

The Community of the Cross of Nails - CCN Sunday 2025

These notes contain information for those planning the CCN Sunday liturgy for 2025. Some of the notes may be included in a service bulletin, if desired.



The Community of the Cross of Nails (CCN) is a Christian network of more than 270 churches, schools, chaplaincies and retreat centres who, drawn together by the story of Coventry Cathedral, share a common commitment to work and pray for peace, justice and reconciliation through:

- healing the wounds of history;
- learning to live with difference and celebrate diversity;
- building a culture of justice and peace.

Many contemporary conflicts have deep roots in past wrongs. Our CCN Partners nurture real hope amongst hurting and wounded people and communities. Our present requires new patterns of community, wherein we learn how to live together with deep differences and celebrate the rich diversity that God has created in humanity. The most fundamental threat to the future of us all is the collective failure of our moral imagination to find ways to resolve our differences and disputes without recourse to violence.

CCN Partners engage with the challenges faced by many communities where a just and inclusive society is crucial for stability and peace. As a network of ordinary people, we work to seek peace and pursue it in our relationships. For more information, please visit:

<https://www.coventrycathedral.org.uk/reconciliation/community-of-the-cross-of-nails>

A liturgy from Canada



Once a year, the Community of the Cross of Nails invites our partners and friends around the globe to join together for worship on a common Sunday. In 2025, the Canadian partners of CCN offer this liturgy drawn from our ongoing journey of reconciliation – in particular, with the First Peoples of the land called Canada.

There are more than 630 First Nations across Canada, plus Inuit and Metis, who are the First Peoples of Canada. Contact and settlement by Europeans and French led to horrific and even genocidal encounters. Canada's Truth and Reconciliation Commission has documented these horrors. Shocking truths continue to be unearthed... most recently the discovery of unmarked graves at former residential schools. The Truth and Reconciliation Commission has offered more than 90 calls to action, some directed at churches. Other governmental and non-governmental commissions have also been part of the truth-telling, including the National Inquiry Into Missing and Murdered Indigenous Women and Girls.

The Anglican Church of Canada began its own truth-seeking process some decades ago. Anglicans, along with other Christian traditions (including the Roman Catholic Church) were involved in the administration of the residential school system from the 19th century. The Anglican Church has opened its archives, listened deeply to our Indigenous siblings, offered a series of apologies over the years, set up a healing fund to provide practical support to First Peoples and supported the development of an Indigenous

Anglican Church, called Sacred Circle. A covenant has been developed by Sacred Circle, and there is a National Indigenous Archbishop to support the work. More on Sacred Circle here: <https://www.anglican.ca/im/sacredcircles/>

In 2019, the Primate of the Anglican Church of Canada issued an apology for spiritual arrogance on the part of the Anglican Church and spiritual harm to our Indigenous siblings. The spirituality and spiritual practices of First Peoples are now a part of Anglican life in Canada, including Gospel-based discipleship and the Seven Grandfather Teachings: honesty, humility, respect, wisdom, bravery, truth, and love.

The Anglican Church, in response to one of the calls to action from the Truth and Reconciliation Commission, has repudiated the Doctrine of Discovery, the medieval Christian doctrine that rendered non-Christian and Indigenous people invisible, and allowed their lands to be taken by the Christian nations of Europe. Stolen Lands, Strong Hearts is an award-winning documentary from the Anglican Church of Canada: <https://www.anglican.ca/primate/tfc/drj/doctrineofdiscovery/>

The Anglican Church, through its domestic and international development and relief agency called Alongside Hope (formerly the Primate's World Relief and Development Fund), offers a training and engagement initiative across the country called the Mapping Exercise that uses a large-scale map of Canada and an historical timeline to tell some of the stories of colonization.

Some notes on the liturgy:

The unformatted liturgy that is attached follows the general form of Anglican worship and uses specific elements that have been adopted by the National Church, several Ecclesiastical Provinces of the Canadian church, and a number of Dioceses. The hymns are drawn from two of the hymnals of the Anglican Church of Canada – Common Praise and Sing a New Creation. Several alternatives are offered in the package of suggested hymns. The hymn Precious Lord was a favourite of the great U.S. reconciler, Dr. Martin Luther King Jr. The hymn Draw the Circle Wide is written by a Canadian, former Bishop Gordon Light.

It has become the practice of the Anglican Church of Canada, and many others, to incorporate a land acknowledgement at the time of welcome. There are different forms of words, but the common desire is to acknowledge the peoples who have been on the land since time immemorial – long before settlers arrived from Europe. The land acknowledgement is one part of the repudiation of the Doctrine of Discovery. Under the medieval Papal Decree, the Christian countries of Europe were allowed to “discover” lands, even those occupied for millennia by the First Peoples. Down to today, the notion that the Crown of England owns all the lands claimed by early English explorers is woven through Canadian and U.S. property law and other civil rights. The First Peoples were forced into small reserves where, even today, the social and other outcomes are low compared to mainstream Canadian society.

