

National Indigenous Day of Prayer

Holy Eucharist

Sunday, June 21, 2026 at 10:30 AM

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. Guided by commitment to our shared values, we seek to become the body of Christ, nurturing a lively faith, a persistent hope, and an ever-expanding love for God's world. We seek to open our doors and hearts, embracing all who seek a sacred space. We offer worship in many forms, touching the hearts of those yearning for spiritual connection, in-person or online. We seek to listen deeply, hearing the stories of Jesus and of one another with open minds and hearts. Through faithful questioning, reflection, and shared learning, we grow together in wisdom and grace. We seek to serve with generous hospitality, gathering at the table with our physical and spiritual hunger. We walk alongside one another with compassion in the seasons and conditions of life, sharing our needs and thanks. We seek to embody Jesus' teachings that all people are God's children, worthy of love, and that all of creation is interconnected. Where structures or attitudes threaten or diminish, we advocate for justice, peace, equity and ecological responsibility. We seek to reach out in-person and virtually to the world around us. We dare to love in word and action so that others see something of God in their midst.

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. On this day Canadians 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.

Enjoy the margins as they intend to make the language more familiar as the liturgy unfolds.

Welcome

The Gathering

We are grateful to Sandra Campbell for gathering us in worship this morning through drumming and smudging. To learn more about smudging and drumming, see the service notes at the end of the bulletin.

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.



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, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the welcome area. Thank you for your gift and for joining in worship today.

✠ 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 assert, 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 (SANC) "Joyous Light of Heavenly Glory"

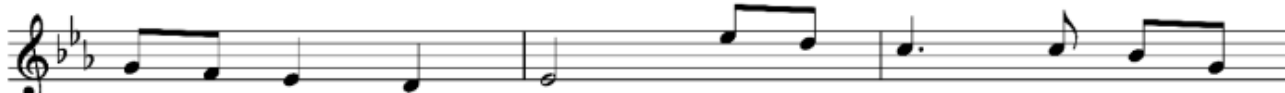
All sing



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



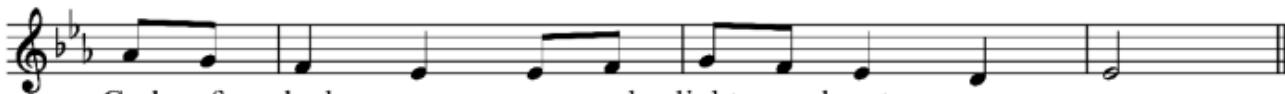
face, you who sing cre - a - tion's sto - ry, shine on
dawn, in the light of peace and wis - dom we can
night, make us shine with gen - tle jus - tice, let us



ev - ery land and race. Now as eve - ning falls a -
hear your qui - et song. Love that fills the night with
each re - flect your light. Might - y God of all cre -



round us we shall raise our songs to you. God of day - break,
won - der, love that warms the wear - y soul, love that bursts all
a - tion, gen - tle Christ who lights our way, lov - ing Spir - it



God of shad - ows, come and light our hearts a - new.
chains a - sun - der, set us free and make us whole.
of sal - va - tion, lead us on to end - less day.

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.

Today the second reading and the Gospel is from the First Nations New Testament. The text from the New Revised Standard Version is provided in italics.

This lesson tells us that 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.

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

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.

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

All: **Thanks be to God.**

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. As for the things you have learned and received and heard and noticed in me, do them, and the God of peace will be with you.

Philippians 4.4-9

A moment of silence is observed

Sequence Song: "Take It Up" (*Karl Wallinger*)

All rise and sing

I got an extra glimpse of the truth today
Staring at my breakfast when I thought I heard it say
Fighting is no good, success an empty lie
The treasure hunt is lonely until you realize

**We came to take it up, we came to take it up, we came to take it up
We came to raise it up, we came to take it up, we came to move it up**

I promise you Miss, I will do my best today
But somebody keep trying to make me, trying to make me lose my way
But I believe, oh, my darling, I believe in you
And I hope when you hear this, you'll remember what we were sent to do

**We came to take it up, we came to take it up, we came to take it up
We came to move it up, we came to raise it up, we came to praise it up
I came to take you up, you came to take me up, we came to take us up
Take me up, take me up**

Speeding out of the town, I thought I'd lost my way
'Til I saw the green and ebony come a-wondering about their pay
Well, I've got the money if you've still got the friends
We can really put this world to right or sit and watch the end, you know
We gonna take it up, we gonna move it up We gonna take it up, we gonna take it up
To the very, very top...

