

# CONTACT

Christ's Church Cathedral | Summer 2019





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## A PEEK

 Behind the scenes

by Paula Esteves



For many reasons (the music, the magic, the fantasy, the sit on the edge of your seat moments...), the 1939 musical *The Wizard of Oz* remains one of my most memorable childhood movies. One of the more surprising scenes was the “Oz reveal” – the moment when Toto opens the curtain and suddenly there he is, the great and powerful Wizard of Oz. What a let down! There is nothing great nor powerful about this wizard! He is, it turns out, a meek, mild-mannered but wise old man!

In this issue of *Contact*, we asked a few contributors – Michael Bloss, Jeni Darling, and Peter Wall to look behind the curtain of a few things at the Cathedral and reveal all. Fortunately, none of them are scary; predictably, some have touches of magic and fantasy, and occasionally wisdom; and thankfully, all happen seamlessly (most of the time). What happens at our Cathedral, week in and week out, often looks effortless, but that’s because everyone (staff and volunteers) gives it their best, cooperates, and supports each other!

So, I thought I’d fill you in on how *Contact* is put together. It starts with a blank page and a meeting of the minds. Anne and I get together, usually over a cup of java, and together we make decisions on what the content might be, and who, besides our regular contributors, we’ll approach to contribute. The process, I must admit, is easy. It’s easy because Anne and I work very well together. Early on we established the who does what and agreed that we had to be honest with each other, and I believe we have been. Anne overwhelmingly provides the creative influences while I deal with grammar, fact checking, and the

general detail of the final production. We also get a ton of support from the contributors and from Corporation. Often when we’re short on content, we’re unexpectedly approached with an unsolicited article or photos. That’s the magic for which both Anne and I are enormously grateful.

Eventually (sometimes even by the due date), articles are received. Once edited, Anne works on the layout of the publication. The first draft is then sent to me to “tidy up”. I’m not tidying up Anne’s work (usually perfect!), but we frequently have technical glitches – colour on a screen can show up totally differently in print; spacing is frequently altered after travel through cyber space. (We once lost the entire closing paragraph of an article. The author was not amused); space to accommodate last minute ‘surprise’ submissions needs to be made, and so on.

Before *Contact* goes to print (done in-house), Alison takes a final look, frequently catching many small but important errors – clerical titles (who knew there was an order!) and calendar items (constantly in flux) come to mind. Once ready for print, we hold our breath and hope the printer cooperates.

Once the printing is done and *Contact* is transferred to our website, Anne and I put our feet up until the next issue and hope that you enjoy the finished product half as much as we enjoy getting it to you!

Anne and I wish you a safe and enjoyable summer season! ■



## GENERAL SYNOD

### Support with prayer

by Peter Wall †



Ah, summer! It looks like it might actually arrive – after such a long and cold, wet spring, we finally seem to be enjoying some warmer and dryer weather.

I am certainly aware that this summer is a different one for me as I look ahead to a very different fall. As Michael Bloss might say, the runway is getting shorter by the day! There will be other opportunities for me both to write and say some things that sit on my heart in the weeks to come.

Meanwhile, a full summer lies ahead, too. In early July, I shall travel to Vancouver, along with 10 members of this Diocese, and with representatives from the whole church across the country, and beyond, for the 42<sup>nd</sup> General Synod of our Church. In an interesting confluence of circumstances, and perhaps appropriately for this, my last General Synod as an active participant, my whole family will be there. Anne retires just before General Synod so is coming with me to spend time with her sisters in Vancouver, and both Patrick and Emily are working at General Synod – Patrick as part of his regular job at Church House, and Emily, back as Coordinator of the presentations by The Anglican Foundation of Canada, the lead sponsor of this Synod. It will be a particular joy for me, as we bid *adieu*, with huge thanks to Archbishop Hiltz, that Anne and our children, all of whom have known Fred for all of his Primacy, will be able to celebrate that together.

Throughout my active ministry, I have been privileged to serve the Church nationally in a variety of roles – both in governance and in programme roles. One of those has been a Chair at various times of the General Synod Planning Committee. This General Synod, the 42<sup>nd</sup>, will be my 8<sup>th</sup> Synod with direct planning responsibilities, so I know the ‘meeting’ and its functioning fairly well. So, I covet your prayers, on behalf of all of our Church, in these coming weeks.

This Synod will deal with important and, at times, both contentious and difficult issues. The matter getting all the attention, of course, is the second reading of the Amendment to Canon XXI, which provides for the marriage of same-sex couples. This Diocese has already moved ahead on this matter, as has been both permitted and acknowledged by the Church, and I know how important this concern is in this congregation. I remain cautiously optimistic that the second reading will pass.

At the same time, matters about Indigenous Ministry in our Church, our continuing response to The Truth and Reconciliation Commission’s report, and to the various initiatives which we have taken as a Church also are critical pieces of business coming to this Synod.

And, lest we find time sitting heavy on our

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# I HAVE CALLED *You* BY NAME

 GENERAL SYNOD 2019 • VANCOUVER, B.C.

hands, we will, with the guidance of the Holy Spirit, elect a new Primate for our Church, from amongst a list of five very well qualified nominees.

So, please remember us all in your prayers – Bishop Susan and me, Archdeacon David Anderson, Canon Bill Mous, Archdeacon Val Kerr, and Canon Martha Tatarnic (our Clergy representatives), and Andrew Clinkard, Pat Davis, Greg Tweney, Siobhan Bennett, and Claire Christoff, our Lay representatives.

You can watch much of General Synod live-streamed. ([www.anglican.ca/gs2019](http://www.anglican.ca/gs2019))

Meanwhile, may the summer be a good one – warm and pleasant; not too hot; not too many mosquitoes; sunshine and blue skies!

Blessings on our summer services – all Sundays at 9:30! See you there! ■

## **A Collect for General Synod:**

God of our ancestors, God of our future,  
who was and is and is to come.  
you have named us in baptism,  
and called us into friendship with you and one another.  
In this General Synod,  
give all participants grace to listen well,  
to speak with respect,  
to deliberate with wisdom,  
and to honour this gathering of your beloved Church;  
through Jesus Christ, before whose name we bow in adoration and praise,  
now and for ever.  
Amen



**ART CRAWL**



## REMEMBERING

 Lives lived with faith

by Sharyn Hall †



Who would you call a saint? Were William Wilberforce, Mollie Brant, or Pope John XXIII saints? Would you add the names of John Donne, Thomas Becket, or Florence Nightingale to the list of saints?

