

# CONTACT

Christ's Church Cathedral | Christmas 2018



# IN THIS ISSUE

- 4 [PETER'S PERSPECTIVE](#)  
The Wonder
- 6 [HOPE AND PEACE](#)  
In a world needing compassion
- 10 [ADVENT UNWRAPPED](#)  
Word Painting
- 12 [WARDEN'S WORLD](#)  
Travel
- 14 [IN CONVERSATION](#)  
with Jenny Street
- 16 [CALENDAR](#)
- 20 [MEET THE NEIGHBOURS](#)  
The Morgensterns
- 22 [3...2...1...CONTACT](#)  
Kate MacDonald & David Montgomery
- 24 [ANSWERED PRAYERS](#)  
So I prayed
- 26 [THE WEST WINDOW](#)  
Newly Restored
- 28 [IN CONVERSATION](#)  
With David Savage
- 32 [HEARTBEAT OF THE CHURCH](#)
- 34 [FROM THE ARCHIVES](#)  
Memorial Font
- 35 [FINANCIAL UPDATE](#)  
Time to catch up

## CHRISTMAS MOVIES



p. 7,  
11, 15, 30

## THE PERSON IS THE MISSION



p. 8

## WHY I STUDY THEOLOGY



p. 18

## LOVE ACTUALLY

 Is all around

by Anne Harvey



Each year Paula and I approach parishioners to solicit ideas for our Christmas issue that touch on different aspects of Christmas—food, memories, Christmas wishes etc. This year, just for fun, we thought we would ask about favourite Christmas movies. Have a peek to see if your pick has been mentioned. There are a variety of favourites but at our house the hands down winner for Emily and me is *Love Actually* (the men are tolerant of our annual viewing). One of the things that I find touching about it is the opening speech of the Prime Minister (played by the ever-dishy Hugh Grant).

*Whenever I get gloomy with the state of the world, I think about the arrivals gate at Heathrow Airport. General opinion's starting to make out that we live in a world of hatred and greed, but I don't see that. It seems to me that love is everywhere. Often, it's not particularly dignified or newsworthy, but it's always there—fathers and sons, mothers and daughters, husbands and wives, boyfriends, girlfriends, old friends. When the planes hit the Twin Towers, as far as I know, none of the phone calls from the people on board were messages of hate or revenge—they were all messages of love. If you look for it, I've got a sneaky feeling you'll find that love actually is all around.*

At this time of year it is all too easy to get caught up in all the fuss of Christmas planning, gift buy-

ing, food prep and holiday parties. We are also being assailed daily on the news with tragedies and countless examples of humankind's seemingly endless capacity for violence. How do we keep our equilibrium in the face of this?

By remembering that “*love came down at Christmas*” (*Christina Rossetti*) and is actually all around. We can hear it in the voice on the end of the telephone, the smile of a young child, the welcome on Tuesday morning, the neighbour on the street, the stranger we encounter, the comfort of old and new friends. When we are grieving or alone, loving memories can sustain us. The birth of the baby Jesus is the tangible evidence of that love all around and that love continues to envelop and support us no matter how frenetic or sad our lives. A comforting thought this Christmastide.

We also must not forget that we are the instrument of that love. Reach out, take a hand, offer a friendly word, a message of love.

We hope you enjoy this issue of Contact, a gift from our talented contributors. Our thanks, on behalf of all, to those who always respond so faithfully when called upon for a contribution.

Paula and I would like to take this opportunity to wish you every good wish for a Merry Christmas and a Happy New Year! ■

## THE WONDER

### Giving and receiving

by Peter Wall✠



So, it is that time of year again when we get ready for and make room for Christmas! It is, as the popular song turned jingle says; ‘the most wonderful time of the year...’ It is also a time which can be the most difficult and painful for so many. For those who are alone, the somewhat forced merriment can be very isolating; for those keeping the festive season without someone they love for the first time can be extremely sad. The excesses of the season leave many of us in that uncomfortable paradox of knowing that in the midst of so much, there are so many with so little.

In the church, we try to keep a season of preparation, even though the world makes it so difficult to find solitude in which to be watchful and prayerful. Similarly in the church, we get caught up (in mostly wonderful ways) in all of the ‘stuff’ of Christmas, as we should, and yet we sometimes lose the season of Christmas (the good old Twelve Days and such) and tie ourselves up in knots to do everything *ahead* of the 25<sup>th</sup>, when, really, it *starts* on the 25<sup>th</sup>. We also need to be so careful to avoid the self-righteousness which comes from a misplaced presumption that because Christmas is *our* story, we know how to keep it better than anyone else. There is no *right* way – there is only the way that seems right for us.

The giving and receiving of gifts, of course, is the symbolic way in which we live into the gift of the Nativity – the ultimate gift which God gives us – His only child. The wonder of both giving and receiving gifts is really what it is all about – not the gifts themselves, but the *wonder* at giving and receiving, and what that does to and in us. While we may look, often, to the second Chapter of the Gos-

pel of Luke to see what that might all mean, we have so many other such wonderful examples, too – from the short stories of O. Henry through to Charles Dickens and his amazing Scrooge, to the wonders of some of the music composed for this season, to the incredible examples all around us of people being generous and giving.

When I think of my own Christmas, and all the Christmases in my life, I am overwhelmed by what gifts I have – both the kind that are always with me, and the many others that are more transitory but just as important. I know how delightfully blessed I am in my family – Anne, Emily, and Patrick (along with my extended family of siblings, in-laws, etc.) are so good to and for me, taking care of me, putting up with me, loving me (sometimes in spite of myself), and forming a community of love within a much larger community. When I think of those who live without those gifts, I know how lucky I am. I am equally and deeply grateful for the gift of faith – sometimes I don’t understand it, and sometimes I want to deny it, and yet it is always with me, as a gift. From my early childhood through so much of my life, that faith has sustained me, challenged me, confounded me, upset me, comforted me – I am so glad that it is there, and I pray that I may be worthy of that gift. I am overwhelmed by the gift of so many people in my life – friends, colleagues, congregants, those I have known for many, many years and those whom I have just met. Imagine how blessed we all are in having friendships with those we love, respect, and enjoy. If that isn’t a mirror of God’s love for me, I don’t know what is.

I am so thankful for difficult challenges – the chal-

*(Continued on page 5)*

(Continued from page 4)

lenges of living in the 21<sup>st</sup> century, the challenges of living a life of justice and peace making, the challenges of being in the world, with all that the world throws at us sometimes, and still knowing that God (or goodness, if you will) is part of it all, even when it seems so harsh and unjust.

I am equally thankful that there are people in my life who catch me up at those times when I am uncaring, insensitive, arrogant, or just plain wrong! We all need those very special people around us. I am grateful that I react (sometimes too strongly) to what I perceive to be injustices, nonsense, and rather too much stupidity in the world – in leaders, politicians, decision makers. I am equally grateful that I do **not** write all the letters-to-the-editor that I say I am going to write!

I am grateful that I have the privilege of being a Canadian, with all the great gifts, challenges, **and** responsibilities that citizenship brings with it. I am glad to be a Hamiltonian – what an amazing city in which to live.

Ultimately, I am grateful that I can be grateful, and that gratitude moves me to think about being generous and giving, of myself, and of what I have. It is so easy to be cynical and negative – perhaps the real message of Christmas, for me, is to be reminded of the many, many ways that I *need* to be grateful and, as a result, generous in my attitudes and my actions.

Mostly, at this time of year, I am so thankful that I will have the chance to stand once more beside the manger, with a song in my heart and on my lips, to receive the gift of God's love and the inescapable reality of spreading that love and that joy in the world in which I live.

A very happy and joyous time of peace and love to all! ■



# CHRISTMAS SERVICES

## **CHRISTMAS EVE December 24**

### **4:30 p.m. Family Eucharist & Crèche Blessing**

Presider: The Rev. Brian Shoemith

Storyteller: The Very Rev. Peter Wall

### **9:30 p.m. Congregational Carols with Organ**

Animator: Michael Bloss

### **10:00 p.m. Procession & Choral Eucharist**

Presider: The Very Reverend Peter Wall

Preacher: The Right Reverend Susan Bell

## **CHRISTMAS DAY December 25**

### **10:00 a.m. Holy Eucharist with Hymns**

Presider & Preacher: The Very Reverend Peter Wall

## **CHRISTMAS ONE December 30**

### **10:30 a.m. Holy Eucharist**

Preacher: The Rev. Dan Tatarnic

Presider: The Very Reverend Peter Wall

## **THE NAMING OF JESUS January 1, 2019**

### **10:00 a.m. Holy Eucharist with Hymns**

Presider & Preacher: The Very Reverend Peter Wall

## **FEAST OF THE EPIPHANY**

### **WITH LESSONS & CAROLS January 6, 2019**

#### **10:30 a.m. Choral Eucharist**

## HOPE AND PEACE

 In a world needing  
compassion

by Sharyn Hall✦



Two hundred years ago on Christmas Eve day, a young Roman Catholic priest walked three kilometres from his home in the Austrian village of Obendorf to visit his friend in the neighbouring town of Arnsdorf. The name of the priest was Joseph Mohr and his friend was Franz Gruber. Mohr brought with him a poem he had written two years earlier. He hoped his friend, who was a schoolteacher and organist at the local church, could set the poem to music. In just a few hours, Franz Gruber composed the melody to Mohr's poem, *Stille Nacht*, one of the world's most famous Christmas songs enjoyed around the world in over one hundred languages. Later at mass on Christmas Eve, 1818, *Stille Nacht* (*Silent Night*) was first heard in St. Nicholas Church.

As the carol became popular in Austria, people began to assume that the melody was written by a more famous Austrian composer like Haydn or Mozart. Although Gruber made a written claim to be the composer before his death in 1863, the claim was not officially settled until the 20<sup>th</sup> century when a manuscript bearing the words, 'Melodie von Fr.Xav.Gruber' was authenticated.

