



**CHRIST CHURCH
CATHEDRAL
FREDERICTON NB**

CHRIST CHURCH CATHEDRAL
Anglican Diocese of Fredericton
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Prayers for Truth and Reconciliation

30 September 2022

Ministries Today

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The Most Rev'd David Edwards
Archbishop of Fredericton

Officiant

The Very Rev'd Geoffrey Hall
Dean of Fredericton

Assisting

Mr. Kurt Schmidt
Cathedral Director of Christian Formation

Music

Mr. Thomas Gonder, Director of Music
And the Cathedral Choir

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Collect from "Huron LAIC (Lenni-Lenape, Algonkian, Iroquoian Council of the Diocese of Huron), 2022.

Greek Scripture is from the "*First Nations Version*," (FNV) *An Indigenous Translation of the New Testament*, Terry M. Wildman, Consulting Editor, First Nations Version Translation Council, September 2021. "*Small Man to the Sacred Family in Village of Horses*." (Philippians) and "*Shining Light Tells the Good Story*" (Luke). The Lord's Prayer is from Matthew 6:9-13.

The Prayers are a modified version of Indigenous Four Directions prayer from "*For the Healing of the Land*," Rupert's Land Indigenous Council, 2003

Text resources from the *Truth and Reconciliation ToolKit*, Anglican Church of Canada, anglican.ca/tr/ and a Primate's Commission brochure—"First Look: The Doctrine of Discovery," 2018.

5:30 p.m. Prayers for Truth and Reconciliation

As the prelude concludes, leaders enter the church.

As with all gatherings on the North American continent, including in the Province of New Brunswick, Canada, we acknowledge being present on the lands first occupied by Indigenous, First Nations Peoples, as we pray for reconciliation and healing in our relationships.

“Hear, O Israel,” the Hebrew “Shama” Deuteronomy (6:4-5) Jesus himself quoting this ancient expression in what is often called the “Summary of the Law.”

Prelude

Welcome

Hymn 397 “Praise the One Who Breaks the Darkness”

NETTLETON

- | | |
|---|--|
| 1. Praise the One who breaks the darkness
With a liberating light.
Praise the One who frees the prisoners,
Turning blindness into sight.
Praise the One who preached the gospel,
Healing every dread disease,
Calming storms and feeding thousands
With the very bread of peace. | Praise the one who brings cool water
To the desert's burning sand.
From this well comes living water,
Quenching thirst in every land. |
| 2. Praise the One who blessed the children
With a strong yet gentle word.
Praise the One who drove out demons
With a piercing, two-edged sword. | 3. Praise the One true love incarnate:
Christ, who suffered in our place.
Jesus died and rose for many
That we may know God by grace.
Let us sing for joy and gladness,
Seeing what our God has done.
Praise the one redeeming glory;
Praise the One who makes us one |

Hear, O Israel

**Hear, O Israel,
the Lord our God, the Lord is one.
Love the Lord your God
with all your heart,
with all your soul,
with all your mind,
and with all your strength.**

**This is the first and the great commandment.
The second is like it:
Love your neighbour as yourself.**

There is no commandment greater than these.

“Hear, O Israel,” Book of Alternative Services, p. 53

The Collect

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

The Psalm

The Lord is King; let the earth re-
joice; * let the multitude of the isles
be glad.

**Clouds and darkness are round
about him, * righteousness and
justice are the foundations of his
throne.**

A fire goes before him * and burns up
his enemies on every side.

**His lightnings light up the world;
the earth sees it and is afraid.**

The mountains melt like wax at the
presence of the Lord, * at the pres-
ence of the Lord of the whole earth.

**The heavens declare his right-
eousness, * and all the peoples
see his glory.**

Confounded be all who worship
carved images and delight in false
gods! * Bow down before him, all
you gods.

The Psalter, Book of Alternative Services 1985, p. 835

**Zion hears and is glad, and the
cities of Judah rejoice, * because
of your judgments, O Lord.**

For you are the Lord, most high over
all the earth; * you are exalted far
above all gods.

**The Lord loves those who hate
evil; * he preserves the lives of
his saints and delivers them from
the hand of the wicked.**

Light has sprung up for the right-
eous, * and joyful gladness for those
who are truehearted.

