

Glebe-St. James United Church

National Indigenous Day of Prayer

June 21, 2026

Please note: the livestream camera only captures the “stage” area. Sitting in the congregation will keep you off camera. During the theme conversation, only the backs of children’s heads are shown. – The Worship Team

Gathered by God

Preparing Our Hearts for Worship

The Mountains Shall Sing

Dale Wood

Welcome

In the name of the Holy Mystery,
who is Wholly Love,
we welcome you to Creator’s House.
Thanks be to God!

Good morning and welcome, everyone, to our worship service at Glebe-St. James United Church in central Ottawa on Sunday, June 21st.

My name is and I am

We’re so glad you’re here today. Whether you’re a first-time visitor or a longtime member, whether you are joining us in person or online, you are welcome and we hope you feel at home.

We are an Affirming Community of Faith in the United Church of Canada - a place of faith, love and community. We are committed to creating a safe and inclusive environment where people of all ages, backgrounds, and identities feel loved and supported.

This means you are welcome here just as you are: no explanations, no needing to change yourself. **You** are welcome here – with all the complexities of who you are and where you’ve been. **You** are a beloved child of God and we thank you for joining us today.

Announcements

Please join us after the service today for our Strawberry Social by donation. Funds raised will be used for Outreach initiatives.

The labyrinth will be open following the Social until 5 pm. If you would like to walk the labyrinth in July, please speak with Judy Wolanski.

Work on the roofing project is scheduled to start on September 29th with the delivery of materials and setting up the construction fencing. If you need access to the Sanctuary and the ramp is not available, please let us know. There is a lift at the Lyon Street doors.

Queen Space is happening on Saturday, June 27th. We meet in the Lounge at 6 pm. Please enter through the Lyon Street doors.

Land Acknowledgement

Edith Gardell

The small Algonquin Anshinaabe First Nation of Kebaowek is working to protect the Kichi Sibi, known as the Ottawa River, from a huge nuclear waste disposal facility proposed by the Canadian Nuclear Safety Commission and managed by Canadian Nuclear Laboratories. Kebaowek's legal challenge aims to ensure the implementation of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) into Canadian law. This includes the free, prior, and informed consent (FPIC) during the consultation process.

The sacred Kichi Sibi supports diverse ecosystems and is the main source of drinking water for the populations of Eastern Ontario and West Quebec. The surrounding lands are home to culturally and ecologically significant species, including moose, black bear, wolf, lake sturgeon, and American eel. Kebaowek leaders have raised grave concerns about the long-term risks the nuclear waste project poses to the watershed and to public health. Last year, they were heard by the Superior Federal Court of Appeal in Ottawa. In May 2026, the Federal Court of Appeal decided and upheld the initial Federal Court ruling in favour of Kebaowek First Nation, Concerned Citizens of Renfrew Area, Canadian Coalition for Nuclear Responsibility and Sierra Club Canada Foundation. The Federal Court of Appeal does not allow the Chalk River Nuclear Laboratories to destroy endangered species and their

habitats in order to construct the huge nuclear waste facility. Should federal agencies decide to disagree with this ruling, the case will go to the Supreme Court of Canada. We hope and pray this will not happen.

With their long legal struggle against the Canadian Nuclear Safety Commission's destructive plan of a nuclear waste facility near the River, Kebaowek First Nation has shown exemplary vision, strength and leadership in their fight for justice. Kebaowek is actively working to save our precious water for future generations, and to protect Indigenous rights and sovereignty, the environment and the healthy survival of millions in the watershed of the Kitchi Zibi.

Candle Lighting Dance with the Spirit

MV 156

**Dance with the Spirit early in the mornin',
walk with the Spirit throughout the long day.
Work and hope for the new life a-born-in',
listen to the Spirit to show you the way.**

Call to Worship & Opening Prayer

Come, people of God, from busy lives and crowded schedules.

We come seeking the presence of the One who sees us and loves us.

Jesus looked upon the crowds with compassion.

May we learn to see one another through eyes of compassion.

Christ saw people who were weary, burdened, and longing for hope.

We bring our joys and concerns, our hopes and our struggles.

Christ calls ordinary people to share extraordinary love.

We are called to be bearers of healing, justice, and peace.

In a world where many are excluded, God creates a community of welcome.

We celebrate the sacred worth and dignity of every person.

In a world where many are hungry, God calls us to share what we have.

We will seek to love our neighbours in word and action.

