Photo project galvanizes community

Images on display in April

BY HENRIETA PAUKOV

WHEN Carly Kalish and her colleagues at All Saints, Sherbourne St., first dreamed up the Exposure Project, a program that uses photography to empower marginalized women who visit the Friday morning drop-in, they decided they would like to raise $10,000 through it. Instead, they have raised close to $25,000 before they’ve even held their major fundraising event.

“We are completely overwhelmed by the support that we are getting,” says Ms. Kalish. “We can’t get over how interested people are in the project and how excited they are to support it. It’s been amazing.”

The Exposure Project has also made headway on another major goal, which was to educate the community about the lives of the sex trade workers who had been given cameras and encouraged to document their lives on the street. When the media heard about the project, they came calling to find out more. The Toronto Star published a story, as did Toronto Community News. As word spread, the Canadian Centre for Architecture in Montreal asked to use some of the photographs in an event in April and a performance company in Toronto displayed a slideshow of the images during their performance piece in March. A theatre company called 360 Productions donated part of the proceeds from its play The F Word to All Saints for the Exposure Project.

The participants in the Exposure Project are busy preparing for an exhibit of the photographs at Holy Trinity, Trinity Square, Toronto, April 12 to 19, and a fundraising evening on April 19. “We have enlarged the pictures, and we are working on getting them framed,” says Ms. Kalish. “We are going to have 33 pictures in the show. We are not sure what price we are going to start them at.”

Continued on Page 2

Church raises more than $1 million

Our Faith-Our Hope campaign linked to centennial anniversary

BY CAROLYN PURDEN

GRACE Church on-the-Hill, Toronto, has raised the most money so far of any parish in the diocese during the Our Faith-Our Hope campaign. As of March 5, it had raised $1.2 million, surpassing its goal of $800,000.

Don Cranston, the parish’s campaign chair, says he was pleasantly surprised at how easy it was. “I wish life was that easy all the time,” he says.

He recalls asking one parishioner for a major gift, and, as he was going into his fundraising spiel, the parishioner cut him off. Telling Mr. Cranston that the church had been the bedrock of his life, he asked, “How much are you looking for?” and when he heard the figure, said, “Done.”

In fact, the only setback Mr. Cranston experienced was that there were not enough volunteers to do all the visiting and phoning. “But despite that headwind, things went very, very well,” he says, adding that on the last night of telephone solicitation, the volunteers raised an amazing $24,000.

Part of the reason for the success was the fact that the campaign was also tied in to Grace Church’s centennial. After 100 years, the parish wanted not only to look back at its history, but to plan for a future. With the parish’s share of the Our Faith-Our Hope money, Grace Church will improve the accessibility of the building, work on congregational development, and become a centre for the arts and music.

“It’s unleashed a lot of energy and ideas, and the laity are being empowered to effect some of these changes,” says the Rev. Canon Peter Walker, incumbent. “We’re reinventing ourselves for a second century.”

Continued on Page 2

Caravan hits the road

THE 12th annual Caravan of Hope, which included six donated ambulances and a busload of medical supplies and soccer balls, left San Lorenzo, Dufferin Street, Toronto, on March 9 for Guatemala and El Salvador. The trip was expected to take 12 days. Over the years, the caravan has brought tons of medical supplies and equipment, and 26 ambulances to Latin America. The ambulances are used as mobile hospitals and health clinics.
Clergy, laity, work together

Collaborative effort pays off

He says the campaign forced the congregation to focus on what it wants to do now and in the future. That, combined with a vote from vestry to balance the church’s operating budget for the first time in years, has given the congregation a new outlook.

“There can be a lot of doom and gloom, but I think in our centennial year, we’re in a good position,” says Canon Walker. “We voted for a balanced budget and exceeded our campaign goal, and that gives the parish some room to manoeuvre and be imaginative and creative in the next couple of years.”

In addition to praising Mr. Cranston and the lay volunteers who contributed to the campaign, Canon Walker paid tribute to the efforts of the Rev. Christopher Caton, the associate priest. “He did a lot of work, a lot of calling and visiting. I think it was very much a collaborative effort between the clergy and the laity.”

Mr. Cranston says the campaign has raised the question of stewardship in the parish. As volunteers talked to donors, some of the newcomers in the church began asking what they should be giving regularly. “It’s a sign that perhaps we have to do more work on the stewardship side,” he says.

Now that the money has been raised, the campaign is not over. “What we have to do at both the diocesan and parish level is to ensure the money is invested wisely and the mission of the church continues to expand,” he says. “This is just the beginning.”

Photos tell stories of women’s lives

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Photos tell stories of women’s lives

The Our Faith-Our Hope campaign team of Grace Church on-the-Hill, Toronto. From left: Chris Leonard, Jim Wilkins, Nancy Robinson, Tom McCarten, Don Cranston and the Rev. Canon Peter Walker. PHOTO BY MICHAEL HUDSON

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Youth leaders make connections

Event sparks new ideas

BY MARY LOU HARRISON

WHAT would you do in youth ministry with $1 million and four years? That was one of the thought-provoking questions posed at the Youth Leader Formation Day held on Feb. 11 at St. Andrew, Scarborough.

The answers were fantastic, even the creation of a youth ministry retreat house in a tree, says Jenny Salisbury, a member of the Archbishop’s Youth Ministry Team and the youth ministry co-ordinator at St. Clement, Eglinton.

The purpose of the Youth Leader Formation Day was to equip and support people who are involved in, or would like to be involved in, youth ministry in the diocese. About 30 people attended the event.

“Many people talked about how they feel there is no room for teenagers in our churches right now,” says Ms. Salisbury. Some of the suggestions to address this included special services run by and for teens, service projects, trips, and creative ways to build connections between adults and youth.

