

## ABOUT THE TITLE

In the early days of Christianity, followers of Jesus called their faith "the Way". It wasn't until some years after that the growing body of followers of the Way became known as the Church.

As modern followers of Jesus, we remind ourselves that we, too, follow the Way, which becomes a part of every facet of our lives.

## INSIDE THIS ISSUE:

Way Words from the Rector	2
Sunday Celebrations	2
Holy Week & Easter Celebrations	3
Truth & Reconciliation	4
Love in Action Annual Report	5
Motherhood is "Joy Rising"	5
Annual Meeting of Vestry	6
What's the Story with Hymn?	7
Coming Events	8
Ministry Opportunities	8

# By the Way

The Newsletter of the Anglican Parish of Tyendinaga

EASTER EDITION

MARCH 2010

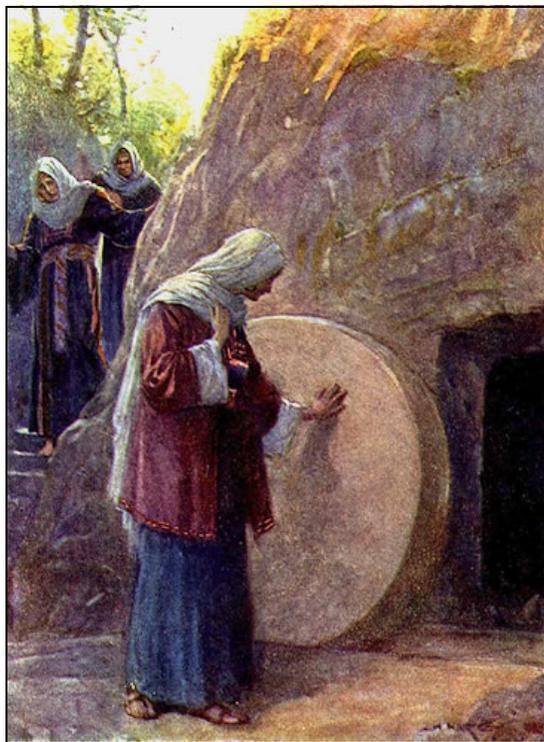
## The Easter Story

*Each year, we find ourselves joining with the disciples at the tomb as they discover that Jesus, whom they buried on Good Friday, is risen and gone from the tomb. In the midst of their fear and bewilderment, the truth begins to set in for the lost disciples: God has worked a wonderful sign of redemption in raising Jesus from the dead. Let us read again the story of the resurrection as found in the Gospel of John.*

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we do not know where they have laid him.' Then Peter and the other disciple set out and went towards the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen

wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as

been lying, one at the head and the other at the feet. They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.' When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? For whom are you looking?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher). Jesus said to her, 'Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, "I am ascending to my Father and your Father, to my God and your God." ' Mary Magdalene went and announced to the disciples, 'I have seen the Lord'; and she told them that he had said these things to her.



The Empty Tomb, unattributed

yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had

John 20:1-18

## Way Words from the Rector



Jesus said to her, “Mary.” She turned and said to him in Hebrew, “Rabbouni!” (which means Teacher).

—John 20:16

Easter messages, like Christmas ones, often contain a thinly-veiled contempt for the incursions that the so-called secular world makes into our sacred holidays. At Christmas we hear the lament that Santa Claus has supplanted Jesus as the “reason for the season” and that there’s more religious fervour spent on keeping retailers in business than on seriously engaging with the faithful response of the Church to the birth of our Lord. Easter is little different: how many times have I heard the complaint that the Easter bunny and chocolate eggs have taken the place of the cross of Christ and the empty tomb. Many people in the Church feel upset and angry that the world seems to be forgetting why we even have these convenient holidays in December and March/April.

But, I wonder if even the most committed Sunday worshippers fully understand the significance of Easter. What, after all, does it mean that Jesus died and was raised to life? Is the resurrection merely about letting us go to heaven?

I don’t believe it is. In fact, I

believe that both Christmas and Easter are more than just our remembrances of the birth and resurrection of Jesus. There is a more cosmic significance to these two events than merely that a man was born, killed, and then given back his life.

