



We pray for the sick and those who are suffering, those in any special need Jill, Bob Paul, Bonni, Michael, Jane, Ken, Doreen, Gladys, Dorothy, Jim, Gail, Tyler, Jamie, Cheryl, Cora, Jacob, Angelo, and all that are in our hearts alone.



Ten years ago I was privileged to join 75 colleagues in touring the Holy Land. One of the great blessings of that visit was our visit to the Church of the Holy Sepulchre in Jerusalem. At the end of the Stations of the Cross on the Via Dolorosa, the church is the site of Jesus' death and resurrection. After climbing many stairs we passed the altar observing Jesus' being nailed to the cross. The area is heavily decorated in the Eastern orthodox way - heavy red velvet curtains, panels of gold leaf, chandeliers, incense filling the air, rich iconography on the walls. Then there is a small, plain marble altar. It is the thirteenth station of the cross - where Jesus died. As we approach, we each stop and kneel before the altar. In the floor beneath it, there is a hole in the floor. We each lean forward and reach through the hole and touch the Rock on which Jesus died for our sins. It was a life-changing moment.

I wish I could pack all of you off to Israel to experience this yourselves. The closest I can get is to engage solemnly with you in our observation of Good Friday and Easter Sunday - for us to touch that place where we know in our hearts that Jesus died for us. May you be richly blessed this Easter.

Rev. Larry Brown

Mar 21st 11am St.Albans Church Delhi
Lunch to follow. Everyone welcome.

1st Thursday of each Month:
call Barb at 519-688-0961

Altar Guild needs assistance with polishing silver. Speak to Catherine Furlong.

A Devotional thought: Bibs or Aprons?

A fast-growing church in Minnesota has a phrase: "We want our members to wear aprons, not bibs." Here's what they meant: Bibs are for people who only want to be fed. Bibs are for those who are not yet ready or willing to feed themselves. Bibs are for those who are more interested in being served than in serving. Bibs are for those who insist that the church exists for them and their needs. Bibs are for babes in the faith, those who haven't caught God's vision for the church, or those who are not yet of the faith.

Aprons are for those who have a heart to serve others in Jesus' name. Aprons are for those who know that they are the church.

Aprons are for those who don't mind getting their hands dirty. Aprons are for those who take the time daily to feed their spiritual hunger. Aprons are for those who are growing in faith, and hunger to help others grow. Church growth consultant,

Win Arn, interviewed thousands of Christians in America several years ago and asked them, what they thought the church existed for. Eighty-eight percent said, "The church exists to serve my needs and the needs of my family." In other words, 88% of Christians in America are still wearing bibs.

On the night when he was betrayed, just hours before he was crucified, the very Son of God took off his outer garments, wrapped a towel around his waist, and washed his disciples' feet. When he was done he said, "I have just given you an example to follow." In other words, Jesus called his disciples to wear aprons, not bibs. In Matthew, Jesus is recorded as saying, "For even I, the Son of Man, came here not to be served but to serve others, and to give my life as a ransom for many." He also said, "If you cling to your life, you will lose it; but if you give it up for me, you will find it." Jesus calls us to wear aprons, not bibs. Which are you wearing?

Prayer: "Lord Jesus, thank you for feeding me daily with your word. Fill me with your redeeming love. Open my eyes to clearly see the needs of those around me, and then open my hands to serve them. Each day, strengthen me with your Spirit, so that I might choose to wear an apron, not a bib. This I pray in your name. Amen."

~Dianne Clark, Newsletter Editor.

Healing Through Drum and Song Circles:



You are invited to join us at St. John's Anglican Church, Otterville for special drum circles with Theresa McGregor, Drum and Song bundle carrier for a time of Healing through Drum and Song Circle. Come, learn, and participate as Theresa shares her lived experiences as an Indigenous Rooted person. The next circle is on March 25th 2 – 4 pm.

Join us for a **special day of drum making** with elder John Somosi, Cree who will be teaching drum making and sacredness of the drums. Saturday May 19th The drum is a 12" drum and comes with a drumstick. The cost for the workshop, materials, travel and instruction is \$130.00 for each participant. Only those who pay in advance will be able to participate. Let Dianne Clark know if you are interested.

