



NATIONAL  
INDIGENOUS  
DAY  
OF  
PRAYER

DRUMMING,  
SMUDGING,  
AND  
HOLY  
EUCCHARIST

SUNDAY

JUNE 18, 2023

AT 10:30 A.M.

The Church of the  
Redeemer:

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## WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to [theredeemer.ca/newsletters](https://theredeemer.ca/newsletters).

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Today, along with Anglicans across Canada, we are celebrating National Indigenous Day of Prayer. This day is an annual reminder for people across Canada to recognize and celebrate the unique heritage, diverse cultures and outstanding contributions of First Nations people, Inuit and Métis. We invite you to join us as we pray, listen, and reflect.

### Welcome

#### The Gathering: Sandra Campbell

*We are grateful to Sandra Campbell for gathering us in worship this morning through smudging and drumming.*

*Sandra, Kanien'kehā: ka Wahta, Wakkwā:ho (English translation: Wahta Mohawk First Nation and Wolf clan) is a member of Church of the Redeemer.*

*Smudge is the ceremonial process of burning sage in an abalone shell or container. The smoke that comes up from the burning medicines is called "smudge" where we draw the smoke over our bodies in sacred reverence and gratitude. It sets our intention while connecting to the Creator while visiting within the Creator's creation.*

*The drum is significant to many First Nations. The gift of the drum is our connection to the Creator. There are various teachings about the drum, but the main teaching is to give the community the opportunity to come together in prayer and song of thanksgiving.*

*You can learn more about Sandra, smudging and drumming in the service notes that follow this order of service on page 17.*

## ✠ The Proclamation of the Word

### First Reading

*Reader:* A Reading from the Book of the Prophet Isaiah. *Please be seated*

To whom then will you compare me, or who is my equal? says the Holy One. Lift up your eyes on high and see: Who created these? He who brings out their host and numbers them, calling them all by name; because he is great in strength, mighty in power, not one is missing. Why do you say, O Jacob, and speak, O Israel, "My way is hidden from the Lord, and my right is disregarded by my God"? Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and strengthens the powerless. Even youths will faint and be weary, and the young will fall exhausted; but those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.

*Reader:* Hear what the Spirit is saying to the Church. *Isaiah 40.25-31*

*All:* **Thanks be to God.** *A moment of silence is observed*

### Canticle: "Joyous Light of Heavenly Glory"

*All Sing*



1. Joy - ous light of heav - en - ly glo - ry, lov - ing glow of God's own  
2. In the stars that grace the dark - ness, in the blaz - ing sun of  
3. You who made the heav - en's splen - dour, ev - ery danc - ing star of



face, you who sing cre - a - tion's sto - ry, shine on ev - ery land and  
dawn, in the light of peace and wis - dom we can hear your qui - et  
night, make us shine with gen - tle jus - tice, let us each re - flect your



race. Now as eve - ning falls a - round us we shall raise our songs to  
song. Love that fills the night with won - der, love that warms the wear - y  
light. Might - y God of all cre - a - tion, gen - tle Christ who lights our



you. God of day - break, God of shad - ows, come and light our hearts a - new.  
soul, love that bursts all chains a - sun - der, set us free and make us whole.  
way, lov - ing Spir - it of sal - va - tion, lead us on to end - less day.

Text: Greek hymn, 3<sup>rd</sup> cent.; para. Marty Haugen, 1987. Music: JOYOUS LIGHT. Marty Haugen, 1987. Text and music © 1987 GIA Publications, Inc.

A large section of the book of Isaiah was written during and after the time that the people of Israel lived in exile in Babylon. It is filled with a message of trust and hope that God would soon end their bondage.

During June, National Indigenous History Month, the second reading and the Gospel will be from the First Nations New Testament. The text from the New Revised Standard Version will also be provided.

Paul wrote to the church at Philippi, a prosperous Roman colony in northern Greece, from prison. We do not know whether this imprisonment was in Ephesus or in Rome.

The Sequence song (from the Latin "sequentiae" meaning "following") is a song that is sung following the second reading and before the reading of the Gospel.

## Second Reading

*Reader:* A Reading from Small Man to the Sacred Family In Village Of Horses.

Always dance with joy before our Honoured Chief! I will say it again: dance with joy! Let everyone see how kind and thoughtful you are. Our Honoured Chief is close at hand. Do not let your hearts be weighed down with anything. Instead, with every step you take, send your voice to the Great Spirit, asking him for the things you need. And in all your prayers remember to give him thanks. Then the peace and harmony of the Great Spirit, which goes far beyond our small and weak ways of thinking, will watch over your hearts and minds through the Chosen One, Creator Sets Free (Jesus). Last of all, my sacred family members, if anything can be seen as good and honourable, think deeply about these things. Things that are true and noble, upright and pure, full of beauty and worthy of respect. Follow the way of life you have seen in me, the things you have learned from me, heard from me, and received from me. Keep walking in the traditions I have passed on to you. Then the Great Spirit of Peace will continue to walk with you on this road.

*Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.*

*Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.*

*Reader:* Hear what the Spirit is saying to the Church. Philippians 4.4-9

**All: Thanks be to God.**

*A moment of silence is observed*

**Sequence Song:** "God Is Alive, Magic is Afoot" (Buffy Ste. Marie/Leonard Cohen)

God is alive  
Magic is afoot  
God is alive  
Magic is afoot  
God is afoot  
Magic is alive  
Alive is afoot  
Magic never died  
God never sickened  
Many poor men lied  
Many sick men lied  
Magic never weakened  
Magic never hid

Magic always ruled  
God is afoot  
God never died

God was ruler  
Though his funeral lengthened  
Though his mourners thickened  
Magic never fled  
Though his shrouds were hoisted  
The naked God did live  
Though his words were twisted  
The naked Magic thrived  
Though his death was published  
Round and round the world  
The heart did not believe

Many hurt men wondered  
Many struck men bled  
Magic never faltered  
Magic always led

Many stones were rolled  
But God would not lie down  
Many wild men lied  
Many fat men listened

Though they offered stones  
Magic still was fed  
Though they locked their coffers  
God was always served

Magic is afoot  
God rules  
Alive is afoot  
Alive is in command

Many weak men hungered  
Many strong men thrived  
Though they boasted solitude  
God was at their side  
Nor the dreamer in his cell  
Nor the captain on the hill  
Magic is alive  
Though his death was pardoned  
Round and round the world  
The heart did not believe

Though laws were carved in marble  
They could not shelter men  
Though altars built in parliaments  
They could not order men  
Police arrested Magic  
And Magic went with them  
For Magic loves the hungry

But Magic would not tarry  
It moves from arm to arm  
It would not stay with them  
Magic is afoot  
It cannot come to harm  
It rests in an empty palm  
It spawns in an empty mind  
But Magic is no instrument  
Magic is the end

Many men drove Magic  
But Magic stayed behind  
Many strong men lied  
They only passed through Magic  
And out the other side  
Many weak men lied  
They came to God in secret  
And though they left him nourished  
They would not tell who healed  
Though mountains danced before them  
They said that God was dead  
Though his shrouds were hoisted  
The naked God did live

This I mean to whisper to my mind  
This I mean to laugh with in my mind  
This I mean my mind to serve 'til  
Service is but Magic  
Moving through the world  
And mind itself is Magic  
Coursing through the flesh  
And flesh itself is Magic  
Dancing on a clock  
And time itself the magic length of God

*We turn and face the Gospel as it is processed to the midst of the gathered community.  
We do this as a sign of respect and to symbolize that  
its message is at the centre of our lives and its truth is always before our eyes.*

“Gospel” is an Old-English word meaning “good news” and refers to the writings of Matthew, Mark, Luke and John, all of whom were witnesses to Jesus’ life and ministry, according to tradition.

## **The Gospel**

*Priest:* The Lord be with you.

*All:* **And also with you.**

*Priest:* He Shows Goodwill tells the Good Story of Creator Sets Free.

*All:* **Glory to you, Lord Jesus Christ.**

Long ago, in the time before all days, before the creation of all things, the one who is known as the Word was there face to face with the Great Spirit. This Word fully represents Creator and shows us who he is and what he is like. He has always been there from the beginning, for the Word and Creator are one and the same. Through the Word all things came into being, and not one thing exists that he did not create. Creator's life shined out from the Word, giving light to all human beings. This is the true Light that comes to all the peoples of the world and shines on everyone. The Light shines into the darkness, and the darkness cannot overcome it or put it out.

Into the wilderness of the Land of Promise (Judea) came a man named Gift of Goodwill (John). He was sent by the Great Spirit to tell what he knew about the Light so everyone could believe. He was not the Light but came to speak the truth about the Light. The true Light that shines on all people was coming into the darkness of this world.

He came down into this world, and even though he made all things, the world did not recognize him. Even his own tribe did not welcome or honour him. But all who welcome and trust him receive their birthright as children of the Great Spirit. They are born in a new way, not from a human father's plans or desires, but born from above—by the Great Spirit. Creator's Word became a flesh-and-blood human being and pitched his sacred tent among us, living as one of us. We looked upon his great beauty and saw how honourable he was, the kind of honour held only by this one Son who fully represents his Father—full of his great kindness and truth.

*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being.*

*What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.*

*There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.*

*He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.*

*And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.*

John is the fourth gospel. Its author makes no attempt to give a chronological account of the life of Jesus (which the other gospels do, to a degree), but rather "...these things are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name." John includes what he calls signs, stories of miracles, to help in this process.

Gift of Goodwill (John) told what he knew about him and cried out with a loud voice, “The one I have told you about is here! He comes after me, but is much greater—my elder! He has more honour, for even though he is thought to be younger, he existed before I was born.”

*(John testified to him and cried out, “This was he of whom I said, ‘He who comes after me ranks ahead of me because he was before me.’”)*

From the fullness of his being we have all had many gifts of kindness poured out on us. Drawn from the Water (Moses) gave us our tribal laws, but the gift of great kindness and truth came from Creator Sets Free (Jesus), the Chosen One. No one has ever seen the Great Spirit, but the one Son, who is himself the Great Spirit and closest to the Father’s heart, has shown us what he is like.

*From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father’s heart, who has made him known.*

We are grateful to Esther Wesley for preaching the Word among us, today. Esther is the former administrator of the Anglican Healing Fund. She and her husband, the Rev’d Canon Andrew Wesley, are longtime members of the Redeemer Community.

*Priest:* The Gospel of Christ.

John 1.1-18

**All: Praise to you, Lord Jesus Christ.**

**Homily:** Esther Wesley

*Please be seated.*

*A moment of silence is observed.*

### **The Prayers of the People**

*Please rise as you are able*

*Leader:* Creator and Redeemer, as we approach you in prayer, make us walk in beauty and balance, make us open our hearts and minds, make us speak the truth. We pray first for your community, the Church, the Body of Christ. We pray for all our relatives in the circle of life throughout all Creation; for those chosen to be our leaders and teachers.

*A long pause is observed. Please give add your prayers silently or aloud.*

*Leader:* In peace, we pray to you, Lord God:

**All: Teach us and show us the way.**

*Leader:* We call upon the earth, our Mother and home, with its beautiful depths, soaring heights and deep waters, its vitality and abundance of life.

