

# CONTACT

Christ's Church Cathedral | Fall 2017





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## SHAME



by Paula Esteves



On Wednesday, October 18, the Quebec Liberals passed Bill C62, banning face covering for anyone using public services. I first learned of this through social media. My heart sank. Then I did what I normally do not do...I started reading the comments of which there were hundreds. I was sure I'd find a consistent expression of public outrage. My heart sank further. To be fair, I only read about 20 comments but I was completely unprepared for the overwhelming nationwide expression of support for this law. Many wishing they had the same law in their province.

Much of the support cited the critical need to identify people for reasons of safety and security. I wonder. Has there recently been a rash of crimes committed by women wearing a niqab or burka? Despite the manner in which this law has been framed, we all know that women wearing a niqab or burka are the defacto targets.

Intermingled with the security defence, were passionate expressions of intolerance and hate. I will not give voice to those views in this space. I will, however, say this: It's too easy to simply dismiss those views as "coming from the crazies". I am a strong proponent of free speech – with one exception – it must do no harm. When

we ignore public discourse that espouses intolerance and hatred, we empower "the crazies" to act. Immigrants, in general, are already under threat in the western world – the same western world that believes in democracy, individual freedoms, and equality. The irony should escape no one.

Our history has taught us that poorly conceived laws and policies frequently lead to irreversible harms. Think Residential Schools, the Chinese head tax, Japanese internment camps, and persecution of gays. Apologies have been given, the harms remain.

Our tag line at Christ's Church Cathedral is "a place of community, compassion, and hope". For me, this means we strive to be a welcoming community open to all; we strive to be compassionate to all; and we offer hope to all. Moreover, we must express these sentiments in how we behave, in what we support, and in how we present ourselves to the world at large. No exclusions. We are here for many reasons. Prayer alone will not suffice.

If I were in Quebec, I would cover my face – in protest and shame. ■

## LOTS HAPPENING

### Active fall

by Peter Wall †



Here we are again, into another autumn! How did it happen that we could be in the last quarter of 2017 already? The old adage that the older you get the faster time goes certainly seems true to me!

After what seemed, at least in retrospect, to be a very busy June and July, Anne and I were appreciative of some nice down time (and pretty good weather!) at the cottage in August. Like all of these things, the time passed too quickly.

The fall always starts around here with a bang – the annual excitement of SuperCrawl! This year was the ninth edition of SuperCrawl (imagine that!) and means that next year will be an even more special one – the 10th! SuperCrawl is such an important event for us at the Cathedral – this year almost 14,000 people came through our doors to enjoy good music, see amazing art, and enjoy the beauty of our surroundings. So many deserve thanks for making this all happen that I will for sure forget some, but I want to say how grateful I am to Sandy and Jeni Darling, John and Anne-Louise Watts, and their many helpers and volunteers. Alison Meredith, Derek Smith, Sharyn Hall, and Michael Bloss all worked so hard in planning and managing SuperCrawl, and Dan Tatarnic, +Ralph Spence, Bill Thomas, Brian Shoemsmith, and Eric Griffin all served as ‘resident clergy’. We could do none of this without all this amazing help! Thanks to everyone!

Just as SuperCrawl heralds the beginning of fall, so too fall brings with it a return to whatever passes for normal in the Church these days! Tuesday mornings continue to be very busy in the nave as we welcome our neighbours and friends for coffee and conversation; our busy round of active groups meeting in Cathedral Place is ramping up; we are looking forward in November to Out of the Cold recommencing, and, of course we are back to our regular pattern of 2 regular Sunday services, (8:30 and 10:30) with the later service accompanied by our amazing and talented choir.

I am aware of several newcomers in our midst – and I want both to welcome them but also to encourage others to continue our well honoured tradition of a warm welcome to the Cathedral family!

Much is at work around us – we are continuing with the long but important process of consultation and decision making surrounding the proposed Cathedral Place Revitalization project. We are awaiting final word from the City of Hamilton about our desire to purchase the parking lot to the south; we are close to a final set of numbers with The Daniels Development Corp. and we are ready to ask Synod to approve the plan. Then we will be involved with site plan approval and required zoning changes – all of this will take some time, but the wheels are still rolling. Much has been in the news of late about the cemetery; as we know this will be an

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important ‘first step’ once the project is underway and, as the various media pieces indicate, there is lots of interest in this part of the endeavour. I have had the opportunity to meet with two members of the Anthropology Department at McMaster, who are keenly interested in the academic and scholarly side of the cemetery remediation and in the possibilities of partnership with academia in this work.

Meanwhile, we are looking forward to a batch of new chairs for the nave. I want to thank John Bradley and his ‘Chair’ group for their work over the spring and summer; Corporation reported to Cathedral Council on September 24 its decision to proceed with the purchase of 300 chairs to be part of the furniture in the nave – using a blend of chairs and pews, and discovering new and effective ways of ‘furnishing’ our space. We are deeply indebted to donors who have underwritten these costs, and we are looking forward to begin receiving chairs late this year. I know that this conversation (and ultimate decision) has not been easy for everyone and has revealed strongly held opinions and views. That’s what a human community does – express itself, sometimes disagree, work and pray together. We are serious in our undertaking to blend chairs and pews together in ways that work and respect differing sets of wishes. So, thanks to all who thought, helped, and gave opinions. They were all valued. This is not a matter of winners and losers, nor of being right or of being wrong – rather it is the way that a healthy community works! Bravo tutti!

So, lots is going on in this active and gifted community – outreach, new ideas, excellent worship, community building and strengthening. We are planning for a superb Advent and great Christmas (yes, this year, Christmas Eve is a Sunday!). New educational opportunities lie ahead. We have re-instituted the Monday noon hour eucharist and are actively engaged in developing ways in which the Friday Litany of reconciliation can be an effective part of our weekly witness.

Many, many of your fellow parishioners (you included, probably) are giving their impressive talent and precious time to welcoming guests on Tuesday mornings, knitting up storms on Wednesday afternoons, keeping the place looking great on Thursday once a month, reading scripture, serving at the altar, welcoming the faithful, singing Gods’ praises – all of these things are integral parts of who we are, and how blessed we are and how grateful we all are.

