Anglicans urged to vote

BY RYAN WESTON

Canadians need to ‘change the conversation’

BY STUART MANN

Alex Himelfarb, the keynote speaker at the upcoming Outreach and Advocacy Conference, says tax cuts have eroded Canada’s ability to pay for health care, social programs and infrastructure and have created a meaner society.

Mr. Himelfarb was the Clerk of the Privy Council and Secretary of the Cabinet for three prime ministers. He is the director of the Glendon School of Public and International Affairs and the Centre for Global Challenges at York University. He is the co-editor of the book Tax is Not a Four Letter Word.

“ Tax cuts are taking toll: speaker

Canadians need to ‘change the conversation’

BY STUART MANN

Alex Himelfarb

“‘What concerns me most is that our collective-action problems – those problems we can only solve together such as climate change and inequality – are probably more challenging than they have ever been, but our collective tool kit has probably never been weak-er,” he says.

He says years of tax cuts from all levels of government and every political stripe have taken too much money out of the public co- 

fers, undermining the country’s ability to maintain services and make investments for future gen-erations.

For example, reductions in the GST have taken $14 billion annually out of the national treasury since the cuts were made in 2006 and 2007. Estimates have put the total amount of all tax cuts made at the federal level over the past decade at about $300 billion.

Mr. Himelfarb says Canadians have accepted the cuts without asking what they have to give up in return. “If we decide we don’t want to pay taxes, then we better be clear about what we’re giving up. We better stop pretending tax cuts are free.”

He says tax cuts have resulted in higher personal expenses on everything from home insurance to health care. For example, Canadians now pay more out-of-pocket health care costs than at any time since the universal health care system was created. Tax cuts have also hobbled government’s ability to pay for new and existing infrastructure. “We haven’t invested in infrastructure and we’re paying the price now,” he says. “We’re standing on the shoulders of previous generations who were more than willing to pay taxes. They made the investments from which we benefit today. What are we paying forward?”

Shrinking treasuries are leading to policies of austerity, he says, the consequences of which are falling hardest on the most vulner-able. “So we justify cutting out essential health services for refugee claims; we shortchange rehab pro-grams for prisoners; we don’t let migrant workers pull out benefits, even though they pay into our system; we don’t come near to reduc-ing child poverty, even though we’ve made a commitment to end it; fewer unemployed Canadians have access to employment insur-
Church plants new ministry in complex

Grant provides funding

BY STUART MANN

When Wycliffe College student Michelle Yeung started her summer placement at St. Paul’s L’Amoreaux in Scarborough, she had no idea of the pleasant surprise God had in store for her. “I think the opportunity that God has given me is truly a blessed bent and a faithful group of parishioners,” she says.

Ms. Yeung has started a chapel ministry at Silver Springs Park, a large housing complex about a block away from the church. The ministry is housed in a recreation room on the ground floor of an apartment building in the complex. The ministry provides a vital link between St. Paul’s and the housing complex. The church is one of the most multicultural parishes in the diocese, so its members are able to welcome people of similar backgrounds and provide important assistance such as translation. Residents also have access to St. Paul’s L’Amoreaux Centre, one of the largest providers of care for senior citizens in Scarborough.

The ministry also focuses on youth. It held a basketball program in the summer and plans to start a homework club in October.

The Rev. Canon Dr. Dean Mercer, incumbent of St. Paul’s, says he is delighted with how quickly the ministry has taken root. “On something like this we can never see much more than three months down the road, but we’ve had enough encouragement that we’re full of optimism and hope and really quite excited about what has happened.”

He credits not only Ms. Yeung but the parishioners who have helped her get the ministry up and running. “They’ve given their hearts to this,” he says.

The church is already thinking about planting similar chapel ministries in other nearby locations. “We’re hoping that it can occur elsewhere because it doesn’t cost much and it can be led by laity,” says Canon Mercer. “If it’s on the main transportation lines, the central campus remains led by laity,” says Canon Mercer. “If it’s on the main transportation lines, the central campus remains led by laity,” says Canon Mercer.

Michelle Yeung gives the sermon at the Silversprings Chapel service. At right, Johannah Jayakumar speaks to her brother, Joshua Jayakumar, who plays the keyboard at the service. Photos by Michael Hudson

OUR FAITH OUR HOPE

In this series, we look at how the diocese’s Our Faith-Our Hope campaign is helping individuals and parishes re-imagine the church. To date, the campaign has raised $41 million.

Mary G. Griffith B.A., M.B.A., J.D.
Barrister & Solicitor (Ontario)
Attorney & Counselor-at-Law (New York)

www.madarecorlett.com
E-mail: mggriffith@macorlaw.com

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October 2015
As we celebrate Thanksgiving and prepare ourselves for the season of Advent, please remember those in need with your gift to FaithWorks.

FaithWorks is the annual appeal of the Anglican Diocese of Toronto. Since 1996 FaithWorks has provided more than $25 million to Anglican-affiliated ministries offering help and hope to people in need throughout south-central Ontario and around the world.