Franz Xaver Gruber was born in Austria in 1787. He became a teacher and eventually settled in Arnsdorf. The rooms where he lived and worked can still be seen on the second floor of the Arnsdorf schoolhouse. In 1839 he and his family of twelve children moved to Hallein near Salzburg, where his grave lies next to the family's former home. Each December his grave is decorated with a Christmas tree.

Born in Salzburg in 1792, Joseph Franz Mohr was a choir boy in the Cathedral of Salzburg and ordained a Catholic priest in 1815. He served in several par-

ishes in villages and towns around Salzburg. He died penniless in 1848, having donated his modest earnings for the education of children in the community. He is buried in the tiny Alpine village of Wagrain close to the Joseph Mohr School, a fitting memorial to his life and legacy.

The first known performance of *Stille Nacht* in the United States took place in 1839 in New York City. The Rainer family singers of Austria included the carol in their performance at the Alexander Hamilton Monument near Trinity Church, Wall Street. An English version of the carol is not known before 1863, about 45 years after its composition in 1818. The author of the English version was unknown until 1959, when it was determined to have been the Episcopal priest John Freeman Young (1820-85), who also was associated with Trinity Church in New York City, but many years after the Rainer family performance.

In Austria, *Stille Nacht* is considered a national treasure. Traditionally, the song may not be played publicly in that country before Christmas Eve, and any commercial use of the carol is forbidden. In most other countries, you will hear *Silent Night* in public venues, concerts, radio programs, and shopping malls. We might ask ourselves why it is so popular.

Perhaps a reason is that it presents a peaceful picture of the birth of Jesus, while our society seems obsessed with the secular festivities of Christmas. In areas of the world where the reality is hardship or civil strife, the tranquil image of the Holy Family encourages hope for a better future.

(Continued on page 7)

(Continued from page 6)

Although the words of *Silent Night* bring to mind hope, peace, and joy, we might remember that, according to the gospel accounts, the birth of Jesus took place in a time of oppression, danger, and noisy chaos. There was no room in the inn. Bethlehem was full of travellers from distant regions seeking legal registration.

The carol, *Silent Night*, gives us an idyllic picture of the birth of Jesus in humble surroundings; however, the reality for many people in humble surroundings in our country and in many countries is hardship and sorrow.

Thankfully, the Holy Child also reminds people that compassion and generosity are at the heart of the mission of Jesus. Christmas is a time of giving to others, not only family and friends, but also strangers in need of help and kindness. ■



Installation and blessing of Sr. Marguerite Eamon, Mother Superior of the Community of the Sisters of the Church, December 1, 2018. Congratulations!



## Christmas Movies

***This year the Editors of Contact asked Cathedralites to tell us about their favourite Christmas movie, the one they can watch again and again. Responses are sprinkled throughout this issue.***

### A Christmas Carol

My favourite Christmas movie is Charles Dickens, *A Christmas Carol*, with Alistair Sims as Ebenezer Scrooge. (Even that surname evokes the image of a monster!)

There are three things about it that appeal to me. The first is that it paints a graphic and realistic picture of the impoverished in Victorian London. For many of the upper-classes, the poor were in that condition because they were too lazy to do any work, so they deserved to be destitute. Dickens does not hold back the pen in describing their lives, or the emptiness of the lives of those who seem to have everything.

The second thing that appeals to me is that in spite of their difficulties, the Cratchit family is warm and loving, with a positive outlook on life. They look forward to Christmas Day, and know that they have the blessing of each other, which itself is cause for celebration. Even though Scrooge treats Bob Cratchit dreadfully, Cratchit doesn't lose hope.

The third thing that appeals to me is that even an Ebenezer Scrooge can turn his life around. When forced to face the reality of his life experiences, he comes to terms with what he has become and reforms, becomes generous and perhaps warm. He has a spiritual awakening. (Yes—pun intended!) I think *A Christmas Carol* was Dickens gift to his readers and remains so to this day.

Ken Patterson

## WHAT SHOWS ITSELF



by Dan Tatarnic✝



There is wisdom in old adages: you are where you are; the life you save might be your own; oft goes the Christ in the stranger's guise. I was standing in the Church of St. Ignatius of Loyola, at the Campus Martius, Rome. The end of my ten day visit to the Anglican Centre, our Emissary's office to the Holy See, was approaching. There was still one more Caravaggio left in my 'must-see-art-in-Rome' bucket list. But, finding myself mesmerized by Andrea Pozzo's *Painted Ceiling*, and the way the early morning sunlight struck the marble floor of the church, I lost all sense of space and time. So, I gave myself permission to be exactly where I was.

Months earlier, I had set myself a personal challenge. Summer vacation is a good time to buy a solid pen, a nice journal, and some books you'd otherwise neglect in the hustle-bustle of the work-a-day year. I chose Jean Luc Marion, a French philosopher-theologian as my summer interlocutor. Some people go to beaches to bathe in the sunshine; I go to beaches to read theology.

My pilgrimage to Rome actually began on the beach in Savage Harbour, P.E.I. It was there, spelunking for sea glass with the kids, and listening to jazz records with Martha, well into the evening, that Marion's thought affected me: "What shows itself gives itself, and what it gives is itself, only insofar as it gives itself in itself from itself alone." That's a

mouthful, and notwithstanding, I realized that I needed more time for prayer and recollection. Marion had struck a chord in me. I needed to 'go walking'.

So, when I walked into St. Ignatius', on the Campus Martius, I did so as an anonymous visitor. Dressed in my jeans, a button down shirt, and a light blue blazer, my intent was to make a prayerful visit, write a few reflections in my journal, and carry on. Anonymity was exactly what I was going for, especially after a week that included a papal audience, and plenty of opportunities to be 'in office'. Rome's a great city to visit, and it's an even better city to visit in a cash-sock. But that day, enjoyment was to be measured in my ability to take in art and enjoy the mild autumn weather. Ideally, that would include some fresh pasta carbonara for lunch, a glass (maybe two) of red wine, and a mid-day nap. Just as I was losing myself in the experience of the *Painted Ceiling*, I heard a soft voice in broken English: "Padre...blessing". Without thinking, I turned, put my hand on the man's shoulder, and offered him a blessing.

I was suddenly overwhelmed! I had to sit down. And sit I did, for about two hours, as wave upon wave washed over me: "What shows itself gives itself, and what it gives is itself." It wasn't as though

*(Continued on page 9)*

he, a fellow pilgrim, was asking for directions and confused me (as complimentary as that might be) as a local. It wasn't as though he looked around the church and found the only person clothed in clericals; I wasn't dressed in any way that would have indicated priestly office. So, how did we, on that early morning, on the Campus Martius, end up transcending our solitudes? What did he see that convinced him that I was, in spite of my attempts at anonymity, a priest? Why did I, at the simple call, "Padre", turn toward him? And why, in the grand scheme of things, did the whole thing feel *right*?

My *walk* had brought me to the margins. The carbonara would have to wait. I travelled to Rome looking for insight. I got my answer. Not surprisingly, insight came exactly as Marion describes it – the *saturated phenomenon* – an event so meaning-full, that its immediate effect is one of bedazzlement.

The saturated phenomenon is saturated-right-through-with-meaning. It is often experienced as something purely 'given', the unexpected appearing of an *Other*, whose sudden manifestation, at a particular time and place in life, is without precedence (i.e. I couldn't have created the conditions to make it happen). And as much as this *Other* appears to me, the very appearing of this other, in a time-and-place that includes me, is simultaneously an invitation (call) to me (i.e. my whole person) to appear! It's pure gift, a miracle of grace; everything is given, and no-*thing* is given.

For example, when the Angel Gabriel appears to Mary (Luke 1:26-38), we are dealing in saturation. Recognizing full well that God could have chosen (freely) to remain undisclosed, and Mary could just as well have chosen (freely) to say 'no', the encounter between these persons transcends the bounds of possibility/impossibility.

In the biblical sense, it's often called, the *hour*: the moment-in-time that God, in God's time, in God's manner, by God's initiative, at God's discretion, does what we would consider impossible. The hour is meaning-full (saturated, full of grace); and what characterizes the phenomenon is its excess of meaning, excess of presence, excess of self: *more* is given than we imagined or expected. So we understand, with Mary, how the saturated event, an encounter with what we assumed to be impossible, leaves us bedazzled, "how can this be, how did we end up with *more*?"

I ended up having a fantastic plate of carbonara that afternoon and two glasses of wine at a cafe just off the Piazza Navona. I also had a great mid-afternoon nap. My bag was packed, my online flight details confirmed; I was missing Martha and the kids, and I was ready to go home.

But just before the sun set on my last day in Rome, there was one more thing I needed to do. I went walking. And I walked right over to the vestment maker on Via Borgo, and purchased a black priest's cassock fascia. The clerk assured me, in broken English, that there were purple and red ones too! I joked with him about his effort to 'up-sell', and reassured him that I had the right colour. I took that black fascia with me, and sat quietly on the steps of St. Peter's. A brilliant indigo twilight enveloped the autumn sky as the air cooled; the angelus rang, and the day came to a close. I went to Rome looking for insight, looking for the answer to a question. So I breathed deeply, and closed my eyes and asked God for the strength, the courage, and the desire, to be a priest. And there, I answered the question. ■

## WORD PAINTING

 The importance of text

by Michael Bloss



The season of Advent has come to mean many things to many people. As a child I remember the season as a time of opening the small windows on the Advent Calendar each revealing an image of the story of Advent. This “unwrapping” of Advent culminated in the largest window of all – December 24 – and the image of the manger scene replete with angels and beams of heavenly sunlight.