Participants attended two of three workshops. Topics included “Creating Space for Youth Ministry” and “Gathered: Youth Ministry for Smaller Numbers” and “Bible Study for Teenagers: Connecting Youth with the Gospel.”

In his keynote address, Br. Randy Greve of the Order of the Holy Cross emphasized the need for a healthy personal spirituality for those engaged in youth ministry. “It was an unbelievably beautiful moment,” says Ms. Salisbury. “We shared stories of moments when we’ve known God to be active in our lives.” Bishop Patrick Yu, the area bishop of York-Scarborough, also joined in the discussion and shared his personal experiences.

Ms. Salisbury says she was delighted with the results of the event. “I see lots of connections coming out of it,” she says, adding that people have been exchanging ideas and information since returning to their parishes.

She hopes that the event, and another planned at Trinity, Aurora, on March 24, will create a network of youth ministry leaders in the diocese. “I am convinced that young people are hungry for a relationship with God, and the Youth Ministry Formation Days are about equipping those who guide them in that search. We want to help people discover that they are not alone in their efforts to grow space for young people in our church.”

Reach Grant deadline extended

Does your parish have an idea for a ministry initiative intended to reach out to the un-churched and de-churched? Need some funding to make it happen? The diocese’s Reach Grants are intended to enable local ministry that will reach people who are not currently being reached by traditional forms of church. The deadline for applications is April 2. For more information, contact Elizabeth McCaffrey at emc@toronto.anglican.ca.

Lay anointers invited to refresher day

The Bishop’s Committee on Healing invites all lay anointers to a refresher day on April 14 from 9 a.m. to 3:30 p.m. at St. John’s Convent. For more information, contact Shelley Tidy at shelley.tidy@rogers.com.

Good Friday Walk focuses on justice

The annual Good Friday Walk for Justice will be held on April 6, beginning at 2 p.m. at Holy Trinity, Trinity Square, Toronto. The theme of the walk will be “Cries from the Cross.” The walk will end at 4:30 at the church, where soup and bread will be served.

Youth leaders invited to retreat

All youth ministers in the diocese are invited to Spark 2012, a youth ministers’ retreat taking place May 4-6 at Jackson’s Point. Participants will meet other youth workers, hear Archbishop Colin Johnson’s vision for youth ministry, and engage with two of Canada’s leading scholars—Brian Walsh and Sylvia Keesmaat—on who Jesus is and why he matters. The fee for the weekend is $80. To register, contact Elizabeth McCaffrey at emc@toronto.anglican.ca.

The Last Night of the PROMS

at St. James Cathedral

FRIDAY, MAY 4, 2012
7:30PM

The Band of the Royal Regiment of Canada
The Cathedral Choir of St. James
St. James Parish Choir
The Cathedral Children’s Choir
and MC Giles Bryant

Tickets: $35 | $30

The Cathedral Church of St. James
Diocese of Toronto • Anglican Church of Canada
King & Church Streets, Toronto
416-366-7865 • www.stjamescathedral.on.ca

The Anglican 3
The heart of our faith

Easter changes everything. Nothing—not even death itself—is the same anymore. For God’s love and God’s desire to give us life.

The resurrection of Jesus on Easter is at the heart of our faith. So important was it for the early church that it transferred the day of worship from the Sabbath, the last day of the week—one of the most ancient Jewish traditions, the “day of rest”—to a new act of creation—Sunday, the first day of the week, celebrating the resurrection of Jesus, the first act of the “new creation.” On Sunday every week, even in Lent, we remember Easter. Every baptism joins the new Christian to the death and resurrection of Christ. Every Eucharist celebrates that “Christ has died, Christ is risen, Christ will come again.” Every funeral proclaims the hope that we have died in Christ, so we will be raised to life with him. So, the first account of the resurrection in Mark’s Gospel, Mark 16:1-8, is difficult to understand. It ends with the words, “The women came out and ran away from the tomb because they were afraid.” So many terrible things had been done to their Teacher, that they could safely assume that they would be next. They were in shock and grief.

This news that Jesus was not in the tomb was just too confusing and too frightening to hear. Jesus was dead and it made no sense that he was alive. They ran home to what was familiar, safe, certain. They did not know what to do when we are frightened—we seek out safety; we cling to what is familiar; we try to find and hold on to some certainty. The eleventh disciples refused to believe the women’s story. It was nonsense. According to another account, Peter decided to go fishing, returning to the certainty of what he knew, his old way of life. The others went with him.

Mary Magdalene, in John’s Gospel’s account of Easter morning, was also in grief and denial. News of resurrection made no sense to her. She didn’t leave the empty tomb but she clung to the only explanation that made any sense: she was certain that somebody had taken and reburied the body somewhere else, or worse, stolen it. She wanted his body back. Only when she heard her own name called by the voice of the one she so loved did she recognize the risen Christ. Even then, she wanted to cling to him, wanted everything to return to the way things had been before, back to normal. It could not be like that anymore. It was not that her past experience was wrong. In fact, her past experience had prepared her for this moment. But she could not go back. She could not even stay where she was. Everything had changed.

As death changes everything, so does resurrection. The first followers of Jesus were strengthened with the Holy Spirit, the first gift of the risen Christ to his people, his abiding presence with them, a dynamic, lively Spirit to move them forward. They were chosen to continue the mission of Jesus to heal the sick, free the captive, find the lost, and proclaim the good news of God’s love. God’s love brings people into a life-giving relationship with the Creator and with all creation.

The Spirit is Christ’s same gift to us, too. The Spirit’s presence changes us. It took time for what had happened to sink in. It took even longer for each of the followers of Jesus to be changed by the new reality.

Change is a real challenge for most of us. A great Anglican theologian in the early 1660s, Richard Hooker, said that all change inconveniences us, even change from worse to better.