When they had finished breakfast, Jesus said to Simon Peter, ‘Simon son of John, do you love me more than these?’ He said to him, ‘Yes, Lord; you know that I love you.’ Jesus said to him, ‘Feed my lambs.’

A second time he said to him, ‘Simon son of John, do you love me?’ He said to him, ‘Yes, Lord; you know that I love you.’ Jesus said to him, ‘Tend my sheep.’

He said to him the third time, ‘Simon son of John, do you love me?’ Peter felt hurt because he said to him the third time, ‘Do you love me?’ And he said to him, ‘Lord, you know everything; you know that I love you.’ Jesus said to him, ‘Feed my sheep.’

JOHN 21: 12-17
We must not stand idly by

SOME images sear themselves into your mind. You cannot unthink them, cannot forget how you see the world. A photo of a napalm-drenched Vietnamese girl, now living in Ajax, galvanized support of a shocked nation in the 1960s. A photo of a horse-drawn milk wagon in Peterborough, by the curb in front of 460 Bee Hive corn syrup, of course, part of the kind milkman by the curb in front of 460. My sister loved horses, and the milkman, and in Canada, to better address this crisis.

We must do so again if we hope to stem the same tragic fate as Alan Kurdi. We Anglicans and in Canada, to better address this crisis.

The church in those days was very different from what it is today. It was the centre of social life for many in our town. My friends and I – my brother had yet to make his social life for many in our town. My friends and I – my brother had yet to make his appearance in the world – would often greet the mailman. Affluence was not so obvious and many lived a transient life seeking work. Mail came in the afternoons, in the 1970s and 1980s shifted. As Anglicans, we can seek to come to Canada. While the Canadian government had initially committed to allowing 8,000 from Southeast Asia, through the efforts of these private sponsor groups, 60,000 refugees arrived between 1979 and 1980. In comparison, those who fled the Vietnam war were welcomed into homes in the thousands.

The Canadian authorities refused permission to land to a ship carrying 607 Jews. A third of them subsequently died in the Holocaust. As a nation, that decision should weigh heavily on our conscience and continue to inform our commitment to be a more compassionate nation, welcoming place for those who seek safety from the very real threats they face in their homelands.

There is still time to step up by Canadians. I ask people in the diocese to sponsor a family, if possible, or to contribute to a group that can; to advocate for better policies; to welcome the stranger in our midst; to pray for action and compassion, both federally and internationally, in the face of a complex, dynamic situation. And we need to commit to working with those who have already arrived, many of whom have lived in refugee camps for years, and who are seeking the safety and security we all deserve.

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The Anglican Church in the Anglican Communions. A global community of 30 million members in 26,000 congregations in 164 countries.


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This tour is not a pretty sight

BY THE REV. MAGGIE HELWIG

An eagle hovers over the intersection as we gather. Around us, high smokestacks, overhead pipelines, huge corroded storage drums – the landscape of an industrial wasteland, Canada’s “Chemical Valley.”

Home to 40 per cent of Ontario’s petrochemical industry, with more than 60 major industrial facilities concentrated in one small area, Chemical Valley, near Sarnia, is also situated directly beside the Aamjiwnaang First Nation Reserve, and it is the youth of Aamjiwnaang who have taken the lead in organizing today’s Toxic Tour. Lindsay Beze Gray, an extraordinary young activist, tells us what it is like to live in a community where chemical spills and the stench of burning sirens are part of everyday life, where whole classes of children are sent home from daycare with butterflies and bumble bees, and where rare cancers are frequent causes of death.

There are few more obvious examples of what Bishop Mark MacDonald, writing in the Anglican Journal, has called the “second phase of colonization … vast economic, cultural and environmental control.” Aamjiwnaang residents have had no choice about the industries eating up the land all around them; but they are acting now to protect their people, their culture and their land, and part of the responsibility of the church in restoring right relationship is to walk with them. So we have come today to do that, for very short time, in the literal sense; nearly 500 people, we estimate, have journeyed from Toronto, Hamilton, Ottawa, Montreal, Kitchener-Waterloo and elsewhere. Most of them are young activists, but there are also families with small children, some older people, some walking with difficulty. Anglican, United, Mennonite and Roman Catholic congregations are represented. We were driving along the river on our way here, ” says Alicia Good, a Mennonite pastor from North Leamington, “and we got to those industrial plants, discharging into the river, and we realized that river flows into our lake. This is our water, too.”

Through smothering humidity and scorching sun, during the world’s hottest summer ever recorded, we pass facilities belonging to Suncor, Hydro One, Dow Chemicals; we pass huge gravel pits and towering chimneys. Lindsay tells us that Aamjiwnaang residents are used to constant flares from these chimneys, and that they hardly pay attention to the sirens anymore.