Growing up in a largely non-liturgical church, it wasn’t until my later teens that I began to understand the rhythm, colour, and sound of the Advent season. Now the unwrapping took the form of unique hymnody, liturgical gesture, and language specific to the themes of love, hope, and joy and the making ready of the incarnational space within to receive the Christmas message anew.

So how does the musical practice at Christ’s Church Cathedral invite this unwrapping theme?

Text setting becomes very important. That is, how the music “paints” the words of an anthem, a psalm or canticle, or a hymn. This word painting can be perceived by listening to the way a writer/composer uses melodic phrase, rhythm, and diverse harmonic density to express a text. But at the same time the musical setting should “unwrap” the message of the text wherein the music becomes one with the text and not an end to itself.

An excellent example is the hymn tune “Lo he comes with clouds descending”. The melody is vigorous with great sweeping contours and a strong rhythmic drive. The text is highly apocalyptic, consistent with the lectionary readings for Advent 1. I enjoy playing this hymn because of its strength and excitement. As

a young adult attending the Advent services at St. Paul’s Anglican Church in Toronto, I always waited with great expectation for the last verse re-harmonization played by the organist. I now play this re-harmonization myself and marvel at its grandeur each time anew. The wonder of the harmonic excitement places an even greater sense of power and transcendence onto the words of that last verse and calls forth a passion for the strength of the melody link with the text. This hymn for me always signals the start of the Advent season.

As the voice of the lectionary becomes less apocalyptic during the successive weeks of Advent other more meditative musical voices can be experienced as well.

During Advent we sing both Psalms and Canticles. What is the difference between the two? Psalms are sacred songs taken from the words of scripture whereas a canticle is a poetical composition often paraphrased from a biblical text.

Often the musical setting of a psalm will be plainchant. This was the early style of singing in the Church and was characterized by flowing unison singing capturing the natural speech rhythm of the text. Some notable examples of plainchant which became canticles are the melody of the choir anthem “Ubi Caritas” or the hymn often sung on Pentecost Sunday and at ordinations, “Come Holy Spirit Creator Blest”. The sparseness of the unison line focuses attention on the text and with the formulaic construction of the Tone, transforms the sung text into a meditative prayer.

*(Continued on page 11)*

(Continued from page 10)

A particularly unitive sense of community and engagement arises when a congregation sings a psalm together in this plainchant style. Everyone's voice joins together to reveal this exuberant and lively sound. The sound of a community at song matches extraordinarily well the sense of journey which Advent calls the Church to embrace. It also brings our experience as a community of faith into a singularity, because plainchant is what is left when everything else which embellishes is taken

away. This further kind of “unwrapping” brings us to encounter the transcendent in what we sing as well as how we sing.

As you experience the music during Advent, and indeed throughout the Christmas and Epiphany season, observe how music and text interact. Be sensitive to what stirs within your soul as the music calls forth the emotion of the text. Above all, allow the musical setting to “unwrap” within you the windows leading you again through the incarnational path towards the Birth of Jesus. ■



## Christmas Movies

*A popular choice with several respondents...*

### Home Alone

My favourite Christmas movie is *Home Alone* because it's funny. I like the part when Kevin says the Benediction to macaroni, “Bless this highly nutritious, microwaveable mac-and-cheese dinner and the people who sold it on sale, \$2.99 including tax.” Then the clock strikes eight and he has to booby-trap the house before the burglars come. The sequel, *Home Alone: Lost in New York*, is funny too. One funny part is when the thieves are skating and stealing hats from kids on the rink, but one of the thieves doesn't know how to skate.

Tim Anderson

I like *Home Alone* because it is funny. There is a lot of 10-year-old humour. I watch it when I go to my grandparents' house in Ottawa at Christmas. My favourite scene is when one of the robbers opens a door, but then a blow torch lights up and burns his

toque, and he has to stick his head in the snow. I look forward to watching it every year.

Will Anderson

The series *Home Alone* is one of my family's favourite Christmas movies. My sisters, my father, and I love to watch all the movies every Christmas. The movies are very funny; they are about a kid named Kevin who gets left home on Christmas Eve when his parents leave to go away on vacation. He has a large family and with all the confusion he always gets left alone. He fights off the bad guys with clever things and he always wins. My favourite movie is when Kevin is left alone in New York City. He uses his parents' credit cards to survive in a New York City hotel and the same bad guys always turn up. His family always realizes they left him alone and fight to get back home to find him. Watching the *Home Alone* series of movies is always fun for me and my family every Christmas.

Ross Thompson

## TRAVEL

 Common values

by John Bradley



Travel opens doors to new experiences, learning, and curiosities. Sometimes travel provides answers, but often it creates questions. Travel also helps us make connections to other knowledge, experiences, and ourselves. In case you didn't know, travel is one of my passions.

Lori-Lyn and I have spent much time exploring the art galleries and cathedrals of Europe. So much is familiar. See a statue or figure in a painting with keys – it is St. Peter; with a grill – it is St. Lawrence; looking like a human pin cushion – that would be St. Sebastian. Even the layout of the churches are familiar – the narthex, nave, transepts, chancel, ambulatory, and sacristy are common elements in most. Some might be Norman, some Gothic and others neo-classical but the essential ingredients and flow are usually similar. Sometimes you encounter anomalies, like the eight sided chapel at Tomar (centre of the Knights of Christ in Portugal, modeled after the temple in Jerusalem) or the round fifth century Church of Rome, aptly named Santo Stefano Rotondo (with very disturbing mosaics depicting the tortures of hell!). Yet even in their differences, there are familiar elements that easily allow you to understand the church.

Recently I had the opportunity to spend two weeks touring northern India where nothing was familiar. Broad European boulevards were replaced by dirt roads clogged with rickshaws, tuc-tucs (small 3-wheel taxis), bicycles, mopeds, cars, trucks, farm

wagons, people, and cows. Sometimes that chaos was so overwhelming it was hard to know where to look. I describe the traffic patterns as a “chaotic ballet”. In place of soaring cathedrals were Hindu, Sikh and Buddhist temples, and Muslim mosques.

While unfamiliar and new on the surface, with the opportunity to dig a little deeper, I was able to discover common values and familiar themes. One of the highlights of the trip was a visit to the largest Sikh temple in Delhi. It is a beautiful complex including a shining temple, giant white marble bathing pool, and an amazing community kitchen. All Sikh temples have a community kitchen to feed members of their community. Visitors are always welcome and encouraged to share in the meal. At this temple over 5000 meals were served every day – that is over a 1.8 million meals a year. All of the ingredients are donated, and the kitchen/dining room is staffed by volunteers. The level of care and generosity was unbelievable. I was reminded of programs at CCC such as Out of the Cold and our Tuesday morning meal ticket program. While on a much smaller scale, the same care for those in need is at the core of all these outreach activities.

*(Continued on page 13)*



*Preparing giant caldrons of soup in the Sikh kitchen.*

Another highlight was, of course, the Taj Mahal. Even though we have all seen pictures of the Taj, when you walk through the arched gateway in its walls and catch your first glimpse, it takes your breath away. Our arrival was timed to coincide with sun rise. The complex was shrouded in mist from the river valley below. The effect was as if the Taj itself was floating in the clouds! The overall impact is of a gleaming white exterior. Yet as we drew closer I was amazed to discover that the exterior (and even more so the interior) were covered with complex patterns of semi-precious stones set into the white marble. Unlike temples or churches, mosques are not adorned with statues, mosaics or paintings depicting people. They view this as idolatry, thus it is strictly forbidden. What is permitted is representations of creation. Complex patterns of vines, leaves, flowers, and other patterns that can be seen in the world around us. The Taj Mahal is covered with these beautiful carvings and inlay. While different to what we see around us at CCC, the effect is the same. Awe inspiring admiration of God through creation and beauty.



*Beautiful semi-precious stone inlay and carved marble on the exterior of the Taj Mahal.)*

I was fortunate that my visit coincided with the Hindu festival of Diwali. While I learned about the religious roots of the celebrations, it was the party that I enjoyed. People bought new, very special clothing for the occasion. As our guide told us, it is a time to get rid of the old and buy something new. Families travel from across the country to gather together. They enjoy meals together, spend time talking and drinking together, light candles, and exchange gifts. Doesn't this sound conspicuously like a celebration we are looking forward to later this month? There was no snow or cheesy songs playing in the stores, but so much of this "festival of light" was practised in a manner that was so similar to our own traditions.



*Might not have been a turkey dinner, but we enjoyed our Diwali banquet nonetheless!*

While I returned home with many questions about the Hindu faith and the patterns of life in India, I was reminded that people are the same all over the world. We all value community, generosity, beauty, and family. Let us seek these common values and traditions as we live with our Muslim, Hindu, Sikh, Jewish, and other faith neighbours. When there are so many forces at work in this world to drive wedges between people, let's celebrate what unites us – "faith, hope, and love. But the greatest of these is love." ■

**... with Jenny Street, Cathedral parishioner, who has a long history in leadership in outreach and social justice programs in Hamilton and beyond.**

*Jenny, would you tell us a little about your background?*

My interest has always been in community development. While working as a social worker at the Hamilton Psychiatric Hospital's (HPH) East End Clinic, I became chair of the first Hamilton legal clinic. Then I moved to HPH as director of social work where I supported the seconded social work positions at St. Joseph's Hospital and McMaster. Some years later, I moved to the Mental Health Centre, Penetanguishene where I carried on the community focus with its Oak Ridge division. During that time, I became Vice-chair of the Ontario division of the Canadian Mental Health Association, Chair of the Ontario Social Development Council, and Assistant Administrator for Clinical Services of the Mental Health Centre. From there I retired to Hamilton where most recently I've been the chair of the Hamilton Social Planning and Research Council.

*That is an outline of a very distinguished and busy career!*

Thank you. I wanted to give you some idea about where I was coming from and why Makers' Market and the meal ticket program seemed like naturals to me.

