

# **The Ottawa Rite of Remembrance and Return**

## ***Background:***

The theme of the 2015 International Anglican Liturgical Consultation, held in Montreal, was “Liturgies of Reconciliation.” The conference featured compelling addresses by Indigenous Bishop Mark Macdonald and Primate Fred Hiltz sharing their experiences with the ongoing work of reconciliation among First Peoples of Canada and the Anglican Church of Canada. Primate Fred Hiltz highlighted the “Indigenous Peoples and the Anglican Church of Canada: Timeline of an Evolving Relationship”<sup>1</sup> and invited the Consultation to consider preparing a liturgy following the timeline.

In the Spring of 2016, the Diocese of Ottawa announced its theme of Synod, “Walking in Your Way Towards Justice and Wholeness” with guest speaker the Reverend Norm Wesley of Moose Factory, Ontario. Bishop John Chapman felt this occasion could well inspire the creation of a liturgy to weave its way through Synod beginning at our opening Eucharist.

The following is an attempt to do so.

## ***Concerning the Rite***

The liturgy was organized to begin with a “Rite of Remembrance and Thanksgiving over Water which would conclude with a “Rite of Return”, followed by a sending rite. In the context of an annual Synod, there were many unrelated presentations and events happening in between the various liturgical moments. A deliberate choice was made not to call the rite a “Rite of Reconciliation,” *per se*, as we were forming the liturgy around our annual Synod vrs a gathering of all people involved in the healing journey that a full rite of reconciliation would suggest. This meant that those First Peoples who were present carried a special dignity, and it was understood, through the sacramental acts, that we were indeed present to all the saints, and all people of history through the genuine intentionality of the liturgy. This rich intentionality led participants to a greater and deeper authenticity in claiming their participation as descendants of the perpetrators of past wrongs and as representatives of the dominant social system and some of the First Peoples present reported that the experience was deeply moving and “real.”

The opening rite briefly stated the pain and damage caused by the “Doctrine of Discovery” and named the suffering of the First Peoples of Canada. This text is drawn from the introduction of the Timeline. The Thanksgiving Over Water, using water drawn from the four corners of the Diocese, is adapted from the *Book of Alternative Services* and attempts to give a theological framework of baptism as the centre of reconciliation (see Theological Principles).

The water was then moved from the Cathedral to the conference centre, several kilometres away and held in a font, (with a paschal candle) in the centre of the gathered Synod. Throughout the Synod, liturgies were offered where moments in the Timeline were read allowed, followed by the sounding of a bell and silence. These included Morning Prayer, “Return from Break” prayers, Mid Day prayers and a Taizé inspired Evening Prayer Worship. Through-out, images were projected onto screens enhancing the rather dry conference centre atmosphere.

The finale of the liturgy came at the Rite of Return on the final day of Synod where the latest events in the journey of our shared journey of reconciliation were proclaimed, followed by the words “the journey continues” and a reading of Romans 6: 3-11. The Bishop gathered the people around the font and proclaimed the journey of remembrance we had taken through our synod and drew our attention back to the water of baptism:

As we journey forward in the reconciling communion of our life in Christ, we pray that you will restore us to the life you have promised all your children...We gather again in communion with all our sisters and brothers, our ancestors, the saints of every age and the coming of the kingdom of peace around the life giving waters of baptism...In the waters of baptism we died with him that we may live in him.

The Bishop also proclaimed that we gather around the water “with an awareness that even now many of our First People sisters and brothers face a humanitarian crisis living in communities where they have no access to safe drinking water, and so our journey of healing and reconciliation continues.”

Each table was given a small bowl and a representative from each table was invited to come to the font to retrieve water and return to their table where delegates, at the Bishop’s invitation, anointed one another with the words: “In the name of the Holy and Undivided Trinity, Remember who you are.”

The final completion of Synod included a collect prayed by the Bishop for the Church and the Deacon led us in a re-affirmation of our baptismal covenant as we were sent into the world.

In our experience, the liturgy was powerful and moving. It mirrored the Bishop’s homily at the opening Eucharist as well as the presentations by the Reverend Norm Wesley. The Rite of Return was particularly powerful, as the community sang the refrain sung at the opening Rite of Remembrance in the opening Eucharist.

We hope this contribution will be helpful to others preparing liturgies of reconciliation and will find ways to adapt the liturgy to their particular context.