These are just a few of the more than 200 people listed in a book entitled, ‘For All the Saints’. The full title of the book is ‘For All the Saints: Prayers and Readings for Saints’ Days According to the Calendar of the Book of Alternative Services of the Anglican Church of Canada.’ This wonderful book was compiled by Dr. Stephen Reynolds under the auspices of the National Doctrine and Worship Committee of our Canadian Church, which was chaired at that time by Bishop Joachim Fricker, a name we all remember well. It was published in 1994 and has remained widely used in Anglican parishes across Canada.

In more than 700 pages, the book includes entries about people and events of the Christian faith from Biblical times to the twentieth century. Each entry consists of scripture readings, specific prayers, a brief history and usually additional supplementary documents. This resource is a great help in remembering the many people who lived their lives with faith in God in whatever time and place and circumstance. From the Bible, we know the circumstances in which Peter, Thomas, Andrew, and

the other disciples walked with Jesus and became apostles of his mission. We also can be inspired by people through the centuries who have led extraordinary lives in service to God and to God’s people; people such as William Wilberforce, who campaigned for 20 years to end the slave trade; Mollie Brant, who helped bridge the divide between her indigenous people and the British crown during the American Revolution; and Pope John XXIII, who encouraged greater understanding and respect among people of different faiths and of different Christian denominations.

We are indebted to Dr. Reynolds for his creativity and scholarly diligence in collecting material from a variety of sources to provide a rich resource for worship services and for private prayer. I find this book especially useful for the weekday service I lead most Wednesdays. Here at the Cathedral, we offer a Eucharist service four times a week from September to June, and at least two times a week in the summer months of July and August. On most Fridays, people from the congregation lead the Litany of Reconciliation from Coventry Cathedral in England. Usually only a few people attend these services, but the services provide an opportunity for us to give thanks for our blessings, to pray for the needs of others and to remember God’s presence among us.

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If you would like to remember ‘saints’ in your thoughts and prayers this summer, here are only a few of those who are commemorated in July and August. ■

July 3	St. Thomas the Apostle	August 3	St. Stephen: Deacon and Martyr
July 6	Thomas More: executed by Henry VIII for opposing the King	August 7	James Mason Neale: Priest, Writer of Hymn Texts, died 1866
July 11	Benedict: founder of the Benedictine Rule of spiritual life	August 11	Clare of Assisi: Abbess, died 1253
July 22	St. Mary Magdalene	August 14	Dietrich Bonhoeffer & Maximilien Kolbe: martyrs, WWII
July 25	St. James the Apostle (brother of John, son of Zebedee)	August 15	St. Mary the Virgin
July 26	Anne: mother of the Blessed Virgin Mary	August 17	John Stuart: Anglican missionary among the Mohawks, died 1811
July 29	William Wilberforce: Social Reformer, died 1833	August 24	St. Barnabas the Apostle
		August 31	Aidan: Missionary, Bishop of Lindisfarne, died 651

## Passages

### DEATH

Jim Boudreau – May 4<sup>th</sup>

### MARRIAGE

Mark Playfair & Marianne Simpson – June 8<sup>th</sup>

### BAPTISM

Hadley Lynn Culp – June 9<sup>th</sup>



## SOMETHING TIMELESS

 About the night

by Dan Tatarnic †



“Watchman, what of the night? The night, O my Lord, is a time of freedom. You have seen the morning and the night, and the night was better. In the night all things began, and in the night the end of all things has come before me (Thomas Merton, *Nightwatch*)”

I have a confession to make; I am a night walker. I love everything about the night, especially summer nights: that point of intersection where the coolness of evening-breeze meets the radiant heat of concrete and aggregate, it’s not just a feeling, it has a smell; there’s an energy that comes from deeply-breathing, the ozone that precedes the dew-fall, and those distinct aromatics of woody poplars, that linger after a humid day. I know people like the day. I like the night; I can pray at night, I can’t pray during the day, it’s too loud.

Maybe you know what I’m talking about, maybe you don’t. But there’s something timeless about the night, the sound of big band music and the faint whiff of tobacco, on the patio, after the sun sets; it’s a good time, when the neighborhood goes to bed, when the busy sounds of lawn-mowers, the electric whining of

whipper-snippers, and the ineffectual noise of the work-a-day retires. I like the night, I can meditate at night, but I can’t meditate during the day, it’s just too loud. Bourbon with one rock and two bitters is wasted at noon; but at midnight?

The nighttime has a story, and the story it tells is darkness; that’s why I like to go walking in the dark. I know, the daytime has a story too, the daytime has benefits too; but daytime’s story is loud – it’s just too loud. It takes little effort to hear daytime’s story – not hearing it, now that takes an act of the will. You can listen to the sound of waves in the day, but to *hear* them requires a whole different headspace, not to listen to the sounds of motorboats, jet-skis, and beach volleyball games requires willpower!

Maybe you know what I’m talking about, maybe you don’t. Walking along the lakeshore at night – there’s something gratuitous about it, ‘daytime lovers’ just wouldn’t understand; the voice of waves, rolling in from the darkness-beyond-the-horizon, breaking on the shore. The waves have a story to tell, and if you visit them by night, you might just hear what they are saying as they surrender their souls upon the shores, and sidle up against rocks. ■



## MILLER'S SHOES

 The dynasty continues

by Jennifer Street



1926 marks the year that Barney Miller fled Chicago to establish Miller Shoes on James St. N. He had been managing a shoe store in Chicago, Ill. One day he got tired of the gun shootings that kept happening on the street outside his doors. He threw up his hands, returned the store keys to the owner and went home to get his wife, Bella.

Together they went to the local Ford dealership, chose a car and bought it and driving lessons. The lessons took place on the car lot. Seem to have been effective enough to get them to Ontario, however, and eventually to Hamilton's James St. North.

There they opened, what else, two shoe stores. Bella ran one, Barney the other. They opened with 100 pairs of shoes and 200 empty boxes and moved in above the stores. Anybody with a sudden need for shoes was welcome, the stores were open at all hours, day and night.

