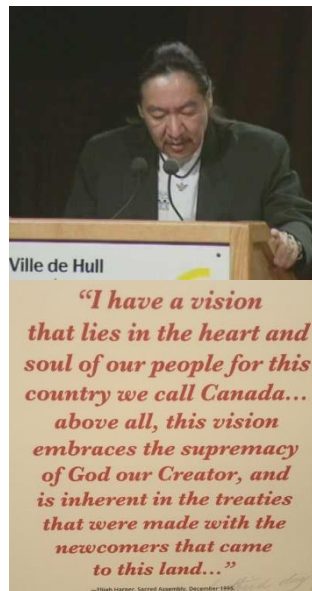


# The Speech from the Throne vs. The Speech from God's Throne of Grace

by Roger Armbruster, Canada Awakening Ministries [www.canadaawakening.ca](http://www.canadaawakening.ca)



"I would like to acknowledge that we are gathered on the unceded territory of the Algonquin Anishinaabeg people. This land acknowledgement is a recognition of shared history as a nation. While continuing to deepen my own understanding, it is my great hope that in each of your communities, and collectively as a country, a path is found toward truth and reconciliation, in both word and deed." —King Charles III on May 27, 2025



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# The Speech from the Throne vs. the Speech from God's Throne of Grace!

An Essay of Understanding Towards *Genuine* Truth and Reconciliation  
in Indigenous/Non-indigenous Relations in Canada

From the very beginning of his remarks in the **Speech from the Throne** that King Charles III delivered during his historic opening of the current Canadian Parliament on May 27, 2025, it was clear that *the unresolved issues* that have lingered since the signing of the treaties between the Indigenous Peoples of Canada and the British Crown between 1871 and 1921 were very much on his mind. This was evident both in his actual speech, and in the special attention that he gave to the Grand National Chief of the **Assembly of First Nations** Cindy Woodhouse-Nepinak during his visit.



In the **British Westminster Model of Government**, the Government consists of 1) the **Crown** (normally represented in Canada by the Governor General), 2) the **Senate** and the 3) **House of Commons**. During the opening of his remarks in representing the **British Crown** to both the members of the **Senate** and the **House of Commons**, the king expressed his great hope to deepen his personal understanding of the treaty issues, and to find a path forward towards truth and reconciliation not only in word but also in deed.

*"I would like to acknowledge that we are gathered on the unceded territory of the Algonquin Anishinaabeg people. This land acknowledgement is a recognition of shared history as a nation. While continuing to deepen my own understanding, it is my great hope that in each of your communities, and collectively as a country, a path is found toward truth and reconciliation, in both word and deed...To the First Nations, Inuit, and Métis Peoples – you have welcomed my family and myself to your traditional lands with great warmth and hospitality, for which I am humbly grateful."*

Notice that on the above picture on the right where the king is being warmly welcomed by Grand Chief Cindy Woodhouse-Nepinak, that she is wearing a medallion.



This was the same medallion that was passed along from her great-great-grandfather, Richard Woodhouse, who signed **Treaty No. 2** on behalf of the **Pinaymootang (Fairford) First Nation** at **Manitoba House, Rupertsland**, on August 21, 1871. Silver treaty medals were a gift given on behalf of Queen Victoria to the nine First Nations leaders who signed **Treaty No. 2**. The symbolism on the medals, which includes the sun, grass, water and two people shaking hands, signified the importance of the relationship between the newcomers and the First Nations who signed the treaties. Cindy Woodhouse-Nepinak's ancestor was thinking seven generations ahead when he signed the treaties.

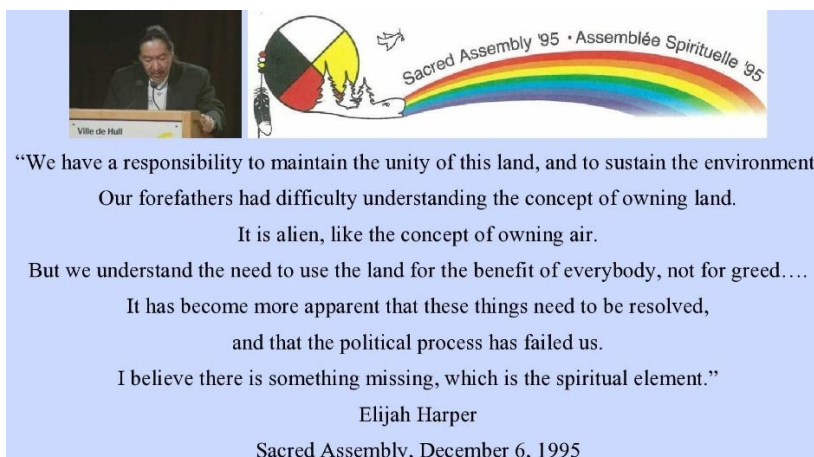
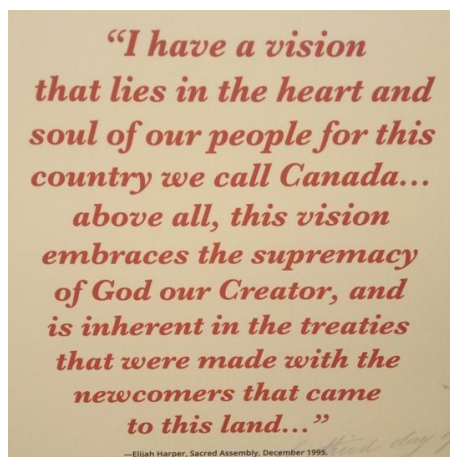
## A Comparison of the Core Beliefs of the British Crown and the Indigenous Chiefs Who Signed the Treaties

### 1. The Indigenous Worldview that was behind the signing of the treaties (pages 2 – 4)

To gain an understanding of the worldview that was inherent on the part of those First Nation's chiefs who signed the treaties, we can look to no less of a Canadian icon than Elijah Harper who was a political leader who worked tirelessly towards truth and reconciliation in Canada, and, in his words, towards "*a meeting of the minds*" between Indigenous and Non-Indigenous relationships.

