

Laity learn  
theology at home

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lives after Katrina

# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

SEPTEMBER, 2008



## WINNING SMILE

Karen Banahene beams as she sits with Sally Bangura, right, and another friend during the Downsview Youth Covenant's annual awards service at St. Stephen's, Downsview. Young people were honoured for their work in the homework club and for academic excellence. At right, the Youth Covenant Choir performs.

PHOTOS BY MICHAEL HUDSON



## Fundraising campaign a 'leap of faith'

Study finds strong support, recommends \$65 million goal

BY STUART MANN

**THE** Diocese of Toronto will soon embark on a major fundraising campaign that could lead to the creation of new churches, more financial resources for parishes and greater support for the wider church.

Diocesan Council approved the campaign at a meeting on June 19. The campaign will begin later this year and conclude in 2010.

"This is a leap of faith and a courageous act of confidence in working for God's mission through the church," said Bishop Colin Johnson. "I'm excited and nervous, but given the feedback, I'm enormously hopeful and looking forward to the challenge. This is an opportunity for everyone in the diocese to hear about the work that the church is engaged in and to reflect on their own faith."

Council approved the campaign after a feasibility study concluded there is strong support in the diocese for a major fundraising initiative. The study found that 83 per cent of those interviewed said they would give to the campaign, and an additional 11 per cent would consider giving. Seventy eight per cent recommended that the diocese proceed with it.

The study was conducted by Community Counseling Services (CCS), one of North America's most experienced and respected fundraising firms in the area of church campaigns. They interviewed 303 clergy, church members and diocesan leaders. About half were interviewed individually and the remainder took part in focus groups. CCS says that the campaign can raise a minimum of \$65 million and possibly as much as \$75 million.

"The findings from the study

were extremely positive," said Bishop Philip Poole, who presented the results to Council. "CCS remarked on many occasions that the findings in Toronto compared very favourably with similar diocesan studies. Clear majorities believe the campaign is needed, had a positive reaction to the proposed components of a case and would support a fundraising plan similar to that employed during Faith in Action," he said.

Continued on Page 2

## Donations support papers

**IN** this issue of *The Anglican* and *Anglican Journal*, you will find a donation package for our annual appeal. Proceeds from the appeal are split 50-50 between the two newspapers. Please make a donation to this important ministry.

The photographs and stories on these pages depend in large part on the donations of our readers. Your generosity means that we can continue to send *The Anglican* and *Anglican Journal* to you each month to keep you connected with others in our diocese and the wider church. Last year, Anglicans in our diocese gave \$140,391, the highest amount ever.

There are many exciting things happening in our diocese, and your gift will ensure that those stories continue to be told. Please send your donation or give online at [www.anglicanjournal.com](http://www.anglicanjournal.com). Thank you.

## Church plans demonstration

Woman trying to avoid deportation

**A** Mississauga church is stepping up its battle to help a parishioner who has been living at the church for nearly two years to avoid being deported.

Trinity, Port Credit, will be holding a demonstration and press conference outside the church at 2 p.m. on Sept. 14 – and it's urging other Anglicans to attend. "We're inviting all Anglicans who are concerned about this issue to come and support Ola so she can go free," said the Rev. Steven Mackison, incumbent.

Felicia (Ola) Abimbola Akinwalere has been living at the church since Immigration Canada ordered

her deported back to her native Nigeria. Her daughter and husband are both Canadian citizens and live in Port Credit. She has lived in Canada for 17 years and is a long-time member of the parish, where she is a Sunday School teacher and helps run the nursery.

Mr. Mackison said his church is taking this action because it has run into a "brick wall" with Immigration Canada. "We're not asking that Ola be granted citizenship – just that they stay her deportation order so she can leave the church and go home to her family."

Ms. Akinwalere came to Cana-

da as a visitor in 1990 after her husband disappeared during civil strife in Nigeria. She married her late husband's brother and had a child, Alice.

She applied for permanent resident status twice, but both times was rejected after Immigration Canada determined she would not be in imminent harm if she returned to Nigeria. Facing deportation, she turned to Trinity for help. Parishioners donated funds to pay for her legal fees, wrote letters and contacted their MP, who wrote to the Minister of Immigration on Ms. Akinwalere's behalf.

Continued on Page 12



## Webcast brings theology to laity



The Rev. Stephen Peake, far right, and class at St. Bride's watch professor Marion Taylor, left.

THE idea for a new way of teaching theology to lay-people developed on a napkin over lunch at the University of Toronto. The Rev. Dr. George Sumner, principal of Wycliffe College, and Robert Alloway, head of the Caritate Foundation, talked about the many barriers that lay-people faced when accessing Wycliffe's courses, including time constraints, work-life balance, and distance from the campus. By the time coffee was served, a solution had emerged: video-based classes over the internet.

"We have gifted faculty, but their time is limited, and many people find it difficult to come into the city for four weeks of classes," said Dr. Sumner. "This plan seemed to be the best way to bridge the gap."

As a result, St. Bride, Clarkson,

hosted Wycliffe's first-ever webcast course in May, with 40 students in Clarkson and another 10 in the classroom on campus. The course, "The Old Testament as Our Story," was given by Marion Taylor, professor of Old Testament at Wycliffe.

The format of the webcast was simple: an introduction by the professor was followed by a series of short, pre-recorded lectures, interspersed with small group discussions. At the end of the lecture segments, participants at both sites had a chance to ask questions of Dr. Taylor.

"It's like being in the classroom

at Wycliffe," said Susan Finlay, a member of St. Bride's who took the course at her church. Others noted that the technology made it possible to learn from someone of Dr. Taylor's calibre, without leaving their community.

The Rev. Stephen Peake, incumbent of St. Bride's, was pleased that so many people were able to attend the sessions. "This has been a great experience. We feel very fortunate to have worked with Wycliffe on this project."

Dr. Sumner said there is a lot of

potential for delivering courses this way in the future. "We are planning courses on many topics."

For more information on using "The Old Testament as our Story" in your parish, and to learn more about upcoming video-based courses offered through Wycliffe's Centre for Lay Education, contact Sarah Peake at Wycliffe College, sarah.peake@utoronto.ca or (416) 946-3535, ext. 2500 or visit the Centre for Lay Education online at [www.wycliffecollege.ca/diploma](http://www.wycliffecollege.ca/diploma).

## Campaign will unfold in two phases

Continued from Page 1

Faith in Action, held in the diocese 20 years ago, raised \$18 million, \$4 million more than expected.

Bishop Poole said the upcoming campaign will build on the success and spirit of Faith in Action. "I am personally excited by the opportunity," he said. "As I look back on what Faith in Action did for our diocese, I remember the great spirit and camaraderie that was generated by it. It also taught us a great deal. It taught us that, when asked, our people will respond with tremendous generosity and support."

He said those interviewed during the feasibility study responded favourably to the idea of raising money for the following areas: to plant new congregations and build new churches; to assist in clergy formation and leadership development; to help parishes engage more effectively with their communities; to support ministry in other parts of Canada; and to fund outreach programs and other grants-in-aid. The study also concluded that FaithWorks should continue independently from the fundraising campaign.

A committee will be formed in the fall to determine specifically which causes will comprise the case for support for the fundraising campaign and what the financial goal will be.

As with Faith in Action, a sizeable chunk of funds raised will be retained by parishes for their own capital or ministry enrichment. "There will be a significant sharing arrangement between local congregations and the diocese," says Peter Misiaszek, the diocese's director of Stewardship Development. "This will be an exciting time, giving churches an opportunity to dream about new ministry possibilities." The amount retained by parishes will be determined by the committee in the fall.

Mr. Misiaszek urged parishes that are considering holding capital campaigns to do so in tandem

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### HISTORIC ANNIVERSARY

St. Margaret's in the Pines Anglican Church, West Hill  
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### TRINITY COLLEGE HUMPHRYS CHAPLAIN

Trinity College, Toronto, invites applications for the position of **Humphrys Chaplain**, a position that will combine pastoral care and responsibility for the Chapel with other duties as mutually agreed. This is a full time, five-year term appointment beginning January 1, 2009. Resumes should reach the Search Committee before October 1, 2008 and may be sent by e-mail to [resume@trinity.utoronto.ca](mailto:resume@trinity.utoronto.ca) or by fax to (416) 978-2749.

Three confidential letters of reference should be sent directly to the above e-mail address by the same date. A detailed job description is available upon request by calling (416) 946-7611 or by e-mailing [jwillard@trinity.utoronto.ca](mailto:jwillard@trinity.utoronto.ca).

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### The Toronto Diocesan Bishop's Committee on Prayer Biennial 2008 PRAYER CONFERENCE

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Fees include all refreshment breaks and Saturday lunch.

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# Church packed for activists

Christians urged to imagine, experiment

BY HENRIETA PAUKOV

**SHANE** Claiborne and Chris Haw can sure pack a church. On June 30, at the Church of the Redeemer in Toronto, a crowd of people mostly in their 20s and 30s filled the pews, stood in the aisles and even sat on the floor to hear a presentation by the authors of the audacious new book *Jesus for President*.

The two Christian activists called on the audience to resist the alienation, injustice and violence of modern society through acts of imagination and experiments in being a church. The important question is how we live as Christians, said Mr. Claiborne. "Can we say to the world: 'If you want to know what we believe, then watch how we live?'"

As one example of an imaginative solution, Mr. Claiborne and Mr. Haw spoke about a group of Christians who pool their money together to help cover each other's medical expenses, as an alternative to conventional insurance. Another example was Relational Tithe, a community that puts 10 per cent of each member's income into a common fund and uses that money to meet the needs of its neighbors. Mr. Claiborne said that Christians should live creatively "not so that people will see how good we are, but so they see the peculiar ways that we live in this world and say: 'How good is their God.'"

Mr. Claiborne, one of the founding members of a Christian community called The Simple Way in Philadelphia, and Mr. Haw, an artist and theologian from Cam-



Christian activists Chris Haw and Shane Claiborne address a full house at Church of the Redeemer during their book tour. PHOTOS BY MICHAEL HUDSON

den, New Jersey, use their book and book tour presentations to turn a critical eye on the current state of American politics. They seek to "ignite the Christian political imagination," calling for a revolutionary Christianity that "sets both the oppressed and the oppressor free." The Redeemer event, the only Canadian stop on the tour schedule, was organized by a local Christian collective called Empire Remixed and sponsored by the Primate's World Relief and Development Fund.

The presenters used images, music and the spoken word to take the audience through a biblical reflection from Abraham to the birth of the Christian church,



Chris Haw, left, and Shane Claiborne, authors of *Jesus for President*.



Drummer Jay Beck gets the crowd on its feet.

retelling the familiar stories as accounts of resistance to oppression and presenting Christ and the prophets as people who shattered the norms of their society and imagined a different world.

"They were able to weave the red thread of quiet revolution throughout their message and pull out the counter-cultural message of Christ – how Christ stood against the ruling powers of Rome and the Pharisees," says the Rev. Beverley Williams, associate priest at All Saints, Whitby, who attended the event.

When asked to reflect on why the event attracted so many young people, she says: "I think this idea of a pacifist revolution and a counter-cultural movement resonates with the youth. And besides that, Shane lives the life he preaches about. He is authentic and transparent, and the youth can see that and trust what he has to say."

For similar events, get in touch with *Empire Remixed* through <http://empireremixed.wordpress.com>.

## BRIEFLY

### Grahamstown elects new bishop

The Ven. Ebenezer Ntlali has been elected the next bishop of the Diocese of Grahamstown, South Africa, which is in a companionship program with the Diocese of Toronto.

Bishop-elect Ntlali succeeds the Most Rev. Thabo Makgoba, who was installed as archbishop of Cape Town at the end of March. Bishop-elect Ntlali was elected on May 20. The consecration and installation will take place Sept. 20 in Grahamstown.

Bishop-elect Ntlali was born in 1954 and served many parishes before becoming the archdeacon of King William's Town and rector of St. John and St. Chad, Zwelit-



Bishop Ntlali

sha. He is married to Noncedo Ntlali, who is currently president of the diocese's Mothers' Union.

The companionship program between Grahamstown and Toronto

began in 2002. The purpose of the program is to encourage parishes, organizations and individuals to link up with each other to share insights and information, and to experience each other's spirituality and culture.

The Diocese of Grahamstown is located in the southeastern part of South Africa known as the Eastern Cape. The diocese is mostly rural, with high unemployment. It has 200 congregations in 62 parishes. There are 23 stipendiary clergy; the rest work without pay. The main languages are Xhosa and English.

### Bishop's dinner set for York-Simcoe

The inaugural Bishop's Company Dinner in York-Simcoe will be held on Oct. 6 at the Holiday Inn Hotel & Conference Centre, 20 Fairview Rd., in Barrie. The evening begins



Dan Needles

with a reception at 6 p.m., followed by dinner, a silent auction and a presentation by Dan Needles, a local playwright and winner of the Stephen Leacock Medal.

Funds raised from the dinner support the Bishop's Discretionary Fund, which is used to come to the aid of clergy and their families in emergencies. In addition, the fund has assisted with travel emergencies, school support for the children of clergy, bursaries for religious scholarships, curacy training for the newly ordained and emergency medical expenses.

