

Resources for Worship

Indigenous Peoples Day of Prayer 2025

As June approaches, the Anglican Church of Canada and the National Indigenous Archbishop Chris Harper upload materials, from Eucharistic prayers to virtual homilies, on this webpage: <https://www.anglican.ca/news/resources-available-for-national-indigenous-day-of-prayer/30046618/>

The propers for NIDP are listed below.

A local offering of **Prayer for those Who Did Not Return Home from Residential School and for all Missing and Murdered Indigenous People** by Toronto Urban Native Ministry has been made available in English, Japanese, Mandarin, Cantonese and Tamil, by the Bishop's Collaborative for Right Relations. Access the prayer and translations here:

https://drive.google.com/drive/folders/1wWCFW7PUikgl_IxFGHfAO0mNULP9vkKO

Cultural Celebration and Cultural Appropriation

Indigenous Peoples, Nations, and communities often generously invite people to participate in their ceremonies and culture, such as Powwows. Our events resource highlights many Powwows hosted by local First Nations, which warmly extend invitations to us all to attend. However, understanding cultural protocols and Powwow etiquette is very important and part of how we can engage in cultural celebration, instead of cultural harm or appropriation. The Mississaugas of Scugog Island have created a Powwow Etiquette resource here: <https://www.scugogfirstnation.com/Public/Powwow-Etiquette-and-Facts>

Being mindful of **power and privilege** is an important part of **allyship** and the spiritual principals of humility and respect. Indigenous ceremonies, religions, and cultural leaders were heavily persecuted by the Anglican Church and other Christian leadership throughout colonization. Indigenous ceremonies and cultural practices were even criminalized until 1951 in Canada. In recognition and respect for the spiritual violence, the Residential School system, and criminalization of Indigenous peoples and the role of Anglicans in their persecution, it is especially important for Anglicans to be mindful of our privilege, the space/"air time" we take up, and engage with Indigenous Elders and ceremonial leaders with respect and humility. It is important for non-Indigenous peoples to understand that Indigenous cultures, practices, and traditions are very diverse, so always respect the leadership and perspective of Indigenous peoples in your community and parish.

Click here for a child-friendly resource on allyship with Indigenous Peoples: <https://www.cbc.ca/kidsnews/post/its-national-indigenous-peoples-day-heres-how-to-be-an-ally>

Smudging Ceremony and Protocols of Respect

Smudging ceremonies use traditional medicines to cleanse the body, mind, and spirit. Smudging is not a universal practice; Indigenous Nations and cultures utilize different medicines from the land in ceremonies, and may vary regionally. Trent University has created an excellent **resource on honouring Indigenous protocols** which is available here: <https://www.trentu.ca/fphl/sites/trentu.ca.fphl/files/documents/TrentU%20-%20INDG%20Protocol%20Guidebook%202023.pdf>

This resource highlights how while all may be invited to participate in a smudging ceremony, it is important that it is led by “an Elder or First Nations person”. Just as it takes years of training and mentorship to become an Anglican priest, so becoming a ceremonial leader in Indigenous communities often requires training from Indigenous knowledge keepers, ceremonial leaders, and Elders over time and rooted in specific community. Though smudging ceremonial items may be available for purchase in many stores, it is not appropriate for smudging ceremony to be offered publicly by those not recognized by or as Indigenous cultural leaders or helpers.

If an Indigenous member of your parish or a guest is **providing leadership** in your community, it is customary in this Territory to **offer tobacco** from your left hand to an Indigenous leader *before* they provide leadership or give advice. You may use a pack of cigarettes, a single cigarette, or a pinch of loose tobacco (which can also be wrapped in cloth or red cloth). The left hand is used as it is closest to the heart. Tobacco offering is part of showing respect to the Indigenous leader. You extend your left hand to them with the tobacco in it (you do not place it directly in their hand), and you may say something like: “I would like to offer you tobacco to thank you for ____ or to ask you ____.” You then allow them to accept and take the tobacco, or decline.

Dr. Nicole Bell has a resource for inviting Elders into your space with respect: <https://www.oise.utoronto.ca/deepeningknowledge/elders-invitation-protocol-resources>

June 21: National Indigenous Day of Prayer Propers

<https://www.anglican.ca/faith/worship/resources/nadpprobers/>

Propers for the BAS Calendar of Memorials and Commemorations

The General Synod established the National Indigenous Day of Prayer on the 21 June in the Calendar of the Anglican Church of Canada enrolled under the heading of Other Major Feasts That Take Precedence of a Sunday as found on page 15 of the

Book of Alternative Services and listed within of Other Major Feasts on page 16 of the BAS. English and French are below. Available as PDF files in:

- English
- Français
- Inuktitut ᐃᓄᐅᐅᓄᓄ
- Western Cree

Collect of the Day

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. Amen

Readings

Isaiah 40:25-31

Psalm 19

Philippians 4:4-9

John 1:1-18

Prayer over the Gifts

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.

Preface for Weekdays

Prayer after Communion

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.

Sentence

The heavens are telling the glory of God; and the firmament proclaims his handiwork.
Psalm 19:1

Prayer for those Who Did not Return Home from Residential School and for all Missing and Murdered Indigenous People

By Toronto Urban Native Ministry

Let us pray, we hold close to our hearts today those whose absence leaves a gap too great for words. We hold to our hearts and grieve those beautiful lives cut short by colonial violence.

For the thousands of children who did not return home from Residential School,

For the many Indigenous people who are missing, or taken from us,

May love surround them.

May love circle those who miss them from their circles of love, family, and community. May love empower and encourage us to act with compassion, understanding, and justice.

Peace and dignity to all beings, of earth, sky, and sea.

We lament the violence at every level of Canadian society.

May we all listen and follow the leadership of the families in this time of reckoning and calls for justice. May truth be revealed.

May the chains of violence be healed at their deepest roots.

We hold close to our hearts the tears of so many, and the dead who lay in the earth.

We commit ourselves to praying, listening, being in relationship, speaking, and acting for the healing of the generations past and generations to come.

Creator of life- unleash the healing of your love in this land.

In the spirit of the Creator who is with us now, Amen.