Between the Stylorudion facility and the Ceyco facility, near where the village of Blue Water used to be, where a historical plaque commemorates its now-erased existence, Kelly Kiyoshk of the Aamjiwnaang community gets onto the back of a flatbed truck to speak. “I wasn’t expecting to say anything today,” he tells us, but then delivers one of the most eloquent speeches of the day. “These plants, these animals – they’re still carrying on the way we’re meant to carry on. The laws of creation haven’t changed.” It is still possible to see that this could have been a beautiful area, and that it could be again. “I feel sorry for white people,” Kelly goes on. “I mean, what can you do with your lives? The economy controls everything. You have to pay to live on the Earth. Think about that. We’re the only species that has to pay to live on the Earth. We have a very big crisis, we have a very big change to make. I don’t know what’s going to happen for these kids if we don’t. And what it’s going to take is us here, all of us. We not only have to learn to stand up, we have to learn to be kind to each other, to share with each other. That’s what the Creator gave us. If we do that, we can do more than build a movement. We can create a life.”

The Toxic Tour is neither the beginning nor the end of the work in Aamjiwnaang. Lindsay and her sister Vanessa, with assistance from some settler activists in Sarnia and elsewhere, are spearheading a project of comprehensive soil and water testing, something no company or government has yet been willing to do; they and others are involved in the campaign against the reversal of Enbridge’s Line 9, which runs by their community and will, if Enbridge has its way, soon carry highly toxic and corrosive diluted bitumen from the tar sands. This February, a group of Aamjiwnaang residents filed a suit against Shell for a documented 2013 spill that released mercaptan, benzene and hydrogen sulfide, making many of the children in the daycare ill and potentially causing long-term effects that won’t be visible for years.

But we cannot leave this struggle to the community alone. As Bishop Mark MacDonald reminds us, “We now see human culture organized toward a new Tower of Babel, a denial not only of God’s design, but in its moral presumption – that economic life rates all other life – a denial of the sovereignty of God. We cannot tolerate a faith that calls itself Christian and separates our salvation, our morality and our world, a faith that is silent in the face of such injustice.” The Toxic Tour was one small act of solidarity, one small way of recalling ourselves to our responsibilities. There must be many more.

The Rev. Maggie Helwig is the incumbent of St. Stephen in-the-Fields, Toronto.

Times have changed

Continued From Page 4

month, but it was actually written at the turn of the 19th century! You would have to be from another planet not to be aware that being church today in our anti-institutional, anti-religion, secular and humanistic society is flat-out hard work. It is not easy to be a church today, if indeed it ever was.

Like the milk company and the post office of yesteryear, the church is now seeking to reframe itself, reclaim its missional ministry, seeking to try out new things in an effort to grow. We are making progress. Home drawn milk wagons and milk trucks no longer exist, and milk is not delivered to homes anymore, but milk still exists. Change is underway as we seek to adapt to our new circumstances. Going forward, our buildings may not look the same, our liturgies and music may change, parishes may amalgamate. But faithful Christians will continue to do the hard work of being church in a society longing for Good News. That’s what disciplines of Jesus do, and that’s what they have always done.

I am proud of the work we are doing together throughout our diocese. We are making a difference for good in the name of Jesus Christ as the church of each era is called to do, and for that I say thanks be to God. The journey ahead may not always be smooth, but it is a journey worth taking.

(Find note: in a few days from now you will be asked to vote. Do not fall prey to the apathetic temptation not to vote. Make your voice and your vote count.)

Please recycle this newspaper.
GIVE IT TO A FRIEND.
We’ve been able to bring people together

The Rev. Christian Harvey and friends in Peterborough. PHOTO BY MICHAEL HUDSON

The best part of my job is building relationships with youth. We are breaking down barriers between churches as we work closely with a Baptist Church (where we are located), a Brethren Church (that I grew up in) and many other churches that have supported us financially and with volunteers. We work with the City of Peterborough and many other agencies as well as anti-poverty advocates in town to make homelessness and housing an issue in Peterborough during the upcoming election. I will help plan an all-candidates meeting on social issues for Peterborough. I will plan a service for Peterborough Pride Week. I will hang out with some of my homeless friends and do some pastoral care with some great 20-somethings. I will write a sermon for Sunday. I will work with the program manager of the Warming Room, Katelyn James, to make sure we are ready to open in November. I will recruit some people for the Youth Ministry Apprenticeship Program and finally respond to a lot of emails.

The Warming Room, an emergency shelter for those who can’t or won’t use the current shelter system, is probably what I am most proud of recently. The reason is that we have been able to bring people together who haven’t normally worked together to make something awesome happen. We have created a place where our guests and our over 130 volunteers are building real, community-changing relationships. We are breaking down barriers between churches as we work closely with a Baptist Church (where we are located), a Brethren Church (that I grew up in) and many other churches that have supported us financially and with volunteers. We work with the City of Peterborough and many other agencies as well as anti-poverty advocates in the city. Through these relationships, we are building authenticity for people who haven’t done so before to ask questions about what the systemic issues are that allow for homelessness in our city and country to grow and inspire them to get involved in trying to make our city a place where all can live in peace.

The best part of my job is building relationships. I love that I get to hang out with such a diverse group of people, homeless friends, community advocates, questioning teenagers, questioning young adults, questioning old adults, city officials, and all in between. So much of my job is being in the community and talking to people. I love that. The worst part is dealing with bureaucracy and keeping up with emails! I am pretty sure that the devil created emails.

