

CONTACT

Christ's Church Cathedral | Easter 2017



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EASTER
PEOPLE



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GO THE
SECOND
MILE



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NUMBERED.
WEIGHED.
DIVIDED.



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LOOKING FORWARD

 To Easter services

by Paula Esteves



I've been on a break from Church for the past 6 weeks or so. Jokingly, I told a couple of people that I had given up Church for Lent; Lent really had nothing to do with it. The truth of it is that I needed to understand why I was coming to church at all. I spent well over 30 years of my life not attending church, weddings and funerals excepted. I certainly know what brought me to the Cathedral but the what's keeping me here question was getting pretty foggy.

I don't really know why others attend church with regularity. I *like* to think that most are people of deep faith – I envy them as I, regrettably, am not, and have never been, one of those. I speculate that others enjoy a rich and fulfilling sense of community and camaraderie with their fellow churchgoers. Both my faith and my sense of community with the church are comparatively thin. That says a lot more about me than about my fellow churchgoers.

All in all, I thought a little distance would help. It has. So, not only am I returning to Church on Palm Sunday, I am, more than ever before, really looking forward to Easter week services. In particular, Maundy Thursday and Good Friday – they are for me powerful reminders of our obligation to be of service to others, the seemingly endless work ahead of us in combatting hatred and

injustice in the world, and the need to live life in the hope that we can and occasionally do make a difference.

If you need evidence of that, as I often do, just read Sharyn's piece in this issue entitled *Easter People*, or Paul Racher's *Numbered. Weighted. Divided.*, or refresh yourself with the reprint of The Rev. Susan Johnston's recent sermon *Go the Second Mile*. And as always, there's so much more.

And so, why am I returning to Church...as shallow as it is, it makes me feel good. It makes me feel good to hear and be reminded of how to lead a better life; this gives me focus and greater self-awareness. It makes me feel good to witness those around me who actually do make a difference, week in and week out; this gives me hope. It makes me feel good to be reminded of how lucky I have been; this gives me gratitude.

If those aren't good enough reasons, well I'll have to leave that to a higher court.

See you in Church!

Anne and I extend our sincere wishes to all of you and your families for a very happy Easter. ■

TRANSITIONS

 For other ideas, other
faiths, other realities

by Peter Wall †



In many ways, the season of Lent, leading up to Easter, is all about 'transitions'. Jesus is certainly on a 'walk' - a 'journey' which will take him from one kind of reality into another. We use the words journey and walk to try to describe this path that we are on together - a path which will lead us into a dramatic transition.

Anne, Patrick, (even Emily, vicariously from France) are in a time of transition, as we prepare to move from our house on Stanley Avenue into a condominium. It is exciting, full of a certain degree of apprehension, and stressful! Because we have lived all of our 'Hamilton' lives in that one house, it feels like a big change - a deep transition.

We are called, in a time of transition, to let go of some of what has been and to look forward to something new. We need to do that without looking back too much, even though the temptation is always there to sneak a quick peak over our shoulders.

Jesus knew that his time had come - that the comfort and familiarity of his earthly ministry was over, and that he was going into something new and, while quite inexplicably marvellous, markedly different. His disciples and friends also knew that things were never going to be the same. Some of them probably intuited that leadership was now going sit upon their shoulders; that responsibility for keeping the flame alive, the movement growing, the good news spread-

ing, was going to rest on them. Transitions can be intimidating!!

After 18 years in our house (during all of which time all we ever seemed to do was acquire things - rarely, if ever, get rid of anything!!), we had a lot of cleaning up to do in preparation for 'downsizing'. Downsizing, by its very definition, if not its nature, means looking over, examining, assessing, deciding, sometimes grieving, usually remembering, and sometimes regretting. There is a liberty in getting out from under 'stuff' and realizing that it is the memories that stay with us, even if the things that gave us those memories - photos, books, 'treasures' - are left behind. Doing all of that work was hard - making difficult decisions, leaving all sorts of ourselves 'behind', carefully and critically discerning what we needed - what we wanted - what we could 'let go'. The wonderful readings for Ash Wednesday and those that follow them in this Lenten walk compel us to engage in the same exercise: what do we *need*; what do we *want*; what can we move on *without*, what simply cannot be jettisoned, but is so much a part of us that we must hold it close. Jesus knows - and demonstrates over and over again in the gospel accounts - that he must be ready to leave behind much of what he has known as familiar and cherished, and go to be with his Father. Even when he doubts (if that is what it is) or at least rails against it ('take this cup from me'; 'why have you forsaken me?') he really knows, and shows

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us, that he is on a journey which cannot have the luxury of a reverse drive – he can only go forward.

As you and I look to Easter—with its painful, beautiful; and moving ‘walk’ of Holy Week—the promise of Easter, of course, is that there is always a future. The biblical record is clear – God does not remember our sins and offences, but rather is always helping us to move forward; leaving behind what lies behind and filling us with hope. That does not mean that we simply forget what is in the past, but rather that we learn and grow from it; confident that, as an old song might remind us, the best is yet to come. Always in transition, we are always different tomorrow than we were yesterday. The Christian message of Easter is that, in spite of all the contrary evidence which may surround us, what we are going to is always more hopeful, brighter, and more full of promise than what has gone before.

May it be so for each of us this joyous season – as we all find ourselves in a time of transition – from old things to new things, from old places to new places, from despair to joy, from death to life.

A joyous and blessed Easter to all! ■

WELCOME OUR PRIMATE

We are so pleased that Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, has accepted our invitation to spend Holy Week with us. Archbishop Hiltz will preach on Passion (Palm) Sunday (April 9); preach at the Bishop’s Chrism Mass on the Tuesday of Holy Week (April 11); will be one of the reflectors on Maundy Thursday; will Officiate on Good Friday; Preside at The Great Vigil of Easter on Easter Eve, and will preach on Easter morning!