The Reverend Gregor Sneddon

### *Contributors*

The Reverend Canon Catherine Ascah  
The Reverend Geoff Chapman  
The Right Reverend John H. Chapman  
The Reverend J. Coyle  
The Reverend-Deacon Caroline Ducros  
The Reverend Kevin Flynn  
The Reverend-Deacon Mary-Catherine Garden  
Audrey Lawrence  
Becky McCoy  
The Very Reverend Shane A.D. Parker  
Deirdre Piper  
The Reverend-Deacon Victoria Scott  
The Reverend Gregor Sneddon  
The Reverend Norm Wesley

### ***Theological Principles of Reconciliation:***

#### *Baptism*

Baptism is the locus of Christian Identity. Human beings participate in the Trinitarian life, “partakers of the divine nature” (2 Peter 1:4) by consenting to the free gift of a restored human nature in communion with God through the paschal mystery. Baptism is the unifying grace and deifying action of the Holy Spirit through which the people of God live into throughout their entire lives and marks the beginning of our free participation in the saving acts of Jesus Christ. Baptism ultimately returns human life from the unnatural state of death, to the natural state of life, intended by God, found in communion with the Holy Trinity.

Acts of reconciliation, both personal and corporate are always a realization of our baptismal identity, a passing over from death to life, from separation to communion with God and the human family. (Romans 6:3-11)

#### *Restoration of Personhood*

The life of the Trinity is understood as kenotic relationship in which the natural state of human nature is to be in communion with, as the first human beings shared before the Fall, and restored in Jesus Christ. Personhood is a particular hypostatic reality shared by the Holy Trinity and made available to Human Beings as the image of God and realized through the ontological reality of communion, *theosis*. Our true personhood is claimed

at the font and sustained and revealed through the Eucharist and in acts of reconciliation. We have “put on Christ” (Galatians 3:23-27).

The work of reconciliation is primarily the work of restoring human dignity and personhood both individually and within the community. Personhood is the true ontological status of human beings which becomes impaired and broken through our separation with God and our fellow human beings. Personhood is only fully realized in its eschatological fulfillment.

### *Freely Chosen*

All Christian theology preserves the ultimate freedom of God who created *ex nihilo*. The capacity of freewill is the defining character those made in the ‘image of God’, human beings. For love to be true, it must be unconditionally free. God has endowed human nature with free will - the capacity to love as well as to choose life over death. Freedom is enshrined in the dramatic events of the salvific narrative in both Mary’s free consent to the divine invitation of the incarnation (Luke 1:38) as well as Christ’s yielding to receive the cup at Gethsemene (Matthew: 26: 36-46), even against the natural inclination to preserve his own life. Christ’s human nature, in freely transcending itself in obedience to the divine will, marks the restoration of all human nature to its natural state, oriented to communion with God.

Reconciliation is a freely chosen act of the will, an invitation to transcend the inclination to defensiveness, righteousness and the vulnerability inherent in confession and forgiveness. Any act of reconciliation that is forced, mandated, or rewarded loses its true character.

### *Metanoia*

Repentance is the freely turning back towards relationship with God, from separation to communion, from death to life. It is firstly an act of the will to return to right relationship. Repentance includes the unconditional confession of the perpetrator. It also includes the voice of victims of human violence, humiliation and all actions which lead us to break our communion with the human family. Resentment, and the destruction of human relationships needs to be named before it can be healed or handed over to God. The tears that accompany true repentance is an acknowledgement of how communion has been broken our lamentation – tears, waters, through which we pass over again in return to our restored human dignity claimed at Baptism.

The work of reconciliation requires a clear opportunity for victims to share their experience, and name their wounds and humiliation that has led them to an impaired relationship with God and others. Perpetrators are invited to unconditionally confess to their actions and to offer their expressions of regret and contrition and freely claiming a desire to be reconciled. These acts of the will, again are movements which require great vulnerability and require great trust, transcending our inclination for self preservation and defense.

## *Eschatological*

Although the past shapes and gives a person identity and some self-understanding, ultimately, “who we are” is found in our *telos*, our “end” (Exodus 3:14

“I am who I will be”). Each person is on a journey towards a future fulfillment in Christ, with the communion of Saints realized only in its eschatological fulfillment. The present, can be the “effect” of a previous “cause”; however, from an eschatological perspective, the future is meeting us in, and even shaping, the present. Does the Crucifixion have meaning outside Christ’s resurrection? Does Christ’s resurrection have meaning outside of the resurrection of all at the consummation of time? This insight reminds us that our identity is never restricted to a history as a victim or perpetrator. Our identity more fully lies in who we were created to be, who we are called into creation, “We are who we will be.” Therefore, it is in our shared returning to the communion found in our baptism, and in the Eucharist, that we again reclaim our identity as called, as the body leaning into a future together. Most importantly as one body: I cannot be me, without you – there is no other way.