*A long pause is observed. Please give add your prayers silently or aloud.*

*Leader:* And together we ask that it:

**All: Teach us and show us the way.**

*Leader:* We call upon the mountains and tundra, the high green valleys and prairies filled with wild flowers, the snows, the summits of intense silence,

*A long pause is observed. Please give add your prayers silently or aloud.*



*Leader:* And we ask that they:

**All: Teach us and show us the way.**

*Leader:* We call upon the land which grows our food, the nurturing soil, the fertile fields, the abundant gardens and orchards,

*A long pause is observed. Please give add your prayers silently or aloud.*

*Leader:* And we ask that it:

**All: Teach us and show us the way.**

*Leader:* We call upon the forests, the great trees reaching strongly to the sky with earth in their roots and the heavens in their branches, the fir and the pine, the cedar and the maple.

*A long pause is observed. Please give add your prayers silently or aloud.*

*Leader:* We ask them to:

**All: Teach us and show us the way.**

*Leader:* We call upon the creatures of the fields and forests and the waters, our brothers and sisters the wolves and deer, the eagle and bear, the great whales and the fish.

*A long pause is observed. Please give add your prayers silently or aloud.*

*Leader:* We ask them to:

**All: Teach us and show us the way.**

*Leader:* We call upon all those who have lived on this earth, our ancestors and our friends, who dreamed the best for future generations, and upon whose lives our lives are built, and with thanksgiving,

*A long pause is observed. Please give add your prayers silently or aloud.*

*Leader:* we call upon them to:

**All: Teach us and show us the way.**

*Leader:* 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 speaks to us; the summit of the mountains, the thunder of the sky, the rhythm of the waters speaks 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 Jesus the Christ, in whose name we offer these prayers.

**All: Amen.**

### **Confession and Absolution**

*Priest:* Come, let us return to the Lord and say:

**All: Creator God, in our sin we have avoided your call.  
Our love for you is like a morning cloud,  
like the dew that goes away early.  
Have mercy on us; deliver us from judgment;  
bind up our wounds and revive us; in Jesus Christ our Lord.  
Amen.**

*Priest:* The Lord enrich you with grace, and nourish you with many blessings; the Lord defend you in trouble and keep you from all evil; the Lord accept your prayers, and absolve you from your offences, for the sake of Jesus Christ, our Saviour. **Amen.**

In the prayers of the people we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more.

Although we are created in the image of God, we know that we continually fall short of who we are called to be, holding onto words and actions of which we are ashamed.

Confession is a time to let go of all that separates us from God and our neighbour.

Absolution is God's offer of unconditional forgiveness and is symbolized in the sign of the cross. This gesture reminds us that, just as the cross - a symbol of pain and death - can be redeemed through Christ's self-giving, so we can be as well.

When Jesus appeared to his disciples after the resurrection, his first words to them were “Peace be with you.” We share the peace with our neighbour as a sign that we are reconciled with one another and with God. You can share the peace through a nod, a handshake, or by raising your hand in the peace symbol.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

## The Peace

*Priest:* The peace of the Lord be always with you.

*People:* **And also with you.**

## The Offering

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God’s love on our corner of  
Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

**Offertory Hymn: #349 (Common Praise) “All People that on Earth do Dwell”**  
*All Sing*



1. Il - il - i - tok o - tu us - kik  
 2. Know that the Lord is God in - deed;  
 3. O en - ter then his gates with praise,  
 4. For why, the Lord our God is good;  
 1. Il - il - i - tok o - tu us - kik



Ni - ku - mos - tak wa - shi - hi - wat,  
 with - out our aid he did us make;  
 ap - proach with joy his courts un - to;  
 his mer - cy is for - ev - er sure;  
 Ni - ku - mos - tak wa - shi - hi - wat,



So - ka nas - ta u - tos - kas - tak  
 we are his folk, he doth us feed,  
 praise, laud, and bless his name al - ways,  
 his truth at all times firm - ly stood,  
 So - ka nas - ta u - tos - kas - tak



Nas - pich a sik - il - as - i - yak.  
 and for his sheep he doth us take.  
 for it is seem - ly so to do.  
 and shall from age to age en - dure.  
 Nas - pich a sik - il - as - i - yak.

Text: Psalm 100; Eng. para. attrib. William Kethe (1530?-1594?). Music: Melody Geneva, 1551.  
 Cree translation: *A Collection of Hymns and Psalms in the Language of the Cree Indians of North-West America*, 1887, rev. 1946.

This hymn is called an “Offertory” because it is sung when we offer our gifts to God as an expression of thanks for all that we have been given. Our financial gifts, as well as bread and wine are brought before the altar and raised up as a symbol that in offering what sustains us, we might be a blessing to others.

The first verse of this hymn is Moose Cree text.

**Prayer Over the Gifts**

*Priest:* Creator, you bless us  
 with many good gifts  
 returned to you from your creation.  
 Feed us with the Bread of Life,  
 your Son Jesus Christ our Lord.

**Amen.**

Eucharist is a Greek word that means "thanksgiving." It is a sacramental act of worship. A sacrament is "an outward and visible sign of an inward and spiritual grace." This means that Jesus is somehow present to us in this ritual act, not by "magic," but through the mystery of God's revealing himself in a unique way when we partake of this sacred meal of bread and wine.

The Sanctus (Latin for "holy") is always sung during the Eucharistic Prayer. It is adapted from Isaiah 6:3 where the prophet had a vision of the throne of God, surrounded by the seraphim (angels).