The story of Jesus’ birth, death, and resurrection ask us to look at the ‘big picture’. What is the significance of them? Jesus’ main mission was to share with us what God’s desire was: that humans would begin to act as citizens of the kingdom of God. His birth, then, accomplished the miraculous task of God becoming human. God came among us to share with us in our experience: the Creator walking alongside the created. And Jesus’ death and resurrection are incredible signs of the compassion and power of God. In the early centuries of the Church, pagans scorned the Christian God’s apparent weakness because he allowed himself to be killed. But we believe that God was not a passive victim in the crucifixion; rather, God chose to die because the great power of God is found in the compassionate love that it takes to make a sacrifice for

the good of another. So, in these two acts of Jesus—his birth and his death—we find signs of the kingdom. In God’s kingdom, we share a common human experience and we find our greatest power in the exercise of compassionate love.

Now, as I wrote earlier, sometimes when church-folk get uppity about how the culture is not taking God seriously anymore, I worry that even they are beginning to miss the point. As we gather together as a community of faith, week by week and year by year, we are asked to participate in the sharing of the Christian story. As we cycle through the church year, remembering Jesus’ birth, life, ministry, passion, crucifixion, resurrection and ascension, and then respond to the invitation to be the Body of Christ in the world, we are invited to become citizens of the kingdom.

In God’s kingdom, love and justice prevail, but we’re not all perfect when it comes to exercising them. It has been said that people who go to church are often more judgemental than the average (continued on page 3)

“Do this in memory of me.”  
—Jesus



## Sunday Celebrations

Christians are called to live out their faith 24/7 in their daily lives, but we also gather together on Sundays to remember the great gift of life God gave us through Jesus.

Every Sunday there is a celebration in one or both of our churches. Every celebration is followed by food and fellowship.

Services are held:

**8:30 a.m.**—All Saints’ Church  
**10:30 a.m.**—Christ Church

On the 3rd Sunday of the month, both churches worship together at one celebration.

**October to March**  
All Saints’, 8:30 a.m.  
**April to September**  
Christ Church, 10:30 a.m.

Our worship is formal but fun and we welcome people of all ages and backgrounds. Whether you’re a seasoned worshipper or someone who’s trying church for the first time, you’ll find a place here.

If you need a ride to church please call 396-3797 the week before.

See you in church!

# Holy Week & Easter Celebrations

**Maundy Thursday**  
**Thursday 1 April, 6:00 p.m.**  
**All Saints' Church**

On this day, we remember the Last Supper that our Lord had with his disciples, and in particular commemorate the institution of the Holy Eucharist and recall the example of Jesus that our ministry should be marked by service as shown by the washing of feet. This celebration is held in the parish hall and consists of a potluck meal and worship that are combined. You are invited to bring a simple dish for supper (we avoid meats or "luxury" foods given the sombre tone of the day) and a feast basket with dishes, cups, cutlery etc (please, nothing disposable).

**Good Friday**  
**Friday 2 April, 10:00 a.m.**  
**All Saints' Church**

The traditional commemoration of the day when Jesus was crucified. Marked by penitential prayers and hymns and the

revelation of the cross. This is the saddest day of the Christian year as we mark the death of the Lord, but it is called Good Friday because of the great work of redemption that God accomplished through the death of the Saviour.

**The Great Vigil of Easter**  
**Saturday 3 April, 8:00 p.m.**  
**Christ Church**

The first celebration of the Resurrection based on one of the most ancient liturgies of the Church. Beginning in the dark, the Paschal candle is lit from the new fire to symbolise the Light that has come into the world. A joyous service full of Scripture, music, and symbolism, this is the highlight of the liturgical year. This year, all are invited as we welcome new members into the household of God through the Sacrament of Baptism. (This service is very formal and approximately 2 hours long so may not be suited to younger children, but they're certainly welcome!)



**The Resurrection of our Lord**  
**Sunday 4 April**  
**8:30 a.m.—All Saints' Church**  
**10:30 a.m.—Christ Church**

This is the brightest day of the whole year for Christians. While many may say that Christmas is their favourite holiday, no Christian can deny that Easter is the "Queen of Feasts". The day that God raised up Jesus from the dead is celebrated at the usual times in both churches and is filled with glorious Easter hymns and songs of praise. We shout out, "Alleluia! Christ is risen! The Lord is risen, indeed! Alleluia!"



