

# CONTACT

Christ's Church Cathedral | Summer 2018



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## My Search for

### Prayer and community

by Paula Esteves



I've never been very good at praying. As a child, I was taught to pray every night—memorized and ritualized prayer that didn't mean much to a kid. As time went on, I eventually stopped praying. Or to be more honest, I only prayed when I was in trouble!

My return to church, 15 years ago, was accidental. I came to Christ's Church Cathedral merely to accompany Steve. He was on a quest and I decided that supporting him was important. I came to learn that what he was looking for and what I needed was a community that held and practised higher ideals than we'd been experiencing in our work lives, which had by then come to consume our very being.

There are some things that might have stopped me from continuing my relationship with Christ's Church Cathedral. The initial feeling that this was all a losing proposition, a sense of 'not quite belonging', the pleas for much-needed financial support, the outdated language still in use, the sometimes overdone pageantry...

So why did I stay? I'm not sure that I can adequately articulate my reasons but for sure inclusiveness was at the top of the list. For the first time in my spiritual journey, I experienced a place where all were really welcome. There didn't

seem to be all the rules that I had grown up with. We could all take communion—baptismal certificate not required. We were all sinners yet we were all worthy of God's love. And our obligation was simply to try to see God in the face of others and to treat all others as children of God.

Then there was the realization that what Christ's Church Cathedral did in this neighbourhood was vital to a larger community. The beautification of the street with Bishopsgate; the start of the breakfast program for so many local kids in need which eventually led to the creation of HARRRP; the meal-ticket program which has evolved to a form of outreach for many in need of not just those meal tickets but of human connection; Makers' Market which provided the means for so many people to get a head start...and the list goes on. These are grassroots efforts which make a difference.

So here I am 15 years later still trying to learn how to pray but now believing that I have a role in this community and that it's up to me to try to make that role count. We'll see how that goes.

I hope you enjoy this edition of *Contact*. Lots about prayer and community! Just what I've been looking for. ■

## THE 58TH PARALLEL

 And the boys in the band

by Peter Wall †



Almost at the very top of Manitoba, on the western shore of Hudson Bay, stands the lovely village of Churchill. Some 1,004 km north of Winnipeg (according to Transport Canada), Churchill stands at the side of the majestic Hudson Bay, and is located on a peninsula formed by the bay on the east and the Churchill River on the west. It is the world capital for polar bears and a place of many beluga whales. It is remote, different, in a stunningly beautiful setting, and an entrancing place.

So, it was here that the Boys in the Band (aka 'The Three Cantors') sang a concert to about 60 people (population of the whole community is something under 800) on a very warm Saturday night in June. Somewhat incongruously, even though the temperature was in the high 20s, there was still a large shelf of ice at the shoreline of Hudson Bay and quite a bit of snow still visible under rock formations and at the sides of roads. Churchill is also the home of St. Paul's Anglican Church, founded in 1893, and the northern-most parish in the Diocese of Brandon where the Cantor Bill Cliff is now Bishop!

Surprisingly and, we thought, somewhat improbably, Bishop Bill had suggested some time ago that if we could make the trip to Churchill, he would handle local arrangements and that it would be a tremendous shot in the arm for a beleaguered community, effectively cut off over the last 15 months because of ruptures to the railroad

which normally serves Churchill. I must admit that I did not really think it could happen, given the costs and time involved, but I failed to take account of both the resourcefulness of my friend The Bishop, and of the equally strong determination of some local Churchill folks.

Churchill is at the 58th parallel, almost into Nunavut (Hamilton is at the 43rd parallel) – a long way away! But Louise, a local leader in the Churchill community and Bishop Bill, were keen on having this happen. David Pickett (the other Cantor) now lives in Calgary (Rector of Christ Church, Elbow Park); Angus, our ineffable accompanist, is still in London. We aimed for Brandon (the home of the Bishop and the see city of the Diocese) and planned to fly to Churchill from Winnipeg - a three-hour drive from Brandon.

By Thursday evening, June 7, we were all in Brandon and we actually rehearsed (!) on Friday, at the Cathedral, with various Cathedral and Diocesan folk 'popping in'. Through an amazing turn of events, a parishioner of the Diocese from Virден, MB (an hour west of Brandon) wanted to come to Churchill and hear the concert and she happens to be the matriarch of a family of Anglican businessmen in Virден who just happen to fly planes as part of their prairie wide business, so we were luxuriously flown by private jet (8 seats)

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from Virden to Churchill on Saturday morning! That alone was worth the trip.

The weather in Churchill was beautiful – hot! – and we were given a guided tour by the incredible Lenore (a taxi owner in Churchill and a delightful and generous character) and prepared for the concert. We saw a local Inuit museum, shopped at a local ‘trading post’ souvenir store, and toured the local sites, seeing seals out on the ice, and looking constantly for both polar bears and whales. (Lamentably we saw none...)

So, a concert was sung; church was attended the next day. While attendance at St. Paul’s, Churchill usually hovers around 8-10, there were 37 people there that Sunday! The parish celebrated its 125th anniversary in 2017, but the absence of train access to Churchill muted the celebrations somewhat, so this was billed as ‘125 plus 1’. I think that the ‘four’ Cantors all had some ambivalence about ‘revving’ the machine up again, and yet it was great to be together, to be singing again, and, perhaps, even contemplating some more concerts – perhaps in Brandon and Calgary. We shall see!

My ministry, like that of each of you, is always full of surprises and interesting twists and turns. The ministry of The Three Cantors has been long and important but, like all good things, it could (we thought had...) come to an end. It is in God’s hands, perhaps. The ministry of presence, of support, of music, of simply ‘being there’ is so important in these days. The ministry of this Cathedral – one of presence, of mission, of outreach, of witness – also is so important to the community we serve.

As I write this, the World Cup has begun, and on a recent Friday afternoon, we were flying, as is our habit, the flags of the nations playing that afternoon – Portugal and Spain! Lots of noise on James Street North as the teams played to a 3 all draw. At the same time, the Ontario Music Festival Provincial Finals were taking place in the Cathedral church – a large class of Grade 8

pianists. (I think that the adjudicator must have wondered just what was going on with all the horns blaring and people shouting on the street!) Also, at the same time, The Jamesville Child Care Centre was having a Parents and Friends Barbecue and Drop In from 4-6 in their playground – face painting, food, games, and songs. Such is the ministry of this Cathedral - never dull, often noisy, usually crowded, and always joyful! That is the ministry of presence and of welcome!

The gifts and challenges of ministry are many and diverse – whether it is your Dean romping around Churchill looking for polar bears, or wonderful little cherubs nervously pacing before they play their pieces, or the delightful looks of children having their faces painted! It is also the gentle visit of a friend to someone in hospital, the comfort of a well-known hymn, the challenge of a rousing homily, the nourishment of blessed bread and wine.

In this issue of *CONTACT*, Kymme Sun introduces the Prayer Chain. I commend her article to you (p. 22), and look forward to the Prayer Chain in our future!

