joyful song of birth; As the earth gives up her lifeblood so her children's hearts may beat, we give back to her our rev'rence holy ground beneath our feet.

**Refrain (all)**

*Cantor*

In the north, the place of wisdom, there is holy darkness deep, here the silent song of myst'ry 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)**

*Cantor*

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 restore the sacred there.

**Refrain (all)**

## OPENING ACCLAMATION & COLLECT FOR PURITY

Blessed be God: ☩ most holy, glorious, and undivided Trinity.

**And blessed be God's reign, now and for ever. Amen.**

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

## KYRIE

The Cathedral Choir of Children and Youth

*Kyrie eleison* Lord, have mercy.

*Christe eleison* Christ, have mercy.

*Kyrie eleison* Lord, have mercy.

Setting: Traditional Hopi song

## THE COLLECT OF THE DAY

God be with you.

**And also with you.**

Let us pray.

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

**Amen.**

☩ *The People sit*

## THE FIRST LESSON

Amos 5:6-7,10-15 (NRSV)

A Reading from the Book of Amos.

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! 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. 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.

Hear what the Spirit is saying to God's people.

**Thanks be to God.**

THE GRADUAL

Psalm 90:12-17

*¶ The cantor sings the following refrain, then all repeat*

So we shall re - jice, \_\_\_\_\_ so we shall re - jice, \_\_\_\_\_ and be glad. \_\_\_\_\_

So teach us to number our days that we may apply our hearts to wisdom.  
 Return, O Lord; how long will you tarry? be gracious to your servants.  
 Satisfy us by your loving-kindness in the morning; so shall we rejoice and be glad all the days of our life.  
 Make us glad by the measure of the days that you afflicted us and the years in which we suffered adversity.  
 Show your servants your works and your splendor to their children.  
 May the graciousness of the Lord our God be upon us; prosper the work of our hands; prosper our handiwork.  
**Refrain**

THE SECOND LESSON

Hebrews 4:12-16 (NRSV)

A Reading from the Letter to the Hebrews.  
 The word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account. Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

*4:12-16 (NRSV)*

Hear what the Spirit is saying to God's people.  
**Thanks be to God.**

*¶ The People stand*

MUSIC AT THE GOSPEL PROCESSION

Heleluyan

He - le - lu - yan, he - le - lu - yan: he - le, he - le - lu - yan;  
 he - le - lu - yan, he - le - lu - yan: he - le, he - le - lu - yan.

The Holy ✠ Gospel of our Savior Jesus Christ according to Mark.  
**Glory to you, Lord 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.”

*17:11-19 (NRSV)*

The Gospel of the Lord.  
**Praise to you, Lord Christ.**

## THE HOMILY

The Reverend Canon Dr. Mary Crist  
*Indigenous Theological Education Coordinator for The Episcopal Church*

## THE NICENE CREED

*✠ The People stand*

**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:**

**was incarnate of the Holy Spirit and the Virgin Mary and became truly human.**

**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,  
who with the Father and the Son is worshiped and glorified, who 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.**

## THE PRAYERS OF THE PEOPLE

¶ *The Deacon or Celebrant bids the prayers of the people by saying,*

In peace, let us pray to Jesus our Lord, who lives to make intercession for us.

Lord of the Church, empower by your Spirit all Christian people, and the work of your Church in every land ...  
Give us grace to proclaim the gospel joyfully in word and deed.

**Jesus, hear our prayer.**

Shepherd and Guardian of our souls, guide and enable all who lead and serve this community and those on whom we depend for our daily needs ... Grant that we may seek the peace and welfare of this place.

**Jesus, hear our prayer.**

Savior of the world, be present in all places of suffering, violence and pain, and bring hope even in the darkest night. Inspire us to continue your work of reconciliation today.

**Jesus, hear our prayer.**

Great Physician, stretch out your hand to bring comfort, wholeness and peace to all who suffer in body, mind, or spirit ... Fill us with compassion, that we may be channels of your healing love.

**Jesus, hear our prayer.**

Conqueror of death, remember for good those ✠ whom we love but see no longer ... Help us to live this day in the sure and certain hope of your eternal victory.

**Jesus, hear our prayer.**

Let us commend ourselves, and all for whom we pray, to the mercy and protection of God.

**To you, O Lord our God.**

¶ *The Celebrant adds a concluding collect. The People respond Amen.*

Let us confess our sins to God.

**God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.**

¶ *The Celebrant concludes with an † absolution or a suitable Collect. Amen.*

The peace of Christ be always with you.