*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. 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."

*In the beginning was the Word,
and the Word was with God,
and the Word was God. He
was in the beginning with God.
All things came into being
through him, and without him
not one thing came into being.
What has come into being in
him was life, and the life was
the light of all people. The
light shines in the darkness,
and the darkness did not
overcome it. There was a man
sent from God, whose name
was John. He came as a
witness to testify to the light, so
that all might believe through
him. He himself was not the
light, but he came to testify to
the light. The true light, which
enlightens everyone, was
coming into the world. He was
in the world, and the world
came into being through him;
yet the world did not know him.
He came to what was his own,
and his own people did not
accept him. But to all who
received him, who believed in
his name, he gave power to
become children of God, who
were born, not of blood or of
the will of the flesh or of the
will of man, but of God.
And the Word became flesh and
lived among us, and we have
seen his glory, the glory as of a
father's only son, full of grace
and truth.*

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.

The homily from Greek "homilia", meaning "conversation" or sermon, gathers the themes of the readings and articulates what they meant for its audiences, and what they mean for us today.

There is much in our personal lives, our community, our church, and in our world that weighs upon us. In the Prayers of the People, we offer to God our cares and concerns, our joys and hopes, using the pauses to name them aloud or in our hearts.

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.

(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 the only Son, himself God, 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

We pause for music and meditation.

Prayers of the People

Leader: For the gift of life, the wellbeing of Mother Earth, the waters that sustain us, and for all creation. For all land and water protectors, for all children and new life being born, for a spirit of respect to grow within us, Creator of all

All: Hear our prayer.

Please add your prayers silently or aloud.

Leader: For the gifts of all cultures and languages, for the flourishing of Indigenous Nations on whose Territory our Church gathers to worship, for the Chippewas of Rama First Nation, Alderville First Nation, Curve Lake First Nation, the Chippewas of Georgina Island First Nation, Hiawatha First Nation, the Mississaugas of the Credit First Nation, and the Mississaugas of Scugog Island First Nation. With gratitude for their governance and leadership on these lands and waters since time immemorial, Creator of all

All: Hear our prayer.

Please add your prayers silently or aloud.

Leader: For the responsibility to honour our sacred obligations as Treaty People. For us to embody the teachings of gratitude, respect, humility, of not taking more than we need, of living in balance and right relationship with one another and all life, Creator of all

All: Hear our prayer.

Please add your prayers silently or aloud.

Leader: For our continued renewal, for true repentance when we have acted in domination and violence, for restitution, healing, and your Church to truly follow your selfless servant, Creator of all

All: Hear our prayer.

Please add your prayers silently or aloud.

Leader: For the courageous witness of Elders and Residential School legacy Survivors, whose truths broke through the sin of genocide denial and call us all to participate in paths of healing and reconciliation. For all whose precious lives have been taken by colonial and Church violence. For our commitment to remember, learn, speak out, and practice solidarity, Creator of all

All: Hear our Prayer.

Please add your prayers silently or aloud.

Leader: For all who are sick or suffering in body, mind, or spirit. For the incarcerated, the hungry, the persecuted, the missing, and the oppressed. For all we name now either silent or aloud. For justice and the living waters of your Spirit to flow through this land, Creator of all

All: **Hear our prayer.**

Please add your prayers silently or aloud.