Archbishop Hiltz celebrates his tenth year as our Primate this year; he was elected at General Synod in Winnipeg in 2007. Prior to his election, he was Diocesan Bishop in Nova Scotia and Prince Edward Island (2002-2007, and was also Suffragan Bishop of Nova Scotia (1995-2002).

Archbishop Fred is a great teacher and poet; he loves preaching and is looking forward to spending this holy time with us here at the Cathedral.

PAW



Congratulations to new Lay Canon Dr. Fred Hall

SEARCHING FOR



by Sharyn Hall †



You may have read in the Hamilton Spectator (March 20) about a young Canadian teacher who won the Global Teacher Prize 2017. She was one of thousands of applicants from around the world who competed for this \$1million prize. Maggie MacDonnell was awarded the prize for her work at the Ikusik High School in Salluit, one of Quebec's remote northern Inuit communities. The community has a population of 1,300 people and can only be reached by air.

Maggie has persevered for six years, far longer than previous teachers, to create several programs to help youth overcome the harsh realities of isolation, alcoholism, and drug use. The tiny community had six suicides of young men in 2015. She is quoted as saying, "The memory that continues to haunt me is when I see these Canadian teenagers, the very own classmates of the deceased, literally digging the grave."

When I read this story, I was reminded of the phrase, 'we are Easter people.' This phrase has been used in various contexts, but in essence, it means to search for the hope of new life after terrible experiences of hardship or great sorrow. Some people have talked of rebuilding communities after disasters or rebuilding lives after the horrors of war. Easter people search for ways to renew hope in their own lives or in the lives of people around them. Easter people can be Christians who have faith that death is not the end of life because the Resurrection of Jesus promises a life we can only imagine.

However, people can live an Easter life even if they do not identify with the Christian faith of Resurrection. God's Spirit works in wondrous ways wherever there is a need for renewed hope and resilience. I do not know if Maggie MacDonnell has a Christian faith, but I believe she is an Easter person. She sought ways to bring hope and help to a community suffering hopelessness and tragic death. She emphasized 'acts of kindness', promoting suicide prevention training, working together to develop healthy meals and establishing a fitness centre for youth and adults.

Maggie was presented with her prize at a ceremony in the city of Dubai in the United Arab Emirates. She told the Canadian Press she was excited that three of her students could travel to Dubai with her, because she wants the prize to benefit them. She will use the prize money to develop an environmental stewardship program for northern youth. Maggie MacDonnell is an inspiring example of what one person can do to lift up the lives of others, even in circumstances which seem overwhelming.

During Holy Week, we read again the events, which seem inevitably to lead to disaster for Jesus, his disciples, and anyone who believed that Jesus was the Messiah, but the disaster became a surprise promise of new life and new beginnings. Thereafter, the disillusioned disciples saw hope for the mission of Jesus despite Roman

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brutality, poverty, and injustice in their everyday lives. The possibility of new life with God's help began to grow in the hearts and minds of the people the disciples met and inspired. Maggie MacDonnell has given the people of Saluit the gift of hope by making them believe in themselves so that they too can become Easter people. ■



Easter Services

APRIL

An altered look about the hills;
A Tyrian light in village fills;
A wider sunrise in the dawn;
A deeper twilight on the lawn;
A print of a vermilion foot;
A purple finger on the slope;
A flippant fly upon the pane;
A spider at his trade again;
An added strut in chanticleer;
A flower expected everywhere;
An axe shrill singing in the woods;
Fern-odors on untravelled roads, -
All this, and more I cannot tell,
A furtive look you know as well,
And Nicodemus' mystery
Receives its annual reply.

Emily Dickinson

Emily Dickinson was born in 1830 in Amherst, Massachusetts. Throughout her life, she seldom left her home and visitors were few. Her poetry was influenced by her upbringing in a Puritan New England town and a conservative approach to Christianity.

Many of her poems are short and unorthodox in rhyme and rhythm, but rich in imagery. In this poem about the month of April, the theme of new birth is revealed in the natural changes of Spring-time. The new birth of April may answer the question of Nicodemus to Jesus, 'Can one be born again?'

Emily Dickinson died in Amherst in 1886.

SH

Passion Sunday, April 9
8:30 a.m. & 10:30 a.m. Liturgy of the Palms &
Holy Eucharist

Monday, April 10 & Wednesday, April 12
Holy Eucharist
7:30 a.m. & 12:15 p.m.

Tuesday, April 11
7:30 a.m. Holy Eucharist
12:15 p.m. Bishop's Eucharist

Maundy Thursday, April 13
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, April 14
11:00 a.m. Solemn Liturgy

Holy Saturday, April 15
9:00 p.m. The Great Vigil of Easter
Followed by Resurrection Party

Easter Day, April 16
10:30 a.m. Procession & Festival Eucharist

PEWS THE NORM?

 Flexible use of space

by Janina Vanderpost



As Wardens, we deal with a great many issues concerning our cherished Cathedral. As most of you know, the possibility of replacing some or all of the pews with chairs is currently under consideration. Some information already has been shared and, at Vestry on February 26, a committee of parishioners was established to examine the matter further.

Through the flexible use of our Cathedral's indoor space, we have reaped great benefits both liturgically, and from being able to accommodate Diocesan and community events. Nevertheless the current pews, which are not the Cathedral's original pews, are some 40 years old and are showing much wear and tear from constant use and rearrangement. And moving pews is cumbersome and heavy work.

As many of you have, I grew up in a tradition of churches with pews. However, when the topic of chairs was first raised, I recalled that pews are not by any means the norm. In my travels, I have had the privilege of visiting churches of several Christian denominations. I continue to be amazed at the variety in style and decor.