During the great Depression everyone living on James N. struggled to eke out a living. Everyone helped everyone else as they were able. That was apparent when, some years later, a retired judge came to reminisce about the time Bella had replaced his demolished shoes with new ones then pinned a note to his coat and sent him home. It read, "Pay when you can".

Polio was rampant in the years prior to the discovery of the Salk vaccine in the 50's. The Millers began researching what specialized footwear

was available for people with various forms of disabilities. They became the 'go-to' place for people from all over Southern Ontario and still are to this day. They had found their niche.

The Millers finally bought the block where their buildings are located today. There were still two stores competing with each other when son Irwin took over in the 60's. Over time he amalgamated them in 1991 continuing to specialize in high quality leather shoes and specialized footwear for the disabled.

The next Miller son, Brian, began his tenure in 1988 and in 2005 established the Miller's store on the Mountain as the city population expanded there. His son, Daniel, joined that store in the middle of the 20teens and today he and his mother run that store. The dynasty continues.

Brian has seen many trends and changes on James St. N. from his central vantage point. He says that Miller's, the store and the family, remain committed to the street and to the city. ■



...SINGING HYMNS,

 psalms & spiritual songs

by Michael Bloss



The music at a Cathedral, indeed at any church where music is an important ministry, takes care and planning in its execution. For the most part, what a congregation will hear at a liturgy is a finely crafted choral offering and well-appointed hymns and psalm. The presentation of this music will seem effortless and polished and, together with the Spirit's encouragement upon it, draw forth an engaged response from people gathered at worship.

About 20 minutes of rehearsal stands behind every 1 minute of choral music at a liturgy. Then a further hour or two attends the weekly planning of hymns, processions, and administrative process. Weekly staff meetings and impromptu consults between musician and clergy contribute to the fine tuning of every liturgy. Organists also need to practise material which will adorn the remainder of the service. In the best of all worlds an organist will devote around 3-4 hours per week honing his/her craft.

Planning the weekly choir rehearsal takes a number of factors into account. One wants to have the choir rehearse a particular selection at least three weeks prior to its singing. Note learning, ensemble, tonal blend, and vocal independence are all key elements in this time. Some liturgies (e.g., Advent Procession and Holy Week) contain much more literature than the typical Sunday and so the added time required to rehearse all this is another consideration. The weekly rehearsal needs to not exceed

2 hours so one has to plan each piece and the time spent on it carefully. One rehearsal might only work on the first half of a motet, then follow with something with which the choir is familiar before tackling something new as the next piece. The end of the rehearsal is always best left with a fun, well known piece.

The planning of music for the liturgy begins with a reading of the lectionary scripture ordered for the liturgy in question. Some occasions are obvious such as Ash Wednesday, Patronal Sunday (Reign of Christ Sunday), Pentecost etc. But others leave more room for interpretation, particularly the longer readings on healing during the Epiphany and post Pentecost seasons. Once the readings, particularly the Gospel, are reviewed, hymns are chosen. The selection process here is focused on hymns which are specific to the Gospel reading. Experience can help here, but also an index exists at the back of the hymnal with hymns ordered against scripture reading. There are also numerous supplemental hymn resources which provide further specific and often more contemporary hymn texts. A text writer will often write in a common rhyme meter so that a familiar tune can be joined together with the text. Further considerations around hymns have to do with familiarity, mood, tempo, balance, and effective word painting.

Once hymns are established, one reviews the

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Psalm set for the day to which a variety of musical treatments can be associated. More commonly one would choose an Anglican chant which matches the tone of the text, but also plainchant and, at times, metrical paraphrases (metered translations of the psalm text placed to a familiar hymn tune) are employed.

In essence, the music in all of its dimensions contributes to the drama of the liturgy. Not only does the liturgy itself communicate the rise and fall of movement and intensity, but the music also needs to support and sustain this sense of

drama. The Liturgical Season and the text both contribute to this atmosphere.

In the end, what is perceived by the congregation is an experience of authentic musical expression which sustains and backlights the drama of the Word. Done well, there is no distinction between the end of the Word and the start of the Music. And herein lies not only the ability of the musician, but also the inspiration of the Spirit, both in the planning and especially in the execution.

Soli Deo Gloria ■



Outdoor service June 23 marks the beginning of one 9:30 service for summer.



## DREAMING TOGETHER

 In a time of transition

by Rob Jones



These past few months have been a bit of a whirlwind. What a time to be serving as a first-time warden! I have been truly grateful to Corporation for helping me to get acclimated to the job and its responsibilities. I still have a great deal to learn, but I am glad that I am a part of such a supportive team. It should come as no surprise, but I have now seen first-hand that Corporation is made of up of people who truly love this place and work tirelessly on its behalf. We are in good hands! Conversations in our meetings often range in topic, seriousness, and scope, but everyone around the table is committed to working together to find solutions that reflect our shared values. I am thrilled to be a member of this team.

For my first report, I want to reflect a bit on the season of transition that we find ourselves in together. Although there is no new information to share about the particular details of the interim process, it is worth spending some time thinking about the emotional and communal work of transition that will mark these next several months.

Transitions are times of complicated emotions. The three most obvious emotions that I've experienced during this particular transition, if I'm being honest, are gratitude, anxiety, and grief. I list gratitude first because this time of transition has allowed me to think about how thankful I am

for Peter's years of leadership, insight, and service to the church. His presence at the cathedral has been a constant since Kyle and I first made this place our spiritual home several years ago, and we're deeply fortunate to have had such a faithful and effective rector at the helm for so long. Like everyone else, however, I've felt my fair share of anxiety. Transitions force us to think about a different future, which can be difficult if we've loved and cherished the past. The unknown can be intimidating, and transitions push us out into the unknown whether we think we're ready or not. And we should also remember that transitions invite us to mourn, to experience the full range of emotions associated with loss. It is healthy and appropriate to grieve at a time like this.

But I've also sensed in the cathedral community and felt in my own spirit another set of emotions: excitement, possibility, hope, expectation. These feelings don't negate, but exist alongside of our gratitude, anxiety, and grief. Transitions are times for communities to dream new dreams, to imagine what possibilities might lie just beyond the horizon. And there is much to be excited about! Especially if we're willing to dream big and dream together!

