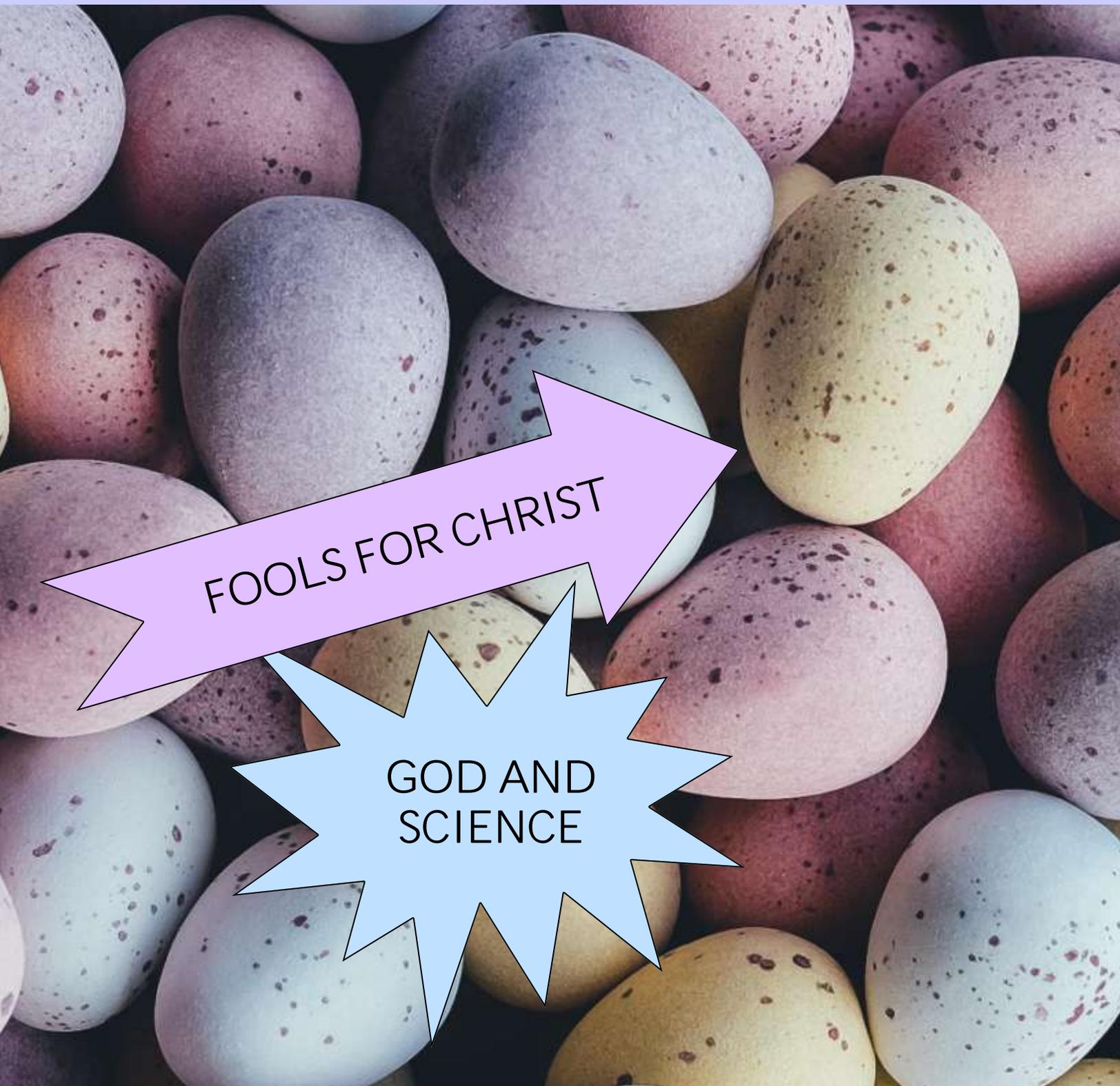


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Christ's Church Cathedral | Easter 2018



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## CHRIST'S CHURCH CATHEDRAL

 A living, breathing  
Christian Community

by Anne Harvey



As Easter approaches, the chancel and sanctuary are coming back into view. The white tarp is gone and the scaffolding that has stretched to the ceiling is coming down revealing, once again, the beautiful east window and all the carving and woodwork that continues to astonish. We have the privilege of being custodians of an amazing piece of history.

I was puttering away in the church with Altar Guild duties recently when one of the workmen came in to do something and remarked to me how beautiful our church was. We hear this over and over again from visitors at Art Crawl, mourners at funerals, and guests at weddings. This beauty doesn't happen magically however, as anyone who has owned an old house knows. There is always upkeep and maintenance that needs doing and these issues are exacerbated when a heritage building is involved. In addition to assessing and recommending solutions to things like leaks, cracks, lighting etc., our heritage designation means that not just any solution can be applied if it doesn't conform to the heritage regulations. That can often mean increased time and expense and will always be a struggle for those of us charged with preserving these properties.

However, the thing about our particular heritage property is that we are not presiding over a mu-

seum or a static historical entity. Christ's Church Cathedral is a living, breathing Christian community that makes use of our beautiful surroundings to reach others in a variety of ways. The stained glass, woodwork and plaster work speaks to the art lovers, and the acoustic of our soaring ceiling and the quality of our organ enchants music lovers. Folks that come by for a visit feel the warmth of our community in the welcome they receive from those that call the Cathedral home, as well as from the striking building.

Improvements and changes that have happened over the years serve to enhance that feeling of warmth and welcome; a room with easy chairs and books to sit down and read; tables for hospitality and conversation in the narthex; a font with holy water easily accessible at the entrance; comfortable chairs that can be moved and rearranged to complement our worship services. Imagine being able to smile across at each other instead of looking at the back of someone's head!

The responsibility that has been entrusted to us for caring for this property is a challenge for sure but also a gift; for ministry, for outreach, for imagination.

Paula and I join together in wishing you all a very happy Easter. ■

## FOOLS FOR CHRIST

 Liberate that concern  
for seriousness

by Peter Wall †



Celebrated every year on April 1 by playing practical jokes and spreading hoaxes, April Fools' Day was first mentioned as early as the year 1392 in Geoffrey Chaucer's *The Canterbury Tales*. There are many examples cited in various places of the most excellent jokes and pranks associated with April 1. This year, it also happens to be Easter Day, and this after a Lent which began, as it always does, with Ash Wednesday which, this year, coincided with *Valentine's Day!* Quite a year!

The last time Easter Day was April 1 was in 1956, and the next time will be in 2029; once in 73 years means a relatively rare opportunity for us to keep both days together.

Often, we who follow Jesus are seen as foolish – even Paul writing to the difficult Christians in Corinth, says: 'We are fools for the sake of Christ' (1 Cor. 4.10). Paul also reminds us in the first chapter of the same letter, that the 'message of the cross is foolishness to those who are perishing, but to those of us who are being saved, it is the power of God'. (1.18)

The idea of being a fool for Christ is not new – preachers and teachers have been speaking and writing about it for centuries. Being a fool for Christ does not mean being dull or stupid; nor ineloquent or tongue-tied; it does mean seeing that the scandal of particularity – both in the incarnation and in the resurrection – transcends 'normal' analysis and 'logical' understanding.

