

UNIVERSITY OF KING'S COLLEGE CHAPEL

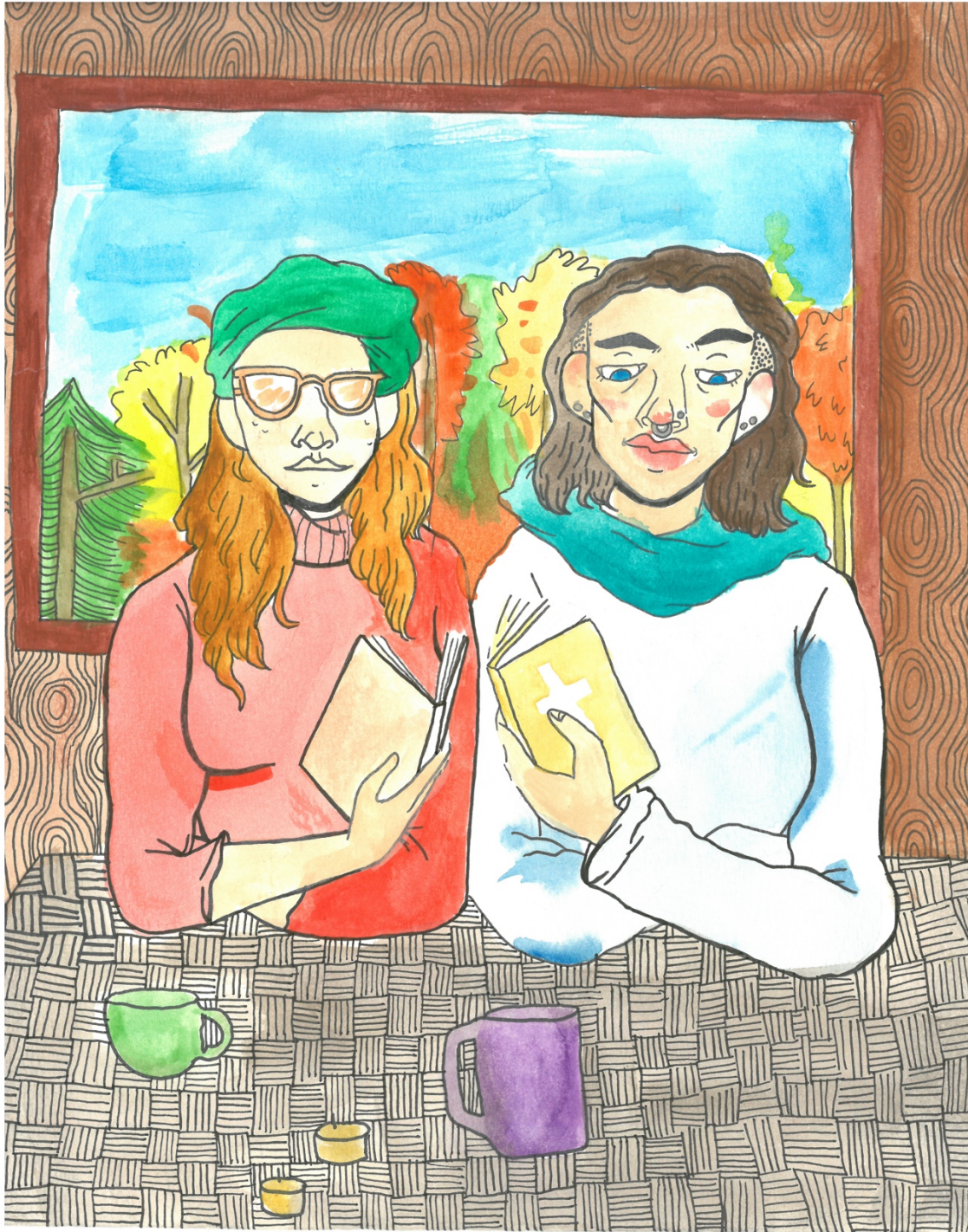


Annual Report

2017-18

ART IN THIS REPORT

*Watercolour and pencil crayon pieces are by Evangeline Freedman, artist-in-residence 2017-18
Pen and ink sketches of Holy Week scenes are by Katy Weatherly, friend of the artist-in-residence*



Katy and Evangeline on the Thanksgiving Retreat.