*Tell us more about that.*

I believe it is very important to maintain what we do. The meal tickets themselves are the least important thing about that program – what is really important is what Coordinator David Savage explained, “The trust that has developed between the volunteers and recipients has been very positive for many of the regular recipients. The volunteers actively listen but do not try and “fix” the recipients. It is one of the few places that the recipients can come and feel safe.”

*And Makers' Market?*

Makers' Market originated with a query 12 years ago from Dave Kuruc of Mixed Media (arts supply shop on James St. N.) about using the courtyard for artists. We wanted to support people just beginning their careers by charging them only our costs for space at the Market. At this point about half of the Market are returning artists and half are new people. We know at least three of our vendors have gone on to open new and expanding businesses – White Elephant, Relay Coffee, and Downtown Bikehounds. The Bikehounds began by offering free service to visitors to the market and have moved on to bigger spaces. All together there are over 300 vendors' names on our files.

*What other local projects and causes are piquing your interest?*

Environment Hamilton is leading an initiative for the city to be prepared for cataclysmic climate events. I am representing the Cathedral on the planning group. I'm also concerned about the Hamilton Council on Aging's comments on the number of isolated and lonely seniors there are here. It seems to me that we are an ideal community to reach out to identify and support those citizens.

*That brings to mind the idea of a parish Nurse.*

Yes, a parish nurse is a registered nurse who is called to ministry and affirmed by a faith community to pro-

*(Continued on page 15)*

(Continued from page 14)

mote health, healing, and wholeness. Wouldn't it be wonderful to have a Cathedral Parish Nurse?

***Any other ideas?***

In the past James St. N. has resisted the idea of a Business Improvement Area (BIA). I still think it would be valuable to have a representative group of property and business owners to promote and protect the interest of everyone on the street.

Also, we might want to engage with CMHA Hamilton (Canadian Mental Health Association) to help us identify and support lonely elders, our visitors on Tuesdays, and our volunteers at all levels.

***So, clearly there is much to be done. Where do we go from here?***

Well, it takes volunteers – servant leaders really – who see an opportunity, step up, and make something positive happen. It takes organization skills and volunteer recruitment skills and hard work. And it takes money, some for operations, and some for new projects which require start up funding. There is funding available but there is pretty stiff competition out there for those dollars, but we have some talented people who could prepare proposals and follow up on them. Certainly I see many opportunities for the Cathedral, volunteers, and staff to play an important role in the development of downtown Hamilton.

***Thank you Jenny, for an inspiring look into the many important outreach and social justice needs and opportunities here in our community. And thank you sincerely for all you do! ■***

If you would like to learn more, please contact Jenny Street at [jennifer.street@sympatico.ca](mailto:jennifer.street@sympatico.ca)



## Christmas Movies

Our favourite Christmas movie is, *The Grinch Who Stole Christmas* cartoon. We watch it every year. It's our favourite because it is creative and different from a lot of the other Christmas movies. It teaches us that some people don't have a family to spend Christmas with or get presents from. Also, that Christmas is something to look forward to for the love of the holiday and what you do, not what you get. It is heartwarming when Max, the dog, starts pulling the sled and actually moving it. The Grinch eventually lets love into his heart when he hears Christmas being celebrated even without all the stuff we expect for Christmas. Jesus's message is in this movie; we need to love our neighbours.

**Maddie, and Julie Beaudrie  
and Amelia Racher**

# December/January

Sun	Mon	Tue	Wed	Thu	Fri	Sat
16 Advent Three Holy Eucharist 8:30 am Choral Eucharist 10:30 with Cathedral Café 6 pm	17 Holy Eucharist 12:15	18 Holy Eucharist 7:30 am Meal Tickets 9:30 -11	19 Holy Eucharist 12:15 Family Yoga 7 pm (last ses- sion until Jan 15)	20 Brass Monkeys 9 am Jamesville Childcare Christmas Party 10 am Holy Eucharist 12:15 Choir Practice 7:30 pm	21 The Litany of Reconciliation 12 pm	22
23 Advent 4 Holy Eucharist 8:30 am Choral Eucharist 10:30	24 Christmas Eve 12:15 service withdrawn Family Eucharist & Crèche Blessing 4:30 pm Congregational Carols with Organ 9:30 pm Procession & Choral Eucharist 10 pm	25 The Birth of Our Lord Holy Eucharist 10 am	26	27 Meal Tickets 9:30 -11 Reception Desk open 9-2	28 The Litany of Reconciliation 12 noon Reception Desk open 10-2	29
<b>Cathedral Place Offices will be closed from Dec 24 to Jan 1 inclusive.</b>						
30 Christmas One Holy Eucharist 10:30	31 Reception Desk open 10-2	Jan 1 The Naming of Jesus Holy Eucharist 10 am	2 Holy Eucharist 12:15	3 Meal Tickets 9:30 -11 Holy Eucharist 12:15 Choir Practice 7:30 pm	4 The Litany of Reconciliation 12 noon	5
6 The Epiphany of the Lord Holy Eucharist 8:30 am The Feast of the Epiphany with Carols & Lessons 10:30 am	7 Holy Eucharist 12:15	8 Holy Eucharist 7:30 am Meal Tickets 9:30 -11	9 Holy Eucharist 12:15 Prayer Shawl Knitting 1-3	10 Centering Prayer 7:30 am 29 Holy Eucharist 12:15 Choir Practice 7:30 pm	11 The Litany of Reconciliation 12 noon	12

# January/February

Sun	Mon	Tue	Wed	Thu	Fri	Sat
13 <i>The Baptism of Jesus</i>  <i>Holy Eucharist 8:30</i>  <i>Choral Eucharist 10:30</i>	14 <i>Holy Eucharist 12:15</i>	15 <i>Holy Eucharist 7:30 am</i>  <i>Meal Tickets 9:30 -11</i>  <i>Family Yoga 7 pm</i>	16 <i>Holy Eucharist 12:15 pm</i>  <i>Prayer Shawl Knitting 1-3</i>	17 <i>Brass Monkeys 9 am</i>  <i>Centering Prayer 7:30 am</i>  <i>Holy Eucharist 12:15</i>  <i>Choir Practice 7:30 pm</i>	18 <i>The Litany of Reconciliation 12 noon</i>	19
20 <i>Epiphany Two</i>  <i>Holy Eucharist 8:30 am</i>  <i>Choral Eucharist 10:30 followed by Cathedral Town Hall</i>	21 <i>Holy Eucharist 12:15</i>	22 <i>Holy Eucharist 7:30 am</i>  <i>Meal Tickets 9:30 -11</i>  <i>Family Yoga 7 pm</i>	23 <i>Holy Eucharist 12:15 pm</i>  <i>Prayer Shawl Knitting 1-3</i>	24 <i>Centering Prayer 7:30 am</i>  <i>Holy Eucharist 12:15</i>  <i>Choir Practice 7:30 pm</i>	25 <i>The Litany of Reconciliation 12 noon</i>	26
27 <i>Epiphany Three</i>  <i>Holy Eucharist 8:30</i>  <i>Choral Eucharist 10:30 followed by The Dean's Forum</i>	28 <i>Holy Eucharist 12:15</i>	29 <i>Holy Eucharist 7:30 am</i>  <i>Meal Tickets 9:30 -11</i>  <i>Family Yoga 7 pm</i>	30 <i>Holy Eucharist 12:15 pm</i>  <i>Prayer Shawl Knitting 1-3</i>	31 <i>Centering Prayer 7:30 am</i>  <i>Holy Eucharist 12:15</i>  <i>Choir Practice 7:30 pm</i>	Feb 1 <i>The Litany of Reconciliation 12 noon</i>	2
3 <i>Epiphany Four</i>  <i>Holy Eucharist 8:30</i>  <i>Choral Eucharist 10:30</i>  <i>Evensong for Candlemas 4 pm</i>	4 <i>Holy Eucharist 12:15</i>	5 <i>Holy Eucharist 7:30 am</i>  <i>Meal Tickets 9:30 -11</i>  <i>Family Yoga 7 pm</i>	6 <i>Holy Eucharist 12:15 pm</i>  <i>Prayer Shawl Knitting 1-3</i>  <i>Team Leaders' Meeting 7pm</i>	7 <i>Centering Prayer 7:30 am</i>  <i>Holy Eucharist 12:15</i>  <i>Choir Practice 7:30 pm</i>	8 <i>The Litany of Reconciliation 12 noon</i>	9
10 <i>Epiphany Five</i>  <i>Holy Eucharist 8:30</i>  <i>Choral Eucharist 10:30</i>	11 <i>Holy Eucharist 12:15</i>	12 <i>Holy Eucharist 7:30 am</i>  <i>Meal Tickets 9:30 -11</i>  <i>Family Yoga 7 pm</i>	13 <i>Holy Eucharist 12:15 pm</i>  <i>Prayer Shawl Knitting 1-3</i>	14 <i>Centering Prayer 7:30 am</i>  <i>29 Holy Eucharist 12:15</i>  <i>Choir Practice 7:30 pm</i>	15 <i>The Litany of Reconciliation 12 noon</i>	16

**Vestry Sunday February 24**

## COUNTER-DISCOURSE

 To dominant narratives

by Rob Jones



I had a brief falling out with theology in seminary (of all places!).

My seminary was located in the middle of an impoverished, but rapidly gentrifying, neighbourhood, and abstract doctrines and dogmas began to feel irrelevant to me in such a context. To me, there was something unsettling about sitting around studying things like the history of the Reformation or spiritual formation on a campus surrounded by such pain, struggle, and dislocation.