The overbearing intellectualism of our time pushes us, at times, to an undue focus on rationalism and to an overly detailed parsing of exactly what happened, how and why, to whom, and when. Being a 'fool for Jesus' liberates that concern for seriousness and brings a lightness of being (as Milan Kundera would say) to our whole existence.

In his book, *Fools for Christ: Essays on the True, the Good, and the Beautiful*, published in 1955, the American theologian Jaroslav Pelikan (1923-2006) writes: *The Holy is too great and too terrible when encountered directly for men of normal sanity to be able to contemplate it comfortably. Only those who cannot care for the consequences run the risk of the direct confrontation of the Holy.* So, given that 'normal' sanity is very much a subjective judgement, how wonderful that you and I are given the chance to be 'fools' for Christ and for the love of Jesus. The events which we rehearse, retell, and remember over the Paschal Triduum defy both easy understanding and comprehensive explanation. They can, and are, however, real and true for us all – they are felt and experienced; they are both liberating and liberated. The amazed reactions and incredulous responses of the women at the tomb, the disciples gathered in that Upper Room later Easter Day, and those encountering the risen Jesus on the road to Emmaus within that next week all help us to dispense with the seriousness that detailed examination and overly factual compre-

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hension may involve. Jesus lives and Jesus reigns – we can proclaim those truths because we have those direct experiences which living in the light of faith affords us.

The Christian faith has been presented for far too long as something rather dour, forbidding, and judgmental. We all do well to offer laughter and joy, resilience and buoyancy as we keep Easter – brightly coloured, grandly accompanied, and sweetly nuanced.

Henry Ward Beecher, the famous New England minister, entered his pulpit one Sunday morning. Awaiting him was an unmarked envelope. Opening it, he found a single sheet of paper on which was written the single word, “FOOL.” After chuckling to himself, he held the paper up to the congregation and said, “I have known many an instance of a man writing letters and forgetting to sign his name. But this is the only instance I’ve ever known of a man signing his name and forgetting to write his letter.

Let’s be fools for Christ this and every Easter!

Best wishes to all. ■



## Easter Services

**Sunday, March 25**

***Sunday of the Passion***

8:30 a.m. & 10:30 a.m.

Procession & Holy Eucharist

**Monday, March 26 &  
Wednesday March 28**

***Holy Eucharist***

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

**Tuesday, March 27**

***Holy Eucharist***

8:00 a.m. & 12:15 p.m.

**Maundy Thursday, March 29**

6:00 p.m. Pot Luck Supper

7:30 p.m. Holy Eucharist &

Foot Washing

Vigil at the Altar of Repose

**Good Friday, March 30**

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

11:00 a.m. Solemn Liturgy

**Holy Saturday, March 31**

9:00 p.m. The Great Vigil of Easter

***Followed by Resurrection Party***

**Easter Day, April 1**

10:30 a.m. Procession &

Festival Eucharist

## Passages

### Deaths

Alec Beasley                      January 28

Martin Luxton                    February 4

Don Hughes                      February 19

### Births

Emma Susan Bird                January 6

Isla Alexandra Hannigan        February 17

# IN YOUR EASTER BONNET

## JOIN THE PROCESSION

 Come as you are

by Sharyn Hall †



*In your Easter bonnet, with all the frills upon it,  
You'll be the grandest lady in the Easter parade.*

This popular song written by Irving Berlin in 1933 celebrated the famous Easter Parade in New York City. During the Great Depression, a new hat at Easter, or a refurbished old one, was a simple luxury.

The English tradition of new clothes at Easter can be traced back to the 17<sup>th</sup> century. The custom was one way to celebrate the end of Lent and the beginning of Spring. In the 19<sup>th</sup> century, new clothes and Easter bonnets became linked with another old Easter tradition – a procession or parade.

Easter processions, often including special attire, have been part of Christian culture since the earliest beginnings. One ancient procession was a commemoration of the triumphant entry into Jerusalem by Jesus riding on a donkey with crowds of people shouting, 'Hosanna'. This jubilant procession was later contrasted with the weeping crowds around Jesus as he carried his heavy, wooden cross from Pilate's palace to the hill on Calvary.

We will commemorate those processions in our church services on Palm Sunday and Good Friday. In addition, we will celebrate the resurrection of Jesus in a procession of rejoicing on Easter Day.

In the Middle Ages, churches expanded processions into teaching opportunities, placing paintings and statues on city streets along the routes. For the majority of people who could not read or have access to the Biblical stories of Holy Week, these processions were a means to learn about the Christian faith. Distinctive clothing for Easter along with the beautiful vestments of the clergy added to the religious celebration. In the 18<sup>th</sup> and 19<sup>th</sup> centuries, the cultural custom of Easter parades was introduced into the 'New World'.

In the 1880s, the most famous Parade on Easter Sunday was on Fifth Avenue from 49<sup>th</sup> to 57<sup>th</sup> Street in New York City. Anyone could participate, and dressing up was an essential part of the Easter celebration. This parade became an after-church cultural event for the well-to-do strolling from church to church to see the colourful floral displays and to be seen in their 'new' clothes. People from poorer and middle classes were usually observers of the latest trends in fashion. Merchants publicized their new fashions by linking the parade to the religious festival, much like businesses do in the Christmas season today.

Not everyone approved of the Easter Parade. Social critics reacted negatively to the extravagance and reminded people that garment workers were poorly paid. One critic compared the cost of a Fifth Avenue gown to a year's worth of

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welfare relief for a poor family. After WWII, the religious aspect of the parade faded and it became a statement of American resilience and prosperity. Today's Easter Parade in New York City is an opportunity to enjoy a family day in 'Sunday best' clothes and often an Easter bonnet. In this way, the Easter parade has come full circle to celebrate the end of Lent, the promise of new life in Spring and the hope of eternal life in the resurrection of Christ.

The song, 'Easter Parade', was written by Irving Berlin originally for a musical revue called, 'As Thousands Cheer'. Later the song became popular on its own and was added into movies including 'Alexander's Ragtime Band' (1938) and 'Holiday Inn' (1942). In 1948, a movie entitled 'Easter Parade' was based on the song and famously sung by Fred Astaire and Judy Garland.

There was a time, not too long ago, when a lady, and even a little girl, would not go to church without a hat, so a special bonnet for Easter fit well into the cultural norms. That cultural expectation declined and the custom ended. However, the idea that people should not attend church without the proper attire stayed in church attitudes until recent times. A sad result has been that some people are reluctant to join a church because they do not have any 'Sunday best' clothes.

New clothes at Easter can be a pleasant, although unnecessary part of our Easter celebrations. I am quite fond of hats and pleased to wear an Easter bonnet, even if the weather is too chilly for a straw hat 'with frills upon it.' Whatever custom society develops on the feast of Easter, it cannot overshadow the great gift given to humanity in the resurrection of Jesus. Even if many people celebrate Easter without attending a church service, God's gift of eternal life is offered to all people. Those who follow Jesus on the procession from Palm Sunday to Easter morning honour him and give thanks to God for the life of Jesus among us. ■

## UPDATE

### Cathedral Place Revitalization

As I reported at our annual Vestry meeting in February, progress is continuing, but it is glacially slow. We are in consultation with the province about the remediation necessary to the former cemetery at the east end of the property, and we are also in negotiation with the city over the acquisition of the municipal parking lot to the south. Both of these tasks involve time and conversation, and we are proceeding as quickly as we can. Similarly, we are in negotiation with our consultants over possible developers and the various ways in which we can approach this exciting and crucially important part of our future.