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MAIN REPORTS



REPORT OF THE CHAPLAIN

This 2017/18 Chapel Annual Report outlines one year of the continuum of the chapel's worship, fellowship, activities and programming for the flourishing of the entire College. As the wondrously diverse chapel leadership recollects the spiritual activity of the past year, it eagerly anticipates a great revival of love and friendship in the College for 2018/19.

With the uncompromising support of Bishop Cutler and President Lahey's remarkable vision of a single intellectual and spiritual collegiality, at the beginning of this academic year we stepped out in confidence and trust to be shaped by Love. We fully understood how *little* we knew of what might transpire. We looked into each other's eyes, and we saw there our own fears and hopes. We all somehow knew that opening ourselves to that Love would comfort, challenge, shock and shatter us in its revelation. At the same time it became clear that we were each and all determined *not* to miss out on the possibility of 'miracle and wonder' by a narrow and cowardly attempt to manage the Spirit.

As your Chaplain I bear witness to the movement of the Spirit in this past year. I have been privileged beyond measure to witness your courage to risk everything for one another. Those have been the unforgettable moments of miracle and wonder. I have witnessed how the chapel administrator, wardens, executive, officers, choirs, and Friday morning leadership team have dared to be converted by the fragile beauty of the Quad. This year we have learned to live more deeply into our vulnerabilities just as Christ emptied Himself for others. I have witnessed unforgettable moments of divine Grace when you have opened yourselves truly to be attentive to one another. Miracle. The lasting fruit of this year will be howsoever we have allowed Love to shape us into Loving. May we be ruthless in casting away all else. The activities recorded in this Annual Report are instances of incarnated Love. Love will be the measure. I bear witness to the miracle and wonder of your Love for one another, for the Quad, and for the world.

I am not good at writing Reports. I have only one voice, and that is in my preaching. I thank all of you who have been kind enough to listen to my preaching this past year, and for the thirteen years of my chaplaincy. Not one of my sermons is valuable in itself, but each sermon has been offered without reserve. I have made myself available to you and provided to you the possibility of loving me. In my preaching is how I receive your love. I am tearfully thankful for the opportunity this year to preach in the chapel, to summarize my thirty-seven years of ordained ministry in the readings of 'A King's Christmas', and to give the series of sermons at the Cathedral Lenten Choral Evensongs. You may not have been inspired, but that you have given to me the miracle of 'attention' that Simone Weil reminds us is the only thing needful. Thank you for listening.

The one person in the chapel who has realized this most deeply over the years has been my best friend, our Music Director. I suppose that without Paul to encourage me I would have stopped preaching altogether two years ago. This year it was Paul who insisted that I be the narrator at 'A King's Christmas' and that I preach a series at the Lenten Choral Evenings. Each person reading this will know the experience of making oneself vulnerable to another and for the other to turn away, or to give half-hearted attention. It is the way of this fallen world. That is why Simone Weil calls the giving of attention a miracle. Paul has given to me that miracle. Perhaps it is not surprising that Paul would recognize the core importance of preaching for me. Just as my only voice is in my preaching, so Paul's only voice is in his music. In a private email to me which I dare to share here, Paul wrote "The only language in which I have any business is that of music. Once in a while, during a Bach fugue on the organ or while conducting some choral masterpiece, I am taken out of myself ... my proper place is on an organ bench, behind a music stand, or in front of a piece of manuscript." For the past ten years God has sought to shape my soul into a cruciform character through Paul's music. Our friendship is in our giving a real attention to the other in the only way that the other can make himself truly available. It is a miracle. It is love. It is friendship.

Why is it that music
At its most beautiful
Opens a wound in us
An ache a desolation
Deep as a homesickness
For some far-off
And half-forgotten country

Of this Anne Porter poem, another friend writes: "How beautiful that in the King's Chapel Father Thorne and Paul Halley are daily converted by the same vision. ... The music is intimately tied with everything else – the prayers, the body and blood, as well as the hikes, feasts, concerts, parties, vigils, sermons, meditations, ..."