Part of the problem, however, was my own naïve misunderstanding and misconceptions about what theology entails and what it calls us to do. To be sure, there are some theologies that focus our attention only on *another* world and some theologies that are exclusively concerned with the individual's *inner* world—both of which run the risk of taking us out of and dulling our concern for *this* world. **But there are other theologies, of orthodox, liberal, contemplative, and liberationist varieties, that are oriented toward this world, critical in their social and historical analysis, and promote a praxis of solidarity.**

Karl Barth and Dietrich Bonhoeffer contested the claims of Nazism on theological grounds. Martin Luther King Jr.'s theology gave him a vocabulary with which to struggle against the racism, militarism, and economic exploitation endemic in American society. The theological commitments of Dorothy Day shaped her involvement in the Catholic Worker Movement. And St. Oscar Romero

stood in solidarity with the poor and was assassinated as a result of his theological vision. In our own Anglican tradition, a theological imagination informed the work of organizations and individuals ranging from the Christian Social Union to Desmond Tutu. For such people, theology is not separate from the struggle for justice, equality, and peace. In fact, their convictions about God and humanity, salvation and sin, the Church and the world are what shape their engagement in and with the world.

**Theology, at its best, is the Church's communal reflection on its own stories, symbols, and practices. It serves as a counter-discourse to the dominant narratives in our society.** These narratives, though often unstated, operate everywhere, and, especially when left unexamined, they shape how we relate to ourselves, each other, and the world. Some of these narratives are harmless or even valuable, but many others are more insidious. The most pernicious of these narratives include those of consumerism, militarism, and chauvinism, each of which are accompanied by rituals and liturgies of their own, which form people in ways that encourage them to pursue a narrow self-interest without regard for the poor or the environment, to tolerate violence in the name of peace and security, and to dominate others.

Just recently, we saw a poignant example of these narratives at work at the US-Mexico border, where

*(Continued on page 19)*

a picture surfaced of a Honduran mother and her two young children being tear gassed while trying to seek asylum in America. These three, who Jesus would have included among “the least of these,” are victims of a narrative that says, “The sanctity of our borders must be protected at all costs.” A few days later, the United Methodist Church displayed on the sign outside of its building in Washington, DC a message, which read: “I was a stranger, and you tear gassed me...Wait a second.” When asked for comment, a spokesperson for the General Board of Church and Society responded: “The United Methodist Church has made clear that welcoming sojourners is central to our faithfulness to scripture.” **This is a profoundly theological statement, rooted in critical, communal reflection on the exodus from Egypt, the prophetic tradition, and the words of Jesus. It is an articulation of the Gospel of Christ, which challenges the anti-gospels of security, bigotry, and violence.** It is not a policy prescription or partisan position, but a moral proclamation informed by the stories, symbols, and practices of the Christian tradition.

Against the narratives of greed, the Christian theological vision articulates a counter-narrative of neighbourliness and mutuality. Against the narratives of hatred, the Christian theological vision articulates a counter-narrative of radical love and inclusion. Against the narratives of individualism, the Christian theological vision articulates a counter-narrative of solidarity and concern for others. **It is my own view, moreover, that reflecting on, say, the Trinity, the Incarnation, the Eucharist, or the Kingdom of God can enrich our social and historical analysis as well as our work for justice in our community and the world, not distract from it.**

Theology, however, though deeply rooted in the Church’s own history and common life, must not become parochial. We must resist simplistic dualisms that pit a holy Church over and against a godless world. The Church must also refuse to turn inward, and should engage and learn from advances in science, philosophy, sociology, psychol-

ogy, history, political theory, and critical theories of race, gender, and sexuality.

The Church has often failed to embody the way of Jesus, and many, many non-Christians have much to teach us about the injustices plaguing both the Church and society. Any theology committed to truth and justice must, in humility and with clear eyes, listen to its critics—both inside and outside of the Church. In fact, the prophetic writings of the Hebrew Bible are a foundational example of faithful self-criticism. As the Catholic theologian Rosemary Radford Ruether reminds us, “*The prophets address Israel as an elect people who have a special filial relation to God and are given the promise of salvation and also as a people who are judged by their failure to live up to this covenantal relationship and must repent. The prophet does not stand apart from the sinning people, but in suffering solidarity with them. Salvation cannot be divorced from self-criticism.*”

For those interested in having these types of conversations, I am going to begin organizing regular times to read and discuss ideas together in the New Year as a part of the **Cathedral Café** initiative. Our readings and discussions will not be abstract and technical, and will always serve the purpose of helping us to fulfill the vision of the prophet Micah: “to do justice, and to love kindness, and to walk humbly with your God.”

Over the years, I have had the joyous, but challenging, opportunity to study and think critically about Christian Scripture and theology in the seminary and university context. I am excited to share my own thoughts with those who are interested, and I am eager to learn from all of the people of this community who I cherish and respect so deeply!

Look out for more information.

If you have any questions, please email me: [jonesire@mcmaster.ca](mailto:jonesire@mcmaster.ca) ■

## THE MORGENSTERNS

 50 years on James St. N.

by Jenny Street



Meet the ebullient Morgensterns during their 50<sup>th</sup> year in business on James St. N.!!!

They are Eva, the Chairperson and oldest, Mark, the Treasurer, and Morty, the Secretary of the family corporation that owns our next-door neighbour, Charred, and its building and the dry goods store further south which proudly proclaims their name.

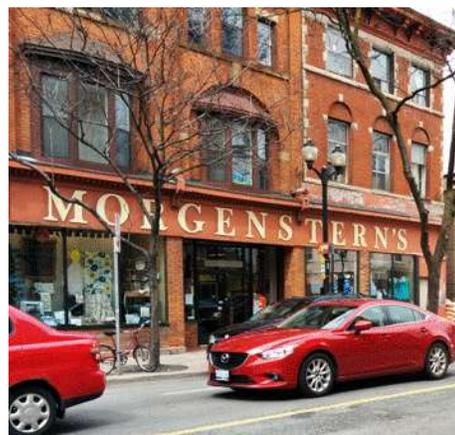
Their fascinating family history begins in Hungary with their grandfather who owned a hardware store there. The father of today's Morgensterns, also a Jewish businessman, decided to take his family and escape the Communist regime in 1949. They settled in a small farming village in Israel with a population of about 300 fellow Hungarians. It was the senior Morgenstern's first experience of farming and that included plowing the land behind a mule!

All Israeli combat soldiers are required to be in the military as Reservists to age 51. So, he also participated in the Sinai campaign with French, British, and Israeli forces when Egypt threatened to close the Suez Canal.

In 1963 the family emigrated to Montreal where Mr. Morgenstern began work at the Jewish General Hospital in the laundry department. He eventually opened a hardware store in Montreal while Mother sewed drapes in a factory. At that time the independence movement in Quebec was becoming determined that French be the official language of the province. The family, like many other people at that time, decided to move to Southern Ontario. So, 5 years later with the help and encouragement of friends they looked at Toronto and Hamilton...Hamilton won the lottery and the Morgensterns settled here.

Mother and daughter opened a drapery and dry goods store in the space next door to the Cathedral, which is now Charred. (When you visit you will see the original sign for that store, family pictures, and some exposed timbers and brick from the building which is now owned by the 'corporation'.) Mark and Morty went off to high school in Hamilton. Mr. Morgenstern opened a gas station on Barton Street.

Following on the success of the original dry goods store, in 1968 they moved into the larger space of the building that we see today with the MORGENSTERN name across the front and opened a dry goods store on the ground floor. He had started business number 5! There is a story that the two boys were required to work in the store on Friday night and on Saturdays, not a favourite occupation for lively young students! He bought the building in the early 70s.



After graduating from high school, the brothers took different paths. Mark studied food administration, Morty completed an electronics course.

*(Continued on page 21)*

(Continued from page 20)

Mark married and moved to London, Ontario where the family gene must have kicked in. He opened and ran a successful dry goods store for over 30 years. Morty moved to Vancouver, a place that he loved.

In the early 80s their father became ill and asked Morty to return to help with the business. He died in 1985 and the brothers maintained Morgenstern's as we see it today.

Mark had returned to work with Morty to build and maintain their James St. N. businesses and buildings. But Mark had happened to see a Portuguese restaurant in London with a charcoal barbecue. He knew what he would do after closing the London store.

The family has seen many changes in the neighbourhood in their 50 years here. King Street was the centre of retail in Hamilton when the store first opened. As people moved to the suburbs and malls began to open all downtown businesses were affected.

Starting in the early 2000s as the artistic community began to see James St. N. as a centre for their galleries and stores, a revival has been taking place. Morgenstern's continues to be an anchor for the street and a very good neighbour. Without publicity they have contributed clothing and hot soup to us for our Tuesday guests.

The Cathedral is fortunate to have many good neighbours and we hope to return the compliment. Many more successful years to the Morgensterns! ■

## Silver Medallion

### Naval Association of Canada

#### The Rev. Canon Bill Thomas



Bill was awarded the Silver Medallion of the Naval Association of Canada at the August Meeting of the Board of Directors, having been nominated by the Executive of the Toronto Branch. The Silver Award recognizes outstanding service outside normal Branch activities, either at the Branch, regional or national level. Usually, but not always, the recipient will have already received a Bronze award. Bill had received the Bronze Award in 2012, largely for his work as Chairman & Program Director of the Hamilton Area Group Naval Officers (a subdivision of Toronto branch which meets for lunch & a speaker monthly from September to May at HMCS STAR) .

The Silver Award came as a result of having served as Toronto Branch Vice President (Hamilton Area) since 2008, as a delegate to the NAC National AGM's since 2004, and as a Charter Director of the National Board under the revised constitution. Bill was the first Charter Director to be re-elected for a second term, also assuming the Chairmanship of the Membership Committee. The citation observed that in his service with the University Naval Training Division Association since 1993, he had organized annual reunions for UNTD's in conjunction with NAC AGM's since 2004, in Hamilton, Vancouver, Quebec City, Niagara-on-the Lake, Ottawa, Calgary, and in Halifax on the occasion of the 100th Anniversary of the founding of the Canadian Navy in 2010. It also noted that during his term as President of the University Naval Training Association of Upper Canada, he had gathered independent UNTD Associations across the country into a National Organization with directors from every province, thereby becoming the first National President of UNTDA. ■

## KATE MACDONALD



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

Cycling with David on a beautiful summer day and ending the day at a fantastic restaurant dining on a patio.