Here is a utube link with him talking:

<https://www.youtube.com/watch?v=AXOG4qTKIN8>



Nathan Tidridge



Rhonda Johns



Phil Monture



Blanket Ceremony

INDIGENOUS EDUCATION DAY by Kirsty Moorcroft Woodstock Ontario September 23rd, 2017

This education day was put on by the Oxford Deanery of the Anglican Diocese of Huron in response to the Truth and Reconciliation Commission Report and was held at the Church of the Epiphany, Woodstock. The October Issue of the Anglican Journal carried an excellent report on this event but I felt the need to add my thoughts (because I believe that this is a very important issue and needs to be kept front and centre) so here they are!

The day had three parts:

- 1) a talk on the relationship between the Indigenous peoples and the Crown, given by Nathan Tidridge, and a multi-award winning high school teacher from Waterdown;
- 2) The Blanket Exercise led by Rhonda Johns of Nations Uniting;
- 3) A talk on Land Claims and the Six Nations given by Phil Monture.

1: Indigenous People and the Crown

Nathan Tidridge spoke very eloquently on this topic, explaining how he came to an awareness that others owned this land before the European settlers and that they still share it with these “settlers”. He had little exposure to Indian culture and history as a student in school and found it difficult to find information even in University. He did extensive research and when he became a teacher he determined to cover the topic in his classes. He stressed a number of points that were of interest:

A) Early European settlers treated the land as if it was unoccupied and named places that already had names. This showed a disregard for the original inhabitants of this land.

B) Different European groups had different relationships with the indigenous people. The Dutch in the area of what is now New York got on well and had a wampum agreement with the Six Nations. The French had good relations as the number of Europeans was not yet overwhelming. Things began to go wrong under the British who assumed that because they had defeated the French their Indian allies were also defeated but this was not so and the British were forced to negotiate.

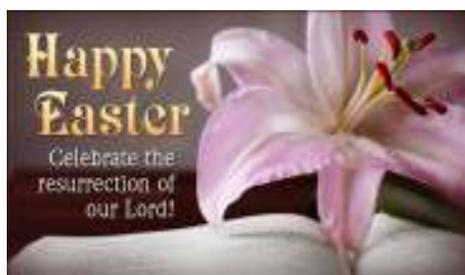
C) This need led to the Niagara Treaty of Friendship of 1764. Representatives of First Nations from the Plains and the Mississippi valley, north to Hudson Bay and east to the Maritimes met on the commons at Niagara on the Lake with the Crown’s representative. This was William Johnson, the partner of Molly Brant Johnson, who was well respected. He met with each nation individually and drew up an agreement that was accepted by all present and was represented by the purple and white wampum belt images of which we often see today. This belt represented the chain that binds the Indigenous people together with the settlers; the white beads represent a silver chain. As with all silver, this chain needs to be polished but this has not been happening. The belt was made by the Crown. As a belt it represents a circle, the Indigenous view of time, but when “undone” it is a straight piece of

Upcoming events



March 30th at St. John's Anglican
At 10:30 am

The Congregation is invited for a time of fellowship, coffee and hot cross buns in the Parish Hall



Sunday April 1st 9:30 am



Low Easter Sunday April 8th at 10:30 am. Join us for a special service followed by lunch



New:

Bring your favourite lunch item on Sunday May 6th and fellowship together.

work - the European view of time. This treaty put into the legal terms the Proclamation of 1763 by which the government of King George III recognised the right of Indigenous peoples to the land. The Indians see this Treaty, not Confederation of 1867, as the beginning of Canada.

D) The treaties on the whole worked well before Confederation. Problems later arose because of differences in language and culture:

a) The Indians regarded treaties as relationships (based on feelings such as trust, truth and respect - Rick Hill) but the British saw them as contracts (based on law and words). These feelings of love, trust and respect must be part of the legal system as it affects First Nations if there is to be reconciliation (John Burrows, University of Victoria).

b) The different languages create confusion as indigenous languages are descriptive whereas European languages are concerned with naming things. The Indian languages are more flexible - there are, for example, around 30 words for "love".

C) Indigenous societies are not based on hierarchies in the way that are European societies.

Things to remember: - The British used Education as a weapon,

- Under Macdonald Indians were not considered "people"

- Residential Schools are still legal.