Best fall wishes. ■



## Bishop Bird Announces His Resignation

After ten years at the diocesan helm, Bishop Bird has announced his intention to step down as Diocesan Bishop effective May 31 and to take up new parish based duties in the Diocese of Ottawa. +Michael is a gifted and deeply faithful Bishop, and we have been so blessed in Niagara by his leadership and his presence. We will miss him! He and Susan are looking forward to living in their country home on the lake near Barry’s Bay, and Michael will be returning to his ‘first love’ in ministry – that of a parish priest!

I know that we here at the Cathedral will hold them in our prayers as they prepare for this transition, and will hold the Diocese in our prayers as we move towards the next steps. There will be an Episcopal electoral synod, called to elect a Coadjutor Bishop, on March 3 (here at the Cathedral) with the hopes that the new Bishop will begin working in the office on or around May 1.

We will also find ways in the coming months to express our gratitude to Bishop Michael for his profoundly important ministry as our Bishop.

PAW

## I GOT PLENTY O' NUTTIN'

 Rich in blessings

by Sharyn Hall†

In 1935 in Boston, Massachusetts, a new and unusual opera was first performed at the Colonial Theatre. Later that year, the opera opened on Broadway in New York City. The opera was unusual because the story takes place in a community of African-Americans on Catfish Row, a fictitious black tenement on the waterfront of Charleston, South Carolina. The opera is called, 'Porgy and Bess.' The music was created by the famous jazz composer, George Gershwin, and many of the song lyrics were written by his brother, Ira.

The opera featured a cast of classically trained African-American singers – a daring artistic choice at the time. The reality of the poverty and racism that many black communities endured a hundred years ago, and still endure today, are brought to life brilliantly in drama and music. Some of the songs have become famous separately from the opera; songs such as 'Summertime' and 'It ain't necessarily so!'

One song that is not as famous is 'I got plenty o'nuttin.' It is sung by the leading character, Porgy, who is a disabled, black street-beggar living on Catfish Row. Porgy loves Bess and she loves him, but Bess is controlled by her violent and possessive lover called Crown, and by a sly drug-dealer called Sportin' Life. The opera portrays the reality of life as it was then and still is for many people today. Despite all his hardships, Porgy sings this optimistic song:



Oh, I got plenty o'nuttin',  
And nuttin's plenty for me.  
I got no car, got no mule,  
I got no misery.  
De folks wid plenty o'plenty  
Got a lock on de door,  
'Fraid somebody's a-goin to rob'em  
While dey's out a-makin' more.  
What for?

Porgy goes on to describe all the things he's thankful for – the sun, the moon, the stars and the deep blue sea, all of which are free. In the final refrain, he sings:

Oh, I got plenty o'nuttin'  
And nuttin's plenty for me.  
I got my gal, got my Lawd,  
Got my song.

Porgy reminds us all that we are rich with the gifts of God's creation, the beauty of the earth, the sea, and the starry heavens. Porgy also is rich with three great gifts: the gift of love from Bess and the compassion of his community, the gift of faith in God's care for him despite his hardships, and from these gifts comes a song in his heart because he has hope for the future. As the opera unfolds, these gifts do not promise an easy life for Porgy, but he never gives up hope or loses his faith in God's mercy.

Our ancient Hebrew ancestors struggled to hold

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on to hope and faith as they wandered for 40 years in the desert. In the book of Deuteronomy, Moses assures the people:

The Lord your God is bringing you into a good land, a land of flowing streams with springs and underground waters swelling up in valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land where you may eat bread without scarcity, where you will lack nothing...

It must have sounded like an unbelievable paradise. This land would be a gift from God, and whatever the land yielded as food or foliage would be a blessing from God. However, Moses also has a warning for the people. Such prosperity brings spiritual dangers. Prosperity ought to create thankfulness to God, but often creates the opposite. The land was given to the Hebrew people as God's covenant promise to care for them, not because they deserved God's blessing. Moses warns the people not to forget from whom that blessing came:

Take care that you do not forget the Lord your God...when you have eaten your fill and have built fine houses...and your silver and gold is multiplied...then do not exalt yourself...Do not say to yourself, my power and the might of my own hand have gotten me this wealth...but remember the Lord your God, for it is he who gives you the power to get wealth.

This warning by Moses is one of the most forceful passages in the Bible on the problem of human pride. When we read this scripture, we might feel that we are in a time warp. These words, written thousands of years ago, describe men and women today who have become intoxicated with the sense of their own power. The hardships of many people in today's world are caused by the pursuit of wealth and power, and by the general disregard for the wellbeing of people who struggle daily to survive. For the people of the Bible, an abundance of food and a bounti-

ful land were signs of prosperity and blessing. The same is true today, and yet with changes in our global climate, more and more people have been added to the list of the world's hungry.

On Harvest Thanksgiving, we celebrate the bounty of the harvest, but we also gather food to give to people in our community who have too little. For generations, Canadians were dependent on the land for food and the outcome of the harvest determined survival. Now for many of us, our connection to the land is our small garden or memories of the farms of our parents or grandparents. Today much farmland has been replaced by city streets and suburban developments. Nevertheless, there is something in our human psyches which reminds us that we are tied to God's creation.

In our land, we may not grow pomegranates or olive trees, but we are a land of flowing streams, a land that produces abundant crops, which Moses could never have imagined, and like our ancient ancestors, we often forget to be thankful. We forget to give thanks for the miracles of God's creation: for tiny seeds which grow into corn stalks and pumpkins, for carrots and potatoes which grow in the silent earth, for trees which blossom in the spring and drop apples in the autumn. If we remember the gratitude we owe our Creator, then we may remember God's commandment to care for all God's people.

In the opera, 'Porgy and Bess', the people suffer storms and violence and tragedy, but they struggle to overcome their hardships. Bess is taken away from Porgy, but he is determined to find her. He sets off on what seems an impossible quest with love and with hope and with faith in God's mercy, and he sings:

Oh, Lawd, I'm on my way,  
I'm on my way to a Heavenly lan',  
Oh, Lawd, it's a long, long way,  
But you'll be there to take my han'.

With faith in God's love, let us give thanks for God's many blessings.