The church today is in the midst of rapid change. For all of us, it is a confusing time. For many, it is frightening. Maybe we should hunker down. Play it safe. Find the old certainties. Wonderful! It would make no sense to me to want to go back to the way it was whenever we remember that? Perhaps. But that is not what the risen Christ invites us to do. Christ’s resurrection makes all things new.

Where we have been has prepared us for the world ahead. Looking back, we can rejoice in the gifts we have used well. Looking back, we ask forgiveness for our misuse of other gifts. Looking forward, because of Easter, we are invited to move confidently into the future that is alive with God’s promises—hopeful, alert, and joyful, sharing with others, in new ways, our faith in this generous God who loves us so completely. We might be frightened by the future. We might be inclined to tell no one. But the living Christ seeks us out, calls us by name, tells us to fear not, and through his Spirit gives us new life—in abundance! so that we can be ambassadors of reconciliation and hope.

God breaks into our isolation

Illelua, He is risen! The Lord is risen indeed, Alleluia! It seems strange writing these words as I work on this article during the first week of Lent. However, it does remind me that our Easter crucifix would ring hollow if it were not for the journey that first takes us to the cross. It was there that Jesus suffered death and then descended to the dead, only to be raised to new life. Without Jesus truly dying, there would be no resurrection of Christ. Every Eucharist celebrates that hope that as we have died in Christ, so we have been raised to new life.

Mark’s Gospel, Mark 16:1-8, is difficult to understand. It took even longer for each of the followers of Jesus to be changed by the new reality. But change is a real challenge for most of us.
It’s a matter of the heart

O v er the past year and a bit, congregations in our dio- 
cese have been involved in the Our Faith—Our Hope campaign. For many, it was not a new experience. They have participated in a number of major gift appeals before and now it was time to do it again. For others, it has been a learning experience full of challenges, opportu-
nities and surprises. Many stated that Mr. Tully always made an easy task, and sometimes nega-
tivity can creep into the process and threaten to derail the success of any cam-
paign. But we are not the first to be asked to participate in this type of venture. The people of God throughout the centuries have been asked to partake in financial campaigns. I will share two examples of such occasions. They could not be more different in many ways but they do share one idea in common: that giving is a matter of the heart.

The first example occurs when the Is-
raelites were wandering through the desert. In Exodus 35:4, we learn that “Moses said to all the congregation of the Israelites: This is the thing the Lord has commanded...”

In a testament to Moses’ leadership, the people were inspired to give what they could to the building of the temple as the Lord had commanded. They gave crimson yarns and fine linens; goats’ hair, acacia wood and anything that would contribute to “the building of the temple as the Lord had commanded.”

The second example is written in the second letter to the Christian community at Corinth. In chapters 8-9, Paul tackles the topic of encouraging the community to be generous. To me, this is a masterful way of communicating the need for generosity and developing generosity in our own congregations. What is it about these two church communities that exemplify Paul’s genius in inviting the community to share their resources with the church in Macedonia? He cites four examples.

1. God is the Provider. God not only provides the seeds for sowing, but the bread for eating in abundance. God is every-
where in the process. Without God, we would have nothing. But there is a payoff: God will multiply our seed for sowing and increase the harvest of our righteousness. In other words, by giving to others with a good attitude, we will be enriched in every way.

2. Jesus is one who, though he was rich (obviously), became poor so that by his poverty you might become rich (think BCP efficiency statement).

3. He writes of how the churches in Macedonia, though struggling mightily in terms of finances, joyfully and abundant-
ly shared their resources with the Corinthians. In fact, they exceeded Paul’s expectations. As verses 20-21 read, “The congregation... made a large response of the people to give in thanks—

4. He invites them to give from what they have, not what they do not have. What they give is up to them. To make his point, he speaks about reaping what one sows, whether a little or a lot. They are to give not reluctantly or under com-
pulsion, but cheerfully. Cheerfully in the Greek is translated as hilarion, similar to our word for hilarious.

Paul uses a different technique from Moses, but it is just as effective. Both of them speak of God as Creator, and of the response of the people to give in thanks—giving for what God and Jesus have done for them. They have been blessed and have been invited to be a blessing to oth-
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As Moses said to all the congregation of the Israelites: This is the thing the Lord has commanded: Take from among you an offering to the Lord...”

By Th e R ev . H e a t h e r M c C a n n e

Are we really an Easter people?

I n Alcoholics Anonymous or 12-step or self-help groups, peo-
ple speak of “hitting rock bottom.” Before things get bad, some congregations have to hit rock bottom without making any

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BY T H E R E V . H E A T H E R M C C A N N E
Girls sell baked goods
Proceeds go to FaithWorks

BY CAROLYN PURDEN

EIGHT girls in the All Saints, Whitby, youth group are using their baking talents and sales skills to raise money for FaithWorks.

The girls, who are in grades 6 and 8, bake in the church kitchen once a month. They decide on the recipes a week ahead of time, are the youth group leaders, Marilyn Campbell and Joan Smith, provide the ingredients from their own kitchens, free of charge. “It’s our contribution and we enjoy doing it,” says Ms. Campbell.

The girls usually make scones, but these are supplemented by a selection of cupcakes, cinnamon buns, cookies, mini pizzas, brownies or muffins. While the congregation is still at worship, the girls are at work in the basement and the smell of baking wafts up into the church. “The congregation comes running after the service,” says Ms. Campbell with a laugh.

The girls put about five dozen baked goods onto a tray and display them on a table for coffee hour. Parishioners then help themselves and give a donation. Some will even come up at the end of the coffee hour and buy more of the goods to take home.

The girls love doing it, says Ms. Campbell, and they get a lot of praise for their baking skills. At the end of the coffee hour, when they count the money, they get the added gratification of seeing that they have raised more than $100 on their work that will go toward local outreach projects.

