



St. James Church

In the Heart of the Village

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June 2021

A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.” John 13: 34-35

News & Views,

Signs, symbols and flags are important. They keep us safe, provide information, are a cause for celebration and help us identify fellow travellers on our journey of faith.

In June, St. James is celebrating and learning about National Indigenous History Month and PRIDE month.

Indigenous people, and people who identify with the LGBTQ2+ community have experienced discrimination, persecution, exclusion and hatred, some of it at the historic hand of the The Anglican Church of Canada.

This month’s newsletter brings you information relating to National Indigenous History month and some great background reading to help you understand some of the things you may see in the media relating to PRIDE month. These are first steps only; our discussions regarding moving forward as loving Christians will continue throughout the year.

As we did during Asian Heritage month, you can look forward to guest speakers during our Zoom service, new information on the website and eblasts.

Here’s to signs of life, signs of affirmation and signs of summer!

From Father Chris - words from others regarding the deaths of children in residential schools

From the Most Reverend Mark Macdonald, National Indigenous Anglican Archbishop

"We have known that days like this were coming and have known and feared the pain they would bring.

Many of our Sacred Circle lost relatives in the Residential Schools. Some still do not know what happened to them. The hideous evil that hid in structures that proclaimed that they were only for the good has not been hidden from us. They were innocent children. Innocent baptized children, for this was a condition of their participation in the schools. Did this not make them part of the Church? Did Baptism, which was said to make them registered in the Book of Life, not make them worthy to be noted in the register of the church, worthy of note when they were buried? Could not the water that Christ made Holy in baptism make the blind eyes of the school officials see that the children were human - were holy?

I once heard someone say that Jesus, who died on the Cross, also died in the Holocaust. If that is true, they will find him among those children. But, we who have seen him die on the Cross and suffer with us, know that this is not the end of the story. He came back to us whole and sound, in a Resurrection body, from the World to Come. A World that he said we could start living in now, through love, through prayer, through the Sacred Circle, and through his Body and Blood. His justice, his truth, his love is walking in us and through us towards that day and we have seen it. It will rise, is rising, with those children and with a truth that could not be hidden."

From the Most Reverend Linda Nicholls, Archbishop and Primate of the Anglican Church of Canada

"Last week the Chief of the Tk'emlúps te Secwépemc First Nation revealed news of the discovery of the

bodies of 215 children at the site of an unmarked burial ground at a former residential school near Kamloops, B.C. The identities of the children are unknown at this time. The grief of families and communities unleashed by this news is heartwrenching and profound.

There have long been stories told in Indigenous communities of children who disappeared or never returned home from residential school and whose parents were never told what had happened or given the opportunity to receive their bodies for community ceremony. Whether the deaths were due to illnesses, abuse or neglect, the lack of dignity offered to these children by an anonymous burial far from their family or community is tragic and unacceptable.

We grieve with all whose children never came home. The Anglican Church of Canada shares in the painful legacy of residential schools. We remain committed to the long, hard road of reconciliation including apologies made for our part in residential schools (1993) and for the devastating spiritual harm caused (2019) and ongoing work towards reconciliation and support for healing for personal and intergenerational trauma.

We know there are sites at Anglican residential schools where some graves are unmarked or where records are incomplete. We are committed to working with Indigenous communities to assist to recover whatever information is available and to join in advocating for ground searches of those burial sites.

At the heart of our faith is the life of Jesus who said, 'Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.' And he took them up in his arms, laid his hands on them, and blessed them. (Mark 10"14b-16)

The neglect of the dignity of children, whom Jesus welcomed and protected, calls for repentance in action.

We, as Anglicans, commit to working with Indigenous communities, leaders and elders to heal this legacy and honour the lives of the children who never went home."

Outreach —Valerie Jones

Welcome to Muriel Jackson and Gill Lawrie, who have joined our Outreach Team. We would love to also have a representative from the 9 am service. Please contact Valerie at 905-584-0980 or valerie.jones@live.com if you wish to be a part of our efforts to help others *Here, Near and Far*.

