

# CONTACT

Christ's Church Cathedral | Easter 2016





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## Compassion and Justice for All

by Paula Esteves



If you've been around since the 1950s, you have witnessed remarkable changes in our society. I'm not referring to the industrial or digital revolutions that have so distinctly marked our world for evermore, but rather the progress that we as Canadians have made in the arena of human rights.

The list of human rights entrenched in Canadian law includes: race, religion, marital status, age, gender, physical and mental disabilities, sexual orientation, ethnicity, and others. The vast majority of us don't question these rights today – they are respected, accepted, and openly defended when necessary. And yet it took the extraordinary courage of particular individuals and groups, much social activism, vigorous debate, and so much time to get us here...and the evolution of these rights continue with much work still to be done, if not in law, certainly in our hearts, minds, and actions.

We, as both Canadians and part of the Anglican community, are faced with tackling two more human rights – one already entrenched in Canadian law, the other soon to be: same-sex marriage and physician assisted dying.

At the Cathedral, we've heard much in recent weeks about the issue of same-sex marriage.

This should be a no-brainer for us, but as history shows, there are often barriers. As a result of those conversations, Wendy Newman and John Watts have written a letter to The House of Bishops affirming our support for the approval for the proposed change to the marriage canon. Many of us have already signed this letter. If you have not, please see Wendy or Jim. It is critical that we along with other supporters be heard loudly and clearly.

On the issue of physician assisted dying, we have been silent at the Cathedral. Several weeks ago, there was much in the media about the Roman Catholic position on the issue – no surprises there. This led me to wonder where The Anglican Church of Canada stood. So, I googled it. The Anglican Church of Canada's submission to the Special Joint Committee on Physician Assisted Dying can be read in full at:

<http://www.anglican.ca/wp-content/uploads/Anglican-Church-of-Canada-to-Special-Joint-Committee-PAD.pdf>

It's a very good and interesting read! In my view, it does what the House of Bishops appears to be struggling with; it embodies our Christian values of compassion and justice for all.

That's not so hard now, is it? ■

## MAKING ROOM

 For other ideas, other  
faiths, other realities

by Peter Wall †



What a frantic Lent this has been. Even though Lent is always exactly the same length, when Easter is as early as it is this year, Lent seems rushed, frenetic, and compressed. This makes no sense, but there it is. With Ash Wednesday taking place on February 10, and Easter still in March, it has all come, perhaps, too quickly. Not unlike our lives in general these days, everything seems breathless, fast-paced, and insufficiently reflective.

In the midst of all that, it has been a gift for those of us who have come down to the Cathedral early on Tuesday mornings in Lent for Dale Guenter's gentle and serene moments of Centering Prayer. For an all too brief time, we have been invited into a time of reflection, prayer, and contemplation. These mornings have been wonderful for me. Dale has encouraged us to have a sacred word or phrase with which we work during our silence. Mine has been 'witness' – the witness that we all bring to our faith; the witness that we see all around us in each other, the witnesses that I encounter in our pews, in many of the meetings which it is my pleasure to attend, in the staff of Cathedral Place, in the many people who come into our buildings day by day and week by week.

'You Are My Witnesses' is also the theme of the 41<sup>st</sup> General Synod this summer. As Chair of the Planning Committee, I have been 'working' with the theme for many months; hence the word *witness* came easily to my mind when Dale encouraged us to find a sacred word or phrase.

In the post resurrection accounts in Luke's gospel, Jesus reminds the disciples and other members of the resurrection community that they are his witnesses – that they, and we, are to take his message of justice, reconciliation, and peace-making to the world. That is what Easter is all about – being witnesses – witnesses to resurrection, witnesses to life triumphing over death, witnesses to the One who calls us to speak out for justice and radical inclusion, for love above all, and for kingdom building that overcomes greed, selfishness, and isolation.

We are in the midst, in our church in Canada, of a particularly important time in which we are trying to extend an appropriate and much overdue welcome to all people who wish to be part of our church. It is painful, complex, difficult and, ultimately, threatening to the church as we know it and want it to be. It is a time to pray, to read, to understand, to reach out.

*(Continued on page 5)*

(Continued from page 4)

In the recent meeting of the Council of General Synod – an important, tough, but ultimately good and productive meeting, we talked carefully and honestly about many things. In the midst of challenging conversations about same-sex marriage and in equally important and challenging conversations about indigenous ministries in Canada, ethical investing throughout the church, and the amazing way in which we as church are responding to the refugee crisis, one of themes we kept returning to was ‘making room’ – making room for those who are not just like us, making room for those to whom we have denied room for far too long, making room for other ideas, other faiths, other realities. Sometimes, even through the best of our intentions, we want to make room for some, and deny a space to others. To really make room and really mean it compels us all to reflect and evaluate.

In his resurrection, Jesus seems to be pushing us to ‘make room’ – for our new selves and for all of the others who wish to stand and walk with us.

May your Easter resurrection comfort and move you, delight and enchant you, pull you and push you to ‘make room’.

Amen! Alleluia! ■



## Easter Services

### **Passion Sunday, March 20**

8:30 a.m. & 10:30 a.m. Liturgy of the Palms & Holy Eucharist

### **Monday, March 21 & Wednesday, March 23**

Holy Eucharist  
7:30 a.m. & 12:15 p.m.

### **Tuesday, March 22**

7:30 a.m. Holy Eucharist  
12:15 p.m. Bishop’s Eucharist

### **Maundy Thursday, March 24**

6:00 p.m. Pot Luck Supper  
7:30 p.m. Holy Eucharist & Foot Washing

Vigil (in the Columbarium) from end of 7:30 service to 11:00 am Friday

12:00 a.m. The Way of the Cross

### **Good Friday, March 25**

11:00 a.m. Solemn Liturgy

### **Holy Saturday, March 26**

9:00 p.m. The Great Vigil of Easter  
*Followed by Resurrection Party*

### **Easter Day, March 27**

10:30 a.m. Procession & Festival Eucharist  
*(one service only)*

## OPEN A DOOR

 Dispel the darkness

by **Sharyn Hall †**



As we move through the season of Lent toward Easter, the days gradually change from the darkness of winter toward the new light of spring. Lent and Easter are early in the calendar this year, so we may be more aware of this gradual shift in our daily lives.

Astronomers explain the lengthening of days by tracing the path of the earth around the sun. Scientists can describe the effects of changing light on vegetation, animals, and the motion of the tides. Medical research can determine the effects of darkness and light on the health of human beings. Our experience of darkness and light has a profound effect on us and on the world in which we live.

To ancient people, darkness could mean a time of rest from the labours of the day, or the darkness of night could be a time to be on guard against danger. Darkness in the daytime sky was a warning of storms or eruptions of the earth. Darkness also was a metaphorical description of a time of war, oppression or exile.

Light was a symbol of hope, hope for peace among people and harmony with nature, hope for new life in the earth and food in abundance. The people of the Bible connected light and darkness with the presence or absence of God in their lives.

Our experience of light and darkness does not necessarily have the same spiritual effect on us in industrial countries of the 21<sup>st</sup> century. We live in a world of almost constant light. During the darkness of night, there is light along our streets and highways, outside and inside our homes, in factories and office towers. Skyscrapers are towers of light scraping the dark sky. Often we have so much artificial light that we cannot see God's starry heavens above us. It is ironic that we who are surrounded by man-made light often ignore the importance of God's light among us.