Girls in the All Saints, Whitby, youth group, helped by Joan Smith and Marilyn Campbell, bake scones and brownies during the morning service and then sell them afterwards. The girls raised $125 for FaithWorks on Feb. 19. PHOTO BY MICHAEL HUDSON

The idea of selling baked goods for FaithWorks arose when Ms. Campbell and Ms. Smith decided baking would be a fun project for the girls. Then the incumbent, the Rev. Canon Jeannie Loughrey, suggested that they combine fun with doing something for the community and sell the baked goods, with proceeds going toward FaithWorks.

The girls have been enthusiastic. “It gives them a purpose for baking,” says Ms. Campbell. She notes that only girls have volunteered to bake for this first-time venture. Some Grade 5 boys, who were too young to join the youth group this year, were disappointed that they could not participate. Ms. Campbell expects they will become bakers when they join the youth group in September.

Plans call for the baking to continue until May, at which point Ms. Campbell estimates they will have raised more than $800 for FaithWorks. Then they will start up again in September.

How does my gift help?

YOUR gift to FaithWorks supports the work of 17 ministry partners. Each of these agencies is run by compassionate staff and volunteers who know and understand the needs of those whom they serve. Services are provided without discrimination and at no cost to clients.

At risk women, youth and children

Your support provides transitional housing and recovery programs for women and families, helping them break the cycle of abuse and poverty. Through membership and support, young moms and youth develop relationships based on love, respect and dignity. This work is provided by these ministries:

- Couching Johannes House, Orillia
- The Bridge Youth Anti-Grafitti Project, Brampton
- The Dam, Mississauga
- Downview Youth Covenant, Toronto
- Rural Outreach Committee, Peterborough County
- Southwestern Diocesan Community Ministries, Simcoe County
- Toronto Urban Native Ministry

Spiritual care for those with HIV/AIDS and other life-limiting illnesses

Support from FaithWorks helps to provide spiritual care as part of a holistic, home-based hospice program that respects the dignity of those with life-limiting illnesses and their family caregivers. This work is provided by the Philip Aziz Centre, Toronto.

Outreach to the homeless and prisoners

Your gift to FaithWorks shares God’s abundance with some of the most vulnerable members of our society. “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I was naked and you clothed me, I was sick and you looked after me; I was in prison and you visited me,” Matt 25:35-36.

This work is provided by: All Saints Church Community Centre, Toronto
- The Bridge Prison Ministry, Brampton
- First Bible Street Centre, Barrie
- LOFT Community Services, south-central Ontario
- North House Shelter, North Durham
- Street to Trail Association, Toronto

Refugees and Immigrants

Learning to live in a new culture can be a frightening experience, but here in Toronto that helps members of Canada’s largest urban aboriginal population.

By contributing to FaithWorks, we know that our dollars are being pooled with funds contributed by parishes throughout the diocese to make a real difference to First Nations people served through this vital ministry.

The Rev. Kevin Robertson has long been a champion of FaithWorks, both at his former parish of St. Nicholas, Birch Cliff, and now at Christ Church. “Our parishioners are generous donors and volunteers,” he says. “Our Outreach Committee works hard to ensure that we are careful stewards of their gifts. When Phyllis (Canon Phyllis Creighton) showed up and asked how she could help, we had just the job in mind.”

Canon Creighton, the FaithWorks coordinator at Christ Church, Deer Park, had been the chair of the FaithWorks Committee at her former parish, St. Philip the Apostle, Toronto. When the parish closed in 2010, she set about looking for a new church home where, in her words, “I would be needed. I’m a strong believer in FaithWorks, and, after speaking with Peter Missiaszek (the diocese’s director of Stewardship Development), I realized that Christ Church, Deer Park, was a place where I could roll up my sleeves and get to work.”

Mr. Robertson adds, “J.R. Thornton and Phyllis Creighton have really stepped up to the plate. This is very important work and I am delighted that they have brought it back to the hearts and minds of the parishioners here at CCDP. I have every confidence that support for FaithWorks will continue to grow in our parish.”

Sue McCulloch is the FaithWorks campaign manager.

Initiative supports First Nations people

BY SUSAN MCCULLOCH

THE parishioners of Christ Church, Deer Park, Toronto, are firmly committed to sharing God’s gifts of time, talent and treasure with others in need throughout their community and around the world. They are long-time supporters of the Primate’s World Relief and Development Fund, Moorelands Camp and a sister parish in Malawi.

J.R. Thornton, chair of the Outreach Committee, contacted FaithWorks in December to discuss ways that the parish could respond to needs in Canada’s First Nations communities. They were referred to Sandra Campbell, the lay pastoral social worker with the Toronto Urban Native Ministry, one of FaithWorks’ Ministry Partners. “We wanted to make a difference, but the needs of baking are complex,” says Ms. Thornton. “We were grateful to learn that there is a ministry right here in Toronto that helps members of Canada’s largest urban aboriginal population. By contributing to FaithWorks, we know that our dollars are being pooled with funds contributed by parishes throughout the diocese to make a real difference to First Nations people served through this vital ministry.”

The Rev. Robertson has long been a champion of FaithWorks, both at his former parish of St. Nicholas, Birch Cliff, and now at Christ Church. “Our parishioners are generous donors and volunteers,” he says. “Our Outreach Committee works hard to ensure that we are careful stewards of their gifts. When Phyllis (Canon Phyllis Creighton) showed up and asked how she could help, we had just the job in mind.”

Canon Creighton, the FaithWorks campaign manager.