To be daily converted by the same vision is friendship.

Thanks be to God.

Gary Thorne, *Chaplain*

REPORT OF THE DIRECTOR OF MUSIC



The beginning of fiscal 2017/18 found us offering two performances of Bach's *St. John Passion* on April 8th in Lunenburg and April 9th (Palm Sunday) in Halifax. The following week we engaged in the Holy Week marathon and ended the College term on April 15th/16th with the Great Vigil of Easter.

In May we presented two performances called *Halley Performs Halley*, one in Lunenburg on May 13th and the other the next day in Halifax. The week following these shows the same people formed a group named "The Keramion Singers" (so as not to get into conflict of interest issues between the College and Meg Race and Paul Halley's record label). They recorded all the material from these concerts and, in the fall, released the resulting double CD titled "In the Wide Awe and Wisdom". On May 25th (Ascension Day) those members of the choir still in the area sang for the Baccalaureate service in the Chapel.

Sung services for Michaelmas term began with a Choral Eucharist on Thursday Sept 14th commemorating Holy Cross Day, with the returning choristers and lay clerks. Auditions for the Chapel Choir were held on September 10th after which we offered places to three new choristers. We held our new chorister orientation session on Friday September 15th, with Fr Thorne as always presenting a crash course in new ways of seeing and thinking. Sunday morning services in the Chapel resumed on September 10th with our young and gifted organist, Gabriel O'Brien. Alan Rempel has been the choir organizer for these services.

On September 21st the Chapel Choir participated in a workshop at the Chapel on early Gregorian Chant with Dr Inga Behrendt from the University of Tübingen.

In October, for the Feast of St. Luke, the Elora Festival Singers sang an Evensong at the Cathedral which the choristers attended with great pleasure.

All Saints' Day found us at the Cathedral for our annual Evensong with the three choirs of King's Chapel, *Capella Regalis* and the Cathedral Choir. The attendance at this service continues to be surprising and gratifying. The All Souls service on Thursday, November 2nd as always, featured the Fauré *Requiem*. All Saints week culminated in our 9th annual "For All The Saints" concert at the Cathedral on November 5th which featured the *Mass in G* by Francis Poulenc and the *Requiem* by Cristóbal de Morales.

In spite of the new 'Reading Week' added to the Michaelmas term, we carried on with our annual Remembrance Day Evensong with Curtis Dietz on Trumpet and a full Chapel.

The annual Lessons & Carols service took place on December 2nd and we concluded the sung services of term on Thursday December 7th, the Eve of the Conception of the BVM. Because of budget constraints we only gave three performances of "A King's Christmas", one in Lunenburg on the 16th, and two performances in Halifax on the 17th. Our narrator was our very own Chaplain. Thanks to Fr Thorne's involvement these performances came as close to capturing the essence of the event as we're likely to get.

2018 got off to a roaring start with two performances of “The Boar’s Head Festival” at the Cathedral on January 5th and 6th with a cast of thousands involving many King’s and Cathedral folk. This event, entirely produced by Liz Kobes (a.k.a. Elizabeth Halley), was an enormous success, bringing world-class Irish musicians together with Halifax’s Citadel Pipe Band and the Diaga Irish Dance Company.

Sung services resumed for Lent Term on Thursday January 11th in the Octave of the Epiphany followed by the traditional party at Fr Thorne’s home. The choir director opted to take a mini-sabbatical (which turned into sick leave) for the rest of January. We decided not to attempt the annual ‘Winterlewd’ this year since our choir manager was great with child and unlikely to be able to organize and host the event. This turned out to be a propitious decision as Isaac Nicholas Halley Burkhart was born on January 23rd, a little less than a month early.



Ash Wednesday arrived on February 14th and the choir sang for the noon service in the Chapel and for the traditional Allegriladen Evensong at the Cathedral at 5 P.M. After Reading Week we resumed our Wednesdays-in-Lent-at-the-Cathedral series. This year Fr Thorne gave homilies (with intriguing titles) at each of these Evensongs under the general heading “A Cathedral Pilgrimage”. Bookmarks and posters were produced as the series got under way and resulted in better-than-normal attendance.

