



NATIONAL INDIGENOUS DAY OF PRAYER

DRUMMING, SMUDGING, AND HOLY EUCHARIST

SUNDAY, JUNE 23, 2024, 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 <https://theredeemer.ca/post-17524>.

theredeemer.ca

[instagram.com/TheRedeemerTO](https://www.instagram.com/TheRedeemerTO)

[facebook.com/TheRedeemerTO](https://www.facebook.com/TheRedeemerTO)

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.

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.

Welcome

The Gathering: Andrew Wesley

We are grateful to Andrew Wesley for gathering us in worship this morning through smudging. 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.

We are also grateful for the presence and offering of the Red Bear Singers (Laurie Okimawinew, Clara Louttit, Susan Hunter, and Bernice Hookimawillillene). 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 smudging, drumming, and the Red Bear Singers in the service notes at the end of the bulletin.

Opening: The Red Bear Singers

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Isaiah.

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

Psalm 19 (George Black)

All sing

Refrain



The com - mand - ment of God is clear and gives light to the eyes.

The heavens declare your glory, O God,
and the firmament shows your handiwork.
One day tells its tale to another,
and one night imparts knowledge to another. **Refrain**

Although they have no words or language,
and their voices are not heard,
their sound has gone out into all lands,
and their message to the ends of the world. **Refrain**

In the deep you have set a pavilion for the sun;
it comes forth like a bridegroom out of his chamber,
and rejoices like a champion to run its course.
It goes forth from the uttermost edge of the heavens
and runs about to the end of it again;
nothing is hidden from its burning heat. **Refrain**

The law of God is perfect and revives the soul;
the testimony of our God is sure and gives wisdom to the innocent.
The statutes of our God are just and rejoice the heart;
the commandment of God is clear and gives light to the eyes. **Refrain**

The fear of God is clean and endures for ever;
the judgments of our God are true and righteous altogether.
More to be desired are they than gold, more than much fine gold,
sweeter far than honey, than honey in the comb.
By them also is your servant enlightened,
and in keeping them there is great reward. **Refrain**

How can I tell how often I offend?
cleanse me from my secret faults.
Above all, keep your servant from presumptuous sins; let them not get dominion over me;
then shall I be whole and sound, and innocent of a great offence.
Let the words of my mouth and the meditation of my heart be acceptable in your sight,
O God, my strength and my redeemer. **Refrain.**

Pronounced "sahm" the psalms are a collection of poetry, prose and song, written between 950 and 350 BC. They cover every theme and emotion, from joy and praise to lament and despair. This is a Psalm of Praise that uses the language of creation to glorify God. You may notice that the last verse asks God that we may speak with clarity from an open heart. This prayer is often offered by those who preach the Gospel to us.

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. He is trying to reassure them of God's abiding presence, even during times of trial.

The Sequence Hymn/Song (from the Latin "sequentiae" meaning "following") is a hymn/song that is sung after 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.

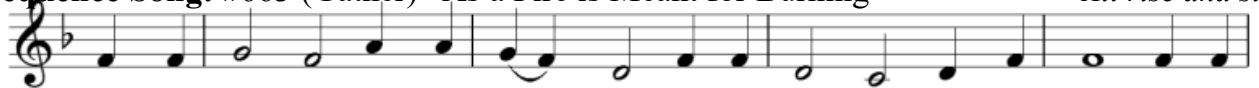
Philippians 4.4-9

All: Thanks be to God.

A moment of silence is observed

Sequence Song: #663 (Gather) "As a Fire is Meant for Burning"

All rise and 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 hues. 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 - flect the ra - dian - ce 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.

*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: 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.

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.

John's gospel is different than the others in that it starts at the moment of creation itself, naming Jesus as the Word that was in the beginning with God. Notice how it describes the moment when Jesus became flesh and lived among us as Creator's Word "pitching his sacred tent among 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. 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.” 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.

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 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 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.

Priest: The Gospel of Christ.

John 1.1-18

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

Homily: Jonathan Hamilton Diabo

We pause for music and meditation.

Homily is from the Greek word “homilio” which means “conversation.” The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written, and what they mean for us, today.

Prayers of the People

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 voice to your prayers or offer them in silence

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 voice to your prayers or offer them in silence

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 voice to your prayers or offer them in silence

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 voice to your prayers or offer them in silence

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 voice to your prayers or offer them in silence

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 voice to your prayers or offer them in silence

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 voice to your prayers or offer them in silence

Leader: We call upon them to:

All: Teach us and show us the way.

A long pause is observed. Please give voice to your prayers or offer them in silence

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

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: 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 Savior. **Amen.**

The Peace

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

People: **And also with you.**

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: #583 (Common Praise) "When God Restored Our Common Life" All sing



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

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

✠ The Holy Eucharist

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 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 Eucharist (Greek for "thanksgiving") is a sacramental act of worship where we share bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." 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 Great Thanksgiving

<i>Priest:</i>	<i>People:</i>
	
God the crea - tor is here.	God's spirit is with us.
	