Thanks be to God. Amen. ■

## A DEEP BUT DAZZLING DARKNESS

➤ Late night questions

by Dan Tatarnic†



If you visit my Facebook page, you'll notice a picture of me standing on a rocky precipice looking out to sea. They say a picture is worth a thousand words. Martha took the picture. It's the night after the first day following my mother's death. I had journeyed to Savage Harbour to join Martha and the kids, who were visiting Prince Edward Island for a wedding. I had flown to Fredericton, because there were no flights to PEI; then I rented a car and drove myself to the Charlottetown airport, dumped the rental, and waited in the airport parking lot for my ride to the countryside. I hadn't slept in three days, and when I arrived in Savage Harbour, the sun was setting into the sea – I needed a quiet moment.

Mom had been diagnosed with pancreatic cancer nine months earlier. She had fought well. When the moment came, it came like a thief in the night. It wasn't just mom's death; it was mom's passing-over plus two years of merciless misfortune, ill-health, and personal struggle. In spiritual direction terms, I was moving through *the dark night*. Every time I thought, "life can't get darker", it *got* darker. I was emotionally, physically and spiritually exhausted. Loss permeated all, and the only thing I could feel was the absolute presence of God's deliberate absence. My spiritual director (who should get a

medal for walking with me), a Carmelite friend and Friar, kept me centered during months of gut-wrenching doubt and spiritual obfuscation, reminding me, 'trust God and don't ask why.'

I wasn't angry; I wasn't raging against God. Nevertheless, the photo that is now my Facebook cover page is me at the moment I realized that god was dead. I don't mean that *God* is dead, at least not in some nihilistic, metaphysical way – I'm not a disciple of the naïve atheism of Dawkins and Hitchens. A lesser god had died. The god that I had known for forty years was dead; what *had* mattered, what I *had* valued, what I *had* put my confidence in, all the sure footing of what seemed a solid foundation, slipped into darkness as I looked out to sea in Savage Harbour, Prince Edward Island.

Intellectually, I knew what was happening. Like a medical doctor self-diagnosing her own descent into dementia, I was journaling my own ascent up Mount Carmel – the process of spiritual un-knowing. Will this night ever end? Who am I now? What kind of Priest will I be after the darkness? Is there still a place for me in the Church?

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These were the questions I *did* ask. Late at night, with bourbon, John of the Cross, Leonard Cohen, a little Sting now and then – on vinyl of course. And the psalms, don't forget the psalms. The psalms always go well with a cigar. Although God felt absent, I reached out to some of God's friends, and that made a difference. Nicodemus hadn't come to Jesus in the daytime; he came to him in the darkness of night. And as Henry Vaughan's masterpiece of apophatic poetry, "The Night" makes clear: "Wise Nicodemus saw such light, as made him know his God by night." My spiritual director was right – I had to learn to trust, to persevere, to suffer long, and to risk everything. It re-

quired just enough 'madness' to reach out and shake hands with the darkness.

I don't know if the darkness is over, but I want to share the experience. I'm eager to introduce you to some of those friends-of-God I went walking with, one dark night. And that's why I'm looking forward to facilitating my first study at Christ's Church Cathedral this fall: *One Dark Night*. Using St. John of the Cross and sacred scripture, contemporary mystics like Leonard Cohen, Sting, and others, at this time of year when the days are getting darker, join me as we explore the 'deep but dazzling darkness' of the Spirituality of Night. Four Sundays following the 10:30 Eucharist: November 19, 26; December 3, 10. ■

Join The Rev. Dan Tatarnic for

## One Dark Night

An interactive, guided study on the mystical poetry of the  
Spanish saint and Carmelite friar, St. John of the Cross

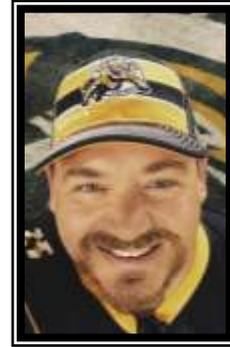
Four Sundays following the 10:30 Eucharist  
**November 19, 26, December 3, 10**

Copies of relevant poetry and biblical passages will be provided.

## SO MANY STONES

 Jigsaw body

by Derek Smith



On September 27<sup>th</sup> long awaited repairs were completed on the stone wall that runs east to west along the north side of the Cathedral's property. While the restoration was being done, I asked the stone mason who was on site if he had any idea how old the wall would be? He explained that "it would be very difficult to say exactly but, it looked to be between 150 and 200 years old".

His response led me to investigate and I asked our Cathedral Archivist, the Venerable John Rathbone, if he knew when that wall would have been constructed. Father Rathbone wasn't sure either. We both agreed, however, that the answer to this question could have been answered by the late Cannon Katharine Greenfield along with the name of the man who built it, why it was built, and how long it took to complete.

I continued looking through drawings, documents, and photos on site to get an answer to my question. I was able to find a postcard which shows a dirt road on James St. N. and a group of people gathered around a large tree in what is now Bishopsgate with the Cathedral and School House pictured dated 1858. In the bottom left hand corner of this image I could see a little piece of a newer looking wall bordering our ex-

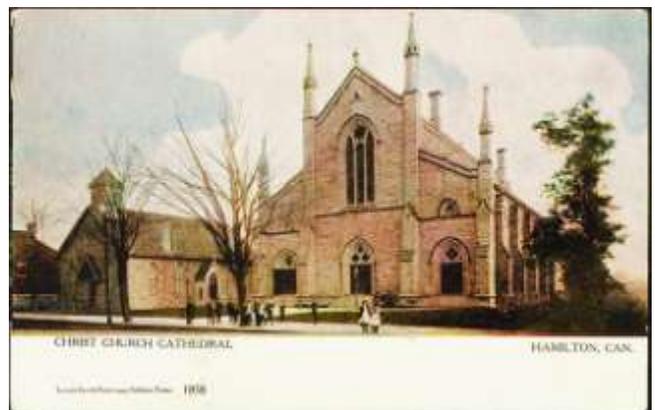
isting neighbour's property. 167 years old? That's as far back as I could date the old stone wall.

During my search I came across an interesting poem that reflects on the Church as "living stones" and it reminded me of Christ's Church Cathedral.

So many stones, small, large, smooth, jagged, new, old, fitting into this craggy, jigsaw body, different sizes, different shapes.

All vital, a part of a bigger picture, not a construction designed to keep others out, but a welcoming, generous temple, a kind of place to call home, a lighthouse, a divine landmark, a place where all varieties of stone may fit together.