Our fiscal year ended very neatly with the Great Vigil of Easter on March 31st after a rich and rewarding Holy Week with Bishop MacDonald as missionary. The following week the choir sang at Evensongs on Tuesday and Wednesday, each service featuring a sermon by one of the two candidates for the Chaplaincy. We are now entering a week of rehearsals for a performance of *The Splendour of Venice: Music for San Marco* at the Cathedral on April 15th.

Needless to say as this term is winding down we are all acutely aware of the impending departure of Fr Thorne. There are no words.

Respectfully submitted,
Paul Halley, *Director of Music*

WARDENS' REPORT

Leadership Overnight

The Chapel Leadership went on an overnight at the country home of Nathan and Sarah McAllister in Milford, NS, to gather themselves before the beginning of term. We slept the night in tents and in the morning, we celebrated Holy Communion next to the grunting sows and crowing cocks. Nathan gave a meditation on the Publican and Pharisee, connecting the story to Flannery O'Connor short story, 'Revelation' and its characters Mary Grace and Mrs. Turpin. He and Sarah cooked us a magnificent brunch from their homegrown ingredients. The reflection, as well as their generosity, taught us much which we kept with us throughout term. The opportunity to be in quiet conversation with one another grounded the leadership as they embarked on a busy semester.

Frosh Week Concert

We welcomed back Old Man (Chris) Luedecke to play a concert in the Chapel during Frosh Week. Chris sang songs of his family and home, which rooted the newly arrived students in the particular place of Nova Scotia they had just come to. His story telling, singing, and banjo playing brought great joy and warmth to the packed pews. We had a reception outside in the quad, at which we met for the first time FYPers who were to become a key part of the life of the Chapel throughout the year, such as Jenny Lapp, Sophia De Bruin, Nico Fortier, Nathan Ferguson, Dhyan Frost, and many others. Many of those at the reception moved back inside for Compline, including Jenny, who promptly fainted into the lap of Andrew Griffin – whether from the unfamiliar smoky incense or the strange chanting by candlelight, she couldn't say!

Cape Split Hike and Maritime Meal

Perhaps the most people ever attended the Cape Split hike this year. While a daunting logistical endeavor at first, the day proved to be one of beauty, poetry, and friendship. Over 90 hikers began the day with a talk given by Father Thorne about the sacred land that we would be treading. Fr. Thorne celebrated Holy Communion on the hike's peak, which was also perhaps the peak of the day. One participant wrote, *"How wonderful it was to witness Communion in the presence of such ancient nature. Never before has consubstantiation struck me so profoundly, even though I couldn't take part."* The Parish of Cornwallis graciously hosted us for the dinner of baked beans and pork belly which we had transported from the city in close to ten crock pots! We also sang Compline in two long lines in the graveyard under the moonlight. A participant described the end of the day best: *"We were drawn together as one. One being, one soul, moving forwards to an end we did not know but readily embraced. I, at least, found the atmosphere as the day drew to a close one of community, of again, something greater than just one person."*

Open Mic Nights

A brainchild of Karis Tees, we began to hold Open Mic Nights in the Chapel every other week on FYP Mondays during the first semester, and sporadically in the second. People could sign up for a spot outside the Chaplain's office the week before. The Open Mics were a great opportunity for students to showcase their own talents and to collaborate with others. Students performed stand-up, guitar, accordion, spoken-word, and more. One of the highlights of these evenings was when Thomas McCallum made a guest appearance and played the tin-whistle through his nose, and got a standing ovation! See Jenny's mini-report on the Open Mics.

Michaelmas Feast and Epiphany Feast

Jordan Draper, Janelle Lucyk and Sarah Griffin were fortunate to be asked to host the Michaelmas Feast, in their cozy apartment on Lawrence St in the fall. Come winter, also on Lawrence Street, Father Thorne graciously hosted the Epiphany Feast. Both Feasts were opportunities for rest in the presence of one another, renewal in laughter, and abiding in one another in friendship.