It is not easy, and the levels of complexity are deep. Bishop Bird, Canon Nancekivell (Secretary of Synod), Ms. Jody Beck, the Diocesan Treasurer, Mr. Terry Charters, the Diocesan Coordinator of the project, and I are working hard together on all of these 'pieces' and we will keep both the Cathedral Corporation and Synod Council up to date on developments as they occur. ■



*Bishopsgate*

*© Janina Vanderpost*

## THEOLOGY

### The last human subject

by Dan Tatarnic †



A few years ago I came to an impasse in my studies. I was struggling to discern whether I wanted to stay in the Doctor of Ministry programme, or transfer into a Doctor of Philosophy stream. My academic advisor had some sage advice: “If you transfer into a PhD programme, you will study to become a Doctor *of* the academe *for* the academe. If you remain in the Doctor of Ministry programme, you will have to pray your way through your thesis. And maybe, someday, you’ll become a Doctor *of* the Church, *for* the Church.” I chose the latter and prayed; and I learned from the school of theological hard-knocks that there are some things you can only learn on your knees.

It grieves me, but western theology isn’t very popular these days. But then again, the humanities aren’t very popular these days either. Society has moved on, progressed, evolved from the ‘soft’ subjects of the arts. The ‘buzz’ word of our secular pedagogy is STEM (Science, Technology, Engineering, and Math).

I have nothing against STEM programming; I think it’s wonderful, and my kids love it, at least the fun parts of it! But Cecilia and Gordon also love music, painting, and imaginative play; they love going to Church. Their natural curiosity about life and the meaning of things astonishes me, and at the end of the day, they seem happy and well-adjusted. But, I’m also aware that it is becoming the exception, not the norm, that the conditions which once fostered a holistic liberal arts education are becoming harder and harder to find in today’s STEM optimism.

God may no longer be on the public school agenda these days, but neither is Aristotle or Aquinas, and Hemmingway – poor old Hemmingway, has lost his lustre. Then again, Flannery O’Connor isn’t a household name either; print is dead, and it took Dorothy Day along with it. And who, in today’s Anglican Church, remembers Evelyn Underhill’s audacious letter to Archbishop Lang (1930) calling the Bishops and Priests of Lambeth to a more vigorous life of contemplation; who, in the Church, dares pick up *The Science of the Cross*, or vaguely understands how Edith Stein changed the world?

Today, it’s STEM: *Logos* has triumphed over *mythos*, and *mythos*, along with Hemmingway and Day, O’Connor, Stein, Underhill, Aristotle, and Aquinas has been pushed into the outer darkness – old ‘men’ lost in their respective seas. For those of us who love the arts, the tide seems to have turned, and it’s taking the flotsam and jetsam of a thousand years of intellectual thought out to sea.

Reinhard Hutter, in *Dust Bound for Heaven: Explorations in the Theology of Thomas Aquinas*, has written, “At the beginning of the twenty-first century, what could be more irrelevant, inconsequential, unpromising, and, in short, hopeless than returning to the theology of Thomas Aquinas?” He then spends the next five-hundred pages defending the reasons *for* Aquinas, and it goes something like this: Aquinas matters. He stands with a cloud of witnesses who were brave enough to ask questions about life, meaning, God, nature, ethics, science, art, and existence; these are perennial questions,

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questions that need to be asked *in* every generation *by* every generation. The reality is, and I've heard this confirmed by more than one college professor, that the decline of the western *mythos* has created an estrangement, or an *in-strange-ment* (I'm inventing words), between today's youth and the thought, concepts, and language that have shaped the cultural, intellectual, and political philosophy we accept as normative. The information super-highway is congested with data, but not much wisdom.

It is not uncommon to find an English Literature or Philosophy teacher who struggles to teach in today's milieu; as a friend of mine says, "How can I teach literature to a population that is essentially illiterate. Today's student arrives at University without the concepts, without the language, without the stories they need to access the last thousand years." You might be thinking, "So what, times change." But, if you want to understand what the loss of *mythos* might mean for the West in the long-run, only look to the disastrous legacy of the residential schools scandal. Maybe *we* have something to learn from Truth and Reconciliation about our *own* cultural sorrow and our own mythological amnesia. What will happen once *we* lose our language, our ancestors, and our 'holy-ground'?

Hopefully, it doesn't come to that, and there is evidence to suggest that a new re-sourcement is taking place in the heart of the Church. Hutter himself has observed that there has been an unexpected retrieval of the thought of Aquinas, the Mystics, and the Doctors of the Church in the last twenty years, specifically amongst a younger population. Moreover, this renewal is more than just an intellectual pursuit, it has a corresponding component – renewed interest in the Christian life of contemplation and the arts.

The Church has long understood itself as a 'patron of the arts.' We might not reflect on this aspect of our mission too much these days; with so much social need, with so much religious decline, who has the time or energy to waste on arts and culture. And yet, might it not be that the time is now for us to reclaim what our mission as a 'patron of arts' has to offer this world and these people. ■

## INTRODUCING Rose Hopkins



Hi! My name is Rose and I am thrilled to be joining Christ's Church Cathedral as the new Church School Coordinator. Having participated in church school as a child and Diocesan Youth Ministry Events as a

young person, I know how important and transformative these programs can be and I feel so honoured to have the opportunity to work with your little ones in this capacity. When I'm not teaching church school, I work as the Associate Producer for the Hamilton Fringe Festival and spend my free time writing plays, running outside, binging Netflix series and eating donuts. I look forward to meeting you if I haven't already and getting to know your family! ■



# THE CATHEDRAL ORGAN

## CARING FOR

➤ The pearl of great price

by Michael Bloss



Pipe organs have a history of several centuries. Archeologists and musicologists even believe an ancestor to the organ may have existed in Ancient Rome. As the instrument grew in stature, taking on the role of interpreter of repertoire as well as the leader of God’s People at Song, organs became larger in dimension and pipework and more complex in the playing mechanism, known as the “action” of the instrument.

The remarkable thing about the organ is its uniqueness to the room it is in. The tonal design (what sound characteristics the organ should have) is determined by its function in performance and/or service playing. The size of the acoustical space it finds itself in determines the proportions of the pipe measurements (the “scale”). And the pipe metal itself, usually an alloy of aluminum and tin, determines strength and quality of sound. The organ therefore is handmade throughout its construction and is the only one of its kind. When the instrument arrives at its new home it is installed, tuned, and then “voiced” so that the sound is neither too loud nor too soft but resonates fully in the room.

In the fullness of time maintenance beyond regular tuning is required. This can be compared to an aircraft going through a heavy maintenance

cycle where it is almost completely disassembled and then put back together with new or refurbished components.



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The organ at Christ's Church Cathedral is at a point in its lifecycle where "heavy maintenance" is required. Normally this work is completed in phases and was described at the recent Vestry meeting. This article seeks to summarize what this work might look like over the next few years.

## **ORGAN CLEANING**

Our environment has become more industrialized over the last centuries and this has impacted the health of people and organs substantially. Organs now require more frequent cleaning so that both the speech of the pipes and the pathways through which wind travels to enliven the speech of those pipes is clear and without resistance. Problems such as dead notes and under pressurized air result in unreliable and out of tune conditions. Dust/plaster debris thus deposited leads to ciphers (pipe mechanism not closing to stop sound), cracking of wind chests (creates whistling cipher-like sounds) and decay (muffling) of organ sound.