I would encourage my fellow parishioners to

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dream, to share those dreams with each other, and to think of ways that we might make those dreams reality. For my part, as a new warden, I am committing myself to the work of listening, to hearing what excites people, what troubles them, what they yearn for, what type of mission they think the church is being called to live in our neighbourhood, our city, our world.

Recently, Bishop Susan gathered both clergy and laity at several parishes around the diocese, including our own, to ask questions and encourage conversation about a new diocesan vision. These meetings gave people the chance to make their voices heard, and to contribute to an ongoing dialogue about what we think God is up to in our diocese. To share our hopes, struggles, joys, and desires. I went to the meeting held at the cathedral on June 13, and I heard some inspiring things there from members of our own parish: calls to live fearlessly (Wendy), calls to dream new dreams about the future of the

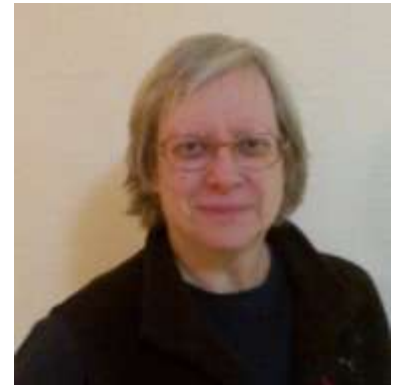
church and what it might look like (Dale), calls to speak boldly and publicly in the face of ecological devastation and social injustice (Jim and John), calls to move from a model of doing things *for* people to a model of doing things *with* and *alongside* of them (Brian).

I hope that these conversations continue, formally and informally, at coffee hour after the liturgy, in living rooms, and in backyards over beers and BBQ. These conversations are not just for clergy and wardens, but for all of us.

The church, and not just our church and not just the Anglican communion, is living through a time of transition. My dream is that those of us who are trying to walk in the way of Jesus, who are trying to live lives of justice and peace, and who are trying to build communities of love and solidarity, will come to the table to share their dreams with one another, to imagine a new future, and to think carefully and creatively about our mission and vision. ■

# Congratulations!

to Sue Crowe Connolly 2019 City of Hamilton Arts Award recipient in the category of Arts Education & Community Arts. The City of Hamilton Arts Awards recognizes and celebrates individuals who have made an outstanding contribution to arts in our community. Each award winner in a discipline specific category selected an emerging artist for recognition.



From the City of Hamilton news release:

**Sue Crowe Connolly** [www.cyvstudios.ca](http://www.cyvstudios.ca)

Sue Crowe Connolly teaches functional vocal training and community music facilitation. She works with people to claim their own voice, and trains vocal teachers and choral leaders. She founded Hamilton Sings! Community Choir, a non-audition choir for adults and older youth. She is deeply honoured by this nomination.

**Emerging Artist:** Hanna Bech Mathieson

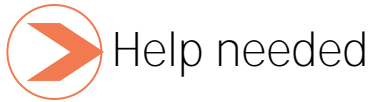
# July 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1 <i>Cathedral Place closed for Canada Day</i>	2 <i>Holy Eucharist 7:30 am</i>  <i>Meal Tickets 9:30 -11</i>	3 <i>Holy Eucharist 12:15</i>	4 <i>Holy Eucharist 12:15</i>	5 <i>Cathedral Office Closed</i>  <i>Front Desk open 10 am to 2 pm</i>	6
<b>Summer Hours: June 30th to August 30th Cathedral Place 8:30 to 4:30 Monday to Thursday, Closed on Fridays</b>						
7 <i>Pentecost Four Holy Eucharist 9:30</i>	8	9 <i>Holy Eucharist 7:30 am</i>  <i>Meal Tickets 9:30 -11</i>	10 <i>Holy Eucharist 12:15</i>	11 <i>Holy Eucharist 12:15</i>	12 <i>Cathedral Office Closed</i>  <i>Front Desk open 10 am to 2 pm</i>  <i>Art Crawl &amp; Makers' Market 7-11pm</i>	13
14 <i>Pentecost Five Holy Eucharist 9:30</i>	15	16 <i>Holy Eucharist 7:30 am</i>  <i>Meal Tickets 9:30 -11</i>	17 <i>Holy Eucharist 12:15</i>	18 <i>Holy Eucharist 12:15</i>	19 <i>Cathedral Office Closed</i>  <i>Front Desk open 10 am to 2 pm</i>	20
21 <i>Pentecost Six Holy Eucharist 9:30 am</i>	22	23 <i>Holy Eucharist 7:30 am</i>  <i>Meal Tickets 9:30 -11</i>  <i>Endowment Meeting 5pm</i>	24 <i>Holy Eucharist 12:15</i>	25 <i>Holy Eucharist 12:15</i>	26 <i>Cathedral Office Closed</i>  <i>Front Desk open 10 am to 2 pm</i>	27
28 <i>Pentecost Seven Holy Eucharist 9:30 am</i>	29	30 <i>Holy Eucharist 7:30 am</i>  <i>Meal Tickets 9:30 -11</i>	31 <i>Holy Eucharist 12:15</i>			

# August 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				Aug 1 Holy Eucharist 12:15	2 Cathedral Office Closed  Front Desk open 10 am to 2 pm	3
4 Pentecost Eight Holy Eucharist 9:30 am	5 Cathedral Place closed for Civic Holiday	6 Meal Tickets 9:30 -11	7 Holy Eucharist 12:15 pm	8 Holy Eucharist 12:15	9 Cathedral Office Closed  Front Desk open 10 am to 2 pm  Art Crawl & Makers' Market 7-11pm	10
11 Pentecost Nine Holy Eucharist 9:30 am	12	13 Meal Tickets 9:30 -11	14 Holy Eucharist 12:15 pm	15 Holy Eucharist 12:15	16 Cathedral Office Closed  Front Desk open 10 am to 2 pm	17
18 Pentecost Ten Holy Eucharist 9:30 am	19	20 Meal Tickets 9:30 -11	21 Holy Eucharist 12:15 pm	22 Holy Eucharist 12:15	23 Cathedral Office Closed  Front Desk open 10 am to 2 pm	24
25 Pentecost Eleven Holy Eucharist 9:30 am	26	27 Meal Tickets 9:30 -11	28 Holy Eucharist 12:15 pm	29 Holy Eucharist 12:15	30 Cathedral Office Closed  Front Desk open 10 am to 2 pm	31
Sept 1 Pentecost Twelve Holy Eucharist 9:30 am (Last Sunday of one service.)	2 Cathedral Place closed for Labour Day					

## BEHIND THE SCENES



by Jeni Darling



For many of our Cathedral family Bishopsgate is behind the scenes. They enter the building from the carpark on Hughson Street and, except for a few occasions, such as the Easter Vigil service or the Parish picnic in June, seem unaware of the impact Bishopsgate has made in the larger community. They pay compliments to the gardeners for their labour of love in keeping the planters and beds they see on their way into the building, but do they feel ownership for what goes on in front of the building?