Continued on Page 8
FaithWorks and outreach volunteers at St. Martin in-the-Fields, Toronto, hold up a cake during a lunch to celebrate the church’s outstanding Faith-Works results in 2011. Joining some of the children of the parish are, from left, the Rev. Susan Bell, Elin Goulden, the Rev. David Mulholland, Philip Savage, Mary Conliffe, Shelagh McPherson, the Rev. Canon Philip Hobson and Ingrid Whittaker. PHOTO BY MICHAEL HUDSON

Donations up nearly 80 per cent

BY CAROLYN PURDEN

LAST year, in a very difficult economic climate in Toronto, St. Martin’s, Toronto, accomplished the near impossible. It surpassed its Our Faith-Our Hope fundraising goal by $105,000 and made its largest contribution ever—$23,000—to FaithWorks.

In fact, says Philip Savage, head of the church’s Outreach Committee, St. Martin’s 280 families have increased their giving by almost 80 per cent in the past three years.

There was a very strong response to Our Faith-Our Hope generally,” says Mr. Savage, “but also part of that was a growing awareness and commitment among the parishioners to reaching out in various ways to the most vulnerable in the larger community.”

That awareness and commitment began about 10 years ago and has been carefully nurtured so that it has grown steadily over the decade. The starting point was a major renovation of St. Martin’s that made the church and hall more accessible, not only to the disabled but also to elderly people with mobility problems and young families.

New people began attending the church, especially young families, and with them came a new point of view. A number of people began to say that they had worked on making the building open to the community, and now it was time to reach out to those in the community who were struggling.

Over the years, the parish had developed partnerships with Romero House for refugees and the Redwood Shelter for women and children. Parishioners had always contributed well to FaithWorks—"punishing above our weight," says Mr. Savage—so that St. Martin’s could support those partnerships.

Now, the thought was that relationships should be deepened, with parishioners working alongside the community groups. New partnerships were formed with Parkdale Activity Recreation Centre, and with the Out of the Cold program run by an Anglican church and a Roman Catholic church in Etobicoke.

As well as supporting the partners with money, parishioners have become personally involved. They prepare and serve meals to the homeless, spend time at a drumming group with ex-addicts and provide company to former psychiatric patients.

"For many people, it’s really deepened their experience," says Mr. Savage, noting that more than 50 people actively participated in outreach volunteer work in 2011. Then came the next step in the parish’s growth. St. Martin’s parishioners began speaking out as Christians about structural injustices. The parish got involved in social justice issues such as affordable housing and poverty reduction.

As these ideas took hold of the parish, the Outreach Committee began to challenge parishioners to step up even further for the FaithWorks campaign. In 2010, it set a FaithWorks target of $14,000 and achieved $17,000. In 2011, it increased the target to $18,000, and parishioners responded with $23,000.

"It just becomes a natural thing," says Mr. Savage. "For instance, when we do a youth breakfast, the first thing they think of is how we can increase our contributions to programs like Out of the Cold.”

St. Martin’s has more than 200 families. This year, the outreach committee is hoping to work closely with Anglican United Refugee Alliance to develop a new refugee family sponsorship. It will use some of the increased FaithWorks giving, as well as money returning to the parish through the Our Faith-Our Hope campaign, for this new program.

Core funding helps ministries plan ahead

Change brings stability

BY SUSAN MCCULLOUGH

THE new funding formula for FaithWorks, approved by Diocesan Council, has been implemented, and the impact has been dramatic. The new formula provides for the allocation of “core funding” to the 17 FaithWorks Ministry Partners. This amount is based on the average donation over the past five years. In addition to providing a reliable and consistent source of funding to each Ministry Partner, core fundings helps these organizations plan their budgets for the next couple of years.

The new funding formula has been of particular benefit to the former “FaithWorks Partners.” Previously, these organizations received funding exclusively and did not share in the pool of undesignated contributions received through the annual FaithWorks and FaithWorks Corporate appeals.

Adele Finney, executive director of the Primate’s World Relief and Development Fund (PWRDF), describes the impact that core funding has made this year: “PWRDF is very grateful that its contributions from the people of the Diocese of Toronto through the new core funding model have been of particular benefit to the church, working with suffering and vulnerable people locally and globally to build communities of compassion and hope.”

The core funding model was developed through close consultation with PWRDF, the Anglican Appeal and LOFT Community Services. Jane-Corbet, director of Development for LOFT, offers praise for the new formula. “The core funding model has benefited our clients by creating a more equitable distribution of funds raised from parishes and the corporate community. Core funding helps to ensure our financial stability, while offering donors the option of designating their donations to support LOFT’s ministry to some of the most marginalized members of our community.”

The 14 agencies previously grouped under the “Community Ministries” umbrella also benefit from core funding, as it provides a reliable stream of funding from one year to the next. “Core funding removes the sense of anxiety that many charities feel as they await annual funding decisions,” says Larry Barker, chair of the FaithWorks Allocations Committee. “Because they have a commitment from FaithWorks, they can concentrate more of their energy on serving those in need. The model is equitable, fair and reliable, and gives all our ministry partners peace of mind moving forward.”

Susan McCullough is the FaithWorks campaign manager.
**Special thanks**

FaithWorks’ top corporate donors in 2011 campaign

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<thead>
<tr>
<th>Amount</th>
<th>Company/Entity</th>
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<tbody>
<tr>
<td>$40,000 - $50,000</td>
<td>Bank of Montreal</td>
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<td>$25,000 - $49,999</td>
<td>Letko Brosseau &amp; Associates Inc.</td>
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<td>$10,000 - $24,999</td>
<td>Marsh Canada Ltd.</td>
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<td>$3,000 - $9,999</td>
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<td>Community Counselling Service Co., LLC</td>
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<td>Foyston, Gordon &amp; Payne Inc.</td>
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**Notable parish achievements in 2011**

**First Time Participants**
- Christ Church, Norwood
- Grace Church in Scarborough
- The Jeremiah Community
- Church of the Redeemer, Dunrobin
- St. David, Donlands
- St. John, Craigthurst
- St. John, Dunsford