The vision that he so clearly articulated, both in his **Opening Statement** to the **Sacred Assembly** in Hull (present-day Gatineau), Québec, on December 6, 1995, and in the **Reconciliation Proclamation** that came out of that **Sacred Assembly** on December 9, 1995, had the following highlights:

- God, the Creator, *created all things*.
- God, the Creator, *reigns supreme over all things*.
- God, the Creator, *owns all things He has created, including the land*. To Elijah's forefathers who signed the treaties, owning land was as alien as owning air. God has established landmarks, protocols and boundaries for the nations, and has assigned those that He placed within those boundaries to *steward* the property, the resources and the land that had been entrusted to them in ways that are loving, caring, sharing and for the benefit of *all*.



## **We share the recognition**

- that reconciliation between Indigenous and non-Indigenous Canadians must be rooted in a spiritual understanding of land as a gift from the Creator God;

As noted above, in his Opening Statement, Elijah Harper stated in the presence of the Prime Minister of Canada, the Rt. Honourable Jean Chrétien, and representatives of all of the major political parties in Canada (Liberal, Conservative, NDP and Bloc), and the leaders of all of the major religious denominations in Canada (Anglican, Roman Catholic, United Church of Canada, Presbyterian and the Evangelical Fellowship of Canada) as well as Indigenous grand chiefs, chiefs, band councillors, elders and youth:

*"It has become more apparent that these things need to be resolved, and that **the political process has failed us**. I believe there is something missing, which is **the spiritual element**."*

Since Elijah was talking to the *religious* leaders as well as the *political* leaders of Canada, I have no doubt that he was also saying that "*the religious process has failed us*" inasmuch as the churches were in league with the political leaders and the Canadian government in bringing in the assimilationist policies of the **Indian Act** of 1876 which opened the door for the residential schools which churches administrated.



The spiritual belief in *one loving Creator who created us all*, and who wants a unified human family to reflect Him is not in sync with either a partisan political system that is divisive or with a sectarian, religious system that is a denominationalized. In much of western Christendom's history, too often the church and the state have moved non-relationally under top-down human domination and control. Too often, both church and state have moved impersonally, bureaucratically, institutionally, dogmatically and also coercively. This has left a legacy of trauma and pain which is now manifesting itself in ways that neither politics nor religion can solve or heal, even though they both talk about "*healing and reconciliation*."

For the purpose of clarity, let me define what I believe to be the differences between "*the political process*," "*the religious process*," and "*the spiritual process*" that Elijah Harper talked about.

**The political process:** This is the process of westernized, secular humanistic governments which see the natural realm and the spiritual realm as two totally separated, disconnected and isolated spheres. People are free to believe in a Creator who is "*other*" than the creation in their own individual, private lives, but that is totally separate from what is "*politically correct*" in the public square, and in the world of politics and human governance. Separation of "*church*" and "*state*" is taken to mean separation of "*God*" and "*state*."

The political process may acknowledge that either the state is supreme (left wing politics) or that the individual is supreme (right wing politics) but not that the Creator God is supreme in any meaningful way! Yet an extremism in the belief that "*the state is supreme*" leads to dictatorship, and extremism in the belief that "*the individual is supreme*" leads to anarchy. Without a personal spirituality at the core of human relationships, what reality is there that can transcend both state bureaucracy and human individualism that can bind humans together into *one unified nation* within the diversity of *human family*?

Even though "*the supremacy of God*" our Creator is acknowledged in the preamble to the *Canadian Charter of Rights and Freedoms*, it has no meaning or relevance in the post-Christendom world. Western governments are simply built upon the faith premise and metaphysical assumption that Nature is all that exists, even though one can believe otherwise as long as you keep it to the private sphere only.

**The religious process:** This is the process of many if not most western, denominationalized churches that claim to believe in the supremacy of God our Creator, but just as the political process focuses almost solely on the natural side of things, the religious process focuses almost solely on the spiritual side of things. Manifest unity will happen only in the afterlife. It *focuses almost completely on leaving earth and going to heaven rather than the gospel which Jesus taught us to pray and to proclaim*, that "*God's will be done on earth as it is in heaven*." The gospel is more about bringing the authority of God's Throne in heaven to earth through *a transformative process by way of the heart* than it is about avoiding the issues on this earth.

Religion is fear-motivated rather than a love relationship. The Bible claimed that there was one God, but the denominational churches did not manifest that truth. Different denominations like the Roman Catholics and the Anglicans fought like a "*cat*" and a "*dog*" in Manitoba communities like the **Berens River First Nation**. Both sides would use the fear of going to hell after one dies as a form of intimidation to get people to come to their denomination. The intimidating control was that those going to the "*other*" denomination were going to hell in the afterlife, but that "*our denomination is the one going to heaven*."

So just as *partisan politics divided the civil government and the politicians*, even so the *denominations divided churches* and did not represent Jesus as the Head of a many-membered Body in the here and now. There was little to no teaching about land ownership, or the need to fill the earth with the Father's Glory. Yet the Bible speaks about the groan and the cry of all of creation, longing for God's children to be revealed. The church had no message for the "*healing of the land*," yet the Bible speaks of "*land*" some 3,000 times.

**The Spiritual Element:** So the *political process* focuses almost exclusively on “*the natural world*,” and the *religious process* focuses almost exclusively on “*the spiritual world*,” on escaping earth while not addressing the social, economic, environmental and land issues from a biblical perspective. Against this backdrop, Elijah Harper stated that something is missing, and that it is “*the spiritual element*.” What did he mean?