We moved around a lot as a child, but I moved to Peterborough when I was 13 and have been here ever since, mostly because it is the best city in the world. I grew up in the Pentecostal Assemblies of Canada at various churches. I am grateful for the passion for faith and knowledge of scripture that growing up Pentecostal afforded me, but as I grew I knew I was searching for a place where I could ask the questions I needed to ask. After losing my job as a youth minister at a Pentecostal church, I knew I needed to go somewhere else. I was approached by a man I greatly respected, the Rev. John Stephenson, who asked if I had ever thought of becoming Anglican because he was looking to hire a youth worker at St. John’s. I said I would consider anything if they were willing to hire me, and that is how it started. I soon fell in love with an Anglican Church because of its diversity of ideas and its commitment to justice. I loved that within St. John’s there were people who were very theologically liberal and conservative, and they could argue and still worship together. This had a huge impact on me. I also loved that people were involved in more than just one-time mission trips but in long-term commitments to challenging systematic rooted poverty. I was also incredibly lucky to be mentored for the last 13 years by the Ven. Gordon Finney.

My journey to the diaconate was long. I had always felt called to work in the church, wherever church it was I was in. I kept going to start the process towards the priesthood, but it just never felt right. Then I read what the diaconate was, and I thought to myself, that is me! I feel very strongly that as we pursue being more missional we need to rediscover the diaconate. I honestly think that it is one of the keys to the future of the church. Often when I talk to young adults working in the church and I explain to them that a deacon is a minister who works as a bridge between the community and the church, they feel really excited about it. They feel that is what they are called to as well, but often they are discouraged by the impression they get from many that a deacon is “not quite a priest.” I want to be a part of changing that.

I had a really great youth pastor who inspired me in so many ways and invested a lot in me, and I think I got involved in youth ministry because I wanted to do what he did. But as the years have gone on, I love the joy and fun that youth bring to faith. I love that youth make me look at every theological concept that I learn and ask, “Does this matter to my 15-year-old friend? How can I explain this in a way that they will understand?” I won’t leave a concept until I can do that.

I came to be passionate about justice through Jesus, as I was introduced to him by the Revs. Martin Luther King Jr. and Desmond Tutu. They introduced me to a Jesus that I wanted to give my life to—not because if I didn’t I would go to hell, but because he was showing a way of life that was life, that was truth! When I hang out with my homeless friends, when I engage in social action, to me it is like a spiritual practice, and I feel closer to Jesus.

I would love the Anglican Church to be on the forefront of challenging income inequality in our country and in our world. We don’t just have a poverty problem in our country—we have a wealth problem. As the gap between rich and poor continues to grow, our country will be less and less at peace. We as a church are exceedingly rich, how do we as an institutional church respond to “sell all we have and give it to the poor”? “Take up our cross” and follow Jesus? How do we respond to the early church model of holding “everything in common”? In regards to youth ministry, I think we need to allow youth to have a voice in reforming the church. Currently we call for youth to join us, but on our terms. We want them to come and fit into the spaces we have made for them. What if we trusted them to actually transform our church? That would be exciting.

Five years from now, I hope I will be faithful to calling people into the community with the church and the church with the community, so that together we can make a better neighbour-hood, a better Peterborough, a better Canada and a better world.

My favourite passage of Scripture is Matt. 25:31-46. It motivates me and haunts me, it gives me more and more experience. This passage reminds me that I want to know where Jesus is, if I want to meet him, I need to live my life so that he will understand. I need to listen to them, learn from them and remember that my salvation is wrapped up with them.

October 2015
Trinity Ravine Towers is more than just a residence – it is a culturally diverse faith-based adult lifestyle community. Here you will be able to take advantage of the exceptional amenities, spacious suites and quality standard features that are tailor-made to meet your needs. This is living at its finest.
FaithWorks turns 20 next year

Millions raised for outreach ministries

by SUSAN MCCULLOCH

In 2016, FaithWorks will celebrate 20 years of supporting Anglican-affiliated ministry in the Diocese of Toronto and beyond. Since its inception, FaithWorks has raised more than $23 million on behalf of our partner ministries.

The name FaithWorks was originally suggested by Ward McCan, a parishioner at St. Peter, Cobourg, and a long-time supporter of diocesan outreach. FaithWorks was created in response to shrinking budgets – at the diocesan and provincial levels – at a time when the fabric of Ontario’s social safety net was becoming frayed. Within three years, FaithWorks came to be embraced by 85 per cent of parishes as our shared diocesan safety net was becoming frayed.

Parish commitment remains when the fabric of Ontario’s social structures, and their own fundraising efforts for C aribbean.

Girls in the Youth Unlimited After-School Program at St. John the Baptist, Lakefield. At right, Rene Jacobson, a staff member at Couchiching Jubilee House in Orillia, welcomes homeless and vulnerable young women. Both ministries are funded by FaithWorks.

PHOTOS BY MICHAEL HUDSON.

past two decades. Long-time ministry partners are experiencing higher demand for services than ever before. New ministry opportunities have emerged in communities where there is no FaithWorks presence. All the while, the challenges faced by the most marginalized members of our communities have increased, as cutbacks increasingly force non-profit organizations to shoulder an ever-larger share of the burden for meeting their needs.