Bishopsgate is the face the Cathedral presents to James Street North. It is the garden that was established at the millennium and endowed by a parishioner in memory of her husband. Since the early 2000s, it has been our community's gift to the larger Hamilton community and has played an integral part in some of the changes that have taken place on James Street North. It is the home of another Cathedral outreach, Makers' Market, which takes place in the forecourt over the summer months from May to September and includes Supercrawl.

Much thought and planning went into the design by a committee including Cathedral representatives, and gardening experts from the parish and the wider gardening community. It was to be a labour of love by volunteers. The endowment provides money for assistance with the heavier labour, and property staff maintains other aspects. The garden has become a much loved and appreciated part of the James North street-

scape. How do we know that? As the volunteers work in the garden they are told so; we see people sitting and enjoying the space, parents walking with their youngsters and talking about the plants and our insect visitors.

The original design included two large perennial beds in front of the School House, four beds immediately in front of the Cathedral, plus narrower beds along the front fence edging the grass lawn and beside the School House, and a line of pyramidal oaks along the brick wall to the south. Trees and shrubs were included in the design. Those of you who know about gardens will understand that they are works in progress, and so, inevitably, the design concept of the garden has changed. Boxwood hedges have been replaced by fences to provide more garden space and provide more air and light to the plants. There are many more perennial plants throughout the garden, thus removing the energy consuming tasks of lifting bulbs at the end of the spring, planting annuals, lifting annuals in the fall and planting bulbs again. (I must also confess to frustration over our furry squirrel friends, behind the scenes helpers, who transplanted tulip bulbs with no respect for the design plan. That explains the shaggy pink bulbs that appeared among the mini daffodils and dwarf red varieties in the fence beds).

There have been other frustrations over the years. Who would have guessed that the trees

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planted on James North would have grown so well that they have shaded our perennial beds so that some plants no longer flourish? Why, when we provide elegant garbage cans with special sand trays for cigarette butts, can folk not use them? Why is there so little response by our congregation to invitations to join the volunteers? I joined the volunteers in the fall of 2004 and took over as leader of the weeders two years or so later. There has always been a core of volunteers, but we are in need of renewal. We are a core of five regular volunteers, two of whom deserve a well-earned rest, one is a relative newcomer, and I find that I simply do not have the energy I had when I took on the task. The Lay Weeders need help to weed, to deadhead, and generally tidy the garden. A little help goes a long way.

My role as leader of the weeders involves planning behind the scenes and for example knowing where to find mini daffodils and pansies to place in the planters for Easter. I also have favourite growers where I buy bedding and other

plants. We have also been gifted plants, like the fine hostas and hydrangeas outside the yellow door to the former choir room in the basement. We are blessed to have the Lighthouse on James North where excellent annuals can be bought in the spring. The garden requires opening in the spring and closing in the late fall. As I have worked in the garden, we have increased the number of native hardy plants for pollinators. We leave more cover for pollinating insects to over winter and things may not look as tidy as they might but the sound of solitary bees in the ornamental pear trees and the berries on the service berry shrubs are a good indication of how much this early food source is appreciated. For over a year, we have been fortunate to have a young man with knowledge and experience in the garden helping us. He has done the heavy work of mulching and tidying in the fall as well as pruning and early year preparation, and will be supporting us over the summer.

Changes are afoot at our beloved Christ's Church Cathedral but given that Bishopsgate is funded to be pretty well self-sustaining financially, I have hope that the congregation will be able to respond and give the support necessary for the continued growth and development of our downtown treasure. Talk to me. ■



## PUTTING IT ALL



by Peter Wall †



Given the prime place that the liturgy of the gathered community plays in Cathedral life, one of the principal roles that I enjoy as the liturgical officer of the parish, is the planning, scheduling, and ‘putting together’ of liturgies for Sundays and other days and feasts. This role is one of the many responsibilities of incumbency: the Rector or Priest in Charge enjoys both the privilege and the challenge of bearing responsibility, within the normative frameworks set out by the Canons of the Church and by the local Bishop, who is the *Ordinary* (the one responsible for ‘order’ within a Diocese) for the liturgical life of the community.

While this is, at times, a weighty responsibility, particularly within the context of *Cathedral* worship, it is one of the ‘pieces’ of my job from which I derive much pleasure and energy. I have always been a bit of a liturgy *nerd* and enjoy the beauty, challenges, and ultimate wonderful benefits of doing what we do together when we worship. We are so lucky in the Cathedral to be able to worship in the ways we do – not all parishes are blessed with such a richness of resources.

Two of the great attributes of Anglican worship are: we are a *sacramental* and *liturgical* church, with a very definite *shape* and *understanding* of our liturgy, and we live under *authority* – the authority of Synods and Bishops in terms of our liturgical materials and practices. And so, we have *authorized* books and rites – the Book of Common Prayer, The Book of Alternative Ser-

vices, authorized supplementary eucharistic prayers, and the reciprocal agreement with the Evangelical Lutheran Church in Canada, our full communion partner, to freely use each other’s liturgical materials.