Christian Perfection, according to Gregory of Nyssa, is an *eternal progress*. The act of returning to the font, *metanoia*, is the supreme activity of human freedom. God’s saving restoration of creation is fulfilled through human consent . The Consummation of all life is a realized, yet future reality, which human beings must continually yield towards as we yearn for its fulfillment. Acts which led to separation for which we feel have been reconciled, may be repeated again, or be continuing in ways that are hidden to us.

Acts of reconciliation are ultimately never complete, as we forever open new horizons where healing is needed, opportunities for human beings to make reparation for the fruits of our misdirected freedom.

# OTTAWA RITE OF REMEMBRANCE AND RETURN

## CELEBRATION OF THE HOLY EUCHARIST

Christ Church Cathedral, Ottawa

Thursday, October 20, 2016

*Paschal candle is lit.*

Opening: Dear friends, we gather today/tonight on the traditional territory of the Algonquin Anishinabe Nation. May we dwell on this land with respect and peace.

*The liturgy follows with the Liturgy of the Word, including the collect*

Collect: 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**<sup>1</sup>

## RITE OF REMEMBRANCE AND THANKSGIVING OVER WATER

*The following is sung by choir, followed by congregation and again as a refrain.*

You Have Put On Christ<sup>ii</sup>

The musical score is written for voice and piano. It consists of two systems of music. The first system has a treble and bass staff. The lyrics are: "All you, who have been bap - tized in - to Christ,". The second system also has a treble and bass staff. The lyrics are: "you have put on Christ! Al - le - lu - - ia!". The music is in 4/4 time and features a simple harmonic accompaniment with chords and moving lines in both hands.

*Water drawn from the four corners of the diocese is processed to the font during the following sentences.<sup>iii</sup>*

- A) When Anglicans arrived on this land now known as North America they brought their Bibles and their faith. But they also brought another belief—a concept known as the Doctrine of Discovery.
- B) It has caused untold pain and shadowed the relationship between Indigenous peoples and settler Anglicans ever since.
- C) The Anglican Church of Canada finally denounced and repudiated the Doctrine of Discovery in 2010. Undoing its damage and living into right relations is the work belonging to all of us for generations to come.
- D) During our time at Synod, we will hear, and remember some of the events of this story of broken communion with God and our sisters and brothers. We will remember, and return, reclaiming our personhood with them and all our ancestors in the restorative waters of baptism where we too pass from death into life in Christ.

All you, who have been bap - tized in - to Christ,  
you have put on Christ! Al - le - lu - - ia!

### Thanksgiving Over Water<sup>iv</sup>

*All stand. Water is poured into the font.*

**BISHOP:** We thank you, Almighty God, for the gift of water. Over water the Holy Spirit moved in the beginning of creation. Through water you led the children of Israel out of their bondage in Egypt into the land of promise. In water your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Creator, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Through these waters we claim our inheritance as your holy people, heirs of your kingdom, crowned with the gift of freedom and free will as persons in communion with you, sharing in your Trinitarian life.

When we commit acts of violence towards one another or your creation we corrupt this sacred gift, yielding to the temptation to claim the kingdom, the power and the glory for ourselves. We fall out of communion: both perpetrator and victim are robbed of our freedom as persons, the crown we wear as made in your image and likeness.

Therefore in joyful obedience to your Son, we celebrate our fellowship in him in faith. We return again to the waters of life with meek and humble hearts, claiming our responsibility for how we have strayed and we reclaim our inheritance as your daughters and sons through the Holy Spirit. We seek to be restored into the life you have promised and pray that all who have passed through the water of baptism may continue for ever in the risen life of Jesus Christ our Saviour. To him, to you, and to the Holy Spirit, be all honour and glory, now and for ever. Amen .

May this water serve as a sign and symbol for our Synod of Ottawa during these days and draw us with all creation to the life of resurrection.

The image shows a musical score for a hymn. It consists of two systems of music, each with a treble and bass clef. The time signature is 4/4. The lyrics are: "All you, who have been bap - tized in - to Christ, you have put on Christ! Al - le - lu - - ia!". The music is written in a simple, hymn-like style with a key signature of one flat (Bb).