We are so accustomed to breaking open the darkness that we panic when we lose the power to make our own light. During a power outage, darkness envelopes us, creating anxiety and danger. Under the cover of darkness, some people give in to their dark temptations to steal or harm others. In our homes, we search for a candle, which amazingly illuminates much more than its small flame of fire. We are grateful that the surrounding darkness cannot blot out the tiny flame.

*The people who walked in darkness have seen a great light; those who lived in the land of deep darkness – on them light has shined.*

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When the prophet Isaiah describes a people who walk in darkness, he is not describing their physical activity, he is declaring that they are a lost people, who have been separated from God. Light was God's saving grace to lead them out of the darkness of hopeless despair. The early followers of Jesus identified him as the light sent by God to overcome the darkness in their lives.

Jesus confronted the darkness of human cruelty and the fear of human death. He returned to reveal that there is new life and eternal light with God after death. He challenged his disciples to confront the darkness of earthly life by continuing the light of his mission, by advocating mercy and compassion among all people.

Daily we are reminded that many people walk in darkness in our world, the darkness of war, disaster or poverty, the darkness of hatred, cruelty or injustice. As followers of Christ, our task is to confront the darkness as Jesus did with the light of God. Darkness only can exist where there is no light.

If you are standing in a dark room and someone opens the door to a room full of light, darkness does not invade the lighted room; the light pushes the darkness away from you.

Each one of us can open a door to enable light to dispel the darkness and to bring God's saving grace into the world we all share. Welcome the light of spring and the light of the risen Christ. ■

## QUIZ TIME

How well do you know your Cathedral? Here's the first in a series of quizzes that will test your knowledge of the Cathedral. Thank you to Sandy Darling and John Watts for suggesting a quiz and for the questions and answers.

### Symbols, both religious and lay:

1. What are the symbols of these saints? They can all be found in the cathedral.
  - St Christopher (1 point)
  - St Joseph ( 2points -1 for each figure)
  - St Peter (ditto)
  - St Mark (1 point)
  - St Luke ( 2 points – more difficult)
  - St Matthew (4 points - even more difficult)
  - St John (1 point for the easy one, 4 points for the uncommon and different one)
2. Find a symbol that represents an abbreviation of the Greek word for Jesus (2 points)
3. How many symbols can you find for Freemasonry? (multiple points)
4. Having found symbols for Freemasons, can you now find a symbol (in this case a coat of arms) for the guild of Masons? (1 point)
5. How many coats of arms of trades other than Masons can you find? (multiple points)
6. Can you find Simeon and Tabitha? One of these you may recognize from context, the other is a bit of a trick question (3 points each).

*turn to page 28 for the answers*

## A WARDEN'S DUTIES

 What's it all about?

by Janina Vanderpost



The comprehensive report prepared by churchwarden Kerry Lubrick for the Vestry meeting of February 21 provides some insights into the kinds of responsibilities and concerns that your churchwardens have throughout the year. We have responsibilities for the budget and whether there are sufficient funds to carry out our ministries; we seek to ensure that we have the necessary human resources, both clerical and lay, to conduct the business of the cathedral; we are concerned about the preservation and long-term sustainability of this beautiful and historic building; and of course we endeavour to ensure that the voices of parishioners are heard and their requests addressed.

In the course of being a churchwarden, and especially in light of new projects on the horizon, I became more curious as to what, in a more formal sense, being a warden is all about.

According to documents on the Diocese of Ontario (Kingston) website, the office of churchwarden reaches far back in English history. As Christianity spread throughout England the country gradually was divided into parishes. Each parish was a district, usually co-extensive with a 'township', under a priest known as the Incumbent or 'curate', who was responsible to his bish-

op for the care ('cure') of the souls of his parishioners.

At one time, the parish was an important part of English local government. The church was a meeting place for parishioners, who became known as the 'vestry' because they often met in that room under the chairmanship of the priest. In medieval times a custom grew for the annual selection by the priest and the vestry of two parishioners, known as churchwardens who, along with being responsible for the fabric and furniture of the church, were executive officers of the parish.

During these times also, the state could impose on churchwardens and the vestry, civil duties, such as repairs of the roads and bridges, appointment of constables, the care of the poor, and raising money by taxes for these purposes. Subsequently, these responsibilities were transferred to other authorities, and the English parish and its officers became purely ecclesiastical institutions.

When the Province of Upper Canada was founded in 1791, the British government and the provincial government considered that the Church of England should become the established Church

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of the province. Under the *Parish and Town Officers Act of 1793*, town wardens were to be elected by the township inhabitants to be in charge of the local government. Where there was an Anglican Church with an Incumbent, one town warden was to be chosen by the Incumbent and one by the people. However this arrangement was strongly resisted by adherents to other faiths. In 1851, the *Freedom of Religion Act* made it clear there was to be no established church for the province. Since that time, churchwardens have been solely ecclesiastical officials of the Anglican Church.

Our own Diocese of Niagara was first incorporated by *An Act to Incorporate the Synod of the Diocese of Niagara*, passed by the Ontario Legislature on February 10, 1876. As you can see, our own cathedral, before that time known simply as Christ's Church, predates our own Diocese and was previously part of the Diocese of Toronto.

The responsibilities of Anglican churchwardens in Ontario also were established in law. Under the *Church Temporalities Act of 1843*, a statute of the Province of Ontario, churchwardens during their term of office are "as a corporation to represent the interest of (their) church and the members thereof." As a result, churchwardens are a legal entity in law, and in all business agreements the corporate name shall be used. The legal designation is "The Churchwardens of the Congregation or Parish of ..."

As a disclaimer, I must reveal that I am not an historian and acknowledge that the information above comes from various websites, including those of the Dioceses of Ontario, Toronto and Niagara. When I can get an actual copy of the *Church Temporalities Act*, I will tell you a little

more about what the *Act* and Canon law says about the duties of churchwardens. At this point I can assure you that, thank goodness, it doesn't involve looking after Hamilton's roads and bridges. ■

## A WORD ABOUT EASTER

We begin the week we call Holy on Sunday; we conclude it with the Paschal Triduum and with the Day of Resurrection! It is a week of deeply moving liturgies, important preaching and teaching, transcendent music and fervent prayer. It is the best and most interesting time to be in Church - the week in which we remember our salvation history, rehearse our own baptismal covenants, stand by the cross of Calvary, and rejoice with Christ in His resurrection.

I urge you to be as present as you can this week - walk with us on this incredible journey. You will be transformed by it.

We live in a world challenged and buffeted by so many things - an explosion of refugees in need of welcome and acceptance, a church struggling with what it is to be honest and accepting in every way, local communities which are faced with unknown futures. Our prayers and our presence are needed so very much in these and in so many other things.