Here is the land acknowledgement used by Sorrento Centre Anglican Church of Canada: “We gratefully acknowledge that we live, work, play and pray on the traditional and unceded lands of the Secwepemc people, who have lived on these lands since time immemorial practicing virtues of generosity and kindness. We seek to learn from and live into those values today.”

The Gathering Prayer is drawn from the Sacred Circle of the Indigenous Anglican Church.

The Coventry litany has been slightly – but importantly – modified for use in Canada. Instead of the phrase “Father forgive”, the words “Creator forgive” are used. Our Indigenous neighbours have taught us that Creator is more accessible to Indigenous ways of knowing.

The Creed was offered in recent years by then-Canon Mary Gregory of Coventry Cathedral.

The Lord's Prayer draws on the words of the New Zealand Prayer Book. New Zealand, like Canada, continues to discern their journey of reconciliation with Indigenous peoples. The words reflect a more expansive and inclusive understanding of the divine.

The Eucharistic Prayer is used throughout the Anglican Church of Canada, especially during the season of creation. The words and images fit our aspiration for a diverse and inclusive celebration of communion.

Announcements for the good of the community are an important part of liturgies in Canada. This service bulletin does not offer a specific place, leaving it to those doing liturgical planning at the local level to decide whether announcements might come first, in the middle, or just before dismissal.

The gathering:

Welcome and land acknowledgement (honouring the First Peoples)

Hymn: Let us build a house (All are welcome) – Sing a New Creation #10

Let us build a house where love can dwell and all can safely live,
a place where saints and children tell how hearts learn to forgive.
Built of hopes and dreams and visions, rock of faith and vault of grace;
here the love of Christ shall end divisions;

Refrain All are welcome, all are welcome,
all are welcome in this place.

Let us build a house where prophets speak, and words are strong and true,
where all God's children dare to seek to dream God's reign anew.
Here the cross shall stand as witness and a symbol of God's grace;
here as one we claim the faith of Jesus:

Refrain All are welcome, all are welcome,
all are welcome in this place.

Let us build a house where love is found in water, wine and wheat;
a banquet hall on holy ground, where peace and justice meet.
Here the love of God, through Jesus, is revealed in time and space;
as we share in Christ the feast that frees us:

Refrain All are welcome, all are welcome,
all are welcome in this place.

Let us build a house where hands will reach beyond the wood and stone
to heal and strengthen, serve and teach, and live the Word they've known.
Here the outcast and the stranger bear the image of God's face;
let us bring an end to fear and danger:

Refrain All are welcome, all are welcome,
all are welcome in this place.

Let us build a house where all are named, their songs and visions heard
and loved and treasured, taught and claimed as words within the Word.
Built of tears and cries and laughter, prayers of faith and songs of grace;
let this house proclaim from floor to rafter:

Refrain All are welcome, all are welcome,
all are welcome in this place.

Gathering prayer (from Sacred Circle of the Indigenous Anglican Church Canada):

One: Creator, we give you thanks for all you are 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.

All: Amen.

The Coventry Litany of Reconciliation:

One: All have sinned and fallen short of the glory of God. The hatred which divides nation from nation, race from race, class from class,

All: **Creator, forgive.**

One: The covetous desires of people and nations to possess what is not their own,

All: **Creator, forgive.**

One: The greed which exploits the work of human hands and lays waste the earth,

All: **Creator, forgive.**

One: Our envy of the welfare and happiness of others,

All: **Creator, forgive.**

One: Our indifference to the plight of the imprisoned, the homeless, the refugee,

All: **Creator, forgive.**

One: The lust which dishonours the bodies of men, women and children,

All: **Creator, forgive.**

One: The pride which leads us to trust in ourselves and not in God,

All: **Creator, forgive.**

One: May the God of love bring us back to himself, forgive us our sins, and assure us of his eternal love in Jesus Christ our Lord.

Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you.

All: **Amen**

Hymn: Draw the Circle Wide – Common Praise #418

Refrain: Draw the circle wide, draw it wider still.
Let this be our song: no one stands alone.
Standing side by side, draw the circle, draw the circle wide...

God the still-point of the circle, 'round whom all creation turns
Nothing lost but held forever... in God's gracious arms

Refrain: Draw the circle wide, draw it wider still.
Let this be our song: no one stands alone.
Standing side by side, draw the circle, draw the circle wide...

