

'Easter changes everything'

Church gives more to FaithWorks



Photos capture joyous service

The Anglican

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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



Carly Kalish, centre, a social worker and program coordinator at All Saints, Sherbourne Street, and volunteers Meredith Blidner, left, and Alexa Feldberg discuss preparations for the Exposure Project exhibition at Holy Trinity, Trinity Square, Toronto. PHOTO BY MICHAEL HUDSON

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 compa-

ny 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

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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 \$902,000.

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."

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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 20 ambulances to Latin America. The ambulances are used as mobile hospitals and health clinics.

Clergy, laity, work together

Collaborative effort pays off

Continued from Page 1

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."



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

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 we perhaps 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."

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Photos tell stories of women's lives

Continued from Page 1

at, but it's going to be at \$15 intervals that people can continue to bid. We are hoping to sell out."

She says that while the photographs are all different, many tell the story of "where these women feel comfortable. I'd say 90 per cent of the pictures are on our corner at Sherbourne and Dundas, either inside or outside the building. I think that says a lot."

The photographers have received an honorarium for partici-

pating in the project, and the rest of the money raised will be used for future programming for women at All Saints. "It will be extremely helpful, as we only have a \$2,700 operating budget for the entire year for the women's drop-in," says Ms. Kalish. "It's very exciting for us just to have the opportunity to create some real programs and to have a budget where we can create things based on the women's needs."

She says the women are proud

of themselves and thrilled with the attention that the photographs have been garnering. "I was telling one of the participants about the Canadian Centre for Architecture in Montreal and she said: 'Can we go there?' It made my day, but it was also heart-breaking for me because it's not possible for me as a social worker to take them there. They are proud of their work and they are proud to be part of the project. They are happy to have had the opportunity to educate the community."

The Exposure Project's photographs will be on display at Holy Trinity, Trinity Square, from April 12 to 19. A fundraising evening will be held on April 19 at 7:30 p.m., with live music and a silent auction of the project's photographs. Tickets are available for \$30 at <http://exposure-project.launch-apollo.com/>.

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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, and even included 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 35 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," "When Only 2 or 3 are Gathered: Youth Ministry for Smaller Numbers" and "Bible Study for Teenagers: Connecting Youth with the Gospel."

In his keynote address, Br.



Clockwise from top right: participants get to know each other at the Youth Leader Formation Day; Br. Randy Greve, OHC, talks about Bible study for teenagers; youth leaders Chris Schryer of St. Aidan, Toronto and Sharee Williams of St. Margaret in-the-Pines, West Hill, enjoy the day. PHOTOS BY MICHAEL HUDSON

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."



BRIEFLY

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 emccaffrey@toronto.anglican.ca.

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 emccaffrey@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.

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The heart of our faith



Easter changes everything. Nothing—not even death itself—is stronger than 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” because God had “rested” from his act of creation—to Sunday, the first day of the week, celebrating the resurrection of Jesus, the first act of the “new creation”. On every Sunday, 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 as 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 frightened out of their wits; and they said nothing to anyone, for they were afraid.”

If we think about that for a while, and put ourselves in their shoes, it is not so difficult to see why they would react like that. So much had happened in those last few days of what we now call Holy Week. They did not know beforehand how it would turn out. In fact, 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 bear. Jesus was dead and it made no sense

ARCHBISHOP’S DIARY

BY ARCHBISHOP COLIN JOHNSON

that he was alive. They ran home to what was familiar, safe, certain.

That’s what we 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 eleven disciples refused to believe the women’s story. It was nonsense. According to one account, they locked themselves in a room, terrified that the authorities might find them. 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 pres-

ence 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 1600s, 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. Wouldn’t it be nice to go back to the way it was (however 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 what lies 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, often in new ways, our faith in this generous God who loves us so completely.

We might be frightened out of our wits. 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.



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God breaks into our isolation



Alleluia, He is risen! The Lord is risen indeed, Alleluia!

It seems strange writing this ancient acclamation as I work on this article during the first week of Lent. However, it does remind me that our joyous Easter cries 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.

This pattern of death leading to new life is what our Christian calling is all about. It reminds me again and again of the depth and breadth of God’s grace for me and for all of humankind, that love from which, Paul reminds us, we can never be separated. I make mistakes. I sin against God and my neighbour. I then have a choice. I can let it all slip by and harden my heart, or I can fess up and seek once again God’s forgiveness. The latter is in part a death, as I say no to my transgressions and yes to God’s grace, no to my will and yes to God’s will.

At our annual clergy pre-Lenten day, the speaker, Professor Margaret O’Gara, reflected on Jesus descending to the dead on East-

BISHOP’S OPINION

BY BISHOP GEORGE ELLIOTT

er Saturday. She used the teachings of the 20th century theologian, Hans Urs von Balthasar. He believes Jesus descended into hell to offer God’s grace to those who were trapped in their self-determined loneliness. He believes that it is this isolation that cuts them off from God’s grace, turning their hearts from God’s love and healing. Jesus dared to break into their presence, disturbing their isolation, to be in solidarity with them. They were not alone. They were not isolated forever. They may still choose to turn a blind eye to God’s grace, but the offer is there. God’s love is so boundless that even those trapped in the depths of hell are not forgotten. This puts John 3:16 in an even broader perspective. God so loved the world, everyone, including us sinners and those in the depths of hell.

This got me thinking about my loneliness, the places in my life where I am separated from God either deliberately or unknowingly. How do I find a way to let God into those places? This quest has been part of the focus of my personal Lenten discipline this year. I can’t tell you at this point where it will take me, but I am confident that, with God’s

grace, new light will break through some of those cracks as a little more of the old me dies away and new life emerges.

