



ORANGE SHIRT SUNDAY

SUNDAY, SEPTEMBER 24, 2023 AT 10:30 A.M.

The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4

office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

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.

theredeemer.ca
facebook.com/TheRedeemerTO

instagram.com/TheRedeemerTO

Orange Shirt Day is September 30. It is also the National Day for Truth and Reconciliation.

Today we mark Orange Shirt Day at Church of The Redeemer.

In 2013 Phyllis Webstad, Northern Secwepemc (Shuswap) grandmother, community leader, and Residential School Survivor, started the Orange Shirt Day movement to honour Survivors and their stories. For more about Phyllis Webstad's story and to listen to her recordings on September 30, please visit: <https://www.orangeshirtday.org/>.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Ceremony: Sandra Campbell

Please rise as you are able

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 Exodus.

Please be seated

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

Reader: Hear what the Spirit is saying to the Church.

Exodus 17.1-7

All: Thanks be to God.

A moment of silence is observed

Seeing God in our midst is a choice. It is a disposition of trust. This story invites us to reflect on our disposition towards God, especially in challenging and difficult moments. Do we trust that God is at work or do we take matters into our own hands?

Pronounced "sahm"

The Psalms are a collection of worship poetry and prose written between 950 and 350 BC.

This psalm is an invitation to trust in God's love for us. Despite our failings and sinfulness God calls us ever closer to Godself.

Psalm 25.1-9 (Paraphrase): #885 (Gather) "Remember, remember ..."

All sing

Refrain $\text{\textcircled{R}}$



Re - mem-ber, re-mem-ber your mer-cy, Lord. Re - mem-ber, re-mem-ber your mer - cy, Lord. Hear your peo - ple's prayer as they call to you: re - mem - ber, re - mem - ber your mer - cy, Lord.

Last time to coda $\text{\textcircled{C}}$

2. Re-
3. The

Verse 1



1. Lord, make me know your ways. Lord, teach me your paths. Make me walk in your truth and teach me: for you are God my Sav-iour. Re-

Verse 2



mem-ber your mer-cy, Lord, and the love you have shown from of old. Do not re - mem - ber the sins of my youth. In your love re - mem - ber me, in your love re - mem - ber me, be-

Verse 3



cause of your good - ness, O Lord. Re- Lord is good and up-right, God shows the path to all who stray, and guides the hum-ble in the right path. God teach-es the way to the poor. Re-

Second Reading

Reader: A Reading from Small Man to The Sacred Family in Village of Horses

WALKING THE ROAD TOGETHER

As you walk the road with the Chosen One, have you gained from him courage for the journey? Have you found comfort in his love? Do you share together in his Spirit? Has his tenderness and mercy captured your heart? If so, then have the same kind of thoughts. Love with one heart. Join together in one Spirit. And walk side by side on one path. This will make my heart leap for joy. *But when you do these things, make sure you do them for the right reasons.* Do not let selfish ways take you down a path of bragging or trying to look better than others. Instead, let humility be your guide as you honour others above yourself. Each of you should look to the needs of others, not just to your own.

THE HUMILITY OF THE CHOSEN ONE

Think about yourselves in the same way Creator Sets Free (Jesus) the Chosen One thought about himself. Even though Creator Sets Free (Jesus) has always been the same as the Great Spirit and shared everything equally with him, he did not even think of holding on to this in a selfish way. Instead, he emptied himself, became nothing, and gave up all he had. Then, having been born as a human being, he took on himself the lowly form of a servant. As a True Human Being, he lowered himself even more by following the guidance *of the Great Spirit*, even when death was waiting for him *at the end of the trail*, death on a tree-pole—the cross! Because Creator Sets Free (Jesus) did this, the Great Spirit gave him an honoured place above all others and bestowed on him a name greater than all other names, so that all who live in the spirit-world above, on the earth below, and

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others.

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

For Orange Shirt Sunday, the second reading and the Gospel are taken from the First Nations New Testament, a version created following the tradition of oral cultures.

Usually readings are taken from the translation known as the New Revised Standard Version (NRSV).

The NRSV is provided to the right of the readings.

