



ST. JAMES' JOURNEY

MARCH 2022

Volume 18, Issue 5
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*Welcome to the Church of St. James', Orillia
Whether you are a follower of Christ, or on a spiritual journey, all
are welcome to this Holy and Sacred place.*



FROM THE DESK OF CANON JOHN

Dear Friends in Christ,

I recently participated in a zoom discussion with the clergy and wardens for St. James', St. David's, St. Athanasius', and St. Luke's, Prices Corners as we began an initial discussion about regionalization. This discussion was facilitated by Janet Marshall, Congregational Development Officer for the Diocese of Toronto. A second zoom meeting is scheduled for March and there will likely be several more soon.

Should we continue with discussions regarding regionalization, a working team will be formed from within our parish. Presently, we are just at the beginning phase and getting our feet wet!

Without question, all the Anglican parishes in the City of Orillia share a passion for the ministry and mission of Jesus Christ. Everyone seems to be open to engaging in shared ministries. For example, presently there is a working group that has been meeting to discuss the possibility of a Sunday morning breakfast program. All the parishes are interested in helping, including the possibility of St. Andrew's and St. Paul's participating with a team. In our zoom discussion, most were able to have a vision of sharing in Christian education and worship services.

The Anglican parishes in Orillia also share in some common problems. All of us acknowledged that we have declining congregational membership. There are not enough young families and children. We all face dwindling financial and volunteer resources. Most of our parishes are facing annual deficits. As well, we shared common stories of our buildings needing repair.

My initial impression is that we are prepared to share in joint ministry, but we are not on the same page when it comes to talking about regionalization. I think for some people it suggests closure and a lack of independence. Perhaps the thinking is that we can ride out the storm. However, the problems that I have set out above are not going away.

Our parishes throughout the Diocese of Toronto are all facing challenges. Over the last two years, many of our churches have suffered under COVID lockdown and protocols, and this has accelerated the challenges that we face. I realize that we love our parishes and churches. It is hard for leaders to give up control so that administration can be centralized.

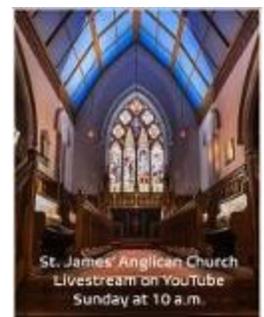
Regional ministry occurs when several congregations are led and administered through a centralized council which they create together. The region can be anchored around a hub or "minster" with a larger congregation. That hub supports the programs, administration, and liturgical needs of the other churches.

It could result in a team ministry composed of both clergy and laity. Ministry continues to grow and develop in all the parishes. The focus is more on sharing resources and skills versus supporting individual parishes/buildings. Perhaps in a parish there may be home churches, a service a couple of times per month, or maybe during the summer. There is no one road map for regionalization because each parish is unique and has different needs.

It is clear that there are going to be more and more forms of regionalization and/or hub ministry in the Diocese of Toronto. However, there will not be immediate change because it requires discussion, prayer, and input from individual members over a period of time.

I continue to ask for your prayers for the clergy and leadership for all the parishes in Orillia. I also ask you to share your concerns and opinions about this process.

Yours in Christ,
Canon John



Our Vision - A strong faith community, reflecting God's Love to those around us.
Our Mission - To serve and share Jesus Christ
Our Values - Faith, Compassion, Integrity, Respect

HERITAGE PROJECT

Twenty-two-year-old Thomas Williams, who was living with his parents on the Penetanguishene Road near Craighurst, attended Sunday morning Methodist services in the schoolhouse on the corner of Peter Street and Coldwater Road, with the Indigenous cabins behind it. Here is his later recollection of a typical 1832 Sunday morning:



“When my duties permitted, and the weather was favourable, Sunday morning found me taking this, to me, pleasant three-mile walk. First, at half past nine A.M. came the Sunday-school. This was conducted by the two mission teachers, Mr. P.H. Swartz and Miss Brinke, and the pastor the late Rev. Gilbert Miller. At a little before eleven o'clock the Sunday-school would be dismissed. Mr. Swartz, or the interpreter, Benjamin Crane, or some strong lunged Indian would take a long tin horn and produce from it trumpet-like sounds, which would seem to echo in all directions. There would be a stir at the door of every Indians house as the people began to move to the central schoolhouse to take part in the holy worship. There were at the same time some families of white people living on the reserve besides the members of the Mission. Besides these were persons engaged in trade, and others in the business of forwarding goods and emigrants, and teaming goods over the Coldwater Road portage, and the emigrants coming and going made a small community of white people. These services were designed and maintained mostly for the Indians, and the greater part of them was in their own language; still the reading of the Scripture and preaching was first in English, then interpreted.”

Fred Blair

He will command his angels concerning you to guard you carefully; they will lift you up in their hands, so that you will not strike your foot against a stone.'

Luke 4: 1-11

Giiwniikewag miinwaa Giimkaajigaazowag, Or Lost, Forgotten and Found



Mark Douglas will tell the story of Mnjikaning on March 20, from 2-4 p.m., for a World Storytelling Day concert for Storytelling Orillia. It's a story that was lost and almost forgotten and needs to be told again and again. An Elder of the Chippewas of Rama First Nation, Douglas is the one who holds this story for the Anishinaabeg people.

Mnjikaning is the place of the fish fence or fish weirs in the Narrows between Lakes Couchiching and Simcoe. The Ojibwe people of Rama have been its caretakers for thousands of years. It is signed as a national historic site, but the plaque marking the site obscures much of the story.

Sharon Langfield of Storytelling Orillia has this to say: “The government plaque shows how the history of the Fish Fence has been told from the perspective of those who visited and settled here in the past 400 years. The plaque references Samuel de Champlain as he passed through the area in the midst of a war, gives the name that the French gave the weirs, mentions archaeologists from the late 1800s and the charting of the weirs in the 1950s. The title itself only references the Huron (Wendat) people.

“There is no mention of Anishinaabeg oral history or the fact that the Fish Fence is roughly 5,000 years old. This part of the story has become lost to most people. And that is why Mark Douglas’ telling of the story of the Fish Fence is so important in helping us to find what has been forgotten and lost.”

The online telling of this story, which is free or by donation, can be accessed by emailing storytelling.orillia@gmail.com for registration information. Called *Giiwniikewag miinwaa Giimkaajigaazowag*, or *Lost, Forgotten and Found*, this Storytelling Orillia event is supported by Storytellers of Canada and its funders, the Canada Council for the Arts and the Ontario Arts Council.

Susan Charters



UNDERSTANDING TERMINOLOGY

Imagine this scenario. You are having a conversation with an acquaintance on Mississauga Street. You mention your involvement with the St. James' Anglican church Reconciliation Circle and are asked for more information. You want to share what you've learned but the first question brings you to a halt. "Why don't you just call them Indians?"

What words we use are important, and the terminology can be confusing. But taking time to learn the right terms is a strong sign of respect.

Bob Joseph knows this and is careful to define terms in *21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality* (2018).

His book is an answer to the lack of understanding about Indigenous Peoples and the enduring effects of the *Indian Act*, first passed in 1876. Canon John has led a book study of this book that will conclude in early March, and copies are available in the church library.

From *21 Things*, here is what Bob Joseph says about some basic terminology.



Indian:

The legal identity of an Indigenous person who is registered under the *Indian Act*. The origin of the term "Indian" dates back to Christopher Columbus.... The term is now considered derogatory and outdated when used in reference to an individual, but it is still used in an historical and legal context (p 110).

"Indian" in the context of the *Indian Act* is a status Indian.... A status Indian (registered Indian) has legal rights to benefits and restrictions offered by federal agencies and provincial governments (p 11). It is not a term we would otherwise use unless in reference to a community that had made that choice for their name. One example of this is the Musqueam Indian Band (p 10).