As a result, the competition for charitable dollars has grown fierce. Donors have many options for “doing good,” and they expect a greater level of accountability from the organizations they choose to support. They want to know exactly how their financial support is making an impact in the community.

One last note: FaithWorks Allocations Committee began a strategic review process through which it seeks to ensure the sustainability of FaithWorks well into the future. This will require an adequate level of support for existing ministries, but will also create the potential to assist ministries in parts of the diocese not currently served by FaithWorks. The committee believes that an important focus of this review is to ensure that FaithWorks is more intentionally aligned with diocesan missional priorities. The process has included dialogue with the College of Bishops and key diocesan staff members.

The committee’s work is ongoing, but two messages have clearly emerged. First, it is clear that FaithWorks will continue to support the work of ministries that understand that the funding they receive from the church is helping to further the diocesan mission, which is “to serve Jesus Christ through intelligent faith, godly worship, and compassionate service.” The second and final message is that organizations receiving funding from FaithWorks must be committed to investing in the ongoing development of their board, staff and volunteers, their governance and management structures, and their own fundraising to support their ministry.

Allocation Committee chair Sheilagh McPherson, a parishioner of St. Martin-in-the-Fields, Toronto, is excited about emerging opportunities for FaithWorks. “The committee members believe that there are many ways that we can support our partners; some are financial and some are not. We believe that creating strategic partnerships is one way that we might be able to offer a variety of resources to help our partner ministries build their capacity to serve their communities, and help each ministry achieve a greater level of sustainability.”

For example, a newly-established partnership with World Vision Canada’s Child Wolf study will provide training and networking opportunities in areas such as violence prevention, enabling events, grant writing and project sustainability. W. Clayton Rowe, director of World Vision’s Canadian Programs, is enthusiastic about the partnership. “We appreciate FaithWorks’ commitment to churches and local ministries,” he says. “Through a spirit of partnership, FaithWorks seeks to steward resources to transform the lives of those hidden by injustice. World Vision Canadian Programs anticipates great results through our work together.”

We are also optimistic about the potential of partnering with the Toronto Halo Project to understand the economic impact of FaithWorks. The preliminary hope is that an ever-larger share of the cost of the City of Toronto to replace the services and resources they provide to their surrounding neighborhood.”

In addition to the powerful stories of lives transformed that have always touched the hearts of donors and inspired them to generosity, these impact assessments will enable FaithWorks ministries to share their stories in new ways, as well as to introduce a new generation of donors who want to understand how their gift to FaithWorks is making a real difference in addressing the root causes of poverty.

Visit www.faithworks.ca to make a secure online donation.

Susan McCulloch is the FaithWorks campaign manager.

**News**

**FaithWorks turns 20 next year**

**Millions raised for outreach ministries**

by SUSAN MCCULLOCH

In 2016, FaithWorks will celebrate 20 years of supporting Anglican-affiliated ministry in the Diocese of Toronto and beyond. Since its inception, FaithWorks has raised more than $23 million on behalf of our partner ministries.

The name FaithWorks was originally suggested by Ward McCan, a parishioner at St. Peter, Cobourg, and a long-time supporter of diocesan outreach. FaithWorks was created in response to shrinking budgets – at the diocesan and provincial levels – at a time when the fabric of Ontario’s social safety net was becoming frayed. Within three years, FaithWorks came to be embraced by 85 per cent of parishes as our shared diocesan safety net was becoming frayed.

Parish commitment remains when the fabric of Ontario’s social structures, and their own fundraising efforts for C aribbean.

Girls in the Youth Unlimited After-School Program at St. John the Baptist, Lakefield. At right, Rene Jacobson, a staff member at Couchiching Jubilee House in Orillia, welcomes homeless and vulnerable young women. Both ministries are funded by FaithWorks.

PHOTOS BY MICHAEL HUDSON.

past two decades. Long-time ministry partners are experiencing higher demand for services than ever before. New ministry opportunities have emerged in communities where there is no FaithWorks presence. All the while, the challenges faced by the most marginalized members of our communities have increased, as cutbacks increasingly force non-profit organizations to shoulder an ever-larger share of the burden for meeting their needs.

As a result, the competition for charitable dollars has grown fierce. Donors have many options for “doing good,” and they expect a greater level of accountability from the organizations they choose to support. They want to know exactly how their financial support is making an impact in the community.

One last note: FaithWorks Allocations Committee began a strategic review process through which it seeks to ensure the sustainability of FaithWorks well into the future. This will require an adequate level of support for existing ministries, but will also create the potential to assist ministries in parts of the diocese not currently served by FaithWorks. The committee believes that an important focus of this review is to ensure that FaithWorks is more intentionally aligned with diocesan missional priorities. The process has included dialogue with the College of Bishops and key diocesan staff members.

The committee’s work is ongoing, but two messages have clearly emerged. First, it is clear that FaithWorks will continue to support the work of ministries that understand that the funding they receive from the church is helping to further the diocesan mission, which is “to serve Jesus Christ through intelligent faith, godly worship, and compassionate service.” The second and final message is that organizations receiving funding from FaithWorks must be committed to investing in the ongoing development of their board, staff and volunteers, their governance and management structures, and their own fundraising to support their ministry.