Tickets are \$85 each or \$640 for a table of eight. Wine is included with the meal. For more information, contact Sheryl Thorpe at (416) 363-6021 or 1-800-668-8932, ext. 243.

### Next synod in May

The next regular session of synod will be held May 28-30, 2009, at Durham College in Oshawa. The college's new gymnasium, where synod will be held, is more accessible than the previous one. Synod convened at the college in 2007.



# Lambeth a life-changing event



**W**hat I did on my summer vacation, by Colin J." That was a standard composition topic on my first day back at school. I hated it; I had moved on and had mostly forgotten about my vacation.

But this year, I went to the Lambeth Conference. It was a life-changing event. And it wasn't a vacation – it was work!

About 700 bishops, plus spouses gathered on a university campus perched on a hill overlooking the ancient and magnificent Canterbury Cathedral and its surrounding town. There were more than 50 university students acting as stewards, plus hundreds of seniors and other staff and volunteers.

The conference has occurred every 10 years, with a slight variance during the war years, since 1867. Originally held at Lambeth Palace, the London home of the Archbishop of Canterbury, it has been held for a number of decades at Canterbury itself, about a 90-minute drive south-east of London.

Let me give you some snapshots of the people we met:

- a bishop in a new missionary diocese in Madagascar who lives on \$60 per month, where a new church can be built for \$10,000;
- a bishop's wife who cannot go with her husband into the mountains on his visitations to parishes because she will be kidnapped and held ransom by militant extremists; he pays protection money so he can go;
- a bishop's wife who was phoned by the wife of a primate just before leaving for the conference and threatened by what will happen if she and her husband attend Lambeth; she is now terrified to go home;
- an African bishop who asks in amazement where all the Christians are as the bishops enter the precincts of Canterbury Cathedral through nearly empty streets; at home, thousands of people would have lined the path to welcome him if he came to a community;
- several bishops who marvel at the powerful march of the bishops and spouses and other religious leaders through the streets of London, advocating on behalf of the Millennium Development Goals. The march ends at Lambeth Palace, where we are addressed in a rousing speech by the British Prime Minister. Such a public witness in their homelands would have resulted in arrests and even deaths. They are astounded when I say that such a march would be almost completely ignored by the government and media in Canada, and that the most significant way we can influence government is by one-to-one meetings between MPs and constituents at their offices. In their context, the church is either a persecuted minority or the only effective, and hence dangerous, opposition to the government;
- the new bishop of Harare, Zimbabwe, needing armed protection from his predecessor, who was removed by his colleagues

## BISHOP'S DIARY

BY BISHOP COLIN JOHNSON

for heresy and schism but is a close friend of the president and able to rally government forces to harass Anglicans at worship;

- a bishop who attended the competing GAFCON conference in Jerusalem and only decided to attend Lambeth after much prayer. He leaves Lambeth with a sense of hope and joy once he discovers that those he had considered apostates were actually trying to live and proclaim the gospel faithfully in their own contexts; he is now committed to work to keep the Communion intact;
- a bishop who has seen several islands in his far-flung diocese disappear under rising seas from climate change;
- the Primate of Japan, during the morning eucharist led by the Church of Korea, praying for reconciliation for the harm his people had done to Koreans. Later that week the Japanese and Korean bishops joined in an unprecedented gathering to celebrate the birthday of Paul Kim, the coadjutor bishop of Seoul (and a former parish priest at St. Timothy's Korean congregation in Toronto);
- almost 100 bishops leave the joint gathering with spouses after the initial presentation on abuse of power. None of the spouses leave. An Indian bishop speaks about rescuing 10-year-old orphaned girls from brothels;
- the procession of bishops for the opening eucharist takes more than half an hour to enter the cathedral;
- the stunning presentation by the Chief Rabbi of the United Hebrew Congregations of the Commonwealth on covenants of fate and of faith.

The conference began in prayer and a three-day retreat led by the Archbishop of Canterbury. His five addresses on the nature of episcopal ministry are worth continued reflection. They are available at [www.lambeth-conference.org](http://www.lambeth-conference.org).

When the conference proper began, we started with a daily eucharist at 7:15 a.m., led by different provinces of the Communion, according to their own rites, and in their own languages. Instantaneous translation into the seven official languages was provided, although the readings in Inuktitut and Oji-Cree during the Canadian liturgy were beyond their capacity and were printed out in English.

There was a parallel conference for the spouses (a number of whom were husbands, including, for the first time, a primatial husband).

All were divided into study groups of eight that met daily to ponder the great "I am..." statements of Jesus in John's gospel. For the bishops, five of these study groups gathered to form *indaba* groups of 40 that met 15 times to consider the great themes of the conference. My group represented six continents and 11 provinces. Some had been bishops for just a few weeks. Two-thirds of the bishops

were at Lambeth for the first time.

There were no debates and resolutions at this conference. Some found that frustrating and initially complained that the *indaba* process meant that people spoke without purpose or result. It was all "feel good." Not so!

Everyone had a voice. Some of the voices were painful to hear. Some were utterly awe-inspiring.

Language and cultural barriers needed to be overcome. Some would not speak without invitation, while others needed to learn to be quiet. Authority is expressed and experienced differently – the deference accorded to the bishop in some traditions is unthinkable in Canada, and an African "Mama Bishop," who is the bishop's wife, has a role with more authority and weight than any Canadian episcopal spouse could ever dream of! Some bishops carefully nuance their thoughts. Others speak bluntly, either by intent or because of limited English vocabulary.

No one left unchanged. Conversation means "to turn towards" another in speaking and listening. It shares roots with conversion. It is not that another is converted to my way of thinking or I to theirs. Instead, it is in careful and prayerful listening to the concerns and situation of the other that a deeper understanding emerges. And it is in listening to the third party to the conversation, the Holy Spirit, who is present in all holy listening, that new and fuller truth comes to light. You cannot come into the presence of the living God and leave untransformed. The *indaba* process did this.

Differences remain – serious and substantial differences. Lambeth was not a quick fix. Yet there was an overwhelming and profound desire, indeed need, to continue to work together in the mission of God to his beloved but broken and hurting world. This consensus spanned the whole spectrum of participants. A few do not share this understanding, but it is a very small, albeit vocal, minority.

I leave you an image. In a press conference I said that a person remarked in my *indaba* group that the church is the household of God. The Greek root for the word "household" is the same for economy, ecology and ecumenism. All were discussed as key components of our mission to the world. The media focused almost exclusively on what the bishops said about homosexuality. A house comprises more than the bedroom. There may be a kitchen where the quality and quantity of food and water are issues. The roof may need to be repaired. Sometimes there are no walls. Beyond, there are other houses and people with whom you live and work. And beyond the walls are fields, some parched, some flooded and a world that desperately needs to be cared for.

All came within the purview of our discussions. And on most, there is a high degree of consensus and commitment.

John's gospel concludes with words that I could use to describe this conference: there are many more stories that, if told, would fill many books.

I will continue to ponder all I learned.



## The Anglican

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A global community of 70 million Anglicans in 64,000 congregations in 164 countries.

### Archbishop of Canterbury:

The Most Rev. and Rt. Hon. Rowan Williams, Lambeth Palace, London, England SE17JU.

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### Primate:

The Most Rev. Fred Hiltz, Church House, 80 Haydon St. Toronto, ON, M4Y 3G2.

### In the Diocese of Toronto:

A community of 285 congregations in 217 parishes covering 26,000 square kilometers. Of the nearly 5 million people who live within the diocesan boundaries, 376,000 claim to be affiliated with the Anglican Church, with about 80,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, Korean and Tamil. The City of Toronto has the largest population of aboriginal peoples in the country.

### The Bishop of Toronto:

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## BISHOP'S OPINION

BY BISHOP PATRICK YU

For Bishop's Opinion, see Page 12.

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# Ontario's poverty by the numbers

**1.3 million**

People living in poverty

**345,000**

Children growing up in poverty

**330,000**

People who use foodbanks

**40**

Percentage of foodbank users who are children

**\$8.75**

Minimum hourly wage, earned by 250,000 people

**1 million**

Workers earning \$10 per hour or less

**5**

Top five industrialized nations with the highest child poverty rates: United States, Italy, United Kingdom, Australia, Canada

*This is an excerpt from A Future with Hope, a brief to the Ontario government's Poverty Reduction Consultations. The government has pledged to introduce a strategy this year to reduce poverty. A Future With Hope was submitted by Bishop Colin Johnson and the diocese's Child Poverty Subcommittee.*

The extent of poverty in our affluent society makes our consciences cry out for action. It runs counter to the values that we uphold as a society, which affirm that every human being has value and the right to live in dignity. No person is an island; the poverty of others impoverishes all of us. We simply cannot and should not tolerate the fact that more than one million people live in hardship in Ontario.

We believe that action is needed quickly, for at least three key reasons. First, people in poverty have suffered long enough. Secondly, Ontario may be on the verge of a recession – and poor people suffer the most in tough economic times. Thirdly, quick action that brings about real improvements in people's lives is essential for sustaining the hope people have in the poverty reduction process.

## The reality of poverty

Poverty is a product of the choices we have collectively made about allocating resources in our society, and about meeting the needs of children and their families. The record of other countries shows that when societies make different choices, the results are dramatically different. Our record is very poor compared with Nordic countries such as Sweden, Norway and Finland, where the poverty rate is less than five per cent. We are among the five worst industrialized nations in terms of high child poverty rates, along with the United States, Italy, the United Kingdom and Australia.

Many people believe that all poor families live on social assistance, or "welfare," as it is usually called. But that is not true. Most low-income children in Ontario live in families with some paid employment, and almost half of low-income children have parents who work all year. Many of these families are trapped between low wages and rising rents.

Child poverty has long-lasting impacts, which cost all of us. Poor children live shorter lives because they are more likely to be sick and to have chronic diseases. A report called *The Health of Canada's Children* documents that poor children show greater incidence of illness and death, hospital stays, accidental injuries, poor mental health, low school achievement, and other negative impacts linked to poverty. These and other effects of poverty, such as overcrowded housing, make it harder for them to learn and do well at school. They tend to get low-wage jobs and go on to have children who are also poor. Thus the cycle of poverty repeats itself.

In contrast, ensuring that all children have a decent start in life pays off in many ways. As the Campaign 2000 anti-poverty coalition notes, "Building a nation in which children thrive is the surest basis for giving all Canadians the best chance of achieving their highest level of health



# Poverty diminishes all of us

As the gap between rich and poor widens, the church calls on the government to take action

and well-being, and assuring a strong foundation for sustainable economic prosperity."

## Our Anglican response

Our response as Anglican Christians to the plight of people in poverty is inspired by the Gospel's call for justice. "The core element not only of Christian faith, but of all faiths, is the relationship people have to one another," says the Rt. Rev. Colin Johnson, Bishop of Toronto. "For Christians, it's based on our doctrine of creation, that we belong together, and we do not function simply as individuals. Our concern for the poor also stems from our teaching about the body of Christ. We cannot say to another person, 'We have no need of you.' Poverty affects our relationship to one another, and thus it's a profoundly religious question, related to the God who created us all."

For us, "the poor" are not some abstract concept. They are people that we see and help on a regular basis day in and day out, in many ways. Some are members of our parishes. Tens of thousands of people in our diocese get help with basic needs like food, shelter, and clothing through the work of individual Anglicans, parish programs, and broader support. The most important of these broader support efforts involves our FaithWorks program, a kind of Anglican United Way, through which \$1.5 million is provided annually to sustain the work of 14 community agencies in Orillia, Barrie, Mississauga, Brampton, Peterborough, Toronto and other communities within our diocese. These community agencies provide practical help for families in crisis; safe, affordable housing for single women; drop-in programs for street people; help for inmates to transition to regular life; and other assistance for low-income and

isolated people. In addition, individual Anglicans and parishes are working to provide food, shelter and other supports for the poor in many ways.

These charitable efforts are essential in alleviating the worst, most immediate effects of poverty, and reflect a compassionate response to people in need. Yet in and of themselves, they cannot make up for inadequate public programs. As Bishop Colin Johnson noted at a press conference on child poverty, "We're working with volunteers, and a fairly small volunteer base, which is leading to burnout."

As a society, we need to make the move from just providing charity to also engaging in advocacy.

## Proposals for government action

We strongly support the 25 in 5 Network's three priorities for Ontario's poverty reduction plan:

- Good, sustaining jobs that lift working Ontarians out of poverty, with adequate enforcement of employment standards, a higher minimum wage, and expanded access to dental and drug coverage.
- Livable incomes for everyone, including those unable to work. Measures to achieve this include making it easier for people with disabilities to get access to the Ontario Disability Support Program, improved social assistance levels, and an enriched Ontario Child Benefit.
- Strong and supportive communities, through more affordable and supportive housing, child care, public education and community programs that help people connect with each other.