**Leading Parishes by Amount Raised**
- Church of the Redeemer, Toronto - $34,025
- St. Martin in the-Fields - $23,327
- All Saints, Kingaway - $21,014
- St. John, York Mills - $19,864
- St. James Cathedral - $18,297
- Grace Church, Markham - $17,313
- St. James, Orillia - $16,885
- St. Martin, Bay Ridges - $16,697
- St. Thomas a Becket - $16,000
- St. Timothy, North Toronto - $15,436
- St. Peter, Erindale - $15,353
- St. Mark, Port Hope - $13,745
- St. Timothy, Agincourt - $12,919
- Christ Church, Brampton - $12,725
- St. John the Evangelist, Peterborough - $12,021
- St. Hilda, Fairbank - $11,580
- All Saints, Peterborough - $11,008

**Leading Parishes by Proportion Annual Offertory**
- St. Columbia & All Hallows - 15.41%
- St. Mark, Port Hope - 11.48%
- St. Martin, Bay Ridges - 10.07%
- St. Martin in the-Fields - 10.64%
- St. Saviour, Orono - 8.94%
- St. Hilda, Fairbanks - 8.13%

**Parishes that increased total giving to FaithWorks by $1,000 or more**
- All Saints, Kingaway
- Christ Church, Bolton
- Christ Church, Deer Park
- Christ Church / St. Jude, Ivy
- Christ Church, Stouffville
- St. Columbia and All Hallows
- St. George-the-Martyr, Parkdale
- Grace Church in Scarborough
- St. John, Ida
- St. John, West Toronto
- St. Martin, Bay Ridge
- St. Peter-on-the-Rock, Stoney Lake
- St. Peter, Cobourg
- St. Mary Magdalene
- St. Michael and All Angels
- St. Peter, Colborne
- St. Peter and St. Mary, Peterborough
- Redeemer, Brock St.
- Redeemer, Dunrobin
- St. Timothy, North Toronto

**Greatest year-over-year increase:**
- St. Timothy, North Toronto - $35,436 (up $4,978 from 2010)

**Deanery with the greatest number of congregations that increased their giving in 2011:**
- Eglinton – 7 of 10

**Participating Congregations:**
- 197

**Number of which increased giving in 2011 over 2010:**
- 62 or 25%

**Learn more**

**FAITHWORKS** — the annual appeal of the Diocese of Toronto—allows us to come together as Anglicans to share a portion of our “first fruits” with others who are in need. FaithWorks’ Ministry Partners support the Diocese of Toronto’s strategic objective to create communities of hope and compassion by addressing the needs of the homeless and under-housed; children, youth and women in need; prisoners; refugees and recent immigrants; those with terminal illness or special needs; and those living in the developing world for more information, visit the diocese’s website, www.toronto.anglican.ca or contact Susan McClure, the FaithWorks campaign manager, at smcculloch@toronto.anglican.ca or 416-363-6021 (1-800-668-9932), ext. 244.

**How does my gift help?**

Continued from Page 6 especially when barriers of language, culture and discrimination seem overwhelming. Your gift to FaithWorks helps to provide resources and encouragement that enables newcomers to make the successful transition to life in their adopted homeland. This work is carried out by:

- Anglican United Refugee Alliance, south-central Ontario
- Flemingdon Park Ministry, Toronto
- Relief and development overseas and in Canada’s North
- Peter’s World Relief and Development Fund
- Anglican Appeal

**Leave a legacy**

Every day, people are helped and lives are enriched by the work of faithful people in our diocese. Together we have planted the seeds of services that sustain our common life: worship, faith development, schools, medical services, care for the aged, and housing for the poor.

FaithWorks has been the beneficiary of numerous bequests, and the declaration of your intent will greatly reinforce the mission and ministry of our diocese, and the declaration of your intent will greatly reinforce the mission and ministry of our diocese. To more information, visit the diocese’s website, www.toronto.anglican.ca or contact Susan McClure, at smcculloch@toronto.anglican.ca or contact Susan McClure, at smcculloch@toronto.anglican.ca or 416-363-6021 (1-800-668-9932), ext. 244.
Message to MPPs: Ontario can’t afford poverty

Poverty costs us far more than most of us realize. An analysis by the Ontario Association of Food Banks put the annual cost of poverty in Ontario during 2007 at between $32 billion and $38 billion—more than five per cent of Ontario’s annual Gross Domestic Product.

According to the National Council of Welfare, it would have cost $12.3 billion to give the 2.5 million Canadians living in poverty during 2007 enough income to live above the poverty level. Yet Canadians spent at least twice that much treating the consequences of poverty, such as rising health care costs, that year.

In the midst of a strong public push for government austerity, Anglican and ecumenical groups continue to meet with Ontario’s MPPs to call for action to counter poverty and homelessness in our province. The diocese’s Social Justice and Advocacy department has coordinated meetings of Anglicans and ecumenical partners with more than 20 MPPs from all three parties across the diocese, with more meetings planned.

As part of this ongoing campaign to build relationships with our elected officials, Archbishop Colin Johnson and the diocese’s Child Poverty Subcommittee submitted a brief to the Ontario Government’s Pre-Budget Consultations. Entitled “We Can’t Afford Poverty,” the brief challenges our elected officials to work together as they did when they unanimously passed the Poverty Reduction Act in 2009. The brief asks that modest provisions be made in the government’s 2012 budget to assist those living under the poverty line and includes suggestions on where the government could find the money to fund them.

On Feb. 24, Archbishop Johnson submitted the brief to Finance Minister Dwight Duncan, requesting a meeting to discuss the proposals. Copies of the brief were also sent to local MPPs by Anglicans and ecumenical partners who share our concerns.