Allocation Committee chair Sheilagh McPherson, a parishioner of St. Martin-in-the-Fields, Toronto, is excited about emerging opportunities for FaithWorks. “The committee members believe that there are many ways that we can support our partners; some are financial and some are not. We believe that creating strategic partnerships is one way that we might be able to offer a variety of resources to help our partner

**Briefly**

**Dinner raises funds for Caribbean**

The Rt. Rev. Claude Berkley, the bishop of Trinidad and Tobago, will be the guest speaker at the annual Arthur Brown and Alice Tonks dinner to raise money for outreach to Anglicans in the Caribbean. The dinner will be held on Oct. 24 at the Church of the Ascension, 30 Overland Dr., Don Mills. The evening will begin with a Eucharist at 5:30 p.m. celebrated by Archbishop Colin Johnson, followed by dinner at 6:30 p.m. Tickets are $60 per person and a tax receipt will be issued. To buy tickets or for more information, contact Ken Holder at 416-499-6714 or Sonia Ferrin at 416-757-3809.

All invited on Holy Land pilgrimage

Bishop Linda Nicholas and the Rev. Claire Wade are leading a Trent-Durham pilgrimage to the Holy Land, Feb. 21 to March 3, 2016. The trip will include visits to well-known biblical and archaeological sites in the context of prayer, worship, on-site learning and fellowship with local Anglicans. The tour costs $1,185 per person (double occupancy). Participants from all episopal areas will be welcome. For registration forms or more information, contact the Trent-Durham area office at 905-668-1538 or trent-durham@toronto.anglican.ca before November.

Former MPP to speak at fundraiser

Christine Elliott, former MPP for Whitby-Oshawa, will be the keynote speaker at the Bishop’s Company Regional Dinner, held on Nov. 18 at St. Thomas, Brooklin. There will be a reception at 6 p.m., followed by a dinner and silent auction at 7 p.m. Tickets are $85 per guest or $420 for a parish table (six guests). Funds raised from the dinner support the Bishop’s emergency fund, which helps clergy and their families in crisis. The fund also helps with emergency travel, school support for the children of clergy, bursaries for religious scholarships, curacy training for the newly ordained and emergency medical expenses. To buy tickets, visit the diocese’s website, www.toronto.anglican.ca, or call Jennifer Kean at 905-833-8137.

New Testament course free online

Wycliffe College is offering a free online course called “Jesus at the Turning of the Ages.” Open to everyone, it will help participants read the books of the New Testament as they would be read in light of Jesus’ resurrection, in the context of the first century and with an eye to today’s world. The course can be used for adult education, in group or individual study. It runs from Sept. 29 to Dec. 18. Registration opened Sept. 21. For more information, visit the Wycliffe College website, www.wycliffe.college.ca.

Justice Camp to visit Cuba

The first international Justice Camp will bring together a diverse group of Anglicans in Cuba in May 2016. Through a week-long experience, participants will develop skills to become effective social justice leaders within their own communities. Twenty-five Canadian Programs, is enthusiastic about the partnership. “We appreciate FaithWorks’ commitment to churches and local ministries,” he says. “Through a spirit of partnership, FaithWorks seeks to steward resources to transform the lives of those hidden by injustice. World Vision Canadian Programs anticipates great results through our work together.”

We are also optimistic about the potential of partnering with the Toronto Halo Project to understand the economic impact of FaithWorks. The preliminary hope is that an ever-larger share of the cost of the City of Toronto to replace the services and resources they provide to their surrounding neighborhood.”

In addition to the powerful stories of lives transformed that have always touched the hearts of donors and inspired them to generosity, these impact assessments will enable FaithWorks ministries to share their stories in new ways, as well as to introduce a new generation of donors who want to understand how their gift to FaithWorks is making a real difference in addressing the root causes of poverty.

Visit www.faithworks.ca to make a secure online donation.

Susan McCulloch is the FaithWorks campaign manager.
Students receive scholarships

St. Paul on-the-Hill, Pickering presented scholarships on Aug. 21 to local students who are pursuing post-secondary education this year. Receiving the St. Paul’s Youth Achievement Scholarship were: Ariel Gilmore, who is taking a Bachelor of Science (Honours) degree at Queens University; Rachel Leck, who is enrolled in the theology program at Master’s College and Seminary; Pauline Marcial, who is taking a Bachelor of Commerce degree at Ryerson University; and Tobias Pushparajah, who is enrolled in the Mathematics and Chartered Professional Accountancy program at the University of Waterloo. St. Paul’s also awards bursaries to students who live and study abroad. This year, the recipient of the Arcela Hunte Memorial International Bursary went to Francin Safe Abd El Mesiah, who is studying at the Alexandria School of Theology in Cairo.

St. Paul’s has presented 24 scholarships to post-secondary students from Pickering and Ajax since 2008. In addition, it has given eight bursaries to students who live and study abroad. This year, the recipient of the Arcela Hunte Memorial International Bursary went to Francin Safe Abd El Mesiah, who is studying at the Alexandria School of Theology in Cairo.

