

Resources for Worship: National Indigenous Day of Prayer and Beyond

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As National Indigenous Day of Prayer (NIDP) 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 in this resource below.

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>

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

Prayers of the People for Treaty Renewal

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

Please respond to the petition "*Creator of all*" with:

Hear our prayer.

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

Hear our prayer.

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

Hear our prayer.

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

Hear our prayer.

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

Hear our prayer.

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

Hear our prayer.

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

Hear our prayer.

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

Hear our prayer. Amen.

**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 deceased 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.

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