Come, let us worship the God of compassion,
who equips us for the work of love.

Let us worship together with grateful hearts. Amen.

1. It's a song of praise to the Maker,
the thrush sings high in the tree.
It's a song of praise to the Maker,
the gray whale sings in the sea,

Refrain:

**And by the Spirit
you and I can join our voice to the holy cry
and sing, sing, sing to the Maker too.**

2. It's a call of life to the Giver
when waves and waterfalls roar.
It's a call of life to the Giver
when high tides break on the shore,
3. It's a hymn of love to the Lover;
the bumblebees hum along.
It's a hymn of love to the Lover;
the summer breeze joins the song,
4. It's the chorus of all creation;
it's sung by all living things.
It's the chorus of all creation;
a song the universe sings,

Staff Appreciation

Sign of Peace

Family of faith, God's grace is good news.
God's grace is worth celebrating!
So in the spirit of joy and abundant gratitude,
we are going to celebrate this gift by
passing the peace with our neighbours.

Friends, the peace of Christ be with you!
And also with you.

1. **Peace for the children, peace, peace.**
Peace for the children we pray.
Following the path of One of peace,
we work for healing, we work for peace;
peace for the children today.

7. **Peace for the planet, peace, peace.**
Peace for the planet, we pray.
Following the path of One of peace,
We work for healing, we work for peace,
Peace for the children today.

Prayer for Healing and Affirmation

Before God, with the people of God, I admit to my fears and failings. To the way I wound my life, the lives of others and the life of the world.

May God forgive you; Christ renew you, and the Spirit enable you to grow in love. Before God, with the people of God, we confess to our fears and failings. To the ways we wound our lives, the lives of others and the life of the world.

May God forgive you; Christ renew you, and the Spirit enable you to grow in love. With the whole church,

We affirm that we are made in God's image, befriended by Christ, empowered by the Spirit.

With people everywhere,

We affirm God's goodness at the heart of humanity, planted more deeply than all that is wrong.

With all creation,

We celebrate the miracle and wonder of life; the unfolding purposes of God, forever at work in ourselves and the world.

Listening for Wisdom

Theme Conversation The Story of Moccasins
Maracle

Jem

Hymn Little by Little (*Verses 1 and 2*)

TLUS 134

Little by little by little.
Little by little by little.
Little by little by little I know,
The tiniest seed will grow.

Habits of peace and justice,
habits of peace and justice,
habits of peace and justice:
tools to change our world.

Little by little by little.
Little by little by little.
Little by little by little I know,
The tiniest seed will grow.

Prayer for Wisdom

Be with us, Loving Spirit,
inspire our hearts
as we lean into Scripture,
that we might understand
in a new and fresh way,
your Word of Life. Amen.

Scripture I Psalm 96:11-12

Edith Gardell

Let the heavens be glad, and let the earth rejoice;
let the sea roar, and all that fills it;
let the field exult, and everything in it.
Then shall all the trees of the forest sing for joy.

This is wisdom from the Psalmist.

Gift of Music Praise to Our God

Ron Klusmeier

*Praise to our God, all of you, God's servants,
Blessed be the name of Our God now and ever.
From the rising up of the sun,
May our God be praised,
Praise to the name of our God!*

*There is none like our God in the heavens or on earth,
Who lifts the poor from the dust, seating them with the mighty,
Who stoops to raise the weak and low;
May our God be praised, Praise to the name of our God!*

Scripture II Micah 6:8

Edith Gardell

He has told you, O mortal, what is good,
and what does the Lord require of you
but to do justice and to love kindness
and to walk humbly with your God?

This is wisdom from our ancestor, Micah.

Reflection All My Relations

Rev. Dr. Teresa Burnett-Cole

My biggest ask of humans is quite large," says the northern bat to a room filled with reindeer, wolf, lichen, bog, and other beings. "It's a shift in consciousness, and an understanding that... we are all in relation."

Talking bats? Talking lichen?

If this sounds like a scene from a Disney movie, that's understandable.

In fact, these words come from a recent "Interspecies Council" held in the town of Oppdal, Norway. Each year, people gather there to imagine what the non-human members of their ecosystem might say about the environmental issues facing their region. The purpose is not to stop development or progress, but to ask a different question:

What would our decisions look like if every life form affected by them had a voice?

What would happen if rivers had a vote?

If forests had standing?

If bats, mosses, and birds were represented at the planning table?