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

We decided to join the Cathedral for many reasons (as David has listed). When we first starting “trialing” the Cathedral, I was very impressed with the way in which we were welcomed. I immediately felt the genuine presence of community. I also felt that I could learn and gain further insight into my faith through the liturgy.

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

Connecting with someone new each week and learning more about the different initiatives that the Cathedral offers, its members, and the community. I also look forward to our daughters learning more about this community.

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

You may not want to hear this – I miss kneeling while praying. This is not to say that I

don’t love the new seats! They are wonderful!

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

I’m always a huge fan of individuals who have tackled arduous life scenarios with decisive clarity. My mother is a prime example of someone who can wrap her head around any situation and come out on top finding an encouraging lesson to be learned. I also admire David for his tender and kind-hearted approach to handling (or should I say ‘coping’ with) four women in our household!

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

Book: The Book of Negroes by Lawrence Hill

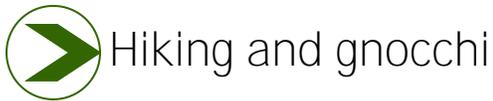
Music: I would have to defer to a mixed tape from my high school years. I like variety when I listen to music.

Food: It’s a toss up between the spaghetti from Shakespeare’s in Hamilton or Mexican dishes from The Mule.

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

Hiking the Camino de Santiago.

## DAVID MONTGOMERY



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

Spending the day with Kate hiking in the Adirondack Mountains (my favourite place in the world to be outdoors) and then sitting together on the dock watching the sunset.

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

Many reasons, the people being at the top of the list. But in addition, music, the liturgy, the amazing sense of community, the important role the Cathedral plays for the whole Diocese, and the profound and relevant messaging delivered through the homilies each week, to name some. God's presence is so palpable.

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

Participating in the liturgy whether that is singing, reading, or praying.

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

A stronger presence on social media, including live-streaming services.

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

The famous person I most admire is Her Majesty the Queen. As a little boy I remember the Christmas Day activities coming to a grinding halt when my Dad announced that the Queen was about to give her televised address. We would drop what we were doing and gather around the television. The person I most admire is, of course, Kate.

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

Book: While I have been changed by many books, I would have to pick "Surprised by Joy" by C.S. Lewis. As a young person this book had a significant impact on my life.

Music: Missa "Æterna Christi munera" by Palestrina, which was the mass setting at our wedding.

Food: Sweet potato gnocchi from the Twisted Lemon where Kate and I frequented when we were dating.

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

Next year will include milestones for Kate and me, and we plan on visiting Italy. So, right now, that's the dream vacation.

## SO I PRAYED

 There was nothing else to do

by Kymmie Sun



Psalm 116: 1,2: *I love the Lord, for he heard my voice; he heard my cry for mercy. Because he turned his ear to me, I will call on him as long as I live.* (NIV)

I was living in North Bay, having completed my teacher's training at Nipissing University. My daughters were three years old. I had moved in with Dr. M, a British professor who wanted to marry me and have a string of children, not necessarily in that order. I was acting in plays and was co-chair of the Northern Writer's Guild; I was writing and performing music with Dr. M, and happily keeping house for him and the girls. Everything seemed wonderful—until the good Doctor kicked in my tailbone.

I still can't sit for too long, or it hurts.

I only beat you, he explained, because you have had so much violence already in your life that you expect it. It seems to calm you down. I have never hit another woman, but you just seem to need it!

So, I knew I needed to escape...I loved living in North Bay, but it was impossible to get work there. In fact, at that time, it was hard to find a teaching job anywhere: of my graduating class, only six out of over one hundred students had nailed down a job for the coming September. I was a "music specialist", but our music professor told us (all six of us in his tiny class) that none of us would ever find a job in our field.

So I prayed.

There was nothing else to do.

I was remembering an amazing answer to prayer that had happened two years before, right when the girls and I arrived in North Bay (direct from California!). Since we had no winter clothes, I went to buy the girls some warm boots, coats and mitts, and then left the whole bag of clothes sitting in the parking lot while I drove home in our rusted-out station wagon. Upon arriving home, I realized with horror that I had left all the new clothes behind...and I could not afford to replace them, as we were living on welfare. (Though my scholarship to Teacher's College helped.)

I panicked. I prayed. We drove back to the parking lot – nothing was there. I ran around half crying, the girls (then one year old) hanging off me, looking everywhere for the clothes, and finally gave up, to sit weeping in the car. By now, all three of us were in tears!

As we sat there, there was a gentle tap on the window. I rolled it down and looked up. A man stood there. He asked, "Did you lose something?" I exclaimed, "yes!", and started telling him about it...Without another word, he walked over to his truck and retrieved a bag of winter clothing – my bag, my lost bag!

"I was just waiting for the rightful owner to come back" he said, smiling. "So here you are!"

I thanked God all the way back to our apartment. He answered my prayer!

(Continued on page 25)

(Continued from page 24)

Thus, I was pretty sure that He would now answer my prayer to escape Dr. M and find a job somewhere safe.

As it turned out, I had only one job interview. It was for a full-time music teacher, Grades one to eight, in Blind River, Ontario. My friend Barbara went with me to the interview, which was good because when my aging car broke down in the middle of a Sudbury intersection, Barbara just draped her nine-months pregnant body over the hood of the car and traffic came to a screeching halt in four directions. Everyone thought that Barbara was in labour!

Some friendly strangers pushed my car to a nearby garage. They managed to fix my poor car, but I was two and a half hours late for my interview...Happily, the Principal and Superintendent waited for me.

I was giddy at the interview. When asked what the hardest thing had been in my life so far, I answered, "getting here!". We all laughed at that.

I got the job. They phoned me the next morning at 9:00 am to offer the job, and I jumped at it. At 11:00 am the same day, Dr. M got a job offer in one of the Atlantic provinces and he took it. So, in one day, my prayers were resoundingly answered!

For the record, I had actually made a bargain with God: if You get me out of here, and if You provide a job, then I will become a Christian.

Three weeks later, in Blind River, I did indeed accept the Lord as my Saviour, and started travelling on a road that I travel still.

Happily, my life has calmed down a lot since my twenties. I pray more regularly now, and for longer, but with the same hope that I had when I prayed to escape North Bay, all those years ago.

I can't imagine life without prayer. ■

## WHO'S THE WINNER?

Do you practise good environmental habits? I do.

As an old gal raised in the forties and fifties by hardworking, community-caring parents, Phyllis and Frank Gilchrist, I learned early in my wonderful, caring, responsible, on-going Christian life to conserve energy, minimize pollution, and get involved in educating and actively help people to eradicate poverty. These practices helped me to buy and keep my house and contribute 10% + to my church and community on a modest pension.

If you practise energy conservation and recycle using green bins and blue boxes, and are involved in poverty reduction, show all of us here at the Cathedral.

Then, we can all be winners for our community as good practising environmentalists and reaching out to those who are struggling financially and otherwise. ■

Judith Robertson



## NEWLY RESTORED

 To its former glory

by Sandy Darling



One of the windows in the cathedral that is least noticed is the west window, because it is behind people who are sitting, and it is high up on the wall. One of the advantages of the “jumbled-up” seating during Lent is we can have a chance to spend time looking at this fine window.

Earlier this year the window received significant damage during a severe wind storm. With help from our insurance company, the central part of the window has now been restored to its former glory, and I encourage you to take a look at it.

There are three figures and left to right they are Faith, Charity, and Hope, each with the symbol that is used in stained-glass art to identify who is depicted. Faith always carries a cross in which the centre is partially filled in. Charity is always depicted with a child and in this case, Charity is carrying the child and a second is by her side. The symbol for hope is an anchor and if you look at her left foot in the window you will see the flukes of an anchor. Some of you may remember the old hymn “Hope is my anchor” – the words reflect the artistic symbol for Hope.

About five or ten years ago the cathedral office received an enquiry about this window from a lady in England who was trying to catalogue all the windows made by English stained-glass manufacturing firms. She was asking because she had just heard about this window and wanted to have photos to es-

tablish that it was indeed a window that had been made in England by the firm Heaton, Butler and Baynes. What was interesting to me was that she wanted the detail of the ornamentation that surrounded the central theme, because it is this ornamentation that provides a “signature” that experts can examine to see if the window was made by the specific firm. Later I heard back that the experts agreed that the window was made by that firm.

The firm of Heaton, Butler and Bayne operated from 1862 to 1953, and was originally located at Covent Garden in London. Clement Heaton established a firm in 1852 and was joined by James Butler in 1855. Robert Bayne joined the firm in 1862 at which time the name of Heaton, Butler and Bayne was adopted. Our window dates from 1876 and shows one of the features common to many of their windows: the use of rich colours.

There is a connection to another of our cathedral windows. Perhaps our most valuable window is the centre window on the south side of the nave, which was designed by Henry Holiday. This window is very different from all the other windows, because of the palette of colours and the fluidity of the characters in it. Henry Holiday had an association with the firm of Heaton, Butler and Bayne, and in 1868 the firm started to use designs by Holiday in some of its windows.

*(Continued on page 27)*

(Continued from page 26)

Earlier I referred to experts using elements of the decorations to provide a “signature” for windows. Some windows do in fact carry signatures, and, although I found a sample of the firm’s signature on the internet, I have not been able to find one on the west window, despite using both binoculars and telescope. If you want to see a signature on a win-

dow, try the following: three windows in the Niagara Room, the two north and the south-east windows of the chancel, the Annunciation window, and the window on the south of the nave depicting Nicodemus coming by night. I’m happy to help you find them.