## Way Words from the Rector (cont'd)

person, and I must confess that I have, indeed, found this to be true. Sometimes, the people who are most prone to condemn another person or to be tempted to seek retribution are people who pray every Sunday "forgive us our trespasses as we forgive those who trespass against us."

Easter, however, invites us to examine this part of our very human nature, and to invite God into our hearts to help us correct it. As God looked upon the human race, I am sure there was much to condemn, and yet, in Jerusalem so many years ago, Jesus answered the Father's call to be raised up on the cross so that we might be forgiven.

It humbles me every time I think about the crucifixion that

God chose to die. While we are all sinful and have fallen short of the expectations that are set for us, there is still something within each one of us that God wants to save. Knowing that we have been made in the image of God and that God loves every one of us more than the most devoted parent loves their children fills me with joy and hope.

Our churches are by no means perfect. There are still people who come to church every Sunday who are judgemental and critical. There are still people who sin, either intentionally or not. There are still people who have trouble praying, following God, or loving their neighbour.

And do you know, church is exactly where those people are meant to be. The church

is not a place for perfection. Rather, it is a place where we are all invited to come and share in our weakness, to build up a sense of community, to share in our common citizenship in the kingdom of God.

This Easter, as we celebrate once again the resurrection of our Lord Jesus Christ, I pray that you will hear God's invitation to join with God's people on this journey of faith. Take the time to worship the One who created us and to hear proclaimed the wonderful news of the story of creation and redemption that is ours to share. May each of us find in the midst of our weakness the strength and courage to claim our place in the kingdom of God, secured for us by Jesus.

*Paul +*

### A PRAYER OF QUEEN ANNE



*Almighty and eternal God, the Disposer of all the affairs in the world, there is not one circumstance so great as not to be subject to thy power, nor so small but it comes within thy care; thy goodness and wisdom show themselves through all thy works, and thy loving-kindness and mercy appear in the several dispensations of thy Providence. May we readily submit ourselves to thy pleasure and sincerely resign our wills to thine, with all patience, meekness, and humility; through Jesus Christ our Lord. Amen.*



*Queen Anne (1665-1714) was the monarch 300 years ago when, in April 1710, four chiefs of the Iroquois Confederacy visited her Court at St James's Palace, London, to request a military alliance with the Crown and a chaplain of the Church of England to instruct them in the Christian faith.*

# Truth and Reconciliation:

## More than Residential Schools

By Marlene Brant Castellano

Canada's Truth and Reconciliation Commission (TRC) is mandated under the terms of the Residential Schools Settlement Agreement. In 2009 a panel of Commissioners was named, Aboriginal and Church leaders took part in a multi-city tour to draw attention to the continuing effects of residential schools, and the Prime Minister made an Apology in the House of Commons:

[T]he Government of Canada now recognizes that it was wrong to forcibly remove children from their homes.... There is no place in Canada for the attitudes that inspired the Indian residential schools system to ever again prevail....The Government of Canada sincerely apologizes and asks the forgiveness of the aboriginal peoples of this country for failing them so profoundly.

After a promising start, the TRC ran into difficulties and the commissioners resigned to make way for three new appointments, this time led by Murray Sinclair, a highly respected Anishnabe and senior judge in Manitoba. The TRC has been meeting with residential school Survivors, hiring staff to gather and organise materials to create an easily available archive that will be available for the education of future generations, and planning the first of seven national events that will kick off in Winnipeg in May or June of this year.

The TRC has a double challenge. The first is creating a safe, emotionally supportive setting where a limited number of former students, their families and communities can tell their stories. Giving voice to painful experience and having assurance that you are heard can contribute to healing and laying bad memories to rest. A reliable record of the past can also serve as a public reminder that there is no place in Canada for the attitudes that made residential schools possible.

The second challenge for the TRC is to create an environment where

reconciliation between First Nations, Inuit and Metis peoples and others in Canada can proceed. That would mean that relationships of trust and friendliness between peoples would prevail.

Relations between Tyendinaga Mohawks and our neighbours are generally pretty friendly, except when the land claim in Deseronto or exemption from sales tax comes up. We have not seen our community



emptied of children, with the grief and family breakdown that followed in other places. When we have access to employment and education and quality health care, statistics about poverty and infant mortality in First Nations and Inuit families can seem pretty remote. If we are comfortable, do we really need to get involved in truth telling and reconciliation?

