

Thank you to everyone who brought hygiene supplies!

The **Monday evening Bible Study** will continue its reading of St. Luke's Gospel Monday night (May 31st) at 7:00pm. You are welcome **to attend in person or by ZOOM**. Looking forward to seeing you!

On **June 20th, after the 10 a.m. service**, we will all head to **St. Martin's In The Woods Church** (3394 Route 134 Shediak Cape NB E4P 3J2) for the **Church Picnic**. *Don't forget your hat, lawn-chair, soccer balls and picnic games!*

If you are **admitted to the hospital** and would like to have a pastoral visit, please **let the Rector know**. He would be glad to come and see you.

Operation Live-stream – the live-streaming of the worship Services from St. George's – has been embraced by the clergy of our Deanery. To that end, volunteer readers from other parishes will begin to take part in Morning and Evening Prayer from Monday to Friday. If you would like to assist, **please come as your schedule permits**. The purpose of Operation Livestream is threefold:

- To promote the life of prayer and the daily reading of God's Word
- To reach out to shut-ins and to those who are 'house-bound'
- To serve as a 'hub' or center for prayer requests from our area

Summer book reading: If you are interested in reading '**The Lion, the Witch and the Wardrobe**' by C.S. Lewis in-person or by ZOOM, please speak to the clergy. We will make a book order soon and decide on a time that fits.

Want to know what is going on around the Diocese of Fredericton, learn about interesting online presentations, or get some ideas for your parish? Why not have the diocesan eNews delivered weekly to your mail inbox? Go to nb.anglican.ca/signup and subscribe with your email address. And maybe have a look around the diocesan website while you are there.



St. George's Church is a downtown spiritual center where traditional Anglican liturgy, parishioners and the needs of our community are valued.



St. George's Anglican Church

The Most Reverend David Edwards- Bishop

The Reverend Canon Chris VanBuskirk - Rector

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Jesus Christ the Same, Yesterday, Today and Forever

First Sunday After Trinity June 6, 2021



Parish Prayer Chain: To pass a message on to the Parish Prayer Chain, from Monday to Friday, 9 a.m. to 1 p.m. please the Office. After Office Hours, please contact Cathie @ 855-7969 or cdingwell@gmail.com

Wardens:	Sheila Searle	856-9419
	Kelly VanBuskirk	
Associate Priest:	Rev. Dr. Dan Goodwin	(danielcorey.goodwin@gmail.com)
Deacon:	Rev. Norm Dupuis	386-1324

First Sunday After Trinity – June 6, 2021

8:00 A.M. HOLY EUCHARIST

Introit Psalm: 13	p. 343
Collect for Purity:	p. 67
Collect & Epistle	p. 217
Gradual Psalm: 41. 1-4	p. 382
The Holy Gospel	p. 218

9:15 A.M. MORNING PRAYER

Psalm 1, 5	pgs. 331, 334
First Lesson: Joshua 1. 1-9	(Pew Bible page 196)
Second Lesson: Mark 1. 21-34	(Pew Bible page 801)

10:00 A.M. HOLY EUCHARIST

Introit Psalm (sung) *O Lord my God, in thy loving kindness and mercy have I trusted; and my heart is joyful in thy salvation: I will sing unto the Lord, because he hath dealt so lovingly with me. How long wilt thou forget me, O Lord, for ever: how long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me? Glory be.....*

Hymn: **727** (Providence)

Children's Talk

Collect for Purity p. 67

Kyrie p. 70

Collect & Epistle p. 217

Gradual Psalm: 41. 1-4 p. 382

The Holy Gospel p. 218

The Nicene Creed p. 71

Hymn before Homily: **382** (Martyrdom)

The Homily

Offertory Hymn: **576** (Mozart)

The Intercession p. 75

Confession, Absolution p. 77

Thanksgiving p. 78

Consecration p. 82

Hymns during Communion: **232** (St. Agnes)

460 (St. Finbar); **247** (Eisenach)

Gloria In Excelsis p. 86

Recessional Hymn: **598** (Glen Bernard)

5:00 P.M. EVENING PRAYER

Psalms 4, 6	pgs. 333, 335
First Lesson: 1 Samuel 9. 1-10. 1	(Pew Bible page 252)
Second Lesson: Acts 1. 1-14	(Pew Bible page 877)

"Let us remember before God the faithful departed."