Organ cleaning helps the inner functioning of the organ playing mechanism and preserves the sound of the organ hampered by the accumulation of layers of dust. Dust and other contaminants like falling plaster and plaster dust enter the playing mechanism and the settle at the bottom of the pipes which compromises the speech of the pipes. Leather used to insulate wind lines deteriorates compromising the playing action further.

This cleaning process involves the washing of all the pipes which can total several thousand, cleaning the surfaces on which the pipes are set to receive air flow, as well as the interior of all wind chests and playing action. After the clean-

ing is complete each pipe needs to be tuned to correct pitch and voiced correctly to speak resonantly into the Nave.

This phase of the work took place during the scaffolding work of the Chancel and the tuning/voicing process will be complete by Palm Sunday and Holy Week.

## **TONAL WORK**

An organ builder, like a sculptor or a painter, will assiduously apply their craft and skill to the construction of an organ, not resting until everything is perfect. In the history of art, most pieces which have withstood the test of time have not been touched since their original creation but this has not always been the case for organs. At times where the prevailing thinking around the "preferred" organ sound changes, irresponsible organ technicians will, of their own accord, completely change an instrument's tonal palette away from what the builder had in mind. These are usually taste conventions which then end up changing.

For example, many organs built before 1930 having a more orchestral, blended sound clashed with a new mentality formulated in the 1960's of a "baroque period" brighter sound. Sadly, such an attempt at transformation took place here in 1970 by a representative of the organ builder. This person was subsequently dismissed. Now that we are recognizing the worth of the pre-1930 sound, tonal refurbishment is required to bring the organ to its original sound. In essence, it is currently "out of phase" with itself, and needs a kind of "re-integration".

Some of the work required involves the reed pipes (those which provide substance and fire to the sound of the instrument) which were under-voiced (not speaking into the Name adequately)

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and under-scaled (underpowered in sound to fill the Nave). The wood pipes go back to the original 1890's era instrument and have completely decayed to such an extent they will not hold tuning or voicing.

It is not possible to just fix these things (like trying to turn a mini into a jaguar) without having to replace the problematic pipework. When the scaling and voicing become more consistent with the tonal plan of the organ, the full glory of the instrument will come to life once more. It is not so much an issue of loudness, but rather of character. It is the ability to define different kinds of loud or soft.

Thus, the pipework replacement and refurbishment proposal addresses this need. Beginning with the current plan of three reed stops and the wooden pipes and proceeding through areas of



the remaining instrument over a phased process of 2-3 years, the sound of the organ can be brought to its full potential which over many decades it has not achieved. The result is improved leading of congregational/choral music as well as the provision of an instrument capable of representing the organ's repertoire as should be demonstrated by a cathedral class instrument.

## **CONSOLE MODERNIZATION**

The organ is played from a central keyboard and stop control location known as the organ console. It is truly the nerve center of the organ. The organist transmits stop selection and musical execution from there. The current console dates from 1970 and its pneumatic/mechanical hardware is worn out and dated. Parts are becoming increasingly difficult to find and maintenance calls are increasingly occurring to address these breakdowns. This analog technology is comprised of many kilometres of wiring between console and organ which is breaking down and can, in places, pose a risk.

Console refurbishment (at a fraction of the cost of console replacement) addresses all these challenges and replaces analog with digital technology. The process makes the console operation more reliable and removes extraneous wiring towards a wireless technology. The Casavant keyboard, patented over 100 years ago, provides a reliable and still very responsive key playing system. The mechanism has withstood the test of time as it has on countless others of its instruments and can remain largely untouched.

There is much behind the scenes which make an organ do what it does and my hope over the next while is that I can de-mystify some of that behind scenes work so that we can understand and enjoy the leading of our music by one of the great instruments of our time. ■

## REMEMBERING

 Jack Dougherty, O.N.  
(1934-2017)

by Wendy Newman

*with thanks to Lillian Dougherty*



Jack Dougherty was one of the first parishioners to initiate us to Christ's Church Cathedral with a warm and enthusiastic welcome. I specifically remember his pride in having grown up in the Cathedral and raised his family here. Over the next fifteen years, I was to learn just how deeply Jack's life was entwined with his beloved church.

A child of the neighbourhood, Jack was born during the Great Depression. When he was two years old, his family was thrown into crisis when his father became ill and unable to work. The future looked grim indeed for Jack's widowed mother and her young family. Cathedral clergy were among the family's strongest advocates, taking on a harsh and role-bound system to secure benefits for them. Jack's commitment to the Cathedral was strengthened by this history.

Baptized and later confirmed at the Cathedral, Jack virtually grew up in the building and its programs. In his childhood, the huge Sunday School met Sunday afternoons. Jack became a favourite Sunday School pupil of the late Katharine Greenfield, who taught his all-boy class, and always referred to him proudly as "my boy". Years later, he rose to become Sunday School Superintendent.

During Jack's childhood and teen years, youth groups and sports teams were very much centred in churches. He played Centre for the Cathedral's team in the local Anglican Basketball League. He also played tennis on what is now the parking lot!



Jack distinguished himself in the Scouting movement at the Cathedral as well. Beginning in Cubs, he progressed to Boy Scouts and eventually achieved the honour of King Scout.

The program clearly influenced his spirit of life-long service to others.

The boys in this group stayed in touch over the decades. Jack organized the annual reunion breakfasts and Holy Communion of the King and Queen Scouts, right up to 2017. He was also a proud member of the Sea Scouts.

When he married Brownie leader Lillian in 1959, the Brownies formed an honour guard at their wedding. He loved his "Brown Owl" deeply and was proud of her and their four children. Their children's baptisms, and those of cousins and extended family, were great family occasions, including that of his adorable great grandson Jack-



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## GOD AND SCIENCE

➤ Isaiah 40: 21-31

by Sharyn Hall †



There have been several letters to the editor of the Hamilton Spectator in recent months commenting on the current dispute about God and Science. The dispute began several months ago when our new Governor General, Julie Payette, suggested in a speech that she could not understand why some people still believe that a divine being created the world. Dr. Payette is a highly trained scientist and astronaut who has a great deal of faith in the methods and discoveries of scientific disciplines. From the words and tone of her remarks, she has set aside the idea of a divine Creator.

Her remark set off a heated controversy among those who believe strongly in God's role in creation and those who believe in the theories of science. I read many of these letters with mixed feelings. Several of the letters are very strident in tone on both sides of the argument, often severely critical of anyone holding a differing opinion. I regret that kind of attitude. To strongly hold an opinion or faith and argue its merits is a good cause, but to dismiss or condemn another person's opinion or faith lacks respect of others and squashes any hope of greater understanding.

I was reminded of this current dispute about God and Science by the reading from the writings of Isaiah. In a series of rhetorical questions, Isaiah wonders why the people do not understand that God is the Creator of all things. 'Have you not known? Have you not heard? Has it not been told to you from the beginning? Have you not understood from the foundation of the earth?'

We can only guess the tone of Isaiah's questions? Is he frustrated with the people? or angry? or condescending? His own beliefs are evident. He believes passionately that the one true God of Israel is the Creator of all existence. Isaiah emphasizes the power of God to control the world, not to make the people feel helpless in despair, but to give them hope in God and in themselves.

