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National Indigenous Day of Prayer  
Holy Eucharist  
Sunday, June 22, 2025 at 10:30 AM



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 <https://theredeemer.ca/post-17524>.

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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.

Pronounced "CALL-ect", the Collect of the Day is the prayer that unites or "collects" us in worship and praise.

### 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.*

### Collect of the Day

*Priest:* Creator God,  
from you every family in heaven and 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.

*All:* Amen.

## ✠ 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**

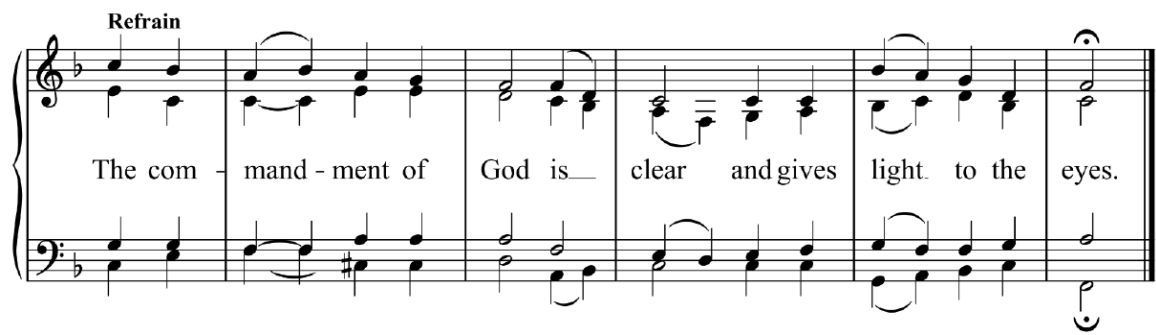
Although they have no words or language,  
and their voices are not heard,  
their sound has gone out into all lands,  
and their message to the ends of the world. **Refrain**

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**

Although almighty and unknowable, the Creator is present with us in nature and in history.

Pronounced “sahm”, the psalms are a collection of ancient poetry, prose, and song that cover every theme and human emotion. In this Psalm, as creation praises the Creator and as the Creator’s law revives our souls, we too praise the Creator for healing our hearts and giving us the gift of reconciliation.



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.**

## Second Reading:

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

Always dance with joy before our Honored Chief!  
 I will say it again: dance with joy! Let everyone  
 see how kind and thoughtful you are. Our Honored  
 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 honorable, 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 honorable, 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.

*All:* **Thanks be to God.**

Philippians 4.4-9

*A moment of silence is observed*

Today 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.

If one walks  
 the good  
 road and is  
 guided by the  
 Great Spirit,  
 then the joy,  
 peace, and  
 harmony of  
 Creator Sets  
 Free will live  
 in our hearts  
 and shine out  
 to those  
 around us.

# Sequence Song: #736 (Gather) "Many Are the Lightbeams"

*All rise and sing*

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.



1. Man - y are the light - beams from the one light.  
 2. Man - y are the branch - es of the one tree.  
 3. Man - y are the gifts giv'n, love is all one.  
 4. Man - y ways to serve God, the Spir - it is one;  
 5. Man - y are the mem - bers, the bod - y is one;

Our one light is Je - sus.  
 Our one tree is Je - sus.  
 Love's the gift of Je - sus.  
 ser - vant spir - it of Je - sus.  
 mem - bers all of Je - sus.

Man - y are the light - beams from the one  
 Man - y are the branch - es of the one  
 Man - y are the gifts giv'n, love is all  
 Man - y ways to serve God, the Spir - it is  
 Man - y are the mem - bers, the bod - y is

light; we are one in Christ.  
 tree; we are one in Christ.  
 one; we are one in Christ.  
 one; we are one in Christ.  
 one; we are one in Christ.

Text: *De unitate ecclesiae*, Cyprian of Carthage, 252 A.D.; trans. by Anders Frostenson © Verbum Forlong AB. Tune: Olle Widestrand ©; acc. by Marty Haugen (1950- ), © 1987, 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.**

In Creator  
Sets Free,  
the Creator  
pitches his  
sacred tent  
amongst us.  
Guided by the  
Great Spirit  
we are led to  
the light of  
new life.

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.*

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.

*Priest:* The Gospel of Christ.

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

**Homily:** Andrew Wesley

*We pause for music and meditation.*

## **Prayers of the People**

### **Prayers for the East**

*Leader:* Holy God, God of many names. We honour you through the Grandfathers and Grandmothers of the east; the spirits of all people of the east who have gone before us, the spirits of those who are yet to come. We pray for all people who now live to the east of us.