The Anglican Church has been in the forefront of recognising that past injustice and harms have consequences in Aboriginal communities that need to be dealt with in the present. Last November the national office of the Church, in cooperation with the United and Presbyterian churches, organised a training session in Orillia, "Equipping Ambassadors of Reconciliation". The objective was to introduce church representatives to learning resources and strategies so that they could animate activities in local parishes to understand and support the work of

the TRC. I attended the training on behalf of the Diocese of Ontario. Father Brad and I met with Bishop Bruce in February to talk about follow-up action.

We agreed that our challenge was to break through the attitude in this diocese that the Church has discharged its responsibility by raising funds for costs of residential school law suits. Now that the government is making payments to former students, those contributions have been re-directed to a healing fund. What more do "they" want?

We are considering a series of events, starting with our own Parish of Tyendinaga, to learn about the experience of residential school students and their families and to map out what we can do to support reconciliation in the Diocese of Ontario and across this land. Stay tuned!

*Editor's note: Please stay tuned to the Sunday bulletin for an upcoming event in the Parish.*



### Further Resources

*If you are reading this online, clicking on the links below will take you to the website.*

**Canadian Truth and Reconciliation Commission Website:**  
[http://www.trc-cvr.ca/index\\_e.html](http://www.trc-cvr.ca/index_e.html)

**Anglican Church of Canada Indigenous Ministries Department Website:**  
<http://www.anglican.ca/im/>

**Text of the Prime Minister's Apology on behalf of Canadians for the Indian Residential Schools System (online):**  
<http://www.pm.gc.ca/eng/media.asp?id=2149>

# Love in Action Annual Report

By Paul Robertson, Chair

*O Source of Eternal Joy, we raise up our voices in thanksgiving for those among us who have lived in the Spirit, who have inspired us, challenged and mentored us, consoled and cared for us, taught us how to put love into action, and left with us a legacy of faith, serenity, and peace.*

It is with sadness that we mark the passing of Helen Parker in November 2009. *Love in Action's* founder and a leader by example, Helen's gentle spirit and quiet determination guided the activities and deliberations of the group. She leaves with us her legacy of love and a strong desire to reach out to those in need.

Helen's vision of a faith-based outreach ministry in our community was part of an effort to bring the congregations of the Parish of Tyendinaga closer together – *Love in Action* was founded in 2003 as an independent Tyendinaga-based outreach ministry associated with our parish. This non-profit organisation is dedicated to the support of outreach

aid projects that benefit individuals and communities at home and abroad. We meet once a month from September to June and our gatherings include a time for Bible study and prayer.

Living true to Helen's original principles of keeping the needs of people first, *Love in Action* has collected funds to assist an assortment of causes: 50 percent of our gifts go to local charities, 25 percent to national, and 25 percent to international.

In 2009, *Love in Action* raised money to help causes in our local community including the Tyendinaga Food Bank and the Deseronto Helping Hands Food Bank, Quinte Mohawk School breakfast and lunch programme, the New Life Girls' Home in Consecon, Ontario, Kanhiote – the Tyendinaga Territory Public Library, the reconstruction of the Haudenosaunee Longhouse destroyed by fire, and the Parish of Tyendinaga's purchase of flowers for shut-ins at Easter and Christmas. At the national level, the group assisted the Council of

the North, and the Rev. Captains Rod and Lisa Brant-Francis with supplies for native ministries in northern Ontario. International causes included helping Tasha Branchaud, to purchase medical supplies for mobile clinics in the Dominican Republic, bed kits through the Sleeping Children around the World programme, "bees for babar" in Ghana, PWRDF relief efforts in Gaza, and Habitat for Humanity. At the end of 2009, *Love in Action* members were also looking at ways to honour Helen's memory in a form of outreach that would benefit a cause in the local community.

Annual fundraising events such as the theatre night at the Lennox Community Theatre in Selby in the spring and the Christmas bazaar in November remain popular and effective. These activities are supplemented with smaller collections and activities throughout the year. I am happy to report that in 2009 we distributed \$3,467 to outreach activities.

