

CONTACT

Christ's Church Cathedral | Easter 2019



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Transitions

by Anne Harvey



Hasn't this been an endless winter? Horrible weather that kept coming and coming. We thought we would never get through it and yet here we are in April. Time moves at an alarmingly swift pace and what looks like years stretching before one is suddenly past. I can hear you all saying—you're not that old to be talking this way! But I am so aware of how it was just a heartbeat ago we arrived at the Cathedral and here we are 20 years later winding down our time. And what a time it's been!

You may have forgotten (or never knew) that our move to Hamilton was fraught with difficulties. Peter began his ministry here in November 1998 but, because of Westdale Secondary School's non-semestered schedule, we had to send Emily on ahead to start Grade 10 in September. Fortunately a family member was living here at the time and willing to put up with an extra body. Our house was on the market but not moving so Peter joined Emily in Hamilton leaving Patrick and me still in London. The weeks that followed put a lot of kilometers on the car commuting back and forth. It wasn't until the following March that the family was reunited in our new home in Hamilton and our life here could really begin.

Through all that it was the kindness of so many at the Cathedral that made it all bearable. And that kindness and generous spirit has continued to mark our time here.

What have I learned over the years? Well some things I know for sure. Cathedralites are a fun-loving crowd; always ready for a party or anything that involves a meal! We have organized countless events over the years with crews of willing helpers. Cathedralites are a thoughtful crowd; knowing when to reach out in love to those in need without calling attention to themselves. Cathedralites are a faithful crowd; gathering together in worship and prayer through all seasons. Cathedralites are grounded; aware of the issues of the day, of the wider community and always eager to learn how they can help or contribute to solutions.

I have also been reminded that relationships are what it's all about and one of the most important relationships in my life is that with my co-editor of Contact. We make a good team; when one flags the other picks up the slack. When one runs out of ideas, the other is ready with some inspiration. Thank you Paula for our many years of collaboration.

We wish you all a very happy Easter! ■

THE GREAT DRAMA

➤ Of the Triduum

by Peter Wall †



Since I announced early in February that I would be resigning as Dean and Rector effective September 30, many of you have spoken and written to me with wonderful words of support and gratitude. I have been, and continue to be, deeply moved by all of your sentiments. We will, I know, have many opportunities for sharing our collective memories between now and the fall. I am so thankful for the wonderful support which members of staff and corporation have given me. We are so well served in this Cathedral by those amazing people!

I write this as we are between Ash Wednesday and Lent One - beginning that wonderful season of listening, introspection, and learning which we keep till we reach the Paschal Triduum. As I said in a recent sermon, Lent is less about preparing for Easter than it is about preparing for Baptism. It is the season in which we rehearse our baptismal promises over and over again, as we look ahead to the renewal of our baptismal covenant at Easter.

I am often asked what my favourite time in the church year is and my answer is, hands down, The Triduum – the great three days which begin on Maundy Thursday and continue to Easter morning. It is an unbroken (well, except for some long breaks) liturgy which takes us through the great drama of Creation, Deliverance, Christian history, Crucifixion, and Resurrection, all within structures of beautiful words, stirring mu-

sic, and meaningful dialogue. I so deeply appreciate the starkness of the church with Christian symbols removed on Maundy Thursday; the haunting silence and great passion of Good Friday; the brilliance of the Great Vigil of Easter, with its reading of the prophecies, the renewal of baptism, and the celebration of the Easter eucharist; and, finally, the glory of Easter morning, with brass instruments, joining with the glorious voices of the choir and the majesty of the organ. We have worked hard together to make our observance of The Triduum so comprehensive and so graciously configured – many, many people have told me over the years just how much it has meant to them. It is a time of metaphor, of symbol, of history, of sacrament.

The week begins with my favorite Sunday – The Sunday of the Passion, with the Blessing and Procession of Palms. It has become fashionable amongst some to truncate Passion Sunday to either just the reading of the Passion **or** just the Palm Procession – it is, after all, a rather long Sunday service. But that would, in my opinion, rob the Sunday of its essence – it is the juxtaposition of the hosannas of the palms with the stark reality of the passion which gives the day its power and strength. The palms, triumphantly heralding Jesus' entry into Jerusalem, are then scattered on the floor and left – we have, after all, moved, metaphorically, from being the exultant supporters of Jesus our King to the rabble

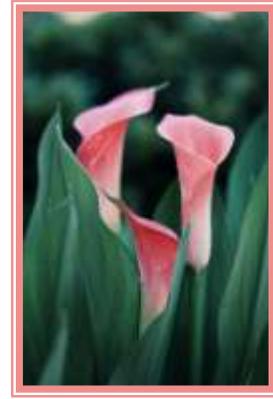
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which demands his head! As we move through Holy Week toward The Triduum, we are given the glimpses of Jesus' great teaching through the daily eucharists, taking us to the Upper Room in Maundy Thursday, where a new commandment is given to us, and where we carry out that most beautiful and tender act of washing each other's feet. After a beautiful, candlelit Way of the Cross at midnight we come to Good Friday – that incredible day when we remember, renew, and re-commit.

One of my favorite times in the Cathedral church is on the morning of Holy Saturday when, after table prayers are said by those gathered, the dedicated members of the Altar Guild set about 're-building' the space – flowers, brass, silver – polished and ready – as acolytes and servers rehearse carrying and holding the new paschal candle, making sure that the altar missal is where it needs to be at the right time, and that bowls and greenery are properly placed for the renewal of baptismal vows. In the silence and darkness of Saturday night, the Great Vigil begins as the Light of Christ is processed into the dark Cathedral. Prophecies are heard, psalms are sung, vows are renewed, bread and wine are shared – and Easter is upon us! Then on Sunday morning, the gathered church comes together in a glorious moment of music and light. It really is fantastic! And it is the gathered church at its best – particularly because our doors are open throughout all of this – while we are observing ancient and important rituals, folks are invited to drop in and dip their own toes in what we are doing – we proclaim to the world around us good news and acceptance and salvation!

So, practice your alleluias (but not, of course, during Lent!!) and prepare yourselves, once again, for what is coming. It is breathtaking!!!■



Easter Services

Passion Sunday, April 14

8:30 a.m. & 10:30 a.m. Liturgy of the Palms & Holy Eucharist

Monday, April 15 & Wednesday, April 17

Holy Eucharist

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

Tuesday, April 16

7:30 a.m. Holy Eucharist

12:15 p.m. Bishop's Chrism Mass and Renewal of Vows

Maundy Thursday, April 18

6:00 p.m. Pot Luck Supper

7:30 p.m. Holy Eucharist & Foot Washing

Vigil (in the Columbarium) from end of 7:30 service to 11:00 am Friday

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

Good Friday, April 19

11:00 a.m. Solemn Liturgy

Holy Saturday, April 20

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

Followed by Resurrection Party

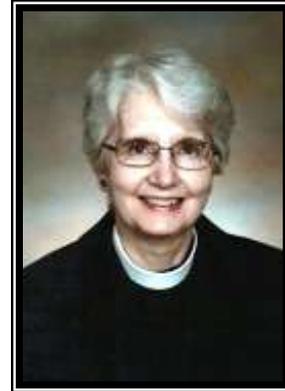
Easter Day, April 21

10:30 a.m. Procession & Festival Eucharist
(one service only)

IN TODAY'S WORLD

 In short supply

by Sharyn Hall †



A man sat in a court room and listened to families express their anger and grief. The man expressed his remorse and accepted his responsibility for driving his truck carelessly into a busload of young hockey players in Humboldt, Saskatchewan. He sat and listened as some family members told him that they will never forgive him for the pain and sorrow he caused. Other family members declared that in their grieving they were struggling to forgive him because he too would live with the memory of this tragedy and it would change his life as it had changed theirs.

