

Standing Stones Liturgy is a gathering in which Indigenous and Non-Indigenous peoples explore God in an Indigenous context, specifically Cree.

As Anglicans we have traditionally defined ourselves as a church committed to prayer in common language. This binds us to hearing the proclamation of Christ from others. We gather to worship Jesus infusing Cree symbols into Christian ceremony:

- * we smudge to stand in right relationship with the Creator, to come to a clearer understanding of God;
- * we seek wisdom in Indigenous story and scripture,
- * we ask for God's healing water and prayer for ourselves and our community,
- * and celebrate God's activities in our lives through the sharing of bannock and berries.

The hope is this Gathering is a means of Christ's reconciling *'Love to heal ancient wounds and enlighten future generations of Canadians.'*



Standing Stones happens in at least three parishes regularly giving an outlook on our Christian faith through an Indigenous lens. It has opened the door to teaching our parishes how to use ceremonies of this land to worship our God together.

Anglican places where the worship of Jesus infuses Cree symbols into Christian ceremony.

Standing Stones liturgy;

All Saints Anglican Cathedral, 10035-103 St., Edmonton, 2nd Sunday of the month, **9:15 am service.**

A smudge is available in the Indigenous chapel at All Saints when the sanctuary is open.

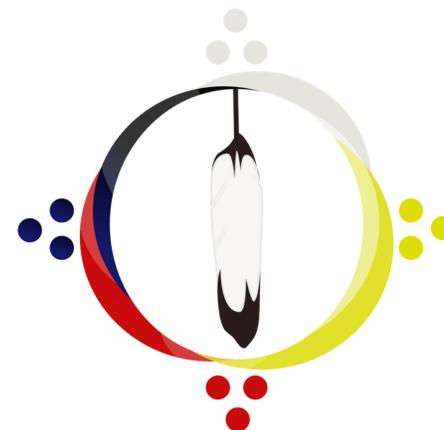


St. Faith's Anglican Church, 11725-93 St. Edmonton, 3rd Sunday of the month, 11:00 am. A smudge is always available at St. Faith's at the Indigenous altar (bring your own matches).

Community of Emmanuel, Bissell Centre, 10527-96 St. Edmonton, 4th Sunday of the month, 11:00 am.

Smudge Ceremony/Prayer;

St. Mary's Anglican Church, 11203-68 St. Wednesday's -11:45-12:30.



Anglican Diocese of Edmonton Indigenous Ministry

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We acknowledge the traditional peoples of this territory and extend thanks for their hospitality.



Mandate



Indian Residential School resulted in the displacement of culture & identity within Indigenous communities. In response to this history, the Anglican

Church is called to listen to the stories of Indigenous brothers and sisters.

This mandate was intentionally created with no pre-conceived end product or project, as it was thought that the church simply needs to be present in places and situations where Indigenous brothers and sisters have traditionally been engaging, learning and sharing.



The Three Anglican Pillars of Indigenous Ministries:

1. Education

Sharing and listening within our Anglican family is the first pillar.



Since the Truth and Reconciliation Commission (TRC) Alberta Event, we are continuing to facilitate a series of workshops. The purpose is to educate people regarding the strengths of Indigenous cultures and the positive results of *walking in good relationship*.

2. Reconciliation

Continuing to organize churches listening circles is part of reconciliation. These took place at the TRC. Currently there are three regional centers of conversation and healing; St. Faith/St Stephen in Edmonton, Immanuel in Wetaskiwin, and St. John in Cold Lake.



Residential school

Reconciliation also continues by consultations with Indigenous Elders.

3. Mission

The third Anglican pillar of Indigenous ministries is mission. Essentially this is bridging communities: Indigenous and Anglican.



One focus will be creating spaces and communities of hope for Indigenous peoples.

The goal is to facilitate our becoming a newly restored people strengthened by gifts each has been given by the Creator.

We have been intentional in providing ceremony and prayer of hope in an Indigenous context. With the development of Standing Stones, and the ongoing work to develop other sacramental liturgies, including funeral, baptism and wedding, we have been walking with our Indigenous sisters and brother through many sacred moments.

Christian Self-Understanding in a Context of Indigenous Traditions and Customs



Indigenous Christianity emphasises the figure of Jesus Christ, the Creator's incarnation. This is extremely important for many Indigenous peoples, even those who would not formally describe themselves as

Christians. Many Indigenous people had dreamed about Jesus and his coming even before the period of devastating colonisation. Jesus, as a figure who suffered at the hands of oppressors, is seen as one who empathises with the plight of Indigenous people.

The intimate interrelationship between God and creation/land/nature is emphasized throughout Indigenous understanding. The whole earth is God's temple and without the earth we are nothing. In many Indigenous communities, when people want to get close to God, they sit on the ground. Indigenous moral and spiritual development cannot be separated from our attitudes to the land. It is essential for human beings to be in harmony with the land.

In relation to the Christian Bible, the importance of the four gospels can be linked to the 'four directional thinking' (east, south, west and north) of many Indigenous peoples. Jesus Christ is too great to be spoken of in only one direction.



The sacred medicines connect us to the land. A field of sage.