## ✠ The Celebration of the Eucharist

<i>Priest:</i>	<i>People:</i>
 <p>God the crea - tor is here.</p>	 <p>God's spirit is with us.</p>
 <p>Lift up your hearts.</p>	 <p>We lift them to the Lord.</p>
 <p>Let us give thanks to the Lord our God. <b>It is right to give our thanks and praise.</b></p>	

*Priest:* God the Creator, our Great Spirit,  
 from the depths of our hearts we give you thanks.  
 We say thank you, now and forever.  
 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 unite with all creation from the four directions  
 to join in the everlasting thanksgiving and praise for the gift of  
 Jesus Christ.  
 With hearts lifted, we join with the angels,  
 the guardian spirits, the saints, and all our ancestors as we sing:

### Sanctus: #216 (Sing a New Creation)



Ho-ly, ho-ly, ho-ly Lord; Ho-ly, ho-ly, ho-ly Lord; Ho-ly, ho-ly,  
 ho - ly Lord; God of pow - er and might, heav'n and earth are  
 full of your glo-ry, Ho - san-na in the high-est. Blessed is he who  
 comes in the Name of the Lord. Ho - san-na in the high-est. Ho-  
 san-na in the high-est. Ho - san-na in the high-est. Ho-  
 san-na in the high-est.

Music: Moosonee Service, David Buley, 2010. © 2010 Rublemusic Co.

*Priest:* O Great Spirit, our Creator from whom all holiness comes, we come before you again today. Just as in generations past, like our grandmothers and grandfathers, we come to worship you and acknowledge your greatness. We marvel at your creation. You sent Jesus into creation because people had turned away from you and no longer loved each other, bringing death and destruction. Sharing our living and dying, Jesus opened our eyes and our hearts to understand that we are all relatives and that you are our Great Spirit the Creator. Stretching out his arms upon the cross, he became a perfect offering for all, uniting in beauty all that is, with all that has been, and with all that ever will be.

On the night Jesus was handed over to suffering and death, our Lord Jesus Christ took bread, gave thanks to you, broke it, and gave it to the disciples, and said, "Take eat, this is my Body, which is given for you. Do this for the remembrance of me." After supper Jesus took the cup of wine; gave thanks, gave it to them, and said, "Drink this, all of you. This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins.

Whenever you drink it, do this for the remembrance of me." Therefore we proclaim the mystery of faith:

**All: Christ has died, Christ is risen, Christ will come again.**



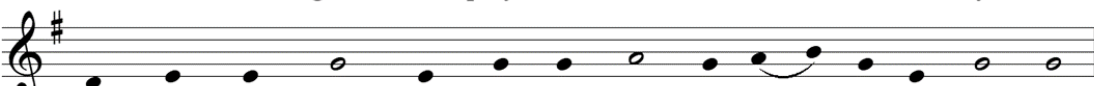
*Priest:* In this ceremony which Jesus gave us, we celebrate our salvation. In our offering of praise and thanks, we stand in the memory, strength, and love of Jesus' death, resurrection, and ascension. Remembering, we make our offering.

By your Holy Spirit, make our gifts holy, so that they may be spiritual food and drink. Make us holy, so that we respectfully receive this feast and serve you in each other.

Surrounded now by our ancestor saints, and all saints and all angels, with the heavenly community which gives you worship forever. May we also live in unity and live as relatives to all. United in Christ with all who stand before you on earth and heaven, we worship you, God the Creator, our Great Spirit, in songs and dance of infinite praise. Blessing, honour and glory be yours, here and everywhere, now and for ever.

**All: Amen.**

### The Lord's Prayer

<p><i>Priest:</i></p> 	<p><i>People:</i></p> 
<p>As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,</p>	
	
<p>your king - dom come, your will be done, on earth as in heav - en.</p>	

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Given to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

Give us to - day our dai - ly bread. For - give us our sins  
as we for - give those who sin a - gainst us.  
Save us from the time of trial and de - liv - er us from e - vil.  
For the king - dom, the pow - er, and the glo - ry are yours, now and for ev - er. A - men.

McNeil Robinson © 1979 Theodore Presser Co.)

### The Breaking of the Bread

*Priest:* Whoever comes to me shall not hunger.

*All:* **and whoever believes in me shall never thirst.**

*Priest:* The gifts of God for the People of God.

*People:* **Thanks be to God.**

### Agnus Dei: #230 (Sing a New Creation)

Agnus Dei (Latin for "Lamb of God") has been sung after the Eucharistic prayer since the late seventh century. The phrase was spoken by John the Baptist in reference to Jesus. This hymn reminds us of Christ's infinite mercy and peace.

Lamb of God, you take a - way the sins of the world: have  
mer - cy on us, have mer - cy on us. Lamb of God, you  
take a - way the sins of the world: have mer - cy on us, have mer - cy on us,  
have mer - cy on us. Lamb of God, you take a - way the sins of the  
world: grant us peace, grant us peace.

Music: Moosonee Service, David Buley, 2010. © 2010 Moosonee Service.

## The Giving and Receiving of Communion

*Priest:* Dear friends,  
I invite you in this moment, wherever you may be,  
to receive Christ, in communion with the saints,  
and the gathering of God's people,  
unseen and yet present with us now.

*For those of us participating at home, it is a strange experience to be invited to Communion  
– not through the physical bread and wine we can touch and taste –  
but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this. All the Church has ever thought necessary is  
genuine true desire, lively faith, and genuine love. Come honestly before God the way you  
know how. You may wish to pray quietly this prayer to help you:*

*One:* Lord, you stand at the door of my heart and knock.  
You wait for me and only I can let you in.  
I believe and trust in you and ask you now  
to fill me with your presence.  
Feed me with your body and unite me in your blood,  
that I may be your blessing to a world in need. Amen.