We are now on the other side of the empty tomb. Jesus has been raised from the dead. We will again walk the road to Emmaus. We will fall on our knees with Thomas, crying out, ‘My Lord and my God.’ We will bask in the love of the one who is our Good Shepherd. Above all, we will bear the fruits of whatever Lenten journey we have taken that has prepared us to acknowledge our brokenness and to step out further into the light of Christ.

How will you proclaim this Good News? The women who discovered the empty tomb fled with fear and great joy to tell others what they had discovered. Will anyone believe them? Will anyone believe you and me? The answer is yes. For over two millennia, the Christian faith has been passed on through the witness of those whose lives are rooted in a relationship with the crucified, risen, and ascended Lord Jesus. Through our sharing of our faith, God touches the hearts of others. God breaks into their isolation, their loneliness, their sin and pain, just as God has broken into ours. It is truly amazing grace. It is God’s grace.

Alleluia, He is risen! The Lord is risen indeed, Alleluia!

Visit our website at www.toronto.anglican.ca

It's a matter of the heart



Over the past year and a bit, congregations in our diocese have been involved in the Our Faith-Our Hope campaign. For some congregations, this was not a new experience. They have participated in a number of major gift appeals before and know what it takes to be successful. For others, it has been a learning experience full of challenges, opportunities and accomplishments. It is not always an easy task, and sometimes negativity can creep into the process and threaten to derail the success of any campaign. 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 participate in financial campaigns. I will share two examples of such occasions. They could not be more different in nature, but they do share one idea in common: that giving is a matter of the heart.

The first example occurs when the Israelites 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: Take from among you an offering to the Lord; let whoever is of a generous heart bring the Lord's offering: gold, silver and bronze; blue, purple and crimson yarns and fine linens; goats' hair, tanned rams' skins..."

Imagine if you are Moses and you have to stand in front of all these people without a case statement, promotional materials or consultants to guide you. From the lips of Moses, this did not sound like an option. If God commanded it, then it was supposed to happen, no ifs, ands or buts. How does one respond to this type of invi-

THE STEWARD

BY THE REV. BILL WELCH

tation? Apparently, quite well, because not only did they receive enough material to make the furnishings necessary for a meeting place, but then Moses asked for all the skilled artisans to donate their time and talent to make the furnishings. As verses 20-21 read, "The congregation then withdrew from Moses' presence and they came, everyone whose heart was stirred, and everyone whose spirit was willing, and brought the Lord's offering to be used for the tent of meeting, and for all its service, and for the sacred vestments."

People brought gifts of gold, brooches, earrings, linens, silver, bronze, acacia wood and anything that would contribute to the building of the temple as the Lord had commanded.

In a testament to Moses' leadership, the people were inspired to give what they could with what they possessed. It was a community venture to fulfil a vision to have a meeting place for worship. Given the general mood of the people when they were in the wilderness, it was a success because it touched the hearts of the people who were faithful to God.

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 template for us to use for encouraging and developing generosity in our own congregations. What is it about these two chapters 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 everywhere 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 they might become rich (think BCP offertory sentence).

3. He writes of how the churches in Macedonia, though struggling mightily in terms of finances, joyfully and abundantly shared their resources with the Corinthians. In fact, they exceeded Paul's expectations, by giving themselves to God and then to the cause. He held them up as a model for the Corinthians to emulate and excel (nothing like a little healthy competition!) He does not lay a guilt trip on them, but challenges them to show the Macedonians what is in their hearts.

4. He invites them to give from what they have, not what they don't have, to give each as they have received. 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 compulsion, 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 thanksgiving for what God and Jesus have done for them. They have been blessed and have been invited to be a blessing to others.



EDITOR'S CORNER

BY
STUART MANN

First impressions

I've started going to the 8 a.m. service at my local Anglican church. I've never been to this church before, and I'd like to record some impressions while they're still fresh.

It was devilishly hard to go through the doors for the first time. At first, this baffled me. I've attended a church of one sort or another almost all my life and am completely at home in an Anglican service. It should have been the simplest thing in the world to walk through the doors and take a seat. But it wasn't. Looking back on it, I realized I was afraid I would feel like an outsider, and they would see me as an intruder.

Once inside, my fear disappeared. The sanctuary was beautiful. This came as a surprise. The outside of the church gave no hint of the beauty inside. The church was built in the 1950s. It's a simple red brick structure, without stained glass windows.

"This is the most beautiful thing in the neighbourhood," I thought without a trace of exaggeration, looking at the surroundings. "If only my neighbours knew..."

My seat was well-padded and comfortable. A man came over and said hello, then left me alone. I appreciated that. I come to church to encounter God, not to join a social club, as hard-hearted as that sounds. There were eight or nine people in the congregation. It was deeply peaceful.

The music was beautiful. A man played the piano and a woman played the flute. It was a "Celtic" service and the tunes had an Irish lilt to them. I'd never heard such music in the neighbourhood before. I thought of my neighbours—even my own family—asleep or dragging themselves to the breakfast table. They had no idea what they were missing.

I knew within a minute that I would stay at this church, that it would become my spiritual home. I had found what I was looking for—a quiet place to worship God with a small but loyal band of followers. There was only one thing left to wonder about: the priest.

On that account, I needn't have worried. Fr. Trevor was friendly and full of faith, and his homily was exactly how I like them: simple and straightforward, tying the readings to our lives here and now. Once again I was reminded that, for me, the sermon is still the most important piece of communication in the church.