*A long pause is observed. Please give voice to your prayers or add them over in the chat box*

We thank you for the colour yellow, the sacred colour of the east, the colour of the rising sun. When the sun rises we offer our prayers to you, thanking you for the new day, for new opportunities, for new beginnings, for hope. Each new day reminds us of your faithfulness to us, your people. We thank you for the medicine of the east, tobacco. When we offer the tobacco, we thank you for our children, those who carry the future of our people in their lives. Tobacco, like children, needs protection, nurture and cultivation in order to grow. Help us, Creator God, to care properly for the lives of the children which you have entrusted to us; to honour and respect them, to protect them, and to learn from them. We thank you for Jesus, your son, whom we honour at the beginning of each new day. We thank you that he lived among us as a baby, a child, a youth and a young man.

**All:** **Awaken in us new dreams and hopes never before imagined. Let us behold the miracles that are born with each new dawn.**  
**Creator of hope, hear our prayers.**

*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.*

John 1.1-18

The homily (from Greek “homilia”, meaning “conversation”) or sermon, gathers the themes of the readings and articulates what they meant for the ancient audience, and what they mean for us today.

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.

In the prayers,  
we turn to the  
four directions.  
We name the  
colours,  
symbolic of the  
teachings and  
peoples of  
those  
directions, and  
the healing  
medicines,  
reminding us  
that through  
our prayers,  
we need to  
hold all  
directions,  
peoples,  
wisdom  
teachings, and  
healing gifts in  
harmony,  
wholeness and  
balance.

## Prayers for the South

**Leader:** Holy God, Creator of all. We honour you through the Grandfathers and Grandmothers of the south; the spirits of all those to the south of us who have gone before us, the spirits of those who are yet to come. We pray for all the people who now live to the south of us.

*A long pause is observed. Please give voice to your prayers or add them over in the chat box*

We thank you for the colour red, the sacred colour of the south, the colour of warmth and love. We thank you for all the emotions you have placed in our hearts; emotions which you share with us and ask us to share with each other. We thank you for the medicine of the south, cedar. When we offer the cedar, we thank you for all who nurture the youth among us. We remember these people when we see the green boughs of the cedar throughout the seasons of the year. We thank you for Jesus, your son; for Mary his mother, and for Ann his grandmother. We thank you that he befriended and ministered lovingly to women during his life, and that he first appeared to women at his resurrection.

**All:** Warm our lives as roots deep in the soil of your earth, and stretch out our hearts as branches to be places of nurture and protection. Sower of life, hear our prayers.

## Prayers for the West

**Leader:** Holy God, God of darkness and of light. We honour you through the Grandfathers and Grandmothers of the west; the spirits of all those to the west of us who have gone before us, the spirits of those yet to come. We pray for all people who now live to the west of us.

*A long pause is observed. Please give voice to your prayers or add them over in the chat box*

We thank you for the colour black, the sacred colour of the west, the colour of wisdom and knowledge. As the sun sets in the west and the darkness of night comes upon us, we thank you for all we have learned during the day, all the insight we have received from you so that we might share it with others when daylight returns. We thank you for the medicine of the west, sage. When we offer the sage, we thank you for our elders who carry within them the experience gained through life. Help us, Creator God, to respect our elders, to seek out their knowledge and to make use of it for the good of our people. Help us to care for our old people and to include them in the lives of their families and communities. We thank you for Jesus, your son, who as a young man carried within himself the wisdom and knowledge given by you, God for all times and ages. We also thank you that Jesus will meet us at the darkness at the end of our earthly life and lead us to the brightness of the eternal life.

**All:** Guide our steps through all ending-times. Fill us with your peace as you enfold us with the great mystery of night until morning calls us forth again. Creator of kindness, hear our prayers.



## Prayers for the North

**Leader:** Holy God, Mysterious One. We honour you through the Grandfathers and Grandmothers of the north; the spirits of all people to the north who have gone before us, the spirits of those who are yet to come. We pray for all people who now live to the north of us.

*A long pause is observed. Please give voice to your prayers or add them over in the chat box*

We thank you for the colour white, the sacred colour of the north, the colour of the blanket of snow which covers mother earth while she sleeps. We are reminded of the purity of the white snow, the purity you expect in the lives of your people, the purity which comes when you forgive our mistakes. We thank you for the medicine of the north, sweetgrass. As we offer the sweetgrass we thank you for our spiritual elders who teach us of your forgiveness.