Large portions of Isaiah's writings are poetic and spiritually inspiring. There are also chapters which describe political and military events. The Hebrew people were living with the constant threat of annihilation by their neighbours, a situation similar to the position of Israel today. Isaiah seems worried that the Hebrew people will lose their faith in God because of fear and their history of persecution by the Egyptians, Assyrians and Babylonians. We can hear Isaiah encouraging the people to believe in the power of God to strengthen them so that they can overcome hardships, survive exile and persevere through persecution. 'He gives power to the faint, and strength to the powerless... those who wait for the Lord shall renew their strength, they shall mount up like eagles, they shall run and not be weary, they shall walk and not faint.'

This passage is from chapter 40 of Isaiah's writings which begins with the words, 'Comfort, O Comfort my people, says your God.' Isaiah brings to a downtrodden and despairing people the assurance that God is working to inspire and uplift

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them. Isaiah's words also can inspire us to see God working in all aspects of human struggles in our present time. Wars and brutal terrorism are not the only battles we fight to overcome. We must deal with alarming changes in our natural world: damage to the earth's oceans, flooding, drought, uncontrollable fires and the quality of the air we breathe.

Who can help to preserve and to conserve the world in which we live? The answer is people. Many of those people are scientists, oceanographers, climatologists, zoologists, and the list goes on. We struggle against disease and physical and mental suffering of people in all walks of life. Who struggles to end this suffering? People. Many are scientists and highly trained doctors and nurses. Who helps these scientists to have the will, the skill and the imagination to discover the wonders of science? In Isaiah's words, the answer is 'the everlasting God, the Creator of the ends of the earth.'

I believe that faith in a divine Being and faith in the disciplines of scientific study are not mutually incompatible. I believe that scientists are God's instruments of care for God's world, even if they do not acknowledge God's guidance. I do not belittle the talent, hard work and perseverance of scientists, but sometimes they do such amazing work that it seems almost 'supernatural.' To me, the wonders of science often are the discoveries of what has already been created, and what scientists are discovering is the endless possibilities of creation.

The arguments, which claim that God and Science are incompatible, can go on endlessly when each side is determined to define and limit the possibilities of God and the possibilities of science. Sadly, people on both sides of the argument have misused and misrepresented the gifts of God and the gifts of science in the past. In this 21<sup>st</sup> century, humanity needs to accept and celebrate the potential for blessing when God and science come together. To use Isaiah's wonderful poetic image – 'they shall mount up with wings like eagles.' Thanks be to God. ■

(Continued from page 13)



son in 2014.

Jack was a Server for many years, becoming head of the Servers' Guild. For some time, he even printed the weekly Cathedral Bulletin on a duplicating machine in his basement. (This was a true family effort, with Lillian as typist.) This is an outstanding record of service for anyone, but Jack did it while working shifts at Ford for thirty years and operating a dry cleaning and laundry business.

Fortunately for the Cathedral, his volunteer contributions remained strong after retirement. He enjoyed helping at pancake suppers, parish meals, and special services. Though not a chorister – perhaps the only volunteer role he didn't assume – he enjoyed the beauty of Choral Evensong. He and Lillian were regular volunteer drivers for many parishioners who were no longer driving to church, including their beloved Katharine Greenfield. He served on the Board of the Jamesville Day Care Centre, where he was the stellar Santa Claus at the annual Christmas party. His Order of Niagara was a richly deserved honour. Jack's legacy at the Cathedral, his warm welcomes, and his cheerful service will remain with us.

May this good and faithful servant rest in peace. ■

# Mar/April 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>25 Passion Sunday Holy Eucharist 8:30 am Choral Eucharist 10:30 am Guest Preacher Rev. Canon Dawn Davis</p>	<p>26 Centering Prayer 7:00 am Holy Eucharist 7:30 am Holy Eucharist 12:15 pm</p>	<p>27 Holy Eucharist 8:00 am Meal Tickets 9:30 -11 am</p>	<p>28 Holy Eucharist 7:30 am Holy Eucharist 12:15 pm</p>	<p>29 Maundy Thursday Pot Luck Supper 6:00 pm Holy Eucharist &amp; Foot Washing 7:30 pm followed by Vigil in Columbarium to 11 am Friday</p>	<p>30 The Way of the Cross 12:00 am Good Friday Solemn Liturgy 11:00 am</p>	<p>31 Holy Saturday The Great Vigil of Easter 9 pm followed by Resurrection Party</p>
<p>Apr 1 Easter Day Procession &amp; Festival Eucharist 10:30 am (one service only)</p>	<p>2 Cathedral Place Closed for Easter Monday</p>	<p>3 Holy Eucharist 7:30 am Meal Tickets 9:30 -11 am</p>	<p>4 Holy Eucharist 12:15 pm Prayer Shawl Knitting 1-3 pm</p>	<p>5 Holy Eucharist 12:15 pm</p>	<p>6 Litany of Reconciliation 12 pm</p>	<p>7</p>
<p>8 Holy Eucharist 8:30 am Choral Eucharist 10:30 am</p>	<p>9 Holy Eucharist 12:15 pm Parish Life/ Outreach Meeting 5:30 pm</p>	<p>10 Holy Eucharist 7:30 am Meal Tickets 9:30 -11 am</p>	<p>11 Holy Eucharist 12:15 Prayer Shawl Knitting 1-3 pm</p>	<p>12 Holy Eucharist 12:15 pm Choir Practice 7:30 pm</p>	<p>13 Litany of Reconciliation 12 pm Art Crawl 7-11 pm</p>	<p>14</p>
<p>15 Holy Eucharist 8:30 am Choral Eucharist 10:30 am</p>	<p>16 Holy Eucharist 12:15 pm</p>	<p>17 Holy Eucharist 7:30 am Meal Tickets 9:30 -11 am</p>	<p>18 Holy Eucharist 12:15 Prayer Shawl Knitting 1-3 pm</p>	<p>19 Brass Monkeys 9 am Holy Eucharist 12:15 pm Volunteer Mgmt Screening Meeting 1:30 pm</p>	<p>20 Litany of Reconciliation 12 pm</p>	<p>21 Celebration of Ministry for Bishop Bird 1-4 pm</p>
<p>22 Holy Eucharist 8:30 am Choral Eucharist &amp; Baptism 10:30 am</p>	<p>23 Holy Eucharist 12:15 pm Endowment Committee Meeting 5 pm Corporation Meeting 6:30 pm</p>	<p>24 Holy Eucharist 7:30 am Meal Tickets 9:30 -11 am</p>	<p>25 Holy Eucharist 12:15 pm Prayer Shawl Knitting 1-3 pm</p>	<p>26 Holy Eucharist 12:15 pm Choir Practice 7:30 pm</p>	<p>27 Litany of Reconciliation 12 pm</p>	<p>28</p>