First Nation:

In the 1970s the term "First Nation" came into usage as the replacement for the term "Indian Band". Many communities made the move to use "First Nation" rather than "band" in their name. "First Nation" can refer to a single band or, in the plural form, many bands (p 11). First Nation is not applied to Inuit or Métis, who are distinct and separate [peoples] (p 110).

Aboriginal:

Aboriginal Peoples were defined in the *Constitution Act, 1982* to include all Indigenous people of Canada: status Indians, non-status Indians, Métis and Inuit.

Indigenous:

Some countries refer to Indigenous Peoples as the people who were there first at contact.... We use a definition of Indigenous Peoples as Indian, Inuit and Métis Peoples (p 111). In 2016 the federal government replaced "Aboriginal" with "Indigenous" in government communications.... By doing so, the government took a giant step back to the nation-to-nation relationship.... This momentous change reflects the relationship between Indigenous peoples in Canada and non-Indigenous people (p 12).

Bob Joseph suggests that the terminology will continue to be somewhat confusing "as the Canadian government sorts through its relationship with Indigenous Peoples" (p 12).

When in doubt about how to refer to an Indigenous person or persons, it is always respectful to be specific about the Nation or band to which they belong. And if you don't know, it's best to ask how they would like to be identified.



Here are some before and after pictures of the recent renovation of the main upstairs washroom at the rectory.

Jen and James did such an amazing job!



THE QUESTION THAT NEVER GOES AWAY: WHY?

The Question that Never Goes Away - Philip Yancey

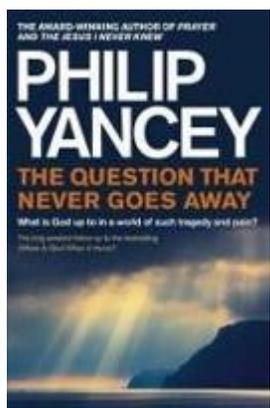
This book is the sequel to the first book Yancey ever wrote, "Where is God When It Hurts" Yancey is an American journalist and freelance writer/author. Popular as a Christian speaker, he has travelled to over 85 countries to share his insights and reflections. He introduces the theme of this book by noting that it has been one he is asked to speak about as well as one that he has continued to further reflect upon ever since that first book. He primarily focuses on 3 different events – the tsunami that struck Japan, the massacre at Sarajevo, and the shooting at Newtown Massachusetts, all different types of events raising different but related questions.

The book presents his understanding of these related questions and what the answers should be as a Christian, based on his beliefs on what being a Christian means. In other words, not all Christians would agree with all he says. Nor would others necessarily agree with his comments about how and why non-Christians respond. But as he notes, the Bible is largely silent on answers to laments while the New Testament shifts from cause to response. I also felt that he occasionally contradicted himself. (I must confess to a slight bias though having done the Sunday study series on "Why Evil Exists" as my comparison.) However, readers may find room for thought and reflection in this book.

Some nuggets: "It doesn't help to quantify the scale of suffering, all suffering is suffering.", "Faith means clinging to belief in spite of contrary evidence while trusting God with big picture." "Despair is suffering without meaning." "The underlying message of help should be that you are not alone. Words, however well intentioned, may heap more pain on an already sad situation." "God prefers to work within us and alongside us. For some, belief that God is with us and we do not suffer alone can make a difference."

You can find this book in our own Church Library.

Linda Davidson





2022 VESTRY MEETING

SUNDAY FEBRUARY 27

Immediately Following the 10 a.m. Service

This will be an in-person meeting in the Stubleby Auditorium. No food or drink is permitted. Mask wearing is required.

ST. JAMES' CHURCH WALKERS and THE COLDEST NIGHT OF THE YEAR FEBRUARY 26



The Lighthouse in Orillia has completed an awesome new facility which includes an emergency shelter (40 emergency beds for men, women, youth, and families), the Soup Kitchen Cafe, a separate wing with 5 separate bedroom spaces for youth experiencing homelessness - named by the James A. Burton Family Foundation and wraparound supports such as addictions counselling, mental health counselling, life skills training, spiritual support. That's where your money will go.