## The Communion



*All in the church are invited to come forward to receive communion.  
If you need a gluten-free wafer, please indicate this to the priest.  
If you would like to receive a blessing rather than communion, please cross your  
arms as shown in the picture and the clergy will be pleased to offer you a blessing.*

**Communion Song: "Ancestral Home"** (R. Carlos Nakai)

**Song: "I Am the Light of this World"** (Rev. Gary Davis)

**Just as long as I'm in this world, I am the light of this world  
Just as long as I'm in this world, I am the light of this world**

Oh, you don't believe in Jesus  
and all the words he said  
When he come all the way down to Lazarus' grave  
and raised him from the dead

**Just as long as I'm in this world, I am the light of this world...**

Prayer is the key of heaven  
And faith unlocks the door, that's why  
my God gave me the key  
and told me to carry it everywhere I go

**Just as long as I'm in this world, I am the light of this world...**

I know I got religion  
I know I ain't ashamed  
For the Holy Ghost is my witness  
And the angels done signed my name

**Just as long as I'm in this world, I am the light of this world...**

R. Carlos Nakai of Navajo-Ute heritage is an award-winning performer of the Native American Flute.

Nakai is a musician who views his cultural heritage not only as a source and inspiration, but also a dynamic continuum of natural change, growth, and adaptation subject to the artist's expressive needs.

His Navajo musical culture originates from people who migrated from Canada hundreds of years ago.

"Ancestral Home" is transcribed and performed with permission.

## Prayer after Communion

*Please stand, as you are able*

*Priest:* Great Creator, you have fed us with bread from heaven.  
Continue to renew us in your truth,  
to give light to our minds strength to our bodies,  
and seal us with your Holy Spirit.  
We ask this in Christ's name. **Amen.**

This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" meaning "words of glory." We say this prayer to proclaim that worshipping God together has made a difference in our lives.

## The Doxology

*Priest:* Glory to God,  
*All:* **whose power working in us  
can do infinitely more  
than we can ask or imagine.  
Glory to God from generation to generation,  
in the Church and in Christ Jesus  
for ever and ever. Amen.**

## Announcements

### Departing Hymn: #583 (CP) "When God Restored Our Common Life"

*All Sing*



1. When God re - stored our com - mon life, our hope, our lib - er -  
2. We went forth weep - ing, sow - ing seeds in hard, un - yield - ing  
3. Great lib - er - at - ing God, we pray for all who are op -  
ty, at first it seemed a pass - ing dream, a wak - ing fan - ta -  
soil. With laugh - ing hearts we car - ry home the fruit of all our  
pressed. May those who long for what is right with jus - tice now be  
sy. A shock of joy swept o - ver us, for we had wept so  
toil. We praise the one who gave the growth, with voic - es full and  
blessed. We pray for those who mourn this day, and all who suf - fer  
long; the seeds we wa - tered once with tears sprang up in - to a song.  
strong. The seeds we wa - tered once with tears sprang up in - to a song.  
wrong; may seeds they wa - ter now with tears spring up in - to a song.

Text: Psalm 126; para. Ruth Duck (1947-). © 1992 GIA Publications, Inc. Music: Melody The Southern Harmony, New Haven, 1835; harm. Dale Grotenhuis (1931-2012) ©.

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

## The Dismissal

*Priest:* In the name of the Light that came into the world go in peace. Alleluia!  
*People:* **Thanks be to God. Alleluia!**

The cover image: "Giniigaaniimenaaning (Looking ahead for the ones unborn)" was designed by artist Christi Belcourt. It is a Stained Glass Window in Parliament, commemorating the Legacy of Residential Schools and is provided courtesy of the Indigenous services Canada Website.  
All Liturgical Texts excerpted from A Liturgy for The National Indigenous Day of Prayer (Adapted from liturgy prepared by All Saint's Church, Minneapolis, MN).  
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## Service Notes

### **Sandra Campbell**

Sandra Campbell, Kanien'kehā: ka Wahta, Wakkwā:ho (English translation: Wahta Mohawk First Nation and Wolf clan) is a member of Church of the Redeemer. Since 1992, Sandra has been an Indigenous Traditional Counsellor, specializing in addictions, family & child welfare, elderly care, federal corrections, supporting Survivors of Indian Residential School, Day Schools, Sixties Scoop, homelessness, and other traumatic impacts of colonialism. Since 1995, Sandra has been an Auntie in the Toronto Indigenous community and has been a Women's Traditional Drummer. For over 12 years Sandra has served as the Social & Pastoral Care Worker at Toronto Urban Native Ministry. Sandra is a Master of Divinity Student at Wycliffe College and in discernment for ordination.

The Toronto Urban Native Ministry (TUNM) is a unique Indigenous chaplaincy, working out of its office at The Church of the Holy Trinity in downtown Toronto. TUNM supports both Traditional Indigenous Spiritualities alongside Christian Spiritual practices. Importantly, TUNM facilitates the reconciliation process mediating between Indigenous and non-Indigenous peoples fostering the concept of inclusion and principles of decolonization. Sandra can be reached by email at: [s.camptunm@yahoo.ca](mailto:s.camptunm@yahoo.ca).

### **Smudging**

This is the ceremonial process of burning sage in an abalone shell or container. The smoke that comes up from the burning medicines is called “smudge” where we draw the smoke over our bodies in sacred reverence and gratitude. It sets our intention while connecting to the Creator while visiting within the Creator’s creation.