National Volunteer Appreciation Week

# Apr/May 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>29 Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30 am fol- lowed by Cathedral Council Meeting</p>	<p>30 Holy Eucharist 12:15 pm</p>	<p>May 1 Prayer Breakfast 7 am</p> <p>Meal Tickets 9:30 -11 am</p>	<p>2 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Knitting 1-3 pm</p>	<p>3 Holy Eucharist 12:15 pm</p> <p>Choir Practice 7:30 pm</p>	<p>4 Litany of Reconciliation 12 pm</p>	<p>5 <b>Bishop Bell's Consecration</b> 11 am</p>
<p>6 Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30 am</p>	<p>7 Holy Eucharist 12:15 pm</p>	<p>8 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p>	<p>9 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Knitting 1-3 pm</p>	<p>10 Holy Eucharist 12:15 pm</p> <p>Choir Practice 7:30 pm</p>	<p>11 Litany of Reconciliation 12 pm</p> <p><b>Makers' Mar- ket</b> 7-10 pm</p> <p>Art Crawl</p>	<p>12</p>
<p>13 Jerusalem Sunday Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30 am</p>	<p>14 Holy Eucharist 12:15 pm</p>	<p>15 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p>	<p>16 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Knitting 1-3 pm</p>	<p>17 Brass Monkeys 9 am</p> <p>Holy Eucharist 12:15 pm</p> <p>Choir Practice 7:30 pm</p>	<p>18 Litany of Reconciliation 12 pm</p>	<p>19</p>
<p>20 Pentecost Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30 am</p>	<p>21 Cathedral Place Closed for Victoria Day</p>	<p>22 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p>	<p>23 Holy Eucharist 12:15</p> <p>Prayer Shawl Knitting 1-3 pm</p>	<p>24 Holy Eucharist 12:15 pm</p> <p>Choir Practice 7:30 pm</p>	<p>25 Litany of Reconciliation 12 pm</p>	<p>26</p>
<p>27 Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30 am</p> <p>Confirmation 4 pm</p>	<p>28 Holy Eucharist 12:15 pm</p>	<p>29 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p>	<p>30 Holy Eucharist 12:15</p> <p>Prayer Shawl Knitting 1-3 pm</p>	<p>31 Holy Eucharist 12:15 pm</p> <p>Choir Practice 7:30 pm</p>		

## PROPERTY ISSUES

 Consultation encouraged

by Janina Vanderpost



At our February 25 2018 Vestry meeting, parishioners were presented with a list of capital projects deemed necessary to preserve our treasured Cathedral over the next few years. The list was substantial and considerable dollars will be required in order to complete the projects described. Some of you have already indicated to Corporation which of the projects you believe are of the highest priority. And Corporation continues to be committed to hearing all the suggestions of parishioners on these and other matters.

However, this is perhaps an opportune moment to remind ourselves of the procedures involved in the management of the land and buildings generally known to us as Cathedral Place. Unlike the churchwardens of parish churches, the cathedral churchwardens do not have the same scope of authority and responsibility for the property, and there are layers of decision-making that come into play. Of key importance is the Property Management Committee established several years ago when we began to refer to all Cathedral property as Cathedral Place.

The Property Management Committee includes representatives of each of the Cathedral and the Diocese, with the Cathedral Dean and Diocesan Treasurer acting as ex officio members, along with staff members. The Committee is responsible for determining repair and renovations needs, their priority, and policy requirements.. It develops the annual Cathedral Place budget which is ultimately submitted to Synod for approval.

In addition, there are underlying statutory provisions governing Diocese of Niagara property as set out in “An Act to Incorporate the Synod of the Diocese of Niagara,” an Act of the Ontario Legislature passed

on February 10, 1876, as amended, as well as in Diocese of Niagara Canon law. The Act makes clear that, ultimately, all church property in the Diocese, including land, buildings and their contents, belongs to the Diocese of Niagara.

During his tenure Bishop Michael Bird spearheaded further clarification under the Canon Law as to the procedures regarding work on church property as follows:

**Canon 4.6** *No church building shall be erected or altered, and no new work commenced on any real estate belonging to or held by the parish church or diocese without the written permission of the Diocesan Bishop...*

The Diocesan website advises that Canon 4.6 requires any parish planning new construction or any alteration, addition, or renovation of a building to obtain the Bishop’s written approval. Before granting approval, the Bishop may consult with his/her advisors including the Bishop’s Advisory Committee on Church Buildings (BACCB).

While much of the above might seem to suggest that your Corporation has little say in what repairs and renovations are conducted, such is not entirely the case. While it is true that day to day repairs are managed by the Property Manager and the Property Management Committee, any major undertaking affecting the Cathedral proper must have the approval of Corporation. In consultation with the Bishop we can undertake such measures as a capital campaign or apply for grants. At any time, we can provide advice and recommendations to the Property Management Committee and to the Bishop. And we would do this in consultation with you, the parishioners. ■

GINNY ARNOTT-  
WOOD

 Marshmallows and  
Dorothy Parker



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

A perfect day for me is hanging out with friends or family on a dock, beside a Muskoka lake, with a glass of wine and good food. It ends with a full moon over the lake, singing around a campfire and roasted marshmallows.

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

I grew up in a family of Anglican church choristers, and I learned early how good music enhances worship. I chose the Cathedral primarily because I had moved to the Niagara region and wanted to sing with a great choir. I feel blessed to sing with Michael Bloss and the Christ's Church Cathedral choir.

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

Singing in the Advent carol service.

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

One thing I would change: air conditioning

in the cathedral. And a return to the Book of Common Prayer, at least once in a while. I miss its poetry. (sorry, that's two!)

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

I most admire Barack Obama, for the grace, decency, common sense, and humanity he brought to the office of President, and as a global leader. Things which seem to be in short supply, both in Washington, and many parts of the world.

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

Desert Island picks: these are very hard decisions to make! Book: the Complete Dorothy Parker (I could read her short stories and theatre reviews over and over). Music: toss up between the Beatles White Album and the Faure Requiem. Food: a rare steak and a glass of Barolo.

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

Dream vacation spot: Cannes/the French Riviera. ■

## ALL THOSE WORDS



by Kymm Sun



I read the Bible cover to cover every year. This is about my sixteenth year doing so. (I don't keep very good track of this, due to my severe allergy to numbers.) Suffice to say that reading the Bible daily is a necessary and regular part of my life.

I know how intimidating a closed Bible can look – all those words! All those weird stories, often repeated over and over (ANOTHER retelling of the trip from Egypt to Canaan? Really??), all those antiquated expressions (depending on which translation you use) and events that just don't make sense. Good grief! And there are sixty-six books in all, for heaven's sakes – we're not talking tweets here either, but whole stories and histories. No pictures, no charts, no Coles Notes... (Well, there are kinds of Coles Notes, but since we're talking about Scripture here, one does not really want to water it down too much.) So, where to begin?

Page one is a good idea. Start at Genesis, which after all means "beginning". Read two or three chapters of it, after first asking the Holy Spirit to read it with you and help you make sense of it. Then read a Psalm, and a Proverb, and one or two chapters of the New Testament, starting with Matthew. That's all!

Many people enjoy using a one-year Bible, or a plan that sets out each day's reading. Currently, I am using a one-year Bible that matches the one my eldest sister uses, so that we can compare notes on whatever Scripture has taught us that week. Discussing verses which have moved you is a great thing to do, so having a reading partner can be useful. It can also keep you accountable.

If you don't understand a section of the Bible, put a question mark beside it, or make a note of it in a companion notebook. You can leave that question mark there until you get an answer, or at least an insight, then record that. For myself, I write all over my Bibles (in ink) thus creating a many-layered document right on top of Scripture. Some folks have told me that writing in a Bible is disrespectful, but I think it's just one way to relate to God's word. Note: Scripture IS God's word...written down by various people (with their own biases) at various times.