**Rejoice in the Lord, you right-
eous, * and give thanks to his ho-
ly Name.**

Glory to the Father, and to the Son
and to the Holy Spirit;

**As it was in the beginning, is
now, and will be for ever. Amen.**

(Psalm 97)

*We continue to stand
for prayer being the
People of God made
worthy to stand before
God to worship.*

*The Collect brings a
unity to our thoughts
and prayers as we
prepare to hear God's
word in holy scripture.*

*We continue standing
during the Psalm. In
this liturgical
placement, as it is
customarily in the
daily offices, the Psalm
is an act of praise and
leads the scripture as
introduction and a
setting of biblical
context for the readings
to follow.*

Please sit during the readings.

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. *(Philippians 4:4-9)*

We stand to sing the hymn.

Hymn "Come and Find a Quiet Centre"

BEACH SPRING #35

- | | |
|---|---|
| <p>1. Come and find the quiet centre
In the crowded life we lead
Find the room for hope to enter
Find the frame where we are freed
Clear the chaos and the clutter
Clear our eyes that we can see
All the things that really matter
Be at peace and simply be</p> | <p>Lifting shades to show the sun
Raising courage when we're shrinking
Finding scope for faith begun</p> |
| <p>2. Silence is a friend who claims us
Cools the heat and slows the pace
God it is who speaks and names us
Knows our being touches base
Making space within our thinking</p> | <p>3. In the Spirit let us travel
Open to each other's pain
Let our lives and fears unravel
Celebrate the space we gain
There's a place for deepest dreaming
There's a time for heart to care
In the Spirit's lively scheming
There is always room to spare</p> |

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We sit for the reading.

A Reading from Shining Light Tells the Good Story.

Creator Sets Free (Jesus) looked out over the crowd of his followers and began to teach them about the ways of Creator's good road. "Creator's blessing rests on you who are poor and in need. The good road is yours to walk. Creator's blessing rests on you who hunger now, for you will be filled to the full. Creator's blessing rests on the ones who weep now, for your sorrow will turn into laughter. Creator's blessing rests on you when you are hated and rejected, looked down on and treated as worthless, all because you have chosen to walk the good road with the True

Human Being. When this happens, let your hearts be glad and jump for joy! The spirit-world above will honor you, for this is the same way your ancestors treated the prophets of their day. You are walking in their moccasins now!" Here is what he said to the privileged among the people: "Sorrow and trouble will be the end of you who store up possessions for yourselves, for you have already had a life of ease. Sorrow and trouble will be the end of you who eat your fill now. You will go hungry later. Sorrow and trouble will be the end of you who are laughing about this now, for your own trail of tears is coming. Sorrow and trouble will be your end, when others say only good things about you, for that is what our ancestors said about the prophets who told lies. *(Luke 6:20-26)*

Silent Reflection

The period of silence is an opportunity to reflect on the words of Holy Scripture and materials provided later in this order. We might also quietly prepare ourselves for prayer and commitment to the works of reconciliation in the future.

The Prayers

We live by the ways you have entrusted to us within the circle of life.
Come Great Spirit as we gather in your name.

(We turn our bodies to the Four Directions as we pray the following prayers. Begin by turning toward the East for the first and continue to turn, with each of the following three prayers, in the clockwise direction. Please participate also with each response.)

EAST

We face East: To your symbol color gold.
the place of dawning, there is beauty in the morning,
there the seeker finds new visions as each sacred day is born.
All who honour life around them,
all who honour life within,
shall shine with light and glory
when the morning comes again.
And we pray,

Come Holy Creator's Spirit, come.

SOUTH

We turn to the South: To your symbol color red.
In the South, the place of growing there is wisdom in the earth,
both the painful song of dying and joyful song of birth.
As the earth gives up her lifeblood so her children's hearts may beat.

About 10 minutes of silence will create space for our own reflection on the purposes of the National Day of Truth and Reconciliation.

In First Nations culture, when people pray or do anything sacred, they see the world as having Four Directions.

East stands for the light of the morning and the wisdom helping people live good lives.

Warm pleasant winds come from the South. Departing this life spirits travel the path back to where they began.

We give back to her our reverence for the holy ground beneath our feet.
And we pray,

Come Holy Creator's Spirit, come.

WEST

We turn to the West: To your symbol color black.
The place of seeing, there is born a vision of the servant of the servants,
who proclaimed The Gospel to us.
Guide us at the end of each day and fill us with your peace.
And we pray,

Come Holy Creator's Spirit, come.