In the Gospel of Luke, the story of the crucifixion of Jesus places forgiveness in the midst of brutality and death. Jesus, dying on the cross, prays to God, 'Father, forgive them for they do not know what they are doing.' Jesus asks God to forgive those who have caused his suffering and death because they did not understand his mission of God's love for all humanity. The death of Jesus has been used for centuries as justification for cruelty and prejudice against non-Christians, particularly the people of Christ's Jewish heritage. Forgiveness is rooted in the teaching of Jesus: 'turn the other cheek', 'love your enemies', 'do good to those who persecute you.' Forgiveness is powerful because it can transform lives, but forgiveness is often very hard to do.

On July 7, 2005, terrorists caused havoc in London, England, by bombing a bus and three un-

derground subway stations in the centre of the city. Several months later, I read an article in the newspaper of the Church of England about a parish priest who resigned her position because she could not forgive the man who murdered her daughter in those bombings. Twenty-four-year-old Jenny Nicholson, a musician working in London, died in the bombing of the Edgware Road subway station.

Her mother, the Reverend Julie Nicholson, said, "It's very difficult for me to stand behind the altar and lead people in words of peace and reconciliation and forgiveness when I feel very far from that...I will leave forgiveness in God's hands." Her struggle to overcome the anger of her grief is acutely painful for her, because as a priest, she vowed to pattern her life in the way of Jesus.

I can sympathize with the Rev. Julie Nicholson. Our son, Elliott, lives in London. He was on a subway train that morning, going to work just like Jenny Nicholson. Thankfully his train did not reach one of the bombed stations. He was safe and unharmed, but if he had been killed, would I have been able to preach forgiveness, or would I leave forgiveness in God's hands?

Forgiveness is in short supply in our world today, far outweighed by revenge and retribution. The results are injustice, cruelty, violence, and tragedy. Can we forgive those who cause great

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pain and sorrow because of hatred and bigotry? For generations of Christians, the cross of Jesus has been a symbol of the supreme price paid for human sin, but the cross is also a symbol of God's sublime forgiveness. The words of Jesus call us to forgive others. Revenge and retribution create a vicious cycle of hurt and heartache which will never end without forgiveness. In our daily lives, small acts of forgiveness can mean a great deal, but sometimes the hurt is too great and forgiveness seems impossible.

In 2010, Julie Nicholson published a book, 'A Song for Jenny', in which she describes with honesty and openness her struggle with the grief of her daughter's killing. She argues that forgiveness remains difficult for her because there is no-one to forgive; the suicide bomber died in the attack. Her book so moved a television producer that it was made into a BBC drama in 2015. When more terrorist attacks occurred in London and Manchester in 2017, our CBC radio hosts contacted Julie Nicholson to ask her what the families of the victims were enduring. She said it is really important to acknowledge that every individual within each family will respond to the shock and trauma in his or her own way. Has she forgiven the bomber who killed her daughter? Her response to that question was a hesitant no.

The challenge for all Christians is to live a life of forgiveness, to accept God's gift of forgiveness given to us all by Jesus on his dying day and to move toward the hope and peace of the promise also given to us by Jesus on the day of his resurrection. For courage and comfort, we can do as Jesus did on the cross, we can pray for others and for ourselves. ■

Father, forgive us our sins, as we forgive those who have sinned against us.

LETTER FROM THE DEAN

Reprint of a letter sent to the Cathedral community in early February

Candlemas, 2019

Dear Friends In consultation with Bishop Susan, and with her permission, I have advised her of my intention to resign as Rector of Christ's Church Cathedral and Dean of Niagara, effective 30 September 2019. I will turn 68 this coming summer and, by the fall, will have been your rector for 21 years. It has been a wonderful ride! Being Rector of this Cathedral and Dean of this Diocese has been a privilege and an honour beyond anything I ever might have dreamed or imagined. I cannot sufficiently express my gratitude to you all.

I look forward to new challenges that might come my way in part-time work in the Diocese and beyond and hope to continue some of my national church responsibilities. I also look forward very much to spending more time at home with Anne and being able to spend lots of relaxing time at the cottage. Bishop Susan will be speaking with me and with the leadership team at the Cathedral in terms of transition planning; the clergy have always been the transitory ones in these relationships – we move on; but the mission of the Cathedral and its diverse and talented congregation continues and deepens as it grows; I look forward to seeing all the great things that are in the Cathedral's future.

On behalf of Anne, Emily, and Patrick, as well as many other close friends and family, my deep thanks for all that you are, have been, and will be. With my greatest thanks and good wishes,

The Very Reverend Peter A. Wall
Rector and Dean of Niagara

HOW THE CHURCH MISSIONS



by Dan Tatarnic †



“And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ”
(Ephesians 4:11, 12)

I have an uneasy relationship with the Church; it’s always been this way. I’m not sure how we got here; I can’t seem to live in it, and I can’t seem to live without it. There are times when my life in the Church sweeps me off my feet like a lover, and times when it drop-kicks me in the face like an adversary. Secular friends are quick to urge me to leave, it’d be better for my health and wellness, but it’s not that simple. Whether I like it or not, it’s not that simple. Because on a Sunday afternoon in mid-May 1976, my relationship with the Church was sealed: Prophet, Priest, and King. They’re called *charisms* – gifts, seals of the Holy Spirit. The Apostle reminds us, “And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.”

It feels like we talk a lot about mission in the Church these days. But what is mission? Is it an idea, a strategy, a statement? Or is mission something more than that? St. Paul seems to imply that mission is personal: we are the mission. I am the gift, you are the gift, we are the gift that is given -- for the life of the world.

Charismatic gifts are a burden, and a source of freedom. Being the Church isn’t always easy; we don’t get to choose the persons God gifts to us; we only know that a person is called, a person is given. When we pray, “Carry out in tranquility your plan of salvation” we ought to be careful what we pray for, because God will send us that person!

God calls *persons* into ministry; God does not call ideas into ministry. And when the church missions, when the church baptizes, confirms, ordains, raises up leaders, the church is participating in the missioning activity of the Holy Spirit to generate saints. We need to take this seriously: How the Church missions, matters.

God has so ordained things in heaven and on earth, that each *person* is the embodiment of one spiritual gift (charism). Each person is a saint, and every saint has a mission. It’s a shame, and it’s a scandal that charisms are hardly talked about in the missional church movement; the *missio Dei* literature tends to focus more on missional *ideas* than sainthood. Yet St. Paul’s letter to the Ephesians says that *you* are the mission! Where is God at work in the world? That’s easy – you! You are the Saint; you are the flesh and blood arena where God is at work in the world.

So, if we’re serious about talking about mission, we would do well to start by looking at the saints around us. Take a look at the people who

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have said ‘yes’ to God (in baptism, confirmation, ordination). It’s a bit of a rogue’s gallery, filled with people that I find highly irritating, and who, I’m sure, find me equally as disagreeable. But hey, what can you do? Prophet, Priest, and King; like it or not. Take this as a starting point and do some deep, inconvenient discernment.

Notwithstanding, I’ve spent the better part of twelve years doing research and writing in the area of priestly formation in the Anglican Church. I can say that the process for ordination and lay formation in the Anglican Church of Canada is in need of serious reform. It’s not about generating saints. In that shortcoming, it has enshrined the acquisition of competencies in place of a desire for holiness. The nicest thing I can say about the list of competencies is that they provide a check-list – fail the test, you fail at priesthood. What non-sense, what heresy!