How blessed we are in this place. A very joyous summer to you all! ■

## PASSAGES

### BAPTISMS

April 22nd

Lucas Alan James Ivanore

May 13th

Eric William Thomas (on HMCS Haida)

June 10th

Carla Craig Smith

Anthony-Kairo Hugh Rodney-Chase

William Roderick Jones

## THE WISDOM OF

## Mister Rogers

by Sharyn Hall †



*It's a beautiful day in the neighbourhood,  
A beautiful day for a neighbour,  
Would you be mine? Could you be mine?*

Many of you may recognize those lyrics from a song, which Fred Rogers sang at the beginning of every episode of his children's show, *Mister Rogers' Neighbourhood*. Fred Rogers created a television show in which children learned to love themselves and to love others just the way they were. He taught children that each person is unique and that all people should be valued for their uniqueness.

Mister Rogers developed this message through music, theatre, and imagination. He created a Land of Make Believe where puppets and actors dealt with issues of integrity and reality with honesty and gentleness. His message of neighbourliness is needed in the world today, so it seems fitting that a documentary about Fred Rogers and *Mister Rogers' Neighbourhood* has just been released this summer. Entitled *Won't You Be My Neighbour?*, the documentary describes the life, mission, and importance of Fred Rogers' outlook on being human in God's world.

Fred Rogers was born in 1928 in Latrobe, Pennsylvania. He went to Rollins College to study music and became intrigued with the potential for television to be an inspiring and positive force in people's lives, especially children. After graduating with a degree in music composition, he joined NBC in New York as an assistant producer for *The Kate Smith Hour* and the NBC Opera Theatre. When he returned to Pennsylvania in 1953, he helped found

Pittsburgh's public television station, and co-produced a daily program, *The Children's Hour*, in which he worked behind the scenes as puppeteer and musician.

In 1961, Fred was invited by the head of the children's department at the CBC to come to Canada to develop a children's program, on the condition that he go in front of the cameras as the host. He created a program entitled *Misterogers*, which was educational entertainment that also addressed issues of children's wellbeing. To broaden his understanding of children, he took courses from the Graduate School of Child Development in the University of Pittsburgh School of Medicine. As his study of children and families continued, he decided that television had the potential to make connections between the needs of people and their spirituality. He then pursued studies in theology and in 1963, he was ordained a Presbyterian minister with the unusual ministry of serving children and families through the media.

When their visa in Canada ended in 1964, Fred and his family returned to Pennsylvania and he began preparing a children's program for the PBS network. The first *Mister Rogers' Neighbourhood* was broadcast locally in 1966 and then from 1968 until 2001 at PBS stations across the United States and Canada. Through those many years, Fred Rogers had the gift of speaking directly to children about how to be kind and neighbourly in a world which was not always kind or neighbourly. He taught children to love their neighbours as they would want to be loved.

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He did not shy away from difficult subjects like divorce, violence, and death. When racial prejudice against black people was dominating the news, Mister Rogers preached acceptance and justice in his own way. On a hot day, he invited a black neighbour, Officer Clemmons, to share a foot bath of cool water. Black people were not allowed to swim in the same swimming pools as white people. Officer Clemmons hesitated and said he did not have a towel, so Mister Rogers offered to share his towel. This reminded many people of Jesus washing the feet of his disciples.

Fred Rogers' deep faith in God was the foundation of his mission in life, but he was not a televangelist. He never tried to impose his beliefs on others and respected the inherent worth of all people. His means of communication were the creative techniques of music, puppetry, and television. As the world became more hectic and materialistic, he insisted that the intrinsic value of each person was most important. When children were witnessing terrible events in the media, he reminded them that there are good people by telling them to look for the helpers, because there always will be helpers.

To the people who watched his show, Fred Rogers was not a 'TV Star'; he was a personal friend and neighbour. One of his favourite writers was the beloved theologian, Henri Nouwen, and they became close friends. They shared a strong belief that the journey toward heaven is for everyone. Fred Rogers died in 2003, beloved by many generations.

In a world struggling with the crisis of millions of refugees, we need the wisdom of Fred Rogers. We need to say to many people of different cultures, races, and religions, 'Won't you be my neighbour?'

*Our world hangs like a magnificent jewel in the vastness of space. Every one of us is a part of this jewel; and, in the perspective of infinity, our differences are infinitesimal. We are intimately related. May we never even pretend that we are not.—Fred Rogers ■*

## SUMMER AT CATHEDRAL PLACE

As the summer officially begins, we move to one service on Sunday mornings at 9:30 am, from July 1 – September 2 inclusive. This usual summer pattern gives an opportunity for both the 8:30 and 10:30 communities to worship together and provides a chance to worship early enough in the day so that we can escape the worst of the summer heat!

Members of the congregation are reminded that the offices of Cathedral Place are closed on Fridays during July and August.

Members of the staff will also be enjoying vacations at various times – it is best to check with the office to see who is around when!

The Corporation wishes to remind everyone that costs do not stop in the summer and would encourage all to be as generous in the summer as they all are during the rest of the year! A special thanks to all those who have signed on to our pre-authorized givings program.

The staff and Corporation wish everyone a healthy, safe, and wonderful summer! ■



## CATHEDRAL CAFE

 Being together matters

by Dan Tatarnic †



One of the things that always impresses me when visiting European cities, is the sense of public space: piazzas, squares, fountains, church courtyards. Open, accessible gathering spaces are a hallmark of the European cultural landscape. Tucked into the public space, one will find cafés, pubs, gelato stands, buskers, musicians, poets, artists all doing what people do best when people gather. Visit the Pantheon district in Rome any night in June, July, or August and you'll know exactly what I mean. The creativity is electric.

This past January, our family spent nine days in Lisbon, just after Christmas. Unlike our frenetic North American 'Christmas', which, for the most part, ended (after three months of grotesque consumerism) at five o'clock on the afternoon of December 25th, Lisbon embodied a different ethic. We were surrounded by public festivity! We were in one of the great plazas on the eve of Epiphany. A jazz band was playing old war-time classics, and the plaza was jammed full of people. The police seemed more interested in smoking and flirting with local women than they were with preventing crime. But then again, maybe they knew something we didn't. It was – an event. And at any moment, I thought that perhaps Ingrid Bergman or Humphry Bogart would walk into the picture, or that I'd catch a periph-

eral glance at a 007 swagger through the crowd in white tuxedo. None of that happened, but if it had, I wouldn't have questioned it for a moment. People danced, young and old, age didn't seem to matter one bit. I turned to Martha and remarked, "this would never happen back home; we just don't have a feel for the genuinely public nature of festivity."

In the weeks following the successful defense of my Doctoral thesis, people have been asking, "are you ever going to tell us what you studied?" I'd love to do that, but I'd like to do it in a way that brings one of the most important aspects of my research alive. If I could summarize the ten years I spent on the research into one, succinct statement it would be this: being together matters. Holy, life-giving, transformational things happen when we gather together. It might be why I love sitting at the fountain, at the Pantheon, on warm summer evenings surrounded by a sea of humanity. I'm an introvert; I love my quiet space. But I also know the value of being together in places where other people have gathered for hundreds, even thousands, of years – it changes a place, and the place changes us, so it really, really matters that we gather, and that we gather where other generations have gathered

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before us.