Thanksgiving Retreat

We spent Thanksgiving Weekend at St. Anne's Camp on Gibson's Lake near West Dalhousie. Matthew Vanderkwaak and Amy Bird were the head chefs and cooked a delicious feast of roast turkey with all the accouterments. On Sunday, while some were preparing the feast, others visited the Port Royal Habitation, some hiked along the Fundy Shore, and a few others hiked across the North Mountain, led by Ria and Charles Neish. Saturday morning, we canoed across the lake to worship in the little white church. Afterwards, Fr. Thorne read aloud Ernest Buckler's novel, *The Mountain and the Valley*, as we gathered around Ernest Buckler's grave. Fr. Walter Hannam happened to be visiting his mother Dorothy from TO in his hometown of Annapolis Royal, and came for a visit to the camp. He celebrated HC for harvest thanksgiving in the outdoor chapel with us. (Two weeks later, Dorothy passed away. Fr. Thorne and a few students drove back to Annapolis Royal to attend her funeral.)

Fall Retreat: October 27-29

This year's Fall Retreat was largely characterized by the talks on "What circus wire walkers, psychotherapists and priests can tell us about living the good life..." given by Fr. Mark Stafford, Chaplain of Pusey House, Oxford. The rhythm of the offices brought the retreat participants together, giving structure and opportunity for contemplation. Aaron Shenkman and Emma Graveson were our cooks, and provided everyone with sustenance for the long hikes, sustained thought, and presence in one another.

Remembrance Day Service

There was a Choral Evensong sung by the Chapel Choir in the Chapel on Remembrance Day. Members of the Halifax Rifles regiment read the names of Kingsmen killed in action in WWI and WWII, as well as those of the Halifax Rifles fallen in WWII and Canadians killed in action in Afghanistan. Curtis Dietz played the Last Post, and the Chapel Choir sang Funeral Ikos by John Tavener. This year, Jesse Gorman, Yazan Matarieh, and Ata Zargarpour said prayers from the Jewish, Islamic, and Baha'i traditions.

Evening of Poetry With the Writer-in-Residence: November 3

In the don suite of Radical Bay, Andrew and Hannah hosted an evening of poetry with the writer-in-residence Jesse Blackwood. The suite was packed with FYP students who were eager to share both original and non-original poetry, over a bowl of coconut fish curry. Fr. Thom Curran made a brief appearance to read the poem 'Ginko Biloba' by Goethe, a choice inspired by the ginko tree that grows in the quad. Fr. Curran later said about the evening, "that night was life-changing, truly. It gave insight into the college – people felt free to put themselves out there. We talk a lot about safe spaces but it gets real with the Chapel. And if it hadn't have happened, I would have never known that side of my students."

Laing House Stocking-stuffer Drive

Erin Appelbe, a current FYP student, was the driving force behind this year's Laing House Initiative. The task involved collection donations of kinds that would help people manage the cold weather of the winter. Erin successfully drew together a box of used and new Winter items to be given to Laing House, a non-profit in Halifax. FYP students, frequent Chapel attendees, and wider members of the College community all contributed to this initiative's success.

College Christmas: Christmas Tree Hunt, Wardens' Decorating Party, and Lessons and Carols

Writer-in-residence Jesse Blackwood rounded up a few of his writing friends and went on an adventure to find the Christmas tree for the back of the Chapel. It was a rainy day, but their time was not dreary! They brought ingredients for a soup with them, and cooked together at Jesse's cozy home in Hubbards, before delivering the tree to be decorated the following day at the Wardens' Decorating Party. As always, the Decorating Party was a place and time for carols, YouthNet gift-wrapping and card-writing, mulled-wine drinking, and of course, tree decorating.

Omós: An Evening of Traditional Music, Song, and Storytelling

The Chapel did not have an official “concert series” this year, but we did still have many concerts in the Chapel. This was one of them, sponsored by An Cumann, the Irish Association of Nova Scotia. The event drew people affiliated with the association into the Chapel as well as a few FYP students. Mossie O’Scanlain, Cian O’Morain, and Mary MacGillivray played traditional Irish music on the fiddle and guitar and told Irish stories. Elizabeth MacDonald, a staff member of King’s, livened up the evening with some Irish set dancing. A free-will offering was taken for the Out of the Cold Shelter in Halifax.