William Leahy, Krista McCabe, Jim Murray, Kevin Hutchinson

The Sanctuary Candle burns this week to the Glory of God and in Loving Memory of Bert Stewart, David Charles MacKay, Alice Adams

Amongst the faithful departed, we remember Private Harold Weldon Bailey of this parish who died June 7th, 1944. He is buried in France and awaits with us the Lord's return and the Resurrection at the Last Day.

This Week in the Parish

The Daily Offices of **Morning and Evening Prayer** will be at **8:30 A.M. and 5:00 P.M. Monday – Saturday**, respectively. In addition:

Monday	Bible Study	7:00 p.m.
Tuesday	Scouts	7:00 p.m.
Wednesday	Bible Study	10:00 a.m.
	Beavers & Cubs	6:30 p.m.
Thursday	Holy Communion (St. Barnabas)	10:00 a.m.

Daily Bible Readings

A modified schedule from the Prayer Book's Table of Lessons

Sunday	Proverbs 18:10-end	2 Corinthians 5
Monday	Proverbs 20:1-22	2 Corinthians 5:20-7:1
Tuesday	Proverbs 22:1-16	2 Corinthians 7:2-end
Wednesday	Proverbs 24:3-end	2 Corinthians 8
Thursday	Proverbs 25	2 Corinthians 9
Friday	Proverbs 26:12-end	2 Corinthians 10
Saturday	Proverbs 27:1-22	2 Corinthians 11

"A tree is known by its fruit;

a man by his deeds.

A good deed is never lost,

he who sows courtesy, reaps friendship,

and he who plants kindness,

gathers love" St. Basil the Great

The Rectors Corner

The Rev. Henry Budd, Scholar and Missionary



The Rev. Henry Budd was the first person of the First Nations in Canada to be ordained as an Anglican priest. He is remembered in the Church Calendar on April 2nd, which was Good Friday this year. Therefore, we commemorated his labours this past Thursday at the Holy Eucharist. Here is a summary of his life's story.

Henry was born to a father from the Swampy Cree and a Metis mother, and was named Sa-ka-chu-wes'cum, which in the Cree language means "Going up the hill." At the age of ten, after his father's death, he was put into the care of the Rev. John West, who baptized him and gave him the English name "Henry Budd." Under West, a Chaplain to the Hudson's Bay Company (HBC) and Church Missionary Society missionary, Henry Budd began his education "in the white man's knowledge and religion", at Red River Settlement.

After completion of his schooling, Henry moved near St. Andrew's Church on the Red River in 1829. He lived there with his mother, his brother's widow and her three children. They farmed, raising wheat, barley and hogs. Budd was also employed with the HBC, first as a day labourer, then full-time as a clerk. In 1836, he married Elizabeth (Betsy) Work (1820-1874), a woman of Irish-Cree descent, and together they had 13 children.

In 1837, Henry became a catechist for the Church Missionary Society and began to work among the Cree in northern Rupert's Land. After a short stay, he moved to 'The Pas' to begin a new mission there. He studied Latin and Greek, and proved so effective in teaching the faith and managing the site that the Society recommended his ordination to the priesthood. However, that would not happen for another 13 years.

As catechist, Henry's job was to teach the First Nations' peoples the Christian Faith. As part of this, the children were instructed in practical lessons such as domestic skills for girls and horticultural and

cultivation skills for boys. The goal was to help settle the indigenous peoples of the area who were more accustomed to a nomadic lifestyle. This meant building houses, establishing farms, raising cattle and crops, in order to develop a food supply. This well-intentioned work was the beginning of what we know as the Residential School program.

At the Pas; Henry also taught the older people in the community to read and write the Cree syllabics. He developed a Christmas tradition of delivering flour, pemmican and grease to every family; and for New Year's, he invited everyone to his home for tea and cakes. Budd is described as a big man with a striking presence; an eloquent preacher in both Cree and English; methodical and thrifty. His missions were models of neatness as were the gardens and livestock.

Budd was well known for translating Holy Scripture and the Book of Common Prayer into the Cree language. However, just because he was Cree, the Church Missionary Society paid him only half the annual stipend that a married white missionary got — even though he supported his own wife and children, his mother, and his brother's family.