This variety includes seating arrangements. Churches have family box pews, bench pews,

chairs, and no seating at all. In fact, in bygone days, ordinary people did not sit in church, they stood. Cathedrals great and less auspicious around the world, from St. Peter's in Rome, St. Mark's in Venice, the Duomo in Florence, St. Paul's in London, Westminster Abbey, York Minster, to the Cathedral of St. Paul in Wellington, New Zealand, have no permanent seating.

In the Nave there is a photo display of the interiors of several churches I have visited. I created this simply to demonstrate that chairs are not unusual or an anomaly. So we need not suppose, if we choose an alternative to pews, that this would be extraordinary or radical.



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On a personal note, I give as an example the parish church of St. Mary's in the village of Honley, Yorkshire, which my great-grandparents Richard and Emma Hardy attended. The Norman and Gothic architecture of many English churches makes them somewhat forbidding in outward appearance. Such is the exterior of St. Mary's (see photo). Imagine my surprise at seeing an interior transformed into a warmer, bright, and welcoming space while retaining the essence of the original architecture (see photo including red chairs). It didn't look this way in my great-grandparents' day, but I think it is a wonderful improvement. ■



2nd Friday/month: 7—10 pm,
May 12, Jun 09, Jul 14,
Aug 11, Supercrawl Weekend
Sep 8-10 & Holiday Market
Dec 1-2

SINGING TOGETHER

 A spiritual experience

by Michael Bloss



Sing unto the Lord a New Song. Surely one of the most inspiring texts set to music resonating through cathedral, cloister and home throughout the history of Western Christendom. As the apostle Paul exhorts all of us to “sing hymns, psalms and spiritual songs”, so our music in worship seeks to live up to that timeless encouragement.

Easter Sunday in many ways serves as the musical culmination not only of the liturgical story of Holy Week but indeed of the church year following Christmas. Throughout Holy Week we have combined music and hymns of various styles and moods to bring the text to life: solemn plainchant, music with harmonic pathos and searing dissonances resolving hesitatingly to consonance, and brilliant brass organ and choir.

The evolution and development of pastoral music has taken some time. Composers and text writers have sought to express their own individual musical passion with that of their faith. One need only look to composers like Johann Sebastian Bach in his monumental *St. Matthew Passion*, or Handel’s *Messiah* and even the modern day Arvo Pärt’s *Passio*. You might discern from listening to these works that their creation was an answer to their respective periods’ challenge to renewal in the way that contemporary culture understood the role of music in the first place.

But here comes a thought. Over the last century or so in music history and popular culture, hasn’t it been more that people are listening to profes-

sionals make music rather than making it on their own? Contrast the practice of community shape note singing still found alive in the Southern US with the culture of perfection found in modern recorded music. One places importance on making music together whereas the other perpetuates the role of human intermediary between the art maker and the art perceiver as begun by the pianist Franz Liszt back in the mid-1800s.

This year the Church celebrates the 50th anniversary of *Musicam Sacram* otherwise referred to as The Second Vatican Council, or, Vatican II. This document issued March 5, 1967 addressed the “ministerial role” of sacred music and established norms for pastors, musicians, AND the people in the pews regarding music in the liturgy. Up to this point, congregations in the Roman Catholic Church (and perhaps other denominations too) tended to be passive observers. Interestingly, this was not the only encyclical about the subject, having followed similar tracts in 1324, 1749, 1903, 1955 and even one by John Paul II in 2003.

Pope Francis, speaking recently at an international conference on sacred music in honour of this historical marker declared that “musicians and composers, conductors and singers of choirs, liturgical animators, can make a major contribution to the renewal, especially quality, of sacred music and liturgical chant.” He went on to say that education is key to the renewal of sacred

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music. Attention needs to be paid in this firmly rooted ecumenical age wherein the sharing of Taizé, gospel tune, African-American folk tune, Lutheran choral and congregational mass setting, Anglican chant and settings of the canticles as well as Eastern Orthodox Vespers add such richness to our music and liturgy.

So when Pope Francis speaks about education what might he mean by that, and what would it look like not only in the parish/diocesan context but also in the seminary? We talk often about Christian formation in both of these areas of the church's work. But listen to the Pope's continuing words on the education theme. He cites the need for highlighting the "appropriate *musical* formation" of the faithful.

In my opinion where this begins is in immersing children (as well as those "young" to the church) to the musical traditions of our faith. This is more important than ever now that music is taught less and less in the school system (public or private) and where the Christian context out of which this all proceeds is even more excised. To call this secularization to account means that we would be quite at odds with our Evangelical brothers and sisters who espouse Praise and Worship styles of music. Nevertheless, 9 out of 10 people who come through our doors during ArtCrawl reminisce over their earlier church experiences which invariably flow out of a traditional musical context and which may lead them to feel "at home" in the cathedral for our various liturgies.

In the same tradition as Gregorian chant, Anglican plainchant surely serves as the archetype—what remains when everything else which could be called elaborative and/or derivative is stripped away. The art of singing together as a group in unison is a spiritual experience, something we do more frequently during the preparatory seasons of Advent and Lent. We have to make conscious efforts to participate in this, lifting high the Voice to join the Cross. This happens in the psalms, hymns, and the spiritual songs we sing during Music In Community. What would this foundational musical element

be for you?

Make a list of your three favourite hymns. Invite your friends at coffee hour to do the same and see how many hymns overlap with yours. We all share in this tradition of hymnody.

Bishop John Doerfler of the Diocese of Marquette, Michigan offers that "building a culture of sacred music is something that takes some time, but beauty has this capacity of moving the heart and mind to God. Sacred Music has a way of really lifting us to a deeper union with the Lord."

In his concluding words at the conference, Pope Francis spoke about the fact that the Church has a "dual mission: on the one hand to safeguard and promote the rich and varied heritage inherited from the past, using it with balance in mind and avoiding the risk of nostalgic vision that becomes a sort of archaeology. On the other hand musical elements cannot ignore the artistic and musical languages of modernity, including silence."