If you click on the link below after you copy it into your browser, it will connect you to my personal fundraising page where you can donate securely. Or join the Team like Rosemarie and Joyce!! Thanks! Bill

<https://cnoy.org/home#:~:text=We%20walk%20Feb>

PS. Please visit the CNOY website (Coldest Night of the Year 2022 - Home (cnoy.org) and The Lighthouse website The Lighthouse (orillialighthouse.ca)

ASH WEDNESDAY SERVICE



You are invited...

MARCH 2 @ 7 p.m.

To share in this Service of Ashes with St. David's, Orillia, an important moment to begin Lent in a solemn and humble way.

WEDNESDAY ZOOM
BIBLE STUDY

Please join Canon John Anderson at 10 a.m.

Contact Office office@stjamesorillia.com to arrange an invite to Zoom

The Reconciliation Circle invites you to join a Book Study

21 THINGS YOU MAY NOT KNOW ABOUT THE INDIAN ACT

Helping Canadians Make Reconciliation with Indigenous Peoples a Reality

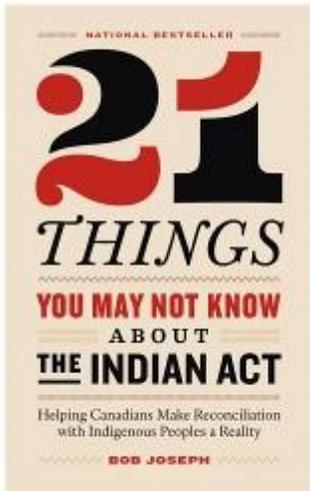
Written by (Chief) Bob Joseph. The Indian Act was created in 1876 and since that time it has become the root of dictating to a people how they are supposed to live and is responsible for many negative and enduring stereotypes about Indigenous People. This is a timely book study because the intent of Bob Joseph is to examine and understand the past so that we can move to reconciliation in Canada.

Books available at Manticore Books discount \$20 (Mention St. James' Church)

Book Study Dates:
Thursday February 24 (Part 1 Dark Chapter)
Thursday March 3 (Part 2 Dismantling the Indian Act) from 7 - 9 p.m. via ZOOM

Register in advance at:

office@stjamesorillia.com or phone 705-325-2742



TEA AT THREE ON THURSDAYS



Tea at Three on Thursdays at 3:00 to 4:00 p.m. This will be a Zoom meeting with no agenda other than to connect with Church friends face to face for a casual time. Anyone wishing to join should contact Christine Blair at: office@stjamesorillia.com for an invitation.



PENNYWISE THRIFT SHOP

Tuesday, Wednesday, Thursday
12 noon to 3 p.m.

Bulletin Board

- ✦ Needed - Reusable Shopping Bags. We are fazing out plastic. Please donate any of your clean reusable bags for a better environment
- ✦ A piece of FREE jewelry from the wire wall for every \$10 spend in the shop from February 15 to March 24



Come early for best selection. Masks required. Covid protocols in place.
CASH only please; small bills or coins preferred.

SHROVE TUESDAY

"Shrove" is the past tense of the word "shrive," which means to hear a confession, assign penance, and absolve from sin. Shrove Tuesday is a reminder that we are entering a season of penance.

FAT TUESDAY

A day of feasting before the fasting season of Lent begins on Ash Wednesday. Feast, for tomorrow we fast!

FUNDSCRIP

Where Shopping is Fundraising!

A Great Way to Support St. James' While Giving to Others!

What: Gift card program that gives a percentage to our Church

Who: Most major retailers and more! (gas, groceries, entertainment, etc.)

Where: Across Canada

When: Right now! Great way to budget for household shopping

Why: To support St. James' Church

How: Pick up Order Forms by calling the church office;
Place order the first Sunday of each month,
Pick up gift cards the following Sunday

DIGGIN' FOR GOLD

COVID-19 has affected all of us. We **NEED** your help for our Outreach programs. Locally we currently assist The Sharing Place Food Centre, Green Haven Shelter, Lighthouse Shelter, Couchiching Jubilee House as well as our own Loonie Lunch on Wednesdays. Drop off your broken or unused gold jewelry to our Pennywise store. We accept 10k, 12k, 14k, 18k yellow or white gold.