May your hands be cleansed, that they can create beautiful things. May your eyes be cleansed, that you might see the signs and great wonders of God’s world. May your ears be cleansed, that you bravely hear the truth. May your throat be cleansed, that you might speak rightly when words are needed. May your feet be cleansed, that they might take you where you are most needed to be. May your heart be cleansed, that you might hear its messages clearly. May the people and this holy worship space be washed clean by the fragrance smoke of this sage. May that same smoke, when spiralling to the heavens, carry our petitions to our Creator. Now that we are of one mind and of the people.....

### **The Drum**

The drum is significant to many First Nations. The gift of the drum is our connection to the Creator.

There are various teachings about the drum, but the main teaching is to give the community the opportunity to come together in prayer and song of thanksgiving. The first drum was given to a girl during her vision quest for peace during the time when there was grave hardship during wartime. It was the responsibility of the drummer or drummers to be the channel(s) of peace for the community.

The drum carrier has a responsibility of taking care and feasting the drums every season. The drum is alive because our connection with the Creator is alive. Depending on the song, it is customary to stand when an honour song is sung to show a sign of respect to the covenant with the Creator that the drum is the connector and bringer of peace.

When a drum starts drumming with four honour beats, the purpose is to request that the Creator stop and bend an ear for the beginning of the prayer song. During this period, the Creator will listen and send the Spirit (Spirit helpers) to give visions, answers, or messages to all of Creation.

Usually the songs throughout the ceremony (service) are to give thanks for peace and prosperity by giving thanks and praises for the bountiful gifts that Creator gave while traveling in a peaceful loving way of life. At the end of the service the drum song is given to thank the Creator for providing the community the opportunity to share and move in our lives in a good way.

## Ministry Updates

### Getting Our House in Order

At our Vestry Meeting last February, we passed a motion to authorize a fundraising campaign with a threefold purpose:

Provide for much-needed repairs/improvements to the building.

Replenish funds that were borrowed from our investments to cover equipment replacement needs in 2022.

Upgrade our space to meet our emerging ministry needs and make the facilities more attractive for rentals.

Because of the commitment and generosity of the Redeemer Community, we have already raised/pledged **\$340,000** of our **\$995,000** goal, and work on some of our most immediate needs – like restoring the stained-glass windows – has already begun.

### Kick-Off Challenge

A generous, anonymous, donor has committed to matching individual givings of up to \$5000 by a factor of 1:1.5 – so, for example, if you donate \$1000, the donor will contribute an additional \$1500, and the campaign will receive \$2500 in total. This includes not just donations received, but those pledged as well. For example, If you pledged \$100 a month over 12 months (for a total of \$1200), the donor would pledge an additional \$1800, and the campaign would receive \$3000 towards our goal.

All gifts donated or submitted by a signed pledge by July 31, 2023, are eligible and the donor will match all contributions up to a total of \$100,000 for this period. That means we could potentially raise **\$250,000** in this Kick-off Challenge and achieve 60% of our goal for this campaign.

### Presentations

This Sunday after the 10:30 AM service, John Sutton will provide details about property-related items on the Capital Needs List. Next week, Dan Norman will speak about the organ rebuild.

### Donations

If you would like to support the "Getting our House in Order" campaign, [this link](#) will take you to the CanadaHelps page where you can donate online. Donation envelopes are available on Sunday mornings for you to place on the offering plate.

### Road Closures

#### This Sunday

The 13<sup>th</sup> annual Yorkville Exotic Car Show is taking place today from noon to 5 PM. Road closures from 5:30 AM until 8:30 PM will be:

Bloor Street (Avenue Road to Bay Street) - Except North/South intersections at Avenue Road & Bay Street.

St. Thomas Street will be closed from Bloor Street to the north side of Sultan Street.

Bellair Street will be closed to traffic from Bloor Street to the south side of Critchley Lane.

#### Next Weekend

The 2023 TD Toronto Jazz Festival will be taking place in Bloor-Yorkville from June 23 – July 2. There will be a temporary road closure for this event the weekend of June 23 – 26. The street closure area will be Queen's Park, north of Wellesley St. W & South of Bloor St. W. This closure will be Friday June 23 at 7 PM until Monday June 25 at 5 AM.

## Parish Census

### Parish Census – Who Are We Now?

So much has changed in the world and in our lives these last few years. At Redeemer, we have reimagined how and when we worship in response to where we feel the Spirit is guiding us. There have been many changes in our staff and volunteer complement as well. Amidst all these changes, we have been intentional about taking the time to pause and consider our needs for our future as a community.

It is time to begin the process of discerning Who Redeemer Is as a community and how we think God is calling us to serve. The first step in this process will be a Parish Census. In the next few weeks, we will be asking you to answer some questions that will help us craft a visioning process to discover who we are. More to come on this soon!

The Venerable Steven Mackison  
Incumbent

## Worship and Spirituality

### During the Week

#### Mid-day Prayer

Members of our community gather for mid-day prayer **Monday through Saturday** on Zoom at **12:15 PM**. For about 20 minutes we pause to hear scripture read and to pray for what's on our hearts and for the cares and concerns of the world. The Zoom link and list of readings are sent out each week through eNews.

#### Tuesday Meditation

Tuesday Meditation with Lilian Junkin gathers for 30 minutes in the chancel at **12:15 PM** for a peaceful mid-week reflection. If you have any other questions, please contact Lilian ([lilian.n.junkin@gmail.com](mailto:lilian.n.junkin@gmail.com)).

#### Prayer on Wednesday

Each Wednesday morning, a simple order for daily prayer is added to the parish website. This is an invitation to set aside time during the day to read scripture, to reflect and to offer prayers. The order of service for this coming Wednesday will be posted on the [website](http://theredeemer.ca) (theredeemer.ca).