St. Paul reminds his followers that to be a disciple of Christ is to seek to be more like Christ. As disciples we say 'yes' to the unending journey that transforms us into humble followers who, animated by God, strive for a transformed world.

underneath the earth will bow their knee to Creator Sets Free (Jesus) in honour of his name. Then everyone, in their native language, will shout out loud that Creator Sets Free (Jesus) the Chosen One is Grand Chief *over all the earth*. This will bring honour and praise to our Father the Great Spirit.

WISE COUNSEL FROM SMALL MAN

My much-loved family, you have always followed my guidance, not only when I was with you but much more now that I am away. So then, with great respect, you must walk the path Creator has given you for being set free and made whole. For the Great Spirit is creating in you the desire and strength to do what pleases him.

Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

Reader: Hear what the Spirit is saying to the church. Philippians 2.1-13
All: **Thanks be to God.** *A moment of silence is observed*

"Alleluia" comes from the Hebrew "Hallelujah" and simply means, "Praise God". We sing the Acclamation (from the Latin, *acclamare*, meaning "Shout in approval") to prepare our hearts to receive the Gospel.

Gospel Acclamation: #194 (Sing a New Creation)

All sing



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
A - men, a - men, a - men, a - men, a - men, a - men, a - men.

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

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.*

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

Priest: Gift from Creator tells the Good Story of Creator Sets Free.

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

LITTLE CHILDREN AND THE GOOD ROAD

The people were bringing their little children to Creator Sets Free (Jesus) so he would lay his hands on them and pray, but his followers spoke harsh words to the ones bringing them. "Let the little children come to me!" Creator Sets Free (Jesus) said to his followers. "Do not turn them away. Creator's good road from above belongs to the ones who are like these children." He then took the children into his arms, laid his hands on them, *blessed them*, and then went on his way.

Then little children were being brought to Jesus in order that he might lay his hands on them and pray. The disciples spoke sternly to those who brought them; but Jesus said, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs." And he laid his hands on them, blessed them and went on his way.

In this text Jesus makes it clear that God's kingdom is for those whom society deems to be 'less than,' people without power or value. Whether it is children, people who are poor or homeless, racialized or deemed unworthy in any way, they are especially cared for and blessed by God.

Reader: The Gospel of Christ.

Matthew 19.13-15

All: Praise to you, Lord Jesus Christ.

Homily: Lori Ransom

Please be seated

A moment of silence is observed.

The Prayers of the People

Please rise as you are able

Leader: Creator God, from you every family in heaven and on earth takes its name. You have rooted and grounded us in your covenant love, and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of Christ, who is our light and our life.

As we pause, you are invited to offer prayers silently or aloud.

Leader: Let us pray,

All: God, have mercy.

Leader: Gracious God, through Jesus you invited all creation into your reconciling love. As you freed his followers from their fear of the risks of discipleship, so move within us in your love with the strength, the compassion and courage to give of ourselves to the ministry of reconciliation entrusted to us through Jesus Christ, your Son.

As we pause, you are invited to offer prayers silently or aloud.

Leader: Let us pray,

All: God, have mercy.

We are grateful to Lori Ransom for preaching the Word among us, today. Lori serves as a Reconciliation and Indigenous Justice Animator with the United Church of Canada and as an Indigenous Consultant to the World Council of Churches. You can learn more about Lori in the service notes that follow this order of service on page 18.

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.

Leader: Liberating God, in Christ the captive is freed, the blind made to see, the suffering healed, and the poor receive good news. The whole creation yearns for us, the children of God, to be revealed in our care for each other and for all of creation. May we join the struggle against the social, racial, economic, and land injustices that affect the lives of Indigenous people and harm the earth.

As we pause, you are invited to offer prayers silently or aloud.

Leader: Let us pray,

All: God, have mercy.

Leader: Loving God, Creator of all, maker and redeemer of history, you hold the pains and joys of our past, our present, our future; you open us to the gifts of time and the possibilities of new beginnings, and offer us the confidence to face our sin and loss with hope. Breathe in us the grace to trust in your loving forgiveness, that we may face our histories with courage, guide us by your Holy Spirit in our walk of repentance, as we turn to embrace the new life you have given to us.