Both those who believed in Manitou, “*the Great Spirit*,” and the Creator God of the Bible, believe that the spiritual realm and the natural realm, while *distinct*, are *connected*, and are part of one reality. Heaven and earth, the spiritual realm and the natural world, were created to become one in a world of *shalom* where everything comes into its rightful place under God’s rule! The goal of the gospel is to see the earth filled with the knowledge of God’s glory and beauty and that the Creator be reflected in a corporate Body.




At the core of all of life is Spirit, and it is the spiritual realm that informs what happens in the natural world so that the natural world can reflect the Creator’s love in human relations. As human relationships are healed, we also see a healing of the land and of the environment. Humanistic western governments try to heal the environment by things like “*a carbon tax*,” and many churches ignore the environment entirely.

Yet the truth is that just as the Creator and His children, the people on earth, are connected, even so people and land are connected. The land is affected by the actions of human beings, whether it be the shedding of innocent blood, broken treaties and covenants, absentee fathers who leave their families unprotected and unprovided for, sexual sins and the idolatry of materialism, covetousness, human greed and selfishness.

The way that the Creator designed for a prosperous economy to function, is that when human relationships between individuals and nations are healed, the land will be healed, and the land itself will then support the inhabitants and the economy so that human beings will not live in poverty, but will find creative ways to produce wealth, and will then not need to rely upon government welfare which is based on taxation dollars, money that has not been given freely and without coercion.


**A PRAYER FOR INDIGENOUS PEOPLE'S DAY**

CREATOR OF ALL,  
WE THANK YOU FOR THE LAND, THE WATERS, AND THE SKIES,  
FOR THE WISDOM AND TRADITIONS OF INDIGENOUS PEOPLES  
WHO HAVE STEWARDED THEM FOR GENERATIONS.  
GRANT US HEARTS OF RESPECT AND REVERENCE,  
TO LISTEN TO THE VOICES OF THOSE WHO HAVE WALKED  
THIS EARTH BEFORE US,  
AND TO CARE FOR YOUR CREATION WITH JUSTICE, HUMILITY,  
AND LOVE.  
GUIDE US IN HEALING THE WOUNDS OF HISTORY,  
AND INSPIRE US TO LIVE IN HARMONY WITH ONE ANOTHER  
AND WITH THE WORLD YOU HAVE MADE.  
IN YOUR NAME, WE PRAY. AMEN.



**Warriors are not what you think of as warriors. The warrior is not someone who fights, for no one has the right to take another life. The warrior, for us, is the one who sacrifices himself for the good of others. His task is to take care of the elderly, the defenseless, those who cannot provide for themselves, and above all, the children, the future of humanity.**

**Sitting Bull**



## 2. The Worldview of the British Crown that was behind the signing of the treaties (pages 5 – 8)

King Charles III has given every indication of being one who is genuinely sincere in wanting to rectify the wrongs and the injustices of the past, and of one looking to deepen his understanding in the great hope of finding the path towards a genuine truth and reconciliation in *word* and in *deed*. I would humbly and respectfully propose that by distinguishing the differences and the distinctions between 1) *the political process*, 2) *the religious process* and 3) *the spiritual element* in some of the British traditions will help us to find the path towards true reconciliation for which we all yearn.

I would like to share a snapshot of the words that were spoken over King Charles III at the time of his Coronation on May 6, 2023, and over every other British Monarch by the *Archbishop of Canterbury*, the spiritual leader of Great Britain. Then, I will add words that King Charles III has spoken since then, and also compare them with the words and deeds of his predecessor King Charles II who reigned as the king of England from 1660 to 1685.

### (1) Words spoken at Coronation of King Charles III by the Archbishop of Canterbury on May 6, 2023.

In the *British Westminster form of Government*, the *Monarch* (or the *Governor General* in the case of Canada) is the symbolic head of government over the *Parliament* in order to be a cohesive and symbolic head that transcends the partisan politics of the *House of Commons* and the *Senate*. The symbolism is significant inasmuch as whenever the *Monarch* is crowned, on their *Coronation Day*, they are crowned by the *Archbishop of Canterbury*, who represents the authority of God in Heaven being above that of the king or queen whose symbolic authority then transcends the partisan nature of the political party system of Parliament who pass the laws.



At the moment of the crowning, the Dean brings *The Crown of St. Edward* to the *Archbishop of Canterbury*, who then says this prayer of blessing.

*“King of kings and Lord of lords, bless, we beseech You, this Crown, and so sanctify Your servant Charles upon whose head this day You place it for a sign of royal majesty, that he may be crowned with Your gracious favour and filled with abundant grace and all princely virtues; through Jesus Christ our Lord, who with You and the Holy Spirit, lives and reigns, supreme over all things, one God, world without end. Amen!”*

The Archbishop and all the people then say, *“God save the King!”* The Archbishop then brings the crown down on to the King’s head. This noble ceremony, like Elijah Harper, also recognizes *“the supremacy of God.”* Yet he could only do this on behalf of *one nation (England)* and *one denomination* (the *Church of England*, or *Anglican Church* in Canada), whereas God reigns supreme over *all nations* and *all denominations*. Without Him, the nations do not get along!



(2) Words by King Charles III in his Christmas Broadcast in December of 2024.



In the King's Christmas Broadcast 2024, King Charles III unequivocally and clearly stated: *"The gospel speaks so vividly of conflict, and teaches us the values by which we can overcome it. The example that Jesus gave is timeless and universal. It is to have an answer for those who suffer, to make a difference to their lives, and so bring hope where there is despair."*

*"As the famous Christmas carol, 'Once in Royal David's City' reminds us, our Saviour holy 'came down to earth from heaven,' lived with the poor and meek and lowly,' and transformed the lives of those He met 'through His own redeeming love.' That is the heart of the Nativity story. This reminds us of the love and mercy of God in times of both joy and suffering, calling us to bring light where there is darkness."*

I believe that this statement comes very close to the Vision of Elijah Harper as articulated in his **Sacred Assembly** in December of 1995, some 29 years earlier. Elijah's pre-eminent mentor and role model was his father, Alan B. Harper, a spiritual leader in the faith community of the **Red Sucker Lake First Nation** in northern Manitoba for 54 years.