Events like this attempt to recover something Indigenous peoples have always known: everything is connected.

Human beings are not separate from creation. We are part of it.

Our lives depend upon one another and upon the living world around us.

Today, on National Indigenous Day of Prayer, we honour this wisdom. We give thanks for the teachings Indigenous peoples have carried through generations despite colonization, displacement, and the attempts of church and government to silence them.

Many Indigenous traditions speak of the world not as a collection of resources but as a web of relationships.

The Anishinaabe phrase *Nin-din-awe-maagan-i-dok* means, “All are my relations.”

Not some. All.

The trees are our relations.

The rivers are our relations.

The animals are our relations.

Future generations are our relations.

We belong to one another.

As Christians, this day also invites us into honest reflection.

We acknowledge that parts of our Christian tradition have not always lived according to this vision. Too often, churches participated in systems that separated people from one another, from the land, and from Indigenous ways of knowing. Too often, we imagined humanity standing above creation rather than within it. Too often, we interpreted stewardship as control rather than care.

The consequences have been profound—not only for Indigenous peoples, but for the earth itself.

Yet our faith also contains another stream.

Alongside voices of domination have always been voices of wonder.

There have always been Christians who encountered God not only in sanctuaries but in forests and rivers, on windswept hills and beside the sea. There have always been voices reminding us that creation is not merely the backdrop to God's work, but part of God's beloved community.

The psalmist declares that “the heavens are telling the glory of God.” Jesus teaches through birds, seeds, vineyards, and lilies. The apostle Paul writes that all creation groans together, longing for healing and renewal.

Again and again, scripture points us toward a world alive with the presence of the Holy.

Not because trees are God.

Not because rivers are God.

But because all creation bears witness to the One who gives life to all.

Perhaps that is why Micah's words continue to resonate across the centuries:

“Do justice.

Love kindness.

Walk humbly with your God.”

Humility begins by recognizing that we are not the centre of the universe.

Humility means understanding that the world does not belong to us.

Humility means listening.

Listening to those whose voices have been ignored.

Listening to Indigenous communities.

Listening to the earth itself.

Listening to the wisdom carried by generations before us.

In 2021, members of the Innu community of Ekuanitshit, together with neighbouring municipalities, made an extraordinary decision. They recognized the Mutehekau Shipu—the Magpie River in Quebec—as a legal person with rights.

For many Canadians, this seemed revolutionary.

For the Innu people, it was simply an acknowledgment of reality.

As Innu poet and educator Rita Mestokosho explains, the river is alive. If the river is sick, the people will become sick as well.

That is more than environmental policy.

It is a spirituality of relationship.

It is an understanding that our wellbeing is inseparable from the wellbeing of the world around us.

And perhaps that is one of the great gifts Indigenous peoples offer the church today.

Not a lesson in guilt.

Not a demand for perfection.

But an invitation.

An invitation into deeper relationship.

An invitation to rediscover what we may have forgotten.

Perhaps that northern bat in Norway was right. Perhaps our greatest challenge is not technological or political, but spiritual. Perhaps what is needed is a shift in consciousness. A remembering.

A remembering that we belong to one another.

A remembering that the river is not merely a resource but a relative.
That forests are not commodities but communities.
That human beings are not masters of creation but participants within it.

And perhaps, as we learn again to live in right relationship—with God, with one another, and with the earth—we may discover that this is what reconciliation looks like: not only healing between peoples, but healing within the whole community of creation.

For all are our relations.

And all belong within the circle of God's love.

For generations, Indigenous peoples have carried this wisdom. Despite the attempt to silence it, despite the wounds of colonialism and residential schools, they have continued to proclaim what many of us are only now beginning to hear: all life is connected. Our wellbeing is bound up with the wellbeing of the earth and all who share it.

And perhaps, in this season of reconciliation, we are being invited not simply to apologize for the past but to learn anew. To rediscover teachings that have long existed within Indigenous traditions and within forgotten streams of our own Christian heritage. To hear again the call to walk humbly with God, to honour the sacredness of creation, and to recognize the divine presence that surrounds us and sustains us.

The prophet reminds us that God's Spirit is poured out on all flesh. Not just some flesh. Not just human flesh. All flesh. The whole community of creation lives and moves within the love of God.

So let us listen carefully—to the wisdom of Indigenous elders, to the cry of rivers and forests, to the voices of those who have been pushed aside, and perhaps even to the imaginative sermon of a northern bat.