Church holds fiesta at start of Games

St. Bride, Clarkson hosted a special evening for residents of Clarkson and the nearby community of Lorne Park on July 10. The event was called the Pan Am Games at St. Bride. The fiesta began at 5 p.m. with community games for everyone, and sports and children’s games for the youngsters. There was face painting, tattoos and children’s craft-making. Three hundred hot dogs were served and Pizza Nova, the local pizzeria, generously donated party-sized pizzas to help feed the hungry.

The main attraction was the big-screen viewing on the church lawn of the opening ceremonies from the Rogers Centre in Toronto. Many local residents came with garden chairs, while others were happy to sit on blankets, watching, listening, chatting and cheering for their favourite countries as they marched into the Rogers Centre with their flags in the parade. Over 200 people attended the fiesta.

Resident of Clarkson and Lorne Park watch the opening ceremonies of the Pan Am Games at St. Bride’s.

Worship & Music

OCT. 24 - Gemini Pan Groove presents “Pan in Harmony” at St. Dunstan’s, Sherbourne St. at 6:30 p.m. Tickets are $20 and include soup and dessert, followed by the concert. Call 416-283-1844. Gemini Pan Groove is a program that uses the multicultural heritage of Toronto’s community development and as a foundation to advance the art form.

OCT. 26 - Gloucester Cathedral Choir in concert, 1 p.m., St. Mark, King Street, Port Hope. Tickets $20 include tea and registration at the door. Call 416-283-1844. VISA accepted.

Anchored in faith groups, often when it’s not easy to talk about, people find strength in faith, says the Rev. Anne Crosthwait of Bovaird Drive, south of Sandalwood Parkway.

Riders raise funds for those in need

BY MARTHA HOLMEN

On a cool morning in late August, 24 cyclists gathered at All Saints, Sherbourne Street in downtown Toronto to hop on their bikes for a worthy cause. “It started as a challenge among family to ride from Toronto to our family cottage,” said John Stephenson, All Saints’ former manager of outreach to the nearby Dan Harrison housing complex. “This year, we had three people. The second year, we thought it would be a good way to raise money for All Saints.”

“This year’s ride on Aug. 29 raised $3,400 for All Saints from donations included in the riders’ entrance fees. Mr. Stephenson hopes the funds will help support Take This Bread bakery, where they would cover nearly a year’s worth of ingredients for Toronto Community Housing tenants learning to bake and sell bread to the local community.

In addition to raising money, the cyclists also hoped to raise awareness of the challenges facing Toronto’s homeless population. “Mental health issues can be a big part of life for the homeless, sometimes as an addiction and sometimes as a mental health challenge. He says people can come to take a ride around the province to make that known.”

To learn more about the programs offered by All Saints, Sherbourne St., including Take This Bread, visit www.allsaintstoronto.com.

Riding with depression

Mr. Stephenson thought to invite Mr. Hamilton after reading his book, The Secret Race, in which he shares details about the mental health challenges he overcame as a professional cyclist.

“Tyler struggled with depression throughout his career, and we knew he’d be able to connect with many of our clients’ stories,” said Mr. Stephenson. “He also volunteers with his local homeless shelter and understands the work All Saints is doing.”

While organizing the ride is a big undertaking, Mr. Stephenson hopes to do it again in another two years.

“All Saints is near and dear to my heart,” he said. “This is a way for us to say that these issues are still important. And there are things happening they build solidarity and come to a stronger sense of their power collectively; and they also understand the limits of what they can do in the community and at the same time demand more. I think both of those things are worth exploring.”

Mr. Stephenson has been involved with a faith group that has spoken to groups of Anglicans and find that they believe in their picture of discourse with a strong moral centre is happening in faith groups, often when it’s not happening elsewhere.”

The Outreach and Advocacy Conference will be held Oct. 17 at Holy Trinity School in Richmond Hill. In addition to Mr. Hamilton’s keynote speech, conference attendees will be able to interact with activist workshops on a number of topics, including social justice, such as reconciliation with First Nations, environmental re- cognition and a可能导致的ap- proach to social justice.

The day will close with a time of worship and fellowship. Cost for the conference is $25 per person for students and the unemployed and includes lunch and childcare. To register online, visit the website’s homepage at www.toronto.anglican.ca. For more information, contact Ryan O’Neil, the diocease’s youth and Advocacy consultant, at rweston@toronto.anglican.ca or 416-383-6023 or 1-888-668-6982, ext. 240.

Correction

SANDY Richmond is a member of St. George, Allandale, in Barrie. Incorrect information was published in last month’s issue.
Paul writes to Thessalonians

Towards the end of his second missionary journey, Paul moved from Athens to Corinth. He would stay in and around this city for the next year and a half before leaving for Thessalonica. As Paul arrived in Corinth, he met up with Priscilla and Aquila, a Jewish couple who had converted to Christianity in Rome during the time of the Emperor Claudius. They had been expelled from Rome during the persecution of Christians and were now living in Corinth, attended the local Jewish synagogue each week. After a brief time, Paul and Silas were invited to teach in the Jewish synagogue, so he and his new friends started to convert the Gentiles there, especially the God-fearers.