While we can not fundraise in our usual manner during the pandemic i.e. Concerts, Dinners, Cabaret, and Bake & Craft Sales, FunScrip is a great way to support St. James'. Please prayerfully consider it!



Jeff gives it up for Lent.

Sunday February 13

It was so wonderful to be back in the church with the congregation!
We caught just a few photos just before the service!



“Each year, around the latter part of winter, Lent arrives. It nearly always surprises me. Here it is, once again, summoning me to change how I typically live.”
W. David O. Taylor

A LENTEN VACCINE - COMMITMENT FOR YOU

It is a long-standing practice among many Christians to make a special “sacrifice” or commitment during the Lenten period. With this in mind, here is a suggestion you may want to practice for Lent 2022.

The Primate’s World Relief and Development Fund has launched a vaccine equity fund to contribute to the world-wide vaccination effort against COVID19. Money donated to this fund will be used to support preparations for vaccine rollouts in third world countries.

As people in the Western world have easy access to vaccines those in other countries are still waiting.

The Anglican Church of Canada has established a “pay-it-forward fund” so that if you have received your vaccinations for COVID19 you can pay it forward with a donation to PWRDF Vaccine Equity programme. To make your donation to this fund during Lent you may submit a cheque to the church office for desired amount (maybe ?? per vaccination you received) made out to PWRDF earmarked “Vaccine Equity Fund.” All of your donations will be forwarded at Easter time to PWRDF. A donation receipt will be available from that organization. Help disadvantaged countries fight COVID 19 by donating to this fund!

In addition to promoting your personal donation to this cause the Social Justice Committee is preparing a form letter for you to sign and submit to your local Member of Parliament asking that the government of Canada send all excess vaccine medication and supplies to third world countries as swiftly as possible. This letter will be sent to you via an eblast. Please print it off, sign it and send to your MP. We will provide the address. Help us with this important global effort.

Social Justice and Mission Committee - Rosemarie Freeman



February Calendar

We are not able to provide a calendar of meeting times, events, or programs, due to COVID-19. Please join us for in-person Worship on Sundays at 10 a.m. or by watching the Sunday webcast service on our website, Facebook or YouTube.

Your Ministry Council

Anyone interested in reading the current Ministry Council minutes may contact the Church office for a copy.

Are you ill? In the Hospital? Now in a nursing home?

If you or someone you know from our congregation is ill, in the hospital or has moved to a nursing home, please let us know by calling the church office. **We have no other way of knowing**, as the hospital and nursing homes are no longer permitted to give this information out due to the Privacy Act.

Hospital Pastoral Care

Having met the required hospital protocols, Mae Cox, our Pastoral Care Visitor for OSMH, is now able to actually visit patients in person. If you know anyone from our Parish Family who is in Soldiers, please notify the Church Office so a visit can be arranged.

Newsletter Sponsorship

Each month we ask for a sponsor to support the publication of our parish newsletter. Many of our family receive it via the internet but many still enjoy receiving the paper copy and/or they might not have access to a computer. The donation of \$100.00 each month pays to produce our internet copies, the paper copies and their mailing. Please contact Phyllis in the office 705-325-2742 if you would like to sponsor a month.

Fundscrip

The Fundscrip deadline is **Sunday March 6**. Orders and cheques (payable to St James' church) can be dropped off in the bin at the Gardys'. If you need directions, please call Phyllis in the office 325-2742. Pick up will be **Friday March 11**. Thank you for your continued support of this beneficial project.

FUNNY CHURCH SIGNS



Less hate, more pancakes.

Easter comes once a year. How often do you?

Life is change. Growth is optional. Choose wisely.



ST. JAMES' ANGLICAN CHURCH
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Editors: The Communications Committee
Composer: Nancy Noakes-Morrison
Production: Phyllis Johnson