2: The Blanket Ceremony:

Blankets are spread on the floor to represent "Turtle Island" our country. The 30 people present are asked to walk around at will, representing the freedom of the First Nations. Then one person appears representing the Europeans and walks around shaking hands. All seems well and at first relations between indigenous and European groups are good. Each participant, however, holds a small card with instructions. Periodically an event is called out, such as the small pox epidemic, and according to the instructions on the card individuals are asked to leave the blankets. As other diseases and events (such as the extinction of the Beothuks, the establishment of residential schools, the Indian Act which limited who could be Indian, the "Sixties scoop" which took children from their homes for adoption) are called out more people are removed from Turtle Island. At the same time other actions by the government, such as the establishment of Reservations, are called out and the blankets are scrunched up so that they take less space. By the end of the process only 5 people are left and the blankets have become little puddles in a vast expanse of uncovered floor. This represents the great loss of numbers and land that the Indigenous peoples experienced. The participants then sit down and one by one, holding an eagle feather which is passed around, they talk about how they felt while this was happening. Many people were shocked, several were moved to tears, all of us, I believe, were deeply affected. I too was affected, even though the exercise had been described to me and even though I knew much of the information. I felt anger that we still seem unable to heal these wounds and to make everything right. I was also shocked that there are people, through no fault of their own, who seemed unaware of this history.

It was explained to us that the purpose of the process was to increase

Huron THEOLOGY

Ever pondered...

- Is religion defensible, or is it just merely an ideological assumption?
- Does religion make a positive contribution or is it mostly a threat to the world?
- Does religion produce more harm than good?

If so do we have a course for you!

Is Religion Dangerous?
28 April Evening
Wednesday, April 18, May 15, 2013, 6:30-8:00pm Hours: \$22
Doors: \$10

Register at www.hurontheology.com or contact: John.Alexander@hurontheology.com

Spiritual Retreat
July 3-5, 2018

Feeling a little world-weary? Need a time to rest, revive and recharge? Come join us July 3-5 at Holy Family Retreat House on Lake Erie.

This retreat led by Rev. Dr. Lee Wong will offer you an opportunity for reflection, discernment, prayer, and spiritual renewal, and to answer the question "How do I see the world?" By engaging with these retreat materials, you will find the spiritual resources you need to live a life of faith, hope, and love.

The full and complete retreat events are participatory in nature. For those who wish to attend for 1-2 days, or to satisfy private or professional ministry requirements, the retreat is an additional option. For those who wish to simply work the retreat, the retreat is an additional option.

To register, please contact the retreat organizers at retreat@hurontheology.com or contact: John.Alexander@hurontheology.com

Huron THEOLOGY

understanding and empathy, not to cause guilt. I think it was a valuable experience and did increase understanding. I hope that many more groups can experience this exercise.

3: Land Claims and the Six Nations

The Haldimand Treaty of 1784 granted an area of 950,000 acres of land to the Six Nations of the Grand River. This land ran from the headwaters of the Grand River near Dundalk and Sherbourne along to its mouth at Dunnville on Lake Erie and for six miles on each side of the river. It represented a great swathe of very rich land. Today the Six Nations occupy an area near Brantford that is a mere 5% of this land mass.

Some of the land was sold but much of it was leased or mortgaged by the Six Nations under the trustee-ship of the Crown which was supposed to manage the resulting monies to the benefit of the Six Nations. Instead money was used by the federal government to help run the country and to benefit other "settler" organisations. For example, McGill University, the Welland Canal Company, the Erie and Ontario Railroad company and the Law Society of Upper Canada all received money without any record of repayment. It is estimated that, using the Government's own records, the Six Nations are owed over 3 trillion dollars as of 2015.

When cases have been brought against the government the rulings have been in favour of the Six Nations but this has not helped. It seems that "the Crowns only apparent mandate is to keep the situation calm and keep hope alive" ("Land Rights: a Global Solution for the Six Nations of the Grand River" page 21).

Mr. Monture explained that the First Nations do not expect all this money to be returned. They do, however, want respect and they want money to be spent on improving the situation of the First Nations. He suggests that specific institutions that have benefited from Indian monies in the past should do something specific to help: McGill University, for example, could set up scholarships for students from the Six Nations to make up for the money they received but never repaid.

Things to remember:

Reconciliation will take generations, it will come from the grass roots, locals like ourselves need to push the government to action.

NB: Many First Nations still see "the Crown" as the Queen but today the term represents the Federal Government which in turn represents us, the People of Canada. In other words we are the Crown.