### On Sunday

#### Next Sunday

Next Sunday, June 25 we will welcome The Rt Rev'd Kevin Robertson who is one of the suffragan bishops in the Diocese of Toronto. He has oversight of the archdeaconry (area) of which Church of the Redeemer is part. He will be the preacher at both services and at the 10:30 AM service, some members of our catechesis group will be confirmed.

#### Intercessions

In the prayers of the people each Sunday, space is left for members of the community to add a name or concern. If you have people or situations that you would like included but are not comfortable giving voice to them, there is a [prayer request form](#) on the website (theredeemer.ca). These will be offered silently by one of the priests during the appropriate petition of the intercessions.

#### Kneelers

A basket with a supply of kneelers will be on the bench just inside the orange doors. If you would like to be able to kneel in prayer before or during the service, please help yourself and return it at the end of the service.

## Our Common Life

### Zoom Coffee and Conversation

After the services, the connection on Zoom will be kept open for a post-service coffee time. We will pause for about five minutes to allow time to grab a cup of coffee, tea or a cool beverage and return for a time of conversation.

### Coffee Time at the Church

Coffee and cookies are available **before** the 10:30 service. Why not arrive early for conversation over coffee or tea until 10:20? All who attend worship services in the church building are also invited to linger for a time of conversation and coffee in the narthex – the space at the back of the church – immediately following the service.

### Coffee Mugs

Redeemer is looking to replenish its supply of coffee mugs. If you could bring one to church to use and then leave, we would be very grateful! If you have a larger supply to give, please let us know – [office@theredeemer.ca](mailto:office@theredeemer.ca). Thank you.

### Welcoming In

Be present to help us to open our doors. We know that when the doors are open people come in. Our small group of **Open Doors Docents** is inviting others to spend between 12 and 2 PM on Fridays with another member of the Redeemer community to:

Welcome visitors and the curious

Read a book between visitors

Get to know another fellow member of Redeemer – and solve the problems of the world!

Scheduling is flexible and you can sign up for one or more opportunities based on your own schedule.

Send an **email to Susan Graham Walker**, parish operations manager to be added to the list.

### Opportunities and Invitations

Here are some opportunities to become more involved in our community. Details on whom to contact are included with each invitation.

**Communications Expertise** – Redeemer needs to develop a communications strategy. If you have an interest or expertise to share to this initiative please connect with Deb Deacon - [debbie.deacon@rogers.com](mailto:debbie.deacon@rogers.com) or Susan Graham Walker - [sgwalker@theredeemer.ca](mailto:sgwalker@theredeemer.ca).

**Technical Skills** – To improve our communications we are looking for someone to advise us on multi-media streaming. **If you can assist, contact the office.**

**ZOOM Moderators** – In order to add Zoom to the 10:30 AM service we need a team of moderators. If you are interested in this please **contact the office.**

### Ring the Bell to Remember

Have you always wanted to ring a bell - a church bell? Now is your opportunity. The Indigenous Solidarity Working Group is seeking someone to ring the Church of the Redeemer bell at noon on **Monday June 19.**

Red dresses will be placed outside the church so that along with the bell-ringing we are reminded of and honour the memory of Missing and Murdered Indigenous Women and Girls. Please **contact the church office** if you can be involved.

### **The REDress Project**

The REDress Project was created by a Metis artist Jaime Black. Each red dress that is hung up acknowledges an Indigenous woman or girl who has been murdered or is missing (MMIWG).

The Church of Redeemer will once again make this acknowledgment in June, by hanging red dresses on the outside of the church. As Jaime Black has said, 'Each dress will become a teacher, educating those who are not aware of the

violence against these women and girls. This art gives Indigenous women and girls a voice, as it acknowledges their having been murdered or missing'.

### **Events Marking National Indigenous History Month**

June is National Indigenous History Month in Canada. We welcome our Redeemer community to attend these family-friendly events in downtown Toronto:

Na-Me-Res Pow Wow & Indigenous Arts Festival at Fort York, June 17 and 18. Experience the annual traditional Pow Wow, starting at noon on Saturday, June 17.

National Indigenous Peoples Day celebrations on June 21, the summer solstice, at Toronto City Hall. Learn more about the rich and diverse cultures, voices and experiences of First Nations, Inuit and Metis peoples. Come early for the Sunrise Ceremony at 5:30 a.m.; stay all afternoon for dance, teaching and music.

### **Creation Matters**

Creation Matters, Redeemer's Eco-spirituality group, gathers each month for prayer, discussion and support. Our next meeting is **Wednesday, June 21, from 2-4 PM**, in the Board Room at Church of the Redeemer. If you would like to join us, please contact Grant Jahnke at [creationmatters@theredeemer.ca](mailto:creationmatters@theredeemer.ca).

### **Happy Pride**

Toronto Pride is coming! Redeemerites have two opportunities to join in the civic celebrations.

### **Trans Rally and March**

On **Friday evening June 23**, the Trans Rally will be starting on Church Street at 7 PM followed by the march starting at about 8 PM. The Trans Anglicans will be gathering at the SE corner of Church and Gloucester after 7.30 PM with our Trans Anglicans banner. We would be delighted if you, your family, friends and allies would come and join in the march with us.