When the time came to celebrate the eucharist, I went to the front to receive the bread and wine. But to my alarm, I realized that they passed them from one parishioner to another. I'm not used to doing that and I didn't want to mess it up. I also wondered if they would be upset to have a stranger in their midst. To their great credit, they didn't miss a beat. They gave me the bread and wine and received them in kind. That sealed the deal for me.

The next week, I was asked to read the prayers of the people. I know most of their names by now. I'm going to sign up for their pre-authorized giving plan. They welcomed a total stranger into their midst. There's no greater feeling than that.

Are we really an Easter people?



In Alcoholics Anonymous and other 12-step or self-help groups, people speak of "hitting rock bottom." Before things can get better for an addict, they have to get as bad as they can get. Circumstances

have to get so bad that she or he has no choice but to admit there is a problem, and seek help.

We Christians often proclaim ourselves to be an "Easter people." We believe in life after death. We believe there is always hope, because God is more powerful than the forces of destruction, death and despair. We believe that in Christ, love and joy and life will always ultimately win.

Perhaps you have heard the story of St. Bartholomew's Episcopal Church in New York. In 1994, the Rev. Bill Tully arrived as the new rector. The landmark, Byzantine-style church had seating for more than 1,000 people, but attendance had shrunk to 150 and the people were tired, dispirited and approaching burn-out. There had been conflict in the congregation, the building was in urgent need of repair and maintenance, and people were on the verge of giving up.

The story is often told with Mr. Tully as the conquering hero, the man who boldly proclaimed to the parish leadership when he began, "We are going to grow this church. And you are not going to like it."

Many of the initiatives that Mr. Tully brought in were met with opposition. Long-

MUSINGS

BY THE REV. HEATHER MCCANCE

time members of St. Bart's resisted the changes—changes to modernize worship, to become a welcoming place for the gay and lesbian community, to open a restaurant in the church building, to open a soup kitchen and women's shelter, to replace pews with chairs, to go out into their neighbourhood to seek and serve people's needs, and to invite people to join them in their mission and work.

Some of the 150 people disliked the changes so much that they left the church, a place where they had been members for years, a place where they expected that their needs would always be met. Today, St. Bart's has 3,000 members, vibrant ministries and a bright future serving God's kingdom.

Do we have to die to rise again? Do we have to hit rock bottom before we are ready to admit that a radically new way of doing things is needed?

On the one hand, I have known people who have made remarkable changes in their lives long before they have "hit bottom." I have known groups of people who were inspired by a vision to move forward into the future in a different way, when staying as they were would not have been that bad.

But I've also known of people who have hit rock bottom without making any

changes, without reaching out for help—addicts who have died, couples who have declared their marriages over without seeking counseling, churches that dwindle and die rather than change how they do things.

There are a lot of vibrant, healthy and growing parishes in the Diocese of Toronto, but I think there are many more that are facing an uncertain future of aging congregations, shrinking attendance at services, diminishing financial resources and volunteers who are burning out.

As Easter people, we believe that there is always hope, always the chance for new life. But resurrection, I believe, can only follow death. At some level, we must die. We need to allow "how we've always done things" to die if something new is to be born. The addict has many behaviours that need to die. The couple whose marriage is in trouble has to kill off old habits and patterns of being together that are unhealthy. And, I believe, churches need to stop holding on so tightly to "how we've always done things" if doing those things is leading them to a place they do not wish to be. There probably does need to be a kind of a death to the old, if the new is to come to life.

As Bill Tully said, we won't like it. Death is never easy. But it is necessary to die to self, to allow ourselves to be buried, if God is to raise us up again in the new, Easter life.

The Rev. Heather McCance is the incumbent of St. Andrew, Scarborough.

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, and 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 from 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. PHOTOS 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 volun-



teered 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 to vulnerable women and families, helping them break the cycle of abuse and poverty. Through mentorship and support, young moms and youth develop relationships based on love, respect and dignity. This work is provided by these ministries:

- Couchiching Jubilee House, Orillia
- The Bridge Youth Anti-Graffiti Project, Brampton
- The Dam, Mississauga
- Downsview Youth Covenant, Toronto
- Rural Outreach Committee, Peterborough County
- Samaritan House 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 needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me" (Matt 25:35-36). This work is provided by:

- All Saints Church-Community Centre, Toronto
- The Bridge Prison Ministry, Brampton
- David Busby 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,

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, Morelands 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. She was 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 First Nations communities are complex," says Ms. Thornton. "We were grateful to learn that there is a ministry right here in Toronto that helps members of



From left, J.R. Thornton, the Rev. Kevin Robertson and Canon Phyllis Creighton are photographed at Christ Church, Deer Park. PHOTO BY MICHAEL HUDSON

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 Faith-

Works 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 Misiaszek (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."

Susan McCulloch is the FaithWorks campaign manager.

Continued on Page 8

Church gives time, talent, treasure

Donations up nearly 80 per cent

BY CAROLYN PURDEN

LAST year, in a very difficult economy, St. Martin-in-the-Fields, 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 200 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 parish 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 al-



FaithWorks and outreach volunteers at St. Martin in-the-Fields, Toronto, hold up a cake during a lunch to celebrate the church's outstanding FaithWorks 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 Whitaker. PHOTO BY MICHAEL HUDSON

ways contributed well to FaithWorks—"punching 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 part-

nerships 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 in-

justices. 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 in-

stance, 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 mountains to climb. 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 givings, 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 MCCULLOCH

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 fund-



Adele Finney

ing 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 designated gifts 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 relief and development work has received nearly one third more contributions from the people of the Diocese of Toronto through the new core funding model of FaithWorks. Thank you! What the model reaffirms through FaithWorks is that together we are

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 Corbett, director of Development for LOFT, offers praise for the new formula. "The core funding model has benefitted 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 McCulloch is the FaithWorks campaign manager.