To acknowledge the supremacy of God was affirmed by the *Archbishop of Canterbury* on the occasion of the Coronation King Charles III on May 6, 2023. He clearly acknowledged the need to bring the blessings of God in heaven to the earth, to reach out to those who suffer, to bring hope where there is despair, and, like Jesus, to identify with the poor, the meek and the lowly in order to see lives transformed by God's redeeming love as we bring joy where there is suffering, and light where there is darkness.

(3) Words by King Charles II as stated in his Speech from the Throne on May 27, 2025.



So by the time that King Charles III gave the Speech from the Throne in Ottawa on May 27, 2025 (see below), while he does not come out and say that the land is not owned by the British Crown, he does acknowledge that the land of the Algonquin Anishinaabeg people is *"unceded territory,"* that he is being welcomed by the First Nations, Inuit and Métis people as hosts in Canada to their *"traditional lands."*

*"I would like to acknowledge that we are gathered on the unceded territory of the Algonquin Anishinaabeg people. This land acknowledgement is a recognition of shared history as a nation. While continuing to deepen my own understanding, it is my great hope that in each of your communities, and collectively as a country, a path is found toward truth and reconciliation, in both word and deed...To the First Nations, Inuit, and Métis Peoples – you have welcomed my family and myself to your traditional lands with great warmth and hospitality, for which I am humbly grateful."*

(4) Canada's Legacy with the British and notions of "terra nullius" and the "Doctrine of Discovery."

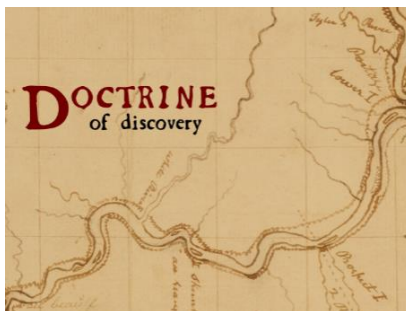
Yet within the context of Canadian and British history, while these nations claimed to believe in the supremacy of God, the doctrine of "terra nullius" and the "Doctrine of Discovery" have never been officially renounced which are contrary to both *Traditional Indigenous Knowledge* and the *Bible*. Both teach the knowledge that God placed different nations in different parts of the earth and established protocols as a part of His sovereign plan. Deuteronomy 32:7, 8; Acts 17:24-26.

"Terra nullius" refers to the legal doctrine that no one owned the land prior to European assertion of sovereignty. This concept, which translates to "*nobody's land*," was used to justify the colonial claim of land by European powers, including Canada. The doctrine has been used in the past to justify the displacement and colonization of Indigenous peoples and the usurping of their lands. "Terra nullius" is the mistaken notion that no one had a stewardship of the land from the Creator prior to the European assertion of sovereignty.



This type of paternalism was on proud display with the **British Empire Float** in the **Winnipeg Parade** on June 18, 1924, just over 100 years ago now. The claim for not only Great Britain, but for all of the colonies in the Empire was: "**One Flag – One Throne – One Empire.**" This does not even acknowledge a higher Throne than the British throne.

On May 4, 1493, just after Pope Alexander VI ruled that the lands being discovered by European explorers 500 years ago were "empty" lands and its millions of indigenous inhabitants were "non-human." Discovery was used as a legal and moral justification for colonial dispossession of sovereign Indigenous Nations, including the First Nations and Inuit in what is now Canada.



#### Doctrine of Discovery

- Provided that by law and divine intention European Christian countries gained power and legal rights over indigenous non-Christian peoples immediately upon their "discovery" by Europeans.
- European monarchs developed this principle to benefit their own countries.
- Theological grants were the legal foundation for claims of sovereignty by all colonial powers in America. "Christian princes" could take lands "unknown to all Christian peoples."



So why is the "Doctrine of Discovery" important for today? Because it has never been officially renounced or revoked, but it continues to have influence wherever there is a paternalistic mindset towards Indigenous peoples today rather than "*a nation-to-nation*" concept of equal partnerships and equal sovereign nations. It is true that all nations have differences of gifting, different strengths and different weaknesses, but yet we were created in such a way as to "*complete*" one another instead of to "*compete*" with one another. In short, we need one another in order to be complete as one Body in our relationship to God and to one another.

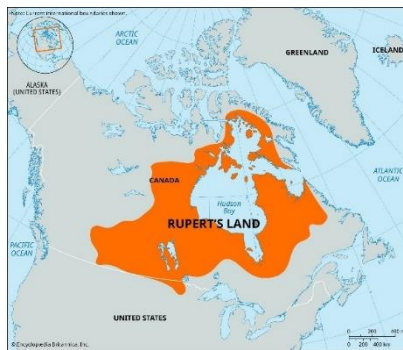
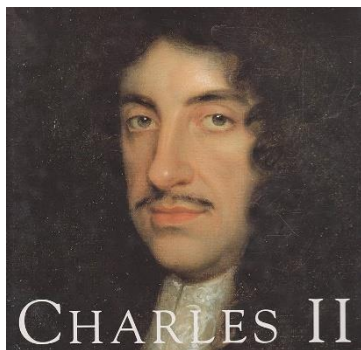
The concept that all humans are of equal dignity, value and worth is held to be true only if one also believes that all human beings were created free and equal in the image of God their Creator where there is neither "*superiority*" nor "*inferiority*," but where every soul feels its worth.



(5) The legacy that King Charles III has inherited from his predecessor King Charles II.

On May 2, 1670, King Charles II of England (1630-1685) unilaterally proclaimed the **Royal Charter of the Hudson's Bay Company** which gave an exclusive monopoly over the entire Hudson Bay drainage basin to *"the Governor and Company of the Adventurers of England trading into the Hudson Bay."* This was done without consultation, without protocol, without negotiations, and without regard for the fact that the Indigenous Peoples of the land already had their own system of Government in place which was arguably more relational than the **British Westminster System**.