Meanwhile, enjoy the restored west window, now that you know a bit more about it. ■



©Alexander Darling

....with David Savage, Coordinator, Tuesday Morning Friends Outreach Ministry.

*David, I'm interested in any and all comments and statistics about this ministry. What did it look like at first?*

In the beginning, the Cathedral staff gave tickets to individuals coming to the Cathedral for help. In order to help the staff, the Reverend Jody Medicoff and Ivor Jones would hand out tickets. By the time I became involved, Richard Dawson, Ivor, and Mark (a recipient), were handing out the tickets. The recipients would come to the door near the reception desk and would line up and be given the tickets. During the summer the recipients would line up outside in Bishopsgate and we would offer them coffee and lemonade. The Dean then gave permission to distribute the tickets in the Narthex. At this point the program evolved very quickly to the way it operates presently.

*What does it look like now?*

Now the main focus of the program is providing hospitality in a non-judgmental welcoming environment. In addition to hospitality, we provide socks, underwear, and toiletries at various times throughout the year. In the beginning the recipients were given a Christmas bag each year which included underwear, socks, hat, gloves, scarf, and treats. We recognized that many organizations provide a variety of gifts at Christmas but there is need for these items throughout the year.

*When did you get involved and how has your role changed since then?*

I believe it was in March 2010. In the beginning I handed out tickets, made and served coffee and lemonade. As the program evolved with more volunteers and the focus on hospitality, I took on more of the coordinating role. The volunteers are very self-directed and focus on providing a positive experience for the recipients.

*How are the costs covered?*

The cost of the Salvation Army meal tickets, hospitality supplies, and clothing are totally covered by the Cathedral.

*How many attend from the community? Is it still growing?*

Currently there is an average of 87 recipients who come each week. This number has been steadily decreasing since 2014. In 2017 the average number of weekly recipients was 95 compared to 2013 when the average number of recipients was 120 per week. For about a year now, there are at least 5 people who come for the hospitality and do not take meal tickets. Others take the meal tickets and give them to those who are less fortunate. The program is actually shrinking, and we think this is mainly due to the gentrification of the Beasley Neighbourhood and the availability of other programs.

*What are the reasons why people from the community like to attend?*

Most people come for the meal tickets and coffee and food. The cheese and crackers particularly represent a meal. There are people who come a few times a month especially toward the end of the month when they have

no money. There are transient people who may come once or twice and there is a core of regular people who come almost every week. These people develop a relationship of trust with the volunteers. We think that people also come because it is one place that is consistently welcoming and where they are treated with respect in a nonjudgmental calm environment.

***How many people from the Cathedral parish are involved and what do they do?***

There are eighteen volunteers and only three are not members of the Cathedral. Two of these are also meal ticket recipients. In addition to interacting with the recipients, the volunteers make and serve coffee, tea, and lemonade. Some make sweet and cheese and cracker trays. Others hand out tickets and greet recipients as they come into the Cathedral. Volunteers hand out clothing and toiletries whenever we have these items available.

***We hear that lives are being changed - how is that so?***

The trust that has developed between the volunteers and recipients has been very positive for many of the regular recipients. The volunteers actively listen but do not try and “fix” the recipients. It is one of the few places where the recipients can come and feel safe.

***Do you anticipate changes to the program and if so, what would they be?***

In order to be viable, the program will have to change and evolve to meet the needs of the recipients within the available resources of the Cathedral. This could include partnering with other organizations; offering different programs to better meet the needs of the recipients, or even offering an outreach program in other locations that reaches more recipients.

***Can you suggest others that we could talk to about their experiences?***

Yes, here are some names of people who are actively involve

- |                       |                |
|-----------------------|----------------|
| Pat Barton            | Audrey Fleming |
| Colin Campbell        | Rob Jones      |
| Katya and Tom Davison | Glen Lawson    |
| Mary Ellis            | Jenny Street   |
| Michael Fitzpatrick   | Kathy Wolsey   |

**Thank you very much, David and team! You are doing wonderful and important work in our community! ■**

***Donations to our Outreach Programs are always needed and gratefully received. Cheques should be made out to Christ’s Church Cathedral and clearly marked “Outreach Program”.***

***If you are not part of this Outreach team and would like to participate or learn more, please contact David Savage, Coordinator at [dsavage3@cogeco.ca](mailto:dsavage3@cogeco.ca)***



## Christmas Movies

Every year I celebrate Christmas with an extended visit with my son's family in Waterloo. Of course, I bring presents and help with food prep, but my unique contribution for the last 8 years is bringing Christmas movies from the Hamilton library. I'm not a fan of modern Christmas movies but I have loved introducing my granddaughters to older movies and they request them year after year. Early favourites were *White Christmas* and *Meet Me in St. Louis* – still on the list for this year. After many holiday viewings, *A Charlie Brown Christmas* and the 1947 black & white *Miracle on 34<sup>th</sup> Street* no longer hold their teenage interest. They also vetoed *The Muppet Christmas Carol* but that one is a particular favourite of their mother's, so I'll bring it 'just in case'. The latest addition to the mix was *Nativity* – a British screwball comedy that has made us all laugh out loud for the last 3 years – even though I am not a screwball comedy fan. I'd love for them to see *The Shop Around the Corner* but last year we had to settle for the remake – *You've Got Mail*.

There is one movie that gets only my vote and which I will watch on my own – *The Secret Life of the Nutcracker*. An unusual interpretation from CBC and the Alberta Ballet, it is both dark and light.

Happy Christmas and happy movie watching.

Donelle deVlaming

*White Christmas* is my perennial Christmas movie favourite because it's always the movie in which I find "home". It's also the movie of which I can recite almost every bit of dialogue and know every song and dance and of which I never tire.

Peter Wall

*Charlie Brown's Christmas Story* is one of my favourite films. Why this story? I just love Charlie, as he reminds me of people we all know who struggle with everyday things in life, Christmas being no different, and how others come together to provide help and support. It's also because Charlie tackles something we confront today - the overwhelming materialism that the Christmas season brings. Charlie sees people focused on all the wrong things, especially this time of year. So, to help restore the spirit of Christmas, Charlie agrees to direct the Christmas pageant at school. What becomes apparent is it would be a struggle right down to the fine details.

One of the last pieces of the play, Charlie needs to get a Christmas tree for the set centerpiece. Others tell him to just put up an aluminum tree, but Charlie insists it isn't enough, there needs to be a real tree. So he and Linus set out to find the perfect tree, of which there are none left. What they return with is a very forlorn little fir Christmas tree.

Charlie tries to decorate the tree, but sadly the tree is too frail and falls down with the simplest of decorations. So Charlie gives up - he can take no more rejection! He leaves. But with tender loving care, the friends gather to decorate the tree, Linus lending his blanket to provide more strength. When Charlie returns and sees the tree, all his friends sing together "Merry Christmas, Charlie Brown!" and proceed to sing carols around the tree. Charlie, despite the challenges and obstacles he faced continues to restore the spirit of Christmas through these simple efforts and along the way, inspires others to see the spirit too.

Sarah McPherson

(Continued on page 31)

(Continued from page 30)

My favourite Christmas movie is *A Christmas Carol* (1951 B&W) starring Alastair Sims.

This movie takes a miserable, mean, old man and shows him the true meaning of Christmas by visits from three ghosts – past, present, and future. The three ghosts seem to torment Ebenezer but in reality, they are showing him the ways to become a better person. When the ghost tells Scrooge to beware of want and ignorance, which is really the lower society, he is talking to all of society.

There are ways to improve ourselves as well as society to make life better for everyone not just a select few. Once it's realised that you (and society) can improve, help others, and mend your ways, life is better for all.

Once he realises that he can be a better person by helping others, he is giddy as a school boy. We can all learn from this movie that helping others in different ways makes for a better society.

Today, everyone should watch this movie at least once a year to remember that kindness to all people makes the world better and at times, I think this is missing in today's society.

Michael Johnson

I have chosen *Jingle All the Way* starring Arnold Schwarzenegger and Sinbad. It is most definitely not an award winning cinematic classic. The premise of the movie is that a father (Schwarzenegger) is trying to find a very popular action figure for his son. As is typical he told his wife that he had purchased it months in advance although he clearly did not. The film goes through Schwarzenegger trying to find this toy on busy Christmas eve shopping. At every store he goes to he is laughed at by the clerks since this toy is so popular and everywhere is out of stock. His rival (Sinbad) a postal carrier is also trying to find this particular toy and through out the day they run into each other and are competing to find this same toy. This movie is worth watching because Sinbad is very funny throughout the film. I feel this is a great movie because it helps to show us that the Christmas season is not about finding the right present or perfect meal for celebrating. Christmas is about spending time with loved ones and friends to enjoy the many gifts we have together. Many Christmas movies have a similar theme but this is just so funny.

Patrick Wall

## Passages

### Deaths

The Right Reverend Joe Fricker – October 28th

### Baptisms

Nolan James Woodfine – Nov 4th

André Kobichukwume Osuala – Nov 4th

### Weddings

Alastair Aubrey Michel Jones & Rebecca Dale Beresford Grieve – November 10th

Carlos Da Rocha Neves & Mendy Cardoso Almeida – November 17th



September 2018 marked the 125th anniversary of the formation of the General Synod of the Anglican Church of Canada. To recognize this milestone, the Primate, The Most Rev. Fred Hiltz, has invited the Church across the country to “listen to its heartbeat through conversation circles, in parishes, deaneries, and dioceses—in homes, church halls, outdoors, or even online!” A Conversation Circle booklet has been developed to guide this conversation.