Special thanks

FaithWorks’ top corporate donors in 2011 campaign

\$40,000 - \$50,000	Greedy-Lennox Charitable Foundation
Bank of Montreal	F. K. Morrow Foundation
CIBC	NHI Nursing & Homemakers Inc.
RBC Foundation	Smith-Boake Designwerke Inc.
\$25,000 – \$49,999	\$1,000 – \$4,999
TD Bank Group	Alexandra & James Arnett
The Bank of Nova Scotia	Jalynn Bennett
\$10,000 – \$24,999	Black and Moffatt Architects Inc.
Letko Brosseau & Associates Inc.	DUCA Community Credit Union
Margaret McCain	Todd Grierson-Weiler,
Marsh Canada Ltd.	Investment Arbitration Counsel
The New England Company	Mercer Global Investments
	Thomas, Large & Singer Inc.
\$5,000 - \$9,999	Income from Trusts
Community Counselling	The Marguerite Hinsley Fund
Service Co., LLC	(at The Anglican Diocese of
Foyston, Gordon & Payne Inc.	Toronto Foundation)
	The Bishop Ken McGuire Trust
	(for LOFT Community Services)

Notable parish achievements in 2011

First Time Participants

- Christ Church, Norwood
- Grace Church in Scarborough
- The Jeremiah Community
- Church of the Redeemer, Duntroon
- St. David, Donlands
- St. John, Craighurst
- St. John, Dunsford

Leading Parishes by Amount Raised

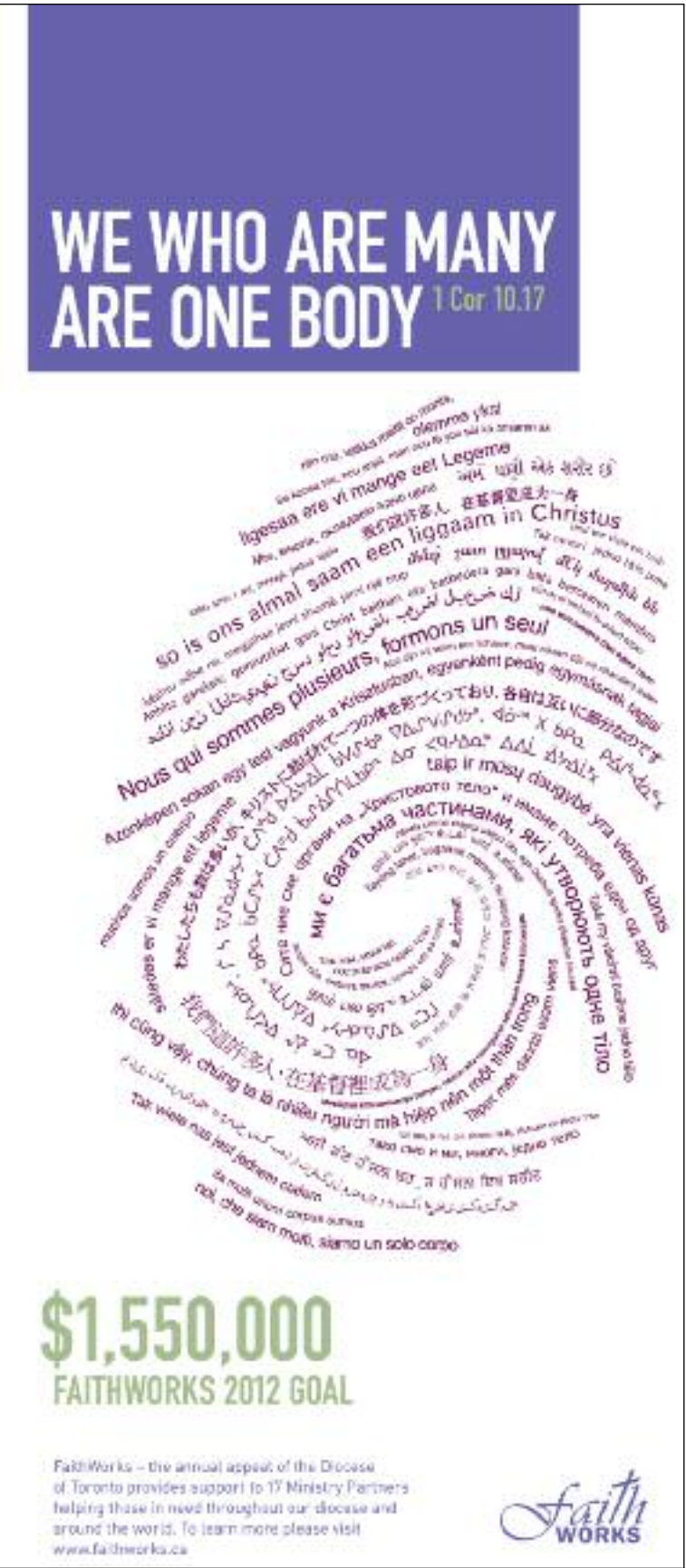
- Church of the Redeemer, Toronto - \$34,025
- St. Martin in-the-Fields - \$23,237
- All Saints, Kingsway - \$21,014
- St. John, York Mills - \$19,864
- St. James Cathedral - \$18,297
- Grace Church, Markham - \$17,313
- St. James, Orillia - \$16,885
- St. Martin, Bay Ridges - \$16,697
- St. Thomas a 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 - \$11,038