So, I begin all of this, usually on a seasonal basis (Advent, Epiphanytide, Lent, Easter, Eastertide, Pentecost season, etc.) by trying to plan carefully *who* should do what. One of the great benefits of multi-staffed congregations such as a Cathedral is the richness of voices, timbres, approaches, experience, style, and wisdom that so many talented people bring with them. Also, no single person ‘owns’ either the altar or the pulpit – all voices deserve to be heard and shared. This is also one of the hard things – all clergy (I think...) would ideally like to preach every week. There is a sense in which a relationship develops between a particular preacher and a particular congregation. However, whatever sense of regret there may be in not being able to ‘hold forth’ every week is more than made up for by the amazing gifts of those who surround us! How lucky we are. So, I try to balance voices, availability, and interests, all overlaid by other things like guest preachers, visitors from afar, and those other kinds of considerations.

### The Shape and Unity of Liturgy:

Just as the sacred liturgy has a basic ‘shape’ – Gathering, Proclamation, Teaching, Prayers,

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Reconciliation, Offering, Meal, sending – so too, each Sunday or feast day has a thematic unity as well. The readings from the lectionary are all carefully chosen for the whole church – many denominations, in many places – all hearing the same words of scripture. And just as the Gospel passages for Sundays follow a kind of pattern – Matthew in Year ‘A’; Mark in Year ‘B’, Luke in Year ‘C’, with John’s Gospel liberally sprinkled throughout all three years, so too is the thematic unity of any given Sunday. While there are seasonal variations in how the *Revised Common Lectionary* (the lectionary which we and virtually all Canadian Anglicans use) is composed, there is always a relational and/or didactic purpose in the juxtaposition of Sunday readings. So, the thematic necessities of constructing a particular liturgy are also important. Which hymns? Which eucharistic prayer? What manner of affirmation? Will there be a General Confession and Absolution, or will that be included in the Prayers of the Faithful? If the affirmation of faith is to be a creed, which one? Should we be saying/singing the Gloria? Is that which is important and appropriate in Lent equally important or appropriate in Advent? How should the Easter season be set apart, if at all?

With all this background information and basic 'shape', then the detailed plans can be made Sunday by Sunday. None of this happens in a vacuum nor only by one person. We are tremendously fortunate in having Michael Bloss on staff – Michael looks carefully at the readings and at the seasonal components and makes excellent and sensitive decisions about choir motets, anthems, etc. and also chooses hymn suggestions which are passed on to me. We are equally fortunate in having skilled liturgists on staff who can look at the various 'pieces' of the service so that they can best reflect the time of the church year, the season we are in, along with particular realities about our community.

Alison Meredith, who is primarily responsible for the design and production of the Sunday bulletin, is key to all of this. An excellent pastor

and liturgist in her own right, Alison often makes suggestions, chooses the most appropriate collect from amongst the several choices before us (BAS, Evangelical Lutheran Worship, newly composed Collects approved for trial use) and also makes recommendations on eucharistic prayers from amongst the 22 authorized prayers along with other new forms, which we have permission of the *Ordinary* to use.

This all sounds frightfully complex, but we have a rhythm and a set of understandings among staff and clergy, and, usually, it all goes quite seamlessly.

Of course, everything hinges on what might happen between the time that all the decisions are made and what actually might be in place on a particular Sunday morning: Did something happen in the world on a Saturday night which could cause us to regroup? Are there particular issues in the congregation about which we should be aware and to which we might need to respond? These things often will affect most directly the person who is crafting and delivering the Prayers of the People so that they can be as authentic, applicable, and helpful as possible. Usually, the Intercessor will check in with the Presider before the service begins in terms of any last-minute changes needed or additions to the prayers.

Finally, we are ready - ready to sing and pray sincerely and robustly; ready to be moved and inspired by good preaching; to be comforted and challenged by the excellent lectors who proclaim scripture; ready to be reconciled with God and with each other; and, finally, to be fed - both by the goodness of this community and by the Body and Blood of Jesus.

The most important part of all of this, of course, is *you* – the congregation, who makes the liturgy the alive, gifted, inspiring work that it is. How blessed we are in our Sunday liturgies!

Enjoy!! ■



## CAROL BARNHAM



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

A perfect day for me is spending the day outside in nature whether walking, hiking or cycling a trail or beach with my family or my best friend.

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

I was drawn to the Cathedral by its beauty, the way it celebrates traditional Eucharist and the beautiful choral music. The service is very meaningful in how it ties in modern day with scripture.

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

Every Sunday, I look forward to having my spirit lifted and listening to the choir. Of course, its always a pleasure to connect with my son. ☺

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

I can't say I would change anything about the Cathedral. It's special the way it is. Maybe more wine at communion!

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

My dear friend, Brenda, is the one person I admire the most, for her huge faith in God, her constant positive attitude and her caring spirit. I learn so much from her and blessed to have her friendship.

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


Well I would say being on a desert island, I would wish to listen to peaceful, uplifting music like a collection of classical pieces i.e. Chopin, Debussy & Bach or classic hits from the 70s & 80s. My choice of reading material would be a romantic novel like "The Notebook" by Nicholas Sparks or "Pride and Prejudice" by Jane Austen. But if I was there for an extended period of time, I would definitely want to have the Holy Bible to keep me rooted in my faith and to keep me sane! My food choice would be a charcuterie of assorted cheese, bread, meat, and olives with a bottle of Italian wine. ☺

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

Funny enough, my dream vacation is approaching this August! My family and I are travelling to Italy. How perfect! Beautiful country, delicious food and... wine!!! I look forward to the extraordinary history, in the company of my loved ones. ■



## BRAD BARNHAM

 Wheat beer and tacos



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

A perfect day for me can look like a lot of different things...one where I am walking beautiful trails in my neighbourhood (I live next door to the Royal Botanical Gardens!), or maybe a day where I find myself sitting on a patio, savouring a locally brewed wheat beer with close friends, but in almost every instance, a perfect day for me includes a piano for me to play and sing at.

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

The cathedral embodies the best qualities of what makes Hamilton a special place to me. We are a true melting pot, and one that thrives because of it, not in spite of it. Christ's Church Cathedral recognizes the importance of diversity and supporting individual skill and God-given gift in the hope of creating a better, more radiant community. When we come together in recognition of the individual talents that our community is made up of, we grow stronger, which is more vital now than has ever been before, in a time where the global church seems to have to defend itself daily.

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

I look most forward to providing a space of musical and spiritual reflection through cho-

ral music. Not only is the sanctuary space a place of architectural wonder and beauty, the choir is made up of wholesome and beautiful musicians and friends, and my time with them is a big part of why I love being at the cathedral.