In this non-partisan effort, MPPs are being asked to support our three requests:

- index social assistance rates to inflation to ensure that the buying power of the most vulnerable at least stays the same in years to come;
- introduce a Housing Benefit for low-income tenants so that more money is available to them for essentials like food, education, and transportation; and
- increase Ontario’s minimum wage from $10.25 to $11 an hour to ensure that all Ontarians with full-time employment live above the poverty level.

“Many in our society are asserting that we can’t afford to help the poor, given the government’s deficit and tough economic times,” says Murray MacAdam, the diocese’s Social Justice and Advocacy consultant. “Yet we always have choices as a society. Let’s not forget that. Moreover, low-income people in Ontario have already been living with austerity for 15 years. On a more hopeful note, in our current round of meetings, some MPPs, including a few Liberals, agree that the wealthy among us should pay a fairer share of the cost of maintaining our common life, and to help those in desperate need.”

Research has shown that inequality is bad for everyone. In their book, The Spirit Level, Richard Wilkinson and Kate Pickett demonstrate how, where inequality is high, we find higher rates of infant mortality, illiteracy, obesity, mental illness, incarceration, homicide, drug use, teenage pregnancy, and violence. Creating more equal societies can only be achieved when a whole community works together, but each of us will benefit from the consequences of that equality.

To find a copy of the brief and cover letter submitted by Archbishop Johnson, and to learn how you can support the diocese’s advocacy efforts, visit the Social Justice and Advocacy webpage, www.toronto.anglican.ca/sjac.

Leah Watkiss is the diocesan Social Justice and Advocacy Intern.

United in Music
Grace Church, Markham, was full of joy on Feb. 26 as the West Humber Collegiate Institute Steel Pan Band played at the church’s annual black history celebration. The school’s steel pan program is one of the largest in Canada, involving about 200 students. “It was a spectacular celebration, the place was really hopping,” said the Rev. Canon John Read, incumbent. He noted that though the steel pan players were from different faiths, the music brought them and the congregation together. “It showed that though we might have different beliefs, God loves us all.”

February was Black History Month.

Photos by Michael Hudson
Grace Church on-the-Hill, 300 Lansdowne Rd. Toronto, 10 a.m. to 1 p.m. Great finds in linens, fabric, jewellery, books, clothing, electronics, lamps, collectibles, furniture, art, frames, good pot- teries, robotics, and toys. Call 416-488-7884 or visit www.gracechurchonthehill.ca.

May 31 – Convent in North York. Music: Collegium Toronto and the All Saints’ Choir, presenting the Amadeus Choir of Toronto and the All Saints’ Choir, performing the stunning Requiem of Gabriel Fauré and other works by Parry, Dallery, Holst, and Watson Henderson. £. Adams, for the All Saints’ Choir. The concert starts at 4 p.m. Tickets are $25. For more information, contact Margaret at 416-261-6762.

May 1 – St. Peter, Erindale, invites you to a Palm Sunday con- cert at 7 p.m. Brahms: a German Requiem, will be performed by the parish choir, with orchestra and special guest soloists. Tickets $20. For more information, call 416-920-5211 or VoxTix $20 for 25 years old and under. Tickets are available from the TMF Box Office at 416-646-4022, ext. 211, or online at www.tmf.org.

May 6 – The Toronto Mendelssohn Choir, under the direction of Noel O’Neill, will present its holy annual summer camp on May 6, 7, 8, 9, and 10 at St. Paul’s Basilica, 83 Power Street, Toronto, at 7:30 p.m. for a Good Friday service designed to reflect on and inspirational sacred works, inching two 20th-century masses. Tickets $25, $20 seniors, $15 seniors, $20 for 25 years old and under. Tickets are available from the TMF Box Office at 416-646-4022, ext. 211, or online at www.tmf.org.

May 7 – Organist Thomas Pitch- es performs music for Passiontide at St. Clement, Eglinton, 70 St. Clements Ave., at 3 p.m. The event will feature music by Busch, Messiaen, Rigg, Walcha and Canadian composer David McNe- ville. Free admission. For more information, call 416-751-6331 or visit www.sjym.ca/music/handbells/m.

May 12 – St. Peter, Erindale, in- Vites you to a Palm Sunday con- cert at 7 p.m. Brahms: a German Requiem, will be performed by the parish choir, with orchestra and special guest soloists. Tickets $20. For more information, contact Margaret at 416-261-6762.

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May 8 – St. Mark’s Catholic Foundation presents The Three Can- tors in concert at 7:30 p.m. at the Dick and Jane LeVan Theatre, 70 St. Mark’s Ave., Agincourt, Auckland. For more information, call 905-342-2678 and Pe- ter Kerrbdl (905-885-4766). All pro- ceeds will go to the Primate’s World Relief and Development Fund and St. Mark’s Heritage and Scholarship. For more information, call 905-342-2678 and Pa- trick Dewell, Music Director.

May 2 – Spring Fair at St. Cuth- bert’s Church, 784 Annette St., from 9:30 a.m. until 4:30 p.m. Clothing, linens, kitchen items, books, games, puzzles, and more. All proceeds go to causes supported by the Anglican Church of Canada.

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Mark’s ending is a puzzle

Why is Mark’s Easter account of Jesus’ resurrection so puzzling? It is only eight verses (Mark 16:1-8). Biblical scholars generally agree that Mark 16:9-20 was added at a later date. The style and vocabulary are not Mark’s, and these verses do not occur in the earliest text copies. Mark and the other Gospels and the Acts of the Apostles allude to the words he seems to have taken a story from each to complete Mark’s Gospel.