Standing on the kind of rock that many overlook, the kind of rock that will stand forever. ■





# SUPER CRAWL



Photos courtesy of:  
Peter Macdonald  
Alexander (Sandy) Darling  
Danielle Grundy  
Hanna Peters

## IN EVERY CORNER SING

### Connection to roots

by Michael Bloss



These familiar words are from one of the most beloved hymns in the current repertoire of Christian hymnody.

The idea of a hymnal as we know it today originated in the early 1700's and reached its zenith during the mid-1800's to today. John Wesley (whose brother Charles penned some 6,000 hymns) included six poems by George Herbert in his first hymnal published in Georgia in 1737. Herbert, the great English mystic poet and theologian, called this hymn "antiphon" because of its refrain which is sung before and after each of the basic themes. Our songs *can reach* heaven; they *can grow* on earth.

The second stanza is important because it refers to the law limiting church singing to psalms. You might recall the view of such ultra-conservative reform groups like the Puritans that there should be neither instruments nor elaborate singing in church. Rather it could only be lined out psalm singing to go with the plain glass windows, devoid of colour and image.

Nevertheless, Herbert's point here is that unless the heart is involved the singing will not reach its real potential. One hymnal commentator has quipped, "No excuses allowed – everybody sing!"

So, what does this mean for us when we are to sing that joyful song unto the Lord?

Ultimately, this has to do with a connection to our roots. Singing is at the very heart of our life and has been for as long as we can remember. I am sure that all of you can remember what the very first song was that you sang in Sunday school, or the first time you made an association with music in church.

True sung worship reveals who God is. Sung worship, whether it is in private devotion, a family gathering or at a large cathedral diocesan event, carries with it a pathos of spirit borne out of that holy place which is at the core of our being. It is a place which becomes inspired and emotionally driven by the environment in which we find ourselves. It is also a place which must be fed for the creative spark to flourish into the fire of excitement and joyful exuberant expression.

I can remember a time at a Hymn Society Conference in Charleston, SC where my soul was fed. Imagine a Christ's Church Cathedral sized church filled with 250 musicians and clergy.

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But also, imagine no instrumental accompaniment, just our voices. We were being led in a Hymn Festival by a Mennonite who was armed simply with a tuning fork and who gave us our notes for each hymn. We, of course, had the hymns all printed out for us so singing in parts was both expected and wondrous. However, at the end, the leader began simply singing a melody – as simple a melody as you might expect to hear in the South. But what to do with it? After all, for the most part, we are all trained to represent not to create. Where was the “road map” for this hymn?

Eventually we realized the melody was a refrain and one by one as we joined in, the “road map” began to organize itself and turn into the substance of song and text. In due course multiple harmonic parts began to arise, naturally and unbidden. The sense of the Spirit, the joining of all of our individual selves into this grand unity and the incredible feeding this experience gave us all was truly and fundamentally transformative. While this occurred almost 25 years ago now, it still feels as vibrant and real to me now as though it just happened. The vitality of that experience is something which has inspired almost everything I do as a pastoral church musician over a career spanning some 45 years.

Seen another way, this is the essence that I hope we all feel when we participate in Music in Community at the start of our morning Eucharist. It is also an important moment in Diocesan celebrations where the assembled sing the refrain of the responsorial psalm. But also, I know that hymn accompaniment on the organ forms the word painting of the text and invites a commitment to the emotion of that text. It’s about releasing the essence of the music and text through technique and style. Knowing how to play a hymn such that it illuminates the character of the hymn is the same end as a congregation

embracing the unique singing style of a hymn as a spiritual or as a Lutheran Chorale.

We can agree that the voice is the central element in all this. They who sing, pray twice and we are called to join in this form of prayer each time we sing to say a musical “Amen” to the stories of our salvation. And what a sense of purpose an energetic contemporary text can give to a theme of social justice, healing, and peace. Whether unaccompanied, or with instruments and organ, we are called to be prophetic in the proclamation of the text and its story. Not just for its own sake, but also precisely because it is OUR story as a community of Christians.

So, “no excuses allowed – everybody sing” encourages us to open up with breath and projection to who God is and to remove all which stifles and destroys that clarity within. There is NO such thing as a bad voice, or an inability to hold a tune. Decide to lean on the voice of your neighbours around you. Conversely as the occasion allows, encourage their voices to join yours. Allow the architecture and the acoustic to do the rest and in short order the transformative moment of text and music will inevitably arrive.

Consider this quote from *Easter Wings* written by George Herbert.

*With Thee  
O let me rise,  
As larks, harmoniously,  
And sing this day Thy victories:  
Then shall the fall further the flight in me.*

May we all sing boldly and with a joyful noise. ■

# October/November

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>22 Pentecost Twenty</p> <p>Holy Eucharist 8:30</p> <p>Choral Eucharist 10:30</p>	<p>23 Holy Eucharist 12:15</p> <p>Endowment Committee Meeting 5 pm</p> <p>Corporation Meeting 7 pm</p>	<p>24 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11</p>	<p>25 Holy Eucharist 12:15 followed by Harvest Lunch</p> <p>Prayer Shawl Knitting 1-3</p>	<p>26 Holy Eucharist 12:15</p> <p>Choir Rehearsal 7:30 pm</p>	<p>27 Gardening in Bishopsgate 9:30 am</p> <p>The Litany of Reconciliation 12 noon</p>	<p>28 Opus 8 A Musical Bestiary 5 pm</p>
<p>29 Pentecost Twenty- One</p> <p>Holy Eucharist 8:30</p> <p>Choral Eucharist 10:30</p>	<p>30 Holy Eucharist 12:15</p>	<p>31 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11</p>	<p>Nov 1 All Saints Day</p> <p>Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Knitting 1-3</p>	<p>2 All Souls Day</p> <p>Holy Eucharist 12:15</p> <p>Choir Rehearsal 7:30 pm</p>	<p>3 The Litany of Reconciliation 12 noon</p>	<p>4</p>
<p>5 The Feast of All Saints</p> <p>Holy Eucharist 8:30</p> <p>Choral Eucharist &amp; Holy Baptism 10:30 followed by Cathedral Town Hall</p> <p>Organ Recital 4pm</p> <p>Requiem Eucharist for All Souls Day</p>	<p>6 Holy Eucharist 12:15</p>	<p>7 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9 -11</p>	<p>8 Holy Eucharist 12:15</p> <p>Prayer Shawl Knitting 1-3</p>	<p>9 Holy Eucharist 12:15</p> <p>Choir Rehearsal 7:30 pm</p>	<p>10 The Litany of Reconciliation 12 noon</p> <p>Art Crawl 7-11pm</p> <p>Cathedral Open for Tours</p>	<p>11</p>
<p>12 Pentecost Twenty- Three</p> <p>Holy Eucharist 8:30</p> <p>Choral Eucharist 10:30</p>	<p>13 Holy Eucharist 12:15</p> <p>Parish Life Outreach Meeting 5:30 pm</p>	<p>14 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30-11</p>	<p>15 Holy Eucharist 12:15</p> <p>Prayer Shawl Knitting 1-3</p>	<p>16 Brass Monkeys 9am to noon</p> <p>Holy Eucharist 12:15</p> <p>Choir Rehearsal 7:30 pm</p>	<p>17 Diocesan Synod 9am- 4pm</p> <p>The Litany of Reconciliation 12 noon</p>	<p>18 Diocesan Synod 9am- 4pm</p>
<p>19 Pentecost Twenty- Four</p> <p>Holy Eucharist 8:30</p> <p>Choral Eucharist 10:30 Followed by One Dark Night</p>	<p>20 Holy Eucharist 12:15</p>	<p>21 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11</p>	<p>22 Holy Eucharist 12:15</p> <p>Prayer Shawl Knitting 1-3</p>	<p>23</p> <p>Holy Eucharist 12:15</p> <p>Choir Rehearsal 7:30 pm</p>	<p>24 The Litany of Reconciliation 12 noon</p>	<p>25 Bach Elgar Choir Legacy of Healey Willan 7:30 pm</p>