Foster Child in Guatemala

St. James sends a monthly donation to The Arms of Jesus Children's Mission in Guatemala to support Luis Miguel Pol Gomez . We were delighted to recently receive a letter from Luis Miguel, in Spanish, which was translated for us:

"I greet you with love wishing you are in good health. I want to thank you for your support on my schooling during all these years and besides for the gifts.

I want to tell you for my vacations I had fun helping a AOJ (Arms of Jesus) Workshop. For Christmas I had a good time spending time with my family. I also want to tell you that this year I was in 9th grade and I did it very good. I would like to continue with my schooling because next year I am going to start my high school career and I would like to study a high school in Administration. During the quarantine it was a little difficult for me but thank God and you, I did it.

Well, I say goodbye, hopefully you are in good health. Blessings for you and your family.

Luis Miguel Pol Gomez"

**If you would like to send a letter or card or encouragement to Luis, please send it to the church office, c/o Outreach. You can share information about yourself and/or your family and things you like to do. *Please do not include your address, email, phone number or information about material possessions.*

Outreach Donations

Two \$500 donations were made, on your behalf, by the Outreach team in January. One recipient was the Yonge Street Mission and the other was Caledon Community Services. Both of these charities were chosen because they are helping

those who have been financially affected by the COVID pandemic. Some people have had their hours of work reduced or cut. At the end of last summer, the temporary protection from eviction due to late housing rental payments ended. In addition, when there has been a total lockdown in our province, local Food Banks have been closed but they have continued to give grocery gift cards to people.

The Outreach Committee met virtually in May. At that time, we decided to donate a further \$750 to Caledon Community Services. We will also be donating the same amount, through PWRDF, to organizations dedicated to solving the water supply crisis in some Indigenous Peoples' communities.

There will more information on Sunday, June 13th, when Howard gives a presentation about this important issue and a group he has become involved with called Living Water.

Creating Smiles, Changing Hearts

Just a reminder about Creating Smiles, Changing Hearts, which sends items to children in over 90 countries. You can leave your donations with Elizabeth Morton 905-880-2445

School Supplies

Sewing supplies (new or partially used)

Knitting and Crochet supplies (new or partially used)

Craft items (greeting cards,, stickers, beads, jewelry of all kinds)

Toys (new or nearly new)

Hand tools (hammers, screw drivers, pliers etc)

Clothing (new and slightly used)

Shoe Box items (bar soap, toothbrushes, washcloths, hygiene items, hair accessories)

Thank you from your Outreach Team (Valerie and Howard Jones, Amy Dow, Muriel Jackson, Gill Lawrie)

“So what’s the thing with all those letters?” — Chris Mackey

People who do not define themselves as heterosexual often use **LGBTQ2+** as a collective noun. It is called an ‘initialism’ and has been in use since the 1990s to replace ‘gay’ as an umbrella word.

What do the letters stand for?

L = Lesbian

G = Gay

B = Bisexual

T = Transgender and Transexual

Q = Queer (or Questioning)

2 = Two Spirited - a translation of the [Anishinaabemowin](#) term *niizh manidoowag*, refers to a person in North American Indigenous culture who embodies both a masculine and feminine spirit.

+ = the plus symbol is used to include several other groups including intersex, asexual, allies, pansexual, non binary, agender, gender queer, bigender, gendervariant and pan gender.

Why so many letters?

The initialism allows people to label themselves in more specific ways. Some of the above terms have been around for thousands of years and others emerged in the 20th century.

Just like taking the care to pronounce someone’s name correctly and consistently is a sign of respect and care; so too is using the **LGBTQ2+** abbreviation. It indicates that you have respect for people who are not heterosexual.

The **LGBTQ2+** community has been persecuted for millennia. In many parts of the world being non heterosexual is a crime; in Iran it can incur the death penalty. Legal

marriage is only possible in parts of the world, and rights for same-sex partners are still not universal.

PRIDE

For people in the **LGBTQ+** community who have lived with discrimination and rejection, events such as Toronto’s PRIDE parade provides an opportunity for self-affirmation, dignity, equality and increased visibility.

The PRIDE flag

The distinctive flag was designed by Gilbert Baker in 1978 and first flown at the San Francisco Gay Freedom Celebration. It is now a universally accepted and continually evolving symbol of the **LGBTQ2+** community and is known as the Pride Flag.