Leading Parishes by Proportion to Annual Offertory

- St. Columba & All Hallows – 15.41%
- St. Mark, Port Hope – 11.48%
- St. Martin, Bay Ridges – 13.07%
- St. Martin in-the-Fields – 10.64%
- St. Saviour, Orono – 8.94%
- St. Hilda, Fairbanks – 8.1%

Parishes that increased total giving to FaithWorks by \$1,000 or more

- All Saints, Kingsway
- Christ Church, Bolton
- Christ Church, Deer Park
- Christ Church / St. Jude, Ivy
- Christ Church, Stouffville
- St. Columba and All Hallows



The 2012 FaithWorks poster.

- St. George-the-Martyr, Parkdale
- Grace Church in Scarborough
- St. John, Ida
- St. John, West Toronto
- St. Martin in-the-Fields
- St. Mary Magdalene
- St. Michael and All Angels
- St. Peter, Cobourg
- St. Peter-on-the-Rock, Stoney Lake
- Redeemer, Bloor St.
- Redeemer, Duntroon
- St. Timothy, North Toronto

Greatest year-over-year increase:

- St. Timothy, North Toronto - \$15,436 (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 McCulloch, the FaithWorks campaign manager, at smcculloch@toronto.anglican.ca or 416-363-6021 (1-800-668-8932), 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

- Primate’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 work, and inspire others through your example. For more information, please contact Peter Misiaszek, director of Stewardship Development, 416-363-6021, ext. 246 or pmisiaszek@toronto.anglican.ca



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



Message to MPPs: Ontario can't afford poverty



BY LEAH WATKISS

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.

To submit items for Looking Ahead, email hpaukov@toronto.anglican.ca. The deadline for the June issue is May 1. Parishes can also promote their events on the diocese's website Calendar, at www.toronto.anglican.ca.

Worship

APRIL 5 – Maundy Thursday Solemn Liturgy of the Lord's Supper at St. Thomas, Huron Street, 8 p.m. Choral music by Duruflé, Josquin des Prez and Lassus; organ music by Langlais. Followed by the Gethsemane Watch at the Altar of Repose. Candlelight Way of the Cross at 11:30 p.m. Visit www.stthomas.on.ca.

APRIL 5, 6, 8 – St. Barnabas, Chester, invites you to join in during the Easter season for the following services: April 5, Maundy Thursday Service at 7 p.m.; April 6, the Good Friday Progressive Service "Stations of the Cross" beginning on Danforth Ave. at Holy Name Catholic Church, progressing to Riverdale Presbyterian, Danforth Church, St. Barnabas, Chester, and ending at Eastminster United Church. Prayers and Reflection Service at 2 p.m. at St. Barnabas.; April 8, Easter Celebration at 10:30 a.m. at St. Barnabas. For information, call 416-463-1344 or visit www.stbarnabas-toronto.com.

APRIL 6 – Good Friday Liturgy of the Passion at St. Thomas, 383 Huron Street, Toronto, at 10:30 a.m. Choral music "The Reproaches" by Sanders, "Adoramus te, Christe" by Corsi). Candlelight Way of the Cross at 7:30 p.m. Visit www.stthomas.on.ca.

APRIL 7 – Children's Easter Eve Service at St. Olave, Swansea, at 4 p.m. Music and performances for children of all ages. For more details, call 416-769-5686 or visit www.stolaves.ca.

APRIL 7 – Holy Saturday Easter Vigil at St. Thomas, Huron Street, at 9 p.m. Choral music: "Hail, gladdening light," Wood; "Messe solennelle," Langlais; "Aurora lucis rutilat," Lassus. Organ music by Tournemire. Visit www.stthomas.on.ca.

APRIL 15 – The annual clean-up Sunday for Monks' Cell will be spiced up with the first-ever Polka Eucharist at St. Theodore of Canterbury. Music will be provided by St. Ted's own quartet of virtuosi of the "Stomach Steinway," including the Rev. Canon Ian Noseworthy. Eucharist begins at 10:30 a.m. Bring your blue jeans and your dancing shoes. For more information, call 416-222-2461.

APRIL 22 – Choral Evensong at St. Olave, Swansea, for St. George's Eve, at 4 p.m. with St. Olave's Choir and organist Tim Showalter. Followed by refreshments and St. Olave's Arts Guild and Consort

with words and music from Shakespeare to the present, exploring writers who find drama and comedy in the competitive worlds of sport and learning. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

APRIL 22 – St. Clement, Eglinton, 70 St. Clements Ave., invites you to its Choral Evensong at 4 p.m., with the combined choirs of St. Clement's and St. Martin in-the-Fields, Toronto. Music: Collegium Regale, Howells; Let all the World, R. Vaughan Williams; Hail Gladdening Light, Wood.

Social

APRIL 14 – Grace Church in Scarborough, 35 Kecala Rd., is holding an old-fashioned Spring Tea Party, from 2 to 5 p.m. Guests (men and women) are invited to wear hats (white gloves optional) and participate in a fashion show of hats. Refreshments will include coffee, a selection of teas, sandwiches and sweets. Door prizes included. Tickets are \$15 for adults and \$5 for children up to 12 years. For information, call Veronica at 416-264-2685, Grace Church at 416-755-5316, or Margaret at 416-261-6762.