**Leader:** We thank you that as we burn the sweetgrass we are purified from uncleanness and are then able to find your presence in our lives.

Help us, Creator God, to respect our spiritual leaders and to assist them in their journey among us. Help those of us who are spiritual leaders to be conscious of the responsibility given to us by you and by our people. Help all your people to turn to you for forgiveness and purity of life. We thank you for Jesus, your son, by whose blood we are washed clean of our sins and made as white as the snow.

**All:** Teach us to use with care your gifts; to love with tenderness all our relations as gifts from your heart. Creator of wisdom, hear our prayers.

**Leader:** Creator, Great Spirit, Gchi Minidoo, steady in wisdom, prophetic in struggle, constant in kindness, courting us with hope, guiding in revelation, be with us and help us to be with each other.

**All:** Miigwech. Nya'weh. Inishic. Yau. 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.

Confession (from Latin "confiteri" meaning "acknowledge") is a time when we can address and let go of all things we hold on to, and the actions which separate us from God, our world, and our neighbour. Absolution (from Latin "absolutus" meaning "set free") sets us free to restore those broken relationships.

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.



Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

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.

## 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 Great Thanksgiving

*Priest:* *People:*



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: #217 (Sing a New Creation)

*Cantor* *All*



Ho - ly, ho - ly, ho - ly Lord, Ho - ly, ho - ly ho - ly Lord,

God of power and might, heav - en and earth are full of your glo -

ry. Ho - san - na in the high - est.

Bless-ed is the one who comes in the name of the Lord. Ho -

san - na in the high - - - est.

Music: Red Lake Mass, Monte Mason. © Church Publishing.

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.**

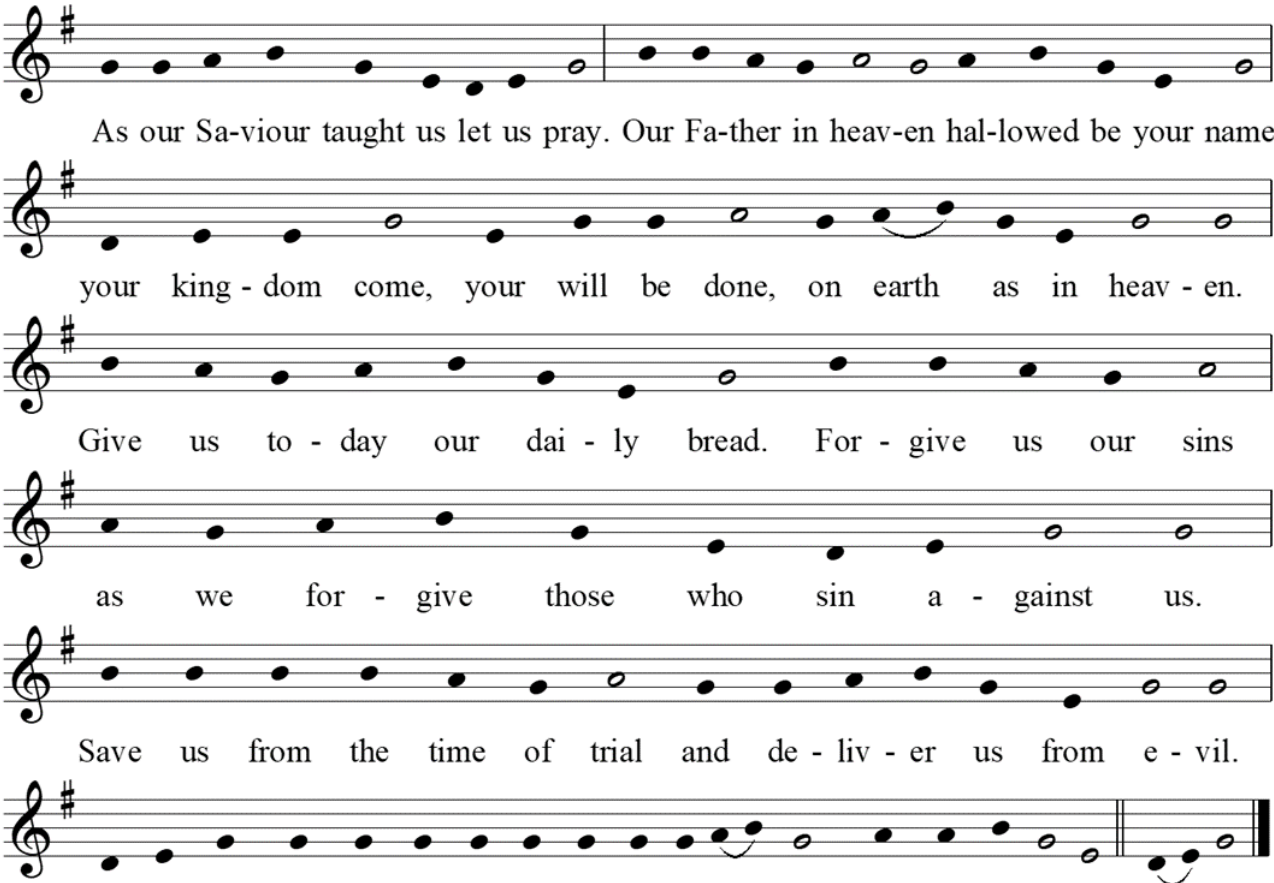
*Priest:* In this ceremony which Jesus gave us, we celebrate our salvation.  
In our offering of praise and thanks,  
we stand in the memory, strength, and love  
of Jesus’ death, resurrection, and ascension.  
Remembering, we make our offering.  
By your Holy Spirit, make our gifts holy,  
so that they 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