Winter Chapel Retreat at Mersey River Chalets

Over ninety-five people came on the Winter Retreat this year. Mersey River can accommodate sixty persons comfortably. It was still comfortable, however, for we piled into the Chalets, sleeping two or three to a bed, with many on the floor. Others sacrificed themselves: Curran the fire-stoker slept on the hearth and Apol simply did not go to bed. Greg Videtic, an oncologist at the Cleveland Health Clinic, and Bob Tees, a hospital chaplain in Ontario, led the talks, which were moments of listening and attending to one another in love. Aaron Shenkman and Emma Graveson cooked beautiful food. Nico Fortier captured the retreat through photos. Jenny Lapp led a snowshoeing expedition through Kejimikujik. *See Jordan Draper’s mini-report on what the retreats mean for our community.*

A Cathedral Pilgrimage: Wednesdays During Lent

It was part of our Lenten discipline, as a community, this year, that we would make a pilgrimage each Wednesday Evensong down to the Cathedral Church for our service. There, Father Thorne offered four consecutive meditations, on a few themes of Lent: *Pharaoh’s heart is hardened, My manna has worms, God’s backside, and The people murmured.* The pilgrimage, beginning on Ash Wednesday and ending with the sublimity of Tenebrae, proved to be a time of reflection, quiet, and sustenance.

Confirmations and Baptisms

Four people were confirmed by Bishop Ron Cutler in the Chapel on March 8 during the Thursday University Service: Sophia DeBruin, Allison Kitt, Katy Weatherly, and Cristalle Watson. Three were baptized during the Easter Vigil: Isaac Burkhart, Curran McConnell, and Apolonia Perri. Both the confirmands and the baptized were celebrated at the Feast following the Vigil. This year, while there were no official classes for those preparing for confirmation and baptism, the Chaplain did have the baptism candidates read Simon Weil’s ‘Letter to a Priest.’

WUSC Benefit Concert: “Visions of Home”

WUSC, in partnership with the Chapel and with performers from Youth Art Connection, presented a concert on March 18, of music and spoken word in the Chapel to garner support and funds for their student-led student refugee program. Ava Whitney-Coulter, Riel Tetreault, and Nuala Polo, the leadership of WUSC King’s, took the lead in making it truly an evening of beauty and poetry. FYP students Bella Larsen, Arden Rogalsky, Meg Collins, and Isabelle Flack presented along with local hip-hop/rap artists MAJE and Jayden Austin. Nawras Althiab, a third-year student sponsored by WUSC, spoke about his journey from Syria to Canada.

The Resurrection Feast

Fr. Maximos and St. Antonio’s Orthodox Church were our hospitable hosts for this year’s Resurrection Feast. The St Antonio’s hall proved to be the home to a fun evening for decorators, cooks, musicians, and feasters alike. Jesse Blackwood took charge of cooking delicious lamb, and Tristan Perri and Simon Gilles headed up a Moussaka stew. Hannah Wygiera was the master decorator, and Kate Jordan, the head waitress. Paul and Nick Halley got the hall dancing with a couple of renditions of great hits, and Curran closed the night with his DJ-

ing and dancing skills. Folks started leaving around 7 am, bright eyed for the 11 am Easter Sunday service in the Chapel.

Farewell Reception for the Thornes

President Bill Lahey hosted a farewell reception for Sandra, Andrew, and Fr. Thorne on Monday, April 9th in the President's Lodge. The Lodge was packed with over ninety students, faculty, staff, and friends of the College. Lianne Xiao, Julie Green, Neil Hooper, Daniel Brandes, and Paul Halley spoke honestly and movingly. Will Barton and the wardens presented gifts on behalf of the Chapel community: a custom-carved canoe paddle and traditional ash pack basket for Fr. Thorne, a framed photograph of the stained glass window above the altar for Sandra, and a King's t-shirt signed by all his friends for Andrew. Bill Lahey and Kathryn Lassaline presented gifts on behalf of the College: a donation to YouthNet in the name of the Thornes, a two-night stay at Mersey River Chalets for Sandra and Fr. Thorne, and a personalized King's hat for Andrew. Thanks are due to Bill and Kathryn for their warm generosity.