**And also with you.**

¶ *The People greet one another with a sign of God's peace and are then seated.*

# THE HOLY COMMUNION

## ANTHEM AT THE OFFERTORY

*Earth Teach Me*  
Music: Rupert Lang (b. 1948)

Earth teach me stillness as the grasses are stilled with light.  
Earth teach me suffering as old stones suffer with memory.  
Earth teach me humility as blossoms are humble with beginning.  
Earth teach me caring as a mother who secures her young.  
Earth teach me courage as the tree stands alone.  
Earth teach me limitation as the ant crawls on the ground.  
Earth teach me freedom as the eagle which soars through the air.  
Earth teach me resignation as the leaves that die in the fall.  
Earth teach me regeneration as the seed rises in the spring.  
Earth teach me to forget myself as melted snow forgets its life.  
Earth teach me to remember kindness as dry fields weep with rain.  
Earth teach me.

Text: From the Ute Nation



## *g The People stand*

## HYMN AT THE PRESENTATION 385

Many and great, O God, are thy works

1 Man - y and great, O God, are thy works, mak - er of  
2 Grant un - to us com - mun - ion with thee, thou star - a -

earth and sky; thy hands have set the hea - vens with stars;  
bid - ing one; come un - to us and dwell with us;

thy fin - gers spread the moun - tains and plains. Lo, at thy  
with thee are found the gifts of life. Bless us with

word the wa - ters were formed; deep seas o - bey thy voice.  
life that has no end, e - ter - nal life with thee.





*¶ The People stand or kneel*

*¶ The Officiant continues, recalling God humbling God's self unto death, the last supper, and Jesus binding his presence to that of the bread and wine.*

... Therefore, according to his command, O Father,

**We remember Christ's death, We proclaim Christ's resurrection, We await Christ's coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being ✠ sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.



**A - MEN.**

As our Savior Christ has taught us, we now pray,

**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 Celebrant breaks the consecrated Bread. A period of silence is kept.*

*Cantor*

Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;

*All*

There - fore let us keep the feast. \_\_\_\_\_ Al - le - lu - ia.

*¶ Facing the People, the Celebrant may say an Invitation to Communion.*

*¶ At the Communion, per updated guidelines from the Bishop's office medical task force, only the consecrated wafer will be served.*

*¶ Following Communion, the People stand*

THE POSTCOMMUNION PRAYER

Let us pray.

Almighty and everliving God, **we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of Christ, and heirs of your eternal kingdom. And now, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Savior. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

*¶ The Bishop, when present, or the Priest, may † bless the People. Amen.*

1. Peace be - fore us, peace be - hind us,  
 2. Love be - fore us, love be - hind us,  
 3. Light be - fore us, light be - hind us,  
 4. Christ be - fore us, Christ be - hind us,

peace un - der our feet. \_\_\_\_\_ Peace with - in us,  
 love un - der our feet. \_\_\_\_\_ Love with - in us,  
 light un - der our feet. \_\_\_\_\_ Light with - in us,  
 Christ un - der our feet. \_\_\_\_\_ Christ with - in us,

peace o - ver us, let all a - round us be peace. \_\_\_\_\_  
 love o - ver us, let all a - round us be love. \_\_\_\_\_  
 light o - ver us, let all a - round us be light. \_\_\_\_\_  
 Christ o - ver us, let all a - round us be Christ. \_\_\_\_\_

