

*Reports of The Annual General Meeting*

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Kings College Chapel 🍷 April 13, 2023



for 48 my on was dead,  
and is alive again

Cover image: original sketch by Oak MacKinnon

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# AGENDA

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1. Opening Prayer
2. Election of Recording Secretary for meeting
3. Adoption of Minutes of 25 April 2022
4. Reports
  - Chaplain & Priest-in-Charge Fr Ranall Ingalls
  - Director of Chapel Music Dr Neil Cockburn
  - Wardens Neyve Egger, Earl Gertler, Ben Robinson
  - Treasurer Anil Pinto Gfroerer
  - Sacristan Katherine Lee
  - Head Server Aidan Ingalls
  - Altar Guild Sarah Stevenson
  - Outreach Coordinator Iona Taylor
  - Chapel Administrator Peter Bullerwell
  - Theologian-in-Residence Dr Daniel Brandes
5. Oral Reports or Other Reports
  - Saint Thomas Aquinas Society Aidan Ingalls
  - Saskatchewan Summer Cole Osiowy
  - Winter Retreat Student Sadie Quinn
  - Monastery Trip Zoe Neustaedter
  - Pysanky Workshop Sarah Stevenson
  - Ash Wednesday with Ria Neish Anil Pinto Gfroerer
  - Folk Concert Kip Johnson
  - Lenten Movie Night Jonah Folkman
6. Review of 2022/23 Time Line
7. Motion with respect to number of Wardens for 2022/23
8. Nomination and Election of Wardens
8. Nomination and Election of Treasurer
9. Appointments
  - Director of Music

- Sacristan
- Assistant Sacristan
- Altar Guild President
- Outreach Co-ordinator
- Artist-in-Residence
- Theologian-in-Residence

10. Thanks, concluding remarks

11. Adjournment & Concluding Prayer

## MINUTES FROM 2021/22 AGM

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In attendance: Father Ingalls, Patricia Chalmers, Jonathan Downing, Isaac Grainger, Allison Kitt, Cameron Lowe, Garth MacPhee, Sarah Stevenson, Peter Bullerwell, Aidan Ingalls, Neyve Egger, Earl Gertler, Ben Robinson, Iona Taylor, Anil Pinto Gfroerer, Seika Dyck, Cole Osiowy, and Tracy Lenfesty.

Introductory prayer.

Neyve as recording secretary: Moved by Earl, seconded by Sarah. Motion carried.

Moving adoption of the minutes: Moved by Patricia, seconded by Jonathan. Motion carried.

Noted: Our thanks to Ginny Wilmhoff for her minutes last year.

Father Ingalls read aloud his written report.

- Discussed both optimism and worry for the next year.

Point of order: We will hear all the reports and then adopt them all at the end.

Garth offered his time to respond to any questions about his report.

- Sarah thanked Garth for the 'Reframed' project. Garth thanked the choir for taking the project up.
- Isaac thanked Garth for his willingness to step in as the music director.
- Father Ingalls expressed what a hard year it was to take on this position and extended our thanks.
- Garth thanked the Chapel and the Choir.

Joanna Daley, warden, was ill but Father Ingalls directed us to their report – most especially the bottom of page 14 and the top of 15

- Discussed the Halleys' departure
- Discussed the winter retreat

Isaac requested a correction of changing Good Friday to Maundy Thursday in the report.

Jonathan commented that the decorating party was the best organized it has been.

Sarah offered the report of the Altar Guild.

- Commented that the Altar Guild is usually invisible but they do so much for our space
- Discussed the executives' willingness to help polish silver and the Easter cleaning party and how heartening they were.
- The retreat bore lots of good fruit

Patricia commented that the Altar of Repose was beautiful

- Isaac thanked Katherine for redoing the flowers upon his request.

Father Ingalls extended thanks to Sarah and Jonathan for all they have taken up this year – most especially for connecting us to someone who can fix the chairs and for fixing the books.

Aidan offered the Sunday morning report

- There were no questions

Megan sent in a second Sunday report which Father Ingalls directed us to look at

- Father Ingalls expressed our profound thanks to Megan for her musical leadership these last four years

Peter offered the Chapel Administrator's report

- Highlighted that this is based on Benjamin's financial report but is not his report – some receipts are outstanding due to circumstances outside his control
- Significant how low the offerings were. Allison discussed the need to have someone take up the offering.
- Father Ingalls drew attention to the music budget – in the past that was separate from the Chapel and was much higher. In future they should be connected

The University has made a substantial commitment to continuing the music program

- Father Ingalls thanked Peter for his report and for all of his work this year. We are thankful for his steadiness and commitment to getting these jobs done.

Aidan offered the Sacristan's report

- Aidan extended his gratitude to all of those involved in the Chapel space.
- Father Ingalls expressed his enjoyment working with Aidan this year
- Isaac pointed out that Father Lee's name is misspelled

Earl offered some thoughts

- Extended gratitude to everyone present and those who offered their support
- Father Ingalls pointed out that while they may be without title they did so much.

Adoption of the Reports: Moved by Jonathan, seconded by Peter. Motion carried.

Opened up discussion on Chapel timeline.

- Isaac pointed out that the term “solemn choral eucharist” is misused
- Aidan would like to move through and discuss each event
- Patricia pointed out that there is no mention of the timing of the announcement of the Halley's departure and feels it should be added.
- Father Ingalls suggested that after the meeting people may submit reports on any of these events
- It was felt we must discuss the pivotal role of Duncan Neish in the canoe trip this year
- Father Ingalls extended thanks to Cole for his video of the canoe trip
- Isaac felt that it was unclear that public worship was suspended, not just the Chapel
- Sarah will write some thoughts on Cape Split and Canoe trip
- Earl already offered a meditation and so did Joanna
- Deadline for reports – 2 weeks from today (by the end of day May 9<sup>th</sup>)
- Aidan felt we need reports on these things and to discuss them in depth – wants to hear from non-leadership. Disappointed none of the choir attended or anybody involved in Chapel programming
- Father Ingalls suggested we set a tentative time for the next AGM. Perhaps the week after Holy Week at 7pm. (The Thursday after Easter).

- Jonathan pointed out that AGMs are more legal/structural than about debriefs and lessons learned
- Sarah pointed out that we do need some form of meeting but that the AGM is not the time

Cole offered the oral report of the Artist in Residence

- Part of the role of the Artist in Residence is like the reports, to record and show what it is like in any given year. Extended appreciation for the opportunity
- Sarah thanked Cole for really throwing himself into the Chapel community and various endeavours

Neyve offered the oral report of the Outreach Coordinator

- Outreach helped us as much as the community
- Father Ingalls thanked Neyve and looked forward to the future

Father Ingalls discusses Robert's report – if interested it can be requested

Election of Wardens

Father Ingalls suggests that the “job description” of warden should be updated – the position requires tremendous amounts of support.

Motion to have three wardens this year: Moved by Isaac, seconded by Earl.

- Jonathan asked if this is a constitutional amendment – it was decided that it is not
- Motion carried

Election of Wardens

- Nomination of Earl – Moved by Allison. Nomination accepted by Earl
- Nomination of Ben – Moved by Aidan. Nomination accepted by Ben
- Nomination of Neyve – Moved by Isaac. Nomination accepted by Neyve
- Called for nominations three times: no further nominations. Earl, Ben, and Neyve are elected.

Father Ingalls discussed the joy of asking people to service and willing to take these rolls up.

Nomination and election of treasurer

- Nomination of Anil – Moved by Neyve. Anil accepted the nomination.
- Father Ingalls asked for nominations three more times. No further nominations.
- Anil is elected.

Katherine Lee appointed sacristan

Iona is appointed Outreach Coordinator

Thanks given by Father Ingalls

- We owe so much to many people

Father Ingalls thanked those in attendance.

Neyve moved to Adjourn. Motion passed.

Concluding prayer



## A CHAPEL TIMELINE: 2022-2023

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Quiet Day with Alan Hall: ‘T.S. Eliot’s <i>Four Quartets</i> ’	Saturday, July 16, 2022
Poetry for the Dormition Fast (curated by the Chaplain)	August 1-15
Annapolis Valley Weekend: Hikes & Planning	Saturday, Aug. 30 – Sunday, Aug. 31
FALL TERM	
O-Week Concert: ‘Open Borders’	Monday, September 5
Daily Pattern of Prayer in the Chapel begins for 2022-23	Tuesday, September 6
O-Week: First Solemn Choral Eucharist with Dr Neil Cockburn	Thursday, September 8
O-Week Welcome Dinner with the Choir & Dr Neil Cockburn	
Sunday Services with Fr Tom Curran (mostly)	Fall Term, 2022 & Lent (March, ’23)
Weekly Monday meetings begin for 2022-23	Monday, September 12
Sherry Hour / Not-Sherry Hour	After the Thursday Eucharists
YouthNet Cooking	Sunday afternoons both Terms
Cape Split Hike, Shanty Singalong, Maritime Dinner	Saturday, September 17
Evensong commemorating our late Sovereign, Queen Elizabeth II	Feast of St Matthew, Sept. 21
Michaelmas Feast in the SCR	Michaelmas, September 29
Afternoon of Reflection with Dr Daniel Brandes	Saturday, October 1
Arrival (officially) of Dr Neil Cockburn as Director of Chapel Music	Monday, October 3
Thanksgiving Retreat: The Great Blessing of the Waters, Canoe Trip, Thanksgiving Dinner & Overnight at Ste Anne’s Camp)	Saturday, October 8 - Sunday, October 9
All Souls Requiem	Wednesday, November 2
All Saints Solemn Choral Eucharist & Feast	Thursday, November 3
Workshop with Neil Cockburn: Simple Chant	Friday, November 4

Fall Retreat with Peter Bullerwell at Mersey River	Sat., Nov. 5 – Sunday, Nov. 7
Remembrance Day Evensong with Cadets, Halifax Rifles rep.	Friday, November 11
Poetry for the Nativity Fast (curated by Elizabeth King)	Nov. 15 – Dec. 25
Visit from Kirsten & Stefan Pinto Gfroerer, Kirsten's preachment	Thursday, November 24
Reading Circle: Abp Rowan Williams, <i>Silence &amp; Honey Cakes</i> Friday Afternoons at 1 p.m.	Nov. 25, 2022 – Feb. 17, 2023
Christmas Tree Hunt, Fr Benjamin von Bredow's priesting	Friday, November 25
Wardens' Decorating Party	Saturday, November 26
Lessons & Carol Service	Sunday, November 27
Chorus Concert at First Baptist Church – Dr Cockburn's first	Saturday, December 3
Choir Concert at St John's, Truro – Dr Cockburn's first	Monday, December 5
Chapel Christmas Cards (created by Lokwing Wong, inscribed by all)	
<b>WINTER TERM</b>	
Orthodox Christmas at the Hermitage (for some who arrived back early)	Saturday, January 7, 2023
Solemn Choral Eucharist for the Baptism of Christ, Epiphany Party at Trinity House	Thursday, January 12, 2023
Requiem for Kathleen Jones	Friday, January 13, 2023
STAS returns! Reading Dionysius' commentary on the Liturgy with Aidan & Peter.	Every second Tuesday (eventual pattern)
Kip Johnson & Luke Norton Concert	Monday, January 16, 2023
Candlemas with Blessing of Candles & Procession	Thursday, February 2, 2023
Winter Retreat with Dr Daniel Brandes	Fri., Feb. 3 – Sun., Feb. 5, 2023
YouthNet information meeting	Thursday, February 16, 2023
Monastery Visit: The Hermitage of the Annunciation	February 18, 2023
Silent Pancake Brunch & Discussion at Trinity House	Shrove Tuesday, Feb. 22

Ash Wednesday Liturgy / Tea & Hot Cross Buns with Ria Neish	Ash Wednesday, February 23
Lenten Poetry (curated by Aidan Ingalls)	February 23 – April 9
Evenspeak series: Gideon Morton (as Fyodor Dostoyevsky) Tutors Katie Menendez, Hilary Ilkay, Hamza Karam Ally	Wednesdays in Lent
Thursday All-Night Vigils	Thursdays in Lent
Faith and Life Discussions (a.k.a. Catechism / Mystagogy / Christianity 101)	Friday afternoons in Lent 3:30 pm
Friday Movie Nights in Lent	Fridays in Lent
Folk Concert: Art Bouman, The Dusty Halos, The MacMillan's Camp Boys, Foghorn	Friday, March 10
Psanky (Ukrainian Easter Egg) Workshop	Saturday, March 18
Holy Week Missioner Alan Hall for the Triduum	April 2 – 9 April 6 – 9
Easter Vigil & Resurrection Party	The Great Sabbath, Saturday, April 8 – Easter Day, April 9
Annual General Meeting	Thursday, April 13
Mother Ryding's Last Regular Friday Eucharist	Friday, April 14

## CHAPLAIN'S REPORT

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*Fr. Ranall Ingalls*

According to a story from the Egyptian desert in the early years of Christian monasticism, Abba Makarios found a skull in the sand and asked what it was to suffer in hell. The skull replied, 'We cannot look at each other face to face, but are fixed back to back. But when you pray for us, each of us can see the other's face a little.'

No more than Dante's *Inferno* is this story about the dead. It is about us. It is about our life now. It suggests that the struggle to be human is the struggle to live face to face.

This is not obviously true. As Hamza Karam Ally recently reminded us in an Evenspeak talk, the elder brother Ivan in Fyodor Dostoyevsky's *The Brothers Karamazov* insists that it is impossible to love one's neighbour up close. Neighbours can be loved only at a distance. And recently the Kings Theatre Society presented Jean-Paul Sartre's great play, *No Exit*, in which the case is made that 'hell is other people'.

The truth that must be allowed to Ivan and to Sartre is that to live face to face often requires a crucifixion. So, for example, in the words of a poem by Waldo Williams quoted in last year's report,

What is forgiving? Pushing your way through thorns  
to stand alongside your old enemy.

Fear and isolation are easier. Hiding from one another and ourselves is easier. The way to being face to face can be thorny. But the evidence of this past year in the Chapel suggests that beyond crucifixion can lie resurrection and new life.

I will not attempt to review the evidence of the past year in detail. A look at the 'Time Line' for 2022-23 elsewhere in the AGM package will make clear why. It has been an intensely busy year, with a return to concerts, talks, social events, and retreats and other out-trips together with a full weekly schedule of mostly student-led worship. Iona Taylor, our Outreach Coordinator, brought students together to prepare meals for kids at Joseph Howe Elementary School in the North End almost every Sunday afternoon. It was the first year since 2019-20 that we had three Wardens. It would have been impossible for one. In his last report as Chapel Administrator, Benjamin von Bredow (now *Father Benjamin*) noted that we had not spent our budget for that year, and that this was a sign of drastically reduced programming. We had no difficulty spending our budget this year.

In all this activity there has been new life and much joy.

Last year I expressed the concern that friendships can turn inward. My sense is that instead existing friendships have provided a place into which newcomers can be welcomed.

At the end of last year's report, I also expressed the hope that the Chapel might 'offer opportunities for any member of the university to engage more deeply with their own traditions and those of others, including traditions other than Christian and other than religious.' Some steps were taken in this direction this year, especially with the help of our Theologian-in-Residence, Dr Daniel Brandes. In talks on a Saturday afternoon early in October and then especially at the Winter Retreat, Christians and Jews and 'normal people' were brought together in extraordinary ways. The Evenspeak series at Evensongs in Lent brought three of King's tutors together to think about the question 'What does it mean to love the world?' from very different perspectives. It was also very good. I would like to see us do more of this sort of thing.

We longed to sing in Covidtide. And this year there has been an abundance of music, thanks especially to the choristers of the Chapel Choir and the Chorus and to our new Director of Chapel Music, Dr Neil Cockburn. Neil came for Orientation week a month before he was actually hired to get the year started musically and to set a course for the month of September. Since his official arrival at the beginning of October, he has taken up regular responsibilities with a will. At the same time he has been ready to help in extraordinary ways, preparing the choir or groups of choristers to sing on campus for formal meals and lectures and carolling at the President's Lodge (for example), or for choristers and others to sing on retreats. Days after arriving he joined a canoe trip on the Annapolis River and helped us sing Orthodox chant for the Blessing of the Waters. And that was just the beginning. Neil has brought not only formidable skills to this position, but a love of the University community and its members and an infectious delight in musicmaking. We have very much for which to be grateful in him.

There are very many others to whom we owe a great debt of thanks. I will not attempt to name them all here, but I must thank the students who met regularly on Monday evenings and the many other students they drew in to help with particular events. They have been so good. We owe them so much.

There are also some to whom it is necessary to say 'farewell'. Four of those who met on Mondays are students Neyve Egger, Aidan Ingalls and Katherine Lee, together with distinguished alumna and friend of the Chapel, Sarah Stevenson. I must also mention Gabriel O'Brien, our Organ Scholar, who will be greatly missed. By the time this is read, we may be aware of choristers who will not be returning in the autumn. If so, I will be looking for an opportunity to thank them, and I would encourage others to do the same.

There is nothing about living face to face that can be taken for granted. Our bureaucracies work by their very nature against such a life. The power of economic and technological forces to destroy the bonds that hold people together observed by Karl Marx have only increased since he wrote. And as always, there is much to foster fear and keep us isolated, with our faces turned away from those we cannot bring ourselves to trust. If we are going another way, we must expect struggle. If the spiritual life we seek to live together means anything, it can only be because there is something actually at stake. And over the past year and half we have explored especially the possibility that what is at stake is especially our isolation, and the possibility of escape from it into ever deeper communion with the Source and Cause of all that is true, good, and beautiful, and so with one another and with all creation.

Our life and our death is with our neighbor. If we gain our brother, we have gained God, but if we scandalize our brother, we have sinned against Christ.

St Anthony the Great (251-356)

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. (2 Cor. 3:17-18)

St Paul (*circa* 5 – *circa* 65)

The Rev'd Dr Ranall Ingalls  
King's Chapel AGM 2022-23  
Monday, April 13, 2023



## REPORT OF THE DIRECTOR OF MUSIC

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*Neil Cockburn*

**A**fter an interview and selection process in June 2022, I joined the Chapel team as the new Director of Chapel Music on October 1. Prior to my official start, I came to Halifax for the first week of the Fall term to meet everyone, and to get things started. I am grateful to Gabriel O'Brien and Simon Blake who led rehearsals and services during September.

The full pre-Covid schedule of services was restored this year, and the memberships of the Chapel Choir and the King's Chorus (under the administrative umbrella of the Chapel) have grown. During our weekly Choral Evensong and Solemn Sung Eucharist services, regular attendees will have noticed an increase in the number of new choral works added to the Chapel Choir's repertoire. Some of these works were already available in the far reaches of our music filing cabinets (seemingly not sung for quite some time), and others are new acquisitions. Keeping our repertoire refreshed and current is one of our most important recruitment and retention tools – for choir members and congregation attendance. We all cherish our old favourites—particularly on the major festivals—but humans are inquisitive creatures who like to be delighted by novelty. Every favourite was a new discovery at one time!

The Chapel Choir performed a Christmas Concert (“Sing Choirs of Angels: a King's Christmas”) in St. John's Anglican, Truro in December. Sadly, the Halifax performance—planned to be held at St. George's—had to be cancelled due to multiple cases of Covid in the choir.

The spring Chapel Choir concert (“Ave Maria—Choral Music for the Annunciation”) was a resounding success. Held on March 25 at St. George's before a sizeable and appreciative audience, the Choir offered an impressive array of Marian repertoire – beautifully refined with expressive nuance.

Two King's Chorus concerts were held at First Baptist Church, Halifax: the December programme included Kodaly's *Missa Brevis* and Mendelssohn's *Te Deum* in D (conducted by Gabriel O'Brien). The March concert was a mixed programme of operatic and stage choruses (“All the World's a Stage”).

As I write, the Chapel Choir is in the midst of a small recording project – the aim being to make available some examples of our repertoire on our web site, sung by this year's choir members. We hope these will help to attract new choir members and Chapel attendees. Although not as formal as a full CD-type project, these recordings will be of higher quality than our livestreams, and they also allow us the chance to show ourselves at our best. In live worship there are always a few things that don't go quite as planned!

We owe an enormous debt of gratitude to our Choir Librarians Erin Haliburton and Chloë Henderson who sort, copy, distribute, gather, and refile hundreds of music sheets every week. Hilary Allister (Robe Steward) has ensured that we've all been dressed appropriately, and their

work this year included the relocation of robe storage from the Committee Room to a purpose-built wardrobe outside the Choir Office. In the absence of a dedicated music admin assistant, Peter Bullerwell has worked diligently in the background making sure (among many other things) that choir invoices are paid, and that service sheets and music lists are updated and printed.

Gabriel O'Brien has veritably blossomed and shone as Organ Scholar this year, sharing the weekly responsibilities of accompanying and conducting at Chapel Services. We thank him profoundly and wish him well on his graduation.

Finally, and most importantly, I would like to thank all of the wonderful members of the Chapel Choir, including Choral Scholars and Lay Clerks, who regularly devote seven or more hours each week (and more than twenty hours during Holy Week) to rehearsing and singing our schedule of services. They do all this smiling and looking out for one another, all the while striving to improve and grow.

Neil Cockburn  
Director of Chapel Music  
April 2023



## WARDENS' REPORT

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*Neyve Egger, Ben Robinson & Earl Gertler*

“Joy is the serious business of heaven.”

CS Lewis, *Prayer: Letters to Malcolm*

*Neyve*

At the outset of this report, I ask that you indulge me in a few words of contemplation and love for those who make this community a home. When I first came to King's Chapel, I was young, searching for a new home in a place far from what I had previously known. I sought out those who shared my faith and who would help me to maintain a connection to prayer. At that time, I am ashamed to admit, I think I thought of prayer, scripture, and services as just a daily occurrence, a way to placate my anxieties and to connect me to the divine. I had hoped to make it an intellectual enterprise. In this community, instead, I have found that prayer and liturgy has become a business of joy and great love. This community has challenged me, pushed me, and throughout everything, has embraced me. A solitary, inward life of prayer has become a shared and joyous love and belief. In laughter, tears, dancing, and stillness I have found myself increasingly closer to the divine presence. With great love I say that this community has saved my life countless times and has reminded me that a life of prayer is a life built upon love and community.

*Ben*

I've been grateful for the Chapel community's presence in my life the past couple of years, but especially this past one in my role as a warden. Taking on more responsibility this year has made me aware of just how much love and dedication is put into not just the events and retreats that we host, but also the weekly routine of services and meetings, and it has been a joy and an honour to witness everyone give their time and creativity to the Chapel community. The gifts that each person has and so freely offer have been a privilege to work alongside. It feels as if I've still just touched the surface of what being a warden is -- feels like I still have a lot to learn -- but I'm very grateful to Father Ingalls for asking me to be a warden a little over a year ago. My thanks as well to not only our Monday meeting group, but all the people who were welcomed into the Chapel community this year and helped out in so many ways.

*Earl*

It's been hard to contextualize everything we did this year & being a warden. As I began to write this report, I found out that my desire to record every small detail isn't totally conducive to what the report is about. *When we strive for charity, or true love of thy neighbours, we are striving for this unification, this oneness in heaven* says St Thomas Aquinas. I did not really know why I was elected to be one of wardens this year, but now I believe it had something to do with attention. Attention to the world, to my friends, my community, to myself, my life of prayer, my relationship with God. Deep gratitude for all the people who sat around the organizing table this

year and called on me to pay attention; especially to Peter Bullerwell, Chapel administrator, who has carried us so graciously and crucially. Without his work, I don't think this year could have been possible. I also wish to extend my gratitude to those who offered their time, attention, care in perhaps more sporadic ways—though to me (and I think to others as well) it was at all the best possible moments that we were given these gifts of charity. Charles Williams reminds us; *The Glory is always to be observed in others; 'ye are entered into their labors'*.

There are many other more divinely inspired people I wish I could quote here but I have let this report drag on long enough. St Mother Maria Skobstova asks:

*Piety, piety but where is the love that moves the mountains?*

## MICHAELMAS TERM

### *Annapolis Valley Weekend: Hikes and Planning*

The Ingalls were generous enough to host a few of us, Anil, Neyve, Katherine, Ben, Earl and Aidan at their new home in Greenwood the last weekend of August. The Fewsters graciously hosted us and their neighbours, the Dyments and their children, for lunch at their stead before we hiked the North Mountain with Brent and his mum, all the way to Delaps Cove where we got picked up; that night we made our own pizzas—courtesy of Sherry's dough recipe; and had a considerate convo about our visions/goals/feelings for the upcoming year. The following day we drove down and wandered through the woods 'til Crystal Falls for a late summer swim. All in all, it was a lovely trip out of the city before the bustle of September rolled in.

### *Daily Pattern of Prayer in the Chapel begins.*

It might be true to say that we would all have been lost without the Daily Order of Prayer. It might also be true to say that:

Prayer is the substance of eternal life. It gives back to man in so far as he is willing to live to capacity—that is to say, to give love and suffer pain—the beatitude without which he is incomplete; for it sets going, deepens and at last perfects that mutual in dwelling of two orders which redeems us from unreality, and in which the creative process reaches its goal. There is, as Bremond has said, even in the poorest and crudest prayer “a touch of Pentecost.” It awaits and expects the action of the Spirit, acknowledges the most mysterious and yet the most certain reality of our experience; the intercourse of the Transcendent God with fugitive man, and of fugitive man with the Transcendent God. (Underhill, E. *Abba: Meditations on the Lord's Prayer*).

And we could also say:

“Prayer must not be treated as if it were the result of an intellectual oversight, as if it thrived in the climate of thoughtlessness. One needs understanding, wisdom of the spirit

to know what it means to worship God. [...] Some of our deepest insights, decisions and attitudes are born in moments of prayer. Often where reflection fails, prayer succeeds.” But “The act of prayer is more than a process of the mind and a movement of the lips...what marks the act of prayer is the decision to enter and face the presence of God. To pray means to expose oneself to Him, to His judgement.” (Heschel, A.J. *Man’s Quest for God*).

Whatever we are able to actually say, let it also be filled with praise and thanksgiving to our Creator for willing our friends in the art of worship here at King’s.

### *Weekly Monday meetings*

Mondays at 8:15pm—8 o’clock when there were lots to plan— (Wardens at 7:50pm or 7:30pm respectively) we gathered in the SCR to plan and talk about most of (if not all) the other things in this report. It was also a time for us to check in with one another and to pray together. Can’t say they were always the most serious of meetings—jokes and digressions were just as important as all the planning we did too! Reflecting on this, it’s a good reminder that we are/became a group of friends that also just ‘happened’ to organize things that led to some pretty incredible spiritual moments. Fr. Ingalls would lead us into the meeting with a prayer; usually the collect of that week or the Lord’s prayer and our ending point was when Katherine would ring the bell for Compline. Those who were able, stuck around for one of the most beautiful and restful services we pray at the Chapel. It feels so necessary to end our workdays by praying together, beseeching; the Lord Almighty grant us a quiet night and a perfect end. Amen.

### *First Solemn Choral Eucharist + Welcome Dinner for Dr Neil Cockburn*

The Queen’s passing was announced as we began our rehearsal. Isaac Grainger rang the bell 96 times. The service was pretty well attended. Dinner to follow with our incoming Director of Music, Neil, took place at Henry House on Barrington St.; the chapel crew including many if not all choristers (!! ) had a great time getting to know him and reconnecting after the summer. Anticipation for Neil’s official arrival hung in the air.

### *Thursday Eucharist*

The Thursday Eucharist has been a highlight of this year. These services have exemplified the way in which the Chapel community comes together to pray and spend time in contemplation. The sermons this year, from Father Ingalls and from our guest preachers, have pushed us to contemplate our own place in relationship with the world and with the divine. Time and time again our community has answered our call for help, greeting at the service. The importance of the greeter cannot be overlooked. The greeter extends the hospitality of the Chapel, welcoming newcomers and returning friends alike, welcoming one to the space and encouraging them to sit in discomfort and joy with us.

### *Cape Split Hike*

Our year began with a hike up Cape Split. Although this hike is strenuous it is a source of spiritual renewal for many. Arriving at the Split reminds us of the immense beauty of God's creations, and hearing the water roar reminds of His great power. The hike was well attended and was a wonderful way to welcome new friends into the community. As always, there were ways we could have improved, particularly in hospitality. Community members, new and old faces, took the time to care for each other, lift one another up, and supplement where we fell short. Communion upon the Split was one of the best attended services of the kind in recent memory. Students took the time to think about the divine together as we sang the liturgy and took communion. Kindness exemplified that day was inspiring as even those who were unsure of the practice sat in community with us.

Of course, we cannot discuss any Chapel event without note of the food and feasting. Feasts bring us together in radical love as we enjoy good food and even more wonderful company (which is saying something, because the food is always top-notch). Feasting leads us back to joy and reminds us to search for the human within the divine. This was a feast! After a long day of hiking, we sat together to enjoy a hot chowder, copious amounts of bread, and a wonderful crumble. The contribution of our cooks is one for which we must be eternally grateful. These events would not have the same hospitality, love, and joy without those who take their days to prepare food for us, nor without those students who so eagerly volunteer to wash dishes and clean the hall afterwards.

### *Michaelmas Feast in the SCR*

Our first attempt to bring back feasting as part of our life in the chapel! Again, pretty well attended. Aidan made delicious soups, Katherine made blackberry pies and there was bread. Isaac told us the story behind why it is tradition to eat your last blackberries on Michaelmas (not table appropriate).

### *Sunday Cooking*

This year we came together weekly to prepare hot meals for YouthNet. Iona's kindness and grace in organising it all (especially in organising us all!) was wonderful to see. These Sundays became a much-anticipated break for all. As we cooked together the laughter, the music, and the joy was clearly tangible. We welcomed in many people who wanted to cook and were able to find time to spend with one another. This connection truly strengthened our team and we are abundantly thankful to Iona for organizing and to everyone who attended for doing so with such care and willingness.

Afterward, we would often eat together, finding joy in the sharing of food. These times were a culmination of the day, allowing stillness after the excitement of preparing all the food.

### *Afternoon of Reflection with Dr. Daniel Brandes*

On a Saturday afternoon in the fall semester, we were most fortunate to be able to host a series of talks by Dr. Daniel Brandes, focusing on miracles, forgiveness, and education, through the work of Franz Rosenzweig, Jacques Derrida, and Hannah Arendt. Cookies, bagels, and coffee were provided, and in between the talks we snacked and chatted in the SCR. A variety of people attended, from friends of the Chapel to some former students of Dr. Brandes, and many good questions were asked and good discussions were had. It was a lovely way to learn some new perspectives on themes that are particularly relevant to our life in the Chapel, and it is the sort of event that is definitely worth repeating.

### *The Official Arrival of Neil Cockburn*

We were most fortunate this term to have Neil Cockburn arrive from Calgary as our Choir Director – his presence and leadership of the choir have been a real joy to witness, and we look forward to seeing the fruits of his work in the years to come.

### *Thanksgiving Retreat + Canoe Trip*

Ben in New Brunswick, Neyve under the weather. This year was a bit of a different format than in year's past. We decided to combine a canoe trip down the Annapolis River (inaugural year in Fall 2021) with an overnight at our usual spot on Gibson lake. Fr. Ingalls began the weekend with The Great Blessings of the Waters, from the Eastern tradition. The Chaplain eloquently told us,

“In blessing, we call things to stand out in the midst of creation and show themselves as they essentially are...and bless their Author and Source in them and for them. And that blessing is the context for our travel by water through a very beautiful corner of Mi'kma'ki.”

While the canoers began their journey down the river, 4 culinary professionals began theirs. Upon arriving at the camp gate, we realized that Fr. Ingalls did in fact pick up the key; however, it was in his pocket, on the river somewhere between Middleton and Bridgetown. However! These 4 now 5 cooks were determined; despite their best attempts Anil, Brent and Earl could not avoid canoeing as it was the only option for transportation of food to the camp. Help of a wheelbarrow was also employed. The backdoor of the dining hall was open so dinner could be prepared! A little haphazard of a welcome as the keys to all the cabins arrived when the canoers did but all settled down soon enough and we cozied up for campfire songs and much merriment! Holy Mysteries at 8:05am was well attended and time in the graveyard as the sun came out was full of peace.

Around 31 of us were in attendance. It was great to see Sam Landry and Helen Hillis again. And Cole's parents, Kimber and Carla made the trip from Manitoba to hang out and provided much assistance in the flow of the weekend. Thank you to Tracy Summerville, Keith Egger, Sherry Ingalls, Helen Hillis, Anil Pinto-Gfoerer and Iona Taylor for the food! It was as cold as ever at St Anne's Camp and everyone was greatly appreciative of the warm nourishment. Special thanks to Brent and Heidi Fewster for offering their big van, and all the other drivers! It was a glorious

weekend of recollection, community and love. Felt extremely important as we inched ourselves out of isolation.

### *All Souls Requiem – Nov. 2<sup>nd</sup>*

Beautiful noon-day liturgy at the Chapel (a possibility to switch to a 5pm in the following year? Many friends were in classes). The Chapel Choir sang Gabriel Faure's Requiem. A few of us made the 'pilgrimage' to St. George's for the regular evening All Souls service at the Little Dutch Church. The spirits filled the air. Just beginning to truly get colder at night.

### *All Saints Solemn Choral Eucharist – Nov. 3<sup>rd</sup>*

Saintly Benediction. Father Curran preached; always a gift to hear his thoughts.

### *Fall Retreat*

The Fall Retreat was one of the first truly post-covid experiences in the Chapel. We were able to once again welcome so many community members to spend time in nature with us. Over covid, there was intense isolation. On this retreat, we felt as though we were radically torn down and rebuilt through the talks, the conversation, and the silence.

The first \*big\* retreat where any of us wardens actually got our hands dirty in its creation. Around 46 of us returned to the River for a thoughtful weekend guided by Peter Bullerwell's questions and reflections on "Turning and being Turned: Participation and Repentance in Platonic and Christian Spiritual Practice." We set out in pursuit of sharing something and were impelled to change our minds...and our hearts. Themes of mercy, forgiveness and light shone through that weekend. Earl went up the night before with our head cook Ry Pembroke and two keeners, Cole Osiowy and Rosie Pryce-Digby, to set up camp, get a head start on cooking and create a welcoming space. Our shared meals are always a beautiful thing and this fall Ry

continued to carry us by way of nourishment. Ben fell sick but still drove up a group of retreatants, hung around and rested in the extra cabin we had; friends brought him meals, wake up calls for prayer/talks, and love. The usual Kejimkujik hike was led by Neyve's Fungi Father, Ketih Egger, he reports he's never had a group so interested in mushrooms. As for the all-night vigils, people seemed inclined to sign up—both nights filled up quickly! Special thanks to Cole again for assisting Earl in caring for the space. And many, many thank yous to everyone who made the weekend possible and to Cameron Lowe and Apolonia Perri who provided their memories in times of need.



### *Remembrance Day*

The Remembrance Day service went very well. The day was very solemn and remembered those who had passed. This was a well-attended service and we were glad that so many came out to take the day with us.

### *Kirsten & Stefan Pinto-Gfroerer come to town!*

As the season of Advent approached us, we fortunately had a homily at the Solemn Choral



Eucharist provided by Kirsten, Anil's mum. Now 2/4 of the Winnipeg kids' parents have come to visit! Kirsten had many wise words and thoughts to share with us—both in church and at our customary (usually Freeman's) dinner we have with guest preachers—which has stuck with us into the next semester. She and Stefan were able to stick around and help with the annual Christmas Tree hunt and the Warden's Decorating Party! It was such a joyful gift to have their presences with us that weekend and to share time and space. They were dearly missed the moment they left.

### *Warden's Decorating Party*

The Warden's decorating party took place in late November, with many folks helping out to prepare the Chapel for Advent. The Chapel received a thorough treatment and after an afternoon of work, helped on by the refreshments provided, the windows were decked with firs and it looked most seasonally appropriate

(and so clean!). The Lessons and Carols service the following day was beautiful, and the decorating party definitely helped set the tone.

### *Lessons and Carols Service*

The Lessons and Carols Service was lovely. Thanks to the fantastic cleaning and decorating efforts of the day before it was so lovely. All the readers did a fantastic job, and the choir was simply extraordinary this year. We saw many new faces this year without it being as packed as in previous years. The service was a success.

## Lent Term

### *Epiphany Party*

The Epiphany party was a joyous occasion with food, drink, and dancing. It was lovely to see how many people spent their time with us and offered hospitality in the form of wonderful food. We are thankful to Trinity House for hosting us all in their newly renovated kitchen.

### *Requiem for Kathleen Jones*

A dignified and soft-hearted 12:15 pm service for a friend gone too soon. A touching address and solemnly sung requiem.

### *Winter Retreat*

One of the highest points of our winter term was the Winter Retreat to Mersey River, led by Dr. Daniel Brandes. We hosted a little more than 60 people, many of whom had never attended a Chapel retreat. It was bitterly cold, but that didn't stop folks from exploring the area and waking up for the Holy Mysteries. It was a most joyous time, and the feast (despite a malfunctioning oven) was a great success, thanks especially to Ry's even-keeled leadership in the kitchen. It was particularly warming to see how others were welcomed into the community and offered themselves in whatever way help was needed. It was also a real privilege to see the way in which every person in our Monday meeting group worked so hard to ensure that all our bases were covered and that we were able to intentionally host others – it felt like we were really hitting our stride in terms of organization.





### *Hermitage Trip*

On the morning of a snowstorm, many of us journeyed out to New Germany to visit the monastery. We were welcomed into the space by the monks and got to explore. We prayed all together in the morning, followed by a talk by Father Jean Baptiste. Afterwards, we ate a wonderful lunch and walked the grounds. The event was a rousing success and was an opportunity to welcome many new faces into the community.

### *Silent Pancake Tuesday brunch + Discussion at Trinity House*

So many hands-on deck as we used up the last of the butter and made delicious chocolate chip pancakes (and regular), bacon, sausages, oranges, grapes. Fr Ingalls read to us from *The Brothers Karamazov*—a book that, perhaps accidentally, came to guide us throughout Lent—as it was a silent meal. Chit chat followed, then a chat about what we wished to do together during Lent this year. Our decisions included re-starting the Lenten Thursday Vigils, Friday Movie Night, continuing to cook on Sundays for Youth net followed by a shared meal.

### *Ash Wednesday Solemn Choral Eucharist + Tea and Hot Cross Buns with Ria Neish*

Noon service. Beautiful sunny day. Solemn for sure. Ria's homily was lovely, and it was wonderful to share time together afterwards and continue our Lenten chats as we began the journey.

### *Sherry Hour*

Sherry hour has been wonderful this year. The time we get to spend together every week is so enjoyable. There are opportunities to meet new people and we were so lucky to welcome so many new and familiar faces. We also started providing snacks this year, which has been a rousing success!

### *Poetry*

We had some excellently curated poetry for Dormition, the Nativity, and for Lent. The poetry sent out during these times is a lovely pause in the day, encouraging us to read and think separately yet in community. We are very thankful to those who did the work of curating the poetry this year.



## TREASURER'S REPORT

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*Anil Pinto Gfroerer*

I have truly loved being the treasurer at the chapel and it is a role that I am very grateful to have been given. The role itself is beautiful in its simplicity and its requirement of continuous attendance at weekly services. It is a role which has brought me into the chapel in a manner which has allowed me to grow and take on different tasks and roles. Treasurer is a perfect way to be welcomed into the chapel leadership community – it is a very manageable and contained position but also a role that you can make your own. There is also a certain joy in the distinctness of the role and its singularity among the other roles of the chapel – although there is not as much a sense of bringing people into the community, I believe that it is a role which fosters and builds the community. It is through this role that I was able to form stronger bonds with my peers and other members of the chapel. One of my favorite services in this regard is the Sunday service, to which I am unfortunately always late, but through which I have been able to get to know some of the other members of our community who are not students – an opportunity I am grateful for.

It has been a joy to serve you as treasurer this year. Thank you for the opportunity to learn and grow and to be part of this beautiful community. Being at most of the services and learning the inner workings of the care of this chapel has been a great privilege. Giving is strong which makes so much possible and it feels like we are in a place to grow and flourish. Working with the rest of the chapel leadership has been incredible and great fun. I pray that the next treasurer is keen and dedicated and feels welcomed into this wonderful group of people to serve and learn.

Anil Pinto Gfroerer

## SACRISTAN'S REPORT

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*Katherine Lee*

I began my duties as Sacristan with some trepidation, knowing that the a great deal of the work to be done as would be restoration after the desolation of the Covid years, in which the long, frequent (and not always concurrent) closures of both universities and churches resulted in a lack of the liturgies themselves and to some extent a loss of the community memory and knowledge by which the traditions of the Chapel are maintained. Not having been present at the Chapel before Covid it was a year of learning from my predecessor Aidan, whose support over the past year has been invaluable and whose work the previous year to maintain and restore the Chapel's traditions in the direct aftermath of Covid provided a firm foundation to build from. Many thanks are also due to Jonathan and Isaac in this regard.

Fr Ingalls mentioned at the beginning of the year that the liturgies require a cast of thousands, and this has proven to be very true. The principal challenge of the year was in training officiants and servers in sufficient numbers to cover the daily offices, 4 weekly low Masses and weekly high Mass. The incoming Sacristan will be in a much better position in this regard, but it made for a stressful first few months.

It is important to note here that the Sacristan is responsible for ensuring that offices are said and Masses served, not necessarily for actually doing this and while it is probably best if the Sacristan takes on at least one office and low Mass directly it would be ideal for the others to, as much as possible, be covered by others. This is not something I understood early in my term, particularly with the lack of people, and the difficulty in training them, but the role of Sacristan is not doable otherwise. The incoming Sacristan, Anil, should not find it particularly difficult to fill at least the offices at the beginning of term and to get a significant start on filling the Masses. This should make the transition easier.

### **First Mass**

The year kicked off in an intense way, with the first high Mass of term occurring in O'Week and coinciding with the unofficial arrival of our new Music Director, Neil Cockburn. This is about a week earlier than is usually the case however it was a remarkably well attended Mass and it is my belief that it would be a good custom to continue going forward. There are currently many more people who are able to serve in the Chapel community than there were at the beginning of the year which should help make this possible.

It would be remiss of me not to mention the other event of September 8<sup>th</sup>, 2022, the death of Her Majesty Queen Elizabeth II, which was announced to the public during the Mass rehearsal. Considering that no one involved in the Mass had lived through the death of a sovereign it is my belief that the Chapel handled this well with the traditional ringing of the bells for each year of life, and with the funeral sentences sung by the choir at the beginning of the service. Neil and the choir are particularly to be commended for preparing the latter so quickly and beautifully.

### Cape Split Hike

The Cape Split Hike is always a little stressful from the Sacristan's perspective as it probably involves the most movement of liturgical items and the least prepared area. As usual high winds were an issue, particularly as our customary, more sheltered spot, was occupied by sunbathers. Several consecrated hosts were blown off the altar but were recovered by the swift action of Isaac Grainger. The number of people at the Mass was heartening, as was the number of people willing to help in one form or another. A travel communion set would have greatly simplified matters on this trip, as well as reduced the risk of breakage of difficult to replace items.

### Fall Retreat

The Fall Retreat was, in many ways, a great success. An almost shocking number of people came to one or both of the early morning Masses which was heartening and, I believe, important, as they serve as a spiritual crux of the retreat and express so much of the beauty of the Chapel's spirituality with its joint focuses on finding God as revealed through scripture and the church's traditions and well as in creation. There were many difficulties around setting and resetting the main hall and some thought is going to need to be put into this as the retreats grow in size.



### 'Special Services'

There were several 'special services' throughout the term, from All Saints to Candlemas to Ash Wednesday to a Requiem Mass. These were challenging in several respects, particularly as I had not been present at many of them the previous year, and they sometimes had happened in a different form. I do not feel that many of these were as smooth liturgically speaking as they

could have been, and that this was mainly due to a lack of rehearsal, particularly with the Chaplain. I would stress the importance of full rehearsals, in addition to run-throughs, and clear communication throughout. It should also be noted that All Saint's and Ash Wednesday should take place at 5 pm rather than noon as very few people were able to make that time. I would also stress that the Chaplain ought to consult with the Sacristan before scheduling high Masses at times other than Thursday 5 pm to avoid conflicts with academic commitments.

### Winter Retreat

The weather proved challenging for this retreat with an overnight low of -40 with the windchill. Because this was a "Jewish retreat", with Dr Brandes as retreat speaker, the 'Chapel' was used for the offices. There were many there at the first evening prayer however this dropped off to a few stalwarts after that. The low temperatures were probably a factor as even the Chapel space was not heated above 0 (which at least made tracked in snow easy to clean up). Many thanks are due to Jonathan for his reliable and competent support over the weekend.

While having offices in the Chapel made setting and clearing the main lodge easier it also disrupted the rhythm of the offices, into which the retreat is intended to draw those who join it. Part of this I feel was due to excessive use of "optional" language around the offices. In future I think it is sufficient to state, once, that no one is required to attend but to then treat the offices as a natural, universal, part of the day. This is particularly true for future retreats with more focus on Christian Worship, should we decide to use the Chapel. I would point out that, while we would never force feed someone, we don't introduce meals as optional.

The morning Masses were beautiful, with a surprising number braving the cold and early rising to join in communion. The addition of a small choir, with prepared music was a great blessing and should be the standard going forward.



### Guest Preachers

The presence of many, many, many guest preachers and deacons over the winter term was a great blessing, although in my sinful and preoccupied state it was sometimes difficult to see the divine in deacons who seemed allergic to the deacon's step and employed very innovative means of chanting the gospel. The deacons themselves however were both gracious and sometimes grateful, with, it seems, a real and deep appreciation of the blessing that the traditional liturgy at its best can be. That the liturgy can be a blessing when the deacon is wandering about confusedly for half of it has been a valuable lesson to me, as the role of Sacristan can tend to reinforce perfectionist tendencies.

I do not, however, feel that having a new deacon every week for over a month is either fair or sustainable particularly if there is no one other than the Sacristan who can take on training, which takes at least an hour and is often difficult to schedule. It would have been impossible for me to have prepared the deacons, given my class schedule, without assistance from Aidan. I also feel that Fr Ingalls needs, when inviting guest preachers as deacons, to make it clear that a 1-hour rehearsal is necessary and that their travel plans should reflect this.

I personally consider Fr Butcher, who joined us for the Annunciation, to be perhaps the best guest speaker whom we had over the term, and so it is a great pity that so few were there to hear him preach or his Gregorian chants. The timing of his visit to the Chapel, a Friday near the end of term, was unfortunate in this regard. While the guest preachers have been a blessing there was, I felt at times so many of them that it became difficult to welcome all of them in the manner in which we would wish. Particularly those whose visits fell at busy times in term. Some consideration of this for next year would be in order.

### Closing Thoughts

In the Chapel "we carry each other" and there have been many this year who have carried me. We are in the unprecedented position of having not only a Sacristan for next year, Anil, but an assistant Sacristan, Elisa. Both have been an invaluable support over the year, in their eagerness to learn, cheerful and steadfast acceptance of responsibilities and general good sense. Also, of great benefit this year was the presence of Aidan, the Sacristan Emeritus and Head Server, who was able to take on many services, tasks and to offer guidance. I would encourage Anil to recognize that she has support, particularly in Elisa, who is both capable and conscientious, and to share the burdens of the liturgies as broadly as possible.

The Chapel now has a number of capable 'junior servers' in its community as well as office officiants. Drawing first years and other newcomers into liturgical responsibilities should be a priority next year as well as training some of the 'junior servers' in more roles. In particular increasing the number of people who can serve low Masses should be a priority as it is not practical for the Sacristan and Assistant Sacristan to take on all of these. Weekly meetings with the Chaplain, as early in the week as possible, were very valuable to me and, in my opinion, should be continued.

The past year has had many challenges, but I firmly believe that the Chapel is in a stronger position in terms of the maintaining and passing on of its liturgical traditions than it has been for some time. Being Sacristan has been a learning experience; in practical terms of the nitty gritty of organization, in terms of my knowledge of the traditions of the faith, and, as I have become increasingly aware upon reflection, spiritually.

Yours in Christ,  
Katherine Lee

## HEAD SERVER'S REPORT

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*Aidan Ingalls*

*Faith is not the clinging to a shrine but an endless pilgrimage of the heart.*

~ Abraham Heschel

In some sense, of course, I have spent so much of my time here in Halifax precisely ‘clinging to a shrine’—*and what a lovely shrine I have found here*. I have grown to love the sacred slice of space on the King’s campus, with its bone-dry acoustics, its eclectic mix of gothic and Georgian architectural elements, its Palladian stained-glass triptych, the messy sacristy, dusty organ loft, the roodscreen, which has given me some of the worst splinters of my life, the choir, grounded in a tradition of ancient and contemporary devotional music, its liturgies, high and low, daily and ‘solemn,’ its feasts and its fasts—the ornaments, the rudiments, the chants, the prayers, the praxis. King’s chapel may not have any saints interred beneath the floor tiles, nor relics hidden in its altars. It may lack the splendor of a gothic cathedral or even the local historical significance of a parish church. Yet it has been a humble shrine to which I have returned often—at times, *which I have clung to*—throughout my time in Halifax.

In my time at King’s the chapel has functioned as something of a continuous horizon—like a planetary body, sucking me into its orbit at times, even when my own momentum resisted its pull. For the first few years at King’s it was a place I actively avoided, resisted, and fled from. Yet, somehow the people in this place received me even in my own untrustworthiness, in my own fears and doubts. Later, it was a place where I found silence, a kind of reconciliation of poetry and philosophy, a place where wonderment was possible—wonder at the outward beauty of music, of simple being-together on retreat—and the freedom to question and to seek. Finally, for me it has been a place and a context of some of the most important friendships in my life, and where I have glimpsed a vision of divine love. In all these ways, the status of the chapel as *place*, as a peculiar, sometimes alien *entity*, is important. Just as we remain at, proceed from and return to the altar of the Eucharist, the chapel has been a site of all manner of different processions and returns for me throughout the years, none quite identical to the last—always moving, in pilgrimage, going *somewhere*, however, which is not identical to the place itself. The King’s chapel has always understood itself, I think by necessity, as a stop—longer or shorter—along the way of pilgrimage.

Fr. Robert Darwin Crouse in his reflection, *Images of Pilgrimage*, remarks that “[p]ilgrimage—pilgrimage to glory, pilgrimage to liberty—is the life of all creation, and the meaning of all natural and human history.” This is not, perhaps, a thought that can or should be embraced *dogmatically*. Indeed, this view of life—cosmic and human—as pilgrimage may conceivably be approached only from within the course of pilgrimage itself—within the soul’s quest for its own satisfaction and rest, and in the soul’s own recollection of its journey. To be on pilgrimage is to be dispossessed, to be vulnerable, to lose our comfortable image of ourselves, to enter alien territory, yet the pilgrim is animated on their journey by their own innermost intimate desire and *amor*—an *amor* that transforms and reveals itself anew as the journey continues. The task, as Crouse writes,

is to go on pilgrimage: “There is always something more there, something new and fresh to be seen there. Such is the language of revelation, the language of liturgy and prayer.”

Perhaps I simply want to suggest that the whole life of the chapel and its liturgies are bound to the practice of pilgrimage—pilgrimage into deeper attention toward each other and pilgrimage deeper into our dependence upon divine love. Fr. Thorne said in his sermon earlier this year in the second week of Advent, ‘if Alumni Hall is the place where we hear the λόγος, the chapel is a place where we learn to fall in love.’ In our various processions and returns from and toward each other, from and toward the altar of the Eucharist, we open ourselves to transfiguration, to the animating possibilities of attention, and finally, we open ourselves *to fall in love*. In the end, our task and our only task is to fall in love.

I can’t tell you how long I have tried to write this report, and how many thousands of words I have composed and discarded. It is difficult to write with a broken heart, but if I have learned anything from this Chapel, it is that way of pilgrimage is the way of the broken heart.

It has been such a tremendous privilege to be your Head Server at the Chapel this year, a position, which admittedly was more relaxed than I imagined, owing to the tremendous capability and unceasing care of our sacristan. I write this report with the full knowledge that I have gained far more than I have ever given. Thank you for making our friendship and our time together so very sacred.

Forgive and bless always,

Aidan Ingalls

*We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.  
Through the unknown, remembered gate  
When the last of earth left to discover  
Is that which was the beginning;  
At the source of the longest river  
The voice of the hidden waterfall  
And the children in the apple-tree  
Not known, because not looked for  
But heard, half-heard, in the stillness  
Between two waves of the sea.*

~ T.S. Eliot, “Little Gidding,” *The Four Quartets*



## ALTAR GUILD REPORT

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*Sarah Stevenson*

In my previous annual reports to the Chapel community, I had expressed a desire to ‘work myself out of job’ and train new recruits. I am delighted to say that this has finally come to pass! In November, Jonathan Downing and I hosted an “*Altar Guild for Everyone*” teaching session with Jonathan covering the care of brass and silver and me covering the names, use and care of the linens. From that meeting, we had new volunteers for the Altar Guild, including incoming President Elisa Korner.

### *Highlights from the year:*

The fall/Michaelmas semester includes some of my favourite Saints’ days of the year, particularly **St Michael & All Angels** and All Saints’. This year, led by Aidan Ingalls, several students foraged for Michaelmas daisies (purple asters) to adorn the altar for the feast day. I was not able to participate in that particular outing due to other commitments, but I love that it took place, allowing more members of the chapel community to be part of the preparations for the observance of that feast day.



The **Wardens’ Christmas Party** saw the highest attendance in years, which was tremendously encouraging for the Chapel leadership team. This year we were blessed by a very generous gift of fir boughs from Edmonds Landscaping. Not only were we able to ‘green’ the chapel in fine style (including garland for the rood screen, window decorations and a hand-made wreath for the door), we were able to share the bounty with the Advancement Office to decorate the entrance to the President’s Lodge. Ash Wednesday 2023 preacher and long-time friend of the chapel, Ria Neish, also put the chaplain in touch with a Lunenburg county Christmas tree grower and the best Christmas tree we’ve had in recent memory. This year we continued to



experiment with different kinds of ecologically friendly decorations using dried roses from altar

arrangements from throughout the year and making salt dough ornaments available for painting during the wardens' party. We continued the recent tradition of using dried orange slices in addition to pomadors and a reduced number of popcorn strings.



Also in November we placed a hefty order with Almy's liturgical supplies for several new purificators, lavabo towels, two new chalice palls, two new credence table cloths and a new fair linen. One of our old fair linens and several purificators had done true and laudable service, and it was time for them to be retired. The fair linens are quite expensive but with proper care they can be used for years. I'm grateful to the chaplain for allowing me to sew some purificators to patch us through the time between the need to retire some purificators and the arrival of the Almy's order. We now have enough small linens (purificators, lavabo towels, corporals) for a two week rotation of services. The larger linens were blessed for use March 13, 2023.

During the **Lenten term**, the fledgling Altar Guild tried to meet on Monday evenings to work through the tasks and prepare the new members for continuing this work on their own next year. They have been enthusiastic learners and are ready to serve next year.

#### *Lent/Holy Week/Easter:*

This year we are splitting the cleaning of the chapel for Easter over two days to better manage the workload, and ensure that we were well prepared for the extensive liturgies of Holy Week. On Saturday April 1, we will host palm cross making in the chapel. There may be a palm donkey or two to go with Tabitha the actual donkey on Palm Sunday.

Thank you to St George's Anglican Church for the loan of two candelabras to supplement our Tenebrae hearse so we might have the full complement of 25 candles. Once again, the flower arrangements for the Altar of Repose will be put together under the leadership of Neveye Egger and Katherine Lee. I am grateful for both their dedication and enjoyment of this work. It does take two-three hours from start to clean-up which is a lot in an already busy week, particularly for a pair of students finishing their undergraduate degrees.

On Holy Saturday we will complete the preparations of the spaces and objects including brass polishing, oiling of woodwork, removing wax from various surfaces, and cleaning various Holy Week objects before putting them back in storage. After the intensity of Lent and Holy Week, this is a more relaxed time of communal activity.

*Future work:*

- The altar frontal, superfrontal and reredos curtain are all close to the end of their usable life. The frontals were made by J Wippell & Co in England. This will be a significant expense, and a necessary one.
- Heritage carpenter Peter Downing (and Jonathan's brother) made some repairs to the chairs at the back of the chapel and provided a quote to continue the work about a year ago. He should be engaged to repair/reglue the remaining chairs. We need to follow up on finding someone who can fix the caned seats on all the chairs.
- The listing of stored materials and storage location in the Altar Guild book needs updating. Generally speaking, the storage area in the NAB is in need of organizing and labelling as well as shelving units.
- The new Advent wreath needs some adjustments to the candle holders to ensure that candles sit vertically in the stand, thus reducing the amount of dripped wax.



While all of this sounds mundane and material, the work of the Altar Guild *is* a kind of silent preaching, a visible ministry to prepare our spaces for that most welcome Guest. The Rt Rev'd Gregory O. Brewer, Bishop of Central Florida in the Episcopal Church of the United States says this more clearly than I could in this article posted to US National Altar Guild Association website: [\*The Ministry of the Altar Guild as a Visible Sermon.\*](#)

It has been my privilege to serve the chapel through the Altar Guild over the past three years. Just before Lent this year, I was approached by my parish rector at St George's Anglican (the "Round" church) to consider letting my name stand for parish treasurer. Fr Hatt and I have spent a couple of years discerning a role for me in the parish and this is the right fit for both the parish and for me. I leave the chapel Altar Guild in Elisa's capable care, knowing that continuing member Jonathan Downing and fellow new recruit Jonah Folkman will be providing assistance. Cameron Lowe had also expressed interest in helping this year but coordinating scheduling proved to be difficult. Cam is now Assistant Sacristan at St George's and can provide a point of contact between that parish and King's for mutual support. I leave with gratitude for their interest in this service and for the patience of all whom I have pestered to keep the sacristy clean and gowns/surplices put away.

None of this would be possible alone. It's always a risk to name individuals lest you forget someone, however not to highlight these folks would be an even greater omission.

- Jonathan Downing who has been a tremendous partner and companion on this journey. There is very little about the idiosyncrasies of the 'holy hardware' that he does not know: which pieces come apart, which pieces are not interchangeable etc.
- Fr Ingalls, who has continued in friendship even after I've growled about the state of the sacristy, recognizing and respecting our different gifts in this place.
- Peter Bullerwell, our excellent chapel administrator, who somehow bridges the gap between the spiritual and the material and brings it all together. His gentle leadership and faithfulness has been a gift to us all.
- The Chapel leadership group that meets on Monday nights, especially over the last two years: Neyve, Ben, Cole, Iona, Anil, Seika, Katherine, Aidan, Earl, Peter, Fr Ingalls. After 22 years at Dalhousie, and particularly the last 6 in a senior administration role, it is all too easy to become jaded. To my surprise, you, especially the students, have welcomed me entirely. I have been deeply blessed by your curiosity, openness, enthusiasm for the ministry of this place and by your hospitality. May you carry those ministries - especially hospitality and faithfulness - all your days.

To God be the Glory,  
Sarah Stevenson



## OUTREACH REPORT

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*Iona Taylor*

Sunday afternoons this year have been shaped by the smell of fried garlic wafting across the living room, mellow afternoon light streaming through balcony windows, and the slightly warped tune of the well-loved *The Ink Spots* tape looping beneath of the rhythm of unhurried chopping, chattering about ‘who’s who’ in Winnie the Pooh, and discussions regarding cookie-perfecting strategies. This has been the general hum of weekly meal-making for YouthNet’s lunch program. Not only have these weekly cooking events secured our household two knife blocks (thank you Cameron and Chapel leadership!), but they have also tenderly opened up moments to be together and delight in the community that has unfurled over the last year. I am often reminded of the ways in which the life of the Chapel takes root in the liturgy, and cooking and feasting together have been clear examples of the goodness that springs forth from these roots. I have felt this keenly on the walks from the Sunday service to our kitchen, where we have moved a continuous motion from the *ora* of Sunday worship to the *labora* of making meals together. As fruits of the liturgy, I’ve come to understand cooking and feasting together to be at the core of what reaching for one another must mean.

Entering into the position of outreach coordinator this year has coincided with getting to know the Chapel and Halifax as a whole. In this space of personal newness for myself and in a general newness for the Chapel as the community continues to regrow, I found it challenging to envisage what outreach might look like, especially as this growth has needed space to breathe in order for us be in any position of properly offering and receiving from others. Understanding what ‘reaching out’ looks like has necessarily coincided with a ‘reaching within’ the Chapel so that I could gain an appreciation of who we are, how we are, and where we might go. I would characterize this year as a time of collective recollection and of building memory of the Chapel’s place in a community following a time of isolation. ‘Reaching out’ this year was primarily focused on our friendship with St. George’s YouthNet. Throughout the year, we came together Sunday afternoons to cook for them; enjoyed their cooking at the St. Nick’s Feast; donated the Lessons and Carols service collection in their name; and hosted a volunteer information session on campus where Apol, Sarah and Lucas came to chat about their programming over cheese, jams and tea.

Looking towards next year, I am holding fast to the Evenspeak theme of ‘how to love the world.’ I hope for this question to be a guide in drawing us out to receive a world which both requires and offers so much love. Some practical ideas for next year involve transitioning YouthNet cooking to campus in order for it to be more accessible for students and to extend Chapel hospitality within residence life, reconnecting with the wider campus community - such as the Dalhousie Multi-faith group, implementing some of the structure of Saint Andrew’s Mission Society, and bringing someone alongside me in a partnership position in order to facilitate both present decision making and future leadership transitions. This is an incomplete list that does not speak to the many other possibilities discussed in conversation regarding visions of what outreach can be. I look forward to more discussions this coming year.

My report would be incomplete without great gratitude to all who ensure the position of outreach coordinator is at all possible. To Fr. Ingalls for inviting me into this position and guiding me throughout the year; to Neyve for graciously helping with that transition; to Apolonia, Jon, Sarah and all those from YouthNet who reached for me in return; to my dearest roommates Anil, Seika and Cole who warmly opened up the space of our apartment to host weekly cooking; to Cam who dutifully and lovingly performed his sexton duties in unlocking St. George's and who played an indispensable role in the meal-making; to Peter and the advancement office for accepting all my late grocery receipts; and to Elisa, Jonah, Aidan, Oak, Neyve, Lucy, Steve, Earl, Ben, Zoe, Halley and Katherine for your generous time, presence, and vegetable chopping skills during one or many of the afternoon cookings. Thank you to each and every one of you for your graciousness, devotion, patience and love, and for making this year so incredibly replete with joy and friendship. As Charles Williams and Earl reminded us throughout the year: "The Glory is always to be observed in others; 'ye are entered into their labors.'" (Charles Williams, *The Redeemed City*, p.159).

Thank you all, I love you very much.

Iona Taylor

"[The soul] is caught by others and lifted into an exchange of grace – into others by others, into Another by Another."

-Charles Williams, *The Redeemed City*, p.157

# CHAPEL ADMINISTRATOR'S REPORT

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*Peter Bullerwell*

*“Wisdom reacheth from one end to another mightily: and sweetly doth she order all things.”*

-Wisdom 8.1

*“...an instrumental cause is said to be a cause that concurs in, or is elevated to, the production of something more noble than itself, i.e., something beyond the measure of its own proper perfection and action...”*

-Francisco Suárez

## Order and Instrumentality

Having now completed two rounds of the academic year in this position, I think of the work of the Chapel Administrator in two related ways: the first is to keep things in order, reaching, like the Divine Wisdom, ‘from one end to another’; the second is to assist the chaplain and student leaders in carrying out Chapel programming—not by sharing their proper activities, but by being moved by them. Regarding the first, my best hope is that I’ve been adequate. Regarding the second, I’m more optimistic. Where I’ve succeeded, I’m indebted to Fr Ingalls, the wardens, and all the student leaders and event-organizers.

## The Financial Report

### Its purpose

In recent years it has been customary for the Chapel Administrator to present a financial report at the AGM. The purpose of the Financial Report is, to some degree, up to interpretation. In consultation with the chaplain, I have decided this year not to present a comprehensive report of the Chapel’s finances for the 2022/23 fiscal year (which would not have been possible anyway). The balancing of the budget is not the subject of this report; rather, the intent here is to offer a lens through which to consider the story of the Chapel’s activity during the last fiscal year—to interpret our earnings and spendings and explain any discrepancies between budgeted and actual numbers.

The Chapel does not create its yearly budgets alone but sets targets for certain accounts at the request of the Bursar’s Office. The Chapel Administrator does not have access of all the Chapel’s financial information. For these reasons and in keeping with the purpose of the report, I will be reporting only on the accounts which pertain to my role as Chapel Admin.

*Note:* The numbers here are almost certainly not entirely accurate. Final year-end numbers will not be available from the Bursar’s Office until the end of May. The preliminary numbers I’ve used come from my own records. They should be close enough for the purpose of this report.

## Income

Account	Budgeted	Actual	Over/ (Under)
Retreat Fees	\$6,000	\$4,280	(\$1,720)
Wedding Rentals	\$1,500	\$3,544	\$2,044
Offerings*	\$30,514	\$9,247	(\$21,267)
<b>TOTALS</b>	<b>\$38,014</b>	<b>\$17,071</b>	<b>(\$20,943)</b>

*\*Not budgeted by the Chapel.*

Setting to one side offerings (the budget for which is *not* set by the Chapel), we did slightly better than our combined targets. Retreat fees were lower than expected. Given the numbers of retreat participants this year, one would not have expected this, despite the fact that the Chapel often waves the fee for organizers/volunteers and students who are not able to pay it. I'm concerned that some fees that are due to us have not been coming in. In the future we should make a greater effort to collect all retreat fees before the day of the retreat. Future Chapel Administrators (including me) should be diligent in keeping track of what fees are due from whom, and who has paid what.

Wedding rentals were significantly more than expected this year. This is mostly out of our control, so it is a nice surprise given the low retreat fee number. I expect that couples who wanted to get married while COIVD restrictions were more severe waited until 2022/23.

**Offerings:** While this line looks rather alarming, there is not much I can say about it. The Chapel does not set the offerings budget and the amount of offerings which come in is largely out of our control—all we can do is to pass the plate and deposit cheques promptly, both of which our treasurer has been careful to oversee. But why is the budgeted offerings so high? In the past there has been some mystery about how the offerings budget is set. It turns out this line is adjusted to whatever amount will make our bottom line deficit equal to the amount which the diocese contributes to the chaplain's stipend (thus equalling out). It's hard to imagine that anyone really expected us to receive over \$30,000 through the offering plate—on good years we have taken in about half of that. I imagine that this number is high because we asked for an extra \$8,000 for outreach (more on that below).

## Expenses

Account	Budgeted	Actual	Over/ (Under)
Miscellaneous	\$1014	\$688	\$326
Graphics, Computers	\$5,000	\$1,897	\$3,103
Liturgical Supplies	\$7,600	\$12,343	\$(4,743)
Honoraria	\$4,100	\$3,957	\$143
Hospitality	\$7,900	\$9,273	\$(1,373)
Outreach	\$11,000	\$5,196	\$5,804
Speakers	\$6,800	\$3,118	\$3,682
Retreats	\$20,000	\$27,737	\$(7,737)
<b>TOTALS</b>	<b>\$74,414</b>	<b>\$64,209</b>	<b>\$10,205</b>



As you can see, while we have significantly overspent in a couple of categories, our underspending in others has resulted a surplus of over \$10,000. Most of this 10,000 can be accounted for easily: last year we budgeted an extra \$8,000 in “Outreach” in order to fly student volunteers to northern Saskatchewan. This expense ended up being covered by the Diocese of Saskatchewan. Taking this into account, our actual spending was very close to our expense budget.

The overspending in some accounts and underspending in others suggests that we did not spend exactly as we had planned.

**Graphics and computers:** It’s not so difficult for me to explain why we spent so little here, as it is to explain why the budget is so high. In fact, the budget was much higher in years past. It seems that far more printing used to be outsourced. We have decreased the Graphics budget again for next year, but I would suggest we consider having service booklets (e.g. for the Easter Vigil) professionally printed in the future.

**Liturgical Supplies:** The degree to which we have exceeded the Liturgical Supplies budget is difficult to account for. Most of what has been spent from this account is simply what the Chapel needs to function liturgically. The large expenses are typically candles and flowers. There have been a few unanticipated expenses, but the largest by far of these (an order of linens and vestments) was paid for out of chapel gifts. I expect that the cost of beeswax has increased in recent years. Also, due to how closely Holy Week followed year-end this year, some candles for Holy Week were purchased in March. (They would have been purchased in April last year.) The budget has been increased for next year.

**Hospitality:** We have overspent a bit here. This can be accounted for by the unforeseen expenses related to the hospitality shown to guest- and interim music directors and music director search candidates, as well as the welcome dinner for our new Director of Music.

**Outreach:** While the numbers say we underspent, considering the \$8,000 budgeted for but unspent on plane tickets, we actually spent ~\$2,000 more than expected on Outreach. Why? The O-Week concert was about \$1000 more expensive this year compared to last. The rising cost of groceries (and the excellent quality of YouthNet lunches!) could probably account for the rest.

**Speakers:** Given that there has been no Crouse Memorial Lecture (yet) this year, that we had no Holy Week missionary in 2022, and that both this year’s retreat leaders were local, this underspending makes sense.

**Retreats and Outings:** The cost of hosting retreats has increased this year. Mersey River Chalets has raised its prices by 15% and groceries and gas have become more expensive as well. Moreover, this year’s Retreat budget was somewhat less than usual since last year there was talk of keeping retreats small in the future. We didn’t really follow through on this plan for the Winter Retreat. In addition to the \$27,737 listed above, we used a \$2,000 gift from a Chapel donor. The budget for 2023/24 has been increased to \$24,000 but that will not be enough if we continue to spend at our present rate.

## Unbudgeted Income and Expenses

Carryover from previous years	Income	Expenses	Surplus
\$48,781.47	\$14,389	\$9,753	\$53,417*

*\*This number may decrease if we end in a deficit that cannot be covered by offerings.*

The Annual Fund is the unbudgeted side of our finances. It comes from gifts that are made through the King’s website and is distinct from Chapel offerings, which are part of the operational budget. This account is usually used for large, unexpected expenses. This past year, we received \$14,389 and spent \$9,753 (2022 Holy Week Music expenses, vestments and linens, and Winter Retreat expenses). We have a substantial surplus from our carryover.

### Totals

Without access to the rest of the Chapel budget I cannot say where we ended up with respect to our bottom line. What I can say is that, regarding the accounts for which we budgeted, we brought in more and spent less than we said we would. If we consider these accounts alone, we end up with a surplus of \$10,529. If we take into account offerings, for which we did not set the budget, but which is nevertheless part of budgeted income, we end up with a deficit of \$11,833. The Chapel does have other sources of income, for example from investments, which may make up this deficit. On this I can’t speak. But I think we can say we’ve done our bit—in fact we’ve saved quite a bit of money in a year in which the university has asked departments to scale back their spending.

### What do our finances tell us?

The most apparent thing is that Chapel programming is back in full swing. Not only is spending up 64% from last year, we’ve spent more this year than in many pre-pandemic years. For this, I think, we can be very grateful, as it points to high levels of activity in the chapel after the stifling effects of the pandemic. Since 2014/15 Retreats/Outings and Liturgical Supplies have increasingly taken up more and more of our budget. This year we have continued in that trend, the two accounts combined making up ~62% of our operating budget (not including salaries and benefits)—the highest in years (and perhaps ever). This is not good or bad *per se*, but it is worth reflecting on what we have prioritized in the use of our resources.

Another thing I think our numbers suggest is that we will need to be a bit more careful in our spending going forward. Had we not had the extra \$8,000 in our budget, we would have exceeded our budgeted spending. To be clear, it’s not that we don’t have enough money—we have a substantial rollover in our gifts account—but gifts should be used with careful deliberation and not to bail us out at the end of the year. I will make it a summer project to come up with budgets for particular events for the coming year to help keep us on track.

Lastly, a note on offerings. While both the budget for offerings and the amount of offerings we receive are mostly out of our control, it is worth questioning why offerings continue to be low. (It

seems a typical pre-pandemic year might see \$15,000 in offerings.) One would suppose that this drop indicates lower service attendance. This is worth noting, considering we are spending more than ever on liturgies. This is not to suggest that the resources we spend on our liturgies should be proportionate to the number of people who attend them! But, we ought to be mindful of the fact that the money that is put on the plate makes up a significant part of our budgeted income which directly supports our programming, and consider what we might do to increase offerings.

Respectfully submitted,  
Peter Bullerwell

## THEOLOGIAN-IN-RESIDENCE'S REPORT

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*Dr. Daniel Brandes*

To Father Ingalls and the members of the Chapel Community. I am pleased to send along this brief report regarding my experience as the Chapel Theologian in the Winter term of 2023. I should begin by expressing my gratitude to the Chaplain for the very kind invitation to reprise this role (which I last took up almost ten years ago), and for the time and care he took in ensuring that the event was as enriching and inclusive as possible. From the beginning, Father Ingalls stressed his interest in my selecting topics that were close to my heart (and native to my field), even if these were at some distance from the traditional concerns of the Chapel. More specifically, he invited me to introduce thinkers and thematic concerns from the Jewish tradition.

I was enormously gratified by the invitation and the talks themselves – on Jewish messianism, the figure of Job, the place of tragedy in the Bible, the art of Sabbath rest, and the abiding possibility of miracles – inspired thoughtful and respectful questions from all the guests (including students, parents, alumni, and longstanding members of the Chapel community). The songs sung, and the blessings offered, by the Jewish students on the Sabbath evening, were expressions of unqualified joy; and the tremendous kindness, deference, and openness shown by the non-Jewish participants during these celebratory moments were inspiring to me. Finally, the conversations generated by the talks were, I thought, as candid and impassioned as any I've experienced on campus. And I felt again – as I felt on my last retreat – that coming together outside the sometimes suffocating constraints of campus correctness made possible a freedom in conversation and argument that is vanishingly rare and so all the more precious.

My travel and lodging arrangements were taken care of without my having a moment's worry, and both the drive up (with an old friend from the AST) and the hotel room (spacious and within twenty yards of the main hall) were as pleasant as could be. Given the number of participants at the retreat, the meals were especially impressive – not only was the food first-rate, but the collaborative spirit was infectious, with students at every post: cooking, serving, entertaining, and cleaning up afterwards. It reminded me of the very best days I spent on a Kibbutz in Haifa, where the community came together nightly and made magic together. (This was especially affecting, for me at least, since the retreat ran from the Sabbath evening to Havdalah on Saturday afternoon, and my Shabbat talk had focused on precisely this sort of communal experience, blending rest, play, and work.) I really cannot say enough about the surroundings, which lent the entire weekend a certain peacefulness and serenity – even if the cold weather prevented the less hearty among us from taking long walks in the woods.

If pressed to offer any critical feedback, I'm afraid that I would be at a loss. The retreat was one of the true high points of my year, and I'm grateful for everyone who played a part in it.

Yours (with deep gratitude for the entire Chapel community),



Daniel Brandes  
Director, Foundation Year Program  
Chapel Theologian, 2022/23  
University of King's College



## SAINT THOMAS AQUINAS SOCIETY REPORT

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*Aidan Ingalls*

*Entering the darkness that surpasses understanding, we shall find ourselves brought, not just to brevity of speech, but to perfect silence and unknowing.*

~ Pseudo-Dionysius, *The Mystical Theology*

In the past, the Saint Thomas Aquinas Society (STAS) has exercised a variety of different functions from year to year. At times, it has effectively functioned as the serving guild; at other times, as a society devoted to the study of the history of liturgy. Though the society has not convened at least since the COVID outbreak, this year Peter Bullerwell and I jointly decided to rekindle STAS, specifically as a place to read and contemplate ancient and medieval spiritual works, in order to better understand our own inherited practices in the King’s Chapel.

STAS met a number of times during the Winter Term—every second Tuesday at 1:30 p.m. in the SCR—to read Pseudo-Dionysius’ ancient 6<sup>th</sup> century commentary, *The Ecclesiastical Hierarchy*. It has been such a tremendous joy to be able to gather and wrestle together with the often strange and beautiful wisdom of the Syrian desert, especially during Lent. Dionysius’ liturgical commentary proved at times strikingly clear and pertinent to our life and worship in the chapel and at other times strikingly shrouded in a mystical cloud, and as such we learned quickly both to lean on each other for illumination and to receive the silence of unknowing with humility.

Our study together most especially centred on the sacred and mystical role of hierarchy in divine worship—a notion of hierarchy far removed from the rigid set of institutionalized power relations that underly so much of the violence we see around us in the world. Dionysius’ vision of hierarchy is vastly different:

*The common goal of every hierarchy consists of the continuous love of God and of things divine, a love which is sacredly worked out in an inspired and unique way, and, before this, the complete and unswerving avoidance of everything contrary to it. It consists of a knowledge of beings as they really are. It consists of both the seeing and understanding of sacred truth. It consists of an inspired participation in the one-like perfection of the one itself, as far as possible. It consists of a feast upon that sacred vision which nourishes the intellect and which divinizes everything rising up to it. (EH, 376A)*

For Dionysius, hierarchy is effectual and authentic only when it concerns the *lifting up* of the lower into participation with the higher—not, as is too often the case in our world, the restraint and control of those around us. Fr. Crouse, in his convocation address at the 2007 King’s Encaenia, remarked that “recollection is the fundamental business of the University—not recollection as dwelling in the past, but recollection as basis of renewal in the present, and hope and expectation for the future.” I want to suggest that the work of STAS can be a vital part of this recollection, both in the life of the chapel and in that of the wider university. To set ourselves the task of recollection is precisely to open ourselves to wonder, and to the renewal of our minds and to our relationships with one another.

In the future, I recommend that the members of STAS officially ratify the society through the King's Student Union, both in order to be able to purchase light refreshments for meetings, and to extend our welcome to the wider campus.

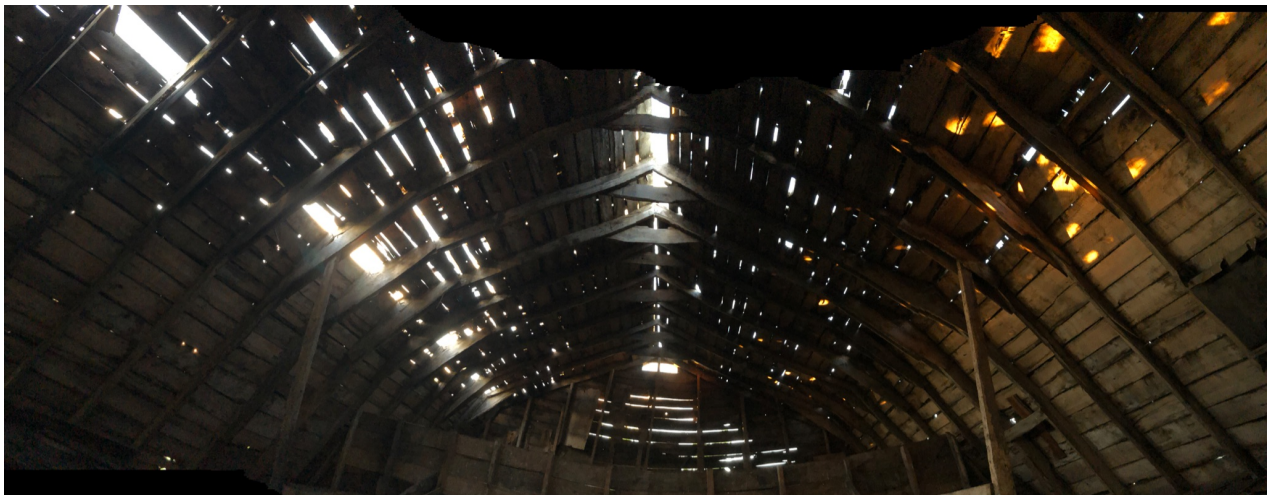
~ *Aidan Ingalls*

# SASKATCHEWAN SUMMER REPORT

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*Cole Osiozwy*

I spent nine weeks this summer in rural Saskatchewan with three others (among them Joanna Daley of the chapel community) hosting kids with “vacation bible school” programming in parish basements and community halls. Outside of the camps, the four of us became part of the life of the local parish and met folks from all over the Diocese of Saskatchewan. It was a completely beautiful and brutally difficult summer. I entered the summer with tremendous self-pride and believed myself to be (uniquely) capable of the challenge that lay ahead, which of course I was not. I don't think my pride has abated since then but I nonetheless encountered, despite my best attempts not to, my own inadequacy, and, more importantly, the goodness of depending on others. We were a ragged company of four wildly different people and the only possible communion we were left with was love. Against all of the difficult conditions and against all of my efforts, there was no getting away from love this summer.

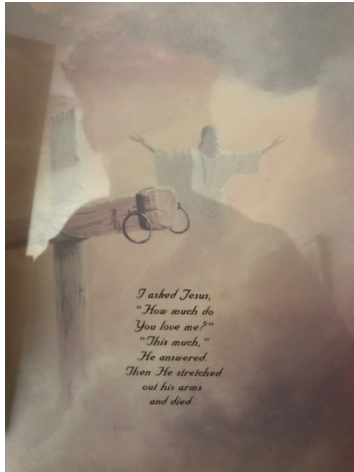


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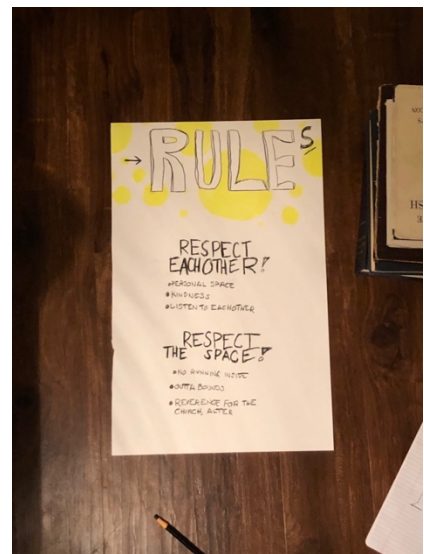
The program started in late June and we stayed in Birch Hills for two weeks while Fr. Draper helped us train and also introduced us to many people across the Diocese. The small Anglican congregation of Birch Hills would become our friends over the summer, and this friendship was especially nurtured by Wednesday night services at the beautiful country church twenty minutes



out of town and the beer and coffee that would follow. When Fr. Draper was away, the four of us continued his series of reflections on St. Benedict's rule at the country church. I am in debt to these folks for their grace and friendship.



Our main job was to run a four day, 10AM - 3PM vacation bible school day camp on the theme of the Apostles Creed in seven different communities across central Saskatchewan. We used a script written by members of the chapel community several years ago. It is one of three VBS scripts written then, and this summer was the first employing it after several years using a script which focused on the Lord's Prayer. There was no leader between the four of us and our first four weeks of camps were without Fr. Draper, who left for four weeks after our first two weeks training. We managed VBS responsibilities by dividing sections of the script between us. For example, I was in charge of games and entertainment. The hope was to run a day camp that was more than merely daycare but rather created a community and invited Divine Love to reveal himself. It was an impossible charge, and if those ends were met it was not through our own competence but through sheer providence, although we worked damn hard. In a daycare you just let the kids do whatever they want, and maybe you will even join them and have fun together, but in our VBS camp we were charged with asking the kids to participate in things. Often this asking felt more like forcing, and this was discouraging because



it alienated us from our campers, who didn't like being told what to do and didn't always like what we were telling them to do, besides. But looking back on this I realize the value of the vulnerability that we had to abide in in order to run our camp, and I realize that, contrary to my feeling of alienation, this vulnerability was a site (and perhaps the only possible site) for real connection and communion with our campers.



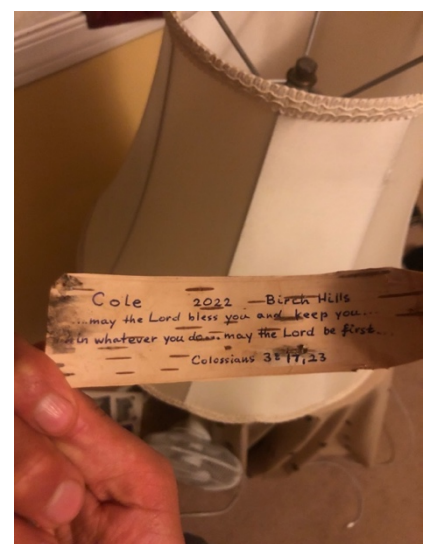
campers.

One remarkable thing about the summer is that the four of us prayed Morning and Evening Prayer every day save Saturday. This practice transformed me. Because the BCP runs through all of the psalms on a thirty-day cycle, we returned to the same psalms at the end of the nine weeks that we read at the beginning. We said the offices in their entirety, or in various abbreviations, around tables covered in coloring sheets, in pews, in the car, on the couch, on the ground, on the deck, with kids, with clergy, with strangers.



In gratitude,

Cole Osiowy



## WINTER RETREAT STUDENT'S REPORT

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*Sadie Quinn*

I am grateful to have been part of this year's winter retreat. I had been discussing such a retreat with Dr. Daniel Brandes for over a year, and it was wonderful to finally see the event come together. Because Dr. Brandes planned to present on Jewish themes, Father Ingalls and I thought this would be a great opportunity to include some more Jewish culture in the retreat. I organized a Shabbat (Sabbath) candle lighting for the Friday evening, and Havdalah (the ceremony marking the end of Shabbat) on Saturday evening. I appreciated having the help of my fellow Jewish students, who assisted in the rituals and even brought an unexpected Shabbat song. This retreat was an example of what I have heard Father Ingalls say he wants the chapel to be - a place of encounter for people of different backgrounds. I found that to be true during the Shabbat rituals as well as throughout the retreat. As always, there were many magical moments of conversation, contemplation, and merrymaking. I want to thank the Chapel leadership team for making me feel welcome on this retreat, and I look forward to future encounters.

Sadie Quinn

## MONASTERY TRIP REPORT

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*Zoe Neustaedter*

Our journey to the Hermitage of the Annunciation began in the early hours of the day. In darkness, we piled into the cars of the benevolent drivers who were willing to brave the snow and February roads, not yet plowed, and set out towards New Germany. Our convoy was eventually welcomed by the early light of the day to the modest structures of the Hermitage. We filed quietly from a cold corridor into the chapel, beckoned by the atmospheric glow of the icons, the smell of incense and the voices of the monks as they chanted the liturgy.

The chapel filled quickly and received us in our myriad experiences: for many, this was a homecoming, a return to a place of established love—whether in the liturgy itself or in the beloved location and its stewards, or both. Others, including myself, entered the experience guided only by Father Ingalls’ call to soften ourselves to the strangeness we would encounter, and his testament to the warmth and attentiveness with which we would be received by the monks. The blending of Father Jean-Baptiste’s voice with Abbot Luc’s and Father Nathaniel’s careful reading of the intercession affirmed the promise of warmth which welcomed us into what was an admittedly intense and novel experience.

Having finished the liturgy, a sense of peace and curiosity accompanied us down the hall for coffee and a talk led by Father Jean-Baptiste. Questions of depth—regarding the sacrifice of monastic life, the neo-platonic character of pilgrimage, the putting off the old self—were treated carefully, with a serious attentiveness. Though Father Jean-Baptiste first spoke to us of enlightenment in the complex but paradoxically familiar language of Plotinian hypostases, I found much of the substance of his words communicated throughout the day in various other ways, arguably in the day itself. The liturgy engaged us in a deeply sensual experience of the divine, and in attempting to recall the events of the day and the discussion in all its potency, I admit much more appears to me with the unfiltered immediacy of a childhood memory. The day comes to me in cold toes and the wind rattling the windows, sunlight filtering onto faces lining the warm room and warming my skin, the smell of coffee, and what I can only describe as a plentiful silence: a quiet brimming with warmth, interspersed with thoughtful discussions and laughter.

On this note of both childhood and laughter—I’m not sure I expected the primary disposition of an ascetic fraternity to be one so full of lightness, joy and humour, and yet I cannot help but draw to mind the smiling eyes of the monks and the gentle hand of one resting atop the head of another as we talked. It was my impression that at the heart (quite literally) of the immensely serious decision that is monastic life there lies a dedication to the fostering of a childlike receptivity to the world, a love so dedicated to presence that it may only be called love in hindsight. Father Nathaniel’s response to my delight and slight confusion in finding a copy of St. Exupery’s *Le Petit Prince* on their shelf—that “children’s books often contain the best expressions of theology”—felt to me like a confirmation of their charm and humour as not merely endearing idiosyncrasies but an expression of the sensitivity co-original to their life of prayer. Though that was the extent of our exchange, it spoke to the warmth and sensitivity with which the monks received each other as a childlike wisdom of sorts, one that often falls casualty to the realities of suffering we are confronted with at varying ages, to impulses of distance and

insulation. Particularly in the university, when adult life is made explicit, I think it's true that receptivity to the strangeness of love in its full scope is often hindered by calls to intellectual sobriety and so-called seriousness. This notion recalls in some respects a warning from Father Jean-Baptistes of the dangers of "art-ifying" or intellectualizing the path towards a life in God, a danger that felt briefly non-existent as the day generously returned me to a heart open to both love and suffering as its inevitable companion.

Our time at the Hermitage ended in the full warmth of the afternoon sun. After a wonderful lunch of falafel, we ventured into the woods and back, stalling together for a final moment on the hillside as the monastery's bells sounded out into the surrounding stillness. The gift of the bells, which play out of the great physical sacrifice of their player, draws this report, as it did our time with the monks, to a close. I thank Abbot Luc, Father Nathaniel and Father Jean-Baptiste, along with everyone in attendance, for their formidable lightness, and for teaching me that such a disposition is paradoxically furnished by an unrelenting attention to the full weight of the world.

Zoe Neustaedter

# PYSANKY WRITING WORKSHOP REPORT

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*Sarah Stevenson*

On March 18<sup>th</sup>, local artist Myrosia Humeniak, gave a workshop on writing pysanky – more commonly known as Ukrainian Easter eggs. Because Myrosia could only accommodate 19 attendees, this workshop was not widely advertised. In the end, nine people participated in the workshops, creating their own decorated egg.

In addition to leading the group to decorate an egg (involves beeswax, layers of dye, and a candle), Myrosia told us a bit about the art of the pysanky and it's role in Ukrainian culture. Eggs go beyond decorating, there are also 'egg games', one of which involves tossing an egg over the house and catching it. The egg is associated with springtime and new life in several Eastern European cultures, not just Ukraine. She has been decorating eggs since the age of 4, and brought several samples of her work, including an amazingly intricate ostrich egg. Our designs were less complex as suited to our afternoon timeline, and there was some angst along the way about how they might turn out, everyone's egg looked great in the end.



Thank you Myrosia, for sharing your art and cultural heritage with us!

Some of the common symbols and their meanings

- *Sun and Stars – good luck, life, warmth, growth*
- *Flowers – love and good will*
- *Trees – youth and health*
- *Wheat – good health and bountiful harvest*
- *Birds – fertility and fulfillment of wishes*
- *Animals – health, wealth and prosperity*
- *Triangles – air, fire, water OR Family: father, mother, child OR Father, Son and Holy Spirit*
- *Ribbons or endless lines that encircle the egg – everlasting life*
- *Colours also have special meaning: yellow for good luck and red for good health*



## REPORT ON ASH WEDNESDAY WITH RIA NEISH

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*Anil Pinto Gfroerer*

*I Thank You God for Most This Amazing Day*

i thank You God for most this amazing  
day: for the leaping greenly spirits of trees  
and a blue true dream of sky; and for everything  
which is natural which is infinite which is yes

(i who have died am alive again today,  
and this is the sun's birthday; this is the birth  
day of life and of love and wings; and of the gay  
great happening illimitably earth)

how should tasting touching hearing seeing  
breathing any—lifted from the no  
of all nothing—human merely being  
doubt unimaginable You?

(now the ears of my ears awake and  
now the eyes of my eyes are opened)

~ E.E. Cummings

The visit of Ria Neish to the chapel on Ash Wednesday was such a great gift to the community and to me personally. I cannot speak to everyone's experience but the afternoon spent with Ria drinking tea in a sun dappled SCR granted me with a sense of peace and rest that I haven't felt much this term. Her words were incredibly insightful, gentle, and well-thought through and considered – it is clear that she is a person who spends much of her time contemplating on how to live goodly in the world and it seems to me that she does just that. The Ash Wednesday service itself was beautiful and somber yet also the chapel was filled with sunlight and warmth. I may be speaking vaguely about this experience but I can honestly say it touched my heart in a very special and life giving way and for that I am deeply grateful. It is my strong belief that Ria is a true friend of the chapel and my hope that we can continue to foster this relationship. Her visit prepared us within the chapel to enter into a time of waiting and of certain trials and to then be prepared to wholly embrace the most amazing day which will come.

Anil Pinto Gfroerer

## FOLK CONCERT REPORT

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*Kip Johnson*

This January, I performed a concert of folk music as a duo with my friend playing fiddle. I sang, and played guitar, bouzouki, and banjo. We used a single amplifier set up on the ground in the middle aisle, which, after talking to friends who attended the show, seemed to provide an ideal volume level. Setup wise, we moved chairs from the back of the chapel to form rows down the middle, with two chairs on either side to allow for space to walk down the centre. This setup works quite well, since it allows the audience to fill the space that would otherwise not be used, and also focuses the attention towards the performer. This is important, since the pews of the chapel face across the space and means that the audience in the pews needs to rotate to face the performer, and having chairs facing directly towards the stage helps focus the audience's energy. With that, the width that the pews provide is really nice for an intimate folk show, since the audience gets to be closer to the performers, and it creates a nice sense of a smaller space, even though the chapel can seat fifty plus audience members. The chapel works very well as a music venue for this kind of show, since it has a good blend of an intimate space that doesn't require a huge amount of amplification (I would be willing to do a fully acoustic show without worry), combined with the space for a larger audience to attend. Interestingly, the lack of reverberation that makes the chapel not quite ideal for choral music makes it more attractive for concerts in other idioms, since the drier space helps the attack of string instruments to be more defined.

I also hosted a little folk jam in February, which worked quite well. We set up a circle of chairs in the back of the chapel, so that we didn't have to move the keyboard too far, and that arrangement was fairly ideal. This also made it easy to facilitate a more relaxed environment, since there was no focal point around the group circle. Each person was able to contribute when they wanted, and if they wanted to take a more listening role, they didn't feel like they were taking up an uncomfortable space. Overall, the chapel works very well for acoustic based music making, and the only recommendation I would make would be to perhaps have a sign that could be put out to direct people towards the correct door, much like the evensong sandwich board.

Kip Johnson



## LENTEN MOVIE NIGHT REPORT

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*Jonah Folkman*

On Friday evenings during Lent, at the initiative of Cameron Lowe, a group of chapel people have been gathering at Trinity House to watch and reflect on movies which explore various aspects of the Christian life (and to enjoy some of Cameron's delicious hot chocolate!). At our first meeting, we also made bread together under the direction of Katherine Lee. Movie selections have included films produced — by this author's count — in 4 different decades, 4 different countries, and 5 different languages, allowing us to appreciate more fully the breadth and depth of the Christian experience over the centuries. After finishing each film, we stayed together to debate the underlying themes and messages of each film, to learn from one another's perspectives on each film, and to encourage each other on our Lenten journeys; these conversations were incredibly fruitful, often lasting for an hour or more. One unexpected challenge we faced was the tragic sudden death of Cameron's TV screen midway through Lent, necessitating the cancellation of our gathering on Lent IV. All in all, though, these gatherings were an important source of encouragement through Lent and a great way to spend a Friday night.

Respectfully submitted,  
Jonah Folkman

## POETRY LIST

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*Fr. Ranall Ingalls, Elizabeth Curry King & Aidan Ingalls*

### Poetry for the Dormition Fast

*Curated by the Chaplain, August 1st – 15th, 2022*

1. T.S. Eliot, selection from ‘The Dry Salvages’
2. Kaveh Akbar, ‘How Prayer Works’
3. Wendell Berry, ‘Sabbaths 1993 IV, Hate has no world’
4. Henry Vaughan, ‘Love Sick’
5. Christopher Snook, ‘My first war in two movements’
6. ~~~
7. Marie Howe, ‘What the Living Do’
8. Waldo Williams, ‘Pa Beth yw Dyn?’ translated by Rowan Williams, ‘What is Man?’
9. ‘Funeral Ikos’ as set to music by John Tavener
10. Luke Hathaway, ‘Song’
11. R.S. Thomas, ‘Ann Griffith’
12. John Donne, ‘The Virgin Mary’ from ‘A Litany’
13. T.S. Eliot, selection from section IV of ‘The Dry Salvages’
14. St Hildegard of Bingen, the responsory ‘O Clarissima’ from Songs to the Blessed Virgin and her Son
15. Selection from a sermon by Mark Frank on the Annunciation

### Poetry for the Nativity Fast

*Curated by Elizabeth Curry King, November 15 – December 24*

1. Woody Guthrie, ‘Holy Ground’, with a link to a cover version by The Klezmatics
2. Don Domanski, ‘Biodiversity is the Mother of all Beauty’
3. Phoebe Roper, ‘Ride to the World Tree’
4. Anon., 7 th -10 th c., trans. Michael Alexander, ‘The Dream of the Rood’
5. Margaret Avison, ‘Severn Creek Park’
6. R.S. Thomas, ‘Suddenly’
7. Geoffrey Hill, ‘God’s Little Mountain’
8. William Wordsworth, ‘The Tables Turned’
9. Mary Oliver, ‘Such Silence’
10. Luke Hathaway, ‘And took her by the hand and called, saying, Maid, arise’
11. David Jones, ‘A, a, a Domine Deus’
12. G.K. Chesterton, ‘Modern Elfland’
13. Georg Trakl, ‘Winter Evening’
14. Czeslaw Milosz, ‘Late Ripeness’

15. Denise Levertov, 'A Common Ground'
  16. Margaret Avison, 'The Dumbfounding'
  17. Wendell Berry, 'Enriching'
  18. Seamus Heaney, 'On the Road'
  19. Emily Dickinson, 'Its all I have to bring today'
  20. George Herbert, 'The Flower'
  21. Elizabeth Bishop, 'A Prodigal'
  22. Alden Nowlan, 'The First Stirring of the Beasts'
  23. Francis Jammes, trans. Richard Wilbur, 'A Prayer to Go to Paradise with the Donkeys'
  24. Gerard Manley Hopkins, 'The Blessed Virgin compared to the Air we Breathe'
  25. Lucille Clifton, 'a song of mary'
  26. Constantine Cavafy, 'But Wise Men Perceive Approaching Things'
  27. Lucille Clifton, 'john'
  28. Evelyn Underhill, 'The Lady Poverty'
  29. Matsuo Basho, 'First winter rain'
  30. Wendell Berry, 'The Guest'
  31. R. S. Thomas, 'St Julian and the Leper'
  32. May Sarton, 'The Window' from 'Theme and Variations: Santa Fe, New Mexico'
  33. Nancy Willard, 'A Humane Society'
  34. Denise Levertov, 'A Calvary Path'
  35. Richard Wilbur, 'Measuring Worm'
  36. Anon., c. 1275-1300, 'Wait a little' [= 'Loverd, thou clepedst me']
  37. Lope de Vega Carpio, trans. Geoffrey Hill, 'Lachrimae Amantis'
  38. Christina Rossetti, 'St Peter'
  39. Lucille Clifton, 'Holy Night'
  40. Mary Karr, 'Descending Theology: Christ Human'  
'Because high heaven made itself so low'
- William Kurelek painting from A Northern Nativity: Christmas dreams of a prairie boy

### Poetry for Lent

*Curated by Aidan Ingalls, March 2 – April 8*

1. T.S. Eliot, from 'Ash Wednesday', section III
2. Anon., Ostrakon CGC 25218, Egyptian Museum, Cairo, 'My god, my Lotus...'
3. Caedmon, 'Come let us honour / heaven-kingdom's Guardian [= 'Nū scylun hergan hefaenrīcaes Uard,']
4. Leonard Cohen, 'Treaty'
5. W.H. Auden, 'The More Loving One'
6. Anon., ancient Egyptian, 'Discourse of a Man with his Ba', selection
7. Yehuda Amichai, 'The Place Where We Are Right'
8. Edwin Muir, 'The Recurrence'
9. Mewlanna Jalaluddin Rumi, 'Because I cannot sleep'
10. Nick Cave and the Bad Seeds, 'Bright Horses'
11. R.S. Thomas, 'Half-past five'

12. Emily Dickinson, 'Silence is all we dread'
13. Hafez, 'Mortal never won to view thee'
14. Edwin Muir, 'The Finder Found'
15. George Herbert, 'Discipline'
16. Big Thief, 'Not'
17. Rainer Maria Rilke, 'Lament'
18. Koboyashi Issa, 'The world of dew'
19. Paul Celan, 'Blume' [= 'Flower']
20. Ibn Arabi, 'Gentle Now, Doves of the Thornberry and Moving a Thicket'
21. Anon., 14 th c., 'Wynter wakeneth al my care'
22. Iggy Pop and Oneohtrix Point Never, 'The Pure and the Damned'
23. Emily Dickinson, 'There's a certain Slant of light'
24. Rainer Maria Rilke, 'I find you, Lord, in all Things and in all'
25. John Donne, 'A Lecture Upon the Shadow'
26. Anon., 15 th c., 'I Sing of a Maiden'
27. Edwin Muir, 'Annunciation'
28. ~~~
29. Madeleine L'Engle, 'This is the irrational season'
30. ~~~
31. Tim Lilburn, 'Acedia'
32. ~~~
33. Christopher Snook, 'What the Body Knows'
34. Li-Young Lee, 'Three Words'
35. Rowan Williams, 'Gethsemane'
36. C.S. Lewis, 'Love's as Warm as Tears'
37. ~~~
38. ~~~
39. Anon., 15 th c., 'Nou goth sonne underwod'
40. W.H. Auden, 'Stop all the clocks, cut off the telephone'

Lent I Waldo Williams, 'Remembrance'

Lent 2 Alden Nowlan, 'Britain Street'

Lent 3 Franz Wright, 'The Face'

Mothering Sunday (Lent 4) Luke Hathaway, 'If you see me fall'

Passion Sunday (Lent 5) Wendell Berry, 'The Wish to be Generous'

Palm Sunday (Lent 6) Eugene Gloria, 'Palm Sunday'

Easter / Pascha Anon., 13 th c., 'Sumer is icumen in'