*We gather with an awareness that even now many of our First People sisters and brothers face a humanitarian crisis living in communities where they have no access to safe drinking water.*

The Peace of the Lord be always with you! **And also with you!**

*The water is to be brought and placed in a font (with Paschal Candle) at the centre of the assembly on a platform available to all to engage with throughout these days.*

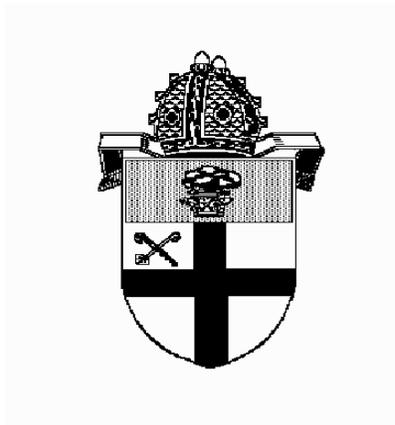
*Divine Liturgy continues with the Offertory and Great Thanksgiving*

**The Diocese of Ottawa  
Anglican Church of Canada**

135<sup>th</sup> Session of Diocesan Synod  
2016

“Walking in your way towards  
justice and wholeness”

October 20-22



**WORSHIP BOOKLET**

*At each of the liturgies, events noted in the Indigenous Peoples and the Anglican Church of Canada: Timeline of an Evolving Relationship<sup>y</sup> will be read. Each Table at Synod will have an opportunity to be one of the readers. Microphones will be available at each table or they will be assigned a microphone on the floor of synod to read from.*

## FRIDAY \_\_\_\_\_

### MORNING PRAYER<sup>vi</sup>

We recall that we gather through our Synod on the traditional territory of the Algonquin Anishinabe Nation.

O God, let our mouth proclaim your praise :  
**and your glory all the day long.**

Our God is full of compassion and mercy:  
**O come let us worship.**

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

Reader: In the 1400s, the European powers began seriously exploring and colonizing beyond their own continent—into the Americas, Africa, and Asia. The established churches saw the expansion of their own message and influence as tied to the European states. They developed a theology to support European empire building. Known as the Doctrine of Discovery, this series of European church and state pronouncements started in 1492 and includes the concept of terra nullius, or empty land. Indigenous peoples were not seen as inhabiting the land, since they didn't have the institutions of European civilization (even though they had their own ways of ordering their lives in cooperation with the natural environment).

Anglicans and Protestants took the Doctrine of Discovery with them when they split from the Roman Catholic Church. It still underpins many national laws and policies in the nation states that emerged from the European colonial process. It has been cited by courts in the United States, Australia, Canada, and New Zealand to justify rule over Indigenous lands, even into the 21st century.

During these days of Synod, we will draw on the Indigenous Peoples and the Anglican Church of Canada Timeline and remember. We will remember and gather again with the waters of baptism and anoint one another as a sign of our return and be restored to our communion in Christ as sisters and brothers sharing in the Trinitarian life to which we are called.

Each Table of Synod is invited to read from the timeline at an appointed time. On your table you will find at which liturgy and what you are to read. Please assign friends at the table to be the reader(s) for the assigned time.<sup>vii</sup>

Hymn

Blessed be the God of Israel

*Kingsfold*

Blest be the God of Israel who comes to set us free  
and raises new hope for us: a Branch from David's tree.  
So have the prophets long declared that with a mighty arm  
God would turn back our enemies and all who wish us harm.

With promised mercy will God still the covenant recall:  
the oath once sworn to Abraham, from foes to save us all;  
that we might worship without fear and offer lives of praise, in holiness and  
righteousness before God all our days.

My child, as prophet of the Lord, you will prepare the way,  
to tell God's people they are saved from sin's eternal sway.  
Then shall God's mercy from on high shine forth and never cease to drive away the  
gloom of death and lead us into peace.

We remember that in...

**1452** European leaders decree that non-Christian nations have no rights to their land  
and sovereignty in the face of claims by Christian sovereigns.

**1578** Church of England Chaplain Robert Wolfall, a member of Martin Frobisher's  
Arctic expedition, celebrates the first Anglican eucharist near present-day Iqaluit,  
Nunavut.

**1820** The Church Missionary Society appoints the Rev. John West to the Red River  
Settlement. On his way to the settlement via Hudson Bay, West takes four children  
from as far away as York Factory to establish the first, small Anglican residential school.  
It operates from 1820 to 1833.

*Bell is sounded followed by one minute of silence*

Reading Genesis 1:26-27

Litany

God you restore us, may your people be true and faithful servants of Christ.  
**Source of life, hear our prayer.**

Bring those who are drawing near to the light of faith to true knowledge of you.  
**Source of life, hear our prayer.**

Give our families and friends joy and satisfaction in all that they do.  
**Source of life, hear our prayer.**

Comfort and sustain those who are lonely, sick, hungry, persecuted or ignored.  
**Source of life, hear our prayer.**

Help us to contribute to the true growth and well-being of our country.  
**Source of life, hear our prayer.**

Empower the whole human family to live together in justice and peace.  
**Source of life, hear our prayer.**

**Collect:** 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**<sup>viii</sup>

Gathering our prayers and praises into one, let us pray as our Saviour taught us,  
**Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

Let us bless the Lord.  
**Thanks be to God.**

## MID MORNING BREAK RETURN

Kyrie Eleison

*Matthew Larkin*

Musical notation for the first system of 'Kyrie Eleison'. It features a treble and bass clef with a 4/4 time signature. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: Ky - ri - e, ky - ri - e, ky - ri - e e - lei - son.