## Motherhood is "Joy Rising"

By Lindsay Brumwell

I recently watched an episode of Oprah where there was a man who was talking about an experience that had a very profound and lasting impact on his life. He described the experience as "joy rising". I began thinking last night that this is exactly how I am experiencing motherhood. The joys and gifts that it brings me continue to build. Each day comes with new rewards and challenges, and mostly A LOT of joy! Our baby boy Colson is amazing! He makes me laugh, he makes me smile, and he makes me cry (tears of joy) at how miraculous he really is. I have always been a strong,

strong believer in God, but after marvelling at our little miracle, I feel such a stronger connection. Our God is an awesome God, and it is only through his work that these little miracles that we call babies can exist. I am humbled by this, and cannot praise him enough for allowing Dan and I to experience this gift. This joy...this joy rising from my heart and straight back up to Heaven!

I hope to be able to teach Colson that we should be thankful for all of the blessings we receive each day. God should be praised for the incredible work he does in our lives. He is always looking over

us, and looking after us, providing us with exactly what we need to be happy. In return it is our responsibility to remain humble and thankful. We should praise him for his ability to know us each so well and provide us with the gifts we need. However, we should also take the joy we have and spread it around. We should share it with others, and do deeds that would please God so that this joy can rise up back to him again.

*Lindsay and Dan Brumwell were baptised and married in Christ Church in 2007 and welcomed their son Colson Adam Dean Brumwell on Fri 15 Jan 2010.*



*“For the rendering of this ministry not only supplies the needs of the saints but also overflows with many thanksgivings to God. Through the testing of this ministry you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your sharing with them and with all others, while they long for you and pray for you because of the surpassing grace of God that he has given you. Thanks be to God for his indescribable gift!”*

—2 Corinthians  
9:12-15

## Annual Meeting of Vestry

Sunday 21 February was the Annual Meeting of Vestry, where each year the parish gathers to do three main things: hear reports on the ministry of the past year and a vision of the year to come; review the financial statements and budget; and elect and appoint the officers of the parish.

The Rector outlined a number of key achievements in 2009, notably the 225th anniversary of the parish, the amalgamation of the parish bank accounts, and an increase in communications tools (including this newsletter, new prayer cards, and the up-to-date website).

He also spoke of goals for the year to come and situated them in the Scriptural readings for the day, particularly the ones from Deuteronomy 26:1-11 and Luke 4:1-13. As the Israelites came to the Promised Land, the Rector painted a picture of what it might have been like for our ancestors who arrived on the shores of the Bay of Quinte some 225 years ago to clear the land and make a living. It was certainly hard work, and perhaps there were many temptations to give in, such as Jesus experienced in his 40 days in the wilderness. Today, while there have certainly been those who have gone before us to build foundations, there are always new foundations for us to build. Anyone who has ever tilled land knows that the frost always finds another stone to leave up and foul the plough.

Our financial situation is the best it has been in years. At the end of 2009, the parish combined operating and memorial account had a

balance of \$57,314.25. Our envelope givings were slightly higher in 2009 but this is because there were more people giving—some of the envelopes actually saw a decrease in the amount given. As the freewill offering of our identifiable givers (that is, those people who take envelopes and can be tracked, presumably because they are committed to an intentional financial support plan for the work of the parish) is our primary source of income, it must be noted that there is still considerable work to be done in giving an amount that is more reflective of how much we say we value the role of the church in our life and the work it does in our community. While it may seem as though almost \$60,000 is a large balance and therefore we are not in need of financial support, this is a mistaken perception. There are many programs we would like to have but which need major investments before they can be started and both churches need major fabric work (All Saints' needs a new roof and Christ Church needs masonry repairs in the tower and the three north windows need to be rehabilitated). We value the ongoing financial support of our dedicated and generous parishioners and invite everyone connected to the parish to consider making an intentional and regular financial commitment to maintain and even grow the ministry program. If you don't come to church and/or don't want envelopes, there are other ways to make regular donations, either through the parish website or through pre-authorised withdrawals (for more information on either, speak to the Rector).