In 1850, Bishop David Anderson made his first trip to the Pas. Seeing the results of Henry's labours, his faithful diligence and many spiritual gifts, the Bishop took Henry back to the Red River, and coached him in theology. On December 22nd, Henry Budd was ordained as a Deacon in St Andrews Church; he was the first Indian in North America to be admitted to the ministry of the Church of England. Three years later, on June 10th, 1853, he was ordained a priest at The Pas.

Henry Budd had a very tragic life. He lost two sons, his wife and a daughter, and himself suffered serious injuries in a fall from a horse. Before his own death, he would lose another three sons. When he died from influenza in 1875, one of his people said that he had not known what it was to lose a father until the death of Mr. Budd. He was buried in The Pas, Manitoba, and the road into Stanley Mission, Saskatchewan is named in his honour. The 'Henry Budd College for Ministry' at The Pas is also named in his honour, one aim of which is "to further the Christian expression of faith within the traditions of native culture and language"

This is a fitting memorial for one who served so faithfully for the glory of God.

Canada's Need for Truth and Reconciliation

As reported by the Canadian Press, and as we have all heard, "The Tk'emlups te Secwepemc First Nation announced last week that ground-penetrating radar had located what are believed to be the unmarked graves of 215 children at the Kamloops school.

"In response, the United Nations Human Rights Office has called on all levels of Canadian governments to investigate the deaths of Indigenous children at residential schools and to intensify efforts to find those who are missing. According to UN spokesperson, Marta Hurtado, healing will only be possible once families and Indigenous communities are given access to documents about missing or dead family members and the remains are properly identified."

As one National Post story said, "It was never a secret that the sites of Indian Residential Schools abounded with the graves of dead children. Communities and survivors knew the bodies were there, as did any investigation or government commission that bothered to ask. Most of the children who died while attending Residential Schools were buried on or near the school grounds because the Department of Indian Affairs refused to ship home the bodies of children for cost reasons.

"The final report of the Truth and Reconciliation Commission, released in 2015, confirms this, saying, 'Many, if not most, of the several thousand children who died in residential schools are likely to be buried in unmarked and untended graves; subjected to institutionalized child neglect in life, they have been dishonoured in death.'"

According to the National Post, "When schools closed, cemeteries were occasionally maintained as active burial grounds by neighbouring communities. However, given the remote location of most residential schools, the cemeteries often became overgrown once the school closed; and whatever meagre grave markers were there, rotted away or were destroyed.... In some instances, the Department of Indian Affairs even leased cemetery sites for commercial and agricultural use."

The gruesome discovery in Kamloops sets before all Canadians something we have heard many, many times through the testimonies of residential school survivors. Officially, as reported by Global

News, "The Truth and Reconciliation Commission identified 3,200 deaths as part of its investigation. For one-third of these deaths, the government and schools didn't record the student's name. For one-quarter of these deaths, the government didn't identify the student's gender. And for around half, the cause of death wasn't identified. These numbers might not include students who got sick and school and were sent home, where they later died, or Métis students whose attendance at school wasn't funded by the federal government but who may have died there."

Given this, why are we so unwilling to admit that terrible, criminal acts were committed against First Nations' peoples as part of the Canadian 'agenda' for over 150 years, even after documenting the testimonies of 7000 survivors in a national commission over seven years?

As we begin to process the meaning of last week's events, may I offer the following as potential aids for prayer, education and reflection:

First, our national Indigenous Archbishop Mark MacDonald has suggested that this prayer commemorating the Holy Innocents could be helpful:

Collect p.398 BAS

Almighty God, our heavenly Father,
whose children suffered at the hands of Herod,
receive, we pray, all innocent victims
into the arms of your mercy.
By your great might frustrate all evil designs
and establish your reign of justice, love, and peace;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever.

Second, at upcoming Thursday morning celebrations of the Holy Eucharist, we will remember Indigenous leaders in the Church. The Rev. Henry Budd is the first of these – his story is printed on the next page.

Third, Archbishop Edwards has suggested that it may be helpful to watch the documentary 'Doctrine of Discovery: Stolen Lands, Strong Hearts'. To that end, the link will be made available in the weekly parish email, or you can simply google it yourself. For those who wish, there will be an opportunity to view this film in the Church Hall. Please stay tuned for more details.