For Christians, gathering is a sacred event. It's no mistake that the central image of catholic-Christianity is a table. Sure, we think it's a cross, but it's a cross enthroned on a table – forget this and the rest doesn't make sense. It's embedded in our sacred story, and it's enshrined in our liturgy; in the silent hours of the night, when the Cathedral is still, the Table is there keeping vigil, wholly present, and waiting in silence for the family who will gather, as the family has, for two-thousand years.

There are enough self-help, individualistic, do-it-yourself-on-your-own-time 'spiritual' movements out there. And Steve Martin's, "Atheists Don't Have No Songs", stands out as a hilarious, but prophetic requiem on the phenomenon of a generation who don't gather at the table. So, I'd like to take this opportunity to introduce you to a new gathering. You might call it 'a fresh expression of Church', and it's one that Christ's Church Cathedral is launching this fall – Cathedral Café. Cathedral Café is an opportunity to gather, on a Sunday evening, once per month, with no other reason than to enjoy coffee, conversation, and community. There will be a focus to our gathering, namely to celebrate/explore the intersection between theology, art, and culture. There will be music, there will be art, there will be conversation. And we will gather, in our Cathedral, because being together matters. And gathering in a space where thousands of people have gathered before us (and with us), well, that matters too. So mark your calendars, and let others know too.

Cathedral Café will be pleased to host you: September 23rd, October 28th, November 25th, December 16th, 6:00 – 7:30 pm. ■

## LITURGICAL ASSISTANTS

### A gracious gift...

We are so blessed in the Cathedral with our liturgical 'teams' and our group of dedicated servers. From carrying crosses and candles, to administering communion; from reading (so very well) our Sunday lections, and welcoming so very warmly our many visitors and friends, we do such a good job at 'being' the church.

Those of us who bear some responsibility for putting all of this together know how important it is that we all work together and how heavy sometimes these responsibilities can be as we welcome the Diocese through our doors for so many different services.

The Team Leaders met recently, and we have committed ourselves to some focused training and in-service opportunities in the fall. We are always looking for ways to involve new members of the community and we are aware of the pressures on everyone's time.

We know what a privilege it is to carry out these special duties, and we hope that everyone knows that each person is welcome to be part of a team or part of the Servers' Guild. I want to thank John and Lori-Lyn Bradley particularly for their shepherding of the servers, and to ask that those who are currently serving stay on, and if there are any who wish to offer themselves (any age, any stage), please speak to John, to Lori-Lyn or to me.

So, thanks to Team Bede (Jim and Wendy Newman); Team Andrew (Dale Guenter and Sue Crowe-Connolly); Team Veronica (John Watts and Louise van Woelderren); and Team Thomas (Kymme Sun) for all their wonderful presence and gifts among us! ■

PAW†

## TOWARDS

 A well appointed music

by Michael Bloss



Music history has a way of becoming ordinary and fact based; oftentimes it is purely a recitation of events and dry rehearsals of peoples' lives lived. As musicians, especially on this side of the Atlantic, we learn about composers from a detached perspective through the reading of biographies and detailed analyses of their musical product. But what about the world they lived in? What dreams, fears, and tensions influenced their music making? What inspired their musical creativity? Can we draw a relevance to our current age and societal situation?

Johann Sebastian Bach arrived in Leipzig Germany in the summer of 1723 at the age of 38 and quickly settled into his new world of leading the music at two churches – the Thomaskirche and the Nikolai-kirche. This required him to provide and train singers for both churches (choirs of Men and Boys at that time), organize instrumentalists and generally try to convince his bosses in the Consistory (church board) of his musical vision. To that end he wrote a lengthy tract the title of which forms the title of this small article. In his mind, music had to say something important about faith and, even for this freshly post-Reformation society, about how this faith is put into action outside the walls of the church. It was a vision often not shared by the Consistory who were more concerned about petty church politics, the preservation of their own positions and perceived power and influence, and pharisaic attitudes towards people both outside and inside the walls of the church.

Nevertheless, Bach prevailed and left us with a

body of some 200 cantatas, 30 of the best of which were performed recently In Leipzig at this Bach Festival. I had the privilege and joy of attending this cantata marathon held over three days and wanted to share some of the experiences of this event. Performances by the absolute best performers headlined by Sir John Eliot Gardiner and the Monteverdi Choir and English Baroque Soloists brought this music to life together with insightful background material by Sir John written as part of a 350 page concert booklet.

A cantata is a sacred musical drama performed at Lutheran services based on the gospel of the day. It is a dramatic representation paralleling the secular version of this form known as opera involving choruses, soloists, and a chorale (Lutheran hymn) for the congregation to sing usually at the conclusion. Church services in Bach's time often went about 3-4 hours; the sermon lasting at least an hour and the cantata itself usually 30 minutes. The musical writing would pick up on imagery of the text and employ word painting to convey the drama and emotion of the text. For example a text dialogue between the Soul and Christ would often involve a Soprano and Bass voice respectively where the musical lines interweave and imitate each other. Or apocalyptic moments would have furious string writing and, for the Baroque mind, extremely odd chromatic harmonic progressions. In fact at one of those very moments in the performance during this festival, a thunderstorm erupted at that time right over the church!

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Where the body of Cantata literature is often likened to the “New Testament” of Lutheran church music, the Florilegium Portense was regarded as the “Old Testament”. This collection, originally assembled in 1618, still in 2018 provides the remaining choral music heard at Leipzig Lutheran services, all based on sacred texts. These shorter choral motets were sprinkled amongst the cantata repertoire for a moment of transition from one to the next and hearkened to a Venetian double choir sound which was eventually carried northwards by composers like Schütz and others.

The three day marathon alternated between the Thomaskirche and the Nikolaikirche – the very same churches Bach worked at and composed for. In itself being there in the spaces which first heard this music performed was humbling enough.

But more than that, the music making was amazing. Every performance was sold out, standing ovations occurred not just at the end of a performance but after each cantata within the program, and watching the conductors and performers share this music was beyond compare. Those who know me will say that it takes a lot to get me up on my feet and shout “Bravo” to a performance, but I was moved to do so after each cantata.

There is no denying the universality of music to reach beyond words and express emotion. And emotion reaches forward into the mind and spirit to create action. The congregation at Christ’s Church Cathedral is a responsive group, and you might recall recently the Choir singing of one of the choruses from the Bach cantata repertoire and I can remember the applause which broke out spontaneously after that. It is that sort of free expression of humanity which Bach has instinctively woven into his music as a reflection of his faith.

This interplay of faith and humanity played as a sub plot as well during this weekend. The gospel readings upon which the cantata was based was not only printed in the program but read aloud from the pulpit of the respective church by its pastor. This was not just an artistically conceived and professionally executed performance, this was a spiritual event as well – the proverbial light behind the stained glass of the musical art embracing the text.