Come - let us travel together this most Holy of weeks. ■

PAW†

## SING WITH SPIRIT

 Sing all, sing lustily

by Michael Bloss



In the June 2001 issue of *Reformed Worship*, John D. Witvliet, director of the Calvin Institute of Christian Worship and professor of music and worship at Calvin College and Calvin Theological Seminary in Grand Rapids, Michigan, writes about how music affects us on a deeply emotional level, whether we are aware of it or not. Here is the link in case you wish to read the entire article: <http://www.reformedworship.org/article/june-2001/we-are-what-we-sing-searching-balanced-diet>. He goes further, likening the experience of hymns in our lives to a well balanced diet chosen from a diverse and varied menu of history, community and shared journey. As we try to balance our diet intentionally, and with an eye to health, we build up a testimony that travels with us throughout our lives.

If you are like me, recipe books (with mouth watering photography) help to get the imagination and the appetite flowing. In the singing realm, there is none better than John Wesley's famous *Rules for Singing*. In his set of exhortations introducing a hymnal, Wesley gives seven tips on how a congregation can sing with spirit and with understanding. Two of these are of particular note:

**Sing All** – see that you join the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up and you will find a blessing.

**Sing Lustily** – and with good courage. Beware of singing as if you were half-dead or half-asleep; but lift up your voice with strength.

What Wesley is suggesting here, is that our singing is not about us. It is about inspiring our brothers and sisters around us and thereby expressing a faith which is larger than ourselves. From time to time on any given Sunday we may have trouble being enthusiastic, but when we try to move outside that inhibition towards the joy and energy of the text, we start to receive the grace of that energy.

The other point Wesley makes is that singing hymns, psalms and spiritual songs is a community thing. We experience Music In Community frequently here at the Cathedral. I am reminded of an experience I had at a Hymn Society Conference in Kentucky. The evening entailed observing and participating in a “Kentucky Har-

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mony”. On the stage was a group of close to 100 people from age 4 to 94 all from the same town singing this style of hymnody together and by memory. They have been meeting three times a week for as long as they can remember to sing their repertoire of hymns – close to 250. Most have learned these by rote and it was moving to see such a unified focus and mission in their singing as a result of an intentional desire to sing with the Spirit. They were truly inspired by what they were experiencing together. And they were sharing it with us who tried to join in. Viewing this through a more charismatic lens, do we want to look like an “excited believer” or a “disinterested spectator” when we participate in the liturgy? Remember that not everyone who comes to the Cathedral, especially over the Easter season, is necessarily a Christian. There are visitors and there are those who attend but do not truly believe. Your singing can inspire those around you to turn to the One to whom you sing praises. So how is this done?

**Project** – imagine your breath tossing your voice like a tennis racket a ball. Aim for one of the nave pillars. Imagine your voice meeting the sound of the choir coming into the nave from the choir pews. Enjoy the sound of the vowels of each word. Remember that the amount of breath you use is proportional to the sound you make! Let your voice “overlap” with the others around you as your sound becomes greater than your individual voices.

**Move** – feel the rhythm of the music. The organ or piano sets the spirit of the tempo. Feel the waltz lilt of *Love Divine All Loves Excelling* or the march like vigour of *For All the Saints*. Let the vitality of this rhythmic line pulse through the mel-

ody you sing.

**Express** – what in the text you are singing resonates inside your soul. Do you recognize yourself in the Story? Are you hearing the “still small voice” of God again, only through different words this time? Do you pause while you ride a wave of emotion brought on by the text and then join in again with renewed understanding and depth of feeling?

It has been said that, ultimately, those who may feel they are on the outside looking in will, from the deepest part of themselves, respond to authentic and passionate singing to discover the truth held in the God songs we sing. It is how we do mission in our ministry as musicians. At the Cathedral, we are all musicians – congregation as well as choir and instrumentalists – for whom participation is of the essence. Singing together and with intention is one way through which we transform hearts, minds and spirits.

This, my friends, is truly a reason to sing! ■

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## Passages

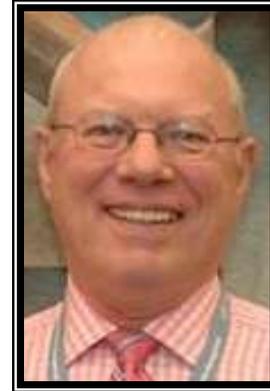
### DEATHS

Vera Tomlinson – Feb 5, 2016

## WIDENING THE CIRCLE

 A dramatic change

by John Watts



When I was asked to reflect on the team system at the Cathedral, and to talk about being a team leader, I was taken back to a time that many would now find hard to imagine, the Church of England services of my childhood. Like the services of the Anglican Church in Canada at that time, they were distinctly masculine affairs, in which the congregation played a completely passive role. Greeted (actually just handed a hymn book—the idea that one would be *welcomed* to church was quite foreign) by sidesmen, with the emphasis on men; sung to by a men and boys choir; and listening to lessons read, prayers prayed, and sermons given by the ordained ministers, all necessarily male. The only non-ordained members of the congregation who participated in the service were the crucifer and servers, and even they were silent and dressed differently from the congregation; and, yes, they were always male! The role of the congregation was to stand and kneel, listen and occasionally sing—but never too loudly.

Fast forward to the 21st century and what a revolution—or a set of revolutions. Eucharist as the major Sunday service, women fully integrated into the ordained ministry and all other

church activities, and lay involvement in the liturgy to an extent that would at one time have been unimaginable. When I look through the lists of team members, I am able to identify more than a hundred individuals at the cathedral who play an active role in our Sunday services: welcoming as greeters, reading, leading intercessions, being communion minister, crucifer or taper-bearer, and co-coordinating and hosting coffee-hour. And that 100 includes only those roles that are part of the teams' responsibility—I did not include the choir, obviously important, but not a team responsibility. For some of us, this dramatic change in the role of the laity has been too slow in coming and may not have progressed far enough; others may long for a gentler, more traditional time. Either way, these are important changes in the way in which we view ourselves as Christians, and in our life as a Christian community.

For a long time, we did not recognize that these changes meant that we also had to change the way in which this involvement was organized. When only a few members of the congregation were actively involved, it was a relatively sim-

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ple task for the clergy and office staff to coordinate them. As involvement grew, some groups such as readers could be organized by one of that group. But that resulted in two problems; the groups tended to remain small with unchanging membership, difficult for the newcomer to become part of; and a lack of coordination which could result in someone getting three different phone calls, asking them to do three different things at the same time. Enter the concept of the Lay Ministry team for which full credit should be given to The Dean. Four teams (St. Andrew, St. Bede, St. Thomas, and St. Veronica), under the leadership/coordination/guidance of (usually) a pair of team leaders, took responsibility for ensuring that there were greeters, a lay welcomer, two readers, an intercessor, 3-4 communion ministers and the wherewithal for coffee and refreshments on Sundays. The servers were originally part of the teams' responsibilities, although they have since been separated off on a separate rota, under the leadership of John Bradley.

St. Paul points out more than once in his letters, that we all possess different gifts and that we should use them accordingly. Not every team member will want to be a lector (reader) and not all will want to or should (in my case at least) bake cookies or cake. Some people feel that they are too shy to be a greeter while others are naturals at making others comfortable. Some will value the opportunity and the challenge of spending the time that it takes to prepare intercessions, and others find rewards in the relative intimacy of administering communion. One of the challenges in assigning people to the teams

arises from trying to balance the numbers of members with these different skills; as a result, people get "traded" from time to time, although we have yet to get to the point of having transfer fees!