APRIL 20 & 21 – Join St. Theodore of Canterbury at Monks' Cell, a unique dining experience in a mediaeval setting reminiscent of a monastery refectory. Dinner includes salad, fresh rolls, New York Strip steak or chicken cooked over an open hearth, potato, apple pie and wine, all for \$35. Seating available Friday night, 6–10 p.m. and Saturday night 5–10 p.m. For reservations, call 416-222-6198 or email monkscell@hotmail.com.

APRIL 28 – Go down memory lane with St. Patrick, Willowdale, from noon until 4 p.m. Share memories of St. Patrick, Willowdale, while enjoying entertainment and the companionship of current and past members. A light lunch will be served. For more information, contact St. Patrick's at 416-225-5151 or email info@stpatricksac.ca.

Educational/Meetings

APRIL 14 – The Bishop's Committee on Healing invites all to the Lay Anointers' Refresher Day, from 9 a.m. until 3:30 p.m., at St. John's Convent in North York. For more information, call Shelley Tidy, Chair, at 416-961-8116, ext. 225, or email shelley.tidy@rogers.com.

APRIL 15, 22 – St. Clement's Church, 70 St. Clements Ave., Toronto, begins the spring Forty Minute Forum series, Sunday mornings from 10:10 to 10:50 a.m. in the Canon Nicholson Hall. On April 15, academic, politician, author and broadcaster Michael Ignatieff will speak on the topic "Thinking About Inequality at

Easter." The following Sunday features the innovative theatre director, producer and playwright, Paul Thompson, exploring the idea "You Are the Unacknowledged Legislators of Our Time." There will be no Forty Minute Forum on April 29, but the series will continue in May with Sally Armstrong and Michael Enright as speakers. All events in the series are free, and everyone is welcome. For more details, call 416-483-6664 or visit www.stclements-church.org. **MAY 4–5** – The Order of St. Luke presents "Rivers of Grace: The Restoring Kingdom," a healing conference led by the Rev. Mike Endicott, Director of the Order of Jacob's Well, UK, at St. Simon's Anglican Church in Oakville. Registration is \$50 before April 15; from April 15 on, it's \$60. For more information or to register, call 416-767-0253 or contact cafoty@rogers.com. Visit www.oslregion8.org/conference.htm.

MAY 4–6 – All women are invited to attend the 20th anniversary of Peterborough Aware. Come and enjoy a great weekend at Elim Lodge, meeting new and old friends. It is a weekend of spiritual refreshment and challenge, with the Rev. Dr. Dana Fisher as speaker, small group discussions, worshipful music, food and nature. For more information, contact Nancy Perrault at 905-451-9190 or nancy.perrault4@hotmail.com.

MAY 12 – The Annual General Meeting of the Anglican Church Women (ACW) in the Diocese of Toronto will be held on May 12, from 9:30 a.m. until 3:30 p.m. at Christ the King, 475 Rathburn Rd., Toronto. The speaker will be the Rev. Dr. Cheri DiNovo, MPP. Tickets are \$25 per person. For further information, call 416-363-0018 or email acw@toronto.anglican.ca.

Sales

APRIL 14 – Grace Church, Markham, 19 Parkway Ave., will hold its famous semi-annual rummage sale from 8:30 a.m. until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, toys, and much more. Call 905-294-3184.

APRIL 14 – Spring Rummage Sale at St. Olave, Swansea, from 9:30 a.m. until noon. Clothing, linens, kitchen items, boutique items, jewellery, crafts, Christmas items, books, toys, games, puzzles, and more. All proceeds go to causes supported by the Anglican Church Women. For more details, call 416-769-5686 or visit www.stolaves.ca.

APRIL 21 – Holy Trinity, Thornhill, 140 Brooke St. (Yonge St. & Centre St.), will hold its Spring Rummage Sale from 9 a.m. until 12 noon. A large selection of clothes, household items, linens, books, games, toys, jewellery and much more. For more information, call 905-889-5931.

APRIL 28 – Spring Fair at St. Cuthbert, Leaside, 1399 Bayview Ave., from 11 a.m. to 2 p.m. Books, stamps, jewellery, treasures, home baking, kitchenware, toys, boutique, hand-knitting, crafts, an "art" gallery, odds & ends and small electrical goods. Free games for kids on the green. Call 416-485-0329 or visit www.stcuthbertsleaside.com.

MAY 5 – Annual Attic Sale at

Grace Church on-the-Hill, 300 Lonsdale Rd., Toronto, 10 a.m. to 1 p.m. Great finds in linens, fabric, jewellery, kitchenware, hardware, electronics, lamps, collectibles, furniture, art, frames, good pottery, retro, glassware and more. Call 416-488-7884 or visit www.gracechurchonthehill.ca.

MAY 31–JUNE 2 – St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, invites all to the Canterbury Creative Arts Show & Sale, including fine art, prints, pottery, sculpture, and porcelain. Come and meet the artists. Wine and hors d'oeuvres will be for sale during show hours, with coffee and muffins available on Saturday morning. Fully accessible facility. Visit www.stdunstan.ca.

Music/Film/Theatre

APRIL 1 – All Saints, Kingsway, presents the Amadeus Choir of Toronto and the All Saints' Choir, performing the stunning Requiem of Gabriel Fauré, with other works by Parry, Daley, Holst, and Watson Henderson. Lydia Adams, conductor; Shawn Grenke, organist. The concert starts at 4 p.m. Tickets are \$25. For more information, contact Sarah Hastie at 416-233-1125, ext. 0.