But more than that, one could not miss the single candle burning in the center of the Nave throughout each performance in either church. Candles in Roman Catholic or Anglo-Catholic churches would not be out of place, but are stunningly evocative when viewed in the Lutheran context. As the Christ candle stands in solidarity with our Christian mission from the Easter Story, these candles stand as a memorial to the events which led ultimately to the re-unification of Germany late in 1990. In the last months of the struggle to free East Germany from Soviet oppression, the Thomaskirche and more so the Nikolaikirche became rallying places for Monday evening protests which grew increasingly insistent. The Churches made their mission one of solidarity with the gospel and its people outside the buildings.

There was no more moving a moment after the very last chorus of the last cantata of the last evening of the performances, Sleepers’ Wake, the Voice is calling. Suddenly this chorale took on a meaning for me that our mission, musical or otherwise, is to be calling people to awaken and to live out the gospel in very real and bold ways. In Europe, encores are usually a repeat of an already performed part of the performance. So, in this case, the encore was the last chorale and John Eliot Gardiner turned and invited the audience to sing with the choir and orchestra. It was an emotional moment that words from the 1600’s and music from the early 1700’s could be so intensely relevant to June 10, 2018. It was unbelievably bold singing. Unlike the performance, Gardiner slowed the tempo at the text “No eye has ever seen, no ear has ever heard such joy” sustaining the chord on joy twice as long as written for impact.

It has taken some days to integrate all of this music and its message and context, and there have been more than a few earworms generated from this intense music making.

However, like Bach, may we strive for that well appointed music which serves to bring the gospel in its fire, passion, and renewed vision to the world around this Cathedral so that eyes will see and ears will hear the joy of the Gospel which we preach and live. As Bach signed each of his compositions, *Soli Deo Gloria*. ■

## CHURCHWARDEN

### What's it all about?

by Kerry Lubrick



As I look around during Sunday services, I am starting to see some new faces in our community of Christ's Church Cathedral. In thinking about a new member orientation to our community, this article will focus on the role of the wardens in our parish and the roles in our community.

The position of a churchwarden dates to the 13th Century in England when the church played a role in local government. Wardens were selected by the parson and vestry (Parishioners) to be responsible for the movable property of the church, administration, and keeping order. There is also some biblical reference to "elders" in the church to assist the priest with ministry. As stipulated by the Diocesan Canons, Churchwardens are a legal entity by law as they form the corporation. Churchwardens in modern day, from my experience, are like a "Board" for a nonprofit agency. The Dean is similar to the executive director of an organization. The warden's main responsibility is for public relations, leadership in ministries, support to the clergy, fiscal management, auditors of policy and procedures, and people management. Janina Vanderpost, Jim Newman, John Bradley and myself were appointed by the congregation, YOU, to help lead our community. We do not distinguish between Rector's warden and People's warden; the four wardens work together in unison to support the clergy and people.

The wardens meet monthly with the clergy to review a free-flowing agenda. Duration of the meetings is generally four to five hours (+Ralph does try to move us along more expediently). Every meeting starts with prayer to help guide our work.

There is always food and wine to sustain us. Standing agenda items are financial updates from our treasurer, J. Lefebvre, and updates and/or reflections on services and activities planned at the Cathedral, property/facility condition and procedural matters. In addition, there are times when we make decisions; some more challenging than others. Our values and principles in decision making are that decisions we make be sustainable, respectful, protective of the congregation and inclusive.

In addition to our regular meetings, it is the expectation that each warden participates in other church committees. For example, I am part of the Altar Guild, the Parish Events and Outreach Committee and a server. Janina is on the Endowment Committee and the Preauthorized Givings Secretary. Jim is a Liturgical Team Leader, member of the Property Management Committee and Chair of the Stewardship Committee. John is the Coordinator of Servers and a member of the Daycare Board. Through these roles and participation, we have a good comprehension of the activities of our community.

I share this information to demystify the role of Churchwardens but to also engage you in sharing your thoughts and interest in our community. We represent you in all aspects of our duties and we look to you for your feedback and suggestions to improve the well-being of our faith community.

Enjoy the beautiful Canadian summer and take time to relax, rejuvenate and reflect. ■

# FINGERSMITH

 By Sarah Walters

Reviewed by Jean Rae Baxter



In *Fingersmith* Sarah Waters leads us through a dark labyrinth of astonishing complexity with such skill that through its 548 pages we never lose hold of the thread. The plot is intricate and, even when most unbelievable, makes sense in a bizarre, obscure way. Some writers, such as Stephen King, make things up as they go along. Waters, by contrast, has planned in advance every step she takes through the novel's myriad twists and turns.

*Fingersmith* is a thriller set in London in the 1860's. The setting is not very different from that of Charles Dickens' *Oliver Twist*. Sue Trinder orphaned at birth grows up among petty thieves, fingersmiths, under the rough but loving care of Mrs. Sucksby and her family. But from the moment she draws breath, Sue's fate is linked to that of another orphan growing up in a gloomy mansion not too many miles away.

This is a plot-driven, not character-driven, novel. In many of that genre, the characters are thinly drawn. Not here. With the possible exception of Gentleman, these are fully realized people who come alive on the page. Even those whom we meet only for a few passages or pages have their own story.

Waters is a master of setting, whether it is the forbidding Brier estate, the madhouse in Buckinghamshire, or the house of thieves at Lant Street in the Borough. There, hidden in London's dark underbelly, she creates a whole unique world,

with its own values that are twisted versions of our own, and maybe not so foreign as we like to think. This is a very dark novel...At the end of the book, when the floorboards are torn up, Susan, the chief protagonist observes:

Underneath it seemed dark, till you brought a light: then you could see earth two feet below—damp earth, with bones and oyster shells in it, and beetles and wriggling worms.

It is sometimes said that the genius is in the details. Sometimes it is said that the devil is in the details. In this novel, both are true. Are there faults? Only two struck me. First, the madhouse in which Maud spent her happy childhood, pampered by nurses whom she thought of as loving mothers, does not seem in any way related to the madhouse where Susan is confined. The difference is far greater than can be explained by saying that this was not the same madhouse, or that it was presented from a different point of view. Second, the episode in which Susan convinces Charles, the young visitor, not to reveal her true identity, is unconvincing. Susan is clear-headed enough to realize that Charles is her ticket to freedom without the need for an elaborate escape plan. But then, without that episode, Waters would have missed an opportunity to add yet another twist to the plot.