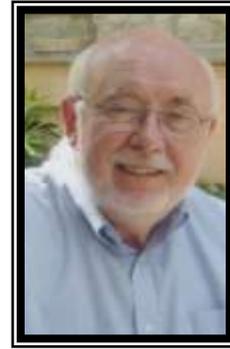
# November/December

Sun	Mon	Tue	Wed	Thu	Fri	Sat
26 <i>The Reign of Christ</i>  Holy Eucharist 8:30  Choral Eucharist 10:30 Followed by One Dark Night	27 Holy Eucharist 12:15	28 Holy Eucharist 7:30 am  Meal Tickets 9:30 -11	29 Holy Eucharist 12:15  Prayer Shawl Knitting 1-3	30 Holy Eucharist 12:15  AIDS Vigil 7 pm	Dec 1 The Litany of Reconciliation 12 noon  <b>Makers' Market</b> Holiday Edition 5 - 9 pm	2 <b>Makers'</b> Market Holiday Edition 10 am - 4 pm
3 Advent One  Holy Eucharist 8:30  Choral Eucharist 10:30 Followed by One Dark Night  Opening of Doves & Angels Exhibit Advent Procession 4pm	4 Holy Eucharist 12:15	5 Holy Eucharist 7:30 am  Meal Tickets 9:30 -11	6 Holy Eucharist 12:15  Prayer Shawl Knitting 1-3	7 Holy Eucharist 12:15  Choir Rehearsal 7:30 pm	8 The Litany of Reconciliation 12 noon	9
10 Advent Two  Holy Eucharist 8:30  Choral Eucharist 10:30 Followed by One Dark Night	11 Holy Eucharist 12:15	12 Holy Eucharist 7:30 am  Meal Tickets 9:30 -11	13 Holy Eucharist 12:15  Prayer Shawl Knitting 1-3	14 Holy Eucharist 12:15  Choir Rehearsal 7:30 pm	15 The Litany of Reconciliation 12 noon	16
17 Advent Three  Holy Eucharist 8:30  Choral Eucharist 10:30	18 Holy Eucharist 12:15	19 Holy Eucharist 7:30 am  Meal Tickets 9:30 -11	20 Holy Eucharist 12:15  Prayer Shawl Knitting 1-3	21 Holy Eucharist 12:15  Choir Rehearsal 7:30 pm	22 The Litany of Reconciliation 12 noon	23
24 Advent Four  Choral Eucharist 10:30 (One Service Only)  Christmas Eve Family Eucharist & Creche Blessing 4:30 pm  Procession & Choral Eucharist 10 pm	25 Christmas Day  Holy Eucharist with Hymns 10:00 am	26 Meal Tickets 9:30 -11	27	28	29	30
31 Christmas One  Choral Eucharist 10:30 (One Service Only)	Jan 1 <b>New Year's</b> Day  Holy Eucharist 10 am	<i>Cathedral Office Closed December 25 to January 2</i>				

## ADVOCACY AND STEWARDSHIP

### Servant leadership

by Jim Newman



Years ago I was given a booklet called “A Manual for Church Wardens”. A quick Google search will turn up the current version on the Diocese of Niagara’s web site. The description reads “The aim of this *manual* is to give a clear and concise statement of the duties attached to the Office of *Churchwarden* in the *Diocese of Niagara*”.

It’s an excellent reference manual that defines the position well. It includes history, qualifications, appointment and status, working relationships, and a list of duties, responsibilities, and procedures. That makes for interesting reading about everything from Parish Advisory Councils to Leases and Licensing, but in my view, it’s rather limited.

I’ve begun to see the role of Church Warden as one of servant leadership. Servant leadership is not defined in such manuals. Servant leaders place the interests and needs of their constituents ahead of their own. They value the development of others, they build relationships and communities, act authentically, and share power.

Wait – the word “*power*” doesn’t fit in my view

of a Church Warden. The word “*influence*” is better. I’d also include “*stewardship*” and “*advocacy*” because that’s what Wardens do – the position is one of caretaking and oversight of finances, the physical plant, and much more, evident through that list of duties.

Among other characteristics and skills of Wardens as servant leaders, I would include: active listening, empathy, compassion, awareness, and persuasion. Wardens need the ability to foresee the consequences of events and actions that involve the church. They often deal with ambiguity, and they are skilled at converting irritations into strategies that serve rather than hinder progress. You won’t find advocacy in the Warden’s Manual either, but along with stewardship it’s a fundamental part of being a servant leader in the church.