The clauses of the **Hudson's Bay Charter** outline the rights and obligations of the Company over the new domain, *including the right to own mineral resources* and the obligation to search for the **Northwest Passage**. In the **Articles of Incorporation** of the **Royal Charter of the Hudson's Bay Company**, King Charles II named his *"dear and entirely beloved cousin"* Prince Rupert as the Company's first Governor of the territory which he unilaterally ruled shall henceforth be known as *"Rupert's Land."*



Almost 300 years after King Charles II proclaimed the **Royal Charter** of the **Hudson's Bay Company** over *"Rupert's Land,"* which was actually about a quarter of **Turtle Island**, on March 20, 1869, the **Hudson's Bay Company** reluctantly, under pressure from Great Britain, sold **Rupert's Land** to the new **Government of Canada** for \$1.5 million. The sale involved a staggering amount of land, and the fact that the **Hudson's Bay Company** assumed that they owned the land that had previously been *"discovered"* by Indigenous Nations is demonstrated by the fact that they sold the land to the Canadian Government.

After this so-called sale of *"ownership"* of the land was transacted on March 20, 1869, between the **Hudson's Bay Company** and the new **Canadian Government**, surveyors came to the Red River Region to unilaterally impose the British system of land survey even *before* the official transfer had taken place. Louis Riel stood on the surveyor's chain so that they would proceed no further until there had been negotiations with the Canadian Government. The **Métis Red River Provisional Government** based at Upper Fort Garry then made a **Declaration of the People of Rupert's Land** on December 8, 1869.

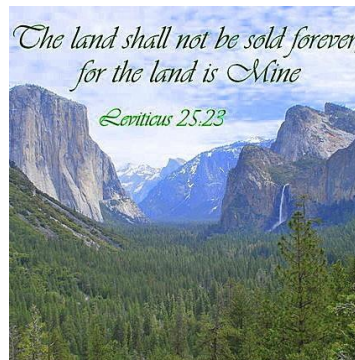
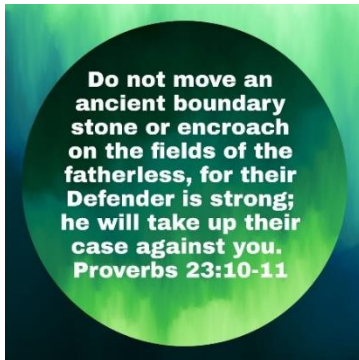


*"Contrary to the law of nations, in March, 1869, the Hudson's Bay Company transferred this land to the Canadian Government by a transaction with which the people of the land were considered unworthy to be made acquainted..."*

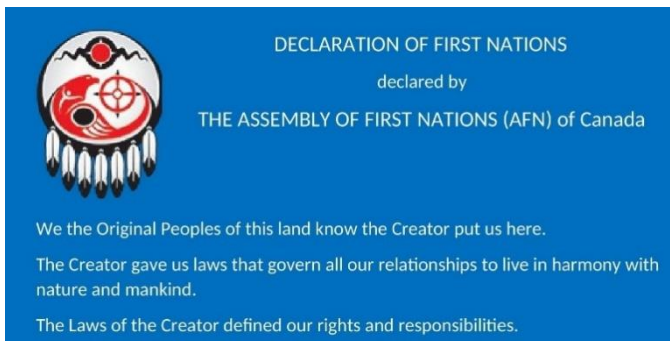
*"Now, therefore, we, the Representatives of the people in Counsel assembled at Upper Fort Garry on the 24<sup>th</sup> day of November, 1869, after having invoked the God of the nations, relying on those fundamental moral principles, solemnly declare..."*

*before God and man, that from the day on which the Government we had always respected abandoned us, by transferring to a strange power the sacred authority confided to it, we the people of Rupert's Land became free and exempt from all allegiance to the said Government."*

So by virtue of having invoked the authority of **"the God of the nations,"** the Métis Nation, like the First Nations, recognized that the One who owns the land has the ultimate authority over the land. By appealing to the authority of **"the God of the nations,"** they saw the Métis Nation, the First Nations and the European Nations as all under an authority which superseded any nation's right to claim ultimate authority and hence ownership of the land.



The Indigenous Worldview acknowledges the Creator's laws for justice, equity, nation-to-nation respect and regard for landmarks, boundaries and protocols. Note the three-point chronology below.



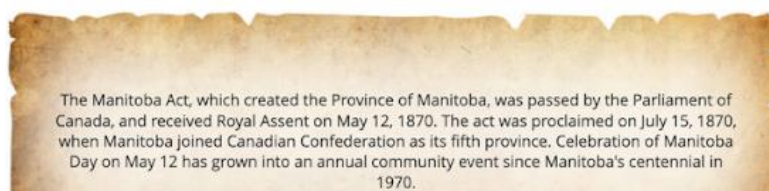
1. The First Nations traditional belief from time immemorial was that the Creator placed the Indigenous Peoples in this part of the world with inherent and inalienable rights and responsibilities that no human government has the authority to legislate away. The Creator's laws precede and transcend all manmade laws if we are to live in harmony with nature and with other people.
2. In 1670, King Charles claimed both the governance and the ownership of some ¼ of the Continent for the **Hudson's Bay Company**. He claimed the governance by putting his cousin Prince Rupert as the Governor of the territory, and we know that the **Hudson's Bay Company** considered themselves the owners, or else they would not have sold the territory to the Canadian Government in 1869.
3. It was this violation of *"the law of nations"* in Louis Riel's words which caused his **Métis Provisional Government** to appeal to *"the God of the nations"* in late 1869. This led to talks between the **Métis Provisional Government** and the **Canadian Government** in early 1870 which led to the Canadian Government's hasty attempt to quickly satisfy the concerns of the Métis with the **Manitoba Act** on May 12, 1870 and subsequently the concerns of the First Nations with **Treaty #1** on August 3, 1871.