I’ve failed many times in life to be competent, and no failure to be competent has ever resulted in being cut off from God’s grace. In fact, I failed my grade twelve religion class. I’ll never forget my teacher’s parting shot at graduation, “you’re a delinquent, and you’ll never amount to anything”. Obviously, he didn’t understand the dignity of baptism; he didn’t understand his ‘religion’: Prophet, Priest, and King.

The scriptures provide us with a very compelling and inconvenient picture of leadership in the Church. In the biblical witness, it is God who graces, “that some should be”. The gift of a person is always in proportion to the world’s need. When God’s people need a prophet, they get a prophet. When God’s people need a teacher, the teacher appears. God always sends the right person, at the right time. What a miracle! What an inconvenience!

Hans Urs von Balthasar reinforces this holy-inconvenience when he writes: “The Spirit meets the burning questions of the age with an utterance that is the keyword, the answer to a riddle. Never in the form of an abstract state-

ment (that being something that is man’s business to draw up); almost always in the form of a new, concrete supernatural mission: the creation of a new saint whose life is a presentation to his own age of the message that heaven is sending to it, a [person] who is, here and now, the right and relevant interpretation of the Gospel.”

As we renew our baptism in the season of Easter, as we stretch out to receive the outpouring of spiritual gifts at Pentecost, we do so with a strong assurance, that a faithful Christian, a saint, is not produced through competency training, but only as a miracle of grace. ■



We will host the Annual Diocesan Confirmation service on June 9 in the afternoon. If there are members of the Cathedral congregation who are interested in being Confirmed, they should speak to the Cathedral office or to a member of the Cathedral clergy, at their earliest convenience.

WINDS OF CHANGE

 What's it all about?

by Janina Vanderpost



This report may look somewhat similar to the Warden's Report presented to Vestry on February 24. I suppose I think some things bear repeating.

The theme of that report was "winds of change" and it is the case that while our Cathedral's recent past has been relatively stable as far as property and personnel issues are concerned, 2018 was a year of change, and 2019 will see momentous change.

During 2018 we were able to find the cause of the burned-out sanctuary lights (power surges) and have them replaced. We sincerely hope this process does not need to occur again for many years! The decision to replace the lights using scaffolding rather than a lift enabled several other outstanding matters to be dealt with. Thus, walls were cleaned and painted, plaster repaired, and accumulated dust and dirt removed from organ pipes. New LED lights installed in the narthex give the interior of the Cathedral a cleaner, brighter appearance.

Other significant changes in 2018 involved the retirement of Bishop Michael and the installation of Bishop Susan, thus beginning a new chapter for the Diocese of Niagara.

Through her sermons and speeches to date, we are impressed by Bishop Susan's energy, enthusiasm, and positive outlook. She emphasizes that we cannot do things the same as in the past.

Rather, we have to find ways to introduce the teachings of Christ to a general population that, increasingly, knows little or nothing about Christianity. We look forward to her dynamic and optimistic approach in leading us forward.

Vestry in February saw the retirement of long-serving churchwarden Jim Newman. Jim has been an invaluable member of Corporation, bringing great wisdom and thoughtfulness to our deliberations in addition to much dedicated and conscientious work. Among Jim's major roles as warden were those of stewardship and the preparation of the narrative budget for Vestry each year. We are going to miss his efforts in these essential tasks, along with his many other skills and wise contributions to our decision-making.

Corporation welcomes Rob Jones as the new churchwarden elected at Vestry. Most recently we have seen more of Rob as he contributes, with Dan and Michael Bloss, to the Lenten Cathedral Café program. We hope to hear more from Rob in the next edition of Warden's World and look forward to the knowledge and skills he will bring to this position.

Finally, as you heard earlier this year, our beloved Peter Wall has announced he is retiring as Dean later this year. While many more words will be written and spoken in the coming months about what Peter means to us and what he has contributed, suffice it to say at this time that his

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loss to the Cathedral will be enormous.

For myself, I am still trying to get my head around this news. Arriving in Hamilton in 2005, I have not known the Cathedral in any way than under the leadership of Dean Peter. Notwithstanding the gorgeous building and beautiful music, it was Peter's preaching that

convinced me that the Cathedral would be my Hamilton church home.

Please be assured that your wardens, as members of the parochial committee that will advise the Bishop, understand that our counsel on the transition and new appointment will be our most critical responsibility in 2019. We will use the utmost of our energy and experience to ensure that best decisions are made for the Cathedral. ■

SUNDAY TEAMS

by Peter Wall †

We all know just how important our Sunday Team program here at the Cathedral is. It is one of the most successful things we have ever done around here, and something about which people ask me questions wherever I go. We are deeply blessed by committed and thoughtful Team Leaders and, Sunday by Sunday, Diocesan service by Diocesan service, extra liturgy by extra liturgy, we have trained and equipped greeters, oblation bearers, communion ministers, lectors, intercessors, servers, and hospitality helpers – all working together as a 'team' – just what we hoped for when this idea was launched several years ago. For those of us in 'the office', particularly Alison and me, the grace which the teams have brought into our lives is incalculable – we know that all of these important liturgical tasks will be carried out thoroughly and more than competently, and we don't have to worry, week by week, about where these volunteers are coming from. It is a gift.

More than that, it holds up for us all the basic tenet of the liturgy – coming from the Greek *leitourgia*, which simply means 'a work by the

people for the common good'. We **all** celebrate the eucharist week by week, we **all** use our specific gifts and talents, we **all** exercise our own *office* and *order* (priest, deacon, layperson, etc.) as we *make* Eucharist together. The language we use is important – a Priest *presides* at the Eucharist, but we all *celebrate* the eucharist (hence my sometimes overly rigid insistence on the use of the word 'presider' as opposed to the older 'celebrant'.)

We intentionally assign everyone to a team – even if a particular individual wishes to refrain from active participation. We always hope for and encourage being part of a team's work at whatever level is comfortable – whether that is helping with coffee hour or reading the lesson – everyone can do something!

So, I am, again, encouraging those who 'hold back' to jump in – try being a greeter, try helping to serve at coffee hour (you do not have to make anything in order to help serve!!). Your Team Leaders are completely willing and able to help teach you what it is to carry out these tasks.

The thing that I would humbly but sincerely ask is that, when asked to be on a team, your response **not** be: 'No, I am not interested' but, rather: 'Thanks, I am happy to be asked but might not participate at the moment – perhaps sometime in the future.'

We are **all** a great team! Let's keep it up. ■

PROJECT, MOVE



by Michael Bloss



In the June 2001 issue of *Reformed Worship*, John D. Witvliet, director of the Calvin Institute of Christian Worship and professor of music and worship at Calvin College and Calvin Theological Seminary in Grand Rapids, Michigan, writes about how music affects us on a deeply emotional level. The yearly liturgical and theological drama which is Holy Week invites us along a path with great emotional contours which are supported by a musical tone and rhythm culminating in the exultations on Easter Sunday.

The great hymn writing brothers, the Wesleys, have pointed out in their writings that our singing is not about us. It is, rather, about inspiring our brothers and sisters in community to express a faith which is larger than ourselves. For those of you who participate in the entire flow of Holy Week you will understand the inspiration which comes from the sharing of things wordlessly through the media of music and movement. We may have trouble opening ourselves fully to the promise of enthusiasm, but when we try to move outside that inhibition towards the joy and energy of the text, we start to receive the grace of that energy.

Viewing this through a more charismatic lens, do we want to look like an “excited believer” or a “disinterested spectator” when we participate in a liturgical season? Remember that not everyone who comes to the Cathedral, especially over the Easter season, is necessarily a Christian. There are visitors and there are those who attend

but do not truly believe. Your singing can inspire those around you to turn to the One to whom you sing praises. So how is this done?