Is there a future role for you as a Warden? You’d enjoy serving Christ’s Church Cathedral with a Corporation made up of clergy, a treasurer, and other Wardens who comprise a group of effective servant leaders. Together you’d cover the spectrum of essential skills, and your teamwork is the central key that holds it all together. ■

## TROUBLING

 Aspects of our history

by Jean Rae Baxter



Many of us read Robert Louis Stevenson's great adventure novel when we were young. It was an exciting story then, and it still is. What I would not have noticed then, but did notice while reading it in this summer of 2017, was the subtext. Stevenson, who lived from 1850 to 1894, was not writing just to entertain the reader. In this novel he showed in heartbreaking detail how the social structure and culture of the Highlands of Scotland had been systematically destroyed following the suppression of the Jacobite Rebellion, which ended, as we know, with the defeat of the Jacobite forces at the Battle of Culloden in 1745 and Bonnie Prince Charlie's subsequent flight into exile in France.

The two main characters in *Kidnapped* are Alan Breck Stewart and David Balfour. The former is an historical figure; the latter is fictional. Alan Breck was a fugitive accused of the murder of Colin Campbell, a Lowland Scot who had made himself hated as a tax collector for the English. These are facts upon which the plot depends.

But for us reading the book in 2017, it is not the plot that matters. It's the subtext, the description of the suffering of the "Hielands," that brings to mind troubling aspects of our own history. What the English did to the Highland Scots in

the second half of the 18th Century bears uncomfortable similarities to what we have done to our own First Nations, including the Metis.

It is a striking coincidence that Louis Riel was hanged in the very same year that Stevenson was writing *Kidnapped*. That year was 1885.

Balfour, the narrator in *Kidnapped*, tells us:

*I met plenty of people, grubbing in little miserable fields that would not keep a cat, or herding little kine about the bigness of asses. The Highland dress being forbidden by law since the rebellion, and the people confined to the Lowland habit, which they much disliked, it was strange to see the variety of their array. Some went bare, only for a hanging cloak or a great coat, and carried their trousers on their backs like a useless burden; some had made an imitation of the tartan with little parti-coloured stripes patched together like an old wife's quilt; others, again, still wore the philabeg [kilt], but by putting a few stitches between the legs, transformed it into a pair of trousers like a Dutchman's. All those make-shifts were condemned and punished, for*

*(Continued on page 26)*

## THE CAMINO

 An opportunity to focus

by John Bradley



As I have walked the Camino, I've realized how intensely private and personal a pilgrimage truly is. With that in mind, I hope that my comments reflect the wonder of the experience I have enjoyed.

Who in their right mind would fly halfway around the world to areas of France and Spain they have never visited to walk 788 km by themselves? The only possible answer is, a pilgrim.

So the idea of a pilgrimage is not new, in fact it has been around for hundreds, if not thousands of years. People have traveled to Rome, Jerusalem, Lourdes, Fatima, Mecca and a myriad of other destinations. Why do they walk? While it is different for every pilgrim, most have in common the desire for revelation, knowing oneself and the Divine.

On September 4 I left St. Jean Pied a Porte. Since then I have walked (as of October 13) 788 km. In the beginning the trail was quite vertical. Up the east side of the Pyrenees Mountains and down the west side. After a couple of weeks the trail levelled out and I entered the barren wilderness known as the Meseta. Finally, in anticipation of reaching Santiago de Compostela (St.

James in the Stars), the hills returned.

Along the way, I visited churches (both great and small), castles and monasteries. I stayed in cities, towns, villages, and hamlets that were little more than crossroads. Along the way I met people from Canada, USA, Mexico, the U.K., Ireland, Denmark, Germany, France, the Netherlands, Belgium, Poland, Russia, North Korea, Japan, China, Brazil, Australia, New Zealand, France, Portugal, Sweden, and Spain. All were walking, all were seeking. Some days were long and the terrain was rugged, whilst other days were short and easy. Some days I walked alone, but on others I walked with new found friends. Some days I was lonely, while on other days I longed to be alone.

Prayer and reflection were my constant companions. I prayed for family, friends, my church, former colleagues, Canada, the Pope, and even Donald Trump! I reflected on friends lost, friends I hold dear, memories of childhood and youth, and events yet to occur. I heard the voice of God in the songs of birds and the wind, and yearned for guidance in the quiet and still.

Along the way, people would frequently ask,

*(Continued on page 19)*

*(Continued from page 18)*

"why are you walking the Camino?" At first, I was put off by his question. How can a stranger ask about something so personal and private. Over time, I came to realize it was the voice of God asking in the guise of a pilgrim. Some walked to get over loss. Others walked to help make a decision. Others walked because they were lost and wanted to know what to do with their lives. Some walked purely for pleasure and adventure (these people always mentioned watching "The Way" as their motivation).

Why did I walk? This is where it gets terribly personal and I feel completely vulnerable. For as I share my reason for walking, I fear some will judge me. The Camino has been an adventure that has intrigued me for some time. When Wendy Newman walked a number of years ago, it became a more realistic opportunity for me. In June 2016 I retired from my position as an Elementary School Principal. That title brought with it a certain amount of prestige and influence.

As a retiree, I struggled to find my way. After years of impact, how did God want to use me? I began to wonder if the graduate Theological Studies I completed ten years ago were to be put into more formal use. While I had resisted the idea of ordination in the past, I began to wonder if God was calling me to a more formal role of service?



How does one discern a calling? Really there is no set of instructions or manual. So I walked. I walked over The Pyrenees, through the Meseta and on to Santiago. I walked and listened, hoping for an epiphany or clear direction that God was calling me to be a Deacon or more. I walked and I listened, yet nothing became clearer than it had been when I was at home in Canada.

In the past I always rolled my eyes when someone said they were going on a journey to "find themselves." How could you find yourself if you had never been there before? Yet, as I walked this was exactly what happened. With all distractions and pressures stripped away, you have the opportunity to really focus on what matters in your life. What you want to continue doing, stop doing or start doing. I realized that I am truly happy in the ministry I already have - as a warden, server, communion minister, lector, Jamesville Children's Centre Board member, uncle and friend. As I considered the position of Deacon, I realized I would likely need to give up some of these roles. While I am not closing the door on ordination, it is not

an option that I will pursue for the foreseeable future. God surprises us, so I'll never say never.

If the Camino beckons you, do not ignore the invitation. The Way will test you, frustrate you, but in the end it will amaze and transform you.