Just as team members vary, so do the team leaders. Some of my counterparts are much more organized than I am and have their schedules arranged months in advance, while others, like me, are much less organized (or, as I like to think, more relaxed!). Which approach is better for you? Just let your team leader know and also let them know if you would like to expand your horizons and try something new. However, don't be surprised if they ask you to help in organizing it!

I believe that the team system has had effects that are much more widespread than merely making organization and administration easier. It has resulted in more active and meaningful involvement in the life of the community for many people. It has also meant that our circles of friendship and acquaintance have been widened, and that we know each other better. Can we do a better job of promoting this friendship, of involving newcomers? Yes, we can and we will continue to improve. But I think that the team ministry of the laity has made and will continue to make the Cathedral a community that increasingly cares for one other.

Thanks be to God. ■



# Dancing on Sunshine Gala Friday February 26, 2016

**Cathedral partygoers on the dancefloor.**

Photos courtesy of Tom Komaromi



Kerry Lubrick and Derek Smith—  
dance fever!



JoanneThompson doing the locomotive.



Steve and Nancy Miller share a  
romantic moment



Michael and Kerry Lubrick grooving.

# MAKERS' MARKET

## at the Art Crawl

Christ's Church Cathedral  
252 James St. North, Hamilton

7 - 10 pm, 2nd Friday/month  
May 13, Jun 10, Jul 8, Aug 12,  
Supercrawl Sep 9-11 &  
Holiday Market Dec 2-3

themakersmarket@gmail.com  
facebook.com/MakersMarketHamilton

# 10<sup>th</sup>

## ANNIVERSARY



Unique,  
handcrafted local  
goods: art,  
clothing,  
accessories, toys,  
bath & body,  
vintage & more.




On Saturday, February 20 a team of 8 stalwart Cathedralites set off from Cathy Weaver School to complete the Coldest Night of the Year walk. This annual walk raises money for the “hungry, homeless and hurting” in communities across the country. The recipients of fundraising efforts in lower Hamilton were St. Matthew’s House and Mission Services. Our team, led ably by captain Tom Komaromi, raised over \$5,800 (1st place in fundraising!) and completed the entire 10K course. Well done CCC Crusaders!

L to R: Jim Newman, Janina Vanderpost, Wendy Newman, “Sponge Bob” John Bradley, Pat Barton, Tom Komaromi, Peter Wall and Anne Harvey.

# March/April 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>20 Passion Sunday Holy Eucharist 8:30</p> <p>Choral Eucharist 10:30 am</p> <p><b>The Dean's Forum</b> 12:30</p>	<p>21 Holy Eucharist 7:30 am</p> <p>Bible Study 10:30</p> <p>Holy Eucharist 12:15</p>	<p>22 Centering Prayer 6:45 am</p> <p>Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11</p> <p><b>Bishop's Eucharist</b> 12:15 pm</p>	<p>23 Holy Eucharist 7:30 am</p> <p>Holy Eucharist 12:15</p> <p>Prayer Shawl Knitting 1-3</p>	<p>24 Maundy Thursday Pot Luck Supper 6:00</p> <p>Holy Eucharist &amp; Foot Washing 7:30 followed by Vigil in Colum- barium until 11:00 am Friday</p>	<p>25 The Way of the Cross 12:00 am</p> <p>Good Friday Solemn Liturgy 11:00</p>	<p>26 Holy Saturday The Great Vigil of Easter 9 pm followed by Resurrection Party</p>
<p>27 Easter Day Procession &amp; Festival Eucharist 10:30 am</p> <p>(one service only)</p>	<p>28 Cathedral Place Closed for Easter Monday</p>	<p>29 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11</p> <p>Corp Meeting 7pm</p>	<p>30 Holy Eucharist <b>12:15 pm</b></p> <p>Prayer Shawl Knitting 1-3</p>	<p>31 Holy Eucharist 12:15</p> <p>Choir Practice 7:30 pm</p>	<p>April 1</p>	<p>2</p>
<p>3 Holy Eucharist 8:30</p> <p>Choral Eucharist &amp; Baptism 10:30</p>	<p>4 Bible Study 10:30</p> <p>Holy Eucharist 12:15</p>	<p>5 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9 -11</p>	<p>6 Holy Eucharist 12:15</p> <p>Prayer Shawl Knitting 1-3</p>	<p>7 Holy Eucharist 12:15</p> <p>Choir Practice 7:30</p>	<p>8 Art Crawl 7 - 11 pm Cathedral Open</p>	<p>9</p>
<p>10 Holy Eucharist 8:30</p> <p>Choral Eucharist 10:30</p>	<p>11 Bible Study 10:30</p> <p>Holy Eucharist 12:15</p> <p>Parish Life/ Outreach Meeting 5:30 pm</p> <p>Endowment Committee Meeting 5:30 pm</p>	<p>12 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30-11</p>	<p>13 Holy Eucharist 12:15</p> <p>Prayer Shawl Knitting 1-3</p>	<p>14 Holy Eucharist 12:15</p> <p>Choir Practice 7:30</p>	<p>15</p>	<p>16</p>
<p>17 Holy Eucharist 8:30</p> <p>Choral Eucharist 10:30</p>	<p>18 Bible Study 10:30</p> <p>Holy Eucharist 12:15</p>	<p>19 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11</p>	<p>20 Holy Eucharist 12:15</p> <p>Prayer Shawl Knitting 1-3</p>	<p>21 Brass Monkeys 9 am</p> <p>Holy Eucharist 12:15</p> <p>Choir Practice 7:30</p>	<p>22</p>	<p>23</p>

# April/May 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
24 <i>Holy Eucharist</i> 8:30  <i>Choral Eucharist</i> 10:30  <i>Confirmation</i> 4pm	25 <i>Bible Study</i> 10:30  <i>Holy Eucharist</i> 12:15	26 <i>Holy Eucharist</i> 7:30 am  <i>Meal Tickets</i> 9:30 -11	27 <i>Holy Eucharist</i> 12:15  <i>Prayer Shawl</i> <i>Knitting</i> 1-3	28 <i>Holy Eucharist</i> 12:15  <i>Choir Practice</i> 7:30	29	30
May 1 <i>Holy Eucharist</i> 8:30  <i>Choral Eucharist</i> 10:30	2 <i>Bible Study</i> 10:30  <i>Holy Eucharist</i> 12:15	3 <i>Holy Eucharist</i> 7:30 am  <i>Meal Tickets</i> 9:30 -11	4 <i>Holy Eucharist</i> 12:15  <i>Prayer Shawl</i> <i>Knitting</i> 1-3	5 <i>Holy Eucharist</i> 12:15  <i>Choir Practice</i> 7:30	6	7
8 <i>Holy Eucharist</i> 8:30  <i>Choral Eucharist</i> 10:30	9 <i>Bible Study</i> 10:30  <i>Holy Eucharist</i> 12:15	10 <i>Holy Eucharist</i> 7:30 am  <i>Meal Tickets</i> 9:30 -11	11 <i>Holy Eucharist</i> 12:15  <i>Prayer Shawl</i> <i>Knitting</i> 1-3	12 <i>Holy Eucharist</i> 12:15  <i>Choir Practice</i> 7:30	13 <b>Makers' Market</b> 7 - 10 pm  <i>Art Crawl</i> 7 - 11 pm <i>Cathedral Open</i>	14
15 <i>Holy Eucharist</i> 8:30  <i>Choral Eucharist</i> 10:30	16 <i>Bible Study</i> 10:30  <i>Holy Eucharist</i> 12:15	17 <i>Holy Eucharist</i> 7:30 am  <i>Meal Tickets</i> 9:30 -11	18 <i>Holy Eucharist</i> 12:15  <i>Prayer Shawl</i> <i>Knitting</i> 1-3	19 <i>Brass Monkeys</i> 9 am  <i>Holy Eucharist</i> 12:15  <i>Choir Practice</i> 7:30	20	21
22 <i>Holy Eucharist</i> 8:30  <i>Choral Eucharist</i> 10:30	23 <i>Cathedral Place</i> <i>Closed for</i> <i>Victoria Day</i>	24 <i>Holy Eucharist</i> 7:30 am  <i>Meal Tickets</i> 9:30 -11	25 <i>Holy Eucharist</i> 12:15  <i>Prayer Shawl</i> <i>Knitting</i> 1-3	26 <i>Holy Eucharist</i> 12:15  <i>Choir Practice</i> 7:30	27	28
29 <i>Holy Eucharist</i> 8:30  <i>Choral Eucharist</i> 10:30	30 <i>Bible Study</i> 10:30  <i>Holy Eucharist</i> 12:15	31 <i>Holy Eucharist</i> 7:30 am  <i>Meal Tickets</i> 9:30 -11				