May this Eastertide impel us on a mission to strive for this balance and to embrace our musical worship with all the senses, physical and spiritual, in the mystery of God. ■

Passages

BAPTISMS

John William Berkach
Benjamin James Fenyvesi

DEATHS

Ivor Jones—January 5

STREETCARS ON SUNDAYS

 Cathedral struggles

by Wendy Newman



Many of us are old enough to remember when Sunday shopping was against the law. I regret the decline of sedate Sundays, but can't say I have clean hands in the matter. If we haven't had time to bake and our Team is on duty, we've been known to pick up some cookies on our way to the 10:30 service. And I can imagine both my grandmothers wagging a finger of disapproval from the grave to see the neighbourhood LCBO open Sunday afternoons.

Hamilton and the Cathedral struggled with Sunday employment as far back as the 1870s. When Dr. Charles H. Mockridge was appointed Rector in charge in 1879, the operation of the street cars of the day on Sundays was a burning issue for the city and the parish. (At the time of Mockridge's appointment, the industrious Dean, Rev. Gamble Geddes, took a well-earned sojourn for a couple of years in England, having conducted 1,250 marriages, 5,286 baptisms, and 3,000 burials in his more than forty years of service here. But I digress.)

According to C.S Scott's fascinating history of the Cathedral, published in 1935, Mockridge was genuinely torn about the issue of street cars. He felt that the employees should be free to observe Sundays with their families. However, many of his flock – particularly the elderly – could not attend services without such transportation. More and more Anglicans lived south of King Street, not in the immediate neighbour-

hood, and distance and other issues had already resulted in several offshoot Anglican congregations with more convenient locations. The combination of distance and rudimentary street maintenance made for a challenging walk to Christ's Church. But Mockridge did not have to commit publicly, according to C.S. Scott. The City, after long and heated discussions, decided in the end to permit the street cars to run. The attention of Dr. Mockridge and the parish was soon focused on a quite different controversy: the first wearing of cassocks by the choir. ■



One of the earliest horse-drawn streetcars of the Hamilton Street Railway in the 1870s on King Street West

Image courtesy of the Hamilton Public Library, Local History & Archives

(SEK-STUHN): NOUN

 What's in a name?

by Derek Smith



It is so helpful to have a daycare on site at Cathedral Place so I am able to have my 5 year old daughter cared for onsite while I'm working. On the last P.A day when taking her home, I looked at little Darla in the rear view mirror and noticed a big frown. When I asked "why such a long face" she replied "Are you just a Janitor Daddy?" One of the older children had told her this.

I was quick to let her know that my grandmother was a Janitor/Caretaker for 30 years at the school board and that it is good honest work. She was loved by teachers and students alike and although I am not a Janitor in title, it is not a job to be ashamed of.

This got me thinking about my role here, the hats I wear and the things I'm called on a regular basis, good and bad.

Plumber, maintenance man, superintendent, garbage man, electrician, boss, landscaper, set up guy, scheduler, supervisor, front desk attendant, security guard, parking enforcement, sound tech, labourer, repair man, fire safety guy, operations manager, contractor contact and the list can go on and on!

I am the Property Manager for the Anglican Diocese of Niagara on my business card but being a lifelong Anglican, I think I would like a more "churchy" sounding title.

Everyone else here is The Reverend, The Venerable, Canon, The Reverend Canon, The Very Reverend, The Right Reverend, even the Verger has a cooler title than me!

This brings me to the title "Sexton".

Definition: A person who looks after a church and churchyard, sometimes acting as bell-ringer and formerly as a gravedigger; also assists the cantor in conducting services on festivals.

All of this sounds right, minus the gravedigger part and I have no resemblance to Quasimodo. I have been known to ring the bells and assist in the columbarium when required.

Sexton Smith hmmm...Sexton Derek Smith hmmm.....Mr. Sexton Smith hmmm.....

Never mind, it just doesn't sound right.

Call me whatever you want! ■

April 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>9 Passion Sunday Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30 am</p> <p>Fauré Requiem for Passiontide 4 pm</p>	<p>10 Holy Eucharist 7:30 am</p> <p>Holy Eucharist 12:15 pm</p>	<p>11 Centering Prayer 6:50 am</p> <p>Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p> <p>Bishop's Eucharist 12:15 pm</p>	<p>12 Holy Eucharist 7:30 am</p> <p>Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Knitting 1-3 pm</p>	<p>13 Brass Monkeys 9 am</p> <p>Maundy Thursday Pot Luck Supper 6:00 pm</p> <p>Holy Eucharist & Foot Washing 7:30 pm followed by Vigil in Columbarium to 10 am Friday</p> <p>The Way of the Cross 12:00 am</p>	<p>14 Good Friday Solemn Liturgy 11:00 am</p>	<p>15 Holy Saturday The Great Vigil of Easter 9 pm followed by Resurrection Party</p>
<p>16 Easter Day Procession & Festival Eucharist 10:30 am</p> <p>(one service only)</p>	<p>17 Cathedral Place Closed for Easter Monday</p>	<p>18 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p>	<p>19 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Knitting 1-3 pm</p>	<p>20 Holy Eucharist 12:15 pm</p> <p>Choir Practice 7:30 pm</p>	<p>21 Litany of Reconciliation 12 pm</p>	<p>22</p>
<p>23 Holy Eucharist 8:30 am</p> <p>Choral Eucharist & Baptism 10:30 am</p>	<p>24</p>	<p>25 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p>	<p>26 Holy Eucharist 12:15</p> <p>Prayer Shawl Knitting 1-3 pm</p>	<p>27 Holy Eucharist 12:15 pm</p> <p>Choir Practice 7:30 pm</p>	<p>28 Litany of Reconciliation 12 pm</p>	<p>29</p>
<p>30 Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30 am</p>						

May 2017

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

PLASTIC

Easter challenge

by Jennifer Early



The excellent homily of Bishop Ralph about the woman going to the well for water and how important clean water is in our lives, especially the treasure of our Great Lakes, brought to mind the plight of lakes and oceans worldwide. How aware are we of the importance of this treasure?