Finally, there was considerable turnover in the slate of officers in the parish. A list of the people in key leadership positions in the parish is below:

### *Rector*

The Rev'd Brad Smith

### *Christ Church Wardens*

Doug Green

Tammy Doreen

### *All Saints' Wardens*

Bill Brant

Bev Hill

### *Director of Music*

John Hall

### *Treasurer*

Carla Barnhardt

### *Lay Delegates to Synod*

Cathie Vick

Paul Robertson

Marlene Brant Castellano

Brian Branchaud

### *Parish Council Members-at-Large*

Kim Maracle

Keith Sero

Shirley Maracle

Pat Brant

Marilyn Brant

### *Envelope Secretaries*

Margie Anderson

Shirley Maracle

When the Rector invited anyone who felt they exercised a ministry in the parish to stand during the Charge to Vestry, over 90% of the congregation stood up. What a phenomenal sight it was to see how engaged people are in the life of our parish! We are grateful to those who have retired from their ministries and are excited for the new energy and vision that will come from those who have stepped forward to take the reins. Are you called to take part?

# What's the story with hymn?

The day of resurrection!  
Earth, tell it out abroad;  
the Passover of gladness,  
the Passover of God.  
From death to life eternal,  
from earth unto the sky,  
our Christ hath brought us over,  
with hymns of victory.

Our hearts be pure from evil,  
that we may see aright  
the Lord in rays eternal  
of resurrection light;  
and listening to his accents,  
may hear so calm and plain  
his own "All hail!" and, hearing,  
may raise the victor strain.

Now let the heavens be joyful!  
Let earth her song begin!  
The round world keep high triumph,  
and all that is therein!  
Let all things seen and unseen  
their notes in gladness blend,  
for Christ the Lord hath risen,  
our joy that hath no end.

*Text: St John of Damascus (c. 645/676-749); translated by John Mason Neale (1818-1866).  
Music: Ellacombe (Mainzer Gesangbuch, 1833).*

St John of Damascus was next to the last of the series of great religious leaders belonging to the Eastern Catholic Church (before the Catholic and Orthodox Churches entered into schism). He was the greatest of the poets produced by that church. The Arabs called him Ibn Mansour, which probably means "Son of a Conqueror".

He was born in Damascus early in the eighth century, and was Chief Administrator under the Caliph. Late in life he resigned this office, became a priest of the Jerusalem church, and ended his life in a convent near Jerusalem—the convent of Mar Saba. He died in 749.

St John of Damascus wrote important prose works on theology, and many great poems from which the Greek Church has taken some of its best-loved hymns. He was particularly fond of writing about the birth and resurrection of Christ. John Mason Neale, who translated so finely many of the great Greek and Latin hymns, translated two written by St John of Damascus—"Come, Ye Faithful, Raise The Strain" and "The Day of Resurrection!" His translation, which is only a part of a much longer poem, was inspired by his account of the way in which it used to be sung by Greek Christians:

"As midnight approached, the archbishop, with his priests, accompanied by the king and queen,

left the church and stationed themselves on the platform, which was raised considerably from the ground, so that they were distinctly seen by the people. Every one now remained in breathless expectation, holding an unlighted taper in readiness when the glad moment should arrive, while the priests still continued murmuring their melancholy chant in a low half whisper. Suddenly a single report of a cannon announced that twelve o'clock had struck and that Easter Day had begun; then the old archbishop, elevating the cross, exclaimed in a loud, exulting tone, 'Christos aneste!' 'Christ is risen!' and instantly every single individual of all that host took up the cry, and the vast multitude broke through and dispelled forever the intense and mournful silence which they had maintained so long with one spontaneous shout of indescribable joy and triumph, 'Christ is risen! Christ is risen!' At the same moment the oppressive darkness was succeeded by a blaze of light from thousands of tapers which, communicating to one from another, seemed to send streams of fire in all directions, rendering the minutest objects distinctly visible, and casting the most vivid glow on the expressive faces, full of exultation, of the rejoicing crowd; bands of music struck up their most joyful strains; the roll of a drum through the town, and further on the pealing of the cannon, announced far and near these 'glad tidings of great joy';

while from hill and plain, from the seashore and the far olive grove, rocket after rocket, ascending to the clear sky, answered back with its mute eloquence that Christ is risen indeed, and told of other tongues that were repeating those blessed words, and other hearts that leaped for joy; everywhere men clasped each other's hands, and congratulated one another and embraced with countenances beaming with delight, as though to each one separately some wonderful happiness had been proclaimed; and so, in truth, it was; and all the while, rising among the mingling of so many sounds, each one of which was a sound of gladness, the aged priests were distinctly heard chanting forth the glorious old hymn of victory, intoned loud and clear to tell the world how 'Christ is risen from the dead,' having trampled death beneath his feet, and henceforth they that are in the tombs have everlasting life."