Each colour in the rainbow has a significance.

Red = Life

Orange = Healing

Yellow = Sunlight

Green = Nature

Blue = Harmony

Violet = Spirit

PRIDE season is celebrated from June to September, with many activities in June. October is LGBTQ+ history month, and World Aids day is commemorated on December 1.



On whose native land do we live and worship? — Diane Allengame

It's easy to think of Canada's Indigenous history as something that happened in the north, or the west. We forget that in Caledon, 'those feet in ancient times' were those of Indigenous men and women.

This summary just skims the surface of the story about Indigenous people in this area – a story that goes back 13,000 years - evidenced in the Early Paleo-Indian artifacts uncovered along the Humber River.

At that time, as the glaciers retreated meltwater channels gave birth to river valleys, used as access for hunting and fishing areas. Forest cover evolved in step with the slowly warming climate, increasing the amount of game. Between 11,000 to 9,000 years ago there were likely warm weather base camps along the lower reaches and mouths of the Credit and Humber rivers, south of Caledon, with Indigenous people visiting this area during hunting expeditions.

In the period spanning 9,000 and 3,000 years ago, travel corridors became well established. Several decades ago, human remains from about 6500 years ago were found on a farm on the Oak Ridge Moraine northeast of Palgrave.

The period from 3000 to 500 years ago is known to archaeologists as the Woodland period. Most of the artifacts found in Caledon have been from this period when Indigenous population increased. Some communities began growing corn on the flat fertile area south of Caledon, but the gradual increase in population led to movement and upstream migration.

From the mid-1700s onward, the most prominent group of Indigenous people in what we now call the GTA were the Mississauga, originally from northern Ontario. The Mississauga are Anishinaabe, which the English called the Ojibwa. Their primary village sites were at the mouths of rivers on the shores of Lake Ontario. In 1784 the Crown began securing thousands of acres of Mississauga territory, including land which is now the City of Toronto.



Two treaties cover the Region of Peel. In 1806 the **Head of the Lake Treaty** was signed covering the area we call Mississauga from the shore of Lake Ontario to Eglinton Ave. In 1818 the **Ajetance Treaty** was signed by Chief Ajetance and other delegates of the Mississauga of the Credit, surrendering an additional 648,000 acres. The cost of purchasing this this land consisted of a *yearly*

payment of 522 pounds (British currency) worth of trade goods. The Mississauga retained a 200- acre parcel near the mouth of the Credit River, and hunting and fishing rights along the Credit River.

The Colonial government favoured the expansion of European settlement over honouring the treaties. Land reserved for hunting and fishing was released to settlers. Not surprisingly, relationships between the Mississaugas and the immigrants became strained. Diseases such as smallpox and alcoholism killed many. Treaty rights were not upheld, and the annual payment of trade goods, such as iron pots and blankets, was discontinued. As a result, in the mid 1840s the small Mississauga village near Erindale accepted an offer of land from the Haudenosaunee near Brantford and by 1847 the village site in Peel had been abandoned. It is now part of a golf course.

The story doesn't end there. This First Nation community thrived, once away from the pressures of this area. They established a strong presence on their reserve near Hagersville, Ontario and have played an active role in demanding treaty rights. The Mississauga of the Credit First Nation are led by Chief Stacey Laforme. Elder Carolyn King, from this Nation, was awarded the Order of Canada in 2020.

According to the Town of Caledon, there are currently five rights-bearing Indigenous nations or communities that have existing Treaty rights within the Town or are traditional territories identified by a specific community or nation.

- The Mississauga of the Credit First Nation
- The Haudenosaunee Confederacy Chiefs Council
- The Huron-Wendat Nation
- The Métis Nation of Ontario
- The Six Nations of the Grand River

For more detailed information on the Indigenous People of our area, the treaty documents at [Library Archives Canada](#) and available on the web record the terms and conditions of the surrenders. The [Mississauga of the Credit First Nation](#) website contains their story in their words. When it reopens, the 'We are Here' exhibit at the [Peel Art Gallery, Museum and Archives](#) provides an immersive experience, designed by a committee of Indigenous volunteers.