Published by Little & Brown in 2002, *Fingersmith* was shortlisted for the Orange Prize and the Booker Prize. It's a good read. Try it! ■

# Jul/Aug 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
15 Pentecost 8 Holy Eucharist 9:30am (one service only)	16 Holy Eucharist 12:15 pm	17 Holy Eucharist 7:30 am Meal Tickets 9:30 -11 am	18 Holy Eucharist 12:15 pm	19 Holy Eucharist 12:15 pm	20 Gardening in Bishopsgate 9:30 am Litany of Reconciliation 12 pm	21
22 Pentecost 9 Holy Eucharist 9:30am (one service only)	23 Holy Eucharist 12:15 pm	24 Holy Eucharist 7:30 am Meal Tickets 9:30 -11 am	25 Holy Eucharist 12:15 pm	26 Holy Eucharist 12:15 pm	27 Gardening in Bishopsgate 9:30 am Litany of Reconciliation 12 pm	28
29 Pentecost 10 Holy Eucharist 9:30am (one service only)	30 Holy Eucharist 12:15 pm	31 Holy Eucharist 7:30 am Meal Tickets 9:30 -11 am	Aug1 Holy Eucharist 12:15	2 Holy Eucharist 12:15 pm	3 Litany of Reconciliation 12 pm	4
5 Pentecost 11 Holy Eucharist 9:30am (one service only)	6 Cathedral Place Closed for Civic Holiday	7 Meal Tickets 9:30 -11 am	8 Holy Eucharist 12:15	9 Holy Eucharist 12:15 pm	10 Gardening in Bishopsgate 9:30 am Litany of Reconciliation 12 pm Art Crawl & <b>Makers' Market</b> 7-11 pm (Cathedral open for tours)	11
12 Pentecost 12 Holy Eucharist 9:30am (one service only)	13 Holy Eucharist 12:15 pm	14 Meal Tickets 9:30 -11 am	15 Holy Eucharist 12:15 pm	16 Brass Monkeys 9:30 am Holy Eucharist 12:15 pm	17 Gardening in Bishopsgate 9:30 am Litany of Reconciliation 12 pm	18
19 Pentecost 13 Holy Eucharist 9:30am (one service only)	20 Holy Eucharist 12:15 pm	21 Meal Tickets 9:30 -11 am	22 Holy Eucharist 12:15 pm	23 Holy Eucharist 12:15 pm	24 Gardening in Bishopsgate 9:30 am Litany of Reconciliation 12 pm	25

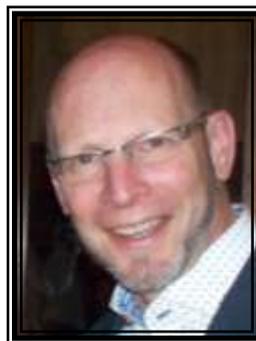
# Aug/Sept 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
26 Pentecost 14 Holy Eucharist 9:30am (one service only)	27 Holy Eucharist 12:15 pm	28 Meal Tickets 9:30 -11 am	29 Holy Eucharist 12:15 pm	30 Holy Eucharist 12:15 pm	31 Gardening in Bishopsgate 9:30 am  Litany of Reconciliation 12 pm	Sept 1
2 Pentecost 15 Holy Eucharist 9:30am (one service only)	3 Cathedral Place closed for Labour Day	4 Holy Eucharist 7:30 am  Meal Tickets 9:30 -11 am	5 Holy Eucharist 12:15 pm  Prayer Shawl Knitting 1-3 pm	6 Holy Eucharist 12:15 pm  Choir Practice 7:30 pm	7 Gardening in Bishopsgate 9:30 am  Litany of Reconciliation 12 pm  <b>HARRRP'S Havana Nights</b> 6-11 pm	8
9 Pentecost 16 Holy Eucharist 8:30 am  Choral Eucharist 10:30 am	10 Holy Eucharist 12:15 pm	11 Holy Eucharist 7:30 am  Meal Tickets 9:30 -11 am	12 Holy Eucharist 12:15  Prayer Shawl Knitting 1-3 pm	13 Holy Eucharist 12:15 pm  Choir Practice 7:30 pm	14 Gardening in Bishopsgate 9:30 am  Litany of Reconciliation 12 pm  <b>Makers' Market &amp; Supercrawl</b>	15 <b>Makers' Market &amp; Supercrawl</b>
16 Pentecost 17 Holy Eucharist 8:30 am  Choral Eucharist 10:30 am  <b>Makers' Market &amp; Supercrawl</b>	17 Holy Eucharist 12:15 pm	18 Holy Eucharist 7:30 am  Meal Tickets 9:30 -11 am	19 Holy Eucharist 12:15  Prayer Shawl Knitting 1-3 pm	20 Holy Eucharist 12:15 pm  Ordination 7 pm	21 Gardening in Bishopsgate 9:30 am  Litany of Reconciliation 12 pm	22
23 Pentecost 18 Holy Eucharist 8:30 am  Choral Eucharist 10:30 am followed by Town Hall  Cathedral Café 6-9 pm	24 Holy Eucharist 12:15 pm	25 Holy Eucharist 7:30 am  Meal Tickets 9:30 -11 am	26 Holy Eucharist 12:15  Prayer Shawl Knitting 1-3 pm	27 Holy Eucharist 12:15 pm  Choir Practice 7:30 pm	28 Gardening in Bishopsgate 9:30 am  Litany of Reconciliation 12 pm	29
30 Pentecost 19 Holy Eucharist 8:30 am  Choral Eucharist 10:30 am  Order of Niagara 4pm						

## STILLNESS

### Awareness of God's love

by Dale Guenter



For the past 3 years, about 20 different people have dipped into the centering prayer experience, starting at Lent and continuing till summer. This year, 8 of us participated on a weekly basis at the monastic hour of 7 a.m. We hope to start again in September, and all are welcome.

The roots of centering prayer can be traced back to the anonymous 14th century work "The Cloud of Unknowing", with development over the past 30 years by the Trappist monk Thomas Keating. It is based on the wisdom saying of Jesus: "...But when you pray, go to your inner room, close the door and pray to your Father in secret. And your Father, who sees in secret, will reward you" (MT 6:6). It is one of the pillars of the Christian contemplative heritage.

In his book *Stillness Speaks*, Eckhart Tolle says, "To meet everything and everyone through stillness instead of mental noise is the greatest gift you can offer to the universe." Centering prayer encourages us to move out of the "figuring out mind" and sink into the still and open space of "loving heart".

Here is what some of this year's participants have to say:

*Practising centering prayer has been essential for me to keep the pressures of my work in perspective, especially these past 2 years. It reinforces in me a rootedness in my faith and trust in God that is both secure and freeing. Recently, having this group of companions on the journey has been an affirming support and a source of gratitude.* – Lynn Godfrey

*In my work in health care I had seen the real benefits of learning to meditate for patients struggling with difficult problems. I then experienced the benefits for*

*myself when I had to deal with several serious illnesses. My life long journey in the Anglican Church has brought me to search for community, shelter, and direction within my Christian faith. I am a newcomer to centering prayer. However, as I begin, I recognize that centering prayer has brought together my "secular" meditation and my searching of my faith, and that that is good.* – Glen Lawson

*My centering prayer journey has led me to a deeper awareness of God's presence. In many of our relationships we see actions, and we can reconcile that someone loves us by their words and behaviour. We may feel love deep in our hearts for them as well, but we don't actually feel their love. I find that as my practice grows, centering prayer leads me to feel God's love. It allows me to still, and be in his presence without my preconceived experiences clouding the silence. Centering prayer takes me to the lovely place of recognition – everyone I come across is someone in the same stream of God's love as me.* – Stephanie MacLeod

*I believe that the good news of God in Jesus Christ is, among other things, the gift of wholeness in body, mind, and spirit. We are meant to find healing for the hurts that we have encountered on our human journeys. The practice of centering prayer has brought healing to my life. And without specific references to healing, it was my experience that as a group we have offered healing to one another.* – Brian Shoemith

*These few people of very few words have gently grown to be a most important portal to the source of life and love. Our journey together on the path of stillness is revealing to me something remarkable of them, of my self, of us.* – Dale Guenter ■

## GODSPELL

 Bigger draw than the  
Archbishop of Canterbury

by Wendy Newman



So ran the striking headline in the *Hamilton Spectator*. Were you there January 21, 1973, when 1,260 people turned up for the Sunday morning service at the Cathedral? If you were, there's a good chance you'll remember it. At the invitation of Dean Harold Bagnall, ten members of the Toronto cast of the smash hit *Godspell*, which put Biblical parables to famously singable rock music, sang and danced at the Cathedral. The costumes were iconic – the Jesus actor (Gordon Thomson) in striped pants with bright suspenders, a sweater with a Superman crest, and sneakers with red pompons.