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


That is tough. Maybe I would change where the announcements happen during the service, but you already know about that ongoing issue! Where do we put them??? 😊

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

Jennifer Moir was my choral and vocal professor during my Bachelor of Music at Western University. She is the fundamental reason why I am a conductor now. I could not begin to describe the many ways that she took me under her wing and supported me endlessly during my degree, and the ways that she continues to support me currently as a mentor and a friend. She saw something in me and did not allow me to give up, for which I will always be grateful. If I could articulate one very important lesson Jen taught me, it would be that, in music, we are fundamentally longing to make relationship. Relationship to the score, relationship to the composer, to the text, to the audience,

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## IN THE AGE

 Of the “Nones”

by Wendy Newman



Who are the “Nones”? They are fellow Canadians who reply “none” when asked about their religious affiliation in a national census. Their numbers are growing fast. Are we going to spend our foreseeable lives closing churches? Or use more energy to keep the church going as an institution than live and share the Gospel? I hope not. Curious about it all, I registered for The Nones: An Evolving Story of Secularity in Canada, held at the Cathedral on Friday, April 12, 2019. In this case, the Cathedral was simply the venue for a multi-denominational gathering. Dean Peter Wall and new Warden Rob Jones were among my fellow participants. The organizers, a Canadian nondenominational group called New Leaf [www.newleafnetwork.ca](http://www.newleafnetwork.ca), brought in experts with solid, recent Canadian data, and made us all think and re-think the future. I thought CCC folks would be interested in a summary of the research they presented, so here’s what I noted during the day.

Why so many “Nones” in this country? Though they may carry some stigma in the USA, Nones find greater social acceptance in Canada as time passes. Nones are put off by the Christian Right and fundamentalism, especially the American variety. Most Nones grew up in some kind of religious tradition but have since disaffiliated. Family being the most important influence, declining religious socialization rates in this country will drive up the numbers of

Nones.

How do the Nones see themselves? They regard themselves as open-minded and free. They do tend to share a range of supernatural beliefs, e.g., theists, agnostics. They do not see themselves as lacking in meaning or purpose - they gain both from family, work, and other sources. To them, morality is a matter of common sense; it is not rooted in religion. They share an aversion to imposed beliefs. Interestingly, though we actually do rather little evangelism, they see religious people as aggressive evangelists. They don’t see us as listening. The Nones tend to have few close friends who are involved with any organized religious group.

What might draw them? According to the research presented at the session, Nones report they would seek greater involvement with religious bodies (1) to find or experience community; (2) for marriage or children; (3) if they saw it as less exclusive; (4) if worship featured changing styles or formats; (5) if they saw us as living our faith; (6) if they were less busy; or (7) if the location of the religious group were more convenient to them. (However, few have actually tried to do so, even when pressed. The research indicates that “demand” is less than we suppose.)

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What does draw “returnees”? Marriage, children, and/or death are clearly established in the research. Personal crises often prompt consideration. However, the number one reason is a personal invitation. For this to work, they must experience community with the people they find in the religious community. Children who have left the church are more likely to return if their parents maintain close bonds with them, supportive and patient with the “exiled”.

How did we get here? A church historian spoke of the Quiet Revolution and the Catholic Church in Quebec, and the rapid growth of secularization there and elsewhere. He explored the changes in society since the 1960s, noting the huge presence of marketing – especially of branding, and the selling of lifestyle. In this era, it is therefore reasonable to ask, what is our “logo”? – “Love one another”? Another major influencer has been birth control, and the need to re-define marriage apart from its longstanding role as a business contract. There is some nostalgia about “male” and “female” roles, along with anger following scandals of TV evangelists. Popular culture is a huge driver. When Darth Vader is revealed to be Luke Skywalker’s father, the line between good and bad becomes blurred. Malaise, anger, and the rejection of the “fake” became more prominent, and the church, formerly seen as an arbiter, is now only one voice among many.

So...are we in a spiritual crisis? Or is it a “market share” crisis? As we know, authoritarian churches do well in periods of instability as they appear to offer total clarity about what to believe and what to do about it. We are not an authoritarian church, however. The speaker asserted that we need to pick that hill we’re prepared to die on. His bottom line: if we want to

be missional, we have to give up some of our norms. And, in the manner of The Tragically Hip, which never had a strong profile in the US, we should find a distinct Canadian way to do it. We certainly won’t get anywhere if we judge the Nones and behave as if they have it all wrong.

What to do? We can learn from the best of the missionaries of old, who were confident about what they had to share but paid careful attention to context. We must say what is worth sharing and bring our honest selves to the table. He expressed it as “My faith in Jesus and goodness is rooted in Scripture, grows in the soil of my community, and is nurtured by my personal commitment. I have something to say.” We should begin with neither sorrow nor despair, but with a deep confidence, and speak as in 1 Peter 3:15. We tend not to know how to talk with the people who don’t come into our churches, so we don’t experience their questions. We must learn to put it into words, and work like “spiritual midwives” – make it, as midwives do, a practice, a skill, and a job.

In everyday life, this means coming alongside those already known to us who are having a life experience and bringing our words, our poetry, and our whole selves. This means being truly present to our “neighbours” and making specific connections with them. It isn’t easy, and it isn’t “fast food”. What neighbours? Those people with whom we are already well connected. (The speaker added, “If your church life is so full that you don’t have relationships outside, there’s a problem!”) We can’t be spiritual midwives to all our friends, and we CAN wreck a friendship by pushing friends in a direction they don’t want to go. We aren’t to turn our Christian story into a “I am totally complete” statement, but instead learn how to share our story in words, not over-

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selling it. We make Jesus and not ourselves the hero.

Can we do this here and now, I wondered? Are we afraid we won't "win"? The speaker believes we can, meeting people where they live, inviting them to share their stories with a simple "Tell me more," and gently asking them what longing of theirs is represented by the story they relate. He said God would put people into our path when we open ourselves to it. "Our neighbours may go cradle to grave without anyone lifting them to Jesus", he said. He concluded with five practical points:

1. Notice people – the opposite of the cultural attention deficit disorder that surrounds us – who are potentially having a spiritual experience. Don't assume they are uninterested but continue in deep listening. He observed that "secular culture is haunted by God" – the occult and ghosts seem as real.
2. Pray for people, on your own.
3. Listen to them with your whole heart, in order to understand. They are telling you in the idiom they speak, and your undivided

attention is totally counter-cultural.