As we pause, you are invited to offer prayers silently or aloud.

Leader: Let us pray,

All: God, have mercy.

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.**


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



THE REDEEMER
TORONTO

Scan To Donate

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.

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.

Offertory 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.

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.

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

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.**

✠ The Holy Eucharist

The Eucharist (Greek for “Thanksgiving”) is a Christian ritual in which bread is eaten and wine is drunk as a way of showing devotion to Jesus Christ. Also known as “Communion” it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.



The Lord be with you. **And al-so 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.**

Priest: All thanks and praise
are yours at all times and in all places,
our true and loving God;
through Jesus Christ, your eternal Word,
the Wisdom from on high by whom you created all things.
You laid the foundations of the world
and enclosed the sea when it burst out from the womb;
You brought forth all creatures of the earth
and gave breath to humankind.
Wondrous are you, Holy One of Blessing,
all you create is a sign of hope for our journey;
And so as the morning stars sing your praises
we join the heavenly beings and all creation
as we shout with joy:

Sanctus: #719 (Common Praise)

All sing



Ho-ly, ho - ly, ho-ly Lord, God of power and might, heaven and earth are



full of your glo-ry. Ho - san-na in the high-est. Bless-ed is he who comes



in the name of the Lord. Ho - san-na in the high-est. Ho - san-na in the high-est.

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).

Priest: Glory and honour are yours, Creator of all,
your Word has never been silent;
you called a people to yourself, as a light to the nations,
you delivered them from bondage
and led them to a land of promise.
Of your grace, you gave Jesus
to be human, to share our life,
to proclaim the coming of your holy reign
and give himself for us, a fragrant offering.
Through Jesus Christ our Redeemer,
you have freed us from sin,
brought us into your life,
reconciled us to you,
and restored us to the glory you intend for us

We thank you that on the night before he died for us
Jesus took bread,
and when he had given thanks to you, he broke it,
gave it to his friends and said:
“Take, eat, this is my Body, broken for you.
Do this for the remembrance of me.”

After supper Jesus took the cup of wine,
said the blessing, gave it to his friends and said:
“Drink this, all of you:
this cup is the new Covenant in my Blood,
poured out for you and for all
for the forgiveness of sin.
Do this for the remembrance of me.”

And so, remembering all that was done for us:
the cross, the tomb, the resurrection and ascension,
longing for Christ’s coming in glory,
and presenting to you these gifts
your earth has formed and human hands have made,
we acclaim you, O Christ.

All: **Dying, you destroyed our death.
Rising, you restored our life.
Christ Jesus, come in glory.**

Priest: Send your Holy Spirit upon us
and upon these gifts of bread and wine
that they may be to us
the Body and Blood of your Christ.
Grant that we, burning with your Spirit’s power,
may be a people of hope, justice and love.
Giver of Life, draw us together in the Body of Christ,
and in the fullness of time gather us
with all your people
into the joy of our true eternal home.

The Eucharistic Prayer is “Enriching our Worship: Prayer 3” (The Episcopal Church in the United States of America).

The climax of this story is the celebration of the Eucharist itself, with Jesus and his disciples. We pray using Jesus’ own words and following his command to eat and drink in memory of him.

Through Christ and with Christ and in Christ,
by the inspiration of your Holy Spirit,
we worship you our God and Creator
in voices of unending praise.

Blessed are you now and for ever. 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: Blessed are you now and for ever. Amen.

The Lord's Prayer

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.

Priest: *People:*

As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-losed be your name,
your king - dom come, your will be done, on earth as in heav - en.
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.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

Priest: We break this bread to share in the body of Christ.

People: We, being many, are one body, for we all share in the one bread.

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

People: Thanks be to God.

Fraction Hymn: #61 (Common Praise) "As We Gather ..."