Musical notation for the second system of 'Kyrie Eleison'. It features a treble and bass clef with a 4/4 time signature. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: Ky - ri - e, ky - ri - e, ky - ri - e e - lei - son.

We remember that in...

**1828:** The Mohawk Institute is established as a day school beside the Six Nations in southwestern Ontario. It becomes residential in 1831 and operates until 1970, making it the oldest continuously operated Anglican residential school in Canada.

**1852:** John West baptizes his first pupil, Sakacewescam (1853–1875), with the European name Henry Budd. In 1852, the Rev. Henry Budd becomes the first Cree ordained to Anglican ministry in North America. He establishes congregations in northern Manitoba and Saskatchewan. The Church Missionary Society pays him half the annual stipend of a white missionary.

**1855:** Anglican women open Women's Auxiliary branches across Canada, with a focus on missionary work in the North. They send bales of donated clothing, Sunday school materials, and medical and educational supplies. Some also sponsor children in residential schools.

*Bell sounded followed by one minute silence*

**Collect:** Creator, we give you thanks for all and all you bring to us for our visit within your creation. In Jesus you place the Gospel in the centre of this sacred circle through which all creation is related. You show us the way to live a generous and compassionate life. Give us your strength to live together with respect and commitment as we grow in your spirit, for you are God, now and forever.  
**Amen.**<sup>ix</sup>

## MID DAY PRAYER

HYMN The Church of Christ in Every Age Verse 1-3

The church of Christ in every age,  
beset by change but Spirit-led,  
must claim and test its heritage  
and keep on rising from the dead.

Across the world, across the street,  
the victims of injustice cry  
for shelter and for bread to eat,  
and never live until they die.

Then let the servant church arise,  
a caring church that longs to be  
a partner in Christ's sacrifice,  
and clothed in Christ's humanity.

We remember that in...

**1920** The federal government makes residential school attendance compulsory for Indigenous children.

**1969** General Synod accepts Charles Hendry's report, *Beyond Traplines*, and approves its recommendations. The report sets the church on a new course in its relations with

Indigenous peoples. Synod commits to a partnership with Indigenous peoples, based on solidarity, equality, and mutual respect.

**1969** The Anglican Church transfers all responsibility for the “Indian residential schools” to the federal Department of Indian Affairs, ending its 100-year partnership with the federal government.

*Bell followed by one minute of silence*

Collect for the unity of all<sup>x</sup>

God of surprises, you call us from the narrowness of our traditions to new ways of being church, from the captivities of our culture to creative witness for justice, from the smallness of our horizons to the bigness of your vision. Clear the way in us, your people, that we might call others to freedom and renewed faith.

Jesus, wounded healer, you call us from preoccupation with our own histories and hurts to daily tasks of peacemaking, from privilege and protocol to partnership and pilgrimage, from isolation and insularity to inclusive community.

Clear the way in us, your people, that we might call others to wholeness and integrity. Holy, transforming Spirit, you call us from fear to faithfulness, from clutter to clarity, from a desire to control to deeper trust, from the refusal to love to a readiness to risk. Clear the way in us, your people, that we might all know the beauty and power and danger of the gospel.

HYMN The Church of Christ in Every Age      Verse 4-5

For he alone, whose blood was shed,  
can cure the fever in our blood,  
and teach us how to share our bread  
and feed the starving multitude.

We have no mission but to serve  
in full obedience to our Lord:  
to care for all, without reserve,  
and spread his liberating word.

## AFTERNOON BREAK RETURN

*Kyrie Eleison*

*Matthew Larkin*

Musical notation for the first system of 'Kyrie Eleison'. It consists of a treble clef staff and a bass clef staff, both in 4/4 time. The treble staff contains a vocal line with lyrics: 'Ky - ri - e, ky - ri - e, ky - ri - e e - lei - son.' The bass staff contains a piano accompaniment with chords and a melodic line.

Musical notation for the second system of 'Kyrie Eleison'. It consists of a treble clef staff and a bass clef staff, both in 4/4 time. The treble staff contains a vocal line with lyrics: 'Ky - ri - e, ky - ri - e, ky - ri - e e - lei - son.' The bass staff contains a piano accompaniment with chords and a melodic line.