## JULIE LUDWIG

 Liturgy, ice cream  
and a sleep in



**1. What is your idea of a perfect day?**

My perfect day would involve things like cappuccinos, a leisurely bike ride, an afternoon nap, and going to the theatre in the evening.

**2. Why did you choose the Cathedral as your spiritual home?**

The liturgy! I grew up United and Jeremy grew up Canadian Reformed, but we wound up attending an Anglican Church in Toronto. When we moved to Hamilton, we knew we wanted to continue going to an Anglican church and the fairly formal liturgy, along with the music program and the welcoming community, was what attracted us to the Cathedral.

**3. What is the one thing that you most look forward to at the Cathedral?**

Being reminded of what's really important.

**4. If you could change one thing at the Cathedral, what would it be?**

...maybe starting at 11:00 instead of 10:30! I'm not a morning person, so later start-times are always better in my books.

**5. Which living person do you most admire?**

Oh my. That's a difficult question to answer. There's a woman who goes to my parents' church that I've known my entire life. She's perhaps the kindest, most thoughtful and compassionate person I know. She holds a very special place in my heart and she is definitely among the folks I most admire in this world.

**6. What would be your desert island pick for a book, a piece of music and food?**

Book: Jane Eyre

Music: The Marriage of Figaro

Food: Ice cream (preferably black cherry with chocolate chunks, but really any flavour would do.)

**7. Where would your dream vacation spot be?**

Hmmm. I think it might be Norway! ■

## JEREMY LUDWIG

**1. What is your idea of a perfect day?**

For me, a perfect day would be a bright and sunny day in the Coastal Mountains of B.C. with one or two good friends. We'd get up early, I'd catch a good sized trout to eat for dinner, we'd go on a long hike and finish the day with a pipe (tobacco, of course) and plenty of scotch around the campfire.

**2. Why did you choose the Cathedral as your spiritual home?**

Julie and I came to the Anglican church a few years ago when we were hired as section leaders in the choir at Grace Church on the Hill in Toronto. I grew up in the Reformed church, and at Grace I discovered a new way of understanding the Faith and what church could be, one that involved all five senses in addition to the intellect. When we moved to Hamilton almost two years ago, the Cathedral, with its attention to carrying on the liturgical traditions, seemed a natural fit. We've really come to value the community here and we're enjoying becoming more involved.

**3. What is the one thing that you most look forward to at the Cathedral?**

For me Holy Week is always a highlight. There's something about immersing yourself in the drama of the crucifixion and resurrection that reminds you that you're part of a much bigger story.

**4. If you could change one thing at the Cathedral, what would it be?**

At the risk of being a bit controversial, we'd use the Book of Common Prayer regularly. My first taste of the Anglican tradition was doing the BCP service every week. I naively thought that was the norm, and I have to say, I miss it! I remember being impressed by the depth and richness of the language, the echoes of Scripture, and how many turns of phrase have made it into our collective consciousness as English speakers. That's not to say there's not plenty of good stuff in the BAS, but what can I say, I've always liked old things!

**5. Which living person do you most admire?**

I have an old friend from high school that I've always had a lot of respect for. He's done a lot of great but difficult work in Vancouver's Downtown East side. He's never been afraid to put himself in difficult and uncomfortable situations because he knew it was the right thing to do. That's a quality I know to be lacking in myself, and I've always admired him for it.

**6. What would be your desert island pick for a book, a piece of music and food?**

A disclaimer: I've always had a problem with "favourite" lists. There are just too many good things out there, it makes me anxious having to

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(Continued from page 19)

settle on just one. So ask me tomorrow, and I might say something different!

**Book:** Am I going to be on this desert island forever, or just a long long time? If it's forever, and this is going to be the last book I ever set eyes on, I'm going with the Bible (not trying to win brownie points, there's just a lot in there to keep me busy!). If I get to come back at some point, it might be *The Brothers Karamazov* by Dostoevsky instead.

**Piece of music:** Well, it's going to be something by Wagner, possibly Parsifal, but if I could take the whole Ring cycle, that might just keep me going longer!

**Food:** This may be the hardest one...I'm going to say roast lamb with roasted potatoes and veggies and a glass of red wine. Mmmm...

#### *7. Where would your dream vacation spot be?*

Again, too many options to possibly settle on one, but I've never been anywhere in the UK and that annoys me, so I'm going with that. In addition to the major cultural centers, the Lake

District is high on the list. ■



**Congratulations! To Diana and Ron Kennedy on the occasion of their 35th wedding anniversary December 27, 2015.**



**Christ's Church Cathedral**  
A place of community, compassion and hope

When was the last time you visited the Cathedral's website? There's lots of information there that you may find of interest, including audio recordings of sermons. Perhaps you weren't able to be at church or perhaps you thought the sermon so interesting that you wanted to recommend it to a friend.

Plus:

- listings of upcoming events,
- a wealth of historical information about the art and architecture of the building
- a preview of the music for the current month—hymns, choir motets and organ postludes
- back issues of *Contact* and the weekly *Chronicle*.

Have a look and tell your friends!

[www.cathedralhamilton.ca](http://www.cathedralhamilton.ca)

## A ROAD TRIP

 And the mountains

by Francine Campbell-Rich



It was the Dean's recent homily on mountaintops that triggered a memory. I too had grown up inland, Rosedale, to be precise. Mountains existed in stories and dreams – upside down ravines. I'd never seen one, let alone the top of one.

World War II had scattered our family, my father's brother Douglas to a medical practice in San Francisco; some of the rest of us following suit. It was common in those days to buy a car in Detroit and have someone drive it out for you. My sister, Macia (Mary Alicia), newly graduated MD, headed for an internship, was available, and I, with a MusBac, wangled a fellowship at Mills College, in Oakland.