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: 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.

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem.

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.

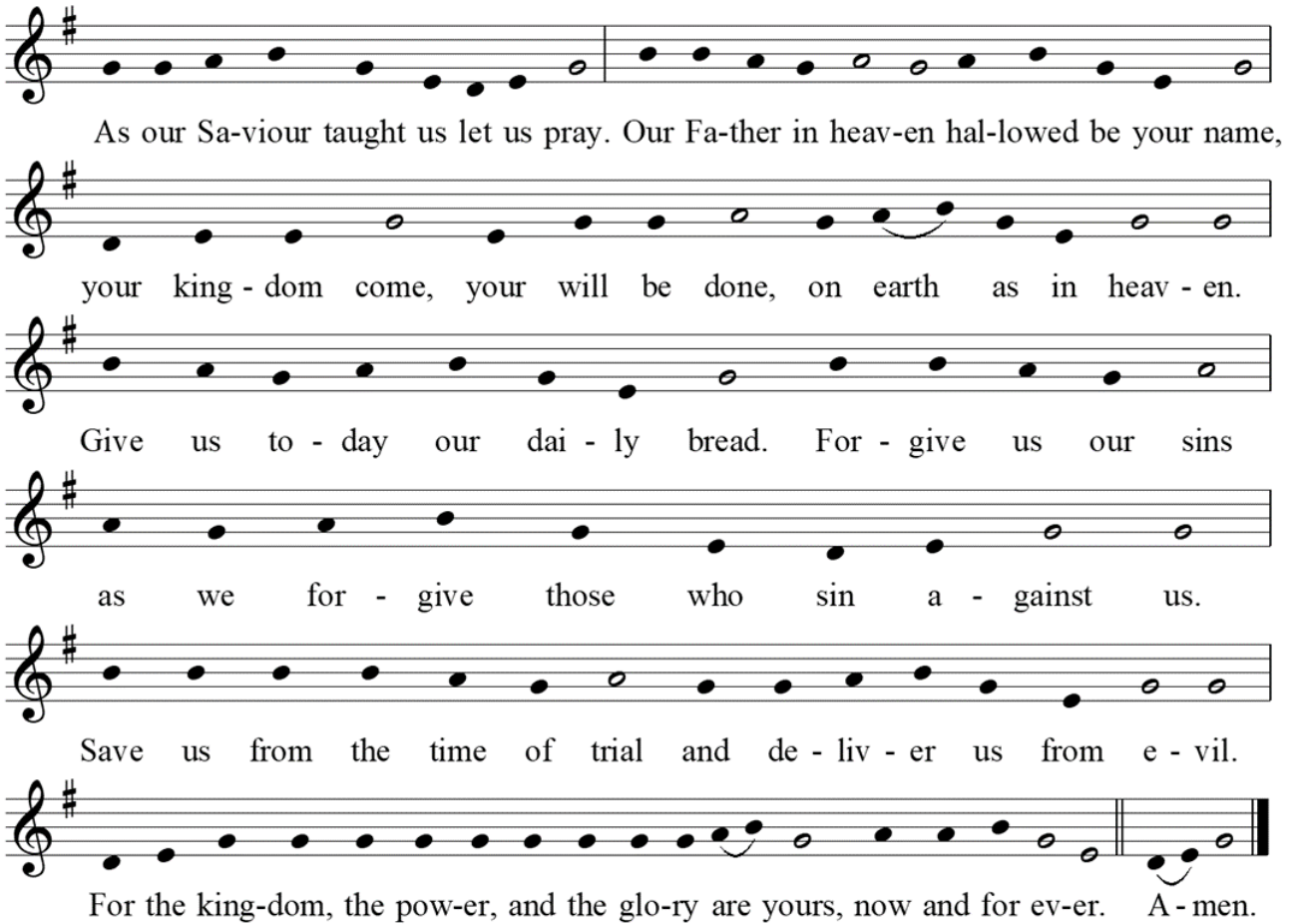
***All:* Amen.**

The Lord's Prayer, found in both Matthew and Luke, 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.

The Lord's Prayer

Priest:

People:



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed 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: 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.

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

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

Agnus Dei (pronounced “On-yoose Day-e”) is a Latin phrase meaning “Lamb of God,” and has been sung since the late seventh century. The phrase was spoken by John the Baptist in reference to Jesus.

Sharing bread and wine is the enactment of a two thousand year old ritual instituted by Jesus. It reminds us of three core elements of our spiritual tradition. Firstly, a radically open table to which all people are invited and welcomed; secondly, just as Jesus lived for others, we are inspired to see our own lives as a gift to be shared; and thirdly, the resurrection affirms the counter-intuitive wisdom that it is in letting go of what we are afraid to lose that we are transformed and made new.