☞ *The Deacon dismisses the People.* **Thanks be to God.**

MUSIC AFTER THE SERVICE Native Flutes

Janice Trytten



#### PARTICIPANTS IN TODAY'S SERVICE

The Very Reverend Owen C. Thompson, *Celebrant*

The Reverend Canon Mary Crist, *Preacher*

The Reverend Canon Paul Williams, *Assisting Clergy*

The Reverend Stacey Sands, *Deacon*

Cheryl Eagleson & Lynn Okel, *Vergers*

Suzann Parker Leist, Martha Camele, Karen Moreland, & Jerry Stein, *Acolytes*

Emily Boswell & Bob Shanklin, *Readers*

Clark Handy, *Intercessor*

George Marshall, Lexie Bopp, Tucker Stone, Ed Burdell, Olden Warren,

Sigrun Haude, & Roland Ficke, *Ushers*

The Christ Church Cathedral Choir

Stephan Casurella, *Canon Precentor & Director of Music*

Christopher Wheeler, *Associate Musician for Children and Youth*

Janice Trytten, *Native flutes*

Dawn & Doug Bruestle, *percussion*

Ron Ketterer, *Sound and Light Technician*

Ron Thomas, *Technical Consultant*

In September 1984, Christ Church, with the support of the Nina F. Lansley Native American Endowment and Mission Fund, established a relationship with the Navajos through the assistance of Lilly Ann Begaye, a caseworker with the Navajo Tribe's Division of Social Welfare. This assistance included food, fuel, water, medical expenses, tools and building supplies for the poor and elderly who live in the remote reaches of the reservation. The assistance also included trucks and the maintenance needed to navigate the rugged back-country of the western area of the Navajo Reservation. The truck also provided transportation for children attending board-ing school to visit their families on weekends. This support of humanitarian assistance for the poor and elderly continued through the years and in 2016 a new truck was purchased for Lilly Ann.

In the summer of 1987 Christ Church began a relationship with Good Shepherd Mission at Ft. Defiance, Arizona, establishing a Vacation Bible School and coordinating work projects with the clergy and lay leadership. Later, a two-year ministry with St. Paul's Church in Bear Mountain, Virginia, was also undertaken with members of the Monacan Nation.

After a brief cessation of this important outreach ministry, the Native American Ministry Council re-organized in 2009 and continues vital work in support of the Native American communities.

Currently, the Native American Ministry Council has three areas of emphasis:

- 1. Hands on Outreach** – including mission trips to Good Shepherd and Coal Mine in 2014 and 2015; support for the rebuilding and furnishing of St. James Episcopal Church on the Standing Rock Reservation in North Dakota, which burned down 2012 and the restoration of the Enmegahbowh Bible for the White Earth Churches.
- 2. Education and Leadership Development** – underwriting seminary studies for Native Americans pursuing ordination in the Episcopal Church and supporting the Bishop's Native Collaborative in the development of training programs for lay and ordained Native American leadership.
- 3. Empowerment Initiatives** – supporting Native American participation in the Episcopal Youth Events and World Council of Churches/UN Women's Empowerment Conferences; underwriting documentaries concerning "The Doctrine of Discovery" and other initiatives for reconciliation and healing and economic development enterprise in North Dakota and Navajoland.

Every year, the Cathedral's Native American Ministry Council holds a workshop to explore the various challenges facing Native Americans today and the ways in which people of faith can address these issues. Columbus Day is celebrated every year, however, for some, this holiday is not a time of celebration, but serves as a painful annual reminder of the Europeans' brutal settlement and conquest of the Americans.

The Council has been active in gathering information and support to recognize the second Monday of October as Indigenous People's Day rather than Columbus Day. The Diocese of Southern Ohio passed a resolution to that effect at the 2015 Convention. Cincinnati Human Relations Commission has also convened a group of Native Americans to draft a similar proposal to the City of Cincinnati.

Currently, we are keeping abreast of the situation in the Dakotas concerning the Dakota Access Pipeline, which is a prayerful and peaceful protest acknowledging the treaty and rightful ownership of the land. We are assisting with the transportation of needed warm clothing, blankets, and supplies for the approaching winter encampment of tribal participants. The Presiding Bishop and Primate Michael Curry, along with the Diocese of North Dakota and South Dakota, are strongly in support of the indigenous rights and concerns involved in the protest.



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- Heleluyan. Setting: Muscogee (Creek) Indian, tr. Charles Webb. Transcription © 1989 The United Methodist Publishing House. Reprinted under OneLicense.net A-707575.
- Many and great, O God, are thy works. Text: American folk hymn; rev. Philip Frazier (1892-1964), alt. Music: Dakota Indian Chant (Lacquiparle), Native American melody.
- Lift up your hearts: Sursum corda. © 1985 by Church Publishing, Inc. Reprinted under OneLicense.net A-707575.
- Holy, holy, holy Lord (Sanctus) from Red Lake Mass. Setting: Monte Mason (b. 1949) after melodies found in Chippewa Music by Frances Densmore. © 1996 Monte Mason. Permission pending.
- Conclusion of Eucharistic Prayer and Amen. © 1985 by Church Publishing, Inc. Reprinted under OneLicense.net A-707575.
- Fraction anthem: Alleluia. Christ our Pass-over from Red Lake Mass. Setting: Monte Mason.
- Peace before us. Text: David Haas (b. 1957), based on a Navaho prayer. © 1987 GIA Publications, Inc. Music: David Haas. © 1987 GIA Publications, Inc. Reprinted under OneLicense.net A-707575.