The year was 1941, in June. We set out for the west together. It was a week-long trip, if memory serves, and fairly dull, admittedly. The new car was fun, of course; cigarettes were cheap, and overnights on the way about ten dollars. Landscapes unfolded flat and endless over the Midwest states, solitary ranches dotting the distances to the north and to the south, tumbleweed rolling across the empty road. Macia was not much given to conversation, but barked at me from time to time when she was inclined. As for me, it mattered little, as I had a simple thought: mountains; there would be mountains before California.

We took turns driving, starting early in the morning, in the dark, Macia first at the wheel, stopping somewhere to pass the heat of day.

Then my turn, my turn, my turn...late afternoon. At last she spoke. "I'll hold the wheel. Look ahead, to the horizon." There it was, a fine outline far in the distance, barely visible, mountains. Only for an instant, no stopping. Still my turn to drive. Clearly Macia was not of a mind to trade places. I guessed she was dozing. I had to keep my eyes on the road. But I had faith. The mountains were there. I had seen that fine line. If only she would take the wheel.

Macia was five years older than I. I was in awe of her. She had to do things for me, when I was little, teach me things. She was tough, and strong. I cried a lot. The only time I ever saw her cry was when Sandy, the pony, broke his jaw.

There was the time at camp when she let me win first place in the riding ring. She gave me books to read in my teens – South Riding, by Winifred Holtby, Orchids on your budget, by I don't remember who...She showed me how to do my fingernails. She made a dress for me to wear at a recital. None of these thoughts came to me as Macia was making me stay at the wheel. Until it happened.

STOP, she said, and got out. Move over. From that moment I was the passenger. Nothing to do but marvel in silence as we rose ever higher, past forests and lakes, green pastures and wildflowers. No need to speak. The mountain top said it all, Dean Wall. ■

## THREE BOOKS

 To make us listen

Review by Jean Rae Baxter



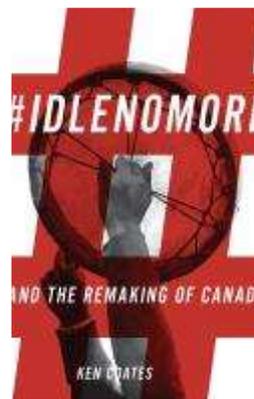
Four centuries ago, the poet and divine John Donne wrote:

*No man is an island entire of itself; every man is a piece of the Continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a Promontory were...Any man's death diminishes me, because I am involved in Mankind; and therefore never send to know for whom the bell tolls. It tolls for thee.*

When the bell tolled for the victims of the school shooting at La Loche, Saskatchewan, it tolled for all of us; and not just because we are part of mankind. We non-Aboriginal Canadians are inheritors of the problem our ancestors caused. Most of us missed the point of “Idle No More.” What will it take to make us hear the tolling of the bell?

Three new books compel us to listen. All three are by Saskatchewan writers. All are new, published in 2015. They approach the problems of Aboriginal Canadians from three different directions. One is objective and scholarly. One is visionary. One is heartbreaking.

First, the scholarly:



*Idlenomore and the Re-making of Canada.* Ken Coates. (University of Regina Press) This is the story of the grassroots movement that swept across Canada. It is factual, but not dry. The reader becomes interest-

ed in the people who made the movement happen, and in that sense Coates' study is an example not just of scholarship but also of journalism at its best. The writing is excellent. “Prairie

*(Continued on page 23)*

(Continued from page 22)

winds often start gently,” Coates begins, and then he shows us how those winds intensify and become startlingly strong. Launched in 2012 by four Saskatchewan women, “Idle No More” quickly became the most powerful demonstration of Aboriginal identity in Canadian history.

Second, the visionary.

*Nationhood Interrupted: Revitalizing nehiyaw*



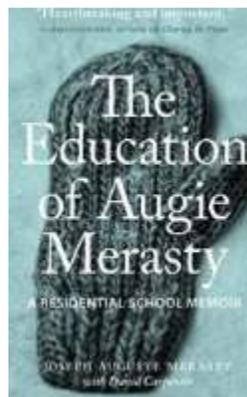
*Legal Systems*. Sylvia McAdam/Saysewahum. (Purich Publishing)

This book is the only one of the three written entirely by an Aboriginal person. It is an unconventional book. It is also a vital one, even

though the vision that McAdam/Saysewahum puts into words may be an impossible dream. Her quest is to bring to new life the *nehiyaw* (Cree) legal systems, a traditional body of laws that is almost lost. None of the laws were ever written; they were passed down orally through stories, songs, ceremonies and other sacred rites. Today much of the *nehiyaw* system has been lost through the deliberate destruction that we accurately define as “cultural genocide”. Unfortunately, it is not clear how the system can ever be reclaimed. But McAdam/Saysewahum is one of the founders of the “Idle No More movement”. As such, she is writing more to inspire

her own people than to educate us non-Aboriginal Canadians. We have much to learn from her, nonetheless.

Third, the heartbreaking:



*The Education of Augie Merasty*. Joseph August Merasty with David Carpenter. (University of Regina Press)

Augie Merasty is 86 years old when he tells David Carpenter the story of his growing-up.

Augie is the survivor of a residential school, the victim of terrible abuse. He is a drunk, a ruin of a man. Carpenter’s introduction speaks movingly of the difficulty of working with broken memories and the holes in history. Through Augie’s poignant, unvarnished story, told in his own words, the reader senses the divide between what can and what cannot be said when one has been abused and is still suffering the effects. More than anything else that I have ever read, this book made me understand what happened at La Loche, why it happened and—tragically—why it will likely happen again.

All three of these important books are in the Steve Varey Reading Room at Christ’s Church Cathedral for you to read. ■

## LENT AND EASTER

 At the Cathedral

by Wendy Newman



I've been getting acquainted with our collection of historic Sunday bulletins. It's incomplete, but it goes back at least as far as 1909, and each one gives us a little snapshot of the Cathedral at work. Most of the older issues do not include dates, unfortunately, but internal clues permit a reasonable estimate.

*Easter Decorations, N.D.*

Here's a snapshot from the early to mid 1950s. Christ's Church Cathedral is known to be an exceptionally beautiful building. The artist Emily Warren (1869-1956), an English woman whose father's business interests brought the family to Canada, spent decades painting the

interiors of the beautiful cathedrals of the world. She was particularly interested in, and reputedly proficient at, the depiction of light and shadow. An article about her in the magazine *New Liberty*, probably in the early 1950s, entitled "Cathedrals on Canvas", mentions her opinion that the two most beautiful cathedrals in Canada were Christ's Church Cathedral in Hamilton and the Cathedral in St. John's Newfoundland.

This reference to the Cathedral in a national magazine was duly, and proudly, noted soon afterwards in the "Cathedral Notes" section of a bulletin issued shortly afterwards, during Lent. A sober paragraph was added: "As we take justifiable pride in our Cathedral building, let us not forget that a meaningful part of its beauty is to see it filled with loyal, dutiful, Christian people at worship – especially during these weeks of Lent."