*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 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 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 (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.

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

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

*All sing*

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

## 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.*

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

*All sing*

1. As a fire is meant for burn - ing With a  
2. We are learn - ers; we are teach - ers; We are  
3. As a green bud in the spring - time Is a  
bright and warm - ing flame. So the church is meant for  
pil - grims on the way. We are seek - ers; we are  
sign of life re - newed, So may we be signs of  
mis - sion, Giv - ing glo - ry to God's name. Not to  
giv - ers; We are ves - sels made of clay. By our  
one - ness 'Mid earth's peo - ples, man - y hues. As a  
preach our creeds or cust - oms, But to build a bridge of  
gen - tle, lov - ing ac - tions, We would show that Christ is  
rain - bow lights the heav - ens When a storm is past and  
care, We join hands a - cross the na - tions, Find - ing  
light. In a hum - ble, lis - t'ning Spir - it, We would  
gone, May our lives re - flect the ra - diance Of God's  
neigh - bours ev - 'ry - where.  
live to God's de - light.  
new and glor - ious dawn.

Text: Ruth Duck (1947-2024), © 1992, GIA Publications, Inc. Tune: BEACH SPRING; *The Sacred Harp*, 1844; harm. by Marty Haugen (1950-), © 1985, GIA Publications, Inc.



## Communion Song *(Carolyn McDade)*

We are One  
One Human family  
One Earth community  
A common destiny for all

## 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: "Abundant Life" *(Ruth Duck)*

*All rise and sing*



1. We can-not own the sun-lit sky, the moon, the wild flow'rs grow-ing,  
2. When bod-ies shiv - er in the night and wea - ry, wait for morn-ing,  
3. God calls hu-man - i - ty to join as part - ners in cre - a - ting  
for we are part of all that is with - in life's riv - er flow-ing,  
when children have no bread but tears, and war-horns sound their warn-ing,  
a fu - ture free from want or fear, life's good-ness cel - e - bra-ting,  
with o - pen hands re-ceive and share the gifts of God's cre - a - tion,  
God calls hu - man - i - ty to wake, to join in com - mon la-bour,  
that new world beck - ons from a - far, in - vites our shared en - dea-vour,  
that all may have a - bun-dant life in ev - 'ry earth - ly na - tion.  
that all may have a - bun-dant life in one-ness with their neigh-bour.  
that all may have a - bun-dant life and peace en - dure for - ev - er.

Text: Ruth Duck (1947-2024). Music: HOW CAN I KEEP FROM SINGING. Attrib. Robert Lowry (1826-1899).

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



## The Dismissal

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

*People:* Thanks be to God. Alleluia!

### 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.

In the dismissal (from the Latin "dimittere" meaning "to send away") we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

### **FURTHER CREDITS FOR THIS BULLETIN**

The Collect, Prayer over the Gifts and Prayer after Communion are from the Propers for the BAS Calendar of Memorials and Commemorations

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

Prayers of the People Prayers of the People are from Lenni Lenape, Algonkian, Iroquoian Council of the Diocese of Huron (Huron LAIC).

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## **WORSHIP WITH US**

### **Sunday June 22 (National Indigenous Day of Prayer)**

**4:00 PM** – Celebration of Ministry (in the Church and on Zoom)

**8:00 PM** – Compline (on Zoom only)

### **Sunday June 29 (Pride Sunday)**

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

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

**7:00 PM** – Be Still (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)