Leader: Turn us from selfishness to mutuality, from arrogance to openness, from domination to relationships of respectful reciprocity. Help us to live into your hope and vision for us held in our sacred obligations, our covenants, commitments spoken, and our Treaties. Fill us with your love and lead us to paths of harmony and respect. Creator of all

All: **Hear our prayer. Amen.**

The Peace

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

All: **And also with you.**

Offertory Hymn: "You are Called to Tell the Story"

All sing



1. You are called to tell the sto - ry, Pass - ing
2. You are called to teach the rhy - thm Of the
3. You are called to set the ta - ble, Bless - ing
4. May the One whose love is broad - er Than the

words of life a - long, Then to
dance that nev - er ends, Then to
bread as Je - sus blessed, Then to
meas - ure of all space Give to

blend your voice with oth - ers As you
move with - in the cir - cle, Hand in
come with thirst and hun - ger, Need - ing
words to sing the sto - ry, Move a -

sing the sa - cred song. Christ be known in all our
hand with stran - gers, friends. Christ be known in all our
care like all the rest. Christ be known in all our
mong us in this place. Christ be known in all our

sing - ing, Fill - ing all with songs of love.
danc - ing, Touch - ing all with hands of love.
shar - ing, Feed - ing all with signs of love.
liv - ing, Fill - ing all with gifts of love.

Jesus said to his disciples, "Peace I leave with you; my peace I give to you." In these troubling times, we share his peace with each other through a nod, a handshake, or by raising our hand in the peace symbol.

As we sing the Offertory Song, we have the opportunity to worship God by giving from the abundance of what we have. This is not obligatory, but is another way of expressing our love of each other and our community, and our gratefulness for all that God has given us.

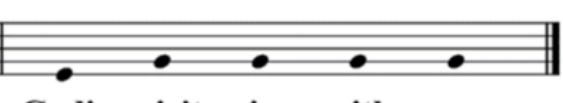
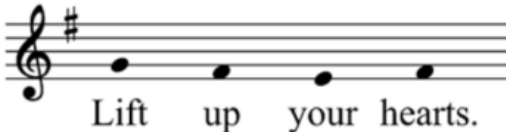
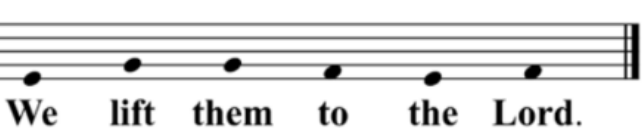
The Eucharist (Greek for "thanksgiving") is a sacramental act of worship where we share bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." Also known as "Communion" it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