Project – imagine your breath tossing your voice like a tennis racket a ball. Aim for one of the nave pillars. Imagine your voice meeting the sound of the choir coming into the nave from the choir pews. Enjoy the sound of the vowels of each word. Remember that the amount of breath you use is proportional to the sound you make! Let your voice “overlap” with the others around you as your sound becomes greater than your individual voices. Be as fiery as the brass or as contemplative as the unaccompanied Bach chorale on Good Friday.

Move – feel the rhythm of the music. The organ or piano sets the spirit of the tempo. Feel the impetus of *Ain’-a that good news* or the march like vigour of *Hail Thee Festival Day*. Let the vitality of the text express itself in your energetic song

Express – what, in the text you are singing, resonates inside your soul. Do you recognize yourself in the Story? Are you hearing the “still small voice” of God again, only through different words this

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SYNOD 2018

 A dramatic change


by Sue Crowe Connolly

(What follows are highlights or ponderings that touched me during the day of Synod, and are by no means exhaustive ideas that are fully developed. I have found it an honour and privilege to serve and attend these gatherings of the Anglican Church in the Diocese of Niagara. It is a special time when the church of the whole area gets together to reflect on our life and journey in our communities in this part of the country. This will be my last Synod for a while as I step down after three years to offer the place to another of our community...)

The annual Synod of the Diocese of Niagara met on Saturday, November 3, 2018. This was actually the second session of the 144th Synod, as the first session was the election of Bishop Susan Bell.

This session was Bishop Bell's first charge to the diocese...her themes being "new wine in new wine skins" and "I make all things new"... some of this was in reference to honouring those who were retiring from diocesan duties and roles, especially The Rev. Canon Marni Nancekivell who retired as Secretary, and those who are coming on to take up those tasks, The Rev. Canon Bill Mous taking up that mantle, welcoming Honorary Lay Canon Jody Beck (Treasurer of Finance) and Installation of new Chancellor, Greg Tweney. Thanks were also given to Dean Peter, Derek Smith, and the Cathedral team and volunteers for their work in making our space welcoming, available, and

functional for the day.

Bishop Bell went on to reflect on "I am about to do a new thing" from Isaiah 43. What really stood out for me in her reflection was that her voice was grounded, and she was inviting us to grow. She called us to not get "bogged down in our past" else we might miss what new thing God is calling us to do. That we are at a time of reformation, or re-missioning. To let go of our "programme" stance, and trying to bring folks into the church building, rather to be more relational in our ministry. If we plant and do some watering, God will cause growth. To let go of "scarcity" and "survival" and look at what God is doing outside in our parishes. (I actually live in what was/is the parish of St. Peter's, which is now HARRRP....it happens to be where my choir rehearses now.)

To aid this growth, support for clergy and laity through professional development, collegial conferences and gatherings will be offered. We want to experiment, try new things, share stories, gather support, and learn from our partners in the global church. We're called to go to the mission field again – not to cling to bricks and mortar – to go into our communities.

We will look at our buildings as resources and have appointed our new Lay Canon Terry Charters who will look at all these resources, to re-purpose, retaining, selling, and re-partnering

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buildings. Our diocese is blessed with incredibly talented lay people and community partners.

What is our vision – all things have a life cycle – we are in a dynamic, shape-shifting time – not everything will work in this “culture of experimentation”. Once we have freed ourselves from our path, we will have the new wine, and the wine skins are waiting. The gospel is still the gospel, and we are all children of God by faith. We are called to struggle with the gospel for our culture.

Now for Bishop Bell’s actual words you can go to the diocesan website at

<https://niagaraanglican.ca/news/first-charge-to-synod-by-bishop-susan-bell>

You may “hear” something quite different.....

Presentations were then made from the following:

WOW (Walking on Water) Grant – Chinese Mandarin Ministry at St. Cuthbert’s in Oakville.

Anglican Foundation of Canada (AFC) – a donor based organization established over 60 years ago, it can grant or loan over \$750,000 annually. The Diocese of Niagara had grants and loans of \$212,000. It was noted that only 5 of 92 parishes/117 congregations of the Diocese of Niagara are active donors to AFC. A fun moment was when the folks from AFC presented Bishop Bell with “Bishop Bear” - a teddy bear dressed in vestments made by Harcourts.

We then moved into our Regional Caucuses to elect Synod Council reps who will serve throughout the year until next Synod in November 2019.

More presentations were made:

PWRDP (Primate’s World Relief and Development Fund) – highlighted two projects:

Canadian Foodgrains Bank in South Sudan, which is a partnership with Global Affairs Canada (GAC) (formerly CIDA), and a five year,

\$10.8 million Health Care programme.

PWRDP’s contributions are matched or augmented by other partners, especially GAC.

Cathedral Place Revitalisation Project – we generally know most of this, but here’s the nutshell version – there are two main hurdles: 1) documentation that the former cemetery has been closed has not yet been found, and 2) the city is now wanting the purchase of the neighbouring municipal parking lot to be at market value. There is a new council, so they will be approached again. To date we have spent under \$100,000 for the environmental study, cemetery, and original planning.

Companion Diocese of Cuba – we have been in a formal partnership now for 19 years. It has been a partnership in mission and enriched by sharing ideas and personal experiences. There have been many trips, including the Justice Camp where 25 Cubans and 25 Canadians attended. A water/safe water initiative has helped to improve the health of communities. The Episcopal Church of the U.S. has voted to readmit the Cuban Church to TEC. We will be looking at how we go forward with this friendship and partnership.

Canterbury Hills Camp – the children’s camp continues; some 700 children in a year. “Forever memories are made here”. Registration was full by February, so they brought in a yurt to accommodate more! Two camps were added, a Family Camp and an Alumni Camp. Only complaint seemed to be that they were “too short”. Adventure Camp was very successful. (...hmmmm...a strange thought of mine here...”a theme, e.g. confidence, that culminates in eucharist...not exactly sure what I meant...something to ponder further...)

The camp is 50+ years old; woods were ravaged years ago by Dutch Elm disease, and more recently the Emerald Ash Borer, with the cost of removing dead trees for safety at \$35,000. Building maintenance is needed, e.g. Lion’s

(Continued on page 18)