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.

Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.

Prayer after Communion

Please rise 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.

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

Please be seated

Concluding Hymn: #556 (Gather) "Canticle of the Turning"

All rise and sing

The "Doxology" (from the Greek word "doxalogia") means "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.



1. My soul cries out with a joy - ful shout that the
2. Though I am small, my God, my all, you
3. From the halls of power to the for - tress tower, not a
4. Though the na - tions rage from age to age, we re -




God of my heart is great, And my spir - it sings of the
work great things in me, And your mer - cy will last from the
stone will be left on stone. Let the king be - ware for your
mem - ber who holds us fast: God's mer - cy must de -



won - drous things that you bring to the ones who wait. You
depths of the past to the end of the age to be. Your
jus - tice tears ev - 'ry ty - rant from his throne. The
liv - er us from the con - quer - or's crush - ing grasp. This




fixed your sight on your ser - vant's plight, and my
ver - y name puts the proud to shame, and to
hun - gry poor shall weep no more, for the
sav - ing word that our fore - bears heard is the




weak-ness you did not spurn, So from east to west shall my
those who would for you yearn, You will show your might, put the
food they can nev - er earn; There are ta - bles spread, ev - 'ry
prom - ise which holds us bound, 'Til the spear and rod can be



name be blest. Could the world be a - bout to turn? My
strong to flight, for the world is a - bout to turn.
mouth be fed, for the world is a - bout to turn.
crushed by God, who is turn - ing the world a round.



heart shall sing of the day you bring. Let the fires of your jus - tice burn. Wipe a -



way all tears, for the dawn draws near, and the world is a - bout to turn!

Text: Luke 1.46-58; Rory Cooney, b.1952. Tune: STAR OF THE COUNTY DOWN; Irish traditional; arr. By Rory Cooney, b.1952 © 1990, GIA Publications, Inc.

The Dismissal

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

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

FURTHER CREDITS FOR THIS BULLETIN

All Liturgical Texts adapted from PWRDF's "Welcoming the Stranger"

and 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. 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. Collect is from FWM Proposed Prayers alt.

New Testament readings are from Terry M. Wildman, First Nations Version: An Indigenous Translation of the New Testament.

Prayers of the People adapted from Canadian Lutheran World Relief, Worship Resources for World Refugee Day.

Cover image is by Pexels from Pixabay.

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

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.

WORSHIP WITH US

Sunday June 23 (National Indigenous Day of Prayer)

7:00 PM – Taizé Eucharist (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

June 30 (Pride Sunday)

9:00 AM – Spiritual Communion (on Zoom only)

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

8:00 PM – Compline (on Zoom only)

Service Notes

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.

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) is 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.

Biography for the Red Bear Singers

The Red Bear Singers are a group of Indigenous Women who are Survivors of Residential School, Day School, 60’s Scoop or are Intergenerational Survivors. They began singing together 5 years ago to continue their healing journey as a way of healing themselves and helping each other by reclaim their voices through drumming.

The group wrote their first song in 2018, titled, “Away”. This song honours the children taken from their families and placed into Residential schools, Day schools, orphanages and foster care. Since then, the group has worked on learning several community songs and have sung openings all around the City for many different events such as New Comers Day, St James Town Festival, and recently Indigenous Grooves 2024.

Biography of Jonathan Hamilton-Diabo

Jonathan Hamilton-Diabo is the Assistant Professor, Teaching Stream in Theology, June Callwood Professor in Social Justice, and Special Advisor on Indigenous Issues at Emmanuel College.

His research focuses on the history and impacts of Residential Schools, the Truth and Reconciliation Commission and the Calls to Actions; Indigenous interactions with Christianity and the Church; and building community relationships. As well, he is interested exploring the impacts of educational systems and teaching methods on individuals and communities. His teaching focuses on the use of personal stories, experiences and worldviews to make connections.

Aside from teaching, Jonathan seeks ways to enhance the presence of Indigenous peoples, culture and knowledge at the university as the Special Advisory on Indigenous Initiatives. He is the convenor of the Indigenous Advisory Circle at Victoria University.

The majority of Jonathan’s university career was in Indigenous student services (First Nations House) and was the Director of the Office of Indigenous Initiatives (Provost’s Office and Human Resources & Equity) at the University of Toronto. He has also taught at the Waterloo Lutheran Seminary (now the Martin Luther University College) at Wilfred Laurier University. Prior to entering post-secondary education, he was an ESL Instructor with LINC (Language Instruction to Newcomers to Canada) and coordinated a Basic Skills and Career Program for adults at the Native Canadian Centre of Toronto.

Jonathan is Mohawk from Kahnawake, a First Nations community outside of Montreal. He is a unwavering Montreal Canadiens fan, loves to downhill ski, has an uncanny knowledge of superheroes and comics and loves to spend time with his wife and children. Oh yes, there is also a bunny and cat at home.