We believe these priorities should form the backbone of a longer-term poverty reduction plan. We urge the government to start planning now to ensure that poverty reduction forms a central element of the government's 2009 budget, with substantial budget allocations. This will be a key test of the government's commitment to authentic poverty reduction. We believe that a budget is a moral document, because how we decide to allocate public spending reflects our values as a society.

In the short term, we call for the following steps as a significant "down payment" to affirm the government's commitment to meaningful action, and to provide immediate help for the poor:

- A quicker move to a \$10 per hour minimum wage.
- Higher social assistance rates.
- Measures to make it easier to move from social assistance to work.
- More funding for affordable and supportive housing.

We strongly reject the argument that the government cannot afford to take the steps needed to provide higher incomes soon for both the working poor and those on social assistance. Frankly, we are tired of hearing such arguments. We live in a society of vast wealth; the most affluent 10 per cent of families in Ontario with children under 18 now enjoy incomes 75 times as much as the poorest 10 per cent. We need to share the wealth of our society more fairly, so that everyone in Ontario has his or her basic needs met.

# Give wonder a chance

Planting bean seeds may not be a very sophisticated focus for our children's talk at St. Paul's, but we do it every year. I get a handful of seeds, a pot of dirt and a jug of water. We plant the seeds, and week by week we watch them emerge from the earth, growing taller in the bright sunlight that shines through the stained glass windows. Each week we thank God for watching over this little bit of growth in our church. Finally, of course, we harvest the beans. Thankfully, on that particular Sunday, there were just enough beans for each of the kids.

During one of our talks, I asked the children if they knew how the bean seed grows. How does it know to put the roots down and the leaves up? They didn't know and I told them I didn't, either. The children looked surprised: I could see some of them had already taken that quick breath of expectation and were waiting to exhale. Their eyes were opened wide, as if to absorb more of the moment. I didn't know, I repeated, but I did say that the bean plant was amazing.

Raising frogs was a bit more of a challenge for a children's talk. It was a first

## CASUAL OBSERVATIONS

BY THE REV. MICHAEL CALDERWOOD

for us at St. Paul's, but we watched them week after week as they swam around in a small aquarium. They grew quickly and soon little legs replaced the tail. Then the frogs crawled up from the deep onto a small rock in the tank. One of the children asked if she could take one of the frogs home. Before I could answer, her mother, who sits at the back of the church, was quite clear about the decision! Nonetheless, looking into the aquarium gave rise to the same kinds of questions I had asked about the bean seeds. How did the legs grow and how did the tadpoles get rid of their tails so easily? There was another small gasp and young eyes opened wide once more. I confessed I didn't know the answer, but I did say that the frogs were amazing.

Now, I have taken enough cellular biology to know how the bean seed grows and have read enough of Darwin to understand why tadpoles lose their tails. But I did not

want these facts to get in the way of a deeper experience of creation that was emerging in a pot filled with soil and an aquarium filled with murky water. Our lack of knowledge about seeds and tadpoles paved the way for a deeper kind of encounter. What the children and I needed was not answers to questions, but an experience of awe and reverence, humility and gratitude. Diana Butler Bass in her book, *Christianity for the Rest of Us*, puts it this way: "There will always be things we do not know – and in that gap, God breathes, and there we experience awe."

September is often the time when our Christian education programs kick off with a great amount of enthusiasm. I hope that through our parish programs, we do not just dispense information, teach sound doctrine, and instil certainty and knowledge in the faithful. I hope we can do more. I hope we can ask questions, and maybe not answer them. I hope we can wonder

about things, and allow that wonder to speak to us in a language all its own. I hope we can linger for a while in that place of doubt where we are allowed to grow, to be attentive, to listen differently. Christian education shouldn't be just about getting to the right answer, but instead, about the encounters with grace, wonder and glory along the way. Such an approach to Christian education may take some getting used to: it will require that we let go of our need for certainty and live a little more deeply in humility. To quote Ms. Butler Bass again, "As soon as certainty replaces humility, it leaves little room for the intellect to transport the faithful to awe." So let's have an awe-filled September in our parishes, taking some time to delve a little more deeply into mystery, become a bit more comfortable with uncertainty, and explore those things that defy rational explanation.

*The Rev. Michael Calderwood is the incumbent of St. Paul, Brighton.*

# Think before you hire

Children are back at school and another summer is past. New church programs are starting and enthusiasm is high. Parishes continue to look for programs and people who will bring the "missing generation" through their doors and enhance their ministry to young people. Some parishes are hiring new support staff, such as a youth worker, to help them do this.

Parishioners often have high expectations of the new support staff even before they choose who that person will be. There is a desire that this person will bring in the young families that so many of our parishes are looking for. There is a hope that he or she will bring in youth from every corner of the community. But is this realistic?

When I work with a congregation that wants to hire a young family worker or

## CHILDREN'S MINISTRY

BY LAURA WALTON-CLOUSTON

youth worker, I ask what its motivation is. Have they truly thought it through or are they simply assuming this person will do the work for them? It is very important to discern if a new staff person is part of the parish's calling.

Some questions to ask if your parish feels called to hire a young family worker or youth worker:

Is your parish viable? If your parish is unsustainable, there are more important aspects to be discussed than an extra staff person. You may have the money for a worker, but do you have the stability and support of the congregation?

Has your parish assessed its congregational gifts and weaknesses? The Natural Church Development (NCD) program is a great way to do that. You may decide as a congregation that there is a better way to grow your numbers than an extra staff person. Once you have worked through the NCD process, or a similar program, your congregational goals may support the idea of a worker or take you to another whole range of opportunities.

Do you have the support of the majority of your congregation in this hiring? It is important to have not only the financial support of the congregation, but their

time as well. It is essential that there are people beyond the new staff member to do the work. One person cannot coordinate, lead and teach a whole Sunday School or nursery by themselves. They need others to support them, and with that support to have a wonderful chance to flourish.

Hiring a young family worker or youth worker is an exciting opportunity and can enhance a parish's ministry both inside the congregation and out in the community. To make this work, make sure everything is in place to give this new ministry a chance to grow and succeed.

*Laura Walton-Clouston is the diocese's Children's Ministry Network Coordinator.*



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# No worries

BY TOM GEHRELS

Before I did my taxes, I worried about them. Would I get a refund? What would I do with a refund? Go on a vacation? Repair the furnace? The trip sounded nice. But I didn't want to live in a cold house next winter. Imagine, I thought, if we have another winter like the last one! That would be a disaster.

As human beings, we are capable of doing some amazing things with our mind. We worry about our retirement 20 years from now, or about our tomorrow's work, or about an argument we had three months ago. But what good has worrying ever done? Has it ever constructively solved a problem? Or did it just get in the way of solving it?

Matthew puts it well in chapter 6, verses 26 and 27: "Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much

more valuable than they? Who of you by worrying can add a single hour to his life?"

A little further he continues: "So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' but seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own."

Those words are a good reminder that there are more important things in life than worrying. If we put our trust in God that he will provide, we will stop worrying and our lives will become so much richer for it.

The apostle Paul put it this way: "Already you have all you want! Already you have become rich!" (1 Corinthians 4:8).

Once I realized that God will give me everything I need, and has already done so, I was free.

visit [www.toronto.anglican.ca](http://www.toronto.anglican.ca)



# Volunteer aims for healthy churches

## She helps people start talking

BY HENRIETA PAUKOV

**WHEN** she first started volunteering with the diocese's Fresh Start program, Marilyn MacKenzie and another volunteer were assigned to make a presentation in a parish that was facing significant challenges. She was nervous, but the presentation went very well. She recalls: "Afterwards, one of the wardens came up and kissed us and said: 'We needed this two years ago; this is the best thing that has happened in this parish in the last two years. We've had meetings where one warden wouldn't even talk to another, and now you've got people talking.'"

Getting people who had been polarized to talk to one another is only one of the satisfactions of volunteering, says Ms. MacKenzie, a member of the Church of the Redeemer in Toronto, who has been giving her time for the last five years. She is a member of a volunteer group called Supporting Congregations Volunteers, composed of 29 people whose mission is to



Marilyn MacKenzie says working with churches has given her skills for dealing with other parts of her life. PHOTO BY MICHAEL HUDSON

nurture congregational health, mainly through three diocesan programs: Fresh Start for congregations, Natural Church Development and Parish Selection Com-

mittees. These volunteers are recruited, trained and supported through the diocese's Ministry Resources department.

Ms. MacKenzie, whose profes-

sional career was consulting in volunteer management, volunteers as a transition coach with Fresh Start for congregations. The goal of a transition coach is to assist congregational leaders, through training and discussions, to lead, grow and thrive during the stressful time of a change of clergy. Volunteers like Ms. MacKenzie provide support throughout the transition, starting on the day an incumbent announces his or her departure until a new incumbent has been in the parish for 18 to 24 months.

"The notion of the program really captured my interest," she says. "It is an opportunity for clergy and lay leaders to get together and learn some of the same language, to explore some of the concepts together, and to build a really healthy lay-clergy team at the parish level. I think that's so important. I really like this notion that we are all sharing this together, the notion of the ministry of all believers."

She is inspired by the congregational leaders she meets through the program and the diversity of their churches' worship and outreach. "That gives me a lot of courage for some of the really difficult issues that the church is facing, because I see we are a church that can embrace diversity and still remain true to our values," she says. "So that's an enormously

motivating and sustaining thing."

While parishes certainly benefit from the Fresh Start process, the volunteers also reap rewards. "I think there are a lot of opportunities for growth," she says. "The Fresh Start materials are well designed and touch on topics that are very relevant in the church world, but are also transferable into the real world. There's material on conflict resolution, family systems, planning, leading change, all sorts of topics that I can use every day in my world as well as in my church world."

She says she enjoys working with people who share her values, as well as the opportunity to travel around the diocese and meet other Anglicans. And finally, there's the gratification of really helping a congregation. "You don't have to be an expert," she says. "You are just trying to open the door to a broader conversation. Lots of people say: 'I never knew he felt that way,' or, 'I never considered that point of view.' You are really just building both respect and a broader sense of what's possible for parishes, and I think that's got to leave them stronger."

Are you interested in being one of the Supporting Congregations volunteers? Email Heather Steeves at [hsteeves@toronto.anglican.ca](mailto:hsteeves@toronto.anglican.ca).

## Conferences, workshops offer lots of learning

Fall offers a rich lineup of conferences and workshops in the diocese. Here are a few:

### Lay anointers training

The Bishop's Committee on Healing is offering a training weekend for new lay anointers. The event will take place from 7 p.m. on Sept. 12 to 2:30 p.m. on Sept. 14, at the Manresa Retreat Centre in Pickering. If the liturgy is new to the parish or the incumbent, clergy from the parish should attend on Sept. 13. Clergy are also welcome at other times. Contact Shelley Tidy, chair, at (416) 425-3205 or email [shelley.tidy@rogers.com](mailto:shelley.tidy@rogers.com).

### Youth ministry speaker

St. James', Orillia, presents its third annual conference on church growth, featuring speaker Jonathan McKee, on Sept. 13. There will be three training sessions and uplifting worship. Tickets are \$40 in advance or \$50 at the door. Group rates available. Visit [www.stjamesorillia.com/churchgrowth](http://www.stjamesorillia.com/churchgrowth).

### Churchwardens, treasurers training

Are you a churchwarden or treasurer, new or veteran? Are you a lay leader or administrator in your parish or thinking about becoming one? You are invited to the Trent-Durham Parish Leadership



Jonathan McKee

Conference on Sept. 20 at All Saints, Peterborough. Join senior Diocesan Centre staff and receive the tools you need to do your job effectively. Workshops will include: Legalities & Expectations, Human Resources, Real Estate, Parish Finances and Parish Stewardship. All are welcome, including those from other episcopal areas. Visit [www.trentdurhamanglicans.ca](http://www.trentdurhamanglicans.ca) or contact Heather Bennett in the Trent-Durham Bishop's Office at [hbennett@toronto.anglican.ca](mailto:hbennett@toronto.anglican.ca).

### Outreach and networking

The diocese's annual Outreach Networking Conference features a powerful speaker on Canada's

rich-poor gap, Armine Yalnizyan. Workshops will be led by Bishop Linda Nicholls, MPP Cheri DiNovo, the Rev. Nicola Skinner, Maggie Helwig, the Rev. Andrew Wesley, and others. There will be a drama performance and worship. Young Anglicans are organizing a youth program. The conference takes place Oct. 4 at Holy Trinity School, 11300 Bayview Ave., Richmond Hill. Register online at [www.toronto.anglican.ca/outreachconference](http://www.toronto.anglican.ca/outreachconference). See full story on Page 13.

### Prayer conference

The Bishop's Committee on Prayer will hold its biennial Prayer Conference at St. John, York Mills, in Toronto, from 6 p.m. on Oct. 17, and 8:30 a.m. to 3 p.m. on Oct. 18. The keynote speaker will be the Rev. Dr. Harry Robinson, who will give three addresses on the theme "Prayer, The Central Dialogue," based on Paul's letter to the Philippians. Each participant may take part in two workshops. Special rate for first-time participants. Contact Carol Anne and John Foty, at (416) 767-0253.