April/May 2019

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|---|---|--|--|--|--|---|
| <p>7 Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30 am</p> <p>Lenten Café 4:00 pm</p> | <p>8 Holy Eucharist 12:15 pm</p> <p>Parish Life/ Outreach Commit- tee Meeting 5:30 pm</p> | <p>9 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p> <p>Family Yoga 7 pm</p> | <p>10 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Ministry 1-3 pm</p> <p>Volunteer Wine & Cheese 4:00- 7:00 pm</p> | <p>11 Centering Prayer 7:30 am</p> <p>Holy Eucharist 12:15</p> <p>Choir Practice 7:30 pm</p> | <p>12 Palm Cross Making 9:30 am</p> <p>Litany of Rec- onciliation 12:00 pm</p> <p>Art Crawl 7 - 11 pm Cathedral Open</p> | 13 |
| <p>14 Sunday of the Passion Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30 am</p> | <p>15 Holy Eucharist 7:30 am</p> <p>Holy Eucharist 12:15 pm</p> | <p>16 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p> <p>Bishop's Eucharist 12:15 pm</p> <p>Family Yoga 7:pm</p> | <p>17 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Ministry 1-3 pm</p> | <p>18 Centering Prayer 7:30 am Brass Monkeys 9-am—noon Pot Luck Supper 6:00, Holy Eucharist & Foot Washing 7:30 followed by Vigil in Colum- barium until 11:00 am Friday</p> | <p>19 The Way of the Cross 12:00 am</p> <p>Good Friday Solemn Liturgy 11:00</p> | <p>20 Holy Saturday The Great Vigil of Easter 9 pm followed by Resurrection Party</p> |
| <p>21 Easter Day Procession & Festival Eucharist 10:30 am</p> <p>(one service only)</p> | <p>22 Cathedral Place closed for Easter Monday</p> | <p>23 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30-11 am</p> <p>Family Yoga 7 pm</p> | <p>24 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Ministry 1-3 pm</p> | <p>25 Centering Prayer 7:30 am</p> <p>Holy Eucharist 12:15</p> | <p>26 Litany of Rec- onciliation 12:00 pm</p> | 27 |
| <p>28 Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30</p> | <p>29 Holy Eucharist 12:15 pm</p> | <p>30 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30-11 am</p> <p>Family Yoga 7pm</p> | <p>May 1 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Ministry 1-3 pm</p> | <p>2 Centering Prayer 7:30 am</p> <p>Holy Eucharist 12:15</p> <p>Choir Practice 7:30 pm</p> | <p>3 Litany of Rec- onciliation 12:00 pm</p> | <p>4 Doors Open 12-4 pm</p> |
| <p>5 Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30</p> <p>Doors Open 12-4 pm</p> | <p>6 Holy Eucharist 12:15</p> | <p>7 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30-11 am</p> <p>Family Yoga 7pm</p> | <p>8 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Ministry 1-3 pm</p> | <p>9 Centering Prayer 7:30 am</p> <p>Holy Eucharist 12:15</p> | <p>10 Litany of Rec- onciliation 12:00 pm</p> <p>Art Crawl & Makers' Market 7 - 11 pm Cathedral Open</p> | 11 |

May/June 2019

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|---|---|---|---|--|---|--------|
| <p>12 Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30</p> <p>Cathedral Café 6:00 pm</p> | <p>13 Holy Eucharist 12:15 pm</p> | <p>14 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p> <p>Family Yoga 7pm</p> | <p>15 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Ministry 1-3 pm</p> | <p>16 Centering Prayer 7:30 am</p> <p>Holy Eucharist 12:15</p> <p>Choir Practice 7:30 pm</p> | <p>17 Litany of Recon- ciliation 12:00 pm</p> | 18 |
| <p>19 Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30</p> | <p>20 Cathedral Place Closed for Victoria Day</p> | <p>21 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p> <p>Family Yoga 7pm</p> | <p>22 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Ministry 1-3 pm</p> | <p>23 Centering Prayer 7:30 am</p> <p>Holy Eucharist 12:15</p> <p>Choir Practice 7:30 pm</p> | <p>24 Litany of Recon- ciliation 12:00 pm</p> | 25 |
| <p>26 Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30</p> <p>Choral Evensong & Installation of Canons 4 pm</p> | <p>27 Holy Eucharist 12:15 pm</p> <p>Bishop's Com- pany Dinner 6pm</p> | <p>28 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p> <p>Family Yoga 7pm</p> | <p>29 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Ministry 1-3 pm</p> | <p>30 Centering Prayer 7:30 am</p> <p>Holy Eucharist 12:15</p> <p>Choir Practice 7:30 pm</p> | <p>31 Litany of Recon- ciliation 12:00 pm</p> | June 1 |
| <p>2 Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30</p> <p>Cathedral Café 6:00 pm</p> | <p>3 Holy Eucharist 12:15 pm</p> | <p>4 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p> <p>Family Yoga 7pm</p> | <p>5 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Ministry 1-3 pm</p> | <p>6 Centering Prayer 7:30 am</p> <p>Holy Eucharist 12:15</p> <p>Choir Practice 7:30 pm</p> | <p>7 Litany of Recon- ciliation 12:00 pm</p> | 8 |
| <p>9 Pentecost Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30</p> <p>Choral Eucharist & Confirmation</p> | <p>10 Holy Eucharist 12:15 pm</p> <p>Cathedral Place Property Commit- tee 6:00 pm</p> | <p>11 Holy Eucharist 7:30 am</p> <p>Meal Tickets 9:30 -11 am</p> <p>Family Yoga 7pm</p> | <p>12 Holy Eucharist 12:15 pm</p> <p>Prayer Shawl Ministry 1-3 pm</p> | <p>13 Centering Prayer 7:30 am</p> <p>Holy Eucharist 12:15</p> | <p>14 Litany of Recon- ciliation 12:00 pm</p> <p>Art Crawl 7 - 11 pm Cathedral Open</p> | 15 |

(Continued from page 15)

Hall (dining). Funds and prayers needed for staff, board, and campers. Active board members needed, especially for fundraising and property; volunteers at camp; spring maintenance in May; parish reps would be appreciated. They have a bursary fund available for families with limited income.

St. John's raised and presented \$7,000 and an anonymous matching donation was also made.

Provincial Synod 2018 was presented by Susan Little. It was held in Ottawa; the theme "A hopeful church in changing times". With the retirement of Archbishop Colin Johnson, a new Metropolitan was elected, Bishop Anne Germond.

Marriage Canon Referral (Canon 21) – this will be coming up for a vote again at the 2019 General Synod. It must be approved by all three houses – laity, clergy, and bishops. A video made in the Diocese of Niagara is being prepared. The House of Bishops is still in discussion about this canon.

Celebrating the Diocesan Vision – how are we more passionately following Christ today? Bishop Bird's vision, which had been drawn from our vision, was given back to us again as such, and is an invitation to grow as God's people, innovative, generous, ministers, social justice, liturgical, values...we were invited to write on cards in response to the question...

Called by Name – an intention to nurture vocations for clergy and lay (in the 15 – 30 years of age group). We will be invited in the new year to identify those in our parish who are/may be leaders in our community.

Of course there are housekeeping things to take care of, like a budget...nothing startling this year...

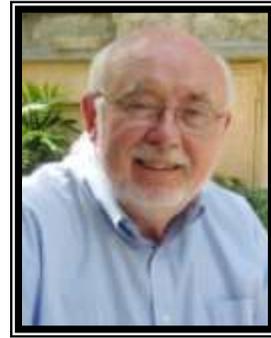
I love that this whole time is done in the framework of a Eucharistic service...starting with the gathering of the community, at mid-day the sharing of communion, then our closing prayers as we are sent out into the world to walk with Christ into the community...■



ROLE OF WARDEN

 A wonderful experience

by Jim Newman



The recent annual Vestry meeting marked the end of my 5 year tour of duty as a Warden of Christ's Church Cathedral. This was not my first rodeo as a Parish Warden, but as such rides go, it was a good one. I will miss it, but this gives me an opportunity to look at other priorities in my life, including stewardship from a wider perspective to which I feel called. I realized it was time for me to move out of the way, and parishes need fresh new ideas and younger people to step forward to re-invigorate the church.

Being a warden is a wonderful experience, and should an opportunity arise, I hope you will consider the role. The Anglican Diocese of Ontario describes it succinctly as follows:

“Churchwardens, by and large, look after the “temporal” affairs of the congregation – money, property and things like that. The Churchwardens always act jointly, never one without the other. The Bishop has the chief responsibility for oversight of ministry in all parishes in the Diocese. The Incumbent, as the Bishop’s representative in the parish on a day-to-day basis, looks after the liturgical, educational and pastoral concerns.

While this structure may appear to be quite clear in its roles and responsibilities, this is often not the case. There is very little if anything we do in our churches that can be separated from our mission and God’s holy work. There-

fore, the Churchwardens will always work very closely with the Incumbent and vice versa, as nothing we do is totally “temporal” and everything we do here on earth is at least in part “spiritual”. If you find areas of “shared responsibility” then you are reading this correctly. Keep in mind that this is intentional. Our system of governance which relies on teamwork and collaboration will be a strength and source of support to help you in fulfilling your duties as Churchwarden.”

I was fortunate to have our wonderful Dean Peter and a stellar group of clergy, wardens, and financial people to work with for more than 5 years – a team with exceptional strengths and skills. I watched our parish become more generous, more positive, more openly spiritual, more energetic, and more hopeful, and I thank you all for liberally displaying and conveying those qualities. Our Cathedral parish is doing the work that our city and the world needs.

Thank you all for allowing me to do my part in my time, and for your kindness, support, and cooperation.

Blessings!



HARRRP GALA

Cathedralites out in support of HARRRP

Photos courtesy of Jim Newman and Kim Johnston



Wendy Newman, Stan and Lynda Raike, Anne Harvey



Sr. Marguerite and Derek Smith



Jim & Wendy Newman and Paul Racher



Derek & Corinna Smith



Photo courtesy of Jim Newman

Congratulations to our fabulous Around the Bay runners—Tom Komaromi, Laurie Newman Morton, Wendy Newman and Janina Vanderpost. Money raised goes toward our Choral Lead program at the Cathedral.



Cathedral team walking in support of St. Matthew's House at the Love your Neighbour walk.

PAT and TONY
ANDREW

 Beethoven and Easter



PAT:

1. ***What is your idea of a perfect day?***
A nice warm day sitting on my deck reading, and having dinner with my family.
2. ***Why did you choose the Cathedral as your spiritual home?***
It is a beautiful church. Peter and everyone are so friendly.
3. ***What is the one thing that you most look forward to at the Cathedral?***
Easter celebration.
4. ***If you could change one thing at the Cathedral, what would it be?***
As far as I'm concerned I think everything is perfect.
5. ***Which living person do you most admire?***
I admire my husband Anthony Andrew. He is intelligent, loving and caring.
6. ***What would be your desert island pick for a book, a piece of music and food?***
Book: Pillars of the Earth
Music: Pavarotti singing Nessun Dorma and Beethoven's Piano Concerto #3
Food: Steak dinner and wine
7. ***Where would your dream vacation spot be?***
I would love to go to Italy.

TONY:

1. ***What is your idea of a perfect day?***
My perfect day would be a long drive in the country with my wife.
2. ***Why did you choose the Cathedral as your spiritual home?***
I visited the Cathedral and liked what I saw. Plus I love the music.
3. ***What is the one thing that you most look forward to at the Cathedral?***
Easter.
4. ***If you could change one thing at the Cathedral, what would it be?***
Nothing
5. ***Which living person do you most admire?***
Right now I most admire the Prime Minister of New Zealand, Jacinda Ardern.
6. ***What would be your desert island pick for a book, a piece of music and food?***
Book: Wind in the Willows
Music: Beethoven's 6th Symphony, The Pastoral Symphony
Food: Chinese
7. ***Where would your dream vacation spot be?***
My dream vacation would be a cruise on the Rhine River and a visit to European capitals.

A HYMN

 Of our own

by Wendy Newman



The year 1842 was a special one in old Christ's Church - a Sunday School Room was opened in the basement. A new hymn, composed by Mrs. Major Townsend, marked the occasion. (That building, overseen by the Rev. John Gamble Geddes, who had arrived here at the direction of the Bishop of Quebec in 1835, was eventually taken down and replaced.)

By 1871, growth of the Sunday School had led to the building of the stone school house beside the church, so familiar to us because it's still in use!

Mrs. Townsend's hymn (below) was reprinted to be sung at the opening, which took place on Whitsunday (the Feast of Pentecost), May 26, 1871.

Here, with one accord we raise
Grateful hearts, in joyful praise,
Bend, Oh Lord, a gracious ear,
Every little child to hear.

Bless, oh bless, our Pastor's voice,
Bid his loving soul rejoice,
Now to lead, like him of old,
His lambs within the Saviour's fold.

Bless, O Lord, the friends whose care
Did our Sunday School prepare,

May they live, and we be found
Growing, upon Holy ground.

Lord, we would thy children be,
Teach us Lord to come to Thee,
Guard and guide our little band
With a Father's loving hand.

Make us humble, meek and mild,
Like that blessed Holy Child,
Jesus, of a lowly birth,
Though the Lord of Heaven and earth.

Jesus came our souls to save,
All we have 'twas Jesus gave,
Mercy, pardon, grace and love,
Jesus brought us from above.

Oh! 'tis sweet to sing his praise
In the morning of our days,
Oh! 'tis sweet to love him well,
And his wond'rous mercy tell.

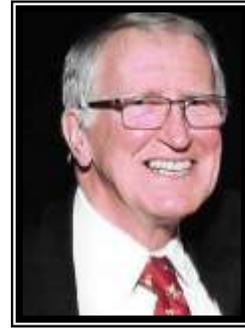
Glory! Glory! Here we'll sing
Unto Christ our heavenly king,
Glory! Glory! When we die,
Still shall be our song on high!

THEIR SYMBOLISM



Hidden treasures

by Sandy Darling



Over twenty years ago Jeni and I had visited Cambridge in England and were on our way to bird-watch in Norfolk when we stopped in Ely. The city of Ely sits on a hill that rises above the flat, surrounding fens, and so the cathedral built over 900 years ago is prominent. Ely was also the home of Oliver Cromwell and it was from this area that Hereward the Wake harried the Normans. There was, therefore, much to see and so we left the car wearing our binoculars. During our visit to the cathedral we learned how much more one can see if one uses binoculars in cathedrals, castles, and other historic buildings. We have continued to do this and we urge others to do so.

This experience has resulted in my interest in finding some of the interesting details in such buildings. Our cathedral may be smaller than the grand cathedrals of Britain and the rest of Europe, but it has many almost-hidden treasures. Among these are many birds, all of which have symbolic meaning. What birds are there, where are they and what do they symbolize?

Doves are widely distributed in the cathedral, and they generally symbolize love, peace, or the Holy Spirit, or represent messengers. The first reference to a dove in the Bible is to Noah sending out a dove and on the second occasion (Genesis 8:11) it returned with an olive leaf, thereby providing information about the flood receding; this is why doves symbolizing peace often have a leaf in the beak and why we refer to holding out an olive branch. In the New Testament Matthew, Mark, and Luke describe the baptism of Jesus at which a dove, representing

the Holy Spirit, came down, and so doves are associated with baptism. We have two fonts and, not surprisingly, both of them have a dove carved in the stone on the front. In the Annunciation window next to the library, the Angel Gabriel visits Mary to announce the impending birth of Jesus and a ray of light comes down from a dove, representing the Holy Spirit. A dove appears in the east window in the “rose” above the ascending Jesus. Below behind the altar are carved six birds in the front of the stone mantle, and I assume that these are meant to be doves, but I won’t get into the details of the mis-characterization. In the Dorcas window on the south side of the nave there are three doves on the portico behind Dorcas and I assume that they represent her love that inspired her ministry to the poor.

Doves were often offered in sacrifice and many references in the Bible are to turtle doves, but turtle doves are not white like the doves that appear in religious art. “Turtle dove” is probably used for the various species in the genus *streptopelia* of modern taxonomy; three can be found in the eastern Mediterranean, namely European Turtle Dove, Eurasian Collared Dove and Laughing Dove. The Collared Dove is a light dove with black lines on the sides of the neck, and the white dove one sees in religious art is a sub-species that has probably been especially bred. White doves for sacrifice were more highly valued and apparently commanded a higher price than the other doves.

Two **Peacocks** drinking from a vase appear on

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each side of the communion rail – a fitting place. Ancient legends said that the flesh of peacocks did not decay and so the birds symbolized eternal life. The birds drinking from the vase then symbolized drinking the water of eternal life. The same image appears on one of the kneelers in front of the rail. In addition, the eyes on the fanned tail of a peacock are said to be like the all-seeing eyes of God.

Carved on the front of the lectern is a **phoenix** rising out of the flames and it represents the resurrection of Jesus after three days, just as the phoenix is said to rise from its ashes after three days.

One bird that few will notice is a **swallow** on a bell on the south side of the ambulatory. It is only in the last 300 or 400 years that humanity has known that swallows, like many birds, migrate. Hypotheses before that about what happened to swallows in winter included their hibernating in trees or burying themselves at the bottom of a lake. It is not surprising, therefore, that they came to represent the resurrection of Jesus as they reappeared each spring.

There are six images of **pelicans**: two on the altar rail, one on a kneeler in front of it, one in the east window and two on the bosses on the ceiling of the nave. The pelican represents being at peace with God and perhaps caring for others. In a legend dating from before Christianity, the mother pelican in times of extreme famine is said to peck at its own breast to draw blood to feed to its young to preserve life. This act is like that of Christ shedding his own blood for humanity. Five of the images are good representations, but the image in the east window is a poor likeness, although it conforms to the part of the story that refers to drops of blood - three in the legend and four in the window. White pelicans of both the old and new worlds have black flight feathers under the wing, whereas the cathedral bird in the east window is totally white under the wing. It is also no wonder that this bird might starve, because it has a tiny bill and almost no pouch in which to capture fish.

Eagles are referred to 24 times in the Bible, but only four times in the New Testament. One of these is in the Book of Revelation (4:7), where there are four creatures around the throne: lion, calf, creature with the face of a man, and flying eagle. These have come to represent the four writers of the gospels – Mark, Luke, Matthew, and John respectively. The four symbols, including the eagle, appear in the Sanctus window in the north-east of the chancel. Eagles represent the resurrection and renewal, but most often they are linked to St. John the Evangelist. Eagles fly far and have broad wings, and so are associated with evangelism and spreading the gospel. In many churches with a British connection, the lectern is an eagle with spread wings holding the Bible; in my reading I was surprised to read that having an eagle as the lectern is restricted to churches with a British connection. In our case there is an eagle on the lectern at the foot of the carving of John and another appears in the representation of St. John in the window closest to the lectern. An eagle and a bull are on either side of the dean's stall representing St. John and St. Luke, and are not a commentary on past or current deans!

One of the most interesting representations of an eagle is that in one of the lower panels of the "Suffer the Little Children" window, because it carries the motto "Pietas Tutissimus Virtus", which means "Piety is the surest virtue". This window was donated by the Ainslie family, which had land in west Hamilton in the area we know as Ainslie Woods. The family seat of the Ainslie family is in Roxburghshire, Scotland and the family motto is that given above. I do not know if the Ainslies of Hamilton were directly related, but this window is the only cathedral window that was made by a Scottish firm.

My interest in birds led me into a field where there is far more information than I have presented, and I am sure that others may dispute my interpretations. I have chosen a narrow topic, but it shows just how much of the imagery that surrounds us has so much meaning through the symbolism in the art. ■

Centre[3]



173 James St. N.

by Jenny Street



This is not just another gallery!!! centre[3] is an artist-run building with galleries, work spaces for a wide variety of print and media arts, and a varied, active, and imaginative community outreach program. It was apparent in a discussion with Colina Maxwell, the executive director, that centre[3] has been concerned with community building since its inception in 2004.

The concept was the daydream of two students in the Dundas Valley School of Arts, Colina Maxwell and Katherine Zerulla. With the support of many friends and of the Ward 3 councillor of the time, Andrea Horwath, they found and bought the building in their preferred location, James St. N. Many, many welcoming hands pitched in – some funding came from the Trillium Foundation, renovations were done by the Threshold School of Building, printing tools were donated by Dofasco and membership grew rapidly.

By 2009, five years later, there were studios for digital arts on the second floor.

By 2011 there were facilities for media arts on the third floor!

The Trillium Foundation has continued to be a solid supporter. Early in the relationship between centre[3] and Trillium, David Derbyshire spoke wisely and strongly about the importance

of integrating the centre into its neighbourhood. That advice has been taken seriously.

centre[3]’s first venture into the schools at Dr. Davey elementary school has expanded into an alternative education credit program for students from grades 9-12. NuSteel, as it is called, is funded by the Laidlaw Foundation and the school board and “develop(s) entrepreneurial and life skills” with its students.

There are too many programs to completely list but here are some brief descriptions:

Sitelines – (partnership with Mental Health Rights Coalition and Trillium) serves people with lived experience of mental health and addiction issues.

(Nu) links – (partnership with Wesley Urban Ministries and Trillium) helps newcomers and refugees to build community connections.

(SHIFT) – (funded by Trillium) uses the arts to support skill development for youth ages 15-29 who have barriers to employment.

ProjectZE – (funded by the Ontario Arts Council) developed a teaching guide for

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REFLECTING

 On our shared faith

by Rob Jones



“We do not want merely to see beauty, though, God knows, even that is bounty enough. We want something else which can hardly be put into words—to be united with the beauty we see, to pass into it, to receive it into ourselves, to bathe in it, to become part of it.

– C. S. Lewis, *The Weight of Glory*

“God has chosen not to be God without us. We have been invited, not merely to have a relationship with God but, far more intimately, to become participants ourselves in the divine relationship, the Trinity.”

– Mark McIntosh, *Mysteries of Faith*

I’ve always had an easier time connecting with the story of Jesus than the doctrine of the Trinity. (Maybe that’s the Baptist in me.) The story of Jesus pulses with drama. There’s a sense of adventure, tragedy, and expectation throughout that has always captivated me. The Gospel narratives were the backbone of my formation as a child and teenager. I know many of them by heart. But the doctrine of the Trinity always felt abstract, cold, and not particularly relevant. We didn’t talk much about it in Sunday School and

youth group. Even when we did, our ministers and volunteer leaders never did a great job of explaining why it was so significant. (The “What We Believe” page on our church’s website had it listed second, just *after* the section on the “inerrant” Bible.)

During my formal theological training in university and seminary, I came to appreciate the foundational role that discussions about the Trinity played from the very beginning of the Church’s history. And since I can admit to being a nerd, I even came to enjoy the theological debates. From an intellectual standpoint, I was endlessly fascinated by how much of a difference there was between *homoousia* and *homoiousia*. But still, nothing about all these theological concepts captivated my imagination. Even worse, these concepts and debates felt utterly disconnected from the day to day realities of church life. My time as a pastoral intern at a local parish taught me that the average person has no interest in the minutiae of Trinitarian theology (surprise, surprise!). Both the youth and the adults were much more interested in Jesus.

Episcopalian theologian Richard Norris acknowledged this general feeling when he wrote that “the doctrine of the Trinity strikes most people as

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a difficult, speculative and superfluous afterthought.” But Norris suggested thinking about the Trinity differently, that is, not as a doctrine, not as a ‘what,’ but as a ‘who,’ “the ‘who’ that Christians worship.” And as he went on to clarify, “Christians do not ‘worship’ the Trinity in the sense that they stand off from it and gawk reverently from a safe distance. On the contrary, their worship is a kind of participation in the relations among the members of the Trinity.” The Trinity is not a *concept* or a *thing*, something to be put under a microscope and analyzed. The Trinity is the God who we encounter as a relationship of mutual self-giving love, a relationship that we have been invited into by the gracious action of the Father, Son, and Holy Spirit.

Mark McIntosh made a similar case in one of the books that we are reading during Lent for our Cathedral Café series:

“The early Christians had not been given a new idea about God—they were still faithful Jews. Rather, it was as if the Spirit that had been sent to them was plunging them not only into Christ’s life, but into his own relationship with the One he called *Abba*.”

What McIntosh is highlighting is that Christian reflection on the Trinity was rooted in an encounter with God. The Holy Spirit united the early Christians with Christ in worship and brought them into new and deeper relationship with God. This experience of God was so radical and overwhelming that it led them to re-imagine their prior assumptions about who God is and how God relates to us. This reimagining of God and God’s way of relating to humanity did not lead to a break with their commitment to the oneness of God as revealed in the Jewish scriptures, but new language was needed if they were to grasp toward this new mystery of faith.

This new encounter with God in worship is reflected in the language of our own Anglican liturgical tradition. Eucharistic Prayer 4 in the BAS asks: “Send your Holy Spirit upon us and upon this offering of your Church, that we who eat and drink at this table may share in the divine life of Christ our Lord.” The Baptismal liturgy in the BAS proclaims: “We thank you, Father, for the water of baptism. In it we are buried with Christ in death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit.” Anglican worship presents the Trinity not as an abstract doctrine, but as the God who is active in us, in the Church, and in the world.

Our Lenten Cathedral Café series has focused on some of the core aspects of Anglican tradition and theology, including the Trinity, but our goal was not to present these topics as the subject of academic analysis and debate. Our goal was to present theology not as something cold, irrelevant, pedantic, and settled, but as an expression of the Church’s long struggle to grasp toward a mystery, to reflect on a transformative encounter with God. Words can never capture the depth of that mystery, not even close. God will always elude us and frustrate our attempts to classify and categorize. But the Church has always used theological language to try, however imperfectly, to say something meaningful about their encounter with the triune God.

Luckily, the Church has never thought that theology is the only available means of grasping toward the mystery of our encounter with God. Art, music, poetry, prayer, contemplation, and communal meals have always supplemented and deepened our theological reflection. My hope is that Cathedral Café has been a space this Lent for you to grasp toward the mystery of God’s overwhelming love for you. ■

RETREATS

by Peter Wall †

I was privileged this year to be asked by my good friend, Bishop Michael Pryse, of the Eastern Synod of the Evangelical Lutheran Church, to be the retreat presenter at three (!!) retreats this winter – two for clergy and one for laity. For many years, +Michael has hosted a retreat for his clergy in the Atlantic Conference of his Synod, and a similar one for his central and southern Ontario clergy. For several years, these two events have also welcomed Anglican clergy and Bishops in Nova Scotia for the Atlantic conference, and Niagara clergy and Bishops in the Ontario location. I have been a participant in the Ontario retreat, which takes place at Mt. Carmel in Niagara Falls, for many years and, indeed, was the retreat presenter at my first retreat, about 17 years ago. These two clergy retreats always take place, if possible, in the weeks before Ash Wednesday, as a way of giving clergy an appropriate time of rest ‘away’ before Lent; the lay retreat has traditionally taken place several weeks later, often during Lent. (I also had the pleasure of being retreat leader for one of these several years ago.)

So, at the beginning of February, I travelled to Liverpool, NS to a beautiful resort called ‘White Point’ for the Atlantic retreat, along with about 25 Lutheran and Anglican Clergy, including Bishop Pryse, Archbishop Cutler of the Diocese of Nova Scotia and PEI, and Bishop Susan Johnson, National Bishop of the ELCIC (and also a Canon of this Cathedral). During the week of February 25 (right after our Vestry, I gathered with over 50 Lutheran and Anglican clergy (including Bishop Pryse, Bishop Johnson, and our own Bishop Bell) at Mt. Carmel. At the end of March, I will travel again to Mt. Carmel to gather with Lutheran laity (and, I think, a couple of Anglicans, too!) for a weekend of

prayer and learning.

Each of these retreats is centred on beautiful worship, carefully planned and carried out, in the case of Mt. Carmel, in its stunning chapel. Great music, inspiring preaching, deeply prayerful liturgies. They really are a gift.

I entitled my presentation, somewhat changed from retreat to retreat to reflect local audiences, ‘*How Are We to Live?*’, thinking about the church – our communities and parishes – in these difficult days of challenge, opportunity, change, and, even, dismay at the world around us. There is no doubt that the realities of the world around us leave us feeling disconnected, rudderless, confused. Add to that the significant changes which are affecting our churches – not all negative, by any means – but ground shifting in any case – and we find ourselves wondering just how we are to live; what we are to think and do; how we are to move ahead.

I have tried to encourage people to acknowledge and be grateful for: hospitality, generosity, leadership, and authority in our midst. How have generosity and hospitality formed and ‘made’ us as church; how is leadership within Christian communities learned and encouraged; with what authority do we speak to the world? I have, further, urged those listening to see these qualities all in a frame marked by mission and humour, cognizant of the privilege we share as Canadian Christians.

It has been a real labour of love to put these presentations together and I have had a wonderful time delivering these mini-lectures and talking with colleagues. And boy, have we laughed!!! The gift of humour – which is more than simply being funny – it is the richness of being good humoured and gently self-deprecating – helps us all so much as we live day by day.

As I write this, the two clergy retreats are ‘under my belt’, as it were; I look forward to the lay retreat at the end of March. What a privilege for me to be able to do this!■

FINANCIAL REPORT

 Parishioner givings are behind plan but ...

by Corporation



...with Vestry being held on February 24, 2019 and the proposed budget accepted at that time, we anticipate adjustments to givings to accommodate the approved increase to occur from March onwards.

Expenses are under plan but this is due to timing, meaning that we anticipate expenses to normalize to budgeted amounts as the year progresses.

| Income | 28-Feb-19 | 2019 Budget | Variance | 2018 Actual |
|-----------------------------|------------------|------------------|------------------|------------------|
| Parishioner Givings | \$ 46,269 | \$ 50,284 | \$ -4,015 | \$ 47,144 |
| Other Income* | \$ 3,625 | \$ 4,680 | \$ -1,055 | \$ 5,705 |
| Open Collection | \$ 623 | \$ 1,200 | \$ -577 | \$ 904 |
| Misc Income | \$ 1,138 | \$ 800 | \$ 338 | \$ 122 |
| Fund Income | \$ 23,842 | \$ 23,842 | \$ 0 | \$ 21,895 |
| Special Offerings | \$ 3,250 | \$ 3,000 | \$ 250 | \$ 3,000 |
| Total Income | \$ 78,747 | \$ 83,806 | \$ -5,059 | \$ 78,770 |
| Expenses | | | | |
| Staffing | \$ 48,321 | \$ 50,668 | \$ 2,347 | \$ 46,626 |
| Diocesan Assessment | \$ 7,029 | \$ 7,029 | \$ 0 | \$ 7,029 |
| Property | \$ 10,000 | \$ 11,032 | \$ 1,032 | \$ 10,000 |
| Admin and Programs | \$ 8,784 | \$ 13,242 | \$ 4,458 | \$ 20,000** |
| Total Expense | \$ 74,134 | \$ 81,971 | \$ 7,837 | \$ 83,655 |
| Net Income (Deficit) | \$ 4,613 | \$ 1,835 | \$ 2,778 | \$ -4,885 |

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

**The Admin and Program expenses from 2018 as shown above includes \$8869 for the organ cleaning. Removing this one-time expense, the 2018 Admin and Program expenses as of February 28, 2018 was \$11,131.

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