We remember that in...

**1991** The Anglican Church initiates the Anglican Healing Fund to support community based programs that help educate and heal. Between 1992 and 2013, the fund disburses over \$5.7 million to more than 553 healing projects across the country. The Healing Fund work continues.

**1993** On August 6, at the second Sacred Circle, at Minaki, Ontario, Primate Michael Peers offers an apology to all who suffered from the Anglican residential schools.

**1994** A national gathering of Indigenous Anglican leaders makes a covenant and commitment to pursue self-determination within the Anglican Church, and extends the “hand of partnership to all those who will help us build a truly Anglican Indigenous Church in North America.”

*Bell followed by one minute of silence*

**Collect:** Merciful God, you call us to loving relationship with one another. Be with us now as we seek to heal old wounds and find joy again in this relationship. Replace our hearts of stone with hearts of flesh. Give us the gifts of honesty and openness, and fill us with your healing power and grace. We ask this in Jesus’ name.

**Amen.**<sup>xi</sup>

## EVENING PRAYER

In the Spirit of Taizé with Sr. Marie-Pierre Delorme

Jesus Christ is the Light of the World.  
**A light no darkness can extinguish.**

Stay with Us Taize

Stay with us, O Lord Je-sus Christ, night will soon fall. Then  
*Bleib mit dei-ner Gna-de bei uns, Herr Je-su Christ. Ach,*

stay with us, O Lord Je-sus Christ, light in our dark-ness.  
*bleib mit dei-ner Gna-de bei uns, du treu-er Gott.*

Reading: Isaiah 1:16-17

We remember that in...

**1998** Representative survivors of the Anglican-run Mohawk Institute file a claim against the federal government, the Anglican Diocese of Huron, the New England Company, and General Synod on behalf of all students who attended the school between 1943 and 1967. It will be the largest class action suit in Canadian history and will lead to the Indian Residential Schools Settlement Agreement.

**2001** The Anglican Diocese of Cariboo ceases operation. Legal costs for damage suits brought by former students of St. George's Indian Residential School in Lytton, British Columbia, have financially exhausted the diocese. Bishop Gordon Beardy of the Diocese of Keewatin accepts the Primate's 1993 apology at General Synod in Waterloo, Ontario.

**2003** The Anglican Church of Canada signs a bi-lateral Residential Schools Settlement Agreement with the federal government limiting Anglican liability to \$25 million for

compensation for Indian Residential School abuse claims. The Anglican Council of Indigenous Peoples (ACIP) objects to the fact that the Alternative Dispute Resolution (ADR) requires Indigenous participants to sign a release not to make further legal claims for loss of language and culture. The council says this is “an extinguishment of our Aboriginal rights to our languages, cultures and traditions.”

**2005** The Sacred Circle in Pinawa, Manitoba, approves a proposal for the appointment of a National Indigenous Bishop. The Rt. Rev. Mark MacDonald is named to this position.

**2006** The Anglican Church joins other churches, the federal government, Indigenous organizations, and residential schools survivors to sign an overarching Indian Residential Schools Settlement Agreement. This court-ordered agreement settles the class-action lawsuit launched by survivors of the Mohawk Institute in 1998, but with a nation-wide focus. The agreement includes a “Common Experience Payment” and an “Independent Assessment Process,” intended to compensate survivors of sexual, physical, or emotional abuse in the residential school system.

**2008** The Truth and Reconciliation Commission of Canada (TRC) is established with a five-year mandate.

*Sounding of the Bell followed by a moment of silence*

Veni Sancte Spiritus

Taizé

A

Bm/A

Ve - ni San - cte Spi - ri - tus.

*Silence 3 minutes*

**Collect:** 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**

Gathering our prayers and praises into one, let us pray as our Saviour taught us,

**Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us**

from evil. For the kingdom, the power, and the glory are yours, now and for ever.  
**Amen.**

Confitemini Domino

Taizé

D Bm D A

Come and fill our hearts with your peace. You a-lone, O God, are ho-ly.

Em C Em A D

Come and fill our hearts with your peace, Al-le-lu-ia!