A case in point is a recent media report of the death of a 2 ton goose beaked whale off the coast of Norway. It was discovered that the whale had 30 PLASTIC BAGS from various countries in its stomach and NO FOOD. Details are available online at [Global News](#) including disturbing photographs that should make us sit up and take notice. A Norwegian zoologist named Lislevand said waste in the oceans is a huge international problem.

Consequently the owner of one of the largest makeup companies in the UK, disturbed by this story, challenged grocery store chains to make one aisle plastic free. It turned out to be an almost impossible task. She then decided to use only glass for packaging her makeup products, a little more expense but with the upside of reducing plastic consumption.

What can we do, each and every one of us, to save this treasure Bishop Ralph spoke about? I challenged myself and my family to shop plastic free where and whenever possible. We have to

rethink how we shop and accept being slightly inconvenienced. Cucumbers wrapped in plastic. WHY? Fish weighed and placed in plastic. Why not put the fish on the scale on paper, paying for a little more weight perhaps. Of course we have to take into account health and safety rules. The worst culprit of all these plastic products is cling wrap. “But plastic is recyclable” you say, but not in all municipalities or countries. The islands of the South Pacific have people going around daily to clear the beaches from plastic.

I now challenge you; it is your Easter Spring Renewal Challenge. Try shopping without plastic and see how you feel. No more plastic water bottles, always refill whenever possible. When you place unused food in the fridge, do what our Mums or Grandmas did and cover it with a plate or saucer.

See how one excellent sermon instigated a change in one member of CCC’s Congregation. Let it be you too who can help to keep our waters clean for future generations and for all living creatures.

The scriptures tell us we are the caretakers of this earth. We only have one chance. ■

SERMON

 February 19, 2017

by **Susan Johnson †**
National Bishop,
Evangelical Church in Canada



It is a real joy to be here today, to come back to my Cathedral home and I thank Dean Wall for the kind invitation to come and be with you and to have the honour of sharing the good news with you today. I bring greetings from your sisters and brothers in Christ from coast to coast to coast that make up part of the family of God that I serve, the Evangelical Church in Canada, your full communion partners.

“You have heard that it was said ‘an eye for an eye and a tooth for a tooth.’ But I say to you, do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile. Give to everyone who begs from you and do not refuse anyone who wants to borrow from you.”

These are not the words of Donald Trump either from the campaign trail or from the White House. These are not the words of the people who campaigned for Brexit or of those who have worked to close borders to refugees in Europe. In a world of increasing rhetoric about self-interest, these words of Jesus are almost drowned out and yet we need to hear them more now than perhaps ever.

“You have heard that it was said, “you shall love your neighbour and hate your enemy’. But I say to you love your enemies and pray for those who persecute you so that you may be children of your Father in heaven.”

These are not the words of those who prop themselves up or justify their actions by pointing towards a fearful enemy. There is way too much teaching fear of the enemy around us. The list changes depending on who you are listening to: illegal aliens, ISIS, Muslims, those who promote fake news, the alt right, Russia, and on and on. In a world of increasing rhetoric about enemies, these words of Jesus are almost drowned out and yet we also need to hear these words more than ever before.

And as much as I would like to tell you that I am blameless, I have to confess to you that I am not. I know that there are times when I place my self-interest first, in thoughts, but also in actions like how do I choose to spend my money and my time. Some days I am willing to offer up, willingly, my coat and occasionally my cloak as well. I like to think of myself as being a generous person but I know that sometimes my worries about the future, the long way from now retirement, or my current favourite wish of something or other new make me want to hang on for myself, my money, and my possessions. And I confess sometimes loving my neighbour is challenging enough. Sometimes loving my family is challenging enough. I like to think I don’t have enemies but I confess that there are people who have hurt me and whose slights I still hang on to, who I try to forgive but I can’t ever seem to forget. And I confess that I sometimes find myself participating in a kind of ‘us and them’ thinking, turning a group of people into

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(Continued from page 17)

‘the other’. I confess that I have not always spoken out when people have made racist or derogatory comments in my presence.

Jesus is speaking today to our world but Jesus is also speaking to each one of us, trying to shed a light inside those dark corners we try to hide away—our inner racist or sexist or ageist or whatever it is. Jesus is calling us to break out of the self-protection and self-interest that has us locked up.

Lately though, I have been encouraged by many people who have modelled for me this generous love that Jesus calls us to emulate. When President Trump signed the Executive Order that is often referred to as the Muslim ban, hundreds of lawyers flocked to airports in the United States, bought tickets, with their own money, to be able to gain entry to mix with passengers and provided free legal advice to those who were affected. That is going the second mile and helping people who didn’t even ask for the first mile. After the fatal shootings at the mosque in Quebec City, the Canadian Council of Imams released a statement that included these words:

“As Canadian Muslims, we know how devastating it is to be blamed for the actions of a few. We reject blaming any community, culture, or religion

for these murders. We are all Canadians and we are all bound by this tragedy together. Let us reaffirm our commitment to live together in peace and abandon all those who try to divide us through hatred and violence.” Wow! That is refusing to allow tragic circumstances to make anyone your enemy.

I’m encouraged by you. I’m encouraged by the way that you do not keep this beautiful building locked up, but that you use it to support mission and ministry in your community in ways like Out of the Cold. That is a way that you give your coat and your cloak.

I’m encouraged by the amazing work your Diocese has done in welcoming refugees. In welcoming new neighbours, you refuse to allow people to categorize them as ‘others’ or enemies. It’s a wonderful witness.