NORTH

We turn to the North: To your symbol color white.
We look to God our Creator
who cleanses our earth with snow, wind, and rain.
To Jesus who fills us with the wideness of mercy and grace
and lovingly embraces all people.
And the Holy Spirit who comes to inspire us.
And we pray,

Come Holy Creator's Spirit, come.

Creator, you bent the earth like a bow
until it was one, round and shining planet.
At your word the land was drawn
into mountains and deserts,
forests and plains;
The waters were gathered together into rivers, lakes and seas.
Many times, when people crossed these seas from other lands
they broke the circle of your creation
by their greed and violence.
And they shattered the lives of others.
Creator, renew the circle of the earth,
and turn the hearts of all people to one another;
that they and all the earth
may live and be drawn toward you.
And we pray,

Come Holy Creator's Spirit, come.

We remember before you all the Indigenous women and girls who,
coming into the greening and beautiful springtime of life
have been violated, beaten, and cut down.
All who are missing or murdered,

for their families and communities and all who mourn.
We pray also for children whose bodies have been found and those still
missing,
their families and all who grieve for them.
May we seek ways to support them with true nurture and care.
And we pray,

Come Holy Creator's Spirit, come.

We remember before you Indigenous Elders
and those who live among us
who bring the wisdom of their lives
to guide generations to come.
We give thanks for their strength and courage,
for the sharing of healing journeys.
We pray for reconciliation and relief for all
who carry grief, sorrow or alienation.
Make us one as your world is one and
to so honour our Elders that their stories of life
may guide us and touch us deeply.
And we pray,

Come Holy Creator's Spirit, come.

The Lord's Prayer

Jesus said, when you send your voice to the Great Spirit, here is how you
should pray:

**O Great Spirit, our Father from above,
we honor your name as sacred and holy.
Bring your good road to us,
where the beauty of your ways in the spirit-world above
is reflected in the earth below.
Provide for us day by day--
the elk, the buffalo, and the salmon.
The corn, the squash, and the wild rice.
All the things we need for each day.
Release us from the things we have done wrong,
in the same way we release others for the things done wrong to us.
Guide us away from the things that tempt us to stray from your good
road,
and set us free from the evil one and his worthless ways.
Aho! May it be so.**

This year, in particular, we pray for missing children from the days of Residential Schools in Canada and the US.

Our present and our future are very much rooted in our past. We pray and give thanks for the insights of our elders.

The prayer is from the First Nations Translation (FNV) Matthew 6:9-13

The sun sets in the West, from where also comes the rain and life giving water. Nothing lives without water, so water is vital.

The North represents the trials people must endure and the cleansing they must undergo in this life.

*We sit for the choir
Anthem.*

*Written by H. Friedell
during his tenure as
organist at New York's
Calvary Episcopal
Church, the text was
composed by English
theologian and author
Percy Dearmer
(1867-1936)*

*Our Bishop offers the
Benediction.*

Anthem “*Draw Us in The Spirit's Tether*” Harold Friedell

*Draw us in the Spirit's tether, for when humbly in your name
two or three are met together, you are in the midst of them.
Alleluia! Alleluia! Touch we now your garment's hem.*

*As disciples used to gather in the name of Christ to sup,
then with thanks to God the giver break the bread and bless the cup,
Alleluia! Alleluia! so now bind our friendship up.*

*All our meals and all our living make as sacraments of you,
That by caring, helping, giving, we may be disciples true.
Alleluia! Alleluia! We will serve with faith anew.*

Percy Dearmer

The Benediction

May God the Creator watch over you. **Amen.**
May Jesus the Christ be present in all that you do. **Amen.**
May the Holy Spirit guide and lead you. **Amen.**

And the blessing of God Almighty,
the Father, the Son and the Holy Spirit
be with you, within you and surrounding you and those you love,
this day and always. **Amen.**

Hymn 292 “*We Cannot Measure How You Heal*” YE BANKS AND BRAES

- | | |
|--|---|
| 1. We cannot measure how you heal
or answer every sufferer's prayer,
yet we believe your grace responds
where faith and doubt unite to care.
Your hands, though bloodied on the
cross,
survive to hold and heal and warn,
to carry all through death to life
and cradle children yet unborn. | the hurt we never hoped to find,
the private agonies inside,
the memories that haunt the mind. |
| 2. The pain that will not go away,
the guilt that clings from things long
past,
the fear of what the future holds,
are present as if meant to last.
But present too is love, which tends | 3. So some have come who need your
help
and some have come to make
amends,
as hands which shaped and saved
the world
are present in the touch of friends.
Lord, let your Spirit meet us here
to mend the body, mind and soul,
to disentangle peace from pain,
and make your broken people
whole. |

TRUTH AND RECONCILIATION

There is an urgent need for reconciliation in this land. Now it is time to take action towards a new relationship. Participate in the building of a new and reconciling relationship through learning, listening, and acting.