Buen Camino, my friends! ■

## STEWARDSHIP

 Dean Fricker 1976

by Wendy Newman



“Are we asking for too much?” he wondered

It’s autumn, so it’s stewardship time in the Anglican Church. Here at the Cathedral, we focus on stewardship education for several weeks, highlighting our many ministries – their costs and their impacts. One of the classic questions that can arise at stewardship time: are we asking for too much?

It’s a question that then Dean Jo Fricker asked himself in autumn 1976, while he was writing for *Contact*. The Cathedral had just approved a Restoration Program with an initial budget of \$333,000. (According to the Consumer Price Index and Statistics Canada data, the 2017 equivalent exceeds \$3.61 million.)

This project would renew the exterior, the interior, the foyer, the basement, and the mechanical and electrical system. Of the approved \$333,000, \$120,000 was to be raised from within the congregation, spread over three years. On top of that, Dean Fricker wrote, the Wardens had estimated that operating costs would go up by 10% between 1976 and 1977, necessitating an increase in regular giving. In the same issue of *Contact*, he reported that Canterbury Cathedral was engaged in a parallel capital campaign for much-needed restoration. Anglicans around the world were being invited to contribute.

The Cathedral Restoration Appeal was a major fund raising campaign. Teams of visitors were

recruited to make the case for Christ’s Church Cathedral’s needs in person. Children, too, were invited to contribute. The clergy and wardens having made their commitments to the fund raising, Advent Sunday was to mark the beginning of pledging by the wider congregation.

As he wrote in anticipation of the campaign launch, Dean Fricker was clearly excited. This wasn’t just about repair and décor, he wrote, but about the extension of God’s Kingdom. As he looked over the articles in the draft issue of *Contact*, however, with its many references to money, it occurred to him to revise the text. Were we asking for too much? Before he could make the revisions, he happened to read a newsletter from an Archbishop in Southern Malawi whom he’d met before. At the time, Malawi was the second-poorest country in the world.

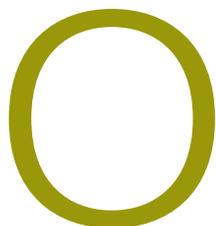
“One is perpetually humbled by the incredible generosity of those who have nothing,” the Archbishop acquaintance reported. “Before the rains began the people of Bindula, a small village on the lakeshore, had laid the foundations of a very big church, more than they had any hope of roofing at the hugely inflated cost of corrugated iron. At the end of last year they had collected 22 pounds sterling towards a bill of around 300 pounds sterling. Yesterday, one of the church elders arrived, having walked 100 miles from Bindula because there was no money

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for bus fare. With him was a further 33 pounds sterling, which the congregation had earned by going out in parties to hoe maize fields.”

Dean Fricker decided not to change the content of *Contact*, after all. Good call. ■



## RDER OF NIAGARA

October 15, 2017



Kerry Lubrick



Alison Meredith

Photos courtesy of Alexander (Sandy) Darling



### Cathedral Christmas Cards

Depicting scenes of the Cathedral  
\$15/dozen or \$1.25 each



Please contact Sandy Darling to purchase



## ANNETTE NAUS



1. ***What is your idea of a perfect day?***  
When I do something good for a person who needs help.
2. ***Why did you choose the Cathedral as your spiritual home?***  
To continue in the Anglican faith.
3. ***What is the one thing that you most look forward to at the Cathedral?***  
The Musical Choir.
4. ***If you could change one thing at the Cathedral, what would it be?***  
Not to rearrange the seating
5. ***Which living person do you most admire?***  
The living person I do admire most is Queen Elizabeth 2nd.
6. ***What would be your desert island pick for a book, a piece of music and food?***  
Desert Island pick for a book, Real Dummies. A piece of Music, Paul Simon and Art Garfunkel. Food choice Chocolates.
7. ***Where would your dream vacation spot be?***  
My Dream Vacation Spot , would be in Paris France (Saint Louis Island).

## DAVID NAUS



1. ***What is your idea of a perfect day?***  
When my Project is successful
2. ***Why did you choose the Cathedral as your spiritual home?***  
Lots of Spiritual knowledge.
3. ***What is the one thing that you most look forward to at the Cathedral?***  
Coffee Time.
4. ***If you could change one thing at the Cathedral, what would it be?***  
No change.
5. ***Which living person do you most admire?***  
The person I admire most is my wife.
6. ***What would be your desert island pick for a book, a piece of music and food?***  
Desert Island pick for a book, How to Meditate; music, meditation Music, food, Seafood
7. ***Where would your dream vacation spot be?***  
My dream vacation Spot, would be in France.



Friday, December 1, 5 - 9 pm &  
 Saturday, December 2, 10 am - 4 pm

**Christ's Church Cathedral**  
 252 James Street N., Hamilton

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- & more



Inspired gift giving.

## ANYWHERE

 Any time

by Kymm Sun



In the spirit of full disclosure, I must first of all admit that I am not a "cradle Anglican"; that is, I was not born to Anglican parents or baptized at an Anglican Church as an infant. I am not a member of the clergy. I am also not a Bible scholar (though I imagined that I was one, in graduate school). But I am...someone who prays.

I pray about the silliest things. Parking spaces, for instance. (Yes, and I usually find them, too!) Whenever I lose my glasses, I pray very hard that I will find them before hearing the crunch of plastic. I also pray a lot for stamina, because I naturally have very little. A person living with chronic pain (as I do) expends most of their energy on just getting through the day, so if any special event comes up---a party, for example, or helping at an Ordination service, or even just singing at choir practice--- prayer is the only thing that gives me enough energy to last.(And even then, I often need to spend much of the next day in bed. Such is life!)

But I also pray about important things--- other people, for instance. Here is the formula that I use daily. It's a simple acronym: P. R. A. Y.

P: Praise.

Since I pray at night, I start this by going back over my day, thanking God for everything that has gone right ( James 1:17), and then for everything else---! (James 1:2-4.) If you pray in the morning, you could thank God for a brand new day, the sunshine or the sound of rain, and for your sleep the night before. When in doubt, find a psalm to pray aloud. (Good examples are: Psalms 8, 29, 34, 148, and 150, which I love because it's such a noisy song!). The Lord's Prayer is Jesus' own recommendation (Luke 11:1-4).

R: Repent.

What have you done wrong lately? What could use a little fixing: your attitude? A misunderstanding with a neighbour? A worry that is scratching at your soul? Offer your issue to God, ask for forgiveness, and ask him to help you set things right.