Above: Former Chief of the Mississauga of the Credit First Nation and Elder Carolyn King was awarded the Order of Canada in 2020. She works primarily in the area of education and was one of the main contributors to the 'We are Here' gallery at PAMA. Page 5: detail from the 1806 Head of the Lake Treaty.

Garden tour & sunflower challenge

How are your sunflowers growing? Did the rabbits move in and nip them off? That's standard operating procedure in some places!

However, if you've got them growing, congratulations. The sun and warmth of the next few months should send them skyward.

As your plants grow, please take some photos and send to Diane at dallengame12@bmts.com so we can use them in the newsletter and cheer you on!

Garden Tour

Wouldn't you love to get out and see what your fellow SJ gardeners have been up to? And wouldn't it be good to have an incentive to finally pull those last few weeds?

Register now for what we hope will be an annual tour of the backyards and gardens of our parish. Gardens do not have to be lavish or extensive; just lovingly cared for. Give your spot a cute name and let [Diane](#) know you're 'in'. She will create a map, with a morning and afternoon cluster of gardens, so you can show off yours, as well as travel to see others.

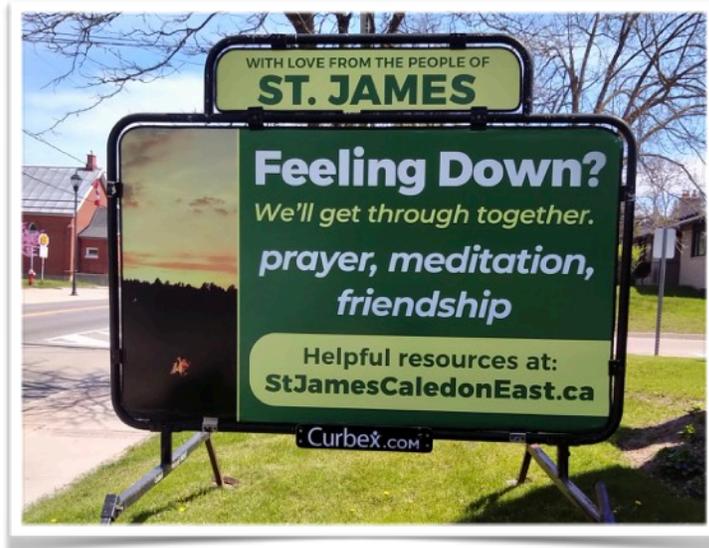
Pandemic rules: People will travel by themselves or with their partners to each site. The host will remain on the porch or at a distance. No washroom stops will be provided, and lunch is on your own.

Although we can't provide the customary tea and cake offered in the UK on the National Garden Scheme open days, we can offer a few surprises and treats along the way.

Garden tour maps will be sold for \$20.00 as a fundraiser for the church. **Event: Sat. July 17, with a rain date of the 18th.**

Submit your garden by June 15.





Part of our short-term Covid strategy to connect with the community has been to have inspirational signage outside the church. This one will be up until mid-June, and encourages people to check out our new webpage with community links, prayer resources and more. Please visit stjamescaledoneast.ca and view it for yourself.

Father Chris: priest-stjamescaledoneast@torontoanglica.ca

Churchwardens **Howard, Shane and Diane** can be reached using wardens@stjamescaledoneast.ca

Treasurer **Todd Hillhouse** can be reached on the office phone (905-584-9635) Monday and Tuesday, primarily in the morning. Email treasurer@stjamescaledoneast.ca

Outreach coordinator **Valerie Jones:** valerie.jones@live.com

SJSJ coordinator **Donna Davies:** donnadavies@rogers.com

We are updating the parish list, so you may get a phonemail from **Lori Robinson**, checking on the information we have for you. Thanks for your help in keeping our information current.

Stay in touch

Office Phone:
905-584-9635

Fr. Chris's email:

Priest-stjames
caledoneast@toronto.anglican.ca

Facebook:

St. James Anglican Church, Caledon East

(you don't need a Facebook account to see the page)

Web:

stjamescaledoneast.ca

The website has current information on:

- Upcoming services and how to access them
- How to donate to the church
- Links to special events

Mail:

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