All sing



1. As we gath-er at your ta - ble, as we lis - ten to your word, help us
2. Turn our wor-ship in - to wit - ness in the sac - ra - ment of life; send us
3. Gra - cious Spir - it, help us sum - mon oth - er guests to share that feast where tri -



know, O God, your pres - ence; let our hearts and minds be stirred. Nour - ish
forth to love and serve you, bring - ing peace where there is strife. Give us,
um - phant Love will wel - come those who had been last and least. There no



us with sa - cred sto - ry till we claim it as our own; teach us
Christ, your great com - pas - sion to for - give as you for - gave; may we
more will en - vy blind us, nor will pride our peace de - stroy, as we



through this ho - ly ban - quet how to make Love's vic - tory known.
still be - hold your im - age in the world you died to save.
join with saints and an - gels to re - peat the sound - ing joy.

Text: Carl P. Daw, Jr. (1944-). © 1989 Hope Publishing Co. Music: ECCE DEUS, Alfred V. Fedak (1953-). © 1990 Selah Publishing Co., Inc.

The Fraction Hymn (from the Latin "fractio" meaning "to break") is a hymn sung during the Eucharist when the priest breaks the consecrated bread.

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.

The word "anoint" comes from the Latin "unguere" which means "to smear". It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit. It is a symbol combining the tangible liquid and God's Spirit, and marking them as a bridge between Heaven and Earth.

Healing/Anointing

During the distribution of Holy Eucharist the ministry of anointing will be offered.

If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the clergy on the outside of our liturgical space.

Communion Hymn: #592 (Common Praise) "Where Cross the Crowded..."

All sing



1. Where cross the crowd - ed ways of life, where cries of tribe and
2. In haunts of wretch - ed - ness and need, on shad - owed thresh - olds,
3. From chil - dren's wound - ed help - less - ness, from all our sib - ling's
4. The cup of wa - ter given for you still holds the fresh - ness
5. O Jes - us from the moun - tain - side make haste to heal these
6. till all the world shall learn your love, and fol - low where your



race re - sound, a - mid the noise of self - ish strife, O
dark with fears, from paths where hide the lures of greed, we
grief and toil, from fam - ished souls, from sor - row's stress, your
of your grace; yet long the mul - ti - tudes to view the
hearts of pain. A - mong these rest - less throngs a - bide; O
feet have trod; till glor - ious from your heaven a - bove shall



Christ, your word of love is found.
catch the vi - sion of your tears.
heart has nev - er known re - coil.
strong com - pas - sion of your face.
tread the cit - y's streets a - gain.
come the cit - y of our God.

Text: Frank Mason North (1850-1935), alt. © The Sisterhood of St. John the Divine. Music: William Gardiner (1770-1853), Sacred Melodies, 1815.

Song: “The Times They Are A-Changin’” (vv. 1, 2, 5 - Bob Dylan)

Come gather 'round people wherever you roam
And admit that the waters around you have grown
And accept it that soon you'll be drenched to the bone
If your time to you is worth savin'
Then you better start swimmin' or you'll sink like a stone
For the times, they are a-changin'

Come writers and critics who prophesize with your pen
And keep your eyes wide, the chance won't come again
And don't speak too soon for the wheel's still in spin
And there's no tellin' who that it's namin'
For the loser now will be later to win
'Cause the times, they are a-changin'

The line it is drawn, the curse it is cast
The slowest now will later be fast
As the present now will later be past
The order is rapidly fadin'
And the first one now will later be last
'Cause the times, they are a-changin'

Prayer after Communion

Please stand, as you are able

Priest: Creator God,
strengthen the unity of your Church,
so that we who have been fed with holy things
may fulfil your will in the world.
This we ask in the name of Jesus Christ our Lord. **Amen.**

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

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.

Departing Hymn: #663 (Gather) “As a Fire is Meant for Burning”

All sing



1. As a fire is meant for burn - ing With a bright and warm-ing flame, So the
2. We are learn-ers; we are teach - ers; We are pil-grims on the way. We are
3. As a green bud in the spring-time Is a sign of life re-newed, So may



church is meant for mis - sion, Giv - ing glo - ry to God's name. Not to
seek - ers; we are giv - ers; We are ves - sels made of clay. By our
we be signs of one - ness 'Mid earth's peo - ples, man - y hued. As a



preach our creeds or cust-oms, But to build a bridge of care, We join
gen - tle, lov - ing ac - tions, We would show that Christ is light. In a
rain - bow lights the heav - ens When a storm is past and gone, May our



hands a-cross the na-tions, Find - ing neigh-bours ev - 'ry - where.
hum-ble, lis-t'ning Spir-it, We would live to God's de - light.
lives re-lect the ra-diance Of God's new and glor-ious dawn.