The Toronto production of *Godspell* was used to defying expectations by this time. It ran for 488 performances instead of the few dozen expected when it opened in 1972. Many of the opening performers were seen later in “Saturday Night Live” and “SCTV” (Eugene Levy, Martin Short, Andrea Martin, Dave Thomas, Gilda Radner), though these actors were not named in the reporters’ coverage of the Cathedral event.

Extra chairs had been placed in the aisles and many had to stand. Although the cast had performed at two Anglican churches in Toronto before their Cathedral appearance, this was a first for Hamilton. Many young people arrived an hour early to get seats, and some parishes reportedly sent their entire youth groups. They were not disappointed, as Gerry Salsberg, playing John the Baptist, first came striding up the aisle singing “Prepare Ye the Way of the Lord”. The burst of applause, shocking perhaps at the time, was the first of many in the half hour of *Godspell* selections. Accompanied by piano and tambourines, the performers jumped on

and off a table located between the choir stalls as they sang and danced.

The CCC choir members were seated in their usual place. All present were invited to take Communion, whether Anglican or not, complete with the traditional choir and organ music.

Asked by the reporter about the response from the pews, the delighted Dean said that people “just raved” about it, and that he didn’t see how anyone could be offended. “It was just the liturgy of the Word put in action. It was joyous, and a wonderful thing.” Also free, he added. “I wrote and asked them to come, and they did. We didn’t have to pay them. We just fed them.”

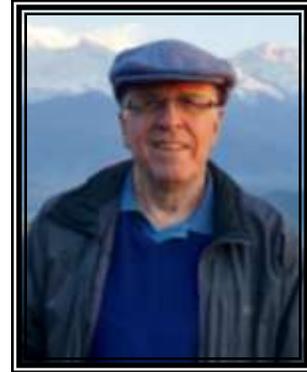
Would you be surprised to learn that the rapt response was not unanimous? A second *Spectator* reporter covering the event interviewed an elderly parishioner who had left early in distress. “I just couldn’t take Communion. I was too disturbed... Why the exhibition and all that racket?” She added, a little ominously, “I’d love to know what the Bishop thinks about this.” Other parishioners were thrilled, and the reporter’s account is full of superlatives. According to the mother of one altar boy, “It was a nice change. Usually some are falling asleep during the service, but no one was sleeping today.”

I’ll never know what the Bishop thought, but a Cathedral that could seat 900 drew hundreds more. The Dean noted that *Godspell* had indeed outdrawn the Archbishop of Canterbury at the Cathedral. ■

## PETER MACDONALD



The horn and nature



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

The day I have been given. But even better if I can laugh with family and friends in the midst of natural beauty.

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

It was Ann's choice, a place where excellence in liturgy, music, and preaching were valued. One of her last wishes for me was that I would stay with the Cathedral and remain part of a strong and supportive community and she was right.

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

After the Eucharist I experience a peace that defies explanation—you could say it passes all understanding.

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

Nothing on my mind right now. I enjoy how some things change and some things stay the same.

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

I will have to admit that for me it is the great French horn players of the world, too many to name, who live humble, honest lives while communicating great depth of emotion to millions of people on this most difficult of instruments.

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

Depends, am I the only one on the island? Much too hypothetical a question. If I had my horn with me, it would be a chance to figure out how to play it and I wouldn't care about the other things.

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

A tough call. Either a week-long canoe trip down the French River to camp on my favorite island on Georgian Bay, or a lunch that lasts all afternoon at a café in Provence. ■

## SUE CROWE CONOLLY

 Community and books


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

A perfect day - so hard to say as each season has its own charm, but here goes if I have to choose one - awoken to a gentle, cool morning, God's earth awakening, quiet solitude with bird song, flowers newly blooming, trees dancing in the breeze, never getting too hot, low 20s; pot luck lunch or BBQ and conversation with my husband Gary, family, and friends; some time in the country with the horses; singing together; and a quiet evening at home, maybe reading or a movie.

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

When looking for a new church, the parish area in which I live no longer had an active congregation (St. Peter's), the Cathedral seemed to be next closest. Came to a June service in Bishopsgate and met Dennis who spoke well of the community that gathered here. So I came to see some more... My spiritual journey has led me through incredible experiences to paraphrase Micah "seek justice, love kindness and endeavour to walk humbly with God" - something I feel is at the heart of this community's hope. I see real people trying to build community with, and for each other....sometimes we do it well, and sometimes not, very human, but we don't give up, and seek to follow where Christ would call us.

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

Because of my working life which limits getting involved in much else, it's the Sunday service. This I can come to most consistently of all the

things we do - time with each other, and the constancy of the liturgy, with music that is deeply satisfying.

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

Include a wee bit more "breathing space" between the readings during worship...helps us introverts keep up.

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

Ordinary people who get up each day and try to make the world a better place right where they live through their communities - being thoughtful, considerate, compassionate, grateful for, and lovingly expect each other to be responsible for what we say and do.

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

Book - Oh my, must it only be one?! Can't do it...would have to sneak extras onto the island...writings by Karen Armstrong, Bishop John Spong, Henri Nouwen, for fun - mystery novels, and of course that great collection we read from each week.

Music - likewise, too hard to limit to one - Elgar "Enigma Variations" or "Dream of Gerontius", almost anything by Vaughan Williams, Barber's "Adagio for Strings" (literally changed my life!), Hanna Bech's "Butterfly", Holst's "The Planets", Stan Rogers, Lady Blacksmith Mambazo....I'll have to pay overage charges....  
Food - greek salad, BBQ chicken, ice cream!!!

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

A comfortable cottage in sight of mountains, or by water. ■

## EVANGELISM

 And the public witness  
of the church

by Rob Jones



I recently had a conversation with a friend who is about my age. He told me how difficult it was for him to find a church that shared his commitment to LGBTQ inclusion, and how even those churches that were not openly opposed to welcoming LGBTQ persons into their spaces are, at best, ambivalent when it comes to questions around membership, marriage, and ordination.

Like me, my friend was raised in a conservative evangelical church. Like me, my friend has begun a long journey of re-thinking what it means to be a Christian after leaving his evangelical past behind and, more importantly, of re-thinking what it truly means to fulfill the words of the prophet Micah: “what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God.” But unlike me (having the privilege of a seminary degree), my friend doesn’t know the difference between a Baptist, a Lutheran, and an Anglican, and is basically unaware that churches like Christ’s Church Cathedral exist.