Let our hearts touch far horizons so encompass great and small
Let our loving know no borders... faithful to God's call

Refrain: Draw the circle wide, draw it wider still.
Let this be our song: no one stands alone.
Standing side by side, draw the circle, draw the circle wide...

Let the dreams we dream be larger than we've ever dreamed before
Let the dream of Christ be in us... open every door!

Refrain: Draw the circle wide, draw it wider still.
Let this be our song: no one stands alone.
Standing side by side, draw the circle, draw the circle wide...

A Collect for CCN Sunday

All: **Almighty God, from whom all thoughts of truth and peace proceed;
kindle, we pray, in the hearts of all the true love of peace,
and guide with your pure and peaceable wisdom
those who take counsel for the nations of the earth;
that your kingdom may go forward in justice and peace,
till the earth is filled with the knowledge of your love;
through Jesus Christ our Lord,
who is alive and reigns with you and the Holy Spirit,
one God, now and forever.
Amen.**

Readings from Sacred Scripture

A reading from the Book of Isaiah, chapter 58 (New Revised Standard Version):

Is not this the fast that I choose, to loose the bonds of injustice, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke?
Is it not to share your bread with the hungry, and bring the homeless poor into your house;
when you see the naked, to cover them, and not to hide yourself from your own kin?
Then your light shall break forth like the dawn, and your healing shall spring up quickly;
your vindicator shall go before you, the glory of the Lord shall be your rear guard.
Then you shall call, and the Lord will answer; you shall cry for help, and he will say, "Here I am."
If you remove the yoke from among you, the pointing of the finger, the speaking of evil,
if you offer your food to the hungry, and satisfy the needs of the afflicted,
then your light shall rise in the darkness, and your gloom be like the noonday.
The Lord will guide you continually, and satisfy your needs in parched place,
and make your bones strong, and you shall be like a watered garden,
like a spring of water whose waters never fail.
Your ancient ruins shall be rebuilt, you shall raise up the foundations of many generations;
you shall be called the repairer of the breach, the restorer of streets to live in.

A reading from Psalm 26 as re-imagined by Nan C Merrill:

Come to my aid, O Beloved!
For my fears threaten to drown me.
I sink in the mire of confusion, where there is no foothold.
I have entered deep waters, and the floods sweep over me.
I am exhausted from weeping; I thirst as in the desert.
I no longer see the path while waiting for your return.
What must I do, O Merciful One, to be at peace once again?

Hymn: Precious Lord, Take My Hand (Common Praise #509)

Precious Lord, take my hand, lead me on, let me stand, I am tired, I am weak, I am worn
Through the storm, through the night, lead me on to the light
Take my hand, precious Lord, lead me home

When my way grows drear, Precious Lord, linger near, when my life is almost gone
Hear my cry, hear my call, hold my hand lest I fall,
Take my hand precious Lord, lead me home

When the darkness appears and the night draws near, and the day is past and gone
At the river, I stand, guide my feet, hold my hand
Take my hand precious Lord, lead me home

The Gospel

One: The Good News of our Lord Jesus Christ according to Matthew

All: **Glory to you Lord Jesus Christ.**

Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are those who mourn, for they will be comforted.
Blessed are the meek, for they will inherit the earth.
Blessed are those who hunger and thirst for righteousness, for they will be filled.
Blessed are the merciful, for they will receive mercy.
Blessed are the pure in heart, for they will see God.
Blessed are the peacemakers, for they will be called children of God.
Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.
Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account.
Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

One: The Gospel of Christ

All: **Praise to you Lord Jesus Christ**

Homily (followed by a time for silence and contemplation).

The Prayers of the People (following local practice)

The Creed (from Coventry Cathedral)

One: Let us affirm our faith in the reconciling love of God.

All: **We believe in God the Father who creates humanity in the image of God, leads us with bands of love, calls us home, and runs to meet us, even when we are still far off.**

We believe in God the Son in whom humanity and divinity are perfectly reconciled; in whom all things hold together; who lived on the edges to gather the outcasts in and throws open the doors of the wedding feast to people from every tribe and language and people and nation.

We believe in God the Holy Spirit, the life of God within us, Who shows us the world's brokenness, articulates our longing for its peace, equips us for its transformation, and grows in us the peace that makes this service possible.

We believe in the coming of the kingdom of God, where every tear will be wiped away, every wound healed; where diversity will be recognised as beautiful, and difference an expression of the Infinite; where every wrong will be met with justice and with grace; where everyone will be at home with one another, and face-to-face with God. Amen.