### Raising the bar on stewardship

The Third Annual Diocesan Stewardship Conference will be held on Oct. 18, at St. Paul, Bloor Street, in Toronto. The theme of the con-

ference is "Raising the Bar on Stewardship," and the keynote speaker is the Rev. Canon Dr. Harold Percy, the incumbent of Trinity, Streetsville. Three workshops will also be offered on the following topics: preparing a narrative budget, how to run a successful stewardship campaign in your parish, and developing stewardship among young people. A maximum of 100 participants will be registered on a first-come first-served basis. Register online at [www.toronto.anglican.ca](http://www.toronto.anglican.ca) or contact Paul Pakyam at (416) 363-6021, ext. 244.

### Energizing volunteers

Especially designed for clergy and lay teams of up to five people, this conference, taking place Oct. 24-25, was piloted in the diocese last year to rave reviews. If your parish has struggled to recruit and match lay leaders to positions, if you have scrambled at the last minute to find a committee chair or churchwarden before vestry, or if managing difficult behaviors is not your strength, this conference is for you. Join Suzanne Lawson and Marilyn Mackenzie, internationally recognized leaders in the field, for a stimulating and fresh experience of proven principles of volunteer management applied to church settings. Register online at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

For the latest information on conferences in the diocese, visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca) and click on Bulletin Board. For more upcoming events in the diocese, see Looking Ahead on Page 14.

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The diocese's Financial Synod convened on June 21 at Holy Trinity, Thornhill. Here are the highlights of the meeting.

### Parish assessment rate approved

Synod approved an increase in the parish assessment rate from 23.75 per cent in 2008 to 24 per cent in 2009. As explained in the Convening Circular, the increase will cover unexpected costs incurred in 2008. It will also pay for ongoing transitional support for congregations and parishes negatively affected by changes in 2007 to Canon 4 and a provision for appeals under Canon 4, Section 2.

"Although the rate may seem high, we have to remember that there are lots of exclusions and deductions which are made from parish revenues, before the assessment is calculated," commented Alison Knight, secretary of Synod. "Based on the total of all parish revenues, this would be a rate of 9.8 per cent."

### Expenditure reductions on track

Synod heard that the diocese is on track to reduce expenditures by \$700,000 per annum by 2011, as instructed by synod at its last regular session. Synod had decided that reducing expenditures was necessary to ensure the future growth of the church.

Bishop Colin Johnson spoke about these decisions in his May, 2007 charge to synod when he said, "Jesus, in John's gospel, talks about pruning. Pruning is 'cutting with a purpose.' The purpose of pruning is growth. It is a deliberate act not done in desperation but with hope and expectation. The purpose of pruning is not just unrestricted growth; it is growth for fruitfulness. God calls us to be fruitful, to produce good results. It is the Spirit of God, who is present in our midst, who provides the fruitfulness."

"So when we talk about cuts, I want you to reframe it in terms of pruning for growth, because I want to bring us back to the central theme of this synod. We are 'building communities of hope and compassion through building healthy, sustainable, vibrant parishes.' Healthy, sustainable, vibrant. That's about growth. It's about fruitful-



Robert Saffrey, the diocese's former treasurer and director of Finance, receives a gift from Bishop Linda Nicholls for 16 years of exemplary service. PHOTOS BY MICHAEL HUDSON



The Rev. Robin Guinness of Trinity East, Toronto, left, asks a question. At right, Bishop Philip Poole speaks to synod members.



ness; it's about effectiveness."

The reductions are being achieved in the following ways: by the creation of an endowment to fund the Office of the Bishop, saving \$100,000 per annum; through staff attrition, re-organizing work, more efficient use of technology and cutting various operating ex-

penses, reducing annual expenses by \$450,000; by applying the national church's proportionate gift rate of 26 per cent to assessable diocesan income, resulting in annual savings of \$150,000.

### Statements, auditors approved

Synod received the audited financial statements for the year ended Dec. 31, 2007, and appointed the firm of Grant Thornton as auditors for 2008.

### Former treasurer honoured

Robert Saffrey, the diocese's former treasurer and director of Finance, received a standing ovation from synod members for 16 years of exemplary service. Mr. Saffrey left the diocese in May and is now the director of Operations and Finance for St. James'

Cathedral.

"I had 16 great years and I'm really going to miss this place," he said after receiving a gift from Bishop Linda Nicholls. Speaking on behalf of many, Bishop Nicholls said it was a "joy and delight" to work with Mr. Saffrey. "He worked graciously with our congregations to meet their needs," she said.

### Financial report, forecast received

Mr. Saffrey presented the financial report for 2007 and the financial forecast for 2008:

"The budget approved by Synod for 2007 projected an operating fund surplus of \$47,398. The actual surplus was \$125,670, which is good news. The operating fund deficit, which began 2007 at \$312,599, now sits at \$189,929.

"From a budget perspective, 2007 was an unremarkable year. Total operating fund revenue, in-

cluding interfund transfers, varied less than a percentage point from budget. Expenses were within two per cent of budget, with only minor variations in individually budgeted line items.

"In 2007, the Anglican Church of Canada negotiated an amending agreement to the Residential Schools Agreement, resulting in a reduction of \$1,982,183 to the diocese's financial obligation. This amount was recorded as revenue to the Ministry Allocation Fund. (The original cost of \$5.04 million was charged as an expense in 2003. Just over \$1 million of this cost was funded from the Archbishop's Challenge, and the remaining obligation was funded from the Ministry Allocation Fund.)"

A member of synod asked if part or all of the reduction could still be sent to the Residential Schools Settlement Fund, to show the diocese's commitment to healing and reconciliation. Bishop Johnson said Diocesan Council is considering how the money might be used, including the possibility of funding ministry to and by aboriginal people. He said Bishop Mark MacDonald, the national indigenous Anglican bishop, will also recommend how the money can be used for healing and reconciliation.

Bishop Johnson also explained that, after the first \$1 million in payments, the diocese had drawn from the Ministry Allocation Fund to meet its quarterly payment obligations under the Residential Schools Agreement. With the amendment, "it is not that we are getting money back; rather, we are not having to take that money out of the fund."

Mr. Saffrey said the financial plan for 2008 projects a small surplus of \$1,834. The 2008 budget is significant in that it is the first year in a four year plan, with projected reductions of \$700,000 to be achieved by the end of 2011.

### A day to remember

Synod was held on the fifth anniversary of Bishop Colin Johnson's consecration as bishop. "You make me proud to be bishop of such a diocese - not just proud, but awestruck," he said. He was the area bishop of Trent-Durham for a year before being elected diocesan bishop.

Synod was also held on National Aboriginal Day and a week after Prime Minister Stephen Harper apologized to former students of the Indian Residential Schools on behalf of the Government of Canada. Bishop Johnson said the apology "needs to be translated into action for true reconciliation to happen." Archbishop Michael Peers, then Primate of the Anglican Church of Canada, apologized on behalf of the church in 1993.

To read the Financial Synod's Convening Circular, go to [www.toronto.anglican.ca](http://www.toronto.anglican.ca) and click on "Synod."



The Rev. Canon Bill Riesberry of St. Chad, Toronto, makes a point.

visit us online at  
[www.toronto.anglican.ca](http://www.toronto.anglican.ca)



# Little pamphlet makes big impact

Publication helps with healing, visiting

BY THE REV. CANON DOUGLAS GRAYDON

**"WITH** all honesty, it can be a bit scary walking into a hospital patient's room for the first time." This comment reflects the fear and anxiety of chaplains and pastoral visitors as they visit strangers in the hospital or any other setting.

Pastoral visiting is an important aspect of our Anglican ministry; it is not only for members of our congregations, but for the stranger as well. Christ calls us to feed the hungry, clothe the naked and visit those who are ill or are suffering. Such a calling can be a source of inspiration. It is also a ministry of not knowing what awaits you on the other side of the patient's door, or in the parishioner's home.

I have always envied the role of a nurse or doctor or social worker. It seems they always have the advantage of a clearly defined role, or immediate task, which needs to be fulfilled. Pastoral visiting, however, is much less de-



Mary Downey holds up a copy of the Pastoral Visitor at her Mississauga home. PHOTO BY MICHAEL HUDSON

finer. All one has is one's faith and the courage to enter into another person's life.

Hence, the power of a simple piece of paper.

For many years now, a quiet yet powerful ministry has been carried out by Mary Downey and her colleagues through the publication of *Pastoral Visitor*. Chaplains and pastoral visitors speak well

of this publication. It can act as the catalyst for introductions, facilitate prayer, and be a reminder that the larger church cares for and wishes to be in relationship with those who are seeking the healing ministries of God. Time and time again, I have encountered patients who show me past issues of *Pastoral Visitor*, which they keep at their bedside as a

source of healing grace. Such a keepsake speaks to the power not only of pastoral visiting, but of the merit and usefulness of the publication itself.

*Pastoral Visitor* is a useful tool for anyone involved in any type of pastoral visiting. It is appropriate to all settings and it changes throughout the year, reflecting the seasons of the Christian cal-

endar. It contains simple prayers, poems, quotes and short reflections. It is published six times a year and is printed on a single sheet of paper, folded in half.

*Pastoral Visitor*, through the power of the written word, brings the reassuring message of God's good grace and presence to those who experience doubt and distress. This is its strength. It is also a simple little publication which helps chaplains and other pastoral visitors get "through the door" and through those first awkward moments of introduction. In this regard, its value is priceless.

To obtain a copy of *Pastoral Visitor*, contact Mary Downey, 651 Breckenridge Rd., Mississauga, Ont., L5A 2C7.

The Rev. Canon Douglas Graydon is the diocese's coordinator of Chaplaincy Services.



The Rev. Helena-Rose Houldcroft

# Diocese shares stewardship expertise

Director travels across Canada

BY STUART MANN

**THE** Diocese of Toronto and the national church are working together to provide stewardship expertise to other dioceses in Canada.

The diocese has donated the services of its director of Stewardship Development, Peter Misiaszek, to the national church's Letting Down the Nets program, which seeks to raise funds at the local, diocesan and national level.

Each year, Mr. Misiaszek spends up to 10 days with other dioceses to help them with their stewardship activities. He does so at the invitation of their diocesan bishop.

He was recently in the Diocese of Nova Scotia and Prince Edward Island to give his advice on starting an annual appeal. In 2006, he traveled to the Diocese of Moosonee to talk about how to create a spirit of giving among parishioners.

"This is a wonderful example of how we can share with one another, whether it's General Synod and the dioceses, diocese to diocese or parish to parish," says the Rev.



Peter Misiaszek, left, talks to participants of the diocese's stewardship conference in 2006. PHOTO BY MICHAEL HUDSON

Canon Geoff Jackson, senior development officer for the national church. "I think this is what partnership really means. I'm delighted that Peter is able to do this."

Canon Jackson says the Diocese of Toronto, which has the largest annual appeal in the Canadian church, can provide leadership in the area of stewardship development. "There's no substitute for having someone who has been through the process to be able to help somebody who is just starting," he says.

Mr. Misiaszek's work with other dioceses is starting to pay off. The Diocese of Moosonee has decided

to make funds available for stewardship education, and the Diocese of Nova Scotia and Prince Edward Island is considering launching an annual appeal next year.

"It was great to work with Peter because he has experience with annual campaigns and we have no experience with that," says Bishop Sue Moxley of the Diocese of Nova Scotia and Prince Edward Island. "His advice was very practical."

She appreciated that he was able to visit her diocese in person. "On the East Coast, person-to-person sharing works better than emails and articles. The ability to meet and get a sense of what it's

like in different parts of the country is important. He was able to listen and share ideas."

Archbishop Caleb Lawrence of the Diocese of Moosonee said Mr. Misiaszek was able to relate well with both aboriginal and non-aboriginal people in his diocese. "The openness of his presentation provoked a lot of discussion," he said. "It was one of the best discussions on stewardship that we've had."

Mr. Misiaszek says he's delighted to work with the national church to help other dioceses. "It's about developing a national dialogue," he says. "I believe the best approach to supporting other dioceses, from a stewardship perspective, is to have individual dioceses sharing the resources they have with others."

He says another way the Diocese of Toronto shares its stewardship resources is through its website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca). "Other dioceses come to our website all the time and tap into the resources that we have. In many ways, our website is a clearing house of resources that others use."

His work isn't limited to the Anglican Church. In November he will travel to Saskatoon to lead workshops on stewardship at the Saskatchewan Synod of the Evangelical Lutheran Church in Canada.

# Local priest elected

**THE** Rev. Helena-Rose Houldcroft, director of Flemingdon Park Ministry in Don Mills, has been elected the Anglican Church of Canada's representative on the governing board of the Canadian Council of Churches (CCC). She will serve a three-year term.

The CCC is an ecumenical organization made up of 21 denominations. It publishes the annual Week of Prayer for Christian Unity prayer service and advocates in many areas, including peace and justice.

"I have a picture of the Anglican Church throughout Canada, and I can bring that voice to the table," says Ms. Houldcroft, who served in the Diocese of Qu'Appelle before coming to Toronto.