For more than three decades, the Anglican Church of Canada has been on a journey of listening, truth-telling, repentance and healing with Indigenous Peoples, both within and outside the church. There is an urgent need for further healing and justice-seeking across the land, and we all have a role to play.

Since the conclusion of the Truth and Reconciliation Commission of Canada (TRC) mandate in 2015 and the release of the TRC's 94 Calls to Action, Anglicans across Canada have been seeking ways to continue the process of truth-telling and healing begun by the TRC. From commemorations, walks and feasts to study groups and social action groups, more and more people are getting involved in this ongoing healing journey. Reconciliation, right relationship, justice-seeking—these are all part of a “trajectory of grace.” There are many places to enter into this journey. Wherever you are at, you will find resources here to help you either enter into this journey for the first time, or take the next step on that journey.

What do we know, or think we know, about the history of Indigenous peoples in Canada—and in particular their relationship to the church? Much of what non-Indigenous Canadians learned about Indigenous peoples in school was either inaccurate or absent from their education altogether.

Resources are available to support the goals of truth and reconciliation as part of the Truth and Reconciliation Toolkit at anglican.ca/tr/

- Findings of the Truth and Reconciliation Commission Canada (TRC)
 - Response of the Churches to the Truth and Reconciliation Commission of Canada
 - Anglican Residential Schools History
 - One Step on a Journey: The Indian Residential Schools Settlement Agreement and the Anglican Church of Canada – Lessons Learned
- Executive Summary | Full Report | General Synod 2019 Res A100

What is the Doctrine of Discovery?

The Doctrine of Discovery (or the Doctrine of Christian Discovery) is a set of beliefs and legal framework born out of a series of edicts issued by the pope in the 15th century. The edicts (known as Papal Bulls) asserted that any lands not inhabited by Christians were empty, unowned, and available to be discovered and claimed. The term “terra nullius” literally means “nobody's land” and was applied to North America.

What were the effects of the Doctrine of Discovery?

In applying the Doctrine of Discovery to what is now known as North America, colonial powers were able to take over and profit from the lands that had been inhabited by Indigenous Peoples from time immemorial. It enabled them to accumulate massive wealth by engaging in unlimited resource extraction.

Further, the use of this doctrine was the basis for dehumanizing Indigenous Peoples. The doctrine was used as a criteria for gauging humanity. If there were no Christians (as defined by the Church powers) on the land, the land was considered empty — there were no humans. This denial of the essential humanity of Indigenous peoples laid the groundwork for the many ways that racism and injustice manifested in the history of North America including:

- The residential school system
- The Indian Act
- The illegalization of Indigenous language and spiritual practice

Where can we see the effects today?

We can still see the results of the Doctrine of Discovery at work today, through:

- Resource extraction without the free, prior and informed consent of the Indigenous people of the land
- Discrimination against Indigenous peoples as seen in the over-representation of Indigenous peoples in the child welfare system and the justice system
- The denial of the right of Indigenous Nations to self-determination and control their own traditional systems of governance and spiritual practice.

How has the Anglican Church Responded?

At the 39th General Synod of the Anglican Church of Canada, the Synod voted to repudiate — or deny the validity — of the Doctrine of Discovery. The motion (A086) also requested that each Diocese and the larger Church:

- be made aware of the doctrine and its effects
- review ways that its systems still manifest the effects of the doctrine
- reflect upon its history and encourage all Anglicans to seek a greater understanding of Indigenous Peoples
- support Indigenous efforts to assert their sovereignty and have their inherent rights respected
- insistence that Her Majesty, Queen Elizabeth II publicly repudiate the claimed validity of the doctrine. The motion was submitted by the Anglican Council of Indigenous Peoples, but it is up to the whole Church — and indeed the country — to take action to stand against the effects of the Doctrine of Discovery.

Christ Church Cathedral
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