**MANITOBA DAY**  
**MAY 12**



## Treaties in Manitoba

- **Treaty No. 1** was negotiated and entered into on August 1871 at Lower Fort Garry.
- **Treaty No. 2**, August 1871 at Manitoba House.
- **Treaty No. 3**, October 1873 the Northwest Angle of Lake of the Woods.
- **Treaty No. 4**, September 1874 at Fort Qu'appelle.
- **Treaty No. 5**, 1875 at Beren's River, Norway House, and Grand Rapids.





## ***Different Understandings About Meaning of “Crown Land” Between British Throne and God’s Throne***



The previous segment contained the historical legacy of King Charles III when he was crowned as the King of England at his Coronation on May 6, 2023, also when he shared his **Christmas Message** in December of 2024, and also when he gave the **Speech from the Throne** to the **Canadian Parliament** on May 27, 2025. In good faith he gave every evidence of being a sincere, genuinely non-partisan, spiritual man with a true desire to find the path towards truth and reconciliation with Indigenous peoples in *word* and in *deed*.

However, he has inherited a very difficult “*elephant in the room*” from his predecessor, King Charles II, and from subsequent British monarchs, about the concept of land ownership. What are the implications if the King or Queen of England are not the actual and legitimate *owners* of the land in Canada and in the British Empire that we call Crown Land? Historically, the British considered the one that they had crowned king or queen as the ultimate owner of the land, and that is why they called it “**Crown Land.**”

The one who owns the land is the one who has the ultimate authority over the land, but there is a great fear on the part of both political and religious leaders that if they say that the British Crown does not own the land, that the Indigenous people will now say that they own the land, and can therefore impose decisions unilaterally and non-relationally as the Canadian Government has done in the past.

Yet, as Elijah Harper so clearly stated, to his ancestors and forefathers, the concept of owning land was as alien as owning air. To find a meeting of the minds on this topic, however, he made a very important declaration in the **Reconciliation Proclamation** that was released at the **Sacred Assembly** on December 9, 1995. If we miss this point, we miss the very most foundational premise for genuine healing and reconciliation.

**“We share an understanding that *the starting point for truth and reconciliation lies in personal communion with the Creator God.*”**

This faith premise is based upon the following foundational beliefs:

- (1) The Creator is Personal.
- (2) He can be engaged and communed with Person-to-person. He is speaking from a Throne of Grace.
- (3) He not only speaks, but He listens in communion, conversation and fellowship with His children.
- (4) Our posture in communing and responding to Him as His children who are connected to both the Father in Heaven (spiritually) and to Mother Earth (physically) is that He is the Father, we are the children. He is the Creator, we are the creatures. He is the Initiator of love, we are the responders to the love with which He first loved us. He is the Vine, we are the branches. He is the Light, we are the colours. He is the Owner, we are the stewards of His property, and are commissioned to invest what He has entrusted to us to help those who are in need, to support the poor, the widows, the orphans, the homeless and those without family networks, and to let the oppressed go free.



1. God speaks through traditional Indigenous knowledge that He is the Owner of all created things.

Chief Peguis signed a Treaty with the Selkirk settlers on July 18, 1817, and his son Henry Prince signed **Treaty No. 1** at **Lower Fort Garry** on August 3, 1871. Chief Crowfoot signed **Treaty No. 7** on behalf of the **Blackfoot tribe** on September 22, 1877, at the **Blackfoot Crossing** of the Bow River just an hour Southeast from Calgary.

As Elijah Harper has reminded us, this was the understanding on the part of the Indigenous leaders when they signed the treaties with the newcomers that came to this land.



**When issues of who owned the land came up, it was Chief Peguis' view that it belonged to the Great Father, but that it could be loaned to Selkirk for a time as he particularly welcomed those needing refuge who were being persecuted and treated unjustly in other parts of the world.**

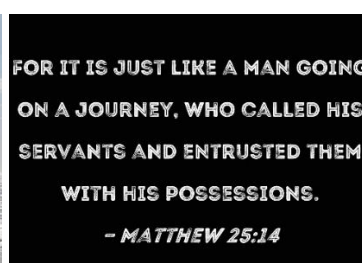
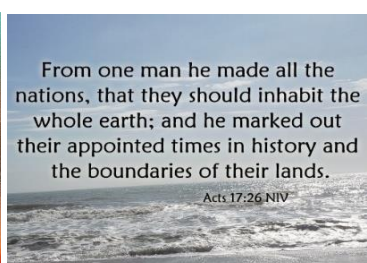
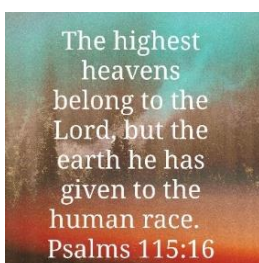
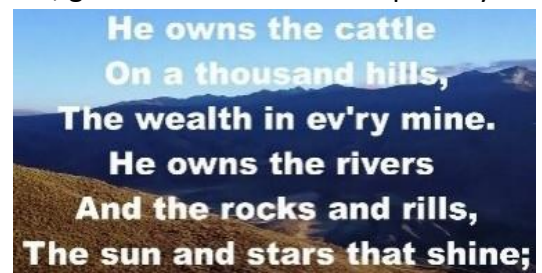
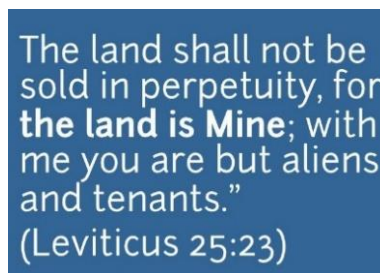
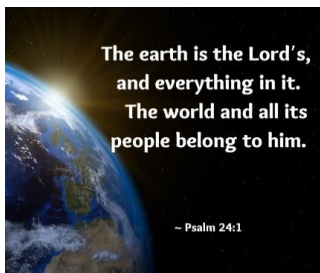


"One does not sell the land people walk on." ...  
Chief Crazy Horse, Sept. 23, 1875



2. God speaks through the Bible that He is the Owner and humans are the stewards of His property.

He owns the land, the animals of the forest and the cattle on a thousand hills are His, but He has entrusted the earth to the children of men to steward and to manage in a way that reflects His love, His concern for the poor and the broken and His generosity to those who are in need. Whatever we have been entrusted with, we are expected to invest so as to bring increase and multiplication in the wellness and health of our nation and of all nations. In contrast, greed increases lack and poverty.