For a map and more information about this excellent event, please visit <https://www.pridetoronto.com/event/trans-pride-rally-march-after-party/>

### **Pride Parade**

Proud Anglicans will be group C30 in the Pride parade on **Sunday, June 25**. We've been asked to have marchers at the marshalling area by 2 PM -- meet on the steps of St Paul's Bloor St (south side of Bloor between Church and Jarvis) near the water tents. The water tents will be there from 12:30 to 5 PM, and we'll need people to staff them -- if you can come for a shift, please do. Mobility-challenged people will be able to be in the parade by riding on the Proud Anglicans (TTC) bus. Please see Chris Ambidge, or email [info@proudanglicans.ca](mailto:info@proudanglicans.ca) for questions, to volunteer for the water tents, or for details on how to get the bus.

## **Redeemer Explorers – Summer Readers**

Redeemer Explorers invites you to join us for our summer book club — Summer Readers. This year we will have an in-person and a Zoom option, both of which will begin meeting the second week of July and will continue for 4 weeks.

This summer we'll be reading *An Evolving God, An Evolving People, An Evolving World* by Joan Chittister, who is a Benedictine sister, prolific writer, and international speaker. In her book she invites us to consider the following questions:

Who is God?

Why are we here?

What does it mean to gain heaven?

We live in a changing world, and our understanding of God changes along with it. Chittister challenges us to think about our modern life and the importance of God in it.

Consult the Redeemer website to register for a group.

## **General Synod**

The triennial legislative meeting of the Anglican Church of Canada - General Synod - takes place in conjunction with the Evangelical Lutheran Church in Canada from **June 27 to July 2** in Calgary. Two people from our community, Finn Keesmaat-Walsh and Chris Ambidge, will be delegates for this synod. To learn more about the meetings and the issues that are on the agenda, you can read the details on the [General Synod website](#).

## **Art Exhibit**

Joan Holben, a long time Redeemer member, is holding an art exhibition at Rosedale United Church, 159 Roxborough Drive from May 5 – June 25, 2023, Monday to Friday, 9 AM – 5 PM. For more information, contact Joan Holben at [joanholben1937@gmail.com](mailto:joanholben1937@gmail.com) or 416-921-8671.

## **Dr. Mike Daley Presents Returns in September**

After a break for the summer, this lecture-concert series returns in September. Since **Dr. Mike Daley Presents: The Gordon Lightfoot Story's** afternoon show sold out quickly, an evening show at **7:30 PM on September 10** at Church of the Redeemer has been added. Tickets and information can be found [here](#).

**Dr. Mike Daley Presents: The Everly Brothers Story** with Will Reid and Jill Daley will be held at Richmond Hill Presbyterian Church on **Saturday, September 30 at 3 PM**. Tickets and information for this show can be found [here](#).

## **The Common Table**

### **Can You Help?**

Our Common Table participants need ball caps, socks, men's underwear (M, L, XL), men's t-shirts and shorts, running shoes (especially men's sizes 10-13), deodorant and bottles of sunscreen. Drop off donations Monday to Friday between 10 & 11:30 AM at the church or [email the program](mailto:dropin2@theredeemer.ca) ([dropin2@theredeemer.ca](mailto:dropin2@theredeemer.ca)) to learn more about how to help out. Thank you!

### **Kitchen Volunteers Needed**

All shifts: arrive between 7:30-8:30 AM and stay until 12 PMish (until the work is done)

Monday, Tuesday and Wednesday: two people each day to help with meal prep (lots of chopping) and cooking

Thursday and Friday: one person - dishwasher

## **At-Home Sandwich Making**

We need 10 people to make two loaves of sandwiches each to arrive by noon Wednesday. Preferably turkey, chicken, ham, peanut butter and jam, cheese with lettuce/cucumber – you choose.

Please **email the program** ([commontable@theredeemer.ca](mailto:commontable@theredeemer.ca)) to volunteer for either of these opportunities.

## **Parish Resources**

### **Parish Operations Manager On-Site**

Susan Graham Walker, Parish Operations Manager, is on-site most Mondays, Tuesdays, Wednesdays and Fridays from 7:30 AM to 12 PM. Please don't hesitate to connect by email ([sgwalker@theredeemer.ca](mailto:sgwalker@theredeemer.ca)) or text (647-215-8814).

### **How Are You Doing?**

Our clergy are available to meet with you to talk and for prayer as is helpful to you. You can contact them through the church office (416-922-4948) or by email: (Steven Mackison – [smackison@theredeemer.ca](mailto:smackison@theredeemer.ca), Paige Souter – [psouter@theredeemer.ca](mailto:psouter@theredeemer.ca).)

### **Pastoral Care Calls**

Volunteers from the pastoral care team continue to call members of the Redeemer community to check in with them. Please contact Tony Crosbie ([tony.crosbie@sympatico.ca](mailto:tony.crosbie@sympatico.ca)) if you know someone who would benefit from a call from one of the pastoral care team.

## **Announcements**

Do you sometimes wonder where to send an announcement to be shared with the community? We are making your life (and ours!) simpler by having one email address for all those pieces of information that you would like included in the various places we share ministry updates. Please send your details to us at **Announcements**. ([announcements@theredeemer.ca](mailto:announcements@theredeemer.ca))

**WORSHIP WITH US**

**Sunday, June 25 (Pride Sunday)**

**9 AM** – Spiritual Communion (on Zoom only)

**10:30 AM** – Sung Eucharist and Confirmation (in the Church and through YouTube)

**7 PM** – Taizé (in the Church and through YouTube)

**8 PM** – Compline (on Zoom only)

**Sunday, July 2 (Proper 13A)**

**9 AM** – Spiritual Communion (on Zoom only)

**10:30 AM** – Holy Eucharist (in the Church and through YouTube)

**7 PM** – Taizé (in the Church and through YouTube)

**8 PM** – Compline (on Zoom only)