A: Ask.

This is intercessory prayer. Here you pray for others – all the people and problems listed in the Chronicle, for example, plus your own family and friends, especially those in need. Often,

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*(Continued from page 24)*

people think of intercessory prayer as the only kind that counts, but without praise and repentance, prayer becomes unbalanced.

Also, for the record, you do not have to actually know what specific needs people have, in order to pray for them. God knows the details, so you don't have to. Just mention the person 's name thoughtfully and sincerely.

Y: Yourself.

Here is where you get to pray for yourself, finally! Whatever your problems are, the good news is that you don't have to lug them around by yourself – you can give them to God in prayer, and he can carry them for you. It doesn't instantly solve your problems, but sharing them is a great relief. If God has shoulders (and maybe she does – who knows?), they are no doubt broad. Very broad.

If you are carrying home bags full of heavy groceries and a kindly neighbour comes running over to take the load from you, you feel relieved, right? And you don't have to worry about your bags full of ice-cream and bananas because someone else is looking after them for you. That's how it is when you share your weaknesses with God. If you have hopes and dreams for the future, you can pray about them here, no matter how far-fetched they may seem. (Psalm 20:4). The Lord will listen carefully to your requests and then help you, though it may not be how you expect. God's ways are not ours, and as Job discovered, they are beyond our limited human understanding.

You can pray about mundane, daily situations: You can pray that your warts disappear. You can pray that your car starts one more time.

You can pray that you get that special letter from the taxman (just kidding!). The point is you can pray about anything. God cares about you and about all the details of your life, and he wants to share every aspect of your day.

You can also pray anywhere, any time, and anyhow.

The important thing is to stay continually in touch with your Creator. He is the one who made you (Psalm 139:13) and who loves you more than you can begin to fathom. When you are in continuous communication with him, the song that is your life will be in tune. If you are not in touch with him, your melody may sour and break off.

Keep singing!

Keep praying, too. It's simpler than you think.

PS. I find that there is a strong connection between daily Bible reading and prayer. Every year, I read the entire Bible – word for word (even the "begats", which I love!) – and cover to cover. After reading all those pages of poetry year after year, it seems easier to find words of praise and adoration. There are many prayers within the Bible itself to instruct you and show you different ways to pray. (I'm not sure how the meticulous rules for skin diseases in Leviticus can help, but they have their place, too. Next time you get impetigo, you know where to look for relevant Biblical information!)

And that, folks, is all for now. Thanks for having the patience to read this! And I hope that your prayer life deepens day by day and night by night. ■

(Continued from page 17)

*the law was harshly applied, in hopes to break up the clan spirit.*

No Highland Scot was allowed to carry arms, not even a knife. To carry a pistol was punishable by a fine of fifteen pounds for a first offence, and by transportation to the colonies for a second.

The story in *Kidnapped* is set in 1751. That is to say, Stevenson was writing about something that happened 134 years in the past but still had consequences for his own time. As the movement for Scotland's independence shows, those consequences linger still.

The Highland Scots had Bonnie Prince Charlie. Canada has Louis Riel. How long will it take for us to undo the harm that our predecessors did? ■

## CONGRATULATIONS!



On May 15 2017 Jennifer Early received her Bachelor of Education degree at Royal Festival Hall London UK. The degree was awarded to students from Whitelands Church of England College London who had originally received a Certificate of Education but had subsequently and undoubtedly

earned a degree status by virtue of their contribution to education and society over the years.

## St. Luke's Hamilton



After 139 years of faithful ministry in Hamilton's north end, St. Luke's parish is ending its regular worship life, and has been disestablished as a parish. Long associated with the Cathedral, St. Luke's has also been much in our care over these last years.

In 1888, one of my predecessors, The Rev. Charles Mockridge, who was Rector of the Cathedral (but **not** the Dean – that is another story...) conducted the first service in the church at John and Macaulay.

St. Luke's has carried on important ministry for over 135 years, and has been a strong advocate of social action and Christian outreach in Hamilton's north end. The last service was held on St. Luke's Day, October 18, and we hope to welcome former members of the parish to the Cathedral as part of our worshipping family.

Grateful thanks is due to The Rev. Eric Griffin for his tender care of the people of St. Luke's over the last four years, and to all the Cathedral Clergy who have helped with sacramental and pastoral ministry there. ■

# FINANCIAL UPDATE

## FALL SNAPSHOT



We're behind

by Corporation



We are thankful that Parishioner Givings are currently ahead of last year's, however, they are not meeting budget expectations. This, along with increased costs for Outreach and Printing is driving a year-to-date deficit of \$18,062 versus a budgeted surplus of \$1,248.

Income	30-Sep-17	Budget	Variance
Parishioner Givings	\$ 211,394	\$ 221,714	\$ 10,320
Other Income*	\$ 14,614	\$ 18,300	\$ 3,686
Open Collection	\$ 3,950	\$ 6,750	\$ 2,800
Misc Income	\$ 3,363	\$ 3,375	\$ 12
Fund Income	\$ 99,030	\$ 99,030	\$ -
Special Offerings	\$ 20,033	\$ 13,500	\$ 6,533
<b>Total Income</b>	<b>\$ 352,384</b>	<b>\$ 362,669</b>	<b>\$ 10,285</b>
<b>Expenses</b>			
Staffing	\$ 218,418	\$ 221,716.0	-\$ 3,298
Property**	\$ 82,862	\$ 78,626.0	\$ 4,236
Admin & Programs	\$ 67,918	\$ 61,079.0	\$ 6,839
<b>Total Expense</b>	<b>\$ 369,198</b>	<b>\$ 361,421</b>	<b>\$ 7,777</b>
<b>Net Income (Deficit)</b>	<b>-\$ 16,814</b>	<b>\$ 1,248</b>	<b>-\$ 18,062</b>

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

\*\*Property includes the Diocesan Assessment. Property is above budget target due to the replacement of the LED Sign in Bishopsgate of which the Cathedral Corporation agreed to pay 50% of the cost with the Synod picking up the other 50%. As this is a Bishopsgate expense, the Cathedral's portion has been funded out of an additional draw from the income from the Bishopsgate endowment.

Admin and Programs deficit is primarily being driven by increased Outreach and Printing costs.

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