She says she is looking forward to working with others on the board to advocate for a better society. "Our advocacy work can have a bigger impact because we're working together as a national body," she says.





Garry Glowacki gives a duffle bag filled with necessities to a man who is leaving prison.

### Prisoners receive supplies from parish

The people of Holy Trinity, Guildwood, were so moved by the story of a unique prison ministry that they decided they had to help. During Lent 2007, Garry Glowacki, the program director of The Bridge, spoke to them about this FaithWorks ministry, which helps prisoners and former prisoners of all faiths in the Ontario Corrections system.

Mr. Glowacki said that prisoners often need practical help as they prepare to leave prison and reintegrate into society. A duffle bag with soap, towels, socks, and toothpaste can be invaluable, and work boots, whether new or used, are very useful in helping prisoners obtain work.

Parishioners worked together to provide a number of prisoners with these necessities. Barbara Walker used a connection at Ontario Power Generation in Pickering to place a large donation box on-site for used work boots. More than 20 pairs of new and used boots were donated, and Mark's Work Warehouse gave another 50 pairs. Bob Harper secured a donation from his company of 50 large duffle bags, while a number of businesses donated money and merchandise. The parish also donated \$1,000 from its FaithWorks



Performers Patricia Zentilli, Meredith Shaw, and Jean Stilwell sing at a gala concert to launch "Reaching Out Through Music" at St. Simon the Apostle.

retainer – 15 per cent of FaithWorks funds raised – to pay for the rest of the project.

A group of parishioners then helped stuff the duffle bags. "Holy Trinity found a way to provide a gift that shows their willingness to welcome the stranger and to put their faith to work," says Mr. Glowacki. A note from a former inmate sums up the importance of this work: "I wish to thank you for going out of your way to help out," he writes. "The bag you donated helps me out tremendously. I can carry my personal effects out of this institution with some style and not in a garbage bag. For I have left my garbage here!"

If your parish is interested in creating an outreach ministry to help youth at risk, contact Garry Glowacki at The Bridge Prison Ministry, at (905) 460-5274.

### Parish reaches out through music

The people of St. Simon the Apostle, Toronto, were preparing for a gala fundraising concert and silent auction on May 2, when the power went out around noon. Undaunted, church staff and volunteers worked for several hours to position candles in the church and the parish hall. Half an hour before the concert, the lights came on again, but the candles stayed and added an elegant touch to the evening. Performers included vocalists Jean Stilwell, Meredith Shaw, and Patricia Zentilli; pianists Patricia Parr, Linda Ippolito, Leonard Gilbert, and John Sheard; flutist Ross Pearson; the St. Simon's Choir; and CBC's Suhana Meharchand. "The church was full and the silent auction a tremendous success," says the Rev. Andrea Budgey, assistant curate.

The concert launched a new initiative spearheaded by the parish's music director, Kirkland Adsett, called Reaching Out Through Music. The program offers instruction at nominal cost, in voice, piano and guitar, to boys and girls between the ages of seven and 14 from the nearby St. Jamestown neighbourhood. Children also have an opportunity to participate in a newly formed children's community choir. Says Ms. Budgey: "With current waiting lists at nearby subsidized music schools running as high as 300 applicants, the need for this type of project is greater than ever."

### Bells ring during apology

On June 11, Holy Trinity, Trinity Square, in Toronto, joined other Canadian churches in ringing its bells at 3 p.m. to acknowledge the



Parishioners of Holy Trinity, Trinity Square, are joined by passersby as they ring the bells to mark the federal government's apology to Indian residential school survivors.

federal government's apology to former residential school students. "We tied a length of rope to the bell tower and fed it out onto the steps so whoever wanted could pull to ring the bell," says the Rev. Jim Houston, honorary assistant. "It was very moving to see [the Rev.] Don Heap, who is more than 80 years old, tugging away. He was a constant champion of aboriginal issues during his years in Parliament."

### Drama educator moves on

Sally Armour Wotton concluded her ministry at St. John, York Mills, in June, after 24 years as director of drama. She has also left Grace Church on-the-Hill, Toronto, after 16 years as Christian education coordinator.

Ms. Armour Wotton plans to focus on creative writing and teach liturgical drama at Trinity College in Toronto. She will continue with occasional short-term drama facilitation.

### Parish celebrates 50th anniversary

The Church of Christ the King in Toronto will celebrate its 50th anniversary in May 2009. The church is looking for past parishioners who would like to join in the festivities. For more information, contact the church office at (416) 621-3630.

### Couples renew vows at lakeside church

Did you get married at St. George, Sibbald Point? You are invited to the wedding reunion and renewal of vows taking place at noon on Sept. 6. For more information, call (905) 722-3726.

### Homecoming celebrations revisit the past

St. Leonard's in Toronto was blessed with beautiful weather as current and former parishioners reunited for the 100th Anniversary Homecoming Celebrations on June 14 and 15. Among the guests were Vietnamese and Somali families who had been refugees sponsored by the church,

as well as past parishioners who were returning for the first time in decades.

Saturday's festivities included an old-fashioned luncheon, a five-cent lemonade stand, and historical displays with artifacts and photos. In the afternoon, guest speaker and local celebrity Mike Filey gave a talk about Toronto past and present. The day closed with a sunset boat cruise along the Toronto harbourfront, a St. Leonard's anniversary tradition.

Sunday morning, friends of St. Leonard's formed a procession, retracing the footsteps of past parishioners, who in 1921 carried the church building using logs, horses and manpower, from its original location at 38 Bowood Ave. to its current home at 25 Wanless Ave. The procession was followed by a service of worship and thanksgiving, and a barbecue lunch.

### Etobicoke church honoured

For the second consecutive year, St. Margaret, New Toronto, has been named "Gem of the Lakeshore." St. Margaret's is known for reaching out to the community, through activities such as monthly Friday night dinners, the Out of the Cold program, weekly services for seniors at Lakeshore Lodge, and special dinners and outreach during the Christmas season. Parishioners are also active advocates for supportive housing and for people living with mental health issues.

### Good neighbours serve lunches

Volunteers from several churches in Northumberland gathered this summer for a celebratory lunch at St. Peter, Cobourg. The churches – St. Peter, Cobourg; St. Andrew, Presbyterian; Trinity United; Salvation Army; and Cobourg Alliance – hosted SouperTime, a lunch program operated by NeighbourLink Northumberland, serving 2,500 lunches since last fall to those in need. Says parishioner Jim Weller: "St. Peter's has been an initiator and major player in NeighbourLink in the Cobourg area for 15 years."



### SPIRITED

Members of St. Philip the Apostle in Toronto gather around a banner with their new slogan, "Catch the Spirit! Explore, Discover, Celebrate." The slogan expresses the congregation's desire to be open to new ideas and inclusive of each person's unique experience of God, while the rainbow, a symbol of peace, environmental protection, and diversity, illustrates values embraced at St. Philip's.

PHOTO BY DON FRASER AND KRISTA PAPENCORDT



# After Katrina

After losing their church to Hurricane Katrina, the clergy and congregation of Church of the Redeemer, Biloxi, are rebuilding the lives of those in their parish and further afield. "Having lost so much, we have learned the joy of being able to give."

BY THE REV. DR. HAROLD ROBERTS

You would think that after three years, life might have returned to a more normal state of affairs for the residents of the Gulf Coast and New Orleans, but Hurricane Katrina has changed our lives forever. There is no going back; there is simply a new normal that is only beginning to feel okay.

For almost a year after the storm, life was about cleaning up. The debris was removed, truckload after truckload. A visitor asked, "Where does it all go?" The only answer I could give was, "I don't know, it just keeps disappearing up the road."

There has certainly been progress over these three years. Developers have bought up vacant land along the beach highway and are building condominiums. At \$1 million a unit, they are not selling quickly. Many of the wealthy are back in their homes or almost back. People like me have moved to new towns or bought homes further from the water. Many middle class and poor people have been caught up in legal disputes with insurance companies who argue over how much damage was caused by wind and how much by water; they continue to live in "Katrina Cottages" or FEMA trailers. Political decisions in Jackson, the state capital, and Washington have meant the removal of resources for storm victims in favour of politically favoured projects. For the past year, justice groups have worked together to prevent the governor from redirecting \$160 million from relief work to increase the size of the harbour at Gulfport.

One executive director of a development and advocacy non-profit group put it this way: "After the storm, the whole eastern part of Biloxi was under water. There was no place for us to plug in except for churches. We were forgotten by the federal government. Had this been another country, the United Nations would have been here directing traffic and coordinating activities. So it is important to understand that we cannot rely on the government. Governments do infrastructure, not people."

Two of the six Episcopal churches along the coast have been rebuilt; one on its original property and the other about two miles inland. The Diocese of Mississippi



has purchased a new site for my church, Church of the Redeemer. Our office is located there. Most of our work, however, continues at our former site near the beach. We have recovered our former parish hall and are using it to meet the needs of several groups in Biloxi. Our first priority was to get our preschool program up and running. There was a desperate need for daycare for young families. How could the parents find jobs if there was no place to look after their children? Thanks to a grant from the Save The Children Fund, a significant gift from Mississippi State University, and the gift of kitchen appliances from a church in Virginia, we had the school up and running 13 months after the storm.

In the spring of 2006, the Rt. Rev. Bud Cederholm, a suffragan bishop of the Diocese of Massachusetts, was visiting in Biloxi and asked me what I would like to see happen if he could supply a priest from his diocese to help. My response was that I would like to have such a priest help Redeemer reach out to the people living closest to our former church. The bishop was excited by the idea and within three months the Rev. Jane Bearden came to help. We have been in the "people building" business ever since. Through Jane's ef-



Church of the Redeemer before, left, and after it was destroyed by Hurricane Katrina. At lower left is the Rev. Dr. Harold Roberts.

orts we were able to get a grant from The Episcopal Relief and Development Fund that has allowed us to provide office space for the Interfaith Disaster Taskforce, a local agency that will, for up to seven more years, provide assistance to those who "fall through the cracks." The funds also assist The Steps Coalition, which tries to coordinate all the social justice groups working on the coast, and Coastal Women for Change. Local groups use our hall free of charge for large gatherings. Redeemer is providing a real presence and place in the Biloxi community, just as we had hoped.

Volunteers from the congregation and a handful from Maryland organized a Vacation Bible School for 45 children for a week in July. Up to 20 church members take turns working at a local soup kitchen called "Loaves and Fishes." We are in the process of training another group of parishioners to host families at a newly opened family shelter. We have also sent donations to help the victims of tornados in upstate Mississippi and Alabama, fires in California, and flood victims in Iowa. Having lost so much, we have learned the joy of being able to give.

We are still at least a year away from building a new church facility. It took us two runs to come up with a design that everyone was happy with. It is estimated that it will cost us close to \$5 million to build a modest building. We are cash-strapped and property-rich, and it will take some time to come up with the money.

As I see other congregations moving into their new buildings

and feel the loss of a few of our congregation who have migrated to "a church," I sometimes wonder whether or not we have made the right decisions. But if the gospel is about compassion and people and serving, I am confident in our future.

*The Rev. Dr. Harold Roberts is the incumbent of Church of the Redeemer, Biloxi, Mississippi, and a former priest of the Diocese of Toronto. For more on how Anglican churches are coping in the aftermath of Hurricane Katrina, visit the Diocese of Mississippi's website, [www.dioms.org](http://www.dioms.org).*

## The BLESSING of ANIMALS at the Cathedral



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# Time will tell the impact of Lambeth



I had been back from Lambeth for less than a week and people were already asking, "How was it?" It will take time for the elation, frustration, hope and disappointment to sort themselves into a coherent answer. However, I am happy to share a version of my blogs so you can have a taste, through my eyes, of the conference itself.

## The crypt

The crypt of Canterbury Cathedral was transformed for the bishops' retreat. Even so, I was baffled by a bank of booths which were filled with electronic gadgets. Initially I thought it was some kind of media training. Then it suddenly dawned on me – they were translation booths. The conference was conducted in seven languages besides English. The booths are a metaphor. Most of the Communion speaks the same theological, spiritual and even cultural language, but in many accents. Parts of it frankly speak different languages. Do we have the will to listen through accents and translations? Archbishop Rowan Williams is a translator. He slows us down to pay attention to accents. He says: "I do not imagine that simply building relationships solves our problems, but the nature of our calling as Christians is such that we dare not – and I say very strongly dare not – pretend we can meet and discuss without attending to this quality."

## BISHOP'S OPINION

BY BISHOP PATRICK YU

### London day

It was a challenge for the five of us who shared one shower to make the early departure. But more than 1,000 bishops, clergy, spouses and other lay folks marched past government offices and the Parliament buildings, holding placards that demanded that governments honour their pledge to the Millennium Development Goals. Some of these goals are: to halve abject poverty; eradicate certain diseases; deal with HIV/AIDS; and ease our footprint on the planet. This is a message to the international community in advance of the UN summit in September. British Prime Minister Gordon Brown gave a very passionate speech at Lambeth Palace, without notes but with a lot of biblical quotations!