The Lord's Prayer (from the New Zealand Book of Common Prayer)

One: And, as Jesus taught us, we say humbly:

All: **Eternal Spirit, Earth-maker, Pain-bearer, Life-giver, Source of all that is and that shall be, Father and Mother of us all, Loving God, in whom is heaven:**

**The hallowing of your name echo through the universe!
The way of your justice be followed by the peoples of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom sustain our hope and come on earth.**

**With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and testing, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.**

For you reign in the glory of the power that is love, now and for ever. Amen.

Confession of our sins and trespasses:

All: **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.**

One: Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in eternal life, through Jesus Christ our Lord. Amen.

The Peace

One: The peace of the Lord be always with you.

All: **And also with you.**

Offertory Hymn: May the God of Hope Go With Us - Sing a New Creation #168

May the God of hope go with us every day,
filling all our lives with love and joy and peace.
May the God of justice speed us on our way,
bringing light and hope to every land and race.

Praying, let us work for peace;
singing, share our joy with all;
working for a world that's new,
faithful when we hear Christ's call.

Repeat

Common prayer over the gifts

All: **Giver of life, receive all we offer you this day.
Let the Spirit you bestow on your Church continue to work in the world
through the hearts of all who believe.
We ask this in the name of Jesus Christ our Lord.**

Eucharistic Prayer for Season of Creation

Presider: May God be with you.

All: **And also with you.**

Presider: Lift up your hearts.

All: **We lift them to the Lord.**

Presider: Let us give thanks to God, our Creator.

All: **It is right to give our thanks and praise.**

Presider: It is meet and right to give thanks to you always, O God, for you are the source of all life. Since the beginning of time, you have sustained us through the environment that you established in creation. You rule the universe with balance and generosity, for which all creation never ceases to praise you. Joining with the company of heaven and all the creatures of the skies, earth, and seas, we joyfully praise your holy name, singing / saying:

All: **Holy, holy, holy lord God of Power and Might Heaven and Earth are full of your
Glory, Hosanna in the Highest, Blessed is the one who comes in the name of our God,
Hosanna in the highest.**

Presider: O God, our creator, you placed us in this world but did not leave us to live alone. You surrounded us with your wondrous creation that we might live in harmony with it, taking only what is necessary to preserve our common life. Of the world you made a garden for the flourishing of your people, yet we strayed from your path. We judged ourselves powerful and mighty, planting destruction between us and nature, and creating a world of inequity, imbalance, and discontent. Countless times, your prophets led us to repentance and new life, yet we chose to walk in other ways and persist in our selfish error. In the fullness of time and in your infinite mercy, you sent us your Son Jesus Christ, the source of new life. He taught us to live in unity with you, opening the doors to a new creation: one reconciled to you and sustained by your love.

On the night he was betrayed, Jesus took bread. Having given thanks to you, he broke it and gave it to those who were with him, saying, "Take, eat. This is my Body which is given for you. Do this in remembrance of me." After supper, he took the cup of wine, and having given thanks to you, he gave it to them, saying, "Take, drink. This is my Blood of the new and eternal Covenant which is shed for the forgiveness of sins. Do this in remembrance of me."

Therefore, we proclaim the wondrous mystery: Christ has died. Christ is risen. Christ will come again. And, giving thanks to you for restoring us in the ways of your Kingdom, we offer you these gifts of bread and wine: fruits of the earth and of your creation. Sanctify them by your Holy Spirit, that they may be for us the Body and Blood of your Son Jesus Christ. Sanctify us also, that in union with Christ we may fill the world with your love, renewing it with the gift of your Gospel. Preserve us in rebuilding the world around us and restoring the balance of nature. Grant that we may see in your creation that splendid garden, worthy of respect and care. Evermore strengthen your Church in the struggle to preserve the environment and the diversity of life within it. And, at the last day, bring us to your heavenly Kingdom, where in the company of (N and) all your saints, we may never cease to glorify you in the new creation of Jesus Christ. By Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all honor and glory are yours, Almighty God, now and forever. Amen.

The breaking of the bread:

Presider: "I am the bread of life," says the Lord. "Whoever comes to me will never be hungry whoever believes in me will never thirst."

All: **Taste and see that the Lord is good; happy are they who trust in God!**

Presider: Gifts of God for the People of God

All: **Thanks be to God**

Distribution of Communion / Prayer after Communion:

All: **Creator your word and sacrament give us food and life. May we who have shared in holy things bear fruit to your honour and glory, in the name of Jesus Christ our Lord. Amen.**

Presider: Glory to God...

All: **...whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.**

Blessing and Dismissal

Sending hymn: Go Now in Peace

All: **Go now in peace, never be afraid
God will go with you each hour of ev'ry day.
Go now in faith, steadfast, strong, and true know
God will guide you in all you do.
Go now in love, and show you believe.
Reach out to others so all the world can see.
God will be there watching from above.
Go now in peace, in faith and in love.**