*Amos R Wells, A Treasury of Hymn Stories, Baker Book House: Grand Rapids MI, 1945, 1992, pp 172-175.*

*John of Damascus, Wikipedia, website: [http://en.wikipedia.org/wiki/John\\_of\\_Damascus](http://en.wikipedia.org/wiki/John_of_Damascus). Accessed 2 March 2010.*



**WE WANT TO HEAR FROM YOU!**

**If you have any comments or suggestions about this newsletter or would like to contribute a short article, news item, upcoming event, or anything else you think people would like to see (cartoons, humour, poetry), please call, write to, or email us through the ways listed on the back page.**

**Thanks for reading this edition!**



**THE ANGLICAN PARISH OF TYENDINAGA  
IN THE DIOCESE OF ONTARIO**

Christ Church, HM Chapel Royal of the Mohawk  
All Saints' Church, Tyendinaga

**Mohawk Rectory**

321 Bayshore Rd

Deseronto ON K0K 1X0

Phone: 613-396-3797

E-mail: [parish@parishoftyendinaga.org](mailto:parish@parishoftyendinaga.org)

Christ Church, HM Chapel Royal of the  
Mohawk, 52 South Church Lane  
All Saints' Church (and Queen Anne Parish  
Centre), 1295 Ridge Rd  
Tyendinaga Mohawk Territory

**Rector of Tyendinaga**  
Chaplain of HM Chapel Royal of the Mohawk  
The Reverend Bradley D Smith

*To be a Spirit-filled and life-giving place where  
strangers become friends and friends become  
disciples.*

Our mission, for the glory of God in Jesus Christ and  
through the power of the Holy Spirit, is to:

- Celebrate all that God has done for us through worship and witness with others.
- Respond to our call to be disciples of Christ by sharing our faith, rooted in the Word of God, with others and encouraging others to become followers of Christ through word and action.
- Practice good stewardship of our human, financial and environmental resources, working to ensure that all of God's Creation is viable for future generations.
- Grow ourselves and others by reaching out to our communities, following Jesus' example of generous caring, giving, and welcoming.



Check us out on the internet!  
[HTTP://WWW.PARISHOFTYENDINAGA.ORG](http://www.parishoftyendinaga.org)

## Coming Events

**Fun, Food and Fellowship Nights**

Third Wednesday of the month  
7:00 to 9:00 p.m.

Queen Anne Parish Centre

Every month, we bring games and snacks and enjoy each other's company. Everyone is welcome—feel free to bring your favourite game or simply come along to see what everyone else is playing! Upcoming dates are: 17 March, 21 April, 19 May, 16 June.



**Easter Weekend Services**

For a detailed schedule of the celebrations to mark Holy Week and Easter (1-4 April), please see the top of page 3.

**226th Anniversary of the Landing  
of the Mohawks and Founding of  
the Parish**

Sunday 23 May  
10:00 a.m.

Cairn and Christ Church

We will celebrate the anniversary in the customary way by starting with a short

service of thanksgiving at the Cairn (just east of the Rectory at 321 Bayshore Rd) and then processing up the path to Christ Church for a celebration of the Holy Eucharist. In 2010, 23 May is also the Solemnity of Pentecost, the "birthday" of the Church, when we celebrate the arrival of the Holy Spirit among the first Christians in Jerusalem. What a great day to keep our anniversary as a parish! Come and celebrate with us. Traditional clothing is encouraged for those who have it.

## Ministry Opportunities

**Parish Visitors**

We're looking for people who would be interested in delivering *By The Way* to members of the Parish. You would be required to work for about two weeks visiting parishioners four times a year.

**Readers and Intercessors**

Readers read the lessons from the Bible in church on Sundays and Intercessors lead the Prayers of the People using petitions that reflect the needs of our community and the world.

**Lay Ministers of Communion**

People who administer the chalice with the wine during Communion.

**How to Get Involved**

If you're interested in any of these ministries, please speak to Brad.