✠ The 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.**

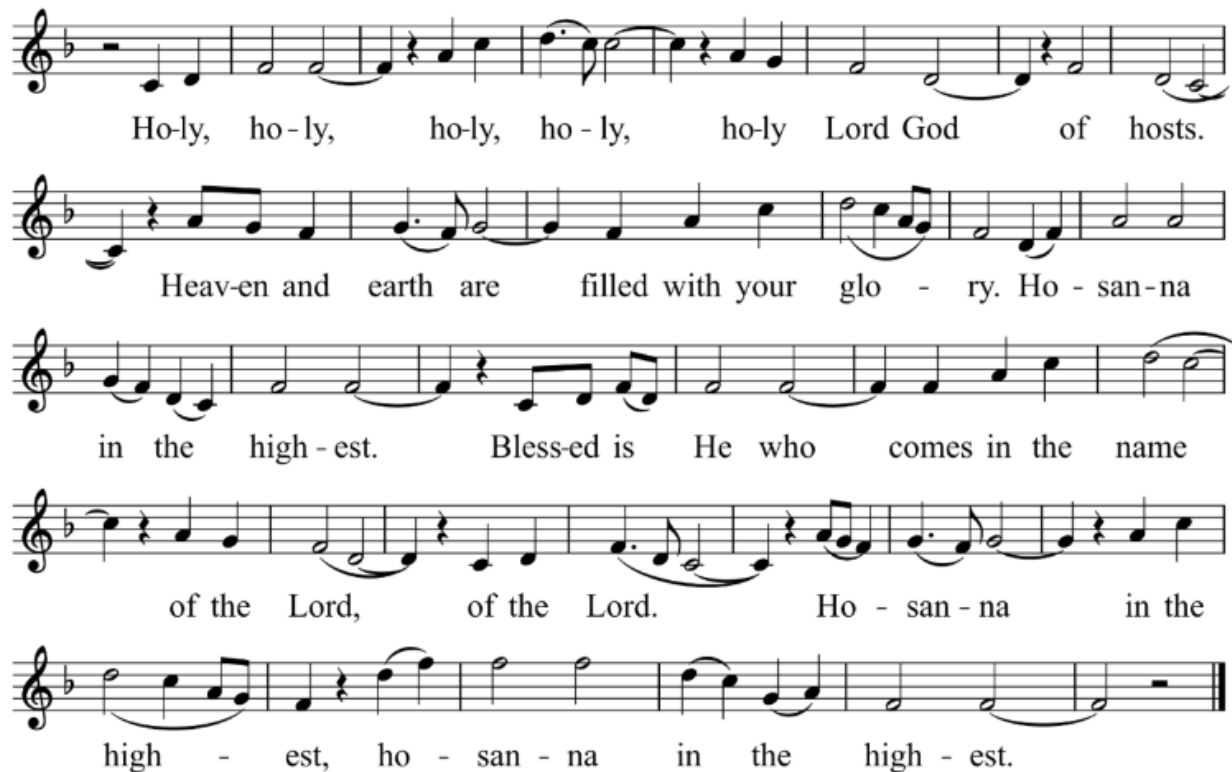
The Great Thanksgiving

<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: #255 (LIFT)



Music: Grayson Warren Brown (b.1948), *A Mass for a Soulful People*. © 1979 North American Liturgy Resources, 10802 N. 23rd Ave., Phoenix, AZ 85029. All Rights Reserved.

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.**

The Eucharistic Prayer today is from Worship in the Vision of New Agape (2004).

When asked by his disciples how to pray, Jesus gave them these simple words which we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

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.

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.

All: **Thanks be to God.**

Agnus Dei: #230 (Sing a New Creation)

All sing

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.



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: O Christ,
I believe that you are truly present in the Blessed Sacrament of the Altar.
I desire to offer you praise and thanksgiving as I proclaim your resurrection.
I love you above all things, and long for you in my soul.
Since I cannot receive you in the Sacrament of your Body and Blood,
come spiritually into my heart.
Cleanse and strengthen me with your grace, Lord Jesus,
and let me never be separated from you.
May I live in you, and you in me, in this life and in the life to come. Amen.

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.

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.

The Communion



All in the church are invited to come forward to receive communion. Please see the youth communion ministers on either side of the priests if you need a gluten-free wafer. 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.

Motet: “Blue Skies” <i>(Suba Sankaran/Blue Skies Collective)</i> Blue skies, red earth, Tall pines, In the distance is a land, inhabited by hopes and dreams, Imagine there are no boundaries, there is only peace, the forest knows no borders, the river knows no borders, the sky knows no borders, why do I? Blue skies, red earth, Tall pines, Where the mountains meet the sky, or between the earth and sea, vast oceans, they mirror and magnify, Nature's great bounty, the forest knows no borders, the river knows no borders, the sky knows no borders, why do I? Blue skies, (curiosity, clarity) red earth, (my ancestry,) Tall pines, (Strong and free, like me!) Blue skies, (curiosity, clarity) red earth, (my ancestry,) Tall pines, (Our destiny) Blue skies!	Motet (from the Latin “motectum”) means “movement” and refers to the movement of the voices in this form of vocal composition.
Prayer after Communion <i>Priest:</i> 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.	<i>Please rise as you are able</i>
The Doxology <i>Priest:</i> Glory to God, <i>All:</i> 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.	The Doxology (from the Greek “doxalogia” meaning “words of glory”) is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives.
Announcements	<i>Please be seated</i>
Drum Song	<i>Led by Sandra Campbell</i>
The Dismissal <i>Priest:</i> Go in peace to love and serve the Lord. Alleluia! <i>All:</i> 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.

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

the Anglican Diocese of Toronto, the Bishop's Collaborative for Right Relations

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WORSHIP WITH US

Sunday June 21 (National Indigenous Day of Prayer)

4:00 PM – Be Still (in the Church)

8:00 PM – Compline (on Zoom only)

Wednesday June 24

12:00 PM – Mid-week Eucharist (in the Church)

Sunday June 28 (Pride Sunday)

9:00 AM – Coffee Church (in the Church)

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

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

4:00 PM – Be Still (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)