### Bible study groups

I was privileged to lead a Bible study. For three weeks we studied the "I am" sayings from the Gospel of John. These spoke to our situations. For example, "I am the gate" unlocked for us issues of inclusion, exclusion and how to discern the Shepherd's voice. The Bible studies generated the most positive comments. People who came with suspicion and even anger towards people in the abstract found themselves friends after sharing deeply.

### Indaba

The *indaba* groups, consisting of five Bible study groups, were basic units for deliberation. The conclusions of all groups were condensed and checked, then published. There was no resolution, but the conclusions were highly representative of the mind of the conference. At first some groups rebelled and took charge of their own agenda. Our group, for example, opted for an in-depth discussion on evangelism over a set agenda. Other groups moved the sexuality discussion forward. Someone commented that perhaps the groups were supposed to take charge of their own agendas!

### The spouses

The spouses' conference contributed a very powerful day, beginning with a drama about Jesus and the women of the gospels. Then all 1,200 people studied the story of the rape of Tamar. The day highlighted the appalling violence against women in many parts of the world. It was revealing to hear the anger and passion from the spouses. Unfortunately, nearly 100 men left the tent. Some had legitimate reasons. Many bishops were elected to write the report, but that did not account for all.

### Worship

The eucharist led by Hong Kong was a moving experience for Kathy and me. I am proud to be in a Communion that worshiped, albeit in translation, in the Can-

tonese hymns and prayers of its smallest province. It also says something about the church in Hong Kong. Everyone on stage was fluent in English, but they shared their heritage with confidence. We Canadians led the eucharist in Inuktitut, French and English. Bishop Mark MacDonald preached a fabulous sermon.

### Sex

By contrast with *indaba*, the Windsor hearings reminded me of the worst aspects of synod debates. Bishops lined up and predictably staked out their territories. Most speakers were from the West. The American bishops prominently debated in front of the world. A Canadian wryly remarked, "These are not hearings, they are speakings."

Archbishop Williams gave a masterful mid-conference address. He employed two different voices to state the plea from two sides of the conversation on sexuality. He asked for generous love in hearing and acting towards each other. His masterful summary might have given us a starting point and therefore saved us some work. But the conference provided too little time to engage in serious negotiation. Given a different arrangement, could a constructive solution be found?

Time will sort these impressions into a coherent story, and time will tell the impact of Lambeth 2008.

## New cooperative approach to supply clergy costs

AT its meeting in May, Diocesan Council approved a change that will assist parishes with supply clergy costs when their regular cleric is on short-term disability leave. This change, done on the recommendation of the regional deans, becomes effective as of Jan. 1, 2009.

In 2007, the regional deans identified the financial challenge experienced by parishes when clergy are on short-term disability. These parishes have to continue to pay their cleric, and also to pay a supply cleric during the disability period. The added cost of a

supply cleric during this period can be a significant financial obligation for a parish.

Several options were identified to assist parishes with supply clergy costs. The regional deans, following conversations at their clericus, recommended to Diocesan Council a cooperative approach. Short-term disability leaves beginning prior to Jan. 1, 2009, will follow the current practice.

During a short-term disability leave, the parish will continue to remunerate the cleric who is on disability leave, but the parish will receive a benefit to assist with sup-

ply clergy costs during the leave. The maximum amount of this benefit will be \$560 per week.

The program will be funded using a payroll contribution of \$12 per month, paid by the parish. This contribution will be made for every cleric who participates in the diocesan pension and benefits plan.

Clergy, churchwardens and treasurers will receive further information this fall. Questions should be directed to Richard Dentinger, Human Resource manager of the diocese, at (416) 363-6021 ext., 232.

## Church plans rally

Continued from Page 1

All their efforts have failed.

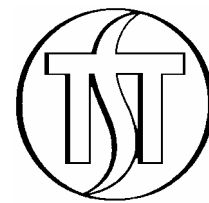
Mr. Mackison said the demonstration, which will likely block off the street, is necessary to raise awareness and put pressure on Immigration Canada. "I don't think

it's an un-Anglican thing to do at all," he said. "The courts are blinded by procedure and protocol. We're doing this because we love Ola and we couldn't stand to see her sent back. This is absolutely the right thing to do."

The church is located at 26 Stavebank Rd. N. in Port Credit, just north of Lakeshore Road, near the Credit River. For more information, call the church at (905) 278-1992 or email [trinitychurch@on.aibn.com](mailto:trinitychurch@on.aibn.com).

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## Conference 'highlight' of calendar

Learning, inspiration, worship, entertainment – it all comes together at the diocese's annual Outreach Networking Conference on Oct. 4 in Richmond Hill.

"This event is known across the diocese as the highlight of our outreach calendar, and for good reason," says Murray MacAdam, the diocese's Social Justice and Advocacy consultant. "In the space of a single day, it offers a chance to hear a riveting keynote speaker, learn about key issues from experts in the field, share ideas and meet others facing the same challenges, and get a sense of sharing ministry in reaching out to 'the least of these' in our midst."

Everyone interested in outreach and advocacy is welcome to attend the conference, including people who have not been active in parish outreach. This year's conference features a number of new workshop leaders. They include:

- The Rev. Cathy Miller, on how theology can inspire Christians to stronger environmental protection.
- Bishop Linda Nicholls, on how parishes can work together for refugee support.
- Heather Steeves, on how volunteers can strengthen your parish outreach.
- MPP Cheri DiNovo, on how to work effectively with politicians.
- The Rev. Nicola Skinner, on the spirituality of social outreach.
- Angela Carroll, on starting an Amnesty International group.
- The Rev. Canon Jeannie Loughrey, on tackling poverty in your own backyard.

The keynote speaker will be Armine Yalnizyan, an acclaimed expert on Canada's rich-poor gap, and a Christian.

Running concurrently with the regular outreach conference will be a youth outreach conference, for Anglicans between the ages of 14 and 30. It is being organized by Jenny Salisbury, Christian Harvey, Matthew Carter and Andrea Brandt. The St. John Youth Players will stage a short dramatic performance.

Space at the conference is limited, so register by Sept. 25 through the conference website, [www.toronto.anglican.ca/outreachconference](http://www.toronto.anglican.ca/outreachconference).

The conference takes place at Holy Trinity School, 11300 Bayview Ave., Richmond Hill, from 9 a.m. to 3 p.m. The conference fee of \$20



Bishop Philip Poole and Murray MacAdam talk to Premier Dalton McGuinty in Toronto. They gave the Premier a copy of the diocese's brief, *A Future With Hope*, which calls on the government to take action on poverty. An excerpt of the brief is on Page 5.

PHOTOS BY MICHAEL HUDSON

(\$10 for students and unemployed persons) includes lunch. Child care will be provided.

If you have any questions, contact Mr. MacAdam at (416) 363-6021 or 1-800-668-8932, ext. 240, or [mmacadam@toronto.anglican.ca](mailto:mmacadam@toronto.anglican.ca).

## Bishop Poole meets Premier

Bishop Philip Poole met Ontario Premier Dalton McGuinty at an event on May 26 to mark the proclamation of June 2 as June Callwood Children's Day in Ontario. The proclamation honours the memory of Ms. Callwood, a prominent author and social justice advocate with a passion for ending child poverty.

Bishop Poole, with Anglicans Peter Harris, Ted Glover and Murray MacAdam, joined other faith leaders and prominent citizens at a Toronto community centre to mark the occasion.

Child poverty is one of the three top advocacy priorities for the Diocese of Toronto, along with affordable housing and HIV/AIDS issues. As part of this work, the diocese has submitted a brief to the provincial government's poverty consultation process. (See brief on Page 5.)

Speaking at the gathering on June 2, Premier McGuinty recalled the last time he met Ms. Callwood



Armine Yalnizyan, an acclaimed expert on Canada's rich-poor gap, will be the keynote speaker at the Outreach Networking Conference.

before her death last year. "She had enlisted me and my government in her cause. She wanted us to do what we all know to be right," he said. "Poverty robs children of opportunity, steals their dreams and limits their potential. It keeps Ontario from being all it could and should be. Our government's strategy is focused first on children. Together we can break the cycle of poverty."

Author and anti-poverty advocate Pat Capponi, who has experienced poverty herself, brought a message of hope to the gathering.

"It's a new day for us. We are being heard. What was seen as individual moral failure is now seen as the moral failure of the province."

## Input needed for housing campaign

While one housing advocacy campaign wrapped up in June, another is starting up. Anglicans across the diocese are invited to offer their ideas and energy for a renewed phase of advocacy efforts. It will be based on local issues and concerns.

"This is no time to ease up," says

John Brewin, a member of the diocese's Housing Advocacy Subcommittee. "We're seeing signs of real impact, such as the \$100-million budget for affordable housing repairs in the provincial government's spring budget. Yet so many people are still living in deplorable conditions, or paying half or more of their income in rent. Let's not forget them."

Workshops will be held in each episcopal area, starting in November. "We want to consult Anglicans to develop an exciting action program across our diocese," says Lee Creal, chair of the subcommittee. "What housing-related issues do you face in your neighbourhood or area? What projects would you like to work on? What supports do you need to make it happen? If these kinds of questions interest you, then we invite you to join our efforts." To learn more, contact Murray MacAdam, the diocese's Social Justice and Advocacy consultant, at (416) 363-6021 or 1-800-668-8932, ext. 240 or email [mmacadam@toronto.anglican.ca](mailto:mmacadam@toronto.anglican.ca).

## Anglican advocates 'taken seriously'

A round of visits to MPPs by Anglicans to talk about affordable housing wrapped up in June. More than 140 Anglicans visited 33 MPPs in the diocese, while six visits took place in the Diocese of Niagara. Bishops Colin Johnson, Philip Poole and George Elliott met with their MPPs. The meetings focused on specific issues: the need for 20,000 affordable housing units, which were promised in 2003; funding to repair run-down public housing; funding for housing for the frail elderly; and a \$10 minimum wage to provide low-paid workers with extra income for rent and other needs.

"I want to thank all the Anglicans who are putting their faith into meaningful action by speaking out in favour of action to benefit those who so badly need better housing," says Bishop Johnson, who met with Ontario Housing Minister Jim Watson. "It may seem as if our efforts are painfully slow to show impact. Yet we're seeing clear evidence that we are being taken seriously by the politicians. We need to adopt the perseverance of the persistent widow in the Bible on this critical concern. Jesus says clearly that how we deal with our neighbour directly bears on how we relate to God."

# 'Bishop of Cabbagetown' ministered to street people in Toronto

BY THE REV. JIM HOUSTON

For more than 40 years he called himself the bishop of Cabbagetown, a title conferred on him by the street kids and prostitutes with whom he worked in downtown Toronto. He rapped about his friend, Jesus, and published a series of pamphlets containing prayers, stories and anecdotes.

Ken Caveney, 69, died on June 20 at Sunnybrook Hospital, finally at peace. Jean Vanier had called the day before to say, "I love you, Ken."

## OBITUARY

Over the years, Ken had gathered a remarkable coterie of what he called his Jesus friends. The group included Archbishop Ted Scott, Jean Vanier, the Rev. Floyd Honey, Fr. Tom McKillop, Henry Nouwen, Ted Schmidt and Tom Harpur, to name a few. A few times he organized lunch gatherings of 10 or more at Trinity East Anglican Church.

"He had a ministry to the street people in Cabbagetown," said John Nicholson, who works with the poor and homeless at

Trinity East. "He was very real in his journey of faith. He had rough edges but he was likeable because of his heart for the less fortunate."

In a story in the *Catholic New Times* in 2004, Fr. Terry Gallagher, a Roman Catholic priest, said that Ken had earned his street name. "You don't get these ecclesiastical titles unless you have been deeply immersed in the life of your people," he said. "Ken can identify with injustice anywhere, because he himself has tasted it and continues to see it. He defends those put down,

beaten up or discriminated against. Ken is there to remind them that this is a human being."

About 40 family members and friends gathered at a funeral home on June 23, where the Rev. Canon Christopher King of Trinity East conducted a simple committal service and passages were read from Ken's pamphlets. A memorial service was held at the church in early July.



Ken Caveney with one of his pamphlets, featuring Archbishop Ted Scott on the front.



## LOOKING AHEAD

Items for Looking Ahead should be emailed to [hpaukov@toronto.anglican.ca](mailto:hpaukov@toronto.anglican.ca). The deadline for the October issue is September 1. Parishes can also promote their events on the diocese's website. Visit [www.toronto.anglican.ca](http://www.toronto.anglican.ca), click Calendar, then click Submit an Event.

## Services

**SEP. 6** — Apres-golf service at All Saints, Collingwood, 32 Elgin St., at 5 p.m. Golfers and non-golfers of all denominations, whether visiting or living in the Collingwood area, are invited to this candlelight communion service. Wine and cheese follow. Call (705) 445-3841.

**SEP. 7 & 14** — Jazz Vespers begins its 11th season at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. An afternoon service of music, a reflective reading, prayers for our city and the world, and a jazzy congregational hymn. For details, call (416) 920-5211 or visit our website at [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org) or [www.thereslifehere.org](http://www.thereslifehere.org).