If you can provide the date of this photo or if you've been saving bulletins since the dawn of time and you're running out of space, please get in touch with me! ■

## WHAT DO WE DO?

 It's a privilege

by Anne Harvey

Imagine the level of anxiety you might feel when you have invited your mother-in-law to dinner for the first time. You want to make sure there will be enough food and drink. How inhospitable to skimp. Is the coffee table dusted, the silver polished and have you managed to get the gravy stain from Thanksgiving out of the table cloth? What about the hem on your pants? Has that rip been repaired or is it still held together with staples? And shouldn't you really change the water in the flower vase and freshen up the arrangement?

These concerns are very similar to those of the Altar Guild. Each week parishioners file up for communion and are not always aware of the amount of work that goes on behind the scenes to create a warm welcome. Altar Guild members are quietly working away each week in an effort to ensure that everything is well looked after.

We are so fortunate in our parish to have someone who bakes real bread (by hand!) for us to consume each week. Hazel Naylor is the wizard behind the bread, having ably filled the large shoes of Dick de Vlaming. The wine is made by the Rector and although none of us would want to down a full glass of it with our dinner, it is a light bodied wine suitable for communion.

When you see the beautiful floral decorations in the church at Christmas and Easter, plus the



flowers on the altar week by week, you are seeing the fine hand of Donelle de Vlaming who coordinates all the memorials. Donelle makes sure that the order goes in to the florist correctly and that the dedication is communicated correctly to the office.

The beautiful vestments that belong to the Cathedral all require ongoing attention. Ken Patterson takes a stitch here and there making repairs as needed. Ken is also the creative push behind the seasonal banners that adorn the Cathedral.

A subsidiary of the Altar Guild is the Brass Monkeys who have taken on the task of caring for all the metal surfaces in the Cathedral—processional crosses, brass plaques, candle sticks etc. plus looking after the wood. This has been a great help to the Altar Guild.

And what do the rest of us do? We sweep and dust. We wash and iron linens (lots of linens). We learn the names of all the various components that the Presider needs and set them out for each service. We re-arrange flowers, trim candle wicks and create the seasonal visions that adorn the Cathedral at Christmas and Easter.

I think we all appreciate the importance of this ministry and what a privilege it is for us to perform our duties. Come and join us! ■

## A LOOK BACK

 The “black book”

by Peter Wall †



In one cupboard in my office, there is a collection of annual diaries of mine – the same, black ‘Canadian Church Desk Diary’ which I have used for years and, even though I am now training myself (with some success, but not unbri-dled) to use my electronic calendar (through which I can communicate so easily with staff and immediately connect our activities with those in the building and with others), I still rely on my good old ‘black book’, which is never far from me.

When I look back over a year, as I am doing for 2015, a glance through my diary is invaluable – it reminds me of things done (and sometimes un-done), it brings back to me dear friends and acquaintances whom I see no longer and miss dearly; it calls to mind decisions made, meetings held, conversations initiated and continued. Looking through it helps me to remember services held, marriages blessed, children bap-tized. It moves me to look back on airplane rides and train journeys, on long car rides, and won-derful and uplifting concerts. I think of the cot-tage and, particularly in January as I write this, of sunshine and warm weather. In all of this, it floods my mind with good things – a recognition of good work done by so many people around me; of meetings of Corporation, of Synod Coun-cil, of Endowment Committee, and of weekly Management Team meetings. I think about the beautiful singing by our choir; the fantastic play-ing by Michael and others, of the hard work of the altar guild, week by week and day by day. I

am reminded how lucky we are to have the min-istrations of +Ralph, and Sharyn, and Bill, and J, and Peter, and Eric, and Paddy, and others. I think of early Sunday mornings – that special time of preparation and readiness which is so precious to me, and how important it is for me to get in here early on Sunday mornings. That also makes me think of how much I miss Sunday mornings when I am not here. My life, like my diary, has its own immutable rhythms which mean so much to me.

The year 2015 was a pretty important one around here: We said goodbye to some much loved peo-ple – wonderful people like Katharine Green-field, Anne Pennington, Stewart Aldgate, Karen Ross, to name but a few – and we welcomed some great newcomers. We continued to deepen our meaningful relationships with the community around us – a community which grows and changes and, it seems, expands, every day! We kept the faith or, at least, we certainly tried to, in daily services and magnificent Sunday celebra-tions, including Diocesan services at which we provided such a warm and vigorous welcome to our Diocesan family. We proved, over and over again, how flexible we can be and how much we can adapt to changing needs and circumstanc-es. We were extraordinarily generous - all of us - with our time, our talent, and our treasure.

The year 2015 was marked by a dramatic and far-reaching decision, which we made with our Di-

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*(Continued from page 26)*

ocesan partners, and in cooperation with new-found friends called developers and architects, to improve radically our physical plant, to build anew so that we be sustained into the future, to reconnect to our past by addressing the proper and sensitive rest of those who have gone before us, and to deepen our already profound connection to the community around us. The Cathedral Place Revitalization project is bold and innovative; it will stretch us and enable us; it will change the look of our block on James Street North, and will change the very nature of our neighbourhood. It is going to be a lot of work, for a lot of people. I hope that I have no illusions about that, but I also know that the work will be more than worth it, and that what we are building together is not only necessary, but will be a beautiful and important addition to the impressive resources which we already have. There is always a tenderness to change – we want those things which we look to for stability and comfort not to change. So, we will make sure to keep unchanged those things to which we look for comfort, and we will continue to develop new and amazing things, which will be great gifts to us and to our friends and neighbours. What an exciting time to be The Church!

We have already had a taste of something new by taking a rather dowdy and uninspiring room and, through the amazing generosity of one parishioner, transformed The Dean's Vestry into a stunning and beautiful reading room, dedicated to the memory of our good friend Steve Varney. We are re-doing the floors in the sacristy and ambulatory, and have managed, again this year, to make sure that all necessary repairs and upgrades be done to this great old building. There is still much to do, and we will continue to struggle with budgets and with unforeseen emergencies, but, through the very excellent care and hard work of Derek Smith and Lisa Wilson, so much has been accomplished and the building is being so well taken care of and we are doing better than ever.

The Cathedral and the Diocese have always been so good to me in supporting the work which I

have the privilege of doing outside the Cathedral and, often, outside the Diocese. From The Three Cantors to my various national and international church responsibilities, I know how very lucky I am to have the staff and the supportive volunteers in the congregation, who not only make this place such a neat place to work, but also ensure a consistency of care and leadership which is so crucial to our daily lives. Canon Sharyn Hall and Bishop Ralph Spence not only help to pick up so many pieces which I might seem to lay aside, they also are dear friends, without whose comradeship I would be deeply lost. We are so blessed. Bill Thomas' superb attention to and leadership of various Christian Education programmes make this place buzz with new ideas, conversation, and learning. Michael Bloss' hands and feet, to say nothing of his mind and generous heart, lift us and thrill us and comfort us, time and time again. Janet Stirling's careful counting; Wendy Newman's dedicated archiving; Rosemary Barnes' fastidious book minding; Anne Harvey's and Paula Esteves' incredible creative writing and editing – these are all such gifts in our midst.

Team Leaders are the unsung heroes of the piece – so a huge thank you to John and Louise (Veronica); Kymme (Thomas); Jim and Wendy (Bede); and Dale (Andrew). Wow!