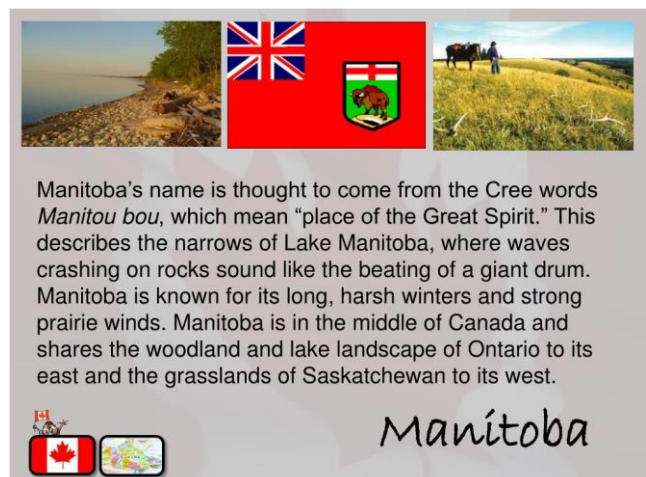
## A Call to Pray for the Grand National Chief of the Assembly of First Nations and for the Leaders of the Pinaymootang First Nation as they Role Model Unity, Healing, Truth and Reconciliation in our Land

As both Indigenous and Non-Indigenous Canadians, I believe that we should take it in good faith that when King Charles III delivered the **Speech from the Throne** to the **Canadian Parliament** on May 27, 2024, that he was sincere and honest when he stated that it was his *“great hope in each of the communities and collectively as a country that a path is found toward truth and reconciliation, in both word and deed...”*

I believe that it is also beyond co-incidence that in the Providence of God our Creator, that both the Grand Chief and King Charles III came into their present office just seven months apart for such a time as this. King Charles III was crowned as king by the **Archbishop of Canterbury** on May 6, 2023, and Cindy Woodhouse-Nepinak was elected as the **Grand National Chief** of the **Assembly of First Nations** on December 6, 2023.



Here, Cindy Woodhouse-Nepinak is seen with her father Garnet Woodhouse and her son Kyler who is holding the medal inherited from their ancestor Richard Woodhouse when he signed **Treaty No. 2** at **Manitoba House** on August 21, 1871. This influential family is from the **Pinaymootang First Nation** where Cindy's father Garnet has been the chief for 20 years and on the band council for an additional 12 years. This First Nations community has a history of *spiritual* renewal and revival.

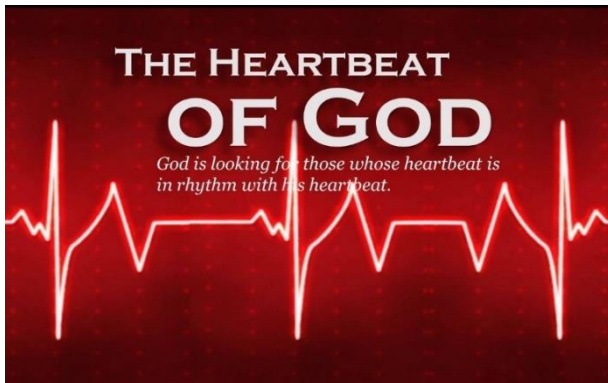


Manitoba's name is thought to come from the Cree words *Manitou bou*, which mean "place of the Great Spirit." This describes the narrows of Lake Manitoba, where waves crashing on rocks sound like the beating of a giant drum. Manitoba is known for its long, harsh winters and strong prairie winds. Manitoba is in the middle of Canada and shares the woodland and lake landscape of Ontario to its east and the grasslands of Saskatchewan to its west.

The **Pinaymootang First Nation** is in the *heart* of the province where *"Canada's Heart Beats,"* and where *"Canada's Heart is calling."* It is near here where Cindy Woodhouse-Nepinak's ancestor Richard Woodhouse signed **Treaty No. 2** in 1871 at **Manitoba House**, just 15 miles south of the Narrows on **Lake Manitoba**, a location which gave **Manitoba** its name—the *"place of the Great Spirit."* According to the 2012 anthology **Manitowapow**, edited by Niigaanwewidam James Sinclair and Warren Cariou.

*"From the narrows of Lake Manitoba where the waves dashed against the rocky shores of **Manitou Island**, these sounds were thought to be sacred beats that rumbled through Creation and created beauty, definition and meaning. **This is the voice of the Great Spirit, Manitou bou.**"*





This was a name proposed by Louis Riel (the founder of Manitoba) to the **Canadian Government** in 1870, and was eventually chosen as the name for this new province. The sound at the narrows of **Lake Manitoba** where the waves crashed against the rocks sounded like the beating of a drum. The drum beat speaks of the heart of the heavenly Father connecting and bringing healing to the heart of Mother earth. The Spirit of God speaks to the **heart** ❤️, the **centre**, so the very name has a prophetic significance with reference to the nation.