**SEP. 21** — A service of deconsecration will be held at St. Stephen, Maple, at 4 p.m., followed by refreshments and reminiscence in the church hall. The celebrant will be Bishop George Elliott. For information, call (905) 832-1195.

**SEP. 21** — St. Olave, Swansea, 360 Windermere Ave., presents a Choral Evensong with the choir of St. Peter, Erindale, at 4 p.m. Followed by peaches and cream. Contributions appreciated. For more details, call (416) 769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

**SEP. 28** — St. Paul, Lindsay, will hold a Celebration of New Ministry service, at 4 p.m., to welcome the Rev. Warren Leibovitch. Bish-

op Linda Nicholls will officiate. All are welcome; refreshments follow the service. For more information, call (705) 324-4666.

## Lectures/Social

**SEP. 6** — Calling all couples who were married at St. George, Sibley Point! Don't miss the wedding reunion and renewal of vows, which begins at noon. For more information, call (905) 722-3726.

**SEP. 13** — St. James, Orillia, presents its 3rd annual conference on church growth, Growing Your Church Through the Next Generation, featuring speaker Jonathan McKee. Tickets are \$40 in advance, \$50 at the door. Visit [www.stjamesorillia.com/churchgrowth](http://www.stjamesorillia.com/churchgrowth).

**SEP. 30** — Church of the Redeemer, 162 Bloor Street W., Toronto, explores the Old Testament in an engaging series that blends storytelling, lectures and music. The series continues with Deuteronomy, with Abigail Young, 7-9 p.m. Admission is free, but participants must register by Sept. 26 by calling (416) 922-4948, or visiting [www.theredeemer.ca](http://www.theredeemer.ca) -> News/Information. A community meal will be served from 6 to 6:45 p.m. in the parish hall, for a suggested donation of \$8 per person.

**OCT. 17 & 18** — The Bishop's Committee on Prayer will hold its biennial Prayer Conference at St. John, York Mills, in Toronto, from 6 p.m. on Friday, and 8:30 a.m. to 3 p.m. on Saturday. The keynote speaker will be the Rev. Dr. Harry Robinson. Each participant may take part in two workshops. Special rate for first-time participants. For further information, contact Carol Anne and John Foty, at (416) 767-0253.

**OCT. 17, 18, 19** — The 2008 FLAME conference will take place at Jackson's Point Conference Cen-

tre. The speaker will be the Rt. Rev. Eddie Marsh, former bishop of Central Newfoundland. Saturday night entertainment by Beyond the Veil worship band. The fee for first-time participants is \$125. For more information, contact registrar Al Thompson at (905) 271-4095 or visit [www.toronto.flameconference.ca/a\\_home.htm](http://www.toronto.flameconference.ca/a_home.htm).

**OCT. 22** — St. James Cathedral presents "After Lambeth," with guest speaker Bishop Colin Johnson. He will talk about what happened at Lambeth, and how it contributes to the life and work of the church. Eucharist at 6 p.m.; dinner (\$15) at 6:45 p.m.; talk at 7:30 p.m. To register, call (416) 364-7865.

**OCT. 24** — Razzle Dazzle Diva Nite at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, at 6:30 p.m. Tickets are \$30. Silent and live auctions, live entertainment, food. Visa accepted. All are welcome. For information or to buy tickets, call (416) 283-1844.

**OCT. 25** — The Annual Bishop Basil Tonks Eucharist and Dinner will be held at St. Andrew, Scarborough, 2333 Victoria Park Ave. The guest speaker will be the Rt. Rev. Don Taylor, vicar bishop of New York City. The eucharist will be celebrated at 5 p.m., followed by the reception and dinner. This event is the major fund-raiser for the Canadian Friends to West Indian Christians. Tickets are \$50 (with a \$25 income tax receipt). For tickets and information, call the church office at (416) 447-1481 or Ken Holder at (416) 499-6774.

## Sales

**SEPT. 27** — Book Sale at St. Martin in-the-Fields, 151 Glenlake Ave., Toronto, from 9 a.m. to 12 noon. For more information, call (416) 767-7491.

**OCT. 4** — Autumn Auction at St.

Matthew the Apostle, Oriole, 80 George Henry Blvd., North York, at 6:30 p.m. Tickets are \$20 and include a glass of wine, desserts, and \$5 auction bucks. Table of six is \$100. Wide variety of quality items and services and silent auction table. For more info or tickets, contact [clifford\\_wong@sympatico.ca](mailto:clifford_wong@sympatico.ca) or [sealfam@rogers.com](mailto:sealfam@rogers.com).

**OCT. 18** — Holy Trinity, Thornhill, 140 Brooke St. (Yonge St. & Centre St.), will hold its Fall Rummage Sale from 9 a.m. until 12 noon. A large selection of clothes, household items, linens, books, games, toys, jewelry and much more will be available at great prices. For more information, call (905) 889-5931.

**OCT. 18** — Grace Church, Markham, 19 Parkway Ave., will hold its famous semi-annual rummage sale from 8:30 a.m. until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, and toys. Call (905) 294-3184.

**OCT. 18** — Grace Church on-the-Hill, 300 Lonsdale Rd., Toronto, will hold a clothing sale and boutique from 10 a.m. to 2 p.m. High-quality, gently used clothing, including great outerwear and brand names for children, teens, men and women. Very popular boutique and vintage section (adult and children's wear). For more details, call (416) 488-7884 or visit [www.gracechurchonthehill.ca](http://www.gracechurchonthehill.ca).

**OCT. 25** — The Church of the Advent, 40 Pritchard Ave., Toronto, is holding its annual fall bazaar from 10 a.m. to 2 p.m., offering a great selection of gift and household items, a giant clothing sale, crafts, books, a bake table and more. Call (416) 763-2713.

**OCT. 25** — Country Fair at St. Crispin's, 77 Craiglee Dr., Scarborough, from 10 a.m. to 2 p.m. Lunch, BBQ, door prizes, bake

table, books, country store, silent auction, kids' corner, and much more. For more information, call (416) 267-7932.

**NOV. 1** — St. Mark and Calvary, 21 Blackthorn Ave., Toronto, is holding a Giant Clothing Sale from 9:30 a.m. to 12:30 p.m., offering a great selection of clothing for the entire family. For information, call (416) 656-1144.

**NOV. 8** — Church of the Transfiguration, 111 Manor Rd. E., Toronto, will hold its annual fall fair from 10 a.m. to 2 p.m. Country store, craft tables, baked goods, quilt and Blue Jays tickets raffles. Delicious luncheon from 11:30 a.m. to 1 p.m. Call (416) 489-7798.

**NOV. 15** — Sugar Plum Fair at St. James, Sutton West, 31 River St., from 10 a.m. to 2 p.m. Christmas gift ideas, new and used jewellery, crafts, books, baked goods, candy table, lunch. For more information, call (905) 722-3726.

## Music/Drama

**SEP. 11, 18, 25** — Thursday Organ Recitals at 12:10 p.m. at St. Paul, Bloor Street. Recitalists are: Sep. 11, Barrie Cabena; Sep. 18, Douglas Schalin; Sep. 25, Peter Bishop. For more information, visit [www.stpaulsbloor.org](http://www.stpaulsbloor.org).

**SEPT. 18** — "September Song," music and stories with author and pianist, the Rev. Canon Tim Elliott in celebration of St. Leonard's centennial year. Concert to be held at St. Leonard's, 25 Wanless Ave., Toronto, at 7:30 p.m. Reception during intermission. Tickets are \$20 and can be purchased by calling the church at (416) 485-7278 or by emailing [stleonardstoronto@rogers.com](mailto:stleonardstoronto@rogers.com).

**SEPT. 20** — St. Margaret in-the-Pines, 4130 Lawrence Ave. E., Scarborough, presents "The Scott

Continued on Page 15

## IN MOTION

## Appointments

- The Rev. Bruce Barnett-Cowan, Interim Priest-in-Charge, St. Matthias, Coldwater, and St. George, Fairvalley, Parish of Coldwater-Medonte, Feb. 24.
- The Rev. Bobby Mather, Interim Priest-in-Charge, Church of the Apostles, Toronto, May 1.
- The Rev. Carol Langley, Honorary Assistant, St. James, Caledon East, May 30.
- The Rev. Jeffrey Donnelly, Assistant Curate, St. Matthew the Apostle, Oriole, and Church of the Incarnation, June 1.
- The Rev. Andrew Graham, Interim Priest-in-Charge, Christ Church, Holland Landing, Parish of Sharon and Holland Landing, June 1.
- The Rev. Bill Welch, Interim Priest-in-Charge, St. James the Apostle, Parish of Sharon and Holland Landing, June 1.
- The Rev. Erin Dewhurst, by contract for four months, Diocesan Youth Ministry Needs Assessment Coordinator, June 1.
- The Rev. Earl Gerber, Honorary Assistant, St. Andrew, Alliston, June 24.
- The Rev. Canon Fred Hall, Interim Priest-in-Charge, St. James the Apostle, Brampton, July 1.
- The Rev. Elizabeth Benson, Incumbent, St. Cuthbert, Leaside,

- July 1.
- The Rev. Roy Shepherd, Interim Priest-in-Charge, St. Peter, Scarborough, July 1.
- The Rev. Len Shaw, Interim Priest-in-Charge, St. Athanasius, Orillia South, July 1.
- The Rev. Robert Sinclair, Interim Priest-in-Charge, St. David, Orillia South (Holy Cross Lutheran), July 1.
- The Rev. Nicola Skinner (Incumbent of All Saints, King City), Regional Dean, Holland Deanery, July 1.
- The Rev. Barbara Liotskos, Interim Priest-in-Charge, St. Aidan, Toronto, Aug. 15.
- The Rev. Robert Conway, Interim Priest-in-Charge, St. Bartholomew, Aug. 15.
- The Rev. Catherine Barley, Incumbent, St. Mark, Midland, Sept. 1.
- The Rev. David Bousfield, Interim Priest-in-Charge, St. John the Baptist, Dixie, Sept. 1.
- The Rev. Michelle Childs, Incumbent, St. John, Weston, Sept. 1.
- The Rev. Beverley Williams, Associate Priest, All Saints, Whitby, Sept. 1.
- The Rev. Patricia Duffield, Interim Priest-in-Charge, St. James the Apostle, Brampton, Sept. 1.
- The Rev. Kathleen Greidanus (Incumbent of the Parish of North Essa), Regional Dean,

- Nottawasaga Deanery, Sept. 1.
- The Rev. Canon Gregory Symmes, Incumbent, St. Timothy, North Toronto, Oct. 1.
- The Rev. Robert Mitchell, Associate Priest, St. Thomas, Huron St., Oct. 1.

## Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through the Ven. Peter Fenty.

## First Phase - Parish Selection Committee in Formation

- (not yet receiving names):
- Holy Family, Heart Lake (Brampton)
  - Parish of Lakefield
  - St. David, Lawrence Ave.
  - St. Aidan, Toronto
  - Parish Sharon and Holland Landing
  - Parish of Coldwater-Medonte
  - St. John the Baptist (Dixie)
  - Ascension, Don Mills
  - St. Peter, Scarborough
  - Parish of Orillia South
  - St. Margaret, Barrie

## Second Phase - Parish Selection Committee Receiving Names (via Area Bishop):

- Parish of Lloydtown (York-Simcoe)

## Third Phase - Parish Selection Committee Interviewing (not receiving names):

- St. James the Apostle, Brampton (York-Credit Valley)

## Conclusions

- The Rev. Canon John Whittall has announced his retirement. His last Sunday at St. Wilfrid, Islington, is Dec. 28, 2008.

## Deaths

- Brother Michael Stonebraker of the Order of the Holy Cross, New York, died on June 11. He entered the novitiate of the order in 1949 and made his life profession in 1956. He served in the Diocese of Toronto for 10 years as director of religious education at St. James Cathedral. A requiem service for Brother Stonebraker was held on June 13 at the Holy Cross Monastery at West Park, New York.
- The Rev. Ernest Leonard (Len) Straker died on June 17. He served at Christ Church, Oshawa, and in the Parish of Bobcaygeon, Dunsford and Burnt River. His wife, Mrs. Florence Straker, died on May 22. A memorial service for Mr. and Mrs. Straker was held on Aug. 1 at Christ Church, Bobcaygeon.
- The Rev. Dr. Joanne McWilliam, retired professor of Trinity College and previously of St. Michael's College, wife of the Rev. Dr. Peter Slater, died on July 1, after a brief illness. The funeral was held at Christ Church, Deer Park, in Toronto, on July 7.
- The Rev. Canon Vincent Goring died on July 9. Ordained in 1950 in the Diocese of Montreal, he entered the Diocese of Toronto in 1972, where he served in the parishes of St. Barnabas, Chester; St. James Cathedral; St. Michael and All Angels; and St. Monica, Toronto. At the request of the Nippon Sei Ko Kai (Anglican Church of Japan), Canon Goring spent nine years in Japan where he assisted in the development of the church activities with university students. On his return to Canada, he served as General Secretary at the Toronto headquarters of the Student Christian Movement of Canada, before assuming his incumbency at St. Barnabas, Chester, in Toronto. A memorial service was held on Aug. 1, at St. Barnabas, Chester, with Archbishop Terence Finlay presiding.
- The Rev. Edward Paul Morley died on July 17. Ordained in 1962, he served in the parishes of Christ Church, Brampton, and St. Matthew the Apostle, Oriole, in Toronto. He was the first rector of St. Matthew the Apostle, Oriole. The funeral service was held July 28 at Trinity, Aurora.