In its Greek version, Mark’s Gospel ends rather abruptly with the command “Go!” as though it required an additional phrase. This would be an unusual word with which to understand much, a whole book! There are a couple possible answers to this question. The simple answer may be that the final part of Mark’s Gospel was broken off and lost. To understand this possibility, we need to look at how the Bible was written in the first century. First, there was no printing press. (It would not appear for another 1,400 years!) So everylicable copy was copied by hand. There were also no books, so the words would be written on scrolls, which were rolled up and stored in a capsa, a cylindrical box which could hold a number of scrolls. The paper of the Bible was used would be parchment or papyrus. Much, a whole book! Much, a whole book!

Vacant Incumbencies: Clergy from outside the diocese with the permission of their bishop may apply through the Very Rev. Peter Petty.

First Phase - Parish Selection Committee in Formation (not yet receiving names):

- Parish of Newcastle
- St. Mark, New Toronto
- Church of the Advent
- St. Luke, Dixie South
- Incarnation
- St. Simon the Apostle, Toronto
- Trinity East (Little Trinity), Toronto
- Church of the Nativity

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

- St. Stephen, Downsview (York-Credit Valley)
- St. Nicholas, Birch Cliff (York-Scarborough)
- St. Leonard (York-Scarborough)

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

- St. John, West Toronto

Conclusions

The Rev. Colin Duffi has accepted an appointment to serve as Dean of Hong Kong and Macau. His last Sunday at St. Christopher’s will be June 24.

Ordinations

The Rev. Alison Falby was ordained to the priesthood

ACW meets in May

The Anglican Church Women’s (ACW) annual general meeting will take place on May 12 at Christ the King, Bloor West. For more information, visit the ACW pages on the diocese’s website, www.toronto.anglican.ca.

sheets of papyrus or parchment to form a book. Once there have been discovered containing the complete Bible dating from the third and fourth century CE. Most of the Greek manuscripts are small, about 15 by 30 centimetres, making them easier to carry around. Most of the Greek manuscripts are small, about 15 by 30 centimetres, making them easier to carry around.

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NCD founder returns

The founder of Natural Church Development (NCD), Christian Schwarz, will present a seminar and book launch at St. John, York Mills, in Toronto, on May 11. NCD is an objective, scientific tool that allows parishes to measure their performance in eight crucial areas to ensure they remain healthy and growing. The format of the seminar will be on Mr. Schwarz’s books The 3 Colors of Community and The 3 Colors of Leaders. For more information, contact Bill Buckle at fortdel@sympatico.ca or 1 866-945-8744.
Handbell ringers show they care

Members of the handbell program at St. John, York Mills, have been making connections, and not just in the world of music. Last year, Tracy Lewis, who belongs to the handbell program’s Ingram Choir and directs its Chime Choir, was preparing with her husband to spend their winter vacation building a school in Honduras. Fellow ringers took the opportunity to stuff the Lewis’ luggage with simple items they could give away, such as paper, pencils, shoes, and other necessities that are often impossible to find in the remote mountainous area where they were headed.

“It’s the personal connection,” says Carolyn Martin, handbell director at St. John’s. Another personal connection led the handbell program to World Vision. In addition to buying half a stable and part of a well, the ringers chose to make their support personal by sponsoring a school-aged girl named Imteiaz, who lives in the West Bank, Israel.

This year, when it came time to renew Imteiaz’s sponsorship, the group decided to support her and her village until she reaches the age of majority. Then the ringers went a step further and committed to educate a girl in Honduras as well, through the Futures program. These commitments bring financial responsibilities for the group, but they are up to the challenge. Says new member Susan Mole, “It gives meaning to when we go out and raise money.”

Clean water a must, says parish

St. David Anglican-Lutheran Church in Orillia showed love for their neighbour on the third annual Valentine Sunday, Feb. 12. Members of the St. David’s Clean Water Initiative used the occasion to educate the congregation about the poor living conditions endured by many aboriginal communities in Canada, particularly the lack of clean water. “We believe that the first step in making a difference for clean water is education, presenting the facts and creating interest and concern with the truth,” writes parishioner Bob Donald.

Members of the Clean Water Initiative prepared an edited version of a documentary produced by Canadian film-maker Andrée Cazabon, entitled Third World Canada. The film describes the living conditions in the First Nations community of Big Trout Lake. “It is a very disturbing film that makes you want to help make a difference,” writes Mr. Donald. St. David’s also invited Mark Douglas, a storyteller from the Chippewas of Rama First Nation, who explained the importance of water in the four directions. Mr. Douglas brought with him two singers who sang a thank-you song.

St. David’s is asking other Anglicans and Lutherans to join them in working for clean water for all Canadians. Writes Mr. Donald: “We will be working with Bishop Mark MacDonald, the national indigenous bishop, and our local MP and MPP, to find the best ways we can make a difference in eliminating Third-World conditions in Canada.”

CARNIVAL

Members of St. Martin, Bay Ridges, show their party spirit at a Mardi Gras dinner and dance on Feb. 18. About 80 people attended the event, the first Mardi Gras celebration for the parish. PHOTO BY CLIFF HOPE

WELCOME

The Rev. Nico Montalbetti smiles for the camera with churchwardens Gerry Hendry of St. Paul, Midhurst, and Neil Craig of St. John, Craigihurst. Mr. Montalbetti was inducted into the ministry of the Parish of Craigihurst and Midhurst on Jan. 31 at St. Paul, Midhurst.

HAPPY DAY

Bishop Philip Poole (centre, seated) joins clergy and participants at a service of first communion, confirmation and reception into the Anglican Communion, on Feb. 12 at St. Thomas, Huron Street.

HOLY FAMILY

Children from St. John, Cookstown, and St. Peter, Churchill, perform in the Christmas pageant at St. Peter, Churchill, on Dec. 11.

GIFT OF SONG

Girls from the junior choir of St. Mark, Port Hope (front row), smile for the camera with music director Randy Mills (back row, left) and the Rev. Canon David Brinton, after singing at evensong at St. James Cathedral in Toronto on Jan. 4.