Is it okay to skip sections of the Bible that seem irrelevant – such as the "begats" or the endless laws and rules of Leviticus? If it's going to bog you down so much that you actually stop reading, then I guess you should skip over the difficult bits... for the first year, at least. But since all Scripture is "God-breathed and useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2 Timothy 3:16, NIV), all parts of it are important.

This is how I cope with the "begats" (meaning the lists of people in Genesis or the lists of people in Numbers, when everyone had to be counted as part of a census): First of all, I think of how important these people were at the time this Scripture was written down. Their names were so important that they were recorded in Scripture! Names are tremendously important in Jewish culture. God's proper name, Yahweh, is so holy that it cannot be

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*(Continued from page 20)*

pronounced aloud. Other titles are substituted for it (usually "Adonai", but there are many names for God!) Our own personal names are important too. Each name has a meaning, something carefully chosen (one hopes!) by one's parents. So, in order to respect these important but long-dead people, I say their names out loud. It's a good chance for me to practice my Hebrew but more than that, you start to hear music in the name-lists after a time...You hear the rhythms first, then gradually, it becomes a song. No, not a song, a hymn. (Someday, we'll have to talk about how music suffuses our everyday lives, but happily for you, now is not the time!)

As for the details of the laws recorded in the Torah (the first five books of the Bible, also called the Pentateuch), think how careful the Lord was (and is) to try to cover every possible contingency in a person's life, from birth to death. It means that God cares about the smallest details of our lives. That means that no prayer we pray is too small or too petty to escape his/her notice. He loves us. We are loved! God loves everything about us (well, maybe not sin), and tries to guide us as we go about living day to day. What a gift!

Now then: if you need written guides to help you understand Scripture, take yourself to a Bible bookstore. (The "Family Christian Bookstore" in Burlington is a good resource.) Or ask clergy to recommend a title or two.

"Why read the Bible at all?" you might ask, and that is a reasonable question. (One of the things I love about the Anglican way is that we are encouraged to ask questions, even if there are no apparent answers!) Well, one could reply that it is part of the Anglican "three-legged stool" concept.\* Or, one could say that the Bible is one of the bases of our present Judaeo-Christian society... but since that society is rapidly changing and there are so many unchurched people, not to mention those who are aligned with non-Christian religions, you can no longer claim that the Bible is the basis of anything...Or you could say that hey, you love to read the classics...\*The "three-legged stool" is a traditional saying referring to the balance of Scripture, tradition and reason, which is the basis of Anglicanism.

Personally, I read the Bible because it grounds me. The stories told in the Bible are important anchors of my faith. The stories are all about love – a strange theme for a history book! Namely, God's love for his chosen people, their love for him, and Jesus' love for each one of us.

It's irresistible to read a book about how much you are loved! And there is a lot of practical advice for how to live our daily lives in the Bible. The Proverbs are good for that, as is the book of James in the New Testament. Do you feel besieged by life's problems? Read the Psalms. Do you feel picked on? Read Job. (This is one of my favourite books; it's even funny in places. Job can be quite sarcastic as his idiotic "friends" ramble on.) Do you need salvation? Read John. Before long, you will have your own "favourite books"!

You also don't have to read Scripture alone. The Holy Spirit is there to read it with you and to help you make sense of it. (Though I must admit that there are some parts of the Bible that will probably never make sense to me.) Ask the Holy Spirit to help you read, and you will receive the help you need.

The Bible is a living book. It feels alive to me. It seems to breathe, to grow, to change, as every year I notice different themes and find new passages to memorize. I memorize Scripture because I want those words to echo in my mind. A friend of mine once summed up reading material as "Garbage in, garbage out". She was right. You are what you take in. When you're chock full of Scripture, it's bound to make you a different person. Hopefully, a kinder, more compassionate, more loving one.

So there you go. The Bible is worth a shot. It is worth a few minutes of your time every day, like prayer, or eating or drinking. Scripture is worth reflecting on. It's worth exploring the traditions that have shaped your Christian faith. The Bible is worth your time, but watch out – it will change you!

In the beginning...You open your Bible, and Genesis begins, "In the beginning... ■

## TUESDAY MORNINGS



### Meal ticket program

by Katya Davison



I want you to take a few seconds to look around you at the beautiful place of worship we have been blessed with: a place of beauty, of sanctuary, a place to appreciate the colours on sunny days as light streams through stained glass. Such craftsmanship handed down to us! Does it not make you want to share it with others?

Those of us, some eighteen to twenty volunteers plus a dog, privileged to spend Tuesday mornings serving the community outside these walls in the service of the Salvation Army meal ticket program are frequent recipients of the “wow” moment when folks, especially those taking in the beauty of this special place for the first time stop and enjoy what we can too easily take for granted.

Much of the community we serve, varying between eighty and one hundred twenty people, is comprised of individuals with more obstacles in their paths of life than resources to deal with them. Most of them are men – many with disabilities of various kinds which prevent them from holding any paid employment. Many are elderly. We know folks who never recovered from the loss of a loved one. There are immigrants whose education goes unrecognized and whose language skills are poor.

But, thank God, we can welcome this messy, often dressed inadequately for the weather, rag-tag band of the city’s poor – often raucous and always opinionated into our beautiful space to accept our sim-

ple hospitality: a couple of tickets for meals (breakfast, lunch or dinner) at the Salvation Army’s kitchen on York Boulevard. As well, and more immediately, coffee (the best in the city we are repeatedly told), tea or lemonade served with simple snacks – a bit of protein in cheese and crackers, and slices of Roma Pizza brought in by our fellow volunteer Maria. (If the pizza isn’t there, oh the complaints!) There are always donated baked goods, and in a pinch, plenty of store bought chocolate chip cookies.

Volunteers arrive early on Tuesday morning to set up tables and set out food. There are greeters at the great doors ready to individually welcome our guests with a handshake. There is always plenty of conversation, much camaraderie. Some folks sit at a table for eight in the narthex where Kathy, her service dog Oakley, and Glen hold a weekly spontaneous discussion. There are always tables set up at the rear of the sanctuary where groups can gather. From time to time tables are set up where underwear, socks, toiletries, and warm clothes are distributed.

We, as volunteers, fill in pretty much seamlessly for one another when there are absences. We greet, we pour, we slice, we fetch, we replenish, we wash platters, we tidy messes left by others, and continue to distribute the meal tickets. And the glue that holds us together? It is this beautiful, wonderful Cathedral that enfolds us and those we serve in Christ’s love. ■

# GARDENING IN BISHOPSGATE

## LAY WEEDERS

 Come and join

by Jeni Darling



Christ's Church Cathedral has seen many changes on James Street North in the last 183 years. One of the more recent ones, the installation of Bishopsgate, the gardens facing James Street North, has been significant. The space in front of the Cathedral was developed as a place of beauty and respite in the North End of Hamilton, thus also helping to beautify the front of the Cathedral. The gardens look out on a very different streetscape today than they did on the early part of this century. They are admired by our neighbours and visitors to Hamilton. They host receptions for Diocesan events, weddings, and community events that have played a part in the revitalisation of the area. The Makers' Market, held on the evenings of the monthly Art Crawls, attract many and so the area is buzzing with activity.



*Bishopsgate*

© Alexander Darling

The initial bequest for the creation of the gardens has ensured that there is a regular source of income

to provide for the upkeep of the gardens, including regular maintenance of the fountain and other hard-scape features. The Property Manager has an important role in helping to ensure routine tasks are handled appropriately. The majority of the work other than the heavy work, is carried out by volunteers, "The Lay Weeders".