Let us bless the Lord.  
**Thanks be to God.**

## SATURDAY \_\_\_\_\_

MORNING PRAYER Led by Ottawa Cursillo

O God, let our mouth proclaim your praise :  
**and your glory all the day long.**

Our God is full of compassion and mercy:  
**O come let us worship.**

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

Hymn: Hope Of The Nations Brian Doerksen

Jesus hope of the nations  
Jesus comfort for all who mourn

You are the source of Heaven's hope on earth

Jesus light in the darkness  
Jesus truth in each circumstance  
You are the source of Heaven's light on earth

In history You lived and died  
You broke the chains You rose to life

You are the hope living in us  
You are the rock in Whom we trust  
You are the light  
Shining for all the world to see

You rose from the dead conquering fear  
Our Prince of Peace drawing us near  
Jesus our hope living for all who will receive  
Lord we believe  
*Repeat*

Reading Galatians 3: 23-27

We Remember that in...

**2010** Lead commissioner of the Truth and Reconciliation Commission, Justice Murray Sinclair, presses the churches, government, and all Canadians to engage the question: "What does conciliation (really) mean to you?"

**2010** The Rt. Rev. Lydia Mamakwa is consecrated as area bishop for the 16 Indigenous Northern Ontario parishes of the Diocese of Keewatin. She is the first Indigenous woman bishop in Canada, the first elected by Indigenous people according to their traditional practice.

*Bell followed by one minute of silence*

**Collect:** Merciful God, you call us to loving relationship with one another. Be with us now as we seek to heal old wounds and find joy again in this relationship. Replace our hearts of stone with hearts of flesh. Give us the gifts of honesty and openness, and fill us with your healing power and grace. We ask this in Jesus's name.

**Amen.**

Gathering our prayers and praises into one, let us pray as our Saviour taught us,

**Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us**

**from evil. For the kingdom, the power, and the glory are yours, now and for ever.  
Amen.**

Let us Bless the Lord  
**Thanks be to God.**

## MID MORNING BREAK RETURN

I'm Gonna Lift my Sister Up

*words & music by Faya Rose Touré - arr. Peter & Mary Alice Amidon*

I'm gonna lift my *sister* up, she is not heavy  
I'm gonna lift my *sister* up, she is not heavy  
I'm gonna lift my *sister* up, she is not heavy  
If I don't lift *her* up  
If I don't lift *her* up  
If I don't lift *her* up  
I will fall down.

*(Brother, Mother, Father, People.)*

We Remember that in...

**2010** General Synod endorses the United Nations Declaration on the Rights of  
Indigenous Peoples.

*Bell followed by one minute of silence*

**Collect:** O God, in baptism you anoint us and seal us as your own forever. Give us  
grace to walk in newness of life, that your gifts of healing and reconciliation may be  
enjoyed by every race and nation. We ask this through Jesus Christ, the Word made  
flesh, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

## RITE OF RETURN

*Upon each table is placed a bowl. At the appointed time, an appointed delegate from each table will be invited to retrieve some water from the font and bring it to your table for an act of anointing.*

The Lord be with you

**And also with you**

HYMN: Let Streams of Living Justice

Let streams of living justice flow down upon the earth.  
Give freedom's light to captives; let all the poor have worth.  
The hungry's hands are pleading; the workers claim their rights,  
The mourners long for laughter, the blinded seek for sight.  
Make liberty a beacon, strike down the iron power.  
Abolish ancient vengeance. Proclaim your people's hour.

For healing of the nations, for peace that will not end.  
For love that makes us lovers, God grant us grace to mend.  
Weave our varied gifts together: knit our lives as they are spun.  
On your loom of life enroll us till the thread of life is run.  
O great Weaver of our fabric, bind church and world in one.  
Dye our texture with your radiance, light our colours with your sun.

Your city's built for music: we are the stones you seek.  
Your harmony is language. We are the words you speak.  
Our faith we find in service, our hope in other's dreams.  
Our love in hand of neighbour. Our homeland brightly gleams.  
Inscribe our hearts with justice, your way – the path untried:  
Your truth – the heart of stranger, your life – the Crucified.

We Remember that in...

**2014** The Primate's Commission is established to consider how the church should act to repudiate the Doctrine of Discovery, promote healing and reconciliation, and commit to work for Indigenous justice.

**2015:** The Truth and Reconciliation files the 94 Calls to Action. The Anglican Church of Canada takes up the challenge and commits to work toward their implementation.

**2016:** At Her Majesty's Royal Chapel of the Mohawks, Six Nations of the Grand River on Saturday, March 19, 2016. Primate Fred Hiltz, on behalf of the Anglican Church of Canada, commits to action item 48: to honour in word and action the Anglican Church of Canada's commitment "to formally adopt and comply with the principles, norms and standards of the 2007 United Nations Declaration on the Rights of Indigenous Peoples".

Presider: The Journey Continues.