See the mini-reports for more about: The KTS production of Murder in the Cathedral, "In The Uncertain Hour," Open Mics, the President's hike, the Retreats, the Presentation to Diocesan Council, Dr. Roper's Address on the anniversary of the Halifax Explosion, the Study Session on Spiritual Friendship by Aelred of Rievaulx, the visit to Hermitage of the Annunciation, the Odyssey Live Fundraiser for Halifax Humanities, Shrove Tuesday and the Pancake and Latke Breakfast, George Grant night, the Visit of Bishop Mark McDonald and Johannah Bird, Wine Before Breakfast, and the Presidential Advisory Committee for the Chaplain community meeting.



Reflection by Sarah Griffin

Accepting the role of warden was an act of vanity; yet how blessed I am for where that trap has taken me. For this, I am very thankful.

Being a social chameleon by nature, I relied on the fixtures around me to help define a warden. Lacking the imagination to think beyond the state of things as they are, I looked for a structure of expectations to live up to, that I thought would satisfy what my pride demands.

To my own benefit, I have been slowly learning that a warden is to serve a role far beyond what my imagination could assume. I think that a warden is to serve a dual role: of imagination, and of invitation. I consistently fail at attempting to bear another's burden, let alone my own, and in no way am I able to speak for a person other than myself. With this in mind, the role of rearing one another towards the love of the Divine and embodying a perpetual invitation to the Chapel is daunting, let alone impossible, on my own.

Yet in the Chapel I have fallen in love, and many times over. I have seen glimpses of the enchantment and mystery of love. I have learned to love what I, by nature, want to objectify and distance from myself. It is in love, and in the dependency it necessitates, that anyone who enters the chapel; even the person that quietly slips out the door before the service is over, is able to see true beauty and authenticity. The Chapel is to be a community of stillness in one another; where we wait and work without hope, where we dance in darkness. It is in stillness that we touch a very human authenticity.

This year has been a paradox of remarkable pain and deep joy. The Chapel is to serve as a simultaneous rest for the mind, yet the inspiration for the spark of imagination. I have too many times fallen into the hands of an imagined independence, rather than leaning in towards others, as I respond to the overwhelmedness of countless endeavours. My blindness has shielded the sacred reasoning behind what seems, too much, like mundane activity. It is when my blinds are lifted, by love, that I am able to see the sacred in the mundane.

In the Chapel, we learn to live in the questions, to embrace the tension, and to meet the crisis. I thank the Chapel for having pushed me to my limits; in every way I am learning to acknowledge my finitude and incompetence. I am simply thankful to have caught glimpses of what it means to fall onto others to catch me, in love, and bear my pain. I am thankful for moments of understanding of what it is to see the sacred in the mundane; grateful for seeing love in my dependence, and blessed that in my stillness I can dance.

Reflection by Hannah Fisher

Love has not left us alone this year at the Chapel. It was been relentless in its persistence in pursuing and converting our hearts. I am left in amazement that any of this year of miracle and wonder has happened to us. Sometimes I feel the weight of this goodness and it seems too much to bear and too much to return. *I thought I'd die from being loved like that*, wrote Marie Howe in a poem that recurs often in my mind.

Why have we deserved this goodness? Lope de Vega Carpio's poem 'Lachrimae Amantis,' translated by Geoffrey Hill, begins:

What is there in my heart
that you should sue so fiercely for its love?
What kind of care brings you
as though a stranger to my door
through the long night and in the icy dew [...]?

Love has continued to seek me out this year and to show itself to me, lighting the shadows of darkness. *Thanks be to the Lord; / for he hath showed me his marvelous loving-kindness in a strong city*. The cup is offered again and again and again. To refuse the offering is hardly an option. *Ye shall indeed drink of my cup*.

Fr. Thorne said during one of the meditations he gave at the Cathedral this Lent that "Nothing is inexorable but love. Love is inescapable, inevitable, unavoidable, relentless, unstoppable..." Bishop Mark McDonald, too, spoke of the unstoppable force of love, saying that once it has been unleashed, it does not cease to move and consume.

T.S. Eliot wrote, "Love is the unfamiliar name behind the hands that wove the intolerable shirt of flame which human power cannot remove." Love surely is intolerable, speaking tