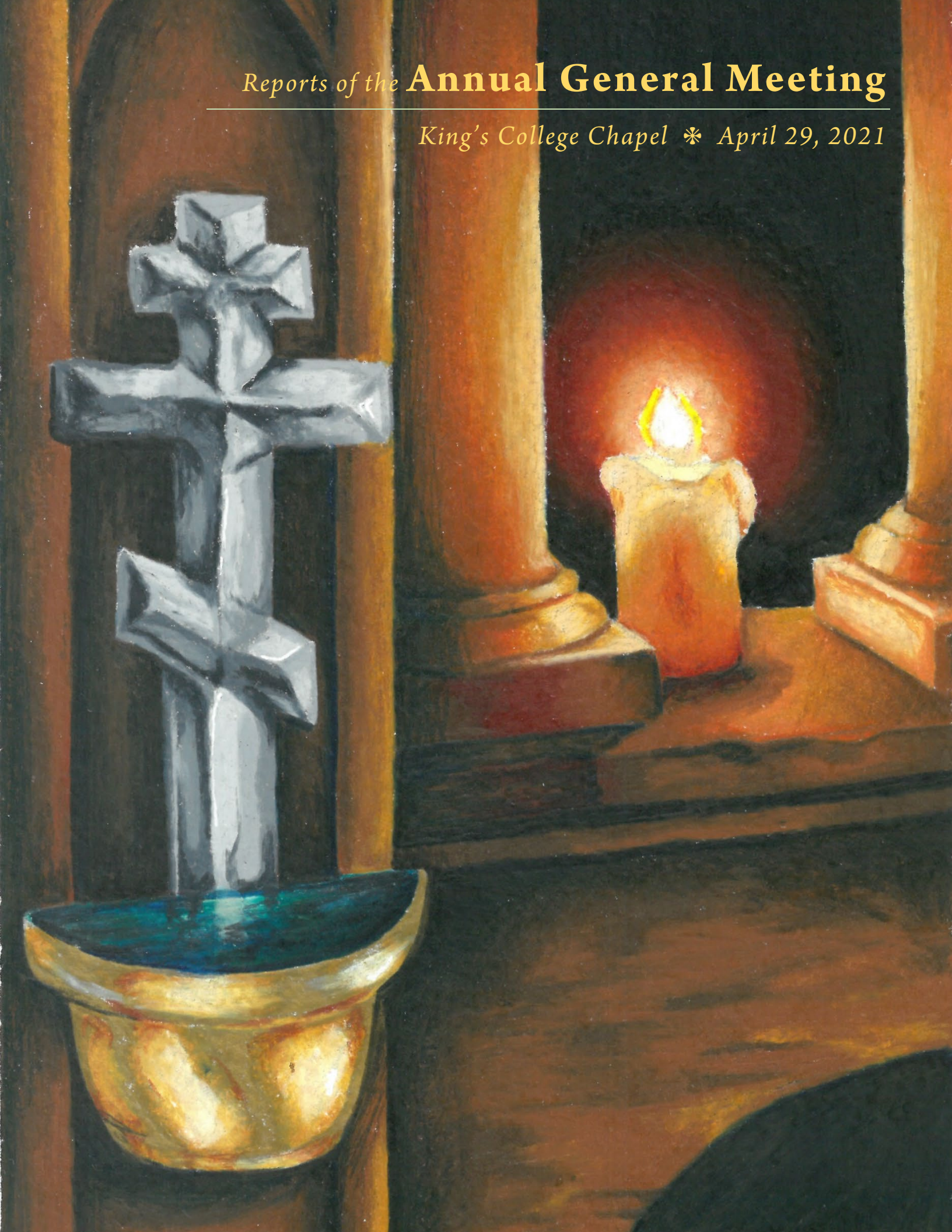


Reports of the **Annual General Meeting**

*King's College Chapel * April 29, 2021*



Cover Image & Art Throughout: Neil Parkinson, Chapel Artist-in-Residence 2020/2021

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CHAPLAIN'S REPORT

Fr. Ranall Ingalls

Listening, Waiting, and Turning

IN an interview farmer, poet, and agrarian essayist Wendell Berry was asked why he thought a disproportionately large percentage of people from rural areas voted for Donald Trump. He replied that he did not want to say too much, but that it was worth noting, for example, that no piece of legislation designed to assist small family farms had been passed by the U.S. Federal government since 1952, and that in that time several million family farms were lost. It is the sort of thing that makes people angry. When people are angry they do things they might not otherwise do. I understand him to be saying that where we might be tempted to 'explain' the strangeness of people who would vote for Donald Trump by writing them off as somehow not human, and then complain about them, our time and energy might be better spent looking for their humanity and identifying human reasons for what they do and say and think.

To take another example, a few years ago, when young Canadians were leaving middle class neighbourhoods in this country to fight for terrorist organizations abroad, I heard an interview on CBC with a woman from Calgary involved in the struggle to reach teen-agers in danger of such 'radicalization'. She said something striking. The place to begin, she said, is always with the simple fact that they are human, and that therefore there must be human reasons for why they do what they do and believe what they believe. The challenge is to find them.

The point here is not to encourage anyone to support Donald Trump or excuse acts of terrorism. It is to underline the contemporary importance of the kind of education King's offers, and the kind of community King's is at its best. Beginning with FYP, we are invited to engage with people and texts we often find strange and at times reprehensible and repulsive. Our task is above all to find what is human there, and open ourselves to these things in ways that may transform and change us.

In the Chapel, this quest is embodied by some simple practices. Two of which I have often heard students speak have to do with the public recitation of the Psalms. The first is listening. The second is waiting.

First, about listening. Those on one side of the Chapel must listen carefully to one another if they are to pray together. They must be listening to the people on the other side of the Chapel if they are to know when to begin their verse. They must be listening to one another if they are to enter together into the silence at the pauses at the half verse, and then begin the second half of the verse. And then, of course, there is the necessity to listen to the actual text – the words that are being offered. What can these strange words mean? And what can we mean by going to all the trouble to do this together?

Secondly, about waiting. As a student, Fr Jordan Draper often used to point out how we wait for those sitting opposed to us on the other side of the choir to complete what we have started. We must depend on people we may not know, people we may not like, people who may hate us, to complete our prayer. Of course, most often we do know and like them, and count them as friends. But Fr Draper's point remains. It is significant that we sit *opposite* one another. What confounds our understanding and contradicts our wills and has being and worth entirely apart from our plans and projects is often much more important than what confirms us in our prejudices, offers what we already desire, or serves our aims. I can't help but think of Dante's Heaven of the Doctors in the *Paradiso*, where the truth requires the complexity of affirmations and denials held in tension with each other, like the inner workings of a medieval clock. In his wonderful vision, the schools that stand opposed to one another historically actually need one another to attain what each one of them seeks.

This process of listening and waiting in order to discern what is human is a kind of turning, a kind of '*conversio*'. It happens to us not only as we read Gilgamesh or the Odyssey, say, but it is what we often witness happening in the texts themselves, in the people presented there. Alumni Hall and the Chapel each seek in their own way to provide space for this kind of conversion, this kind of turning. Students live together in a space defined by the buildings around the Quad. They eat together, hear lectures together, play sports together, sing and perform plays together, and so on, as they read and wrestle with texts together in the company of tutors. The context is designed not to prevent engagement, but to foster it in every way.

In order that the Chapel may be a place for turning, for conversion, for that repentance (Greek '*metanoia*') which genuinely is 'a change of mind', it must not gather simply those who are the same or who agree with one another. Such gathering will not challenge and transform. I am told that this is why events like the Vigil for the Earth that was hosted a few years ago was planned and designed from beginning to end with the assumption that those present might and probably would disagree profoundly about very many important things. What they were invited to share was a shared practice, a shared mourning. The best hope of the students who planned it was that participants might be changed in some way, and brought together. As someone said to me, if everyone at an event agrees, where is the opportunity for growth and

change? If something one wants to say is something with which everyone present already agrees, what is the point of saying it? Where is the opportunity to break down the walls between silos?

Forgive me. This introduction is long. No doubt it is inadequate in many ways. I have tried the reader's patience with it because I think any thinking about the past year or two and any talk of what may be in the year ahead needs to take place in the context of an understanding of listening, waiting, and turning as these things are essential to the transformative learning that is envisioned by the University's academic programs and to the spiritual disciplines practiced the Chapel and any events the Chapel hosts.

These practices of listening, waiting and turning are all about love. As Fr Gary Thorne said in his final FYP lecture in 2018, amending a remark by Karl Marx, 'The philosophers have only interpreted the world, in various ways, or sought to change it. The point, however, is to love it.' It seems to me to be the clearest and most succinct statement of the purpose of the kind of education we receive at King's. It also seems to me that very much about the place of the Chapel in the University is implicit in it.

This business of loving sounds simple and easy but, it turns out, is often neither. From the beginning of FYP, academic programs at King's challenge opinion and prejudice and our unexamined assumptions about what and who and where we are. At the same time we are brought face to face with beauty and truth and goodness in guises we could never have anticipated. It can be bewildering.

Meanwhile, the Chapel offers a space for reflection and the riches of a particular tradition of reverence and gratitude. We are especially blessed with music. Great care is taken with the details of worship. But if we arrive as consumers, we are encouraged to stay to consume a Love which most certainly will consume us if only we will allow it. The experience is often disconcerting and uncomfortable. We discover that all we receive here is ours only as we share it, as it becomes 'ours' and not merely 'mine'. And the beauty that is at the heart of everything we receive and do and share in the Chapel is the beauty of sacrificial love, a life poured out 'for the life of the world'. Just what this means for us individually and together is often every bit as bewildering as the texts we study, and more. For example, setting aside the rest of campus and the rest of the world for the moment, what does it mean to care for these few people I find here? They can be so difficult! And then, of course, If I am honest, I am difficult. It would all be so much easier if it could be reduced to following rules. What is on offer is a life that is at once much more challenging and more beautiful. So St Mary of Paris (= Mother Maria Skobtsova, 1891-1945) writes,

Our relation to man should not be a sort of extra burden that increases the burden of our own crosses, not like a pious exercise, a duty, the development of a virtue. Only one law exists here. Our relation is determined only by seeing the image of

God in [our neighbour], and, on the other hand, in adopting [our neighbour] as a son. Here duty, virtue, pious exercise – it all fades away.¹

How is this possible? How can we live like this?

I don't ask this question to answer it. The only 'answer' is the life of someone like Mother Maria herself. I ask the question to mark it as the only real measure of our life together this past year and any hopes we might have for another year. Love for the world, yes, but beginning with and including love for these people and this place now. Nothing is easier than to put off the project of learning to love the world until we are ready and the world presents itself as lovable. But to put off this project is not only to push suffering and struggle away. Much more importantly it is also to push away the joy of that self-forgetful exchange which constitutes friendship and community. I can speak authoritatively here because I have done this so often!

To write in this way is to make it sound as if the life of the Chapel is primarily about what we do. I would like to suggest that it might be more fruitful (and closer to the truth) to think about it terms of a hospitality we *receive*. The icon on the Epistle side on the altar is sometimes called 'The Old Testament Trinity' but the proper name for it is 'The Hospitality of Abraham'. It portrays a scene from the Book of Genesis, chapter 18, where the aged Abraham and his wife Sarah offer hospitality to three mysterious visitors. The icon makes clear that, in fact, something much more important is taking place. Abraham and Sarah are being drawn into a divine hospitality, in which their hopeless longing will be answered with a child. The suggestion is that as we learn together to offer hospitality, there is the possibility that we may discover a divine hospitality offered to us.

Our hospitality has often fallen short. We fail one another, sometimes in very painful and destructive ways. And the fact that a divine hospitality continues to embrace us is no excuse for this. The spiritual life into which we are drawn in the Chapel bids us put away self-justification. In the words of Abba John the Little, an early hermit and desert disciple, to justify ourselves would be to abandon 'a light burden, namely self-criticism,' in order to take up 'a heavy burden, namely self-justification.' Our life together is a continual movement in which 'the goodness of God leadeth to repentance', repentance to mercy, and mercy to amendment of life.

It needs to be acknowledged that the past two years have been difficult. Some of these difficulties have come unbidden, and some have come with choices and decisions – often the Chaplain's choices and decisions. In 2019-20 there was continuing grief at the departure of Fr Thorne and then of others who were much loved. There was the presence of Dr Wayne Hankey in Chapel for three successive Wednesday

¹ 'On the Imitation of the Mother of God' in *Mother Maria Skobtsova: Essential Writings*, page 71.

in October of 2019, which was difficult for several people for reasons that are clearer and more public than they could be for most of us then. Then there was my request to Dr Hankey that he not be present in Chapel. After this, many were thrown back on gossip and rumours to try to make sense of what they were seeing and hearing. Then came posthumous revelations about Jean Vanier, whose little book *Brokenness and Community* I had recommended at the beginning of the year. Quite a few of us read it and talked about it. For all of us these revelations were troubling and bewildering. Finally, as we will all remember, the academic year was brought to a sudden conclusion with the advent of Covidtide.

Something of all this is represented in the minutes for last year's AGM, and in Aidan's observation that the Chaplain did not provide a way for people to talk about these things and grapple with them together.² By the time that meeting took place COVID and the fact that we were out of term had drastically reduced our opportunities to be together at all. Furthermore, COVID sowed its own crop of division and tension. Some were fearful, others appeared to their friends to be rash. For months we could have no more than five people in the Chapel. We began the autumn with ten. It was difficult to exercise hospitality with respect to worship as rules changed. Our Head Greeter, Joanna Daley, spearheaded our efforts under really trying circumstances. We owe her and those she gathered to help her a great debt of gratitude. At the same time, with respect to programming, it was difficult to plan because there, too, what was possible was constantly changing. Furthermore, with no classes, greatly reduced library access, and no access to Prince Hall except for those who lived on campus, many students seldom or never set foot on campus. This was a challenge especially for those brave and good souls who under these circumstances took on positions of leadership and responsibility in the Chapel. It was often not easy to know where to turn for help and support.

Yet in our faltering attempts to exercise hospitality, the divine hospitality sometimes held us in an almost palpable way, and brought forth good things. Other reports in this package talk about some of these, and in my thanks at the end of the AGM I will have occasion to mention some of them, too. For now I would point especially to the baptism of Nevin Cussen and Willa Gertler at the Easter Vigil, and the Triduum services. Our Choir director and choristers, the Altar Guild, Fr Curran, our servers and officiants, our guest preacher, the candidates for Holy Baptism, our greeters, the cooks and the hosts for the Resurrection Feasts, and many others who helped with preparations offered hospitality to those who came. I think most or all those involved know or suspect that we were drawn into a divine hospitality.

² Please note that with help from Jordan Roberts, King's Sexualized Violence Prevention and Response Officer, some opportunities have been and will be provided. There is more information about these and an invitation at the end of this report.

The recognition of the divine hospitality at work even in our weaknesses and failings is the foundation of all my hopes for the year ahead. And I do hope, without forgetting the very substantial challenges ahead.

Respectfully submitted

from Under the Mercy,

Ranall+

(The Rev'd Dr) Ranall Ingalls, *Chaplain*

WORKSHOPS AND CONVERSATIONS – AN INVITATION

ON March 17th Susan Ayles of the Elizabeth Fry Society of Nova Scotia hosted a conversation called 'Community and Safety in the Chapel'. Those who have sung in the Choir in the past two years and those who have taken on leadership responsibilities in the Chapel were especially invited. It was a long and difficult evening, but fruitful. I would like to thank Jordan Roberts, King's Sexualized Violence Prevention and Response Officer for her presence at that meeting and her part in setting it up.

Jordan has offered to continue the good work of this initial conversation by hosting three workshops in May and June, aimed at helping us gain skills in attending to one another and caring for one another. You are invited and welcome to be part of these. Please contact me for a Zoom link as each date draws near.

Building skills talking about sexualized violence

Tuesday May 11, 7pm, via zoom

In a society that, overall, doesn't openly discuss sexualized violence the topic can easily become overwhelming. This time together will help build skills and confidence in approaching conversations, and our own reactions, regarding sexualized violence. The goal is not to impart the "one way" to do this "right" but rather help people evaluate what they know and their comfort level and provide some tools and resources for growth. Common terms will be demystified.

Receiving a disclosure of sexualized violence

Tuesday May 25, 7pm, via zoom

Learn some approaches, phrases, and available supports that you can use if, and when, someone shares with you that they have experienced sexualized violence. This will include discussion of resources available at King's and King's policies. Perhaps you know people who have been harmed and want to know how you can be there for them, or maybe you just want to be ready in case someone discloses to you. An important element of this discussion will be how to care for ourselves as we care for others.

Addressing concerns and accountability

Tuesday June 8, 7pm, via zoom

When someone harms us, harms someone we care about, or when we know that people in our community have experienced harm there is an understandable urge to act. How can we address the harm and concern head on and hold people accountable? This time together will explore various approaches to building safer communities, bystander intervention, inviting people to accountability, and supporting others in their accountability. We will also discuss what it means to hold ourselves accountable as we work to end sexualized violence.



MUSIC DIRECTOR'S REPORT

Paul Halley

THE music programme at King's ended fiscal 2019/20 in complete silence. The King's Chorus concert scheduled for March 15th was cancelled; the Chapel Choir's "St. John Passion" scheduled for April 4th and 5th was cancelled; and all choral services, including those for Holy Week, were cancelled. And so term came to a close with neither a bang nor a whimper.

The next couple of months were spent making and unmaking plans. Not having any idea how long the pandemic would be with us, we lurched from one short-term solution to another. We considered all kinds of technological approaches to services in the Chapel. Should we stream services? Could we stream services? (It turns out we can't – yet. Whether we should is still up in the air.) Then there were the bigger questions. How much quality should be sacrificed in the interests of expediency? Is it true that *anything* is better than nothing? How much demand is there for videos of simplified versions of Chapel liturgies? Who is our audience? Whom are we trying to serve? What about the Chapel community? Who are they? Where are they?

Benjamin von Bredow was valiant in his efforts to research audio-visual equipment that might get us going on the video front and also meet the approval of the various committees concerned with expense control. Fortunately we already had a good audio recording system that John Adams (superb sound engineer) had installed in the Chapel in 2017. But how to achieve comparable video quality became an increasingly thorny issue. It turns out quality cameras are pricey and you need at least three of them. As of this writing, the Chapel is now geared up for video recordings of reasonably high quality. The cameras arrived toward the end of this term, although not in time to be set up and put to use. The reasonable hope is that they will be used extensively going into the future.

During the summer, Fr Ingalls, Benjamin, Vanessa, Nick and I zoomed a few times. We talked about the possibility of recording such major services as St. Michael & All Angels, All Saints & All Souls, and the College Lessons & Carols Service with only the choir and officiant in attendance, and posting them on the Chapel Choir's YouTube channel. Little did any of us know how complicated and frustrating this process would be. As Michaelmas term got off to a limping start, Benjamin was doing battle with all sorts and conditions of technical and bureaucratic folk, while the rest of us did whatever we could to learn about interfaces, HDMI splitters and hypercardioid stuff. Vanessa and Nick managed to acquire some significant

knowledge in the video department. I learned that there was in fact no viable internet connection in the Chapel and that was a bad thing. At times it felt like the beginning of a promising joke. “A priest, a postulant, an ex-lawyer, a drummer and an organist went into a techno bar. . . .”

By the second week of term, many of us realized that no matter how often we met, Covid wasn't going away. Fr Ingalls was keen to have some semblance of choral music in the Chapel and on Thursdays the Eucharist was celebrated with two cantors, which turn out to have exactly the same effect as two singers, singing a plainchant mass setting and two hymns. This procedure held all the way through the term until the lockdown at the end of November which put an end to fantasies of a video of the Lessons & Carols service.

Once restrictions were eased in early January we resumed the two-person, one celebrant, one deacon and one server with small congregation formula, and this held through the Wednesday in Holy Week after which we pushed the boat out and had a choir of eight singers for the Triduum. The last 'choral' service of term was held on Thursday April 8th with our organ scholar, Gabe O'Brien in charge and the two cantors back in their sanitized stalls.

Meanwhile last fall, Benjamin had broken through multiple barricades and emerged with a video camera that could swivel and zoom and was eventually wired up and placed on the Rood Screen. Efforts at recording Evensongs continued with renewed vigour. Although there were frequently recurring phrases in discussions around these efforts, such as “technical challenges”, “disappointing news”, and “I'm not comfortable”, we put our heads down and continued the charge.

The upshot of all this was four attempts at an Evensong recording, resulting in three failures and one success when we brought in the big guns in the form of John Adams (again) to record the All Saints Octave Evensong, which actually got posted on the Chapel Choir's YouTube channel and is still available for general consumption. I have mixed feelings about this offering. While the audio is perfectly fine, the visual generates in me overwhelming feelings of loneliness and loss. I suppose it will serve in future as a bitter reminder of the deprivation experienced by some of us in contrast to the massive tragedy experienced by others.

Our annual concert, “A King's Christmas” was scheduled to be recorded without audience at the Cathedral on December 13th. It was cancelled and re-instated twice and then finally cancelled for good. In lieu of this, Vanessa put together a compilation of 'hits' from the previous twelve years of “A King's Christmas” concerts, cleverly titled “The Twelve Years of Christmas”, which has taken its place in the burgeoning catalogue of offerings on our YouTube channel.

Lent term unfolded with a slew of complicated mathematical computations regarding numbers of people vs volume of space – not to mention Bernoulli effects and climatology, and that persistent question regarding everyone’s comfort. (I was often reminded of my daughter, Samantha, who in her early years insisted on coming on errands with me in order to, as she said, “keep me comfortable.”) In any case, it dawned on a few of us, that while in-person Evensongs, and even no-person Evensongs with video of the choir were not going to be possible in the Chapel, the traditional Lenten Evensongs at the Cathedral were another story. The volume to people ratio there was considerably better. Much zooming ensued and the plan was to start with the Ash Wednesday Evensong at the Cathedral recorded by a brilliant team called “Dario and Max”, and when the fancy cameras arrived we’d record under our own steam. The fancy cameras never arrived until just before the end of term, so Dario and Max recorded all six Lenten Evensongs at the Cathedral. They are all up on the Chapel Choir’s YouTube channel, and will probably stay there for a while thanks to foreshortening (the choir doesn’t look as spread out as it actually was) and the architecture of the Cathedral, allowing for a greater sense of beauty and a lesser sense of deprivation. The Ash Wednesday video has garnered 12,500 views so far and a good deal of favourable commentary from our competitors across the pond. There has been no commentary so far from our die-hard secularist brothers and sisters closer to home. The last Evensong in the series, which fell on the Eve of the Annunciation, featured a setting of Marie Howe’s poem “Annunciation”, which I composed on the orders of Fr Jordan Draper in honour of the 40th anniversary of the ordination of Canon Dr Gary Thorne.

Back in the fall, President Bill Lahey had asked if the Chapel Choir could offer something for the Creative Campuses initiative that he was spear-heading. I suggested the Duruflé *Requiem* and he thought that would do just fine. So off we went, organizing singers, players, AV teams and venue amidst the now normal on-again, off-again routine. We were supposed to have this done by the end of March, but with all the schedules and Covid variables it looked like it wasn’t going to be possible. I was OK with this, since I felt we were going to a great deal of trouble and expense for a video with performers barely within hailing distance of each other, the conductor requiring a megaphone during rehearsals and various folk wearing masks (deliver them from the lion’s mouth) and others looking concerned. I had little confidence in the shelf life of such a thing. However, against our better judgment it eventually came together and with ten days’ notice everyone got into high gear and produced what is a remarkably fine recording. Because of quarantine issues regarding visiting musicians I ended up playing the challenging organ part and Nick conducted using a small pencil as a baton (he and Valery Gergiev being the only conductors who do this). Through all these videos I have fought a losing battle with pretty well everyone regarding footage of the organist, which I find boring at best and occasionally disturbing.

In the midst of listing all the things we managed to do during the pandemic, I would like to mention, with a modicum of sinful pride, one thing we managed not to do – Zoom Choirs. Following the lead of the medical community I very early on adopted the *primum non nocere* principle in making the decision to avoid zooming choirs like the plague.

I must thank Sean Sneddon and Megan Krempa for their constancy in providing music for the Sunday morning services, and Cristalle Watson and Simon Blake for their leadership in the services of Compline. And of course grateful acknowledgement to Fr Ingalls and Fr Curran and all the officiants, servers, greeters and cleaners who sustained our souls against formidable odds. The liturgies for the Triduum were particularly graceful this year, in large part thanks to Isaac Grainger and his unerring eye for swiftly-flowing choreography.

Respectfully submitted,

Paul Halley, *Director of Music*

April 27th, 2021

CHAPLAIN'S ASSISTANT REPORT

Fr. Benjamin Lee

IT has been a tremendous privilege for me this year to accompany the Chaplain, and by extension the chapel community, in the joys and sorrows of prayer and the exchanges of suffering love. It seems strange to report on the intimacies of a friendship and my feeble and faltering efforts in learning to pray for another, as if this were something that could, or even should, be a matter of collective or communal interest. But perhaps there is a benefit to reflecting concretely on such a particular exercise of care and attentiveness, if only to show from experience the necessity of coinherence as a spiritual law, the creation of one mind in another through mutual understanding, and the grace of healing that is possible through the purifying fire of Love.

Spiritual friendship is not a contract that one can assume as a *fait accompli*, nor the external performance of a role, so much as a covenanted intention of will which develops, grows and matures through studied practice and cultivation. An art must be learned, and a grace given, if friendship is to flourish. It involves, like a conversation or dialogue, the fusion of two horizons. It is a condition and means of constitutive self-knowledge, as one soul comes to see its reflection in another. It is a means of sanctification, of becoming a whole human being, capable of recognizing the humanity of another. But as with prayer, I find myself to be always still a beginner.

A frequent occasion for our practice consisted in the quiet walks the Chaplain and I would take down to the North West Arm, the journey there and back again, *katabasis* and *anabasis*, procession and return. Once these strolls of ours became habitual, winding as they did down the same, well-trodden paths, the pathways of the mind were freed to explore the ghostly depths of our own creatureliness, the messiness of embodied desire, within a cosmos that groans and labours with birth pangs until now. Inevitably our conversations would turn to reflect on the Scriptures appointed in the lectionary, according to the season, and how they might speak to us a divine Word of conversion, searing judgment, fortifying nutriment or healing balm. Such exercises often happened upon surprising discoveries about the wounds of knowledge and love which we are called to bear willingly for one another, including those of students, the chapel community, the university, and the world. In this way we sought to affirm the reality of things in the most comprehensive way possible, ever conscious that our little efforts to pray were always already

comprehended in the divine Providence, which is not other than God himself in his goodness and simplicity.

Thus two souls set out on a common endeavour, to direct themselves unto wisdom, and in purity to find her as one. Like the Magi of T. S. Eliot's imagination, it has sometimes seemed like a journey through a cold and wintry desert, only to arrive at our destination at dawn, in a temperate valley "smelling of vegetation, / With a running stream and watermill beating the darkness, / and three trees on a low sky." What we encountered there was Birth and Death, the mystery of our own dying and rebirth: and now we could no longer return unchanged. "We returned to our places, these kingdoms, / But no longer at ease here, in the old dispensation, / With alien people clutching their gods. / I should be glad of another death." I enjoyed these conversations, and owe a debt of gratitude to the Chaplain for his generosity in giving of himself and his time.

I am most thankful for the opportunity this past year to have celebrated Holy Communion regularly on Tuesday mornings. The chance to offer my ministry of Word Sacrament in the quiet simplicity of the chapel has been an immeasurable blessing to me, and I thank Fr Ingalls, Apolonia Perri who served, and the handful of students who were present among the congregation. Such gatherings were intimate celebrations, in which together we dared to receive the gift of divine and human friendship, to find reason for love to rejoice, and to lift up before the throne of grace a needy and broken world. The radical affirmation of the whole world, even in conscious confrontation with historical evil, is the only true basis for festivity and celebration, and this is so preeminently in the ritual praise of the Eucharist.

Respectfully submitted,

Father Benjamin Lee

WARDEN'S REPORT

Alison Kitt

As a warden I attended the Tuesday morning meetings, was present at most Chapel events and aided with greeting. In the past, finding greeters had been part of the warden's role. However, this year, due to the extra requirements from Covid-19, it was made into its own role, called Head Greeter, and carried out wonderfully by Joanna Daley.

The duties of the Warden seem to me as follows: to welcome people into the Chapel, to aid with organizing events, and to help keep the Chapel space in a tidy and welcoming state. This is particularly important as the back shelves of the Chapel are prone to accumulating lost objects!

The year was defined by the pandemic. Contrary to past years, we could not host retreats at St Anne's Camp or Mersey River or have large celebrations at the Chapel. These were replaced with day trips, hikes and smaller house gatherings for the most part.

Trip to McNab's Island

Two groups of students were taken to McNab's Island, a blend of first years and Chapel leadership. It was well attended for our limits due to Covid. Aaron Shenkman, who was familiar with the island, led the trip, along with the help of the Chapel leadership. The trip felt open-ended, allowing students to wander as they pleased. We met together at lunchtime with a short prayer before the meal. The trip was light-hearted without expectations as to its structure. In a way, it was a nice break from tradition, allowing the trip to take the shape of those attending it.

Michaelmas Feast

Michaelmas was much smaller due to Covid. It was hosted at Alison's house where we made sushi wraps and sang old folk tunes with Isaac and his guitar. Ben and Katy recounted the tale of the devil and the blackberry bushes!

Thanksgiving

While a Thanksgiving retreat is normally held at St. Anne's Camp, we were, sadly, unable to do so this year. In lieu of this, we dispersed people into groups of ten to be hosted at different houses. Two groups were also hosted at Trinity Church by Fr. Lee and we are very grateful for the generosity he and his

parishioners showed in allowing us to use their hall! There was also a team of volunteers helping to cook and deliver the dinners to the houses who worked out of Trinity's kitchen. They were spear-headed by Nevin Cussen who was there the entire day with his crew preparing for the joyous feast.

Warden's Decorating Party

Unfortunately, due to Covid-19 restrictions, this festive event did not occur. Plans were made but had to be cancelled last minute due to a lock-down. However, a small group did snag a tree and Nevin wrangled a group of people together to decorate the tree later on in the season with pomanders and popcorn strands.

Resurrection Feast

The resurrection feast, like Thanksgiving, was broken into three households and capped at 10 people each. Chef Nevin, infinitely capable in his cooking ability, led the feast preparations and handed off the feasts to the hosts after the Easter Vigil. Again, there was no large venue booked, no speakers, no parade through the streets this year. We decided it would be necessary to host quieter and smaller mini celebrations. It was still a wonderful time, much more intimate when you're partying in a house! At the party I attended, Isaac, Jenny and Nevin serenaded us with guitar. Katy Weatherly made beautiful, ink drawn cards for the baptized this Easter, Nevin Cussen and Willa Gertler!

Friday Evensong Meditations

Fr. Ingalls invited FYP students to give meditations on their favourite FYP text of the year on Fridays. It was a great way to open up the Chapel to the College, especially when there were so few meeting places or opportunities to hear someone speak in person this year. A good number of students came to hear the meditations and support their friends. Ben von Bredow, Isaac Grainger, Aidan Ingalls and Matthew Vanderkwaak also formed a quartet for these evenings and offered their harmonious voices to the night.

Hopefully many of the limitations due to Covid-19 will not be present in future years and larger events will once again take place. For what was possible to offer this year, I think the Chapel adapted itself well and tried as best it could to support the student body. If there was one upside, it was that the events became more intimate in such small numbers.

SACRISTAN'S REPORT

Isaac Grainger

“And they continued steadfastly in the Apostles’ fellowship, and in breaking of bread, and in prayers” (Acts 2:42).

IF I remember correctly, in nearly every report, including my own from this same office, delivered at last year’s AGM something containing “this year ... COVID ... unlike any other” or some similar formula found its way in. My own read, “It is likely that this academic year will forever be known as ‘the year of the plague’ or something similar”. As it turns out, this “plague” was not in any way contained to last academic year and perhaps *this* year, rather than last, would more properly be called “the year of the plague”. This year posed significant challenges as we had to work with the Civil, Ecclesiastic, and University responses to the Virus in a way that we did not have to last year — since nearly everything was simply closed.

Our desire to uphold the life of prayer and worship for which the Chapel exists in any way that resembles this life as we have known it was at times both very difficult and very frustrating. For instance, all save the Chaplain (and perhaps a small few others) are currently prohibited from entering the Chapel. The efforts to preserve this life of prayer were not, however, futile in any way.

Fall Term

The fall term was in many ways the more difficult of the two semesters with regards to liturgy and prayer in the Chapel. Those institutions I mentioned above, and we ourselves, spend much of the semester trying to discern the “correct” approach to worship, given the pandemic. There was much disagreement. Even simple things, that I for my part and I expect many of my peers take for granted, like the Daily Offices and singing, posed significant logistical challenges. The most difficult challenge to my mind was offering worship in a regular and consistent manner. There was much uncertainty and often very quick policy changes which affected which liturgical acts we were or were not permitted to do. However, I do not mean at all to say that this often difficult work of discernment was futile or “not worth it”; as the semester went on, more and more we began to establish actual patterns and policy around worship, such that regular worship became possible.

I should note that in this term, due to personal reasons, I took a significant amount of time off from my duties as Sacristan. This was made up for by Aiden Ingalls and Benjamin von Bredow, for which I am ever thankful.

Winter Term

The winter term was far more regular than the Fall Term. By January, there was much more stability and certainty with regard to policy. For this reason, we could plan and execute our worship with some knowledge as to what was appropriate. The liturgy began to look more regular and we added a simple sung Evensong on Friday with meditations from FYP students to the schedule.

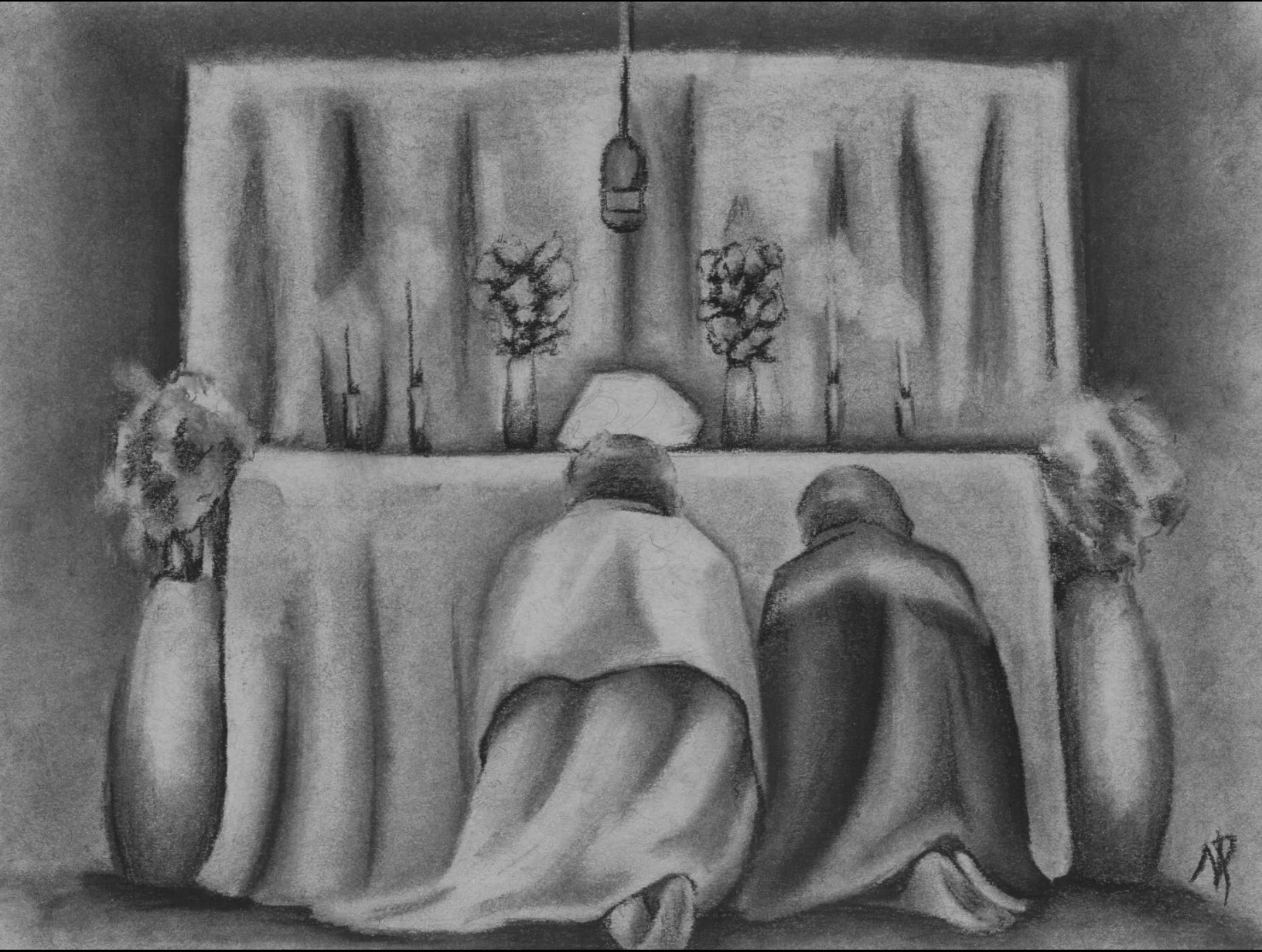
The liturgical year, as ever, culminated in Holy Week and Easter. We obtained significant permissions with regard to COVID policy for the Triduum particularly and were able to mark this greatest festival in a way that very much resembled the way it had been kept in years previous. There was still an exhausting amount of work to interpret, plan, and rehearse the liturgies, but this is not unique to COVID-tide. The liturgy of the Triduum, particularly that of the Easter Vigil, was a blessing in every sense. One of my servers compared the unending schedule of rehearsals to a work of prayer or devotional activity, which is a thought I have continued to return to and which I think should be held in mind by all future Sacristans.

Conclusion

As I hinted at earlier, the role of Sacristan took a different form this year than it had. This is in no small part due to my own failures to uphold the role in its fullness. I took a large step back this year from my very hands-on style of keeping the office last year. For this reason, there were some tasks of the position uncompleted or not completed in the prayerful way that they ought to have been. I was chiefly supported this year by, as mentioned, Aiden Ingalls and Benjamin von Bredow, without whom, the prayer and worship of the Chapel would not have been offered in the way that it was. Aiden was “officially” the “Assistant Sacristan” upon the beginning of the year, but we quickly did away with any such distinction. By the winter term we had come up with a division of labour that had me in a more advisory more and Aiden doing more of the hands-on work of the Sacristan.

Respectfully submitted,

Isaac Grainger, *Sacristan*



TREASURER'S REPORT

Megan Krempa

THE role of treasurer has no doubt been stifled by the restrictions of the past year. I presume that my work this year has been in a very limited capacity as to what has previously been done, so I doubt that much I say will be of much use to anyone now or in the future. Firstly, nearly all the offerings given in physical form this year came from Sunday mornings, where we were able to gather faithfully for most of the year to hear the wonderful Rev. Dr. Thomas Curran preach and Sean Sneddon skilfully play the organ (and, I suppose, the hymns provided by myself). It was a particularly convenient situation for myself, as I was always at Sunday service, to collect the offerings and then deposit them every couple weeks to the Advancement Office, where I also conveniently work part-time. I do not have access to donations given online, however I imagine that the offerings this year have necessarily been less than normal simply by the fact of restrictions limiting services in the chapel. In a normal year, I would also have been in attendance for the Wednesday and Thursday services by way of being in the chapel choir, and I personally feel as though someone involved in the music of the chapel regularly could be enlisted to take on treasury, as it is a role that bodes well to those whose schedule revolves around chapel. Of course, I acknowledge that for many a leadership role is one that allows for contemplation or a deeper appreciation of the offices, and that my position as treasurer is, typically, second to why I would be in the chapel, so I don't want to detract from anybody's desire to be a future treasurer in a primary capacity!

Beyond that, of course, I feel I have very little to contribute by way of treasury, but I would be remiss if I did not speak further on my experience with the chapel this year. I harken back to my previous report as artist-in-residence, where I said that, "...beauty can so easily be lost when we choose silence over sound, when we choose normalcy over justice, and when we choose community over compassion." That silence has only begun to crack. Last year, we not only faced the knowledge of the abuse by Jean Vanier, but were also dealing with issues regarding Wayne Hankey. A year later, where are we? Certainly the silence has been broken in several ways, and yet with the pandemic limiting chapel capacity and services, it seems as though now the chapel merely has the faint echoes of the broken silence left within.

I have yet to see how we as a chapel community have chosen justice over normalcy. I have yet to see how we have chosen sound over silence. I have yet to see how we have chosen compassion over a misguided idea of community—where "community" means allowing us to shun and harm the abused

rather than providing compassion; where “community” means we provide compassion to those abusers we hold in ‘high esteem’ because we do not want to reflect on the fact that people can do evil things. No one is pure evil, nor is anyone pure good. But people must be held accountable.

In a community of compassion, we must care for each other and walk beside another in their pain, even if we do not know the details of their hurt. They do not owe us their story. They should not have to relive those experiences just so we can decide whether we believe them.

It is not enough to ask us to pray for one another, nor is it rewarding that we are doing hard yet ‘spiritual’ work in trying to work amongst people who do not value, respect, or acknowledge harm done to others.

I ask the reader of this to reflect: to recognize the harms one has done to others, and to repent for them. Have we apologized to those we have wronged? Have we done acts that demonstrate your repentance? The people who have been harmed by us do not owe forgiveness—we must recognize that and live in that uncomfortableness.

This year has been challenging for many, many reasons. In my own capacity, being treasurer was the easiest part of my week. But the most challenging part for me was seeing many people who only cared about the harm of Wayne Hankey when he was charged. For those who value the charges of the “justice” system rather than a “whisper network” (a.k.a. a network of voices who have been suppressed by a person of authority and power), I ask that you reflect on how far from Christianity that stance is.

I grieve. I don’t know where we will be in another year, but I hope it may be more positive. There is much to do. For those who we are not able to bid farewell to but who will be gone to other places by September, I hope we might meet again soon enough.

Until then,

Megan

ALTAR GUILD REPORT

Sarah Stevenson

THIS year's Altar Guild was comprised of Jonathan Downing, Sarah Stevenson and Cristalle Watson. The primary function of an Altar Guild is to care for the materials of worship - literally the fabric, as well as the metalwork, flowers, and the housekeeping & decoration of the sanctuary. Although small in number, this group had a remarkable mixture of complementary skills and knowledge.

Jonathan is a regular member of the Sunday congregation and a former Chapel Sacristan. Unbidden, he quietly and regularly polished the most frequently used metalwork as well as caring for the linens. He has also been a repository of knowledge of past practices including time-saving tricks for changing candles and which pieces come apart for better cleaning.

Sarah learned about the care of linens from her mother, and the now (in North America at least) defunct organization of the Anglican Church known as the Girl's Auxiliary. She has been Jonathan's tag-team partner with maintaining the linens. She also brought her librarian organizational skills to the Guild this year to keep things on track during the challenges of Covid.

Cristalle has selected flowers for the main altar and Lady icon with attentiveness and care. She was responsible for the beautiful flower arrangements decorating the Altar of Repose this year. Her work was especially appreciated by the other members who know their limits in this realm! Cristalle plans to relocate to Vancouver, British Columbia over the summer to continue her doctoral studies in the same city as her supervisor and student cohort. The remaining members would be delighted to have someone join the ranks next fall who delights in flowering plants, or is willing to learn.

In addition to ensuring that there are flowers (in season) on the altar and spiffy brass, the Altar Guild cares for the linens on a weekly basis. The latter is largely unseen work, so I'll describe it here: The fair linens (the altar tablecloth) are changed every couple of weeks or as needed; the credence table (smaller table to the right) cloth is changed at least twice a week, and the purificators (used on the chalice - a bit like your dinner napkin), corporal (used on the altar when the priest prepares for the consecration, a bit like a placemat), and lavabo towel (used for ceremonial washing of hands - backed up by sanitizer in Covidtide) are changed after every service. These fabrics are usually linen and are ironed damp to give them a smooth texture. The smaller linens have particular folding patterns for their use, and the

'tablecloths' are ironed and rolled on to cardboard tubes to prevent creases. For the detail-oriented, this is satisfying work!



Accomplishments & Events this year:

Updating of the Altar Guild manual in the sacristy - partially complete.

Thank you to Jonathan for consolidating the material of two binders into one. The previous binders contained some photos from chapel events. With the help of alumni Elizabeth King, Shannon Parker-Nicole and Alan Hall, Sarah was able to identify the people and events in the photos and transfer them to Janet Hathaway (Interim University Librarian & University Archivist) to be added to the Chapel fonds of the University Archives.

In the fall the Ingalls made a fortuitous discovery of a drycleaner/alterations business near their home which led to getting all of the fair linens professionally cleaned. Wax is the bane of Altar Guilds everywhere, and the attentions of this family-owned business had our linens coming back unrecognizably clean. During Passiontide we took the white vestment set (chausable, dalmatic and tunic) for cleaning and repair of the linings. They also came back looking white again - almost like new - and the seamstress informed Fr Ingalls that she has done ecclesiastical sewing in the past and would be happy to work on other, similar projects. Over the summer, we plan to have her continue repair work needed on other sets, as well as some much needed dry cleaning.

After the Annunciation Service on March 25, we had a small group of 8 or 9 who helped fold palm crosses and make palm fans. Many thanks to Fr Ingalls who was our instructor for folding palm crosses - something he really enjoys making every year. Thank you also to Jonathan Downing and Aidan Ingalls who took charge of making the palm fans for the altar and Palm Sunday procession.

The schedule of polishing has been updated, and an electronic copy shared with the chaplain for future use. The discovery of, and revision of this schedule allowed Altar Guild members to catch up on polishing left undone when Covid restrictions cancelled the Wardens Decorating party at the end of the Michaelmas term. During Lent, they were able to prioritize work ahead of Holy Saturday and create a manageable list of tasks for that day that could be accomplished with the maximum number of people permitted in the space under Covid protocols. We were pleased that everything on the list for Holy Saturday was completed that day, even the “if time, but not required” items. Thank you to everyone who came by to help: Amy Bird and Matthew Vanderkwaak who voluntarily took on the task of scraping the wax drips from the sanctuary floor and main aisle, and vacuuming the stalls; brass polishers Aidan Ingalls, Jonathan Downing, Sarah Stevenson; Cristalle Watson on dish washing detail for the glassware, Isaac Grainger and Jonathan Downing for preparing the Paschal candle; Ben von Bredow and Katy Weatherly for assorted tasks that came up at various points.

Hopes for the future:

- Annual/occasional inspection and cleaning of servers cassocks and cottas over the summer.
- Updating of the chapel inventory: vestments, linens, metal work, servers cassocks, cottas, albs, etc., items for Holy Week and Advent that are stored on campus but not in the chapel. This is important for the University insurance as well as the Chapel ‘corporate memory’. In parishes, Altar Guild members tend to both predate and outlast rectors, where in collegiate chapels the chaplains remain while sacristans and Altar Guild presidents move on.
- Welcome new members!

The Altar Guild is keen to welcome new members. Don’t know what an Altar Guild is about? We’re happy to answer questions! If you are detail-oriented, rejoice in tidiness, would enjoy a low-profile (no public speaking/singing required) way to contribute to the worship in this place, the Altar Guild has a place for you. We have tentative plans for next year to offer opportunities to learn what the linens & other objects are called, where they come from in history and how they’re used in the liturgy, how to care for the various materials (getting wax out of your cassock, ironing a cotta/surplice, removing wine stains from linens, preparing the linens for use), how to make brass really shine (without joining the navy), basic hand sewing skills (replacing that pesky button that fell off) and maybe even some simple embroidery to try.

Despite the challenges presented this year, it has been our quiet joy to support the work and worship of the chapel this year. I have very much enjoyed the opportunities we have had to spend time together and get to know Jonathan and Cristalle.

To God be the glory.

Respectfully submitted,

Sarah Stevenson

INTERCESSOR'S REPORT

Faye Hiscock

THIS year was very difficult for a number of reasons, both universal and personal. We were (and still are) dealing with a global pandemic, and this resulted in many forms of distance. We were physically distanced, which made it very hard for most people to worship and gather together, but we were also emotionally distanced. We all reacted to the restrictions of the pandemic in different ways — rebelling or obeying, or merely being confused.

In Fall of 2020, I found myself going to the chapel most days of the week to refresh the names in the book of intercession, and to pray in solitude. I was still living at home at that point, and logistically it was hard for me to attend the regular chapel services. However, I soon moved out and into my own apartment, very close to the chapel. I thought that this would make it easier for me to attend services and events, but I was wrong. I found myself growing spiritually apathetic. I don't know if this was because of the ongoing stress of school, some health issues I was dealing with, or just taking on more responsibilities, but I found it very hard to make it to the chapel even once a week. I felt an overwhelming sense of guilt, and that I had let everyone in my community down. Sometimes I made it to the chapel at nighttime, which was very helpful for me. I was kind of scared because it was pitch black inside, except for one hallowed bright light right before the entrance to the sanctuary. Yet knowing the darkness and also that everything was also still present around me was very comforting.

The job of the intercessor is much more difficult than one might think, yet it is also very simple. The difficulty comes from the abstract aspect of the role. Yes, technically you are recording names in a book and sitting quietly to pray, but how do you pray adequately for these people, especially people who you do not know? Nathan Ferguson raised this question last year in his Intercessor's report for the Annual General Meeting, and discussed it quite eloquently, yet the question still remains for me. I prayed — even if I wasn't physically in the chapel, I prayed. I thought of the people I was praying for, I attempted to send blessings and healing thoughts for them to God, but this role as a sort of messenger is daunting and strange. How will God listen to me? How will he know it is these people specifically I am praying for? How will he know that I am also praying for everyone, especially everyone in need? These questions bothered me but also motivated me to continue to pray.

I closed my eyes and I tried to listen. I tried to listen to the needs of others and to the real silence of the space in which I was praying. This role requires courage and strength, and I prayed also for these qualities. Yet, I feel like I still failed in my position. I feel like I didn't have the strength that was required of me, especially this year. However, this year was very humbling. I was able to do something, try something, and not be very good at it, and recognize that. I realized that praying or keeping vigil for souls is necessary, exhausting, and strengthening. The questions I have asked myself and the doubts I encountered this past year have troubled and tired me. Yet by asking myself these questions, I came to face myself. By praying for others in silence, solitude, darkness, you have to face your own soul, which is a frightening and vulnerable thing. You have to see your soul as adequate to pray for other souls, and you have to see your prayers as adequate to send to God. That confidence is strengthening, and then that strength makes the guilt and the other doubtful negative feelings and thoughts dissipate.

This year was indeed difficult and troubling, and I apologize for not being there when I should have been. But I am also thankful for having this position this year and for having the honour of recording the names of dear people and praying for them.

KING'S CHORUS AND CAPELLA REGALIS

Vanessa Halley

CAPELLA Regalis has had a challenging year due to Covid-19 but we are happy to report that we are still running, and still making music happen for the choristers and their families. The challenges of these Covid times for the choir include loss of our regular rehearsal venue at the Chapel and at King's in general, due to significant (though understandable) restrictions on use of the campus; constant changes in the provincial health regulations impacting our activities, sometimes with just 24 hours' notice, based on the changing epidemiological situation in the province and especially HRM; and of course recruitment and fundraising challenges that go along with Covid-related reductions in our activities. Nick detailed in his AGM report of June 2020 some of the CR events that had to be postponed indefinitely due to Covid.

The silver lining of this year has been that the spirit and resilience of the Capella Regalis choristers, families, and supporters has proven strong. We have felt a great deal of good will from so many people, both in Nova Scotia and beyond, and our mission to provide a free, high-quality music education to boys through a mentor-based singing program continues unabated.

In the fall, the choir was able to start renting weekly rehearsal space at St Andrew's United Church, where we resumed twice-weekly rehearsals for our Senior Choir choristers, once-weekly rehearsals for our Probationers, and once-weekly rehearsals for our Young Men, all pursuant to a Covid safety plan that we developed for our rehearsals which allowed the boys to sing unmasked while physically distanced and observing other safety measures. Gabriel O'Brien continues to serve as director of the Probationers Program, and Nick's Assistant. Dominique Saulnier came on board this fall as a special assistant to the Probationers Program (she is a past director of that program). Hannah Griffin is serving her third year as Assistant Manager with Capella Regalis, and at this point Nick and I cannot imagine operating the choir without her!

We welcomed some new choristers (age 5 and up) into our Probationers Program and we also saw four of last year's senior choristers move to our ever-burgeoning Young Men program. We currently have 10 former boy choristers singing in our Men's section on a regular basis, becoming really lovely altos, tenors and basses! On the flip side, the gap in singing from March – October 2020 and the continuing Covid-related gaps in our rehearsal schedule have resulted in personnel challenges for the choir as we lose

up to two “generations” of sopranos (last year’s senior choristers and this year’s senior choristers) to our Men’s section as well as to regular attrition but do not have enough Probationers sufficiently trained to replace them in the soprano ranks. We expect to undertake a fair amount of rebuilding and recruitment in years to come.

We launched our new website in the fall (www.capellaregalis.com) and we were preparing to record a Christmas concert for online broadcast when the December lock-down (second wave) came into effect. We sent out a Christmas newsletter with video excerpts from past Christmas performances and we were in touch with many churches across Canada and the States to provide some of the tracks from our 2019 Christmas CD available for free with instructions on how to incorporate the music in their virtual Christmas services. Many churches took us up on the offer, so Capella Regalis was still part of Christmas for many people this year.

We resumed regular rehearsals with the boys in January, and in February we recorded the men and boys in their first Evensong of the season in All Saints Cathedral, which was broadcast for the First Sunday in Lent on YouTube: <https://www.youtube.com/watch?v=2sGpegO-UTE&t=2838s>. Following that Evensong, Nick began preparing the choir for a recording of J.S. Bach’s Easter Cantata, BWV 4 (with string orchestra and continuo organ), which we originally hoped to record in March and broadcast on Easter Day. With further restrictions and a short lockdown in HRM in March, however, the cantata project was postponed to April recording for broadcast on May Day (May 1 2021). In a great stroke of luck, we were able make the recording at St Mary’s Basilica just before the most recent spike in Covid cases and resulting lock-down, and we are on schedule to release the video on May 1. We have been wanting to record a Bach cantata with Capella Regalis for years. The choristers absolutely loved the music and we heard many reports from parents of their boys feeling really engaged and excited by the piece.

Capella Regalis hopes to return to the Chapel in future. We send warm regards to all in the Chapel community.

SUNDAY MORNINGS

Fr. Thomas Curran

IT has been a great honour to take responsibility for Sunday morning worship in the King's College Chapel from Sunday, September 13th in 2020 to the 2nd Sunday after Easter (Sunday, April 18th) in 2021. I should like to underline the profound privilege of addressing such a diverse and receptive congregation.

Obviously, the year-long pandemic has had a huge impact on every aspect of our Chapel existence, and Sunday morning worship also felt this impact quite severely. However, with the superb assistance of “the happy few” we have managed to find our way.

Where would we be without the music accompanying, defining, celebrating and emphasizing the centrality of Christian doctrine? First, thanks to Megan Krempa who has attended every single Sunday morning service — without fail — and who served as our soloist and leading voice with dedication and devotion throughout the academic year — and who also determined which anthems and hymns would be most appropriate relative to each Sunday of the liturgical year. This devotion and dedication were also exhibited on a weekly basis by Sean Sneddon, our King's Sunday Morning Organist. It has been inspiring to see the development of his mastery of the College Organ, more or less on a weekly basis. Thank you to both Megan and Sean for “keeping our spirits up” during a period of profound isolation, and for adding the notes of optimism and hope which have assisted those who come regularly to Sunday morning worship. When all else failed, the music brought us to an eager anticipation of “a better future”.

Further (inadequate) recognition is required for those who assist so reliably in enabling the smooth operation of the Sunday service — not exclusively recognizing the regular presence and service of Aidan Ingalls, without whom there would be no calm in the Chapel before Sunday worship! Also, the Sunday morning service could not be successful, were it not for Jonathan Downing who prepares us all for Holy Communion by, first, leading us in Morning Prayer. Katy Weatherly and Alison Kitt have faithfully acted as our Sunday morning greeters, which is now really the most important role in the Chapel — since their diligence and care means that, at all times, those present on Sunday mornings observe the necessary “social distancing” — without which the Sunday services could have flourished as they have.

By identifying the few, I wish to express my profound gratitude to the many.

Again, we cannot put into words sufficiently our good fortune in having Fr. Ranall Ingalls as our Chaplain. We are truly blessed by his presence among us, and his care for all of us. It has also been a great

honour to have senior College Officers, both past and present, as members of the Sunday morning congregation.

Respectfully submitted,

The Rev'd Dr Thomas Curran, *Faculty Member in Holy Orders*



CHRYSALIS

ARTIST-IN-RESIDENCE'S REPORT

Neil Parkinson

MY time as the Artist-in-Residence has been limited and from what I can gather, a rather unusual example of the typical responsibilities of the position. I was lucky enough to find out about the position as we neared the end of the first semester, and as a NSCAD student I was honoured to be given the opportunity to create this series of works, beginning with the King's College Christmas card. Though the typical retreats of the chapel were unable to be offered this year, I found chances to work within and around the live services held throughout the second semester. My final piece: *Chrysalis*, is one I worked on for a few months as I navigated my other responsibilities to school and beyond. It is reflective of the change this year has brought about, and I hope it captures some sense of the wonder I feel in the chapel. I am thankful for the freedom granted to me to explore such an array of different mediums and subject matters, as well as for the experiences I was privy to along the way, such as the The Great Vigil of Easter, a night I'll never forget. In a year of immense personal disappointment, my position within the community of the chapel has been a light to strive towards, and I am eternally grateful to know I have left some mark behind of my brief and enlightening time at King's College.

In thanks and partnership,

Neil Somerset Parkinson, *Artist-in-Residence*

OUTREACH COORDINATOR'S REPORT

Neyve Egger

THIS year has been full of unexpected and unprecedented challenges. These challenges have made it harder to facilitate outreach but it has also made it more important. Outreach and volunteer work are important in a time of such intense isolation and worry. This year we tried to focus on two projects: Northwood and St. George's Youthnet.

We are still working to get Northwood outreach off the ground. We have interested volunteers and have had preliminary discussions with Northwood about setting up phone calls and pen pal relationships between students and residence. It is important to reach out to the populations who have been most isolated during this pandemic and take the time to forge lasting friendships.

We have been providing lunches once every two weeks to the St. George's Youthnet lunch program this year. This has been an amazing opportunity which would not be possible without our outstanding and passionate volunteers. As Outreach Coordinator I have been grocery shopping and dropping off supplies at the volunteer's place of residence so that the cooking process is as smooth as possible. I am hopeful we can continue this relationship next year and now that we understand the commitment better the process will be even easier and more fun.

Outreach is so important, and I have been glad for this opportunity to work within my community and find places where we can create change. Looking to the future I am hopeful that next year (when we should be in person) it will be even easier to find more volunteers to make these programs as enjoyable and meaningful as possible.

ROBERT CROUSE MEMORIAL LECTURE

Matthew Vanderkwaak

*Originally Published in the FYP News (Winter 2021) as
“The Necessity of Platonism for (insert here)”*

“The meaning of things is not something that we read into them, it is not just simply our way of negotiating, but in fact is something that ultimately is found, not even in the things themselves, but beyond [...]”—*The Rev’d Dr. Andrew Louth, from the Q & A*

THERE was a buzz of anticipation as a small group of us filed into the chapel for this year’s annual Robert Crouse memorial lecture. This year’s speaker, who would be streaming in from over an ocean, was Fr. Andrew Louth, a scholar of patristics and professor at Durham University. Our excitement was due in part to the rare pleasure of seeing one another in person and part due to the talk’s totally audacious title, which had been trumpeted about in the previous week: “The necessity of Platonism for Christian Theology.”

For someone who has spent time in our small and strange corner of the world, the response to such a title might be an eye roll or an “obviously”. The “Christian Platonism Project” (as one might call it) of our *scola haligoniensis* has ever since the days of the Rev’d Robert Crouse himself become for some a worn out (if not problematic) tune, for some a way of life, and for others something commonplace and a bit ho-hum.

It was not the topic, however, which promised to make this event a particularly special occasion. The biggest reason for our excitement was that this was the first Robert Crouse memorial lecture to which, thanks to online streaming, the entire world had been invited. By the evening of the lecture, hundreds of friends from around the world had signed up to watch the broadcast at a distance, and when I arrived at the chapel there were already over two hundred cued and waiting.

Fr. Louth began his talk by clarifying what he would not be speaking about. He would not be making a historical argument attempting to show that such-and-such Christian theologians were indelibly influenced or dependant upon such-and-such from the platonic tradition (as many of us are used to

thinking about St. Augustine's *Confessions*). Neither would he be outlining some Christian variety or brand of Platonism (you might think of Origen or Pseudo-Dionysius). And finally, the point was not to line up doctrinal commonalities shared by a tradition of Platonism on the one hand and Christianity on the other (like, say, the immortality of the soul).

So if this necessity is neither to be found in the history of ideas nor in doxographies, then what is it?

What Platonism primarily teaches us, Fr. Louth argued, is *an attitude or posture of openness to a primal meaning which transcends all particulars*. What is at stake here is the simple question: is meaning fundamentally something that we construct and create ourselves or is it something which transcends all of our attempts to navigate the world and is "given", or "revealed" to us.

As Fr. Louth went on to put it in the Q & A session, "meaning is not something that we construct or we work out or that we puzzle out, but is something that in some kind of way is ultimately disclosed."

Hearing these words started to realize that Fr. Louth's topic was even more ambitious than I previously thought. He was not simply arguing that Platonism is necessary to Christian thinking, he was arguing that this attitude of openness to what is beyond ourselves is *fundamental to all thinking whatsoever*.

There are many interesting questions one might ask in response to this suggestion: How is this posture of openness embodied in the Platonic tradition? Is there a method or a way of seeking that which transcends our very attempts to seek? How do we take seriously our own meaning-making (which is so fundamental to political and social life) while at the same time remaining open to this more fundamental meaning from beyond? What if we do grasp earnestly at something "beyond" and are nevertheless left wanting?

Whatever one might make of Fr. Louth's suggestion, I think that one of the most compelling "take-away" is how this describes the experience of learning. When I think about my own time studying the liberal arts, I am struck that, indeed, the most profound moments of learning in my life have not been meaningful because "I" made them so. No, those brief yet transformational moments of clarity, those times when reading suddenly becomes effortless and my own thought begins to merge with the thought of another, or those times when a class-mate or professor gives voice to the hidden contents of my heart, these are not moments I make but ones I receive as a gift.

AUDIO-VISUAL TECHNICIAN'S REPORT

Benjamin von Bredow

FR. Ingalls has asked me to write this report on the state of the AV equipment which was acquired for the chapel this year, of which I have been the principal manager. I, for one, am very grateful to the university for helping us purchase this equipment, which has been an important part of our outreach to people with whom we would normally connect in-person.

We initiated the process of acquiring AV equipment in Summer 2020, in anticipation of an academic year in which most in-person activities would be suspended. I reached out to Mark Pineo here at King's, who also looped in Paul Robinson, and they helped us clarify our tech needs.

The chapel already had a high-quality audio recording system installed several years earlier by John Adams in consultation with Fr. Gary Thorne and the music staff, so we wanted to install a video system that could take advantage of those microphones. And we wanted the physical intrusion into the space (cameras, cords, etc.) to be minimal. We wanted a system that would require little setup and know-how to maintain, a sort of "plug and play" system, and we hoped to be doing more livestreaming than recording and publishing.

For livestreaming, we would need internet, but we wanted to avoid extending the university wifi into the chapel, because many students seek out the chapel as a place of retreat from the busyness of schoolwork, and we didn't want it to become a public study area. With this in mind, Mark connected me to Ryan Wickens in Facilities and Shehzad Haleem in IT, and Ryan installed an ethernet connection beneath the back pew, just inside the rood screen, on the Quad side. This connection may only be accessed by authorized computers.

Mark suggested that we might want a single pan-tilt-zoom camera installed on the rood screen, with its cords running to meet the ethernet cable in back-right corner of the "choir" stalls (the pews facing each other). He connected us to Bryce Holland, a contractor frequently hired by the college, who could get the work done. Bryce affirmed Mark's suggestion of a suitable system. We consulted about the system with the music staff, and they were in agreement with this plan, but they made sure that we would bring in John Adams, the original contractor to the sound system, to make sure that the audio quality remained high, and that we make sure we had the capacity to connect additional cameras to the system if we desired to do so later. Bryce was contracted to install this system in early October.

Once installed, we quickly put our new system to the test with the Chapel Choir, with John Adams present to help with AV technical difficulties. The ethernet connection was still giving us trouble at the time, so we decided to record rather than livestream. The music staff had also expected that we would be using an audio filter called "Protools" to enrich the resonance of the space, to which the Chapel Choir had had a subscription several years before. However, the subscription was locked in an older version no longer compatible with the chapel's newer admin laptop, so we recorded using John Adams' laptop instead. We also ran into difficulty in that the audio system was only outputting mono sound, rather than stereo, and fixed this by changing a setting on the audio mixer. (This became a problem later, but we didn't realize it for quite a while.) John also brought along a second camera, which we connected through a "Blackmagic" AV mixer, which significantly improved the production. In short, there were lots of technical difficulties, but a high-quality recording was ultimately produced using the camera which Bryce had installed and our sound system.

Arising out of that experience, we realized that for effective use the system would need a few major upgrades: 1) we would still need to pursue internet connectivity, which happened very shortly thereafter; 2) we would need to move the control station into the sacristy, and get it out of the chapel itself, because it is impossible to effectively monitor real-time sound quality in the same space in which the recording is being made; 3) we would need to acquire a second camera and a Blackmagic mixer for coordinating our various AV inputs; and 4) Vanessa would need to investigate updating our Protools subscription. We purchased the mixer from John Adams, and Vanessa discovered that item #4 was more complicated than it was hoped, and the idea of getting Protools (for which a new subscription would be egregiously expensive) was put to the side.

For items 1-3, we sought a quote from Bryce. He was able to do the work, but discovered in the course of his research that the first camera he had installed would not be compatible with a multi-camera system. He had saved the chapel money by choosing the USB model of the camera rather than the HDMI model because he had only been contracted to buy one camera, not realizing we would want to connect more cameras in the future through an HDMI interface. He researched USB/HDMI adapters, but nothing suitable existed, so he quoted us for replacing the camera as well as doing the other work. This quote was accepted in December 2020, and Bryce did the installation in January 2021. We still have the original camera in our possession.

During the Winter term, I managed the AV system alone. Beginning in February, following a tradition of a few years, the Chapel Choir held Wednesday services in Lent in the Cathedral Church of All Saints, for which they hired an external AV producer. The local system was therefore used for sermons, student talks at Friday evensong, and one workshop in the chapel. At first, I immediately encountered the difficulty

of asynchronous audio and visual feeds being given to the computer, but I was able to correct this in the recording system settings, and we recorded a few events, which went up on the website. But the volume was quite low on the very important pulpit microphone, and when I turned up the volume I discovered that I was also turning up a subtle buzz which had been present all along. I called in Bryce to fix this, and he discovered that it was the fault of misbehaving wire, which he replaced.

But we also discovered that, in fact, the pulpit microphone was not low but *off*, and the only microphones which we on were the choral microphones capturing the space as a whole. The pulpit microphone had been accidentally turned off by John Adams in October when he switched the settings to get a stereo output. It seems that the audio system, which had been originally intended only to record audio and not to output it to an AV mixer, can only output the sound from two microphones as a stereo sound, and if a third microphone (e.g. the pulpit) gets in the mix, it has to output as a mono sound, which is not suitable for high-quality choral recordings. This dilemma remains unfixed.

I had hoped that with the volume and buzz problems solved, we would be ready to do lots of plug-and-play recording and start livestreaming. (It would not have been a good idea to begin livestreaming before we had the AV input issues resolved, or else we would be uploading a bad product live.) But then, for reasons still mysterious to me, the audio and visual feeds got out of sync again, sometimes significantly, and, most worryingly, *inconsistently*. The result is that the recordings we produced would require post-production to manually align the image and sound, which is labour-intensive, and which stalled our publication of further recordings, because my other pressing programming, financial, and liturgical responsibilities prevented me from fixing the recordings we had and figuring out what was wrong with the system which had produced them. In this last week of April 2021, I will be going back to try to salvage those videos, but I will not be able to fix the whole system before I leave this position at the end of the month.

My one suspicion is that the chapel needs a new, up-to-date laptop dedicated exclusively to AV recordings. I think the problem may be that the laptop is running too close to its computing capacity and so is recording different parts of the input at inconsistent speeds. Mark Pineo, John Adams, and the music staff have told us from the beginning that a dedicated laptop might become necessary, and that *may* be the solution, and we warned the administration of this possible expense when we did the second round of installations. But I am not sure this is the solution.

What these past several months have taught me about working with AV equipment is that it is a *constant fight against system errors*, even when the system has been set up by professionals. All of the high-quality AV recordings I have seen lately, including the Chapel Choir's marvelous recordings at the cathedral, have not only been set up by professionals, but have been operated by professionals every time

they are used. It may have been very optimistic of us to think that we could have a system requiring little or no professional maintenance. Now, I don't think that we necessarily need to hire a contractor every time we do a recording, but at very least we need two things to make regular use of what we have a reality: 1) a professional with whom we have an established relationship who can come and take a look at our system *regularly* and *on short notice*; and 2) a student employee or volunteer whose only responsibility is the maintenance of the system and who has real AV troubleshooting know-how.

All that said, we have the elements of an excellent system at our fingertips. We have two high-quality cameras which don't intrude physically or visually in the space (one of which is mobile, with a tripod setup); we can quickly set up an efficient, uncomplicated, and out-of-sight control system in the sacristy; we have a high-quality audio system with only the problem of having to choose between stereo sound and the pulpit mic; and we have ethernet in place for livestreaming once the AV issues have been worked out.

So, I make a few recommendations for taking full advantage of what we have:

- Hire Mark Pineo (or someone else) to assess why we continue to have problems with out-of-sync audio and visual, and to fix it.
- Establish whether Mark (or someone else) has the time to be our go-to person for troubleshooting future problems. Mark has been very helpful this year, but his schedule has been so packed helping other departments that I have known it would probably take a few weeks for him to actually come in and take a look at something, which was too long to wait when we had weekly recordings planned, so I have often simply not asked and tried to troubleshoot myself on a shorter schedule.
- If it is necessary, as I increasingly suspect it will be, buy a dedicated laptop for AV purposes.
- Hire a student for the next school year for 5-10 hours a week, depending on how many recordings we wanted to do, *who has previous AV recording experience*, perhaps someone from the journalism department. This student should be responsible not only for using the system during live events, but for setting it up, troubleshooting, and doing any necessary post-production: *every aspect*. I can only imagine that any future chapel administrator will also lack the know-how and the available time to manage the system effectively.
- Contract John Adams to resolve the mono/stereo sound issue with our audio mixer, perhaps by replacing the mixer with one that does not have this problem.

ICONOGRAPHER'S REPORT

Benjamin von Bredow

Originally Published in the FYP News (Winter 2021)

SOME of the most striking photographs from the early days of the pandemic one year ago were of crowded public places suddenly void. The introduction of a great Nothing was most present in the places where we most busily put our somethings. Among these places was St. Peter's Square in Rome, the epicentre of the European religious imagination. Instead of the excited buzz of pilgrims waiting to catch a glance of Pope Francis—I'm told that some pilgrims are known to chant "Viva la, viva la, viva la, pap', pap', pap'!" as they wait—only the pap' himself was allowed to pray in the square. He had one of his favourite icons, an ancient image of the Virgin Mary as *Salus Populi Romani* (Health of the Roman People), transferred from the Church of St. Mary the Great to St. Peter's. Images of the lonesome pope praying with the Mother of God captured the imagination of Christians around the world as they imagined what worship during a time of pandemic might look like.

Here in Halifax at approximately the same time, our chaplain reluctantly cancelled a meeting scheduled for March 23, 2020. The meeting was to collect feedback from the university community on an artistic commission which the chapel had begun to consider in the previous Fall term. During the chaplaincy of Fr. Thorne, an antique Russian icon of the Mother of God stood at the back of the chapel, and became a focal point for student devotion, or perhaps just a site for uncomprehending awe at the presence of a great Something. But that icon left with Fr. Thorne, and left a space behind it. That space has been temporarily filled with a smaller, mass-produced icon borrowed from a local monastery, but it lacked the desired aura of a hand-painted original. I was asked to consider "writing" this icon—some iconographers prefer to call their activity "writing" instead of "painting" because what is depicted is a "visible word"—and accepted the commission. But which image of the Virgin I should produce was not immediately fixed, and Fr. Ingalls asked me to lead the community in a consideration of various options, so I produced, distributed, and at a public gathering introduced a booklet with examples. We were to reconvene on March 23, but we never did.

Returning to the project in the Fall, carrying with us everything we had seen and heard of students' experience of the pandemic lockdowns, Fr. Ingalls and I spent a day in reflection at the Hermitage of the Annunciation in New Germany, and came back agreeing which image of the Mother of God the chapel

must have. *Salus Populi Romani* was the favourite in many respects. Its style and origin bridge the Latin West and the Greek East, and its moderate naturalism invites both affective and reserved engagement. It is an icon for any time and place. But it is especially an icon for this time, an icon standing for the people's health of body and soul, an icon confronting us with the reality that health and body and soul comes ultimately from face-to-face encounter. If I am to be whole, my neighbour must look at me with the steadfastness of goodwill with which the Mother of God does, and I must do the same for my neighbour.

The icon was completed on the afternoon of Thursday, April 22 2021.



Blessing the Icon: A Note from the Chaplain

Traditionally, an icon is placed on the altar with prayer. It then remains on the altar for forty days, after which it is blessed and venerated for the first time.

God willing, the icon of the Mother of God that Benjamin has written will be placed on the altar in the Chapel on the Feast of the Transfiguration (August 6), and blessed on Holy Cross Day (September 14). That these two feasts stand 40 days apart is not accidental. In the Gospels, the Transfiguration of Christ shows forth his glory, preparing those who witness it to see in the Cross divine glory hidden in suffering love. This is most appropriate for this image of the Blessed Virgin.

She has assented to bear God in her body (hence she is called the 'Theotokos', the God-Bearer). She has shared her humanity with God (hence she is 'Mother of God'). This motherhood leaves her heart open to the Cross. She is pierced both by what human beings do to God, and what God does for the whole universe, giving Himself 'for the life of the world'. In the Cross, the two meet.

Mary's heart is open to the whole of this Mystery: the depths of evil, the even greater depths of love.



CHAPEL ADMINISTRATOR'S REPORT

Benjamin von Bredow

I: An Apology

THIS is not the year that I thought it would be. I don't mean that I didn't expect COVID; the pandemic was already well underway when I wrote my report last year. I mean that I did not anticipate what the pandemic would mean for the chapel and specifically for my position as the chapel administrator. I had imagined—feel free to mock me—that once we got off the ground in September we would enjoy a more relaxed pace, since so many of our regular labour-intensive programs like retreats wouldn't be able to run. I imagined myself working away quietly in my office, making the chapel files and systems more orderly and happily answering e-mails promptly and making sure that all the bills were paid on time. There would be programming, but it would be small, and well-in-hand several weeks in advance.

Ha!

Instead, this year has been stressful and chaotic. Programming has been reduced, yes, but it has also become an order of magnitude harder to organize, what with safety plans needing to be submitted to the Occupational Health and Safety Committee, organizing sign-up and advertising a constant struggle, a small and stressed student leadership team, a dispersed and disinterested student body, and few of the compensations of working with people in person along the way. Add to that ever-changing COVID-19 restrictions, fighting first to install and then wrangle a new audio-visual system, and a pastoral crisis in second semester about Dr. Hankey's relationship to the chapel community, and getting a spare moment to write an e-mail or pay a bill felt like gasping for air as a drowning man: the bare minimum for survival before plunging again beneath the intractable flood of programming responsibilities.

Also, I was finishing seminary on the side.

To all of you to whom I owe an e-mail response: I am truly sorry. Perhaps there was a way that I could have arranged my time to make it possible to reply to you, but I didn't find it.

II: Leaving

I write this report in my last week as the chapel administrator. Despite the chaos of this year, my time as chapel administrator has been one of the greatest gifts I have received. I could not possibly imagine a job more flexible of my commitments to priestly formation through AST, nor more forgiving of my all-too-often failure to catch all the King's Chapel balls I have tried to juggle at the same time. I still believe that, in a normal year, it should have been possible to attend almost fully to both part-time seminary and full-time chapel work—but it was not possible this year, and Fr. Ingalls' patience and willingness to let things slide for the sake of seeing me through it all bridged the gap. Not only that, but the work itself, both its administrative and programming/pastoral/liturgical aspects, has been the most significant part of my priestly formation over the past year and half.

If I will be glad to see the back of it all, it's because this year gave me a good beating, but especially because I am looking forward, carrying the experience I gained here into pastoral ministry. So I leave this position tired and grateful—in the short term, mostly tired; and in the long run, mostly grateful.

III: Finances

As usual, I will make some comments on this year's finances, with a summary toward the end. Going into this information though, please be aware that *the budget for 2020/2021 was written in January 2020, pre-pandemic*. We had an opportunity to modify the budget after-the-fact, but because we did not anticipate a catastrophic drop in our largest sources of income (divinity funds especially, but also offerings) and therefore didn't need to think about large cuts, we made only minor adjustments. We figured it was best just to see into which categories the expenses would fall, anticipating that some would be overused and some underused. It was very hard to predict, partly because we were always holding out hope that restrictions would ease and large-scale programming could resume partway through the year.

Budgeted Income

Account	Budget	Actual	Over (Under)
Chapel Retreat – Income <i>(Participant Donations)</i>	6,000.00	320.00	(5,680.00)
Chapel Wedding Rentals	-	-	-
Chapel Offerings	31,700.00	16,481.10	(15,218.90)
Divinity Funds and Endowments	71,000.00	73,568.74	2,568.74
Totals	108,700.00	90,369.84	(18,330.16)

Retreat Income. This almost absolute shortfall comes from the fact that we did not run any full-scale retreats this year, and corresponds to the fact we also spent very little on the retreats category. This small amount of income is from the nominal fee we charged participants for the McNab’s Island hikes in the Fall, which we did to generate commitment and buy-in to these events more than to cover their costs.

Weddings. In this area, we *did* adjust the budget, because we correctly predicted that there would be no weddings in the chapel.

Offerings. This category might be confusing: how did we arrive at such a large shortfall? In fact, our offerings *increased* from last year (\$14,607.13) to this year (\$16,481.10), but the budget for offerings is calculated in the Advancement office, rather than be determined by me—and I’m very grateful for it—and in the Advancement office the budgeted donation income was suddenly increased by \$10,500. I don’t know exactly why this was, but I suspect that it was in the hope that the time of crisis would translate to higher giving, which it seems to have done, but nowhere near to the amount budgeted for. In any case, this shortfall is not as concerning as it looks.

Divinity Funds and Endowments. This income is roughly fixed, and is generated by the university’s investments, especially of “Divinity Funds” set aside for the Chapel when the King’s Divinity School closed. This is the largest source of our income.

Overall Shortfall. Most of the shortfall is from the offerings category; otherwise things were pretty good. We massively underspent, so it comes out in a wash.

Unbudgeted Income

Account	Balance 2019/2020	Received 2020/2021	Balance
Annual Gifts ⁶	37,237.63	8,284.40	45,522.03

The “Annual Gifts” fund represents money received through the King’s website. It is set aside, rather than included with the other offerings, because it is a “restricted fund” for the Chapel, which means that we must identify which specific projects we undertake with this money when we spend it, and we may not budget for it. This fund tends to get spent if there are large, unusual projects on the go, and is not spent if there are not. In a deficit year, we may also have used this fund at the end of the year to cover our shortfall. Since there were neither exceptional project expenses, aside from the \$1,957.52 noted below, nor a shortfall this year, this amount was carried forward to next year, building upon our carry-forward of a few years.

Expense Accounts: Programming

Account	Budget	Actual	Over (Under)
Graphics & Printers	7,300.00	447.93	(6,852.07)
Liturgical Supplies	7,600.00	4,255.47	(3,344.53)
Honoraria	4,100.00	1,491.46	(2,608.54)
Hospitality	7,900.00	1,895.39	(6,004.61)
Clergy, Speakers, Preachers Expenses	8,800.00	1,766.47	(7033.53)
Chapel Retreat	18,000.00	1,648.55	(16,351.45)
Outreach	3,100.00	2,027.73	(1,072.27)
Miscellaneous	4,500.00	1,587.97	(2,912.03)
Totals	61,300.00	15,120.97	(46,179.03)
Restricted Funds (<i>Special Expenses</i>)	-	1,957.52	1,957.52

The big story here is obvious: we only spent about 25% of our programming budget. Our expenses are actually a bit higher than this, because a number of payments weren't submitted until after the March 31 end of the fiscal year (sorry, Bursar's Office!) but they wouldn't significantly change the overall story if included in this fiscal year.

Categories in which we spent very little. Given the fact that we were doing a lot of small events this year rather than big-ticket, high-profile ones, it didn't make sense to outsource a lot of our printing and design (Graphics and Printers). We spent very little on hospitality, because our hospitality-centric events were small and few (Hospitality). This year we budgeted extra for speakers in anticipation of flying Fr. Louth from England for the Crouse Lecture and hosting him for several days, but this was not possible. We had fewer-than-usual other speakers (Clergy, Speakers, Preachers). We did not host a retreat, but only small hikes (Retreat). I am actually surprised that the Miscellaneous category didn't approach its target, because a lot of our COVID-management supplies went into that category, but I believe that we did make room in the budget (overzealously, it seems) to allow for this.

Categories in which we spent some. Liturgical supplies have some expenses which will be charged to the next fiscal year, so in effect we did approach our target budget. Worship in the chapel has largely

continued, and everyone who has participated knows that this is a great gift and privilege this year (Liturgical Supplies). Honoraria will be the category most affected by expenses after year-end, and we will approach the budgeted amount. That is, we have continued to have a more-or-less full contingent of student leadership and have continued to employ other students for odd jobs such as postering campus or promoting the Crouse lecture (Honoraria). Most of our outreach expenses were related to the Old Man Luedeke concert in the Fall, although Neyve's excellent work with the YouthNet lunch program is also in this category (Outreach).

Special Expenses. This money comes out of the Annual Gifts income. Most of our AV tech was paid for by the COVID management fund of the university, but this expense for AV consulting was charged to this account because it was large and unusual.

Expense Accounts: Salaries and Fees

Account	Budget	Actual	Over (Under)
Salaries	37,400.00	40,520.36	3,120.36
Investment Management Fees	10,000.00	14,288.28	4,288.28
Totals	47,400.00	54,808.64	7,408.64

The "salaries" numbers do not include the half of the Chaplain's salary which is paid by the university (the other half being paid by the diocese), because the university does not expect us to fund his salary out of our income. The Chaplain's salary is the only expense to the broader university of the chaplaincy program. As such, the "salaries" number is mostly for the Chapel Administrator, aside from some benefits contributions to the Chaplain.

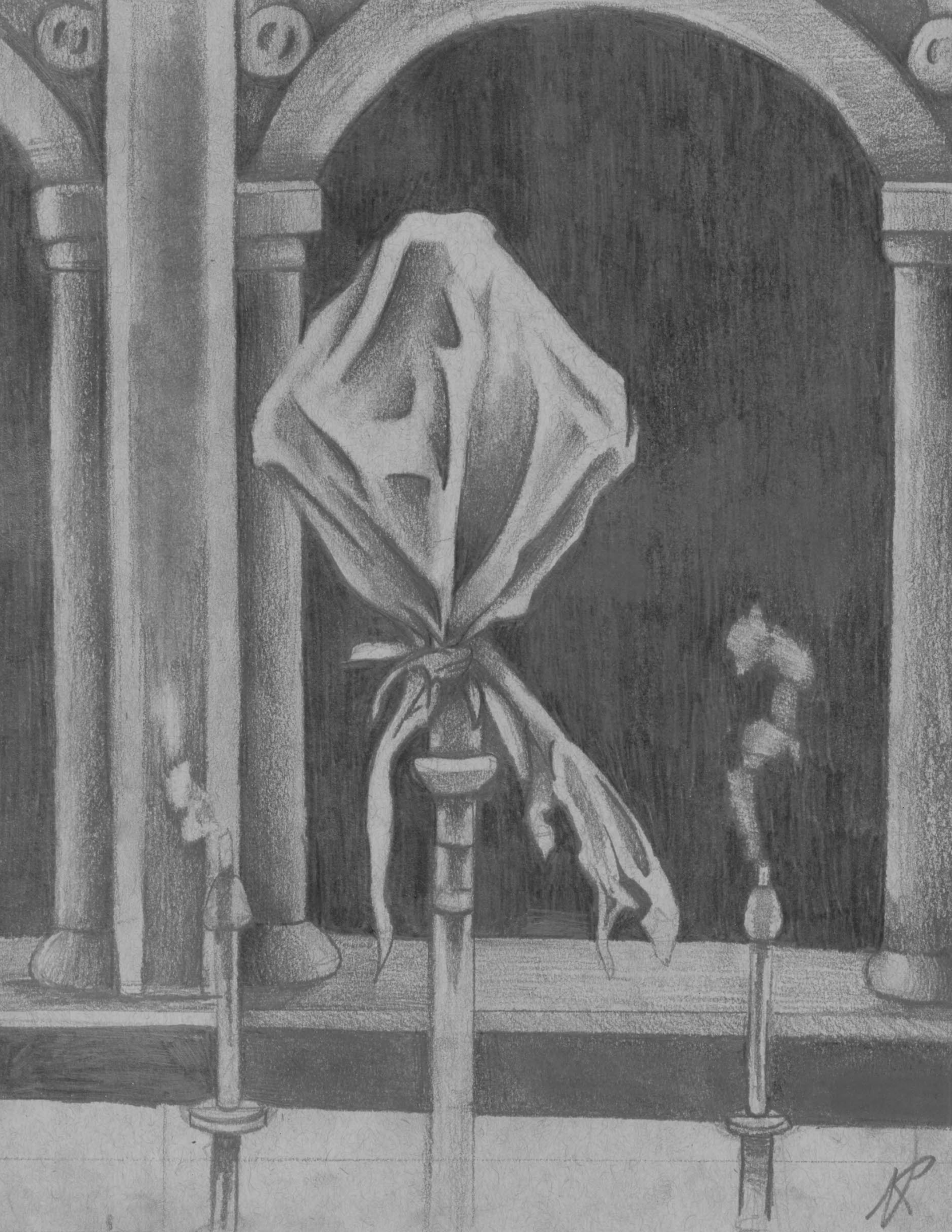
The "investment management fees" are the cost to the university of having our portion of the university endowments managed by external financial professionals. I imagine (but don't know) that the excess in this category has to do with the extra work it took some financier somewhere to milk \$70,000 for us out of the COVID-era stock market.

Totals

	Income	Expenses	Surplus
Budget	108,700.00	108,700.00	-
Actual	90,369.84	71,887.13	18,482.71
Annual Gifts	45,522.03	1,957.52	43,564.51

What story do our totals tell? Last year, I observed that an income 14% below budget and expenses 17% below budget represented a contraction of chapel programming in general, both in donor enthusiasm and in student engagement. This year, income was 17% below a budget of the same scale and expenses were 34% below budget. On one hand, this seems to be part of a continuous motion of contraction. On the other hand, this was an exceptional year, and we would have spent more than we did had we been allowed to. But, as someone on-the-ground in programming, I don't think that COVID is the whole story. We are now looking forward to a new year of programming without similar constraints, but with relatively little returning student leadership to see it through, which I suggest will lead to reduced spending again..

If the chaplaincy is indeed adjusting to a programming norm that involves smaller-scale events, my counsel to the chaplain and future student leadership is this: don't let money be a concern. Our reliable income from the divinity endowment does not diminish when we stop using it, and we have generous donors who believe in the work of the chaplaincy. If in future chapel leadership encounters barriers to its programming goals which can be overcome by spending a bit more, spend! For example, if the volunteer chapel student leadership is stretched thin, why not create a few student jobs to manage things like advertising and audio-visual tech? Dream big. These past two years tell us that we have the money to do so.



HEAD GREETER'S REPORT

Joanna Daley

Appended post-publication; shared orally at the AGM

THINKING back to September, it's hard to believe that all the events of the past two terms have occurred in one fiscal year. I have made friends, felt deep joy and deep mourning, and learned so much in this short year with the Chapel and all of you. Despite the restrictions, I have felt closer to individuals and community this year than either of my previous years spent here.

I took on the position of Head Greeter in September, when my usual role of chorister seemed far away and the Chapel was hosting the only in-person events on campus. Thursday evenings were the only weekday service with a significant turnout, so I came every week and occasionally delegated greeting on Mondays, when I was busy serving. Alison Kitt has faithfully greeted Sunday services all year. Greeting was a much more intense job than previous years, involving sanitization of seats, ensuring contact tracing, and a 3-day rotation of prayer books and seating cards. I attended Tuesday morning meetings to hear the latest Occupational Health and Safety restrictions, and helped plan and prepare the Thanksgiving feast. With the short-lived re-introduction of the Choir in Advent, I worked with Erin Haliburton to keep everyone traced and distanced. Between the beauty of the music and the shock of being around more people than I had seen in almost 9 months, singing that one rehearsal almost brought me to tears.

With the advent of the Friday student Evensong and changing restrictions in Winter Term, greeters were needed more often. We even had the wonderful problem of our prayer book bins overflowing after a few Sunday services and Maundy Thursday! I fell behind on this task for a while, but finished the year strong with the carefully planned Triduum.

The McNab's Island hike, Christmas tree hunt, and Friday student Evensong gave me opportunities to meet some first years and welcome them to the community of the Chapel, and I hope that these relationships will continue next year.

Many thanks to Alison Kitt, Katy Weatherly, and Willa Gertler for helping me throughout the year and especially in the joyful Triduum. This position is one that requires a great deal of delegation and leaning on others, and I could not have done it without those who took on greeting roles, however small.

To all those who have given so much to the Chapel this year--we have argued, mourned, been spread thin and burnt out, but this space will live on, and I am grateful for all that entails.

ADDITIONAL THANKS

Fr. Ranall Ingalls

Appended post-publication

VERY many people gave generously of themselves this past year. Some were thanked by the Chaplain, however inadequately, at the Annual General Meeting (April 29, 2021). The minutes will record these, and especially the authors of the reports.

I would like to take the opportunity to mention some others.

The monks of the Hermitage of the Annunciation—for hospitality extended to small groups of students at various times throughout the year, and especially for their prayers.

All those who last summer helped lead daily worship in the Chapel and prepared for the autumn, including Isaac Grainger, Alison Kitt, Benjamin von Bredow, Apolonia Perri, and Katy Weatherly. Be it noted that Isaac hosted a great hike at Musquodoboit on August 3.

King's Facilities personnel, who helped in a number of ways over the year, including especially Ian and Ryan.

Chris 'Old Man' Luedecke for the O-Week Concert, and John Adams, who recorded it for us.

Officiants at the Daily Office this year, including Amy Bird, Joanna Daley, Willa Gertler, Allison Graham, Aidan Ingalls, Alison Kitt, Apolonia Perri, Matt Vanderkwaak, and Benjamin von Bredow, with others who helped from time to time.

Officiants at Compline on Monday and Tuesday evenings, including on Mondays especially Cristalle Watson, and on Tuesdays Simon Blake, with help from others from time to time, including Maria Bartholomew and Paul Rogers.

Servers at the Holy Mysteries, including Joanna Daley, Neyve Egger, Willa Gertler, Aidan Ingalls, Apolonia Perri, Benjamin von Bredow and Matt Vanderkwaak, and the celebrants who helped the Chaplain keep up the daily masses, Mother Helen Ryding and Father Benjamin Lee.

The members of the quartet that sang at the Friday Evensongs with FYP text reflections, namely Benjamin von Bredow, Isaac Grainger, Aidan Ingalls and Matt Vanderkwaak.

The students who reflected on favourite FYP texts included Sadie Quinn, Thomas MacEachern, Dylan Taylor, Cameron Lowe, Ronan Giguere, Jessica Casey, Mauricio Rico Quiroz, Rafe Taylor and Lokman Wong.

Guest Preachers this year, who included Allison Graham, Dr Rhonda Britton, Fr Tom Curran, Fr Nicholas Hatt, Fr Chris Van Buskirk, Fr Mellanie Cohoon, Benjamin von Bredow, Katy Weatherly, Ginny Wilmhoff, Samuel Landry, and Fr Benjamin Lee.

Our Holy Week Missioners: Ron Nikkel, who reflected especially on his work in prisons all over the world at the Holy Communion on Monday through Wednesday, and Christopher Snook, Senior Tutor in FYP and an Abba and *geron* to us in the Chapel, who brought vividly into focus the mystery of Love as set forth in the liturgies of the Triduum: Maundy Thursday, Good Friday and the Great Vigil of Easter.

Those who led the study of Metropolitan Anthony Bloom's *Beginning to Pray* in the first term, including Katy Weatherly, Allison Graham, and Aidan Ingalls.

The organists and choristers who sang at the Thursday liturgies and on Red Letter Days and on Sundays, Paul Halley and Gabriel O'Brien, and also Sean Sneddon, who played on Sundays. Choristers included Jamie Whitley (early first term), Simon Blake, Dominique Saulnier, Hilary Alister, and others. Also Megan Krempa, who planned and sang the music on Sundays.

Those who helped plan and lead small hikes first term, including Alison Kitt, Benjamin von Bredow, Katy Weatherly, Isaac Grainger, and Aaron Shenkman. Also Matt Vanderkwaak and Amy, for taking their bay to hike Cape Split, and allowing others to join them.

Nevin Cussen and the student cooks who helped prepare the Thanksgiving feast, Fr Benjamin Lee and the people of Trinity Church, and those who hosted small groups of students in their own apartments. Nevin also cooked the food for the Resurrection feasts, and held forth in the Manning room for many hours one afternoon and evening in December recruiting help to make old-fashioned decorations for the Chapel Christmas Tree.

Musicians Garth MacPhee (organ), Curtis Dietz (trumpet), Cameron Barret (bagpipes) and Simon Blake (cantor) for their help with the Remembrance Day service.

Luke Hathaway for curating poetry for the Nativity Fast.

Fr Andrew Louth for delivering this year's Robert Crouse Memorial Lecture, Fr Gary Thorne for introducing Fr Louth, and Mark Pineo, Paul Robinson, and Benjamin von Bredow for making the technology work.

Additional Thanks

Megan Krempa took Shrove Tuesday in hand, made pancakes for quite a number of grateful students, and made arrangements for them to be delivered.

Dr Daniel Brandes for his talk in the Chapel on a Tuesday afternoon on Community, Health & Technology, where a small but very keen audience gathered to hear and then to talk about Hannah Arendt.

Nova Scotia poet and essayist Anne Simpson for the Quiet Day that wasn't and the breakfast that was, gathering with students and then recording her talks in the Chapel.

Special thanks not only to Paul, Nick and Vanessa Halley, but to the choristers who recorded Evensongs in Holy Week, sang in groups of eight for the liturgies of the Triduum, and finished the year with a magnificent recording of Durufle's *Requiem* at All Saints Cathedral, supported by an orchestra.

MINUTES 2019/2020

Faye Hiscock

Appended post-publication

1. Opening Prayer

The Chaplain Fr. **Ranall Ingalls** opened with a prayer.

2. Election of Recording Secretary for meeting

Benjamin von Bredow nominates Faye Hiscock to be Recording Secretary, seconded by Allison Kitt. Motion carried.

3. Adoption of Minutes 18 June 2020

*Recorder was not ready to record this...

4. Adoption of reports

Patricia Chalmers motions to adopt all reports, seconded by Jenny Lapp. Motion carried.

Chaplain and Priest in Charge

Fr Ingalls gives an introduction. He discusses the difficulty of the past year. It has been a year of transformation, which is not always easy. He asks if there are any questions involving his report.

Music Director

Paul Halley is not present.

Chaplain's Assistant

Fr. Benjamin Lee gives thanks to the chapel for its hospitality to him and his family in his first year as an ordained minister.

Wardens

Alan Rempel describes the lengthy report. Apolonia Perri describes the beautiful dialogue created by Katy Weatherly, and outlines the conversational quality of their report. Apolonia thanks everyone for a wonderful two years having her as warden. Katy thanks Apolonia and Alan for making this year possible. She says how difficult

the year was and how putting it into words makes it digestible. She expresses her joy concerning living in residence with the students, and encountering beauty in many different places.

Treasurer

Alison Kitt says how treasurer helped her with the discipline of prayer. It also helped her to be attentive to the gifts of words and time, which people have given to the chapel.

Altar Guild

Helen Hillis gives thanks to the altar guild members. She describes how important it is for the incoming president to be able to attend the services, so that they can tend to the space, since she was unable to attend a lot of the services. Fr. Ingalls gives her thanks.

Intercessor

Nathan Ferguson says that his report was the longest but the least substantial. The only real decision the intercessor made this year was to leave the book open to people in the community. Apolonia emphasizes how impressive the report was. Nathan emphasizes on his experience in Saskatchewan and how significant that experience was for his role as intercessor. He is grateful for the space in his report to work out his thoughts. Fr. Ingalls says the report was indeed [impressive].

King's Chorus and Capella Regalis

Nick Halley is not present.

Sunday Morning Holy Communion

Fr. Curran thanks the people for their support in him. He thanks Jonathan for coffee and tea. He gives thanks for the organ and choir. He expresses his gratitude for a space to express his thoughts. Fr. Ingalls acknowledges President Bill Lahey's presence and his interest in the Chapel.

Artist-In-Resident

Megan Krempa says that this year has been most difficult for her in her relation to the Chapel. She says her art is still unfinished, but she hopes to finish the rest soon. She hopes that we realize that reflecting on our flaws is more difficult than reflecting on our successes. She especially indicates that so many things were left undone when we had to suddenly leave due to the pandemic.

Nathan expresses his gratitude for Megan's report, especially for her words about Jean Vanier.

Katy outlines how dark things and joyful things belong to each one of us.

Aidan Ingalls expresses his disappointment in our response to the current situation. He says we need to find a way to talk about difficult things more often.

Apolonia says that we wouldn't be able to talk about such personal things, if we had all come to a collective consensus. She said we often fail to listen to each other.

Aidan says that if we can't talk about these things together, there is not any point in coming together at all. We need to bear each other's burdens.

Fr. Ingalls expresses his appreciation for this conversation. We may gather in the autumn for new conversation and an opportunity for listening.

Bard-in-Residence

Jenny Lapp emphasizes the vague definition of her role. She doesn't think she was able to have the clarity she needed. Bard-in-Residence has been what she has been involved in this year. The FYP open mics were a big part of her role. She was really glad that she could be a part of sharing loved music.

Hermitage of the Annunciation

Jenny Lapp says that Madelaine Wheeler's friendship with the monastery allowed their visits. She thinks that someone needs to have that close friendship with the monks in the future if we are to return. She says that it was probably the single most important event of the year, since she was granted the opportunity to listen. She remembers Fr. Jean-Baptiste's generosity. Fr. Ingalls says that the monks have been very kind to them, and that in the year ahead they will be doing lots of small trips. He says that the Bard-in-Residence role was not well defined because of his lack of clarity, but he appreciates the songs that Jenny gave us.

Northwood Visiting

Fr. Ingalls says he does not have much to add to the report. He expresses his gratitude for the new students who volunteered at Northwood, even with a lack of leadership.

YouthNet Tutoring

Sarah Sharp expresses the difficulty experienced by tutors at the end of the year. Sarah describes the adventures they embarked on before the pandemic. She's particularly concerned about the transition into the fall term, if classes will still be on. She also discusses online tutoring, and the struggles on parts of both the kids and the tutors.

Robert Crouse Memorial Lecture

Fr. Ingalls says most of the content for this lies in the Wardens report. He describes Dr. Roberta Barker's generosity, and the electricity of the lecture.

Concerts

Fr. Ingalls describes Arden's time recording in the chapel with his Father, as well as his participation in the open mics. Apolonia says how the concerts were a great gift to her this year. She says that we should keep up the concerts if we can in the next year. Fr. Ingalls says that Old Man Ludeke agreed to do the O-Week concert, so he hopes that we can livestream the small event.

Sacristan

Isaac Grainger describes the brevity of his report. The retreats were definite highlights for him, and he expects that there will be more to say next year, because of the unconventional school year. Cameron Lowe says he doesn't have much to say. He describes the tardiness of Isaac's report. He discusses the importance of the thanksgiving retreat and how he is still learning the duties of assistant sacristan.

Chapel Administrator

Benjamin von Bredow says how this semester reminds him of "how things work", since we all had to figure things out sort of from scratch. He draws our attention to the last two paragraphs of his report concerning finances. He highlights the surplus, and the advantages of this surplus. He also highlights the fact that we did not meet our budget, which suggests a contraction of the chaplaincy at King's.

Ginny highlights the absence of Madelaine Wheeler, and gives thanks for her presence at the beginning of the year. Katy emphasizes Madelaine's kindness and essence in the community. Fr. Ingalls describes the happiness and relief people experienced when they were told that Madelaine would take over Karis' position.

5. Election of Wardens

Neyve Egger nominates Katy Weatherly and Allison Kitt. Apollonia seconds the nomination. Fr. Ingalls entertains ceasing the motion. Jonathan moves. Apollonia seconds the motion. Fr. Ingalls thanks Katy and Allison for being the new wardens.

He thanks Alan and Apollonia, and he expresses his hope for Alan and Jocelyn to return. Fr. Ingalls says he did not know that Apollonia has a tattoo of a fool on her ankle. He says how he thinks of her as our holy fool and our prophet.

6. Election of Treasurer

Katy Weatherly nominates Megan Krempa. Fr. Ingalls entertains ceasing the motion. Alan moves. Jonathan seconded. Megan is elected.

Fr. Ingalls thanks her for taking on this position. Isaac expresses his confusion for the term 'election' in this sense. Fr. Nicholas Hatt explains that there are a number of elected officers in the chapel, and there are a number of positions appointed by the chaplain.

7. Appointments

Fr. Ingalls appoints Paul Halley as the director of music for 2020-2021. Isaac has kindly agreed to remain the sacristan for the coming year. Fr. Ingalls is thinking of having two assistants - one of these assistants is Aidan Ingalls. Our new outreach coordinator will be Neyve Egger.

8. New Business

Fr. Ingalls asks anyone if they have any new business to bring to the meeting. Apolonia asks what this entails. Fr. Ingalls describes the lengthy new business from last year's AGM.

Apolonia asks how doing a retreat might work in this upcoming year of distanced education. Fr. Ingalls quotes Bruce Springsteen from Bill Lahey's Easter meditation. This affirmation of secularity is native to the chapel. He adds words from St. Irenaeus of Lyon: "The glory of God is a living man, and the life of man consists in beholding God". The recovery of our humanity is very central. How can we keep these central things (bearing one another's burdens, etc.) central, when we're forced to socialize electronically? He doesn't say this despairingly, but it is a serious question. Worship everywhere, getting on the land, music, art and poetry, being and eating and singing together.

Jenny says that if the chapel is not a place, what can we offer to FYP students? Fr. Ingalls says some FYP students will be present on campus, so there will be some opportunity. He says we could encourage people to attend to the place where they are and to set aside a prayerful place. Also to encourage people to share their places.

Katy outlines the prayer decision. She says that deciding to be warden for the second year was very hard, especially since next year is so unclear. She has been very critical of online communication in the past year, but this is our reality now. She remembers something that Papa Luc said once: when friends leave, the reality of communion of the heart, is always an act of entering invisible realities. This applies to the divine and it also applies to friendship. At the end of the day, we need to hope that something good is possible next year, whatever the circumstances.

Ginny responds to Katy by outlining the gifts of sight which King's gives to students in very different ways. She notices how she is much more attentive of where she is in relation to people and to the world, and to her internal self. We can help people be attentive to their relation to the world. We can be able to recognize the sacred in each of our places.

VP Peter O'Brien says that the difficulty the chapel is facing corresponds to the difficulty which the whole college is facing. He says conversations with faculty should be beneficial especially in this situation. He says we need to look for opportunities hidden in the new school year. He says that he can be of assistance to Fr. Ingalls if need be. Fr. Ingalls emphasized the need to belong to and to address the whole university.

Aidan says that he supports more frequent conversation throughout the chapel community. Friendship is an infinite conversation. We need to keep meeting even during profound struggle and difficulty. He emphasizes the lack of communication throughout the community in the past year.

Fr. Ingalls expresses his initial confusion concerning the purpose of the admin meetings on Friday. Their purpose was to learn how to work together.

President Bill Lahey says how wonderful it is to see people together who he has not seen in a long time. He echoes Dr. O'Brien's words.

Apolonia says we often fail each other, and we spoke to each other violently on Friday mornings. Cameron says Friday mornings were bad but they are essential.

Katy thanks Andrew Thorne for letting us know that the Cape Split park is closed.

9. Concluding remarks

Fr. Ingalls thanks Madelaine Wheeler and adds that she took the Chapel Admin on with courage. He also says that we owe the wardens a tremendous debt of gratitude, as well as the authors of all the reports.

Apollonia thanks Fr. Ingalls for growing with us gracefully and at an incredible rate. She thanks him for letting us participate in the holy ministries especially during the pandemic. Fr. Ingalls says how we have become his tutors.

Jenny says it has been really life-giving to see us all tonight.

10. Adjournment

Jonathan moved the adjournment.

11. Concluding prayer

Fr. Ingalls.