I have had tons conversations like this with my peers, and (thanks to social media and podcasts) I know that people are across North America are having them too. Many people in the millennial generation are disillusioned with a church that seems irrelevant and uncritical, focused on conversion and numerical growth, unwilling or unable to address matters of social, economic, or racial justice. Many of them are not opposed to

re-engaging with the church and are longing for forms of authentic spiritual community, but the Religious Right has dominated the public conversation on topics pertaining to faith for so long that for many millennials Christianity is synonymous with conservative evangelicalism and the US Republican Party.

Case in point: I’ve had a number of atheist and non-religious friends express pleasant surprise when I’ve told them that I believe in equal justice because, not in spite, of my commitment to the Christian Gospel.

Christians have long been active in the struggle for civil right and equal justice—organizing and marching, standing in solidarity with the poor, and putting their bodies in harm’s way for the cause of human dignity. (This is not to say that the church has always acted in this manner. Our many failures are very well-documented.) For a significant portion of the population whose memory and historical consciousness doesn’t extend beyond the 1980s or 1990s, however, the word Christianity primarily brings to mind gay conversion therapy, abortion clinic protests, prosperity preachers on television, and right-wing ideologues. Thus, leaving conservative evangelicalism, by definition, means leaving behind the Christian faith.

This perception need not persist. In fact, we’ve already seen some glimmers of hope.

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Presiding Bishop of the Episcopal Church Michael Curry became a veritable celebrity for his sermon at the royal wedding, and he has used the new attention that he is receiving from the mainstream press to speak out against the Trump Administration's policy of separating migrant families. The Reverends William Barber (Disciples of Christ) and Dr. Liz Theoharis (Presbyterian Church USA) have resurrected the Poor Peoples' Campaign (originally launched in 1968 by Martin Luther King, Jr. just before his assassination), the goal of which is "lifting up and deepening the leadership of those most affected by systemic racism, poverty, the war economy, and ecological devastation" and "building unity across lines of division." There have also been many clergy members in full vestments standing shoulder-to-shoulder with Black Lives Matter, LGBTQ, immigration, and climate activists over the past few years.

Why am I bringing all this up?

Partly, because I sincerely believe that the church is most faithful when it is showing up on behalf of "the least of these" (Matt 25:31-46).

But partly, to reframe the way that we think about evangelism.

Evangelism is a term that makes me cringe. It reminds me of my religious past, of emotional manipulation and coercion, and of a rejection of pluralism.

But then I think about my friend, wanting desperately to find a church that also embraces his commitment to justice and becoming frustrated and discouraged. I also think of my countless millennial peers who have grown disillusioned with the conservatism of their evangelical past, and yet still long for spirituality and belonging and even have a deep and abiding love for Jesus.

And then I think I about my experience at Christ's Church Cathedral.

What I found at Christ's Church Cathedral was

a place that is deeply rooted in the richness of the Christian tradition and yet is not afraid of big questions nor unwilling to address the most pressing issues facing our society and our world; an inclusive place where people are not just tolerated, but welcomed, accepted, and loved; a place that is committed to its neighbours, offering refuge to the vulnerable and care for those in need; and a place that sees the vibrancy and vitality of the city in which it is situated not as a threat, but as something to be celebrated.

This place is not perfect. But it has a lot to offer.

The goal of evangelism need not be the resurrection of Christendom. The Church must continue to learn the painful lessons of its colonial and imperial past. But I do think that we should think of new and creative ways to engage the younger generations, especially those who may simply not know we exist or what we stand for.

I don't have all the answers for how to go about this. But, contrary to what some megachurch pastors think, I do know that the answer is not neon lights and fog machines, electric guitars and hipster preachers. Part of the answer may lie in following the examples of Michael Curry, William Barber, and Liz Theoharis, that is, reclaiming the tradition of public activism and advocacy that recognizes that the call of the Gospel includes standing in solidarity with the forgotten, vulnerable, and despised.

Part of the answer might be in looking for innovative ways to foster authentic and open communities where people can ask big questions and experience true belonging, even in the midst of uncertainty and doubt, and where the full richness of the Christian tradition can be explored and engaged.

When I think about my own future in the church, this is what excites me the most. ■

## EVERYTHING

 You want to know

by Kymme Sun



The question is, why does the Cathedral need a Prayer Chain (whatever that is!) when it already has a section in the Chronicle listing people that we need to pray for during the week? Isn't a Prayer Chain overkill? How much praying does a church need to do?

This little article is meant to answer some of your questions.

### ***Why do we need a Prayer Chain?***

When a person or an issue needs to be prayed for, we can list the request in the weekly Chronicle. Names, often only first names, are enough because we are praying to God and he, after all, knows what we need and are requesting (better than we know, ourselves!). As the Chronicle explains, we are to pray for the people listed in the Chronicle for one month, or longer if the request is renewed. But what if an emergency arises – and accident, a sudden illness, a death in the family, an important job interview, an unexpected crisis – and Prayer is needed immediately? That's when it's time to call the Prayer Chain.

You can also contact the Chain if you have a specific upcoming event that requires prayer – an important doctor's appointment, say, or a family reunion starring difficult relatives, or moving from one dwelling to another. If something is worrisome to you and you feel you would benefit from concentrated prayer, then it's time to hook into the Prayer Chain. "For where two or three

come together in my name, there I am with them". Matthew 18:20, NIV.

### ***How does the Prayer Chain work?***

It's simple. You contact one person – me, at this point – and ask for prayer. You would give your name – just your first name is fine – and as many details as you wish (or no details, if you prefer). I will pray for you (immediately) and then pass on your name to two more people on the Prayer Chain. These two Pray-ers will pray for you, then pass on your name to two more Pray-ers each, and so on, until there are no more Pray-ers left. It's a kind of pyramid. We will pray for you intensively, every day for one week. If you need prayer for longer than that, you could simply add your name to the Chronicle prayer list.

Your privacy is important. You can share as little or as much of your situation as you wish. This is a Prayer Chain, not a gossip line. Any information you share will NOT be shared with anyone else, and Pray-ers will NOT approach you at church on Sunday to ask how you are doing. A Prayer Chain is confidential. It is about caring for people in our congregation who need immediate intercessory prayer, and that's all.

Now, if you wish to be a Pray-er, that is simple, too. Just contact me by email or telephone, and I will add you to the Chain. Once the list is made up, we will be ready to go. You just need to agree to confidentiality and to the giving of your

*(Continued on page 23)*

*(Continued from page 22)*

time in prayer. If you go away on vacation or otherwise wish to take a break from being a Pray-er, just let me know and you will “retired” for a while.

### ***When will the Pray Chain begin?***

For a month or so, there will be a wee announcement every Sunday in the Chronicle, listing my contact information so that any would-be Prayers may get in touch. When the Chain is up and ready to run, we will let you know (again, in the Chronicle) and the requests can begin.