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## EVENTS

**Riverdale Art 2008**  
 The 20th annual St. Barnabas Art Show will  
 take place at the church, opening on  
**Friday, October 17, 2008**  
**from 6 to 8 p.m., and continuing**  
**on Saturday, October 18,**  
**10:30 a.m. to 5 p.m.**  
 Address: 361 Danforth Avenue at Chester  
 subway, enter off Hampton Avenue.  
**Free admission.**

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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# John's gospel shows Jesus' spirituality

The Gospel of John is unique and contains important information in understanding New Testament Christianity. John, the probable author, was the younger brother of James. They were the first two disciples called by Jesus. Their mother, Salome, is the sister of Mary and thus Jesus is their cousin. James, John, Peter and sometimes Andrew formed the inner cabinet, the executive committee of the early band of followers of Jesus, and were involved in all of the important events of his ministry.

John begins his account of the life of Jesus with the words, "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1 NRSV) Later John tells us, "the Word became flesh and lived among us." (John 1:14 NRSV) This is John's story of Jesus' birth. The Greek word "logos" (translated to "word" in English) means so much more than just word. It means the very character, mind and reason of God. This concept would resonate with both Greeks and Hebrews in understanding the meaning of this divine birth.

John's account of Jesus' life is quite different from the synoptic gospels of Matthew, Mark and Luke. John is writing after 60 to 70 years of church history. He is not trying to correct the synoptic tradition, but is telling his own story concerning the ministry of Jesus, especially the work in Jerusalem and Judea. The synoptics were concerned primarily with Jesus' Galilean ministry.

John's gospel was probably written in Ephesus sometime after 80 AD. He had outlived most of his contemporaries. He appears to be the only apostle to have reached old age. Most of the others were martyred many years before.

There are no parables in John. The teachings of Jesus were through long discourses with individuals or groups. John had an intimate knowledge of Jerusalem and Jewish rules and practices. He mentions at least three Passovers, suggesting that Jesus' ministry lasted between two and three years. (The synoptic tradition mentions only one Passover, the Holy Week event.)

In Jesus' farewell discourse (chapters 14, 15 and 16), John introduces us to a rather unique concept regarding the role of the Holy Spirit. He uses the Greek word "paraclete," which is translated as "advocate" in the NRSV or "comforter" in the King James Version. The concept is from the legal community and means one

who speaks for, supports or encourages another. In these chapters, John tells us the coming Holy Spirit will lead us into all truth; will reveal Jesus to us; will remind us of what Jesus said and did; will glorify Jesus; and will make Jesus present to the believing community after his departure. This term is unique to John (see also 1 John 2:1) and enhances our understanding of the work and power of the Holy Spirit in the early church and in our church today.

The number seven appears in John with some frequency. This was the number for divinity. We note especially that John has seven signs or miracles. These are important as they point to something beyond themselves, usually about the Kingdom or the glory of God. Jesus uses each of these signs (or miracles) to proclaim some important aspect of God. There is no doubt in John's mind that Jesus was the divine Son of God, the Messiah, the Christ. He states this in the beginning and maintains this truth throughout the gospel.

The cleansing of the temple takes place at the beginning of Jesus' ministry in John's gospel. (John 2:12-16) The other gospels have it during Holy Week. John was emphasizing the revolutionary nature of the ministry of Jesus from the beginning. He came to replace the temple's sacrificial system, and even the temple itself. His ministry in and around Jerusalem was indeed a thorn in the side of the temple's hierarchy, which ultimately led to his crucifixion.

At the crucifixion, John is again unique in saying that Jesus died on the cross as the lambs were being slain in the temple for the Passover, suggesting Jesus was the "Lamb of God" who was the perfect sacrifice, dying for all.

Even Jesus' words from the cross are different in John. He gave his mother into the care of his cousin John. The words, "it is finished" (John 19:30 NRSV) is a cry of victory, not defeat. His work on earth was done. He was victorious over Satan. Now the work of the church begins.

If you want to see the spirituality of Jesus, read John. If you want to understand the church at the beginning of the second century, and the beginning of the major thrust of theological development, read John. If you want to be lifted up into the very presence of our Saviour, read John. It is without a doubt a most remarkable gospel showing that Jesus was fully man and fully God.

## PRAYER CYCLE

### FOR SEPTEMBER

1. Christ Church, Bobcaygeon
2. Christ Church, Cobocok
3. St. George, Haliburton
4. St. James, Fenelon Falls
5. St. James, Kinmount
6. Glebe House (FaithWorks)
7. St. John, Dunsford
8. St. John, Irondale
9. St. John, Rosedale
10. St. Luke, Burnt River
11. St. Margaret, Wilberforce
12. St. Paul, Beaverton
13. All Saints, Sherbourne St.
14. St. Paul, Lindsay
15. St. Paul, Minden
16. St. Peter, Maple Lake
17. St. Thomas, Balsam Lake
18. Parish Nurses

19. Epiphany and St. Mark, Parkdale
20. Parkdale Deanery
21. St. Anne, Toronto
22. St. George the Martyr, Parkdale
23. St. Mary Magdalene
24. St. Matthias, Bellwoods
25. St. Stephen in-the-Fields
26. St. Thomas, Huron Street
27. Tecumseth Deanery
28. Christ Church-St. Jude, Ivy
29. Parish of the Evangelists

### FOR OCTOBER

1. St. Andrew, Alliston
2. St. David, Everett
3. St. George, Utopia
4. St. James, Hockley
5. The Bridge (FaithWorks)
6. St. John, Cookstown
7. St. John, Mono
8. St. Luke, Rosemont
10. St. Paul, Coulson's Hill

11. St. Peter, Churchill
12. Rural Outreach Centre, Buckhorn
14. Trinity Church, Bradford
16. Christian-Jewish Dialogue of Toronto
17. Chaplaincy to the Newmarket Courthouse
18. The Evangelical Lutheran Church in Canada
19. Durham and Northumberland Deanery
20. St. Anne, Bewdley
21. St. George, (Clarke) Newcastle
22. St. George, Gore's Landing
23. St. George, Grafton
24. St. John, Bowmanville
25. St. John, Harwood
26. The Dam (FaithWorks)
27. St. John the Evangelist, Port Hope
28. St. Mark, Port Hope
29. St. Martin, Courtice
30. St. Paul, Brighton
31. St. Paul, Perrytown

# Fundraising campaign in two phases

Continued from Page 2  
 with the diocese's campaign. "Parishes will benefit by having a professional fundraising firm working with them," he said. "If a parish is thinking about doing a campaign in short order, they should let us know and they might be among the first to take part in the campaign's pilot project."  
 The campaign will unfold in two phases. The first will begin later this year, with a targeted approach to individual Anglicans who will be asked to give major gifts. The second will begin in the spring of 2009, when churches will be asked to participate. The parish campaign

will be staggered, with about 60 churches taking part during three- to four-month intervals.  
 The diocese's Ad Hoc Feasibility and Planning Study Committee recommended that CCS be hired to conduct the campaign, and Diocesan Council concurred. CCS conducted Faith in Action and also the national church's Anglicans in Mission campaign in 1982 to 1984, which raised \$10 million.  
 The estimated cost of the campaign is 9.23 per cent of \$65 million, or \$6 million. This is considered competitive by industry standards, said Bishop Poole. The campaign expenses for the first

six months will be about \$600,000, to be paid for out of the diocese's Ministry Allocation Fund. The loan will be paid back, with interest, upon receiving the first non-designated donations from the campaign.

## LOOKING AHEAD

Continued from Page 14  
 Woods Band," featuring Scott Woods, Open Fiddle, and Grand Master Champion. Refreshments to follow. Event starts at 7 p.m. Tickets are \$20. Call Kay at (416) 284-1381 or Fran at (416) 284-5615.



# Storyteller shares world's traditions

## Librarian collected black, Caribbean literature

BY HENRIETA PAUKOV

When Rita Cox was growing up in Trinidad, her mother had a saying: Crab will walk until it gets into the pot. "There is a story about that, about crab disobeying and getting into a pot," explains Ms. Cox. "It told us more than if she had said 'Do not talk to strangers.' I grew up with my mother telling me proverbs and adages, cautionary tales and little lines from stories. Sometimes she'd say: 'Night runs, until day catches,' meaning, 'You are on my last nerve now.'"

Her mother's sayings were part of a rich oral tradition that exists in the Caribbean. "People still tell stories and sing songs," says Ms. Cox, who is a member of Epiphany and St. Mark in Parkdale. "Storytelling is a part of our heritage." No doubt it was her childhood full of stories that set Ms. Cox on the path to becoming the renowned storyteller she is today – a member of the Order of Canada for her work in storytelling and literacy.

When she came to Canada in 1960, she had just graduated as a librarian and began working at the Parkdale Library, eventually becoming the head librarian

### OUR LIVES

BY HENRIETA PAUKOV

*Our Lives features inspiring stories of the clergy and laypeople among us. This month, The Anglican talks to Rita Cox.*

there. Storytelling was a natural extension of this work. "I was a children's librarian when I started my career," she says. "And as part of serving children, you tell stories, because it's a way of leading to reading, a way of entertaining the children, a way of helping them. It is a very important tool for literacy. Apart from that, I love telling stories, because I've heard stories all my life."

Besides a love of stories, she says good storytellers have a keen interest in folklore. Many start by studying the folklore from their own tradition and then explore the folklore of other cultures. "Most storytellers read and read and read and search for stories, which they then make their own, by adapting and sharing," says Ms. Cox. "But the story has to appeal to you first, before you share it."

Ms. Cox became familiar with the folklore of many different cultures in the course of her work in Parkdale, an area that was continually receiving new immigrants. As for her own tradition, many stories told in the Caribbean were brought from West Africa by slaves. An important character is the trickster Anansi, a culture hero of West African lore.

"When he was brought to the West Indies with the slaves, he became a more modern creature," says Ms. Cox. "Sometimes



Rita Cox says faith has been central to her life.

he is a man and sometimes a spider, but he always has a magical quality that allows him to do his tricks and to survive. He is significant for us, of African descent, because those stories were told by the slaves on the plantations about this weak little character who, by using his wits, can overcome the stronger and more powerful. You can see the significance of that to people who were oppressed. It seems as though the stories came out of wishful thinking, because Anansi often overcame the tiger, the lion, the larger creatures."

She points out that Anansi is part of a world tradition. "There is a trickster in every culture," she says. "The Chinese have the Monkey King; right here in Canada we have Nanabozho or Glooscap; in England, there's Reynard the Fox. Going right back to Norse mythology, you have Loki, who is a trickster."

In the early 1970s, she began building a collection of Caribbean literature for the Toronto Public Library, with enthusiastic support from the chief librarian at the time, Harry Campbell. "Through the years, as the population grew and as it changed,

the collection changed in scope and in designation from being the West Indian Collection to the Black and Caribbean Heritage Collection," she says. "There were black people who came from other parts of the world, and African-Americans and African-Canadians. The communities overlapped and so did the literature, and it was necessary to widen the scope of the collection."

The collection is now in four branches of the Toronto Public Library: Parkdale, Cedarbrae, Maria A. Schuka, and York Woods. In July 2006, Ms. Cox's contribution was honoured when the collection was renamed the Rita Cox Black and Caribbean Heritage Collection. "I'm very humbled and honoured by that," she says. Other honours have included the 1996 Canadian Library Association Public Service Award and the Black Achievement Award, as well as honorary degrees from York and Wilfrid Laurier universities.

Faith has been central in her life. In Trinidad, "church was the place you turned to, the place that helped to nurture, the place where you made friends, the place that provided recreation and everything else," she says.

Church attendance was not confined to Sunday mornings.

"On a Sunday, we got up very early and went with my parents to the early service, 6:30 a.m., at the Anglican church, Trinity Cathedral. Then we went home and had breakfast and then went back to Sunday school at the same church. My eldest brother taught Sunday school at the Grey Friars' Presbyterian Church, so we would leave the Sunday school at the Anglican church and go across the square to the Presbyterian church and then we'd go home for lunch. Then, in the afternoon, all the children in the neighbourhood went to Sunday school at the Ebenezer Gospel Hall, and at night we went with our mother to the African Methodist Episcopal Church. That's how we spent our Sundays."

Ms. Cox retired in 1995, but her involvement with storytelling and literacy continues. She was in Barbados this spring, training teachers and librarians. She still tells stories to children through Mariposa in the Schools, a program that introduces schoolchildren to world oral traditions. Storytelling is a sharing experience, she says, as well as a very personal experience: "You could be telling a story to 100 people and each listener thinks the story is for him or her."



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