Take heart and take courage dear faithful followers of Jesus. Keep these words of Jesus in your ears as you sort out all the messages you are bombarded with. Let them continue to transform your hearts and your lives. Love your enemies; pray for those who persecute you; turn the other cheek; go the second mile.

Amen. ■

Welcome!



The Rev. Dan Tatarnic,
Pastoral Assistant

Born in St. Catharines and ordained in 2002, Dan is married to the Rev. Martha Tatarnic; he has two children, Cecilia (9 years) and Gordon (7 years). Dan has a life-long love of jazz music, having had a grandfather who served Canada as a military musician in WWII. He owns and maintains a 1915 Model T Ford, and with his wife, enjoys discovering Niagara’s

offerings of food and wine. Dan completed his Bachelor of Arts (philosophy) from Brock University and his Master of Divinity (Honours) from the University of Trinity College, Toronto. He has submitted his thesis – researching and writing on priestly formation – for his Doctor of Ministry, also from Trinity College. Dan is a trained spiritual director, and has taught spiritual direction through the Monastery of Mount Carmel, Niagara Falls where he has developed programs and educational/retreat events. He was a member of the Faculty of Trinity College as a teaching and research fellow for several years and has also served in parishes in both the dioceses of Niagara and Toronto. ■

Around the Bay/Love Your Neighbour Walks/Runs



The weekend of March 25 and 26 saw members of the Cathedral congregation participating in local walks and runs to raise funds for St Matthew's House and Cathedral choral scholarships.

With the Coldest Night of the Year event no longer offered in the lower city, the Church of St. John the Evangelist picked up the ball and organized a *Love Your Neighbour* walk to raise money for St. Matthew's House. From the Cathedral, Jennifer and Ed Early and their granddaughter, and Pat Barton and Janina Vanderpost participated in the 2.5km and 5.0 km walks. Although the evening was a little cool and damp, we were treated to wonderful homemade soups and bread on our return. Organizers reported that we raised \$4,800 with a bit more yet to come. We encouraged St. John the Evangelist to do this again next year and promised a bigger turnout from the Cathedral.

Our annual *Around the Bay* fundraising event, initiated a few years ago by Wendy Newman to raise money for choral scholarships, took place on a cold but fortunately dry Sunday March 26. Doing the complete circuit of the bay was the two-person relay team of Tom Komaromi and Patrick Hannigan who completed their run in 3 hours, 15 minutes – a most respectable time. Well done, Tom and Patrick! Tackling a shorter distance, Janina Vanderpost finished the 5 km run in a time she thought OK for a person of her vintage. *Around the Bay* has become a Cathedral tradition and we hope to field a team again next year. ■



BARBARA HOWARD

 Music, a play,
and pineapple



1. What is your idea of a perfect day?

Going for an early morning walk in Niagara on the Lake, lunch with friends, a Shaw Play, tea at the Irish Shop, and a good book at the end of the day.

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

I have always attended a small Anglican church with three generations of my family. I was looking for a church that would provide diversity but retain a small church feeling. I believe it exists at Christ's Church Cathedral.

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

Love the music .. both the choir and the expertise of Michael Bloss and David Low...I arrive early to catch the rehearsal.

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

I would ask Bishop Spence to speak more often...his homilies are filled with meaning and delivered from the heart.

5. Which living person do you most admire?

Mark Carney—The Governor of The Bank of England. He was born in Fort Smith, NWT, educated at Harvard and Oxford, formerly Governor of The Bank of Canada.

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

My choice of book – “All the Light We Cannot See” by Anthony Doerr. Food – grapes and pineapple. Music – *Wheat Land* by Oscar Peterson.

7. Where would your dream vacation spot be?

The island of Bali is a wonderful place to visit...gentle climate, Balinese dance and gamelan music is fascinating to watch and enjoy. ■

ANN FRICKER

 Snowshoeing, lamb,
and Newfoundland



1. What is your idea of a perfect day?

My perfect day is snowshoeing on a perfectly packed trail of snow and seeing the fresh snow on the trees and admiring the beauty of it all in the winter, or sailing on the bay in the summer, really can't decide which is better.

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

The Cathedral is a place where I started as a child and came back to as an adult and it is place that my family and I feel most at home.

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

The Music is the thing that I look forward to as it brings out my spirituality.

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

The Cathedral has a lot to offer and one thing I would change is for me to be a part of it more as I have a lot to offer.

5. Which living person do you most admire?

I admire my mother, Shirley, the most as she has been my mentor throughout all my life and the support she has shown me has made me stronger than ever.

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

James Patterson is one of my favourite authors. I can't sit still ever, but with his books, which are page turners, I find myself comfortably sitting for hours, along with James Taylor singing in the background eating lamb and asparagus and don't forget the glass of Shiraz. Yum Yum!

7. Where would your dream vacation spot be?

I imagine going to Newfoundland and eating lots and lots of seafood. I am crazy about the people there and think it would be fun to be called a little Trout. Oh Me Nerves. ■

BARKSKINS



By Annie Proulx
Scribner, 2016

Review by Jean Rae Baxter



At 717 pages, this is not a novel for your book club. And that's a pity. But even if you have to take leave of your book club for a season in order to read it, *Barkskins* is worth the sacrifice.

It is a big, big book in every sense. In scope, it covers three hundred years. In physical size, it's up there with *Moby Dick* and *War and Peace*. In quality, it's up there too. Once you enter the world of *Barkskins*, you won't want to leave.

"Barkskins" are men who cut down trees. If I had to think of one sentence to describe what I learned from this book, I would say that it was the history of logging in Maine and New Brunswick and a smattering about the lumber business in the rest of the world.

But that's not all. I also learned about the cultural annihilation of the Mi'Kmaq, 18th- and 19th-Century sailing ships, and the danger of ecological collapse in our own day. That's still not all.