Timothy and Silas caught up with Paul in Corinth. Timothy reported on the state of the church in Thessalonica. Remember, Paul was in Thessalonica for only a brief time and was concerned for the church’s welfare. The church in Thessalonica continued to grow and thrive, but it had a major problem: trying to understand the second coming of Jesus. The Jewish expectation of the Second Coming was imminent, whereas Paul taught that it would remain a future event, and that we must always be ready to accept the Risen Christ.

In both letters, Paul emphasizes the importance of living a holy lifestyle. The Thessalonians needed to prevent their theologically focused church from becoming similar to the 21st-century churches that have strayed from their faith. They must prepare to meet the Risen Christ. Here we see the Johannine Church. This is the first book of John, written in that city, of John was written in that city, and the Johannine Church needed to be assured that Jesus would return and that Christianity was not a passing fad. Paul and Silas may have stayed in Corinth to prevent the church there from becoming like the 21st-century churches that have strayed from their faith.

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Family grateful for fresh start

REGINA - In early 2014, Sirley Sanchez and her three children, Valeria, Valentina and Adriana, were living together in a single room in a house in Ecuador. Ms. Sanchez and her children had been forced to flee their native Venezuela after her husband’s murder at the hands of extortionists. Having applied for refugee status, they were hoping for the opportunity to begin a new life.

That opportunity presented itself when PALS (Presbyterians, Anglicans and Lutherans in Service) – which includes Red Deer Lutheran Church and St. Paul’s Anglican Church in Biggar, Sask. – submitted a refugee sponsorship application in August 2014, with the assistance of Klaus Gruber, the Diocese of Saskatchewan’s refugee co-ordinator. PALS held a variety of fundraisers in anticipation of the family’s arrival, including a spring garage sale and a jukebox concert. The Sanchez family arrived on Sept. 24, 2014, to a refreshment and a concert. The Sanchez family arrived in Biggar the following day, and the Sanchez family was able to experience a brief glimpse of farm life and explore the issues of food and hunger.

Almost a year after the family’s arrival, Cindy Hoppe, who helped out throughout the process of sponsorship, wrote, “Sirley’s gratitude for her home, for the opportunity of school for her children, for the beauty of a Canadian winter, is a gift and a model for the rest of us.”

Saskatchewan Anglican

Farm Day spurs talk about food

EDMONTON – Families and youth from the Diocese of Edmonton heard unseasonably cool, drizzly weather as they set out on a trip to Campellton Farm in Rosalind, Alta., in June. Dubbed Diocesan Farm Day, it was a family event in which members of various local churches were able to experience a brief glimpse of farm life and explore the issues of food and hunger.

Abby Marshall, who attends Christ Church in Edmonton, called it an “eye-opening and empowering day in the presence of God.” Among the more poignant lessons she took from the group’s discussions on food was the fact that “we have an over- abundance of food here in Canada and most of us don’t understand the value of our food and, sadly, lots of it goes to waste.”

The group also shared an informal outdoor Eucharist on the banks of Battle River, an experience that resonated with the Rev. Elizabeth Metcalfe of St. Mary’s, Edmonton. “Sharing the bread and the wine while standing within sight and sound of the water flowing gently over a beaver damn reminded me of the importance of water in both our spiritual and physical lives,” she said. The Messenger

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The Rev. Canon Don Beattie is the honorary assistant at St. Luke, Dazie South, Mississauga.

Election resources available online

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“These includes taking an essential part in the democratic process in Canada.”

Anglicans can make their priorities clear not only at the ballot box, but also through participation in all-candidates meetings and in conversations with political candidates.

Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, wrote to the leaders of the five main political parties in August, asking that their ears and hearts “be open to the call of Canadians for compassion, justice, and reason,” a call he hears “echoed by so many who aspire to build upon the firm foundations of a democracy that we value dearly and who are committed to love and serve others.”

The Anglican Church has been actively engaged with the government on several justice issues over the years, and an election campaign is the ideal time to put discussion of these priorities front and centre. In order to facilitate these conversations, the Anglican Church of Canada has developed a package of election resources to educate and empower Anglicans across the country as they prepare to go to the polls. Titled “Compassion, Justice, and Reason: An Anglican Approach for Election 2015,” the document provides background information and suggested questions for candidates on key social justice issues, ranging from housing and homelessness to reconciliation with First Nations to promoting peace and stability internationally. This guide provides a sense of current Anglican engagement on these issues and offers tips on effective strategies for engaging candidates. The resources can be downloaded directly from the national church’s website, www.anglican.ca. Additional election resources are available from various Canadian ecumenical works such as the Canadian Council of Churches, KAIROS, and Citizens for Public Justice.

Ryan Weston is the diocese’s Social Justice and Advocacy consultant.

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an interesting question. I must do more research on the early Ephesian Church.

Next month we will look at the first council in Jerusalem, the second missionary journey, and Paul’s letter to the Corinthians. The first fit in the Ephesians is Paul’s second longest and probably the second most important letter next to the epistle to the Romans. Enjoy the dialogue.