4. Love them. It is hard to hear someone's story and not care.
5. Learn how to tell your faith story.

He stressed that validating their experience is a profound gift to people. "The world is full of people with hearts on fire, and the church is running a bucket brigade to their heads." We should invite our friends into such experiences as contemplative practices. (I thought about the Centering Prayer group at the Cathedral and the large number of people in society who meditate.) It is all about walking on their path with them.

The day gave me so much to think about. I think we have perhaps focused too heavily in church land on getting people "in here" – inside our doors – and too little about listening and sharing our personal stories with those we already know, wherever they are. It may be that denominations and institutions will fall away. Market share isn't our objective. Somehow Christians got through the first couple of centuries AD without too much infrastructure. Yes, much to think about. And do. ■

Brad Barnham (Continued from page 21)

and if we aren't doing that, we are simply reading notes on a page. Without it, music is just math (there's nothing wrong with math, but you get the idea!)

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

Easy. My desert island book would be "Dubliners" by James Joyce. Joyce makes music with words. I can't describe his writing in any other way but that. Read it, if you haven't! And my desert island piece of mu-

sic would undoubtedly be Sibelius Symphony No. 2. If you haven't heard it, do yourself the favour and listen all the way through. You'll bring it to the desert island too, I bet! My food choice would be probably Mexican. So much variety! So much flavour! So much colour! And you never get tired of tacos, I tell ya.

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

I would love to spend time in Australia some day! And South America. But I'll be in Italy with my family in August, and that seems like a pretty perfect dream vacation to me. ■



## LEARNING

 Through connections

by Anne Harvey



Over the past 20 years, it has been our privilege each spring to attend the North American Cathedral Deans Conference. This conference takes place a week after Easter and is hosted by cathedrals in Canada and the United States. Deans and their spouses/partners come from cathedrals in North America and beyond to participate in 4 days of conversation, professional development, and fun. What a learning experience it has been for us to visit all shapes and sizes of cathedrals and to see the work that is important to each of these communities.

Our first Dean's conference took place in St. John's Newfoundland, and we still look back on it fondly as one of the best. It was notable for the warmth of our welcome and the down-to-earth way the people of the Cathedral of St. John the Baptist shared their ministries—plus a great kitchen party with wonderful music one night! The weather wasn't that warm, however, and I still recall the Dean of the Bahamas and his wife wearing every piece of clothing they had brought shivering in the east coast wind.

The theme, speakers, and content of the conference are always set by the host Dean and topics have been wide-ranging. Some have had a direct application for the work we do here and others have been more intellectual or esoteric but from all, we have taken away something of value. We have had the opportunity to listen to some marvelous speakers; Walter Bruggemann twice! (Check out his books in our library.)

However, much of the value of the conference

lies in the conversations and idea sharing that takes place in the cracks—over a meal, walking from the hotel to the venue, or late at night in the hospitality room. It is so helpful to touch base with other Deans to ask “what are you doing about...?”; “how have you dealt with ...?” etc. The Canadian Deans always take the opportunity of all being together to have an informal meeting or lunch to highlight any issues or concerns of particular interest in the Canadian church.

We have particularly enjoyed the opportunity to get to know folks from all over the church in North America and have made some fast friends we look forward to spending time with each year. There is a wealth of experience at the conference.

We have had the good fortune to attend conferences in Washington DC, Jerusalem, Victoria and Vancouver, Chicago, and many smaller communities as well: Cincinnati, Erie, Kansas City to name a few. This year we were in St. Petersburg, Florida at the Cathedral Church of St. Peter; a beautiful physical plant and fantastic flower guild!

One of the best things about the Dean's Conference is that partners are full participants so we have enjoyed all the sessions and activities together (no outdated notions of shopping trips for wives!).

It has been a real gift for us and I thank you all for making this possible. ■

 Don't forget givings over the summer months

by Corporation



Parishioner givings are behind our 2019 year to date plan and we about to head into the summer months where giving tends to be lower simply because many are away on vacation.

The good news is that giving is \$3,851 ahead of where we were last year! We know many are giving faithfully and we thank you for your continued support.

Expenses are lower than planned but that is due to timing and we expect them to normalize as the year unfolds and we expect to hold to the 2019 plan. ■

Income	01-Jun-19	2019 Budget	Variance	2018 Actual
Parishioner Givings	\$ 120,254	\$ 125,710	-\$ 5,456	\$ 116,403
Other Income*	\$ 12,088	\$ 10,195	\$ 1,893	\$ 10,820
Open Collection	\$ 2,246	\$ 3,000	-\$ 754	\$ 2,651
Misc Income	\$ 1,789	\$ 2,000	-\$ 211	\$ 1,031
Fund Income	\$ 59,606	\$ 59,606	\$ -	\$ 86,738
Special Offerings	\$ 8,050	\$ 7,500	\$ 550	\$ 7,500
<b>Total Income</b>	<b>\$ 204,033</b>	<b>\$ 208,011</b>	<b>-\$ 3,978</b>	<b>\$ 225,143</b>
<b>Expenses</b>				
Staffing	\$ 125,088	\$ 126,665	-\$ 1,577	\$ 120,959
Diocesan Assessment	\$ 17,572	\$ 17,572	\$ -	\$ 17,572
Property	\$ 25,527	\$ 27,580	-\$ 2,053	\$ 26,492
Admin and Programs	\$ 34,520	\$ 41,480	-\$ 6,960	\$ 63,684
<b>Total Expense</b>	<b>\$ 202,707</b>	<b>\$ 213,297</b>	<b>-\$ 10,590</b>	<b>\$ 228,707</b>
<b>Net Income (Deficit)</b>	<b>\$ 1,326</b>	<b>-\$ 5,286</b>	<b>\$ 6,612</b>	<b>-\$ 3,564</b>

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

In 2018 both our fund income and our admin and program expenses were higher than usual due to the maintenance and cleaning of the swell chest of the organ.

# MAKERS' MARKET

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7 - 10 pm, Fridays May 10, June 14, July 12 and August 9

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