APRIL 1 – St. Peter, Erindale, invites you to a Palm Sunday concert 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 905-828-2095.

APRIL 3 – Baroque Music by Candlelight at St. Thomas, 383 Huron St., Toronto, at 8 p.m. Baroque instrumentalists and singers present contemplative music for Holy Week. This is neither a concert nor a service, but a time for personal reflection. Free-will offering. Visit www.stthomas.on.ca.

APRIL 6 – The Toronto Mendelssohn Choir, under the direction of Noel Edison, returns to St. Paul's Basilica, 83 Power Street, Toronto, at 7:30 p.m. for a Good Friday concert of meditative and inspirational sacred works, including two 20th century masses. Tickets are \$50; \$45 for seniors; VoxTix \$20 for 25 years old and under. Tickets are available from the TMC Box Office at 416-598-0422, ext. 21, or online at www.tmc-choir.org.

APRIL 6 – Organist Thomas Fitches performs music for Passiontide at St. Clement, Eglinton, 70 St. Clements Ave., at 3 p.m. The event will feature music by Buxtehude, Messiaen, Rogg, Walcha and Canadian composer David McIntyre. Free admission.

APRIL 13 – St. Thomas, Brooklin, will hold a silent film night at 8 p.m., with William O'Meara at the organ. The film is "Safety Last" (Harold Lloyd). Tickets are \$10 for adults and \$5 for children 12 and under. Reserve ahead of time by calling the church office at 905-655-3883 or purchase at the door.

APRIL 15 – St. Clement, Eglinton, 70 St. Clements Ave., presents The French Connection, at 3 p.m., with Maurice Clerc, Organist of Dijon Cathedral France, in recital. Music includes a Symphony by Mouret, Bach's Toccata and Fugue in D minor, as well as Mr. Clerc's transcriptions of music by Pierre Cochereau, Faure's Three

Pieces of DOLLY and Grand Final of Don Carlos by Verdi. Admission is pay what you can. Co-sponsored by the Toronto Branch of the Royal Canadian College of Organists.

APRIL 15, 29 – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. Apr. 15, Tribute to Clifford Brown with trumpet master Steve McDade (other players TBA); Apr. 29, Tribute to Thelonious Monk – Robi Botos (piano), Scott Alexander (bass), Brian Barlow (drums). Call 416-920-5211 or www.christchurchdeerpark.org.

APRIL 28 – St. Simon-the-Apostle, 525 Bloor St. E., Toronto, invites you to its annual fundraising concert and silent auction for the Reaching Out Through Music (ROTM) children's music program, at 7:30 p.m. Although the ROTM children's choir will make a brief appearance, the concert features professional musicians with a national and international reputation, and a diverse range of musical genres. Featured artists include the Gryphon Trio, soprano Mary Lou Fallis, pianist Patricia Parr, and jazz pianist Ron Davis. Refreshments. Tickets at the door (\$40 adult; \$30 senior; \$10 student; \$100 patron) or in advance through ROTM at St. Simon's at 416-923-8714, ext. 205. The church is fully accessible.

MAY 4 – St. Mark's Heritage Foundation presents The Three Cantors in concert at 7:30 p.m. at the Dick and Jane LeVan Theatre, LeVan Hall, Trinity College School, Port Hope. This is a return one-night-only engagement with cantors Peter Wall, William Cliff and David Pickett and their accompanist Angus Sinclair. Tickets are \$35 each and available from John Joynt (905-342-2678) and Peter Kedwell (905-885-6706). All proceeds will go to the Primate's World Relief and Development Fund and St. Mark's Heritage Foundation. A reception to meet the cantors will follow the concert.

MAY 4 – St. Simon-the-Apostle, 525 Bloor St. E., Toronto invites everyone to On Wings of Song, at 7:30 p.m. The students of Scott Paterson's Recorder Studio collaborate with singers from the St. Simon's Choir and accompanists, for an evening of vocal gems from cantata arias to lieder to cabaret show tunes to instrumental concerti. Tickets \$15/\$10 in support of St. Simon's Church. For more information, call 416-923-8714 or visit www.stsimons.ca.

MAY 6 – MusicFest at St. John, York Mills. Movie music will be played by St. John's two handbell choirs, the children's chime choir, the edgier handbell ensemble Pavlov's Dogs, the duo Infinitely More, St. John's Band and choir (Patrick Dewell, Music Director). Audience members will get a chance to ring the bells, too. Proceeds support Sleeping Children Around the World, and the handbell program's sponsored child, a 12-year-old school girl and her village in West Bank, Israel, the education of a girl in Honduras, and St. John's Church. Two shows: 4 p.m. & 7 p.m. at St. John, York Mills, 19 Don Ridge Dr., Toronto. Admission for adults is \$15, children \$5. Call 416-225-6611 or visit www.sjym.ca/music/handbells/musicfest.

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READING THE BIBLE

BY THE REV. CANON DON BEATTY

Mark's ending is a puzzle

Why is Mark's Easter story so brief? 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 most ancient and reliable manuscripts. It is probable that some second-century scribe, who thought the ending was too abrupt and who was familiar with the other Gospels and the Acts of the Apostles, added 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 conjunction "for," as though it required an additional phrase. This would be an unusual word with which to end a paragraph, much less 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 every word in scripture 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 caps, a cylindrical box which could hold a number of scrolls. The paper used would be parchment or papyrus. Parchment, made from animal skins, was very expensive. Papyrus, made from the papyrus reed, was rather brittle and subject to breaking from constant use as the scrolls were rolled and unrolled, usually on a piece of wood. One scroll could hold about the length of one Gospel (about 30 feet). Thus, each Gospel was copied on a separate scroll. Several scrolls would be needed to copy the whole Bible. The name given for a collection of the Bible scrolls was "ta biblia" or "the books." We do not, however, possess original manuscripts; we only have copies of copies, including many fragments.