*Bell followed by one minute of silence.*

Reading: Romans 6:3-11

Bishop: Let us give thanks to the Lord our God  
**It is right to give our thanks and praise**

Holy God, we have heard and listened to the story of our Anglican Church of Canada's journey over the past 600 years with our First Peoples sisters and brothers. As a Church we have failed to uphold our covenant with you and with one another and we yearn for your healing and our reconciliation. As we journey forward in the reconciling communion of our life in Christ, we pray that you will restore us to the life you have promised all your children.

We gather again in communion with all our sisters and brothers, our ancestors, the saints of every age and the coming of the kingdom of peace around the life giving waters of baptism. Again, we do so with an awareness that even now many of our First People sisters and brothers face a humanitarian crisis living in communities where they have no access to safe drinking water, and so our journey of healing and reconciliation continues. Today marks again our recommitment to this journey of restoring our shared communion in the one body and our co-creation in the coming kingdom of Justice and peace.

In the waters of baptism we died with him that we may live in him. May we who are signed with the cross of Christ be reunited with all your people as one body, as one holy people, united in our Lord Jesus Christ, through the Holy Spirit. I invite you, sisters and brothers, to anoint each other in the name of the Holy and Undivided Trinity with whom you are one in Christ with all the Saints of every age forever and ever. Remember who you are.

The image shows a musical score for a hymn. It consists of two systems of music. The first system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The lyrics under the first system are "All you, who have been bap - tized in - to Christ,". The second system also has a vocal line and piano accompaniment. The lyrics under the second system are "you have put on Christ! Al - le - lu - - ia!". The music is in 4/4 time and features a simple, hymn-like melody.

*Using the water gathered from the font, people mark each other at their tables with the sign of the cross saying: "In the name of the Holy and Undivided Trinity, Remember who you are."*

Bishop: Praise our God, all you who serve him.  
All: **You who fear him, great and small.**

## THE PEACE

The peace of the lord be always with you  
**And also with you**

*The remaining water should be returned to the font.*

## SENDING RITE

Bishop: O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery. By the effectual working of your providence, carry out in tranquility the plan of salvation. Let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord.

All: **Amen.**

Deacon: Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

All: **I will, with God's help.**

Deacon: Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?

All: **I will, with God's help.**

Deacon: Will you proclaim by word and example the good news of God in Christ?

All: **I will, with God's help.**

Deacon: Will you seek and serve Christ in all persons, loving your neighbour as yourself?

All: **I will, with God's help.**

Deacon: Will you strive for justice and peace among all people,

**All:** And respect the dignity of every human being?  
**I will, with God's help.**

**Deacon:** Will you strive to safeguard the integrity of God's creation,  
and respect, sustain and renew the life of the Earth??

**All:** **I will, with God's help.**

**Deacon:** Go forth into the world, rejoicing in the power of the  
Spirit! Alluleia!

**All:** **Thanks be to God! Alleluia!**

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<sup>i</sup> Available at: <http://www.anglican.ca/tr/timeline/>

<sup>ii</sup> "You have Put on Christ" drawn from *The Divine Liturgy: An Anthology for Worship*. (The Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, 2004). Pg 566.

<sup>iii</sup> *Indigenous Peoples and the Anglican Church of Canada: Timeline of an Evolving Relationship*.  
Found online: <http://www.anglican.ca/tr/timeline/>

<sup>iv</sup> "Thanksgiving Over Water" adapted from the Book of Alternative Services

<sup>v</sup> *Indigenous Peoples and the Anglican Church of Canada: Timeline of an Evolving Relationship*.  
Found online: <http://www.anglican.ca/tr/timeline/>

<sup>vi</sup> Liturgies, unless otherwise noted, drawn from Anglican Church of Canada Book of  
Alternative Services and/or: *Texts for Trial Use and Feedback*. Found online:  
<http://www.anglican.ca/about/liturgicaltexts/trialuse/>

<sup>vii</sup> Drawn from the *Indigenous Peoples and the Anglican Church of Canada: Timeline of an  
Evolving Relationship*.

<sup>viii</sup> Collect for the National Aboriginal Day of Prayer written to accompany the Covenant  
of 1994. Found online: <http://www.anglican.ca/tr/rfa/prayers-and-collects/>

<sup>ix</sup> "Gathering Prayer" from *The Disciple's Prayer Book*. Found online:  
<http://www.anglican.ca/im/introgbd/>

<sup>x</sup> Gwyn Cashmore and Joan Puls, From *One Race the Human Race: Racial Justice Sunday  
2003*, published by Churches Together in Britain and Ireland: Churches Commission for  
Racial Justice, London.

<sup>xi</sup> *Anglican Healing Fund Prayer*. Found online: <http://www.anglican.ca/tr/rfa/prayers-and-collects/>