*Bishopsgate*

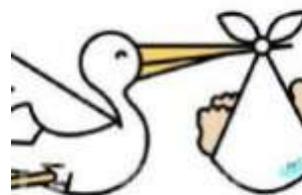
© Alexander Darling

Initially a committee that included Dr. Leslie Laking, Director of the Royal Botanical Gardens, was set up, and it assisted in the design of the gardens. There are two main perennial beds between the School House and James Street North and narrow foundation beds around the two walls of the School House. In front of the Cathedral Building are four beds which have some foundation trees and shrubs and otherwise were planned for spring bulbs, to be replaced by annuals. Pyramidal oaks grace the side

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(Continued from page 23)

of our neighbors to the South and other annual beds line the fence on either side of the fountain, with “circle beds” linking the courtyard around the fountain. In addition to tending the Bishopsgate gardens, the Lay Weeders also have responsibility for the planters, two to the South of the Cathedral at the front and those in the Link from the parking lot, plus the beds adjacent to the back doors. This is a lot of garden.



Bishopsgate

© Alexander Darling

Over time there have been significant changes made to the gardens. The major one is an increase in the number of perennial plants there. Last Spring we did not lift the bulbs after flowering, which means we did not replant in the Fall. It remains to be seen how successful this will be, but as more perennials have been added to what were annual beds we hope there will not be major gaps.



© Alexander Darling

I am writing this, on behalf of the Lay Weeders (Audrey Fleming, Pat Barton, Gwen Peer, Linda Raike, Sandy Darling, and myself) to inform the community about Bishopsgate and to encourage you to consider offering your time and talent to join in this important outreach initiative. We can cater to all levels of gardening skills, and you do not have to come every Friday morning. We have a supply of tools to use. ■



Isla Alexandra Hannigan  
Granddaughter for  
Michael Hannigan and Tom Komaromi



Emma Susan Bird  
Granddaughter for Michael and Susan Bird

# NEW ALTAR FRONTAL

## A SPARK

 In memory of Carol

by Ken Patterson



It's interesting where the 'spark' of an idea comes from and how it takes a final shape. There is an altar frontal with various 'arms' on it in the shrine of St. Edward the Confessor in Westminster Abbey. Each time I have seen it I thought that someday I would like to make one like it. Then I was given a large bolt of emerald green silk damask. I knew it would have to be a big project, but hadn't really decided what it would be. Then a long-time friend, Carol Spence, died. I first met Carol before she and Ralph were married. From there the 'spark' evolved to what has been made in Carol's memory.

I started work on the project in March of last year, and finished it just a few days before it's dedication. Canon Peter Ford has also been a long-time friend of Carol, and I asked him if he would like to be part of the project and he was

happy to be involved. So, herewith, the meaning of what you see...

There are five 'Coats of arms'. The center one is the arms of Christ's church Cathedral. The other four are of the dioceses of which this area has been a part from our earliest days. Beginning at the upper right and going clock-wise are the arms of the Diocese of Nova Scotia, the Diocese of Quebec, the Diocese of Toronto, and lastly our own Diocese of Niagara.

Across the top are three gold crowns. There are also gold crowns on all the matching pieces: the burse and veil, the pulpit fall, the lectern markers, and the panel for the Lady Altar. In Christian symbolism a gold crown stands for the crown of life, eternal life, and I can't think of a more suitable symbol for Carol. ■



## SUSAN BELL

 12th Bishop Elect

by Peter Wall †



On Saturday, March 3, clergy and lay delegates from across the Diocese gathered in the Cathedral in Electoral Synod. Chaired by the Metropolitan Archbishop of the Ecclesiastical Province of Ontario, members of Synod began their day with a celebration of the Holy Eucharist, and then went on to vote, over 5 ballots, and to elect The Rev. Canon Susan Bell of the Diocese of Toronto, as our 12<sup>th</sup> Bishop.

The electoral process is both a long standing tradition, and also has deep Canadian roots, in that it was in the Diocese of Huron, just west of us, that the first *election* of an Anglican Bishop took place. While the very early church had elected Bishops, and while the Roman Catholic Church has continued to this day to *elect* Popes, the vast number of Bishops throughout particularly the western Church have long since been appointed by the *magisterium* of the Church or by temporal rulers. In the mid-nineteenth century, the Diocese of Huron *elected* Bishop Benjamin Cronyn as the first Bishop of the newly created Diocese of Huron. Niagara followed in 1875 with the election of its first Bishop, Thomas Brock Fuller.

Under our rules of order in Niagara, it requires a simple majority of those present at Synod, voting in two houses – clergy and lay – to elect a Bishop, and, with seven candidates on the ballot

in this election, it took five ballots for a candidate to receive the required majority in both houses. Canon Bell was elected *Bishop Coadjutor*, which means that she has the automatic right of succession as Bishop when Bishop Michael vacates the see on May 31. A historic election, Synod elected the first female Bishop in Niagara's history, although some will remember Bishop Ann Tottenham who served as *Assistant Bishop* during the last years of Bishop Ralph's tenure – Bishop Ann had been elected a *Suffragan Bishop* in the Diocese of Toronto, and accepted Bishop Ralph's invitation to assist him after her retirement in Toronto.

Bishop-Elect Bell grew up in Stoney Creek and worshipped at the Church of the Redeemer (now Our Saviour the Redeemer). She considers Niagara her home, even though she has spent all her ordained ministry working in the Diocese of Toronto. So it is with great gladness that we welcome her home again. She will be consecrated a Bishop in a Service of Ordination here in our Cathedral on Saturday, May 5. We are looking forward to welcoming her, her husband Tom, and their four children, to the Niagara family! ■

# FINANCIAL REPORT

## ON TARGET

by Corporation



We are on target with our year-to-date 2018 budget revenues and expenses. There is a small shortfall in Parishioner Givings but we anticipate this to normalize as the year progresses.

We thank everyone for their continued generosity of time, talent, and money! ■

			<b>Budget</b>		<b>Variance</b>
<b>Income</b>					
Parishioner Givings	\$	46,172	\$	50,855	-\$ 4,683
Other Income <sup>1</sup>	\$	5,655	\$	4,150	\$ 1,505
Open Collection	\$	809	\$	1,200	-\$ 391
Misc Income	\$	122	\$	750	-\$ 628
Fund Income	\$	21,895	\$	21,895	\$ -
Special Offerings	\$	3,000	\$	3,000	\$ -
<b>Total Income</b>	<b>\$</b>	<b>77,653</b>	<b>\$</b>	<b>81,850</b>	<b>-\$ 4,197</b>
					\$ -
<b>Expenses</b>					
Staffing	\$	46,626	\$	50,393	-\$ 3,767
Property	\$	10,000	\$	10,000	\$ -
Admin and Programs	\$	26,679	\$	30,410	-\$ 3,731
<b>Total Expenses</b>	<b>\$</b>	<b>83,305</b>	<b>\$</b>	<b>90,803</b>	<b>-\$ 7,498</b>
					\$ -
<b>Net Income (Deficit)</b>	<b>-\$</b>	<b>5,652</b>	<b>-\$</b>	<b>8,953</b>	<b>\$ 3,301</b>

<sup>1</sup>Other Income includes Choral Leads, Dean's Discretionary, Memorial Flowers and Festivals and Outreach.

# CONTACTS

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