The story begins in the 17th Century when a would-be *seigneur* imports from France a wealthy wife and two indentured servants. One is René Sel. The other is Charles Duquet. Both are penniless young men. Proulx tells the story of the descendants of Sel and Duquet over a period of three hundred years. She provides a family tree for each, without which it would be difficult for the reader to keep track of the many charac-

ters whose lives she follows. Her genius lies in the creation of characters so vivid that one cannot let them go.

If I were to reach to a different genre to suggest an artist of similar genius, it would be the Flemish painter Peter Bruegel the Elder. Like his, her work is rich, lavish, filled with variety, and bursting with life.

Annie Proulx is an American, but I persist in thinking of her as a Canadian writer. There is reason for this. Proulx's father's family came from Quebec to Connecticut, bringing with them a strong sense of their Canadian heritage, which has been bequeathed to her. Although she received her B.A. in History at the University of Vermont, she earned her master's degree at Sir George Williams University in Montreal. She has lived in various parts of the United States, yet she keeps a second home in Newfoundland. In many of her works, stories from American history and stories from Canadian history intertwine in a unique and vital way.

Her darkly comic novel about Newfoundland, *The Shipping News*, has just been released as a movie. Published in 1993, it won her the Pulitzer Prize and a host of other awards. *The Shipping News* was a masterpiece, and *Barkskins* is another. If you are looking for just one book to take to the cottage this summer, this is it. ■

GREAT IDEAS

 For the Lenten journey

by Helen Snow



While spring seems to have finally sprung, Anglicans around the globe are still observing Lent, probably one of the most sombre times of year in the Christian calendar. While adults might enjoy taking up meditation or volunteer roles for Lent, it can be hard to get children on board when all they are thinking about is chocolate and Easter bunnies! Read on for ideas on how to involve children in this important part of the Church calendar.

This year for Church School at Christ's Church Cathedral, the children are learning about the sombre elements of Lent while also looking forward to Easter. That may be a tall order for some, but it is actually quite easy to get kids involved in the Lenten season! For example, during Sunday services so far, we've been looking at different lessons from the Bible and learning about themes such as Fear, Faith, Trust, Compassion, and so on, and how they relate to our relationship with God. By giving the children a theme each week to reflect on, they have been able to relate these stories to their own lives in school and at home. For example, one week we talked about God asking Moses to go on a long journey, and I asked them what they would pack if God asked the same question of them! We had some very interesting answers, including everything from an extra pair of shoes to a PS4. Sim-

ple lessons like these can go a long way when kids are anxiously anticipating some chocolate bunnies on Easter morning.

Another great way to get kids involved in the Lenten season leading up to Easter is to make an Easter tree. Decorate an old branch from outdoors with colourful string and Easter images. To incorporate Lent into the occasion, write out short Lenten Bible verses and hide them in Easter eggs to hang on the tree. Each week leading up to Lent, children can open one egg and learn about a Bible story! This is a great idea for younger children who may not be able to focus during a busy Sunday morning service.

For more ideas on Lenten or Easter activities for children, feel free to speak with me after the 10:30 Sunday service! ■

REFLECTING ON

 The reason you walk
by Wab Kinew

by Paul Racher



My wife thinks it's hilarious that I am writing a piece for a church magazine - and I tend to agree with her. My personal beliefs are murky at best and I am the most comprehensive hypocrite that you can imagine: an environmentalist who drives an old gas guzzler; a business owner who self-identifies as a socialist; a feminist who "mansplains" far too often; a social progressive who shoos away kids collecting for charity; a jogger who loves beer and nachos. I could go on, but you get the picture. Now I can add theologically-muddled serial apostate who writes for an Anglican magazine to the list.

I have a great admiration, and indeed envy, for the appearance of peace and harmony that is apparent amongst so many in the congregation at the Christ's Church Cathedral. It is a feeling that I doubt I have experienced more than a half dozen times in my life. My head is a noisy place, full of things that have become "stuck" in it that won't go away. On my way to defend my Master's thesis for the *first* time I tuned in to an AM oldies station and found myself singing along to Neil Sedaka's "Calendar Girl." It passed the time and settled my frazzled nerves. Unfortunately, the song kept playing in my head during my defense - sometimes so loudly that it was difficult to hear the questions of my examining committee. Needless to say it didn't end well. In the years since, this unwelcome chorus has been joined by fragments of other songs (only the worst sort), poetry (or Dr. Seuss), odd bits of myth ("Balder the Beautiful is dead, is dead!"),

and other bits of assorted bric-a-brac. It's hard to get much done with *all this infernal racket* going on.

Since the release of the final report of the *Truth and Reconciliation Commission of Canada* (TRC), which details the most troubling parts of the history of our dysfunctional relationship with Canada's First Nations, an odd bit of verse has been troubling me. I can't seem to shake it.

Numbered. Weighed. Divided.

It landed in my head courtesy of my maternal grandmother, a devout attendee of the United Church who presented me with the *Golden Books Illustrated Children's Bible* when I was in elementary school. Being marooned on a farm between Chatham and London with little access to libraries and three television channels (on a good day), it was a volume that I picked up often - largely out of desperation for something, indeed *anything*, to read.

The quote comes from Chapter 5 of the Book of Daniel. It opens with the story of the Babylonian regent, Belshazzar, who was feasting with his lords and guzzling wine from golden vessels stolen from the Temple of Jerusalem before its destruction. In the midst of the revelries, the apparition of a man's hand was seen writing strange words on the wall - words that confounded the abilities of Belshazzar's advisors to interpret.

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The prophet Daniel was then summoned to offer his opinion. As the King James edition notes (my *Golden Books* edition is long gone), Daniel interpreted the writing as follows:

*And this is the writing that was written,
Mene, Mene, Tekel, Upharsin.*²⁵

*This is the interpretation of the thing:
Mene; God hath numbered thy kingdom,
and finished it.*²⁶

*Tekel; Thou art weighed in the balances,
and art found wanting.*²⁷

*Peres; Thy kingdom is divided, and given
to the Medes and Persians.*²⁸

Belshazzar offered Daniel rich gifts, but was slain that very night and replaced by Darius the Mede. Traits such as gluttony, arrogance, and disrespect are seldom rewarded (at least positively) in myth. Most believe that it would be an injustice to have them rewarded in real life either.