All of this is to point out that the **Pinaymootang First Nation** is in the *heart* of the province that is in the *heart* of the nation, close to the place of the Narrows on **Lake Manitoba** from where Manitoba got its name—the place where the Great Spirit or the Creator lives, and from where He speaks from His Throne! It should also be pointed out that this community is *a spiritual hub in Manitoba*, and has known supernatural Outpourings of the Holy Spirit, and, while still on a journey, I believe is moving right along in the journey of reconciliation and healing, and can prophetically be seen as a role model to other communities in Canada.

It is well positioned for the type of “*Healing the Land*” that **Canada Awakening Ministries** facilitates to communities where the authorities and gatekeepers extend an invitation to deal with the issues that have defiled the land. This process is under the guidance of the local elders who have the longest history on the land, and understand the issues that must be addressed in their particular community.

It needs to be re-emphasized that one of the most important points in Elijah Harper’s **Reconciliation Proclamation** is that “*we share an understanding that while change must take place at all levels of society, it must be rooted mostly firmly in the communities.*” Now, the words of King Charles III also declared on May 27, 2025, a “*great hope that in each of your communities...a path is found towards truth and reconciliation.*”

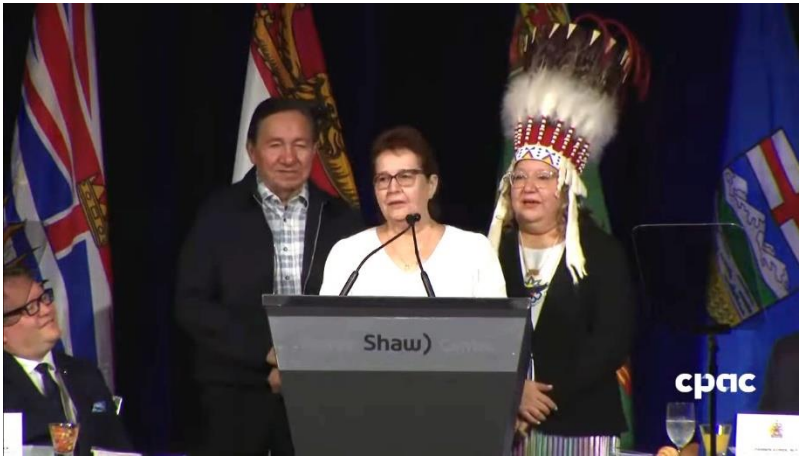
I believe that communities like the **Pinaymootang First Nation** have support from both their former chief and their present chief, and that they are dealing with unity issues on the local level that will give them a voice to other communities that will point them to the way forward. They also have the ear of **Grand National Chief** Cindy Woodhouse-Nepinak who can use her voice within the larger sphere of Canadian and British traditions who are looking for a path to true healing, truth and reconciliation.



On the very day that Cindy Woodhouse-Nepinak was officially elected as the **Grand National Chief** of the **Assembly of First Nations** on December 6, 2023, the very first thing that she acknowledged was the need for prayer to the Creator above for the wisdom that is needed for the task ahead. Her parents Garnet and Lorette Woodhouse along with other family members came up to stand with her as she made prayer the very first order of business. In her maiden speech, she gave great honour to her parents, and stated that they and her relatives were her role models.

She grew up in a home hearing the Anishinaabe language, and her father was the chief of their community for years. She described her father this way: “*People would be at our house, and Dad would always make sure that nobody went hungry.*” With her father standing nearby, Cindy Woodhouse-Nepinak delivered her maiden speech after her election, and she said that *she was raised by her parents and her family to work with all people in a good way*. This is what she hopes will guide her in working with the federal government.





From December 6, 2023, fast forward to May 6, 2024, when the largest **National Prayer Breakfast** in Canadian History took place in Ottawa with some 1,300 spiritual and political leaders coming together to pray in unity. Among those at the head table were then Prime Justin Trudeau and Opposition Leader Pierre Poilievre, sitting on just opposite sides of the podium. When the **Grand National Chief** was asked to come up to pray, she called up her parents Garnet and Lorette Woodhouse.

These were her parents, her role models, that she wanted to honour and to surprise by calling them up without warning. The mother of the **Grand National Chief**, Lorette Woodhouse is a long-time school teacher for many years at the **Pinaymootang First Nation**, and she described how that every morning in her community, that the students stand respectfully to pray the **Lord's Prayer** in their own Anishinaabe language at the beginning of every school day.

She then led the **National Prayer Breakfast** in praying the **Lord's Prayer** in her own language, something that would have been very politically incorrect for any Non-Indigenous Canadian to do. At this meeting, however, both the **Grand National Chief** and her parents received a standing ovation from all who attended the **National Prayer Breakfast** on May 6, 2024, and from both *spiritual* and *political* leaders. It was truly a holy and a ground-breaking moment.



Now fast forward to a **Gala Event** at the **RBC Convention Centre** in Winnipeg, Manitoba, on June 5, 2025, when the **Grand National Chief** addressed the audience on the opening night of the **International Nations for First Nations Conference**. This event was organized and participated in by spiritual leaders who have deep roots in the **Pinaymootang First Nation** such as Robert McLean and his son Marty McLean, and also with his brother Raymond McLean. All have a heart to bridge tradition and a biblical faith. Cindy's parents Garnet (the former chief) and his wife Lorette Woodhouse were also in attendance, as were the present chief Kurvis Anderson and his wife Vivian, all sitting at the same table. The **Grand Chief** shared how that having just met with King Charles III and the prime minister nine days earlier, she has the ear of both as they seek direction moving forward.



It was a privilege for me to be able to chat briefly with Cindy Woodhouse-Nepinak at this **Gala Event** in Winnipeg on June 5, 2025, and even more in-depth with her parents, Garnet and Lorette Woodhouse, at both this event and after the last meeting of the **Nations for First Nations Conference** on June 7, 2025. May the **Pinaymootang First Nation** find its voice from the heart of Manitoba, the "*place of the Great Spirit*." May He speak from His Throne with "*the sound of many waters*" from the heart of the nation to the head of the nation in Ottawa. The Lord reigns over all rule, authority and government!