Text: Ruth Duck (1947-), ©
1992, GIA Publications, Inc.
Tune: BEACH SPRING; *The
Sacred Harp*, 1844; harm. by
Marty Haugen (1950-), © 1985,
GIA Publications, Inc.

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: Go in peace to love and serve the Lord. Alleluia!

People: Thanks be to God. Alleluia!

FURTHER CREDITS FOR THIS BULLETIN

The cover image is courtesy of The Mackisons. All Liturgical Texts unless otherwise noted excerpted from the Book of Alternative Services © 2004 by the General Synod of the Anglican Church of Canada. All rights reserved. Reproduced under license from ABC Publishing, Anglican Book Centre, a ministry of the General Synod of the Anglican Church of Canada, from Anglican Liturgical Library. Further copying is prohibited.

First Nations Version: An Indigenous Translation of the New Testament by Terry M. Wildman was published in August of 2021. For more information, here is an interview with Terry M. Wildman <https://www.youtube.com/watch?v=I2WclndqK6w>

The Prayers of the People were written by Paige Souter, adapted from *A New Agape Worship Service* (<https://www.anglican.ca/wp-content/uploads/2010/11/BookC.pdf>).

The Eucharistic Prayer is “Enriching our Worship: Prayer 3” (The Episcopal Church in the United States of America).

All music, not in the public domain, is reproduced under OneLicense.net #A-707061.

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.

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.

Lori Ransom

We are grateful to Lori Ransom for preaching the Gospel on Orange Shirt Sunday.

Lori serves as a Reconciliation and Indigenous Justice Animator with the United Church of Canada and as an Indigenous Consultant to the World Council of Churches.

Lori deepened her knowledge of and passion for the work of healing and reconciliation between Indigenous and non-Indigenous peoples after being appointed as the first Healing and Reconciliation Program Animator for The Presbyterian Church in Canada and later as Senior Advisor, Church and Interfaith Relations, for the Truth and Reconciliation Commission of Canada.

Lori currently serves as a member of the Canadian Council of Churches' Executive, the Trustee Board of The Presbyterian Church in Canada and the Aboriginal Education Council of Centennial College, Scarborough.

She resides in downtown Toronto with her brother James and beloved two-year old Cockapoo, Finnegan.

Lori is a member of the Algonquins of Pikwàkanagàn First Nation (near Eganville, Ontario) who has lived off-reserve for all of her life.

WORSHIP WITH US

7 PM Tonight – In the Church and through YouTube A Night of Indian Devotional Music and Meditation – Yeshu Satsang Toronto

We welcome Yeshu Satsang (<https://www.facebook.com/YeshuSatsangToronto>) for an evening of Indian devotional music and meditation.

In India, Yeshu is Hindi for “Jesus.” Satsang means “gathering of the truth.” Typically, satsangs in India are gatherings of people who worship together, often using devotional songs called bhajans and kirtans. You are invited to join us in worshipping Jesus in an Indian way. We’ll be sitting on the floor, with incense, flowers and oil lamps, surrounded by the sounds of sitar, tabla, and other Indian and western instruments. The song books provided are in Hindi (with English translations) written so that you can join in.

A time for refreshment and conversation continues following the service that all are invited to join for as long as they are able.

Sunday, October 1 (Proper 26A)

9 AM – Spiritual Communion (on Zoom only)

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

7 PM – EarthSong (in the Church and through YouTube)

8 PM – Compline (on Zoom only)

Sunday, October 8 (Season of Creation – Voices of the Land)

9 AM – Spiritual Communion (on Zoom only)

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

7 PM – No Evening Service

8 PM – Compline (on Zoom only)