J Lefebvre and Paula Esteves simply are the most fantastic financial figurers of figures – we would be much more than broke without them!!

Churchwardens need to be sensitive, wise, flexible, dedicated, willing, and utterly hard-working. We have four of the best – John Bradley, Kerry Lubrick, Jim Newman, and Janina Vanderpost. Hug them with thanks when you see them!

My last two thanks (and my most important ones) are to the two women who have to put up with me – Alison Meredith is simply the best pastor (oftentimes preacher!), organizer, friend, and supporter that one could have. Words don't do it – I simply cannot say enough about her skill

*(Continued on page 28)*

*(Continued from page 27)*

and care – not only for me but for us all! And to Anne, who does so much around here, and cares so much for everyone, but who also gets to try to live with me – never an easy prospect, but one which she does with love, affection, loyalty, support, and a whole lot of good humour – my eternal love and thanks!

Ultimately, we are all called to be part of what

Bishop Michael Curry of The Episcopal Church affectionately calls – and reminds us – is The Jesus Movement. We know what it is we proclaim; we know what it is to be part of that movement and to dare to participate in God's mission for the world – what a rare treat for me to be able to walk that walk with all of you!

Amazing what I found in that 2015 diary! ■

## Quiz Answers

- St Christopher** carries a child on his shoulder (reredos)  
**St Joseph** carries a Carpenters Square (reredos)  
**St Peter** carries a bunch of keys (reredos and pulpit).  
**St Mark** is represented by a winged lion (window South nave).  
**St Luke** is represented by a winged ox (although the ox on the Dean's stall is not winged, it still probably represents St Luke).  
**St Matthew** is traditionally represented as a winged man (or angel); however in the window in the Steve Varey Reading Room he is shown with a purse around his neck (tax collector – get it!).  
**St John the Evangelist** is represented by an eagle in the first window in the South nave. But **St John the Apostle** is represented by a much less common symbol, a chalice with a poisonous snake in it; they are both in the same window.
- The first three letters of Jesus in Greek are represented by IHS; the symbols occur twice in the ceiling of the nave.
- The Masonic symbols are found in the second window, South nave; the all-seeing eye, the square and compass, the letter G, and the 6-pointed star (there is some dispute as to whether the 5-pointed star (the pentagram) is the more correct symbol. The 6-pointed star also is a symbol of the Orange Order, but here it is probably Masonic.
- The crest of the Masons (3 castles and a compass on a blue ground ) are shown in an embroidered cushion in the North canon's stalls.
- There are 5 other trades represented on these cushions – Candlemakers, Blacksmiths, Braziers (copper and brass-workers), Broderers (embroidery workers) and Parish Clerks! All use crests of London livery companies such as the Worshipful Company of Broderers, hence the odd names. All are trades associated with a cathedral (blacksmiths? Yes, look at the screens behind the organ, and behind the sedilia—the chairs where the servers normally sit).
- You will find Simeon (saying what we now know as Nunc Dimittis) in the lower left portion of the window on the North wall of the nave showing scenes of Jesus as a child. As for Tabitha – maybe this is a bit unfair –Tabitha is the Aramaic name which is translated to Dorcas in Greek (see Acts 9:36-43 for the story, where both names are used). The Dorcas window is on the South side of the nave.

# FINANCIAL REPORT

At Vestry it was noted that Schedule IV of the Cathedral's 2015 Financial Statements were incorrect due to a print error. Below is the corrected Schedule IV.



by Corporation

## Exhibit IV – Summary of Funds Held on Deposit with the Synod For year ended December 31, 2015

	Capital at cost	Income and capital accrual available as at Dec 31, 2014	Transfer to Operating Fund in 2015	Income and capital accrual available as at Dec 31, 2015	Market Val- ue as at Dec 31, 2015
Deanery Fund	74,500	30,351	14,186	21,847	96,347
Hilda Hulford	2,000	815	382	585	2,585
A.L. Andrews	7,000	2,852	1,332	2,054	9,054
General Memorial Fund	47,371	-	-	-	47,371
Bishopsgate Maintenance Fund	113,448	37,221	2,403	42,282	155,730
Income allocated to Operating Fund – Exhibit I			18,303		
Peter Carroll Trust	4,750	1,935	-	2,298	7,048
J.P. Bell Turst	1,000	407	-	484	1,484
Caroline Morris	500	204	-	242	742
R.R. Bruce Trust	4,500	1,833	-	2,177	6,677
Tomlinson Annuity	19,447	7,923	-	9,406	28,853
Income allocated to Dean's discretionary fund – Exhibit I					
Frances Bayne Waterman Organ Fund	16,160	6,584	-	7,816	23,976
E. Rice bequest for music	1,000	407	-	484	1,484
Gerrit van Keulen organ bequest	38,995	-	-	-	38,995
Organ fund	2,773	-	-	-	2,773
Income allocated to organ maintenance – Exhibit I					

(Continued on page 30)

(Continued from page 29)

**Exhibit IV – Summary of Funds Held on Deposit with the Synod  
For year ended December 31, 2015**

	<b>Capital at cost</b>	<b>Income and capital accrual available as at Dec 31, 2014</b>	<b>Transfer to Operating Fund in 2015</b>	<b>Income and capital accru- al available as at Dec 31, 2015</b>	<b>Market Value as at Dec 31, 2015</b>
Bishop William Reid Clark divinity student fund	2,000	815	-	967	2,967
Ambrose	400	163	-	193	593
Tidswell	400	163	-	193	593
Frieda and Walter Bagnall	3,000	1,222	-	1,451	4,451
Income allocated to flowers and festivals – Exhibit I					
McAndrew Memorial	20,000	8,148	-	9,673	29,673
Bishop Walter Bagnall	10,000	4,074	-	4,837	4,837
Mitchell Estate	17,398	-	-	-	17,398
Income allocated to property maintenance – Exhibit I					
Choir fund	1,164	-	-	-	1,164
<b>Funds held by Cathedral</b>					
Betty Fee Fund (1)	4,400	-	-	-	4400
<b>Total funds held by Cathedral and Synod</b>	<b>392,206</b>			<b>106,989</b>	<b>499,195</b>
Represented by					
Synod funds - Bishopsgate	155,730				
Synod funds - Other	276,936				
Guaranteed Investment Certificate BMO	4,400				
Due from Operating Fund	62,129				
<b>Total</b>	<b>499,195</b>				

## INTRODUCING...

Hello!

My name is Helen Snow, and I am very excited to join Christ's Church Cathedral in my new role as Sunday School Coordinator. I am a fourth-year student at McMaster University, completing my Honours B.A. in Art



History with a minor in English. I was raised in the Anglican Church, and my father is the rector at Grace Church Milton, making me one of those crazy "PKs" (Priest Kids). I have a lot of experience working with children, namely through the YMCA both as a camp councillor and in other roles.

I have tonnes of fun ideas and activities to bring to the Sunday School programming at Christ's Church Cathedral. Some of my interests outside of school and church life include visual arts and crafts, reading, and travelling to new and interesting places. I am also currently part of the "Embark" program for young adults with the Niagara Diocese, gaining experience in Youth ministry and leadership. I hope to work together with children to create a fun learning environment during Sunday services, strengthening their Christian education and experience. ■



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