Actually, most of the ancient manuscripts we possess today came from codices. The Christian church very quickly adapted the "codex" style of writing, which was invented in the later part of the first century. Codices involved stitching together folded

sheets of papyrus or parchment to form a book. Codices have been discovered containing the complete Bible dating from the third and fourth century CE.

Most early codices were small, about 15 by 30 centimetres, making them easier to carry around. The Christian church used these books for their missionary work as the faith spread throughout the Roman Empire. The regular secular use of codices didn't occur until the fifth century, when they gradually replaced scrolls. Thus, the Christian church was in the forefront of using this new technology in the first century!

The second possible reason for Mark's abrupt ending may be that that was what he had intended. The climax of Mark's Gospel comes with the words of the hardened Roman soldier, the centurion in charge of the crucifixion, who at the foot of the cross was heard to exclaim, "Truly this man was God's son" (Mark 15:39). The Messianic secret was out. Now the world could know that Jesus was the Messiah. The reader, of course, knew this truth from the beginning of the Gospel. Mark started his writing with "The beginning of the good news of Jesus Christ, the son of God" (Mark 1:1). Throughout the Gospel, the people who recognized Jesus were commanded to tell no one that he was the Messiah. Easter becomes almost anti-climactic for Mark, an add-on, if you like, but of course an important one.

In the abbreviated ending, Mark has the women fleeing in terror, afraid to tell anyone. But someone did! The Gospel was proclaimed. The faith spread and the "good news" about the crucifixion and resurrection became the message, the kerygma of the early church. Mark, writing to believers probably in Rome, was saying, in effect, "You know the story; Christ continues to appear to those who believe. What more needs to be said? You can write your own ending as the risen Christ appears to you."

As we celebrate Easter 2012, may the risen Christ be part of our thoughts and prayers as He continues to bring all believers into his Kingdom. Have a blessed Easter as you continue your dialogue with the Gospel of Mark.

The Rev. Canon Don Beatty is an honorary assistant at St. Luke, Dixie South, Mississauga.

PRAYER CYCLE

FOR MAY

1. St. David Anglican Lutheran, Orillia
2. St. Athanasius, Orillia
3. McEwan Housing and Support Services (LOFT)
4. St. George, Fairvalley
5. New curates of the Diocese
6. Ingles House (LOFT)
7. St. James, Orillia
8. St. John, Matchedash

9. St. John, Waverley
10. St. Luke, Price's Corners
11. St. Mark, Midland
12. St. Matthias, Coldwater
13. York Central Deanery
14. St. Paul, Washago
15. Wycliffe Church, Elmville
16. Citizens for Public Justice
17. All Saints, Markham
18. Christ Church, Stouffville
19. Christ Church, Woodbridge
20. Anglican Appeal

21. Emmanuel, Richvale
22. Grace Church, Markham
23. Holy Trinity, Thornhill
24. St. John the Baptist, Oak Ridges
25. St. Mary, Richmond Hill
26. St. Philip on-the-Hill, Unionville
27. St. George House (LOFT)
28. Ecuhome
29. Diocese's Environmental Working Group
30. Diocese's Re-Imagining Church: Shaped for Mission courses
31. Christ Church, Deer Park

IN MOTION

Appointments

- The Rev. Karen Hatch, Incumbent, St. Margaret-in-the-Pines, West Hill, Feb. 15.
- The Rev. Robin Peasgood, Honorary Assistant, St. Paul, Beaverton, Feb. 15.
- The Rev. Vernon La Fleur, Interim Priest-in-Charge, Nativity, Malvern, March 15.
- The Rev. William D. Stonehill (Calgary), Incumbent, St. John, Whitby, March 21.
- The Rev. Richard Miller, Associate Priest, St. Peter, Erindale, April 16.
- The Rev. Christine Watt, Incumbent, Parish of Campbellford, Hastings & Roseneath, June 1.

Vacant Incumbencies

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

First Phase - Parish Selection Committee in Formation

(not yet receiving names):

- Parish of Newcastle
- St. Margaret, 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. Canon Matthias Der 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 at St. Nicholas, Birch Cliff, on March 24.

BRIEFLY

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 focus of the seminar will be on Mr. Schwarz's books *The 3 Colors of Community* and *The 3 Colors of Leadership*. For more information, contact Bill Bickle at fordelm@sympatico.ca or 1-866-945-8744.

ACW meets in May

The Anglican Church Women's (ACW) annual general meeting will take place on May 12 at Christ the King, Etobicoke. The guest speaker will be the Rev. Cheri DiNovo, MPP for Parkdale-High Park. For more information, visit the ACW pages on the diocese's website, www.toronto.anglican.ca.

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 Chipewas 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."



Twelve-year-old Imteiaz and her village in the West Bank area of Israel are sponsored by St. John, York Mills' handbell program.



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, Craighurst. Mr. Montalbetti was inducted into the ministry of the Parish of Craighurst 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.



CAREFUL

A young parishioner pours pancake batter at St. Martin, Bay Ridges' pancake dinner on Feb. 21, put on by the youth of the parish. Proceeds go to the church's outreach program. PHOTO BY CLIFF HOPE



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.