### ***In summary, what is a Prayer Chain?***

It’s a chance for us to assist others who need help due to unexpected or difficult circumstances. It’s a way to love our neighbour – something Jesus

advocated very strongly. “Praise be to the God and Father of our Lord Jesus Christ...who comforts us in our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God”. 2 Corinthians 1:3, 4, NIV.

We have all been in situations where we have felt overwhelmed. It’s good (albeit painful) to ask others for help. On the Prayer Chain, we just want to help.

Here is how to contact me:  
sunstein1@hotmail.com,  
or 905-319-3501.

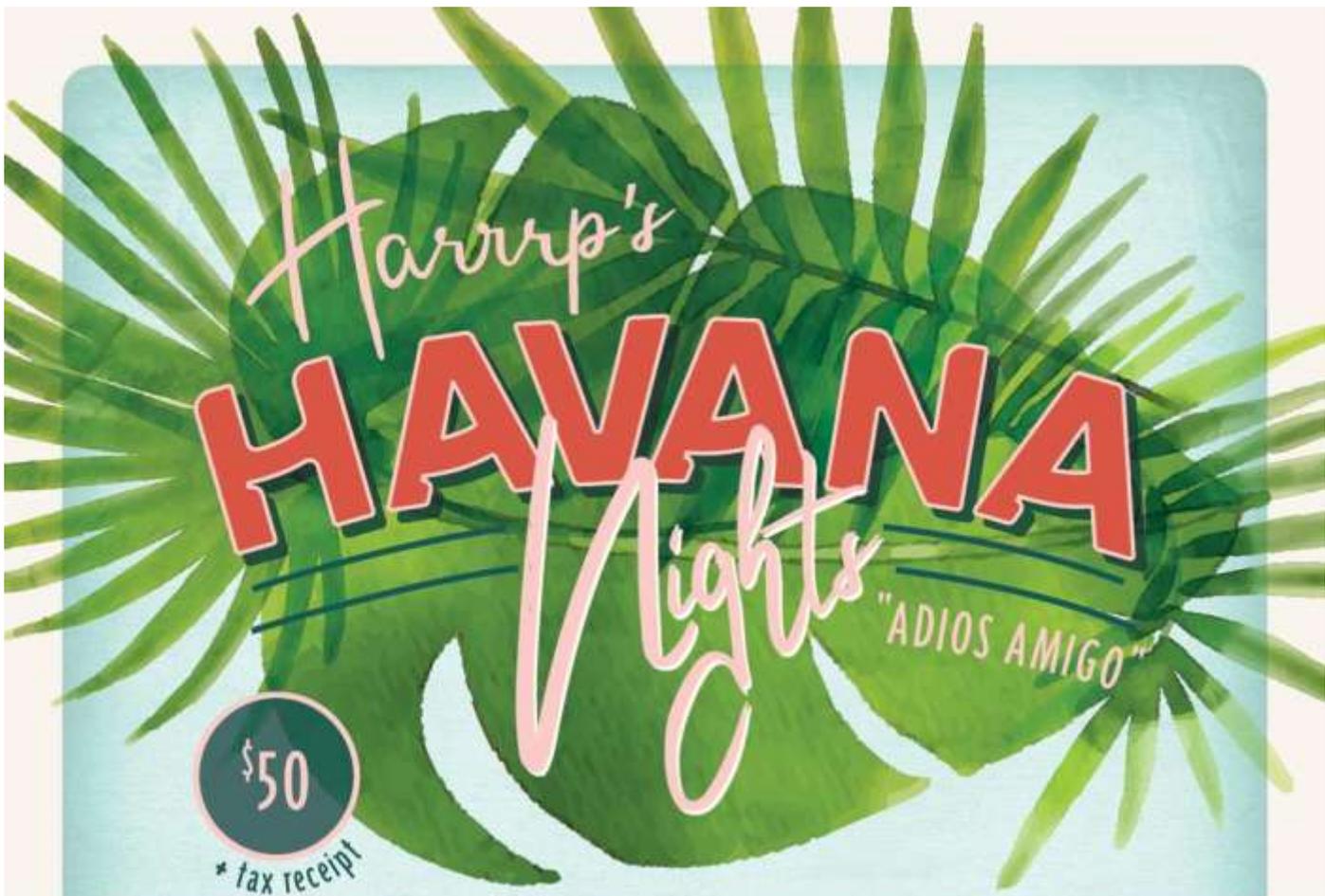
If you have questions, feel free to ask them.

And that’s everything you always wanted to know about a Prayer Chain! ■

## Consecration

On May 5 the Cathedral hosted clergy and people from around the Diocese and further afield to celebrate the consecration of Susan Bell as Coadjutor Bishop of the Diocese of Niagara.





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## CINCINNATI

 Economics of compassion

by Anne Harvey



Each year Peter and I have the privilege of attending the North American Cathedral Dean's Conference. This is a gathering of Deans and their partners from across Canada and United States and farther afield, including the Bahamas. There is often a visiting Dean or two from England as well. The theme this year was The Economics of Compassion: A modern-day Exodus towards a connected community featuring Old Testament scholar Walter Bruggemann. We had the pleasure of hearing this amazing man speak at the Dean's Conference in Kansas City many years ago so were very excited to learn he would be a featured speaker this year.

We set out by car to Cincinnati, about a 7 hour (boring) drive and arrived late in the evening to begin our stay. I had never been to Cincinnati and Peter had not for many years so we took the opportunity to explore the town a bit. Christ Church Cathedral in Cincinnati celebrated their bicentennial in 2017 but has only been a cathe-



dral since 1993. The current church was constructed in 1957 and has a bit of a mid-century modern vibe to it. It is a fantastic physical plant with a beautiful chapel, well-equipped hall (where the conference met), a wonderful library and dedicated gallery space. In this picture you can get a glimpse of a remarkable art installation, still hanging after the bicentennial celebrations, entitled *Murmuration* which represents a flock of birds. Beautiful!

In addition to Walter Bruggemann (who was also the preacher on Sunday morning), the conference featured other groups and speakers that are using an approach that focuses on changing a community's economic circumstances by shifting from "how we can fix what's wrong" to "how do we create a life for people carved out of their own imagination". Learn more about this initiative at [www.econofcompassion.org](http://www.econofcompassion.org).

This conference is an annual opportunity to connect with friends old and new around North American, engage with challenging and interesting speakers, and affords the Canadian Deans a chance to come together to share experiences and ideas. I appreciate the fact that partners/spouses participate fully and are not sent off on another program so we actually get to spend time together.

Lest you think it was all an intense learning experience, we did have a chance to spend the afternoon at the ballpark which was lots of fun! Thank you for your continued support for this valuable conference. ■



On March 25 a stalwart group of Cathedralites again took to the pavement in the Around the Bay road race, raising funds to support choral scholarships at the Cathedral. Clergy and parishioners were on hand to greet them as they ran by the front of the Cathedral. Congratulations to all!



*Dean Peter and Bishop Ralph waving palms*



*Janina Vanderpost, John Bradley, Wendy Newman and Tom Komaromi*



*Sunday School Coordinator Rose Hopkins (R) and her sister Clare*



Aug 10: 7pm—10pm  
Sep 14, 15, & 16 at  
Supercrawl

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