Here at Christ’s Church Cathedral we will meet during The Dean’s Forum on Sunday, January 27 after the 10:30 service to take part in this conversation. All are welcome to participate.

***Information from the Conversation Circle guide:***

Participants will be divided into small groups of 4 or 5 people. This small group size allows for completion of the conversation circle’s work within a couple of hours. Conversation circles commit to listen to one another with acceptance and without judgment and to make their shared prayer available to all Anglicans across the country—so that our heartbeat as a church may be heard by us all.

**STEP 1: Opening**

1. Once everyone has settled, take some time in silent prayer.
2. Then pray this prayer together (written in 1963 by Archbishop Howard Clarke): *Draw your church together, O Lord, into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving him in his mission to the world, and together witnessing to his love on every continent and island. We ask this in his name and for his sake. Amen*

**STEP 2: Speaking from the heart**

Everyone in the circle answers one question from each set of two:

- When and how do you pray?  
Describe a time when prayer came from deep in your heart.
- Where do you meet God?  
Describe a time in your life when you had a sense God was with you.
- What story about Jesus touches your heart?  
Describe a time when you felt close to Jesus.

**STEP 3: Reflecting and praying on words of Jesus from the Gospel of John**

1. Ask someone to read this passage from John (John 15.12-17). [Jesus said,] *“This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed*

*you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.”*

2. Everyone in the circle answers this question: *What in this passage made you stop and think?*

3. Ask someone to read the passage again.

4. Everyone in the circle answers these three questions:

In light of these words of Jesus:

a. describe a time when our church made your heart glad;

b. describe a time when our church made your heart ache; and

c. describe a time when our church gave you hope.

5. When everyone has answered, spend some time in silent prayer, and then answer the following question together. Ask someone to record your answer.

*What is your heartfelt prayer for our Church?*

#### **STEP 4: Closing**

Close your conversation circle by praying together, silently or aloud, and conclude by exchanging the Peace with one another.

**SHARING:** Share your conversation circle’s prayer with the whole church. Submit your conversation circle’s prayer online at [www.anglican.ca/heartbeat](http://www.anglican.ca/heartbeat).

The Primate concludes his letter introducing the Heartbeat of the Church with these words:

*“As you have the opportunity, I encourage you to participate in a conversation circle, and to renew our call to be faithful and fruitful in our ministries and united in our resolve to be the Church in and for the world.”*

Mark your calendars for January 27th! ■



## HATS OFF

One of the great blessings of Cathedral life is our programme of Liturgical Teams. This innovation of ours is one of the many things in this

Cathedral about which many, many people comment so positively to me, and one which makes such a difference.

So, hats off to everyone, particularly to our indefatigable Team Leaders –Jim and Wendy Newman, John Watts, Louise van Woelderen, Kymme Sun, Dale Guenter, and Sue Crowe Connolly, along with John Bradley, our Coordinator of Servers. These team leaders meet regularly with Alison and me; help in advising the staff week by week who is doing what and are always so responsive in terms of special services and events. They are all deserving of our sincere thanks when you see them in church!

The team system provides a simple and effective way for everyone in the congregation to be identified with a specific group of friends and provides a wonderful way for us all to do the public work of Christian worship – the *liturgia*, if you will.

The Team Leaders and I all know that there are some who wish their participation to be very minimal, and we respect that fully. We also want to encourage everyone (after all, *everyone is* on a team) to try their hand at one or more of the ministries which teams carry out. You may not want to be a lector or a server or a communion minister, but you might be just great at helping occasionally with coffee hour. You may wish to become a server or a communion minister – we can and do offer training sessions for specialized tasks. If you think that you might be interested, please speak to me or to one of the clerics, or to a Team Leader.

We are so lucky – thanks for all that **you** do! ■

**PAW**

## MEMORIAL FONT

 Still beautiful

by Wendy Newman

On the last Sunday of November, 1890, the Cathedral was full of regular and visiting folks for the morning service. The occasion: the consecration of a beautiful new baptismal font. The donors to the project included some five hundred people, from the Cathedral and other churches, who had been baptized by the Cathedral's Dean, the Rev. J. Gamble Geddes, between 1835 and 1890.

According to the glowing report in the Spectator, December 2, 1890, the Dean addressed the Bishop: "My dear lord bishop: The new font which stands in its appropriate place at the western entrance of the church has been procured by the voluntary contributions of a very large number of individuals who are at present, or have been in former times, members of Christ's Church parish and congregation, all of who were baptized by the dean and rector between the years 1835-1890. Many of these are now dispersed, some among the different Anglican churches in Hamilton and other places in the Dominion of Canada and in the United States; others are residing abroad in distant parts of the world. All these have been reached by correspondence, and combined to purchase this memorial font, sending their contributions with much good will and earnest wishes for the success of the enterprise. It is now my privilege and pleasing duty to present this gift to the cathedral in their names and on their behalf, and to request your lordship to consecrate the same to the holy purposes for which it is intended."

The Bishop replied, congratulating the Dean upon the success of his



efforts, and observing that the new font would not only be attractive, but also convey lessons of valuable instruction for ages to come. The choir went into procession and chanted Psalm 46: "God is our refuge and strength, a very present help in trouble". Three infants were baptized at the service.

The Bishop then preached, it was reported, "with vigour and impressiveness an admirable advent sermon, paying a very warm tribute to the aged dean".

The Spectator reporter went on, "The font itself deserves special notice as a work of exquisite design and workmanship". It met Geddes' aspirations for greater beauty and consistency with the Decorated Gothic of the Cathedral interior, as he had been dissatisfied with the limestone font remaining from the previous building. Beautiful, and enclosed by brass rails, the new English font was made of Caen stone, in a cream colour, with a bowl in trefoil form, and standing upon four onyx pillars. It had cost six hundred dollars.

The inscription read: "this font was erected by the joint contributions of those who were baptized by the Very Reverend J. Gamble Geddes, M.A., D.C.L., Rector of Christ's Church from 1835 to 1890." The five hundred donors noted in the presentation text were among a remarkable total of 5,186 whom Geddes had baptized in his devoted 57-year ministry. The font project represented a prodigious feat of fundraising for Geddes, by then an elderly man. He was to die in 1891, revered and deeply loved. The bishop was correct. The treasured font remains beautiful and instructive today. ■



## DECEMBER

 Time to catch up

by Corporation



Parishioner givings are behind our 2018 year to date plan and, when compared to last year at this time, they are also significantly behind. Giving in December is historically higher than most other months, so we are hopeful that this pattern will repeat itself this year and we will end the year on target. We know many are giving faithfully and we thank you for your continued support and hope that we will all do our best to ensure that we meet our giving target for 2018.

Other income is lower than anticipated, mostly driven by our not having as yet to draw an additional \$15,000 from Bishopsgate as planned, along with shortfalls in donations towards Outreach, Choral Leads, and Dean's Discretionary.

Staffing expenses are lower than expected, mostly driven by lower than budgeted costs for the Dean's Conference and summer staffing. Expenses are expected to normalize in December (meaning that they will meet what the budget anticipates the cost to be and the current surplus there is due to timing of invoices and not overall savings).■

Income	30-Nov-18	2018 Budget	Variance	2017 Actual
Parishioner Givings	\$ 260,532	\$ 279,703	-\$ 19,171	\$ 272,888
Other Income*	\$ 18,568	\$ 37,825	-\$ 19,257	\$ 21,563
Open Collection	\$ 5,477	\$ 6,600	-\$ 1,123	\$ 5,711
Misc Income	\$ 4,339	\$ 4,125	\$ 214	\$ 6,303
Fund Income	\$ 152,422	\$ 152,422	\$ -	\$ 120,594
Special Offerings	\$ 16,983	\$ 16,500	\$ 483	\$ 42,038
<b>Total Income</b>	<b>\$ 458,321</b>	<b>\$ 497,175</b>	<b>-\$ 38,854</b>	<b>\$ 469,097</b>
<b>Expenses</b>				
Staffing	\$ 266,876	\$ 281,904	\$ 15,028	\$ 263,282
Diocesan Assessment	\$ 38,658	\$ 38,658	\$ -	\$ 38,658
Property	\$ 61,158	\$ 71,833	\$ 10,675	\$ 84,544
Admin and Programs	\$ 100,564	\$ 117,846	\$ 17,282	\$ 84,245
<b>Total Expenses</b>	<b>\$ 467,256</b>	<b>\$ 510,241</b>	<b>\$ 42,985</b>	<b>\$ 470,729</b>
<b>Net Income (Deficit)</b>	<b>-\$ 8,935</b>	<b>-\$ 13,066</b>	<b>\$ 4,131</b>	<b>-\$ 1,632</b>

# CONTACTS

Who's who and how to contact them

**Dean of Niagara and Rector of the Cathedral**  
**The Very Rev. Peter A. Wall**  
905-527-1316 Ext. 210  
peter.wall@niagaraanglican.ca

**Pastoral Assistant to the Dean: The Rt. Rev. D. Ralph Spence**  
905-527-1316 Ext. 250

**Assistant Priest: The Rev. Canon Dr. Sharyn Hall**  
905-527-1316 Ext. 250

**Pastoral Assistant: The Rev. Dan Tatarnic**  
905-527-1316 Ext. 265  
pastoral.assistant@niagaraanglican.ca

**Parish Administrator: Alison Meredith**  
905-527-1316 Ext. 240  
alison.meredith@niagaraanglican.ca

**Director of Music Ministries: Michael Bloss**  
905-527-1316 Ext. 220  
michael.bloss@niagaraanglican.ca

**Property Manager: Derek Smith**  
905-527-1316 Ext 260  
derek.smith@niagaraanglican.ca

**Sunday School Coordinator**  
Rose Hopkins

**Contact Editors**  
Anne Harvey & Paula Esteves  
ccc.contact@gmail.com

# CONTACT