It is an interesting coincidence that the Anishinaabek and Haudenosaunee peoples of Southern Ontario refer to these lands as a vessel. To them, this land between the lakes is known as “the dish.” The wampum belt, known as “The Dish With One Spoon,” affirms the treaty between the League of the Haudenosaunee (and their allies) and the Anishinaabek (and their allies) and acknowledges that the land is a bowl that everyone must eat from, that no one should take too much from (or exploit), and that everyone in the treaty must keep clean. It is a treaty between sovereign nations that pre-dates Confederation and, unlike many of *our* treaties, has never been broken.

We of the Settler Society have been feasting from that dish since long before Confederation and the period when its rightful stewards were pushed into reserves; the dish that has been shorn of its trees, stripped of its resources, game, and fish, and left so filthy that some parts of it are unfit for habitation. Of course, what we’ve done to the place pales in comparison to what we did to its original occupants. The stories in the TRC range from the merely sad to the positively hor-

rific. If you have children, or merely a heart that is made of something other than brass, the stories will haunt your dreams. Our deeds have been numbered. They have been weighed in the balance and found wanting. Must our kingdom be divided, or is healing and reconciliation possible?

These themes are the bones upon which much of the narrative in Wab Kinew’s *The Reason You Walk*, is built. Kinew begins his tale with the story of his father, Tobasonakwut, and his experiences at the St. Mary’s Indian Residential School; experiences that included being raped, beaten, and witnessing the murder of a close friend. The wounds left by the residential school would eventually manifest themselves in family dysfunction, alcoholism, and anger; the echoes of which continued to reverberate through the family well into the next generation.

Eventually, Tobasonakwut found solace in traditional Anishinaabe culture; its traditions, its connection to the land, its music and its rich language. While he could be a healer to his people, however, he was often a distant and forbidding figure to his own family. One of his children committed suicide. His other children, while overachievers, never felt quite “good enough” for their father. The anger he felt at the Settler Society for placing him at St. Mary’s seemed always to burn at the edge of his consciousness.

Tobasonakwut’s redemption was a journey with many resting points that included sweat lodges, sun dances, university stages, and even the Vatican. As love and forgiveness flowed into him, and through him, his family too found healing. His renewed relationship with Wab, their dedication to passing along Anishinaabe traditions, and their work to publicize the truth of what had happened in the residential school system served to heal their spiritual broken-ness, even as cancer was to eventually claim Tobasonakwut’s body.

The discussions of the book during “Coffee and Conversation with the Dean” (held on the four Saturdays of Lent between 10:30 and 12:00)

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have largely focused on the trauma created by the residential school system. One clear theme that has emerged in the weekly talks is the manner in which Colonialism (which is to say the system of racial oppression by which Indigenous peoples are marginalized and kept that way) “hides” within the institutional landscape of Canada. Ongoing, Indigenous problems created by the Colonialist system (particularly where they are related to funding, healthcare, clean water, etc.) seem to be practically invisible - or at least do not hold our gaze long. In the meantime, where “Native-ness” is noticed by Canadian society (the experience of daily prejudice, and the hyper-vigilant attention of the justice and penal system) being noticed is often no blessing.

Recent historians have described slavery as America’s *original sin* – as a stain which, despite well-intentioned attempts to scrub it away, continues to blemish the social fabric across generations. Canadians have tended, rather smugly, to think we were somehow more *civilized* than our neighbours to the south in this regard. The final report of the *Truth and Reconciliation Commission of Canada* (see <http://www.trc.ca>) exposes the folly of that thinking.

As John Ralston Saul noted in **The Fair Country** (2008), “*the single greatest failure of the Canadian experiment, so far, has been our inability to normalize—that is, to internalize consciously—the First Nations as the senior founding pillar of our civilization.*” Books like **The Reason You Walk** offer us the hope that love, patience, and forgiveness can be harnessed to defeat the Colonialist narrative and replace it with one in which we all walk together. ■

HARRRP GALA 2017



Stephanie MacLeod, Paul Racher & Sister Marguerite



Jim & Wendy Newman with David & Angela Savage,
we think!



Jennifer Early & Irene Maycock

GIVINGS MEETING TARGET



by Corporation

As you will see from the year-to-date statement below, our expenses are pretty much in line with budget expectations. While income is below target, we feel the shortage is just a timing issue, meaning that we expect the amounts to normalize to budget as the year progresses. What is encouraging is that parishioner givings year-to-date meets the budget target which is wonderful to see!

Income	March 31, 2017	Budget	Variance
Parishioner Givings	\$ 71,571	\$ 71,571	\$ 0
Other Income*	\$ 3,500	\$ 6,596	\$ -3,096
Open Collection	\$ 1,000	\$ 2,250	\$ -1,250
Misc Income	\$ 60	\$ 1,125	\$ -1,065
Fund Income	\$ 32,890	\$ 32,890	\$ 0
Special Offerings	\$ 5,000	\$ 5,000	\$ 0
Total Income	\$ 114,021	\$ 119,432	\$ -5,411
Expenses			
Staffing	\$ 70,732	\$ 73,905	\$ -3,173
Property	\$ 25,293	\$ 26,182	\$ -889
Admin and Programs	\$ 20,053	\$ 21,831	\$ -1,778
Total Expense	\$ 116,078	\$ 121,918	\$ -5,840
Net Income (Deficit)	\$ -2,057	\$ -2,486	\$ 429

*Other Income includes Choral Scholarships, Dean's Discretionary, Memorial Flowers and Festivals, and Outreach.

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