For when we truly listen, we may discover what Indigenous peoples have always known and what the Gospel at its best has always proclaimed:

Nin-din-awe-maagan-i-dok.

All are my relations.

We are all connected.

We are all one in the sacred mystery of God.

Responding in Thanksgiving

Hymn Each Blade of Grass

MV 37

- 1. Each blade of grass, ev'ry wing that soars,
the waves that sweep across a distant shore,
make full the circle of God.
Each laughing child, ev'ry gentle eye,
a forest lit beneath a moon-bright sky,
make full the circle of God.**
- 2. Each silent paw, ev'ry rounded stone,
the buzz that echoes from a honey'd comb,
make full the circle of God.
Each fire-brimmed star, ev'ry outstretched hand,
the wind that leaps and sails across the land,
make full the circle of God.**
- 3. Each icy peak, ev'ry patterned shell,
the joyous chorus that the dawn foretells,
make full the circle of God.
Each cosmic hue, ev'ry creature's way,
all form the beauty of this vast array,
making full the circle of God.**

Invitation to Give

One of the ways we demonstrate our courage in responding is through our collection. To say we are a community that supports flourishing life, means we must create space in our community for difference, for healing, for generosity. The ushers may now come forward to collect our tithes and offerings. Thank you.

- 1 Your work, O God, needs many hands
to help you everywhere,
and some there are who cannot serve
unless our gifts we share.**
- 2 Because we love you and your work,
our offering now we make:
be pleased to use it as your own,
we ask for Jesus' sake.**

Offering Prayer

God of abundance,
help us to spend these gifts wisely,
share our love bravely
and use our hands, or gifts,
for the good of all. Amen.

Prayers of the People O Holy

Pat Mayberry

**O Holy, O Blessed, O God, hear our prayer.
O Holy, O Blessed, O God, hear our prayer.**

Prayer of Jesus

**Our Mother and Father who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses
as we forgive those who trespass against us,
and lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, the power,
and the glory, forever and ever. Amen.**

Sent by the Spirit

Hymn For the Healing of the Nations

VU 678

- 1 For the healing of the nations,
God, we pray with one accord;
for a just and equal sharing
of the things that earth affords.
To a life of love in action
help us rise and pledge our word.**
- 2 Lead us forward into freedom,
from despair your world release;
that, redeemed from war and hatred,
all may come and go in peace.
Show us how through care and goodness
fear will die and hope increase.**
- 3 All that kills abundant living,
let it from the earth be banned:
pride of status, race or schooling,
dogmas that obscure your plan.
In our common quest for justice
may we hallow life's brief span.**
- 4 You, Creator-God, have written
your great name on humankind;
for our growing in your likeness
bring the life of Christ to mind;
that, by our response and service,
earth its destiny may find.**

Sending Forth

“Deep peace of the running wave to you. Deep peace of the flowing air to you. Deep peace of the quiet earth to you. Deep peace of the shining stars to you. May, in every moment, you know the peace of God’s presence

within and all around. Deep peace to you. "Nin-din-awe-maagan-i-dok"
Amen."

May the God of compassion strengthen your hearts, the Christ who sends
disciples inspire your steps, and the Holy Spirit empower you to be bearers
of good news wherever you go.

And so we sing...

Sung Amen

VU 974

Music for the Journey

Praise the Lord Who Reigns Above

Dan Forrest/Douglas E. Wagner

End of Worship / Beginning of Service

Welcome to Glebe-St. James United Church.
Thank you for joining with us for our morning worship.

Please join us in Fraser Hall, following the service
for a time of fellowship and refreshments.

This Week's Music

This week's organ prelude, "The Mountains Shall Sing," is an original
composition by Dale Wood (1934-2003). The piece was inspired by Isaiah 55:12,
"The mountains and the hills shall break forth into singing."

The choir anthem is one of the first hymns composed by Ron Klusmeier (b.
1946), a Canadian hymn writer and former minister of music at Glebe-St.
James. This hymn-anthem based on Psalm 113:1-8 was originally written for the
congregation of Erindale United Church in Mississauga. The tune is
RICHARDSON-BURTON.

This week's postlude, "Praise the Lord Who Reigns Above," is an organ setting collaboration by Dan Forrest and Douglas E. Wagner of the hymn tune AMSTERDAM from John Wesley's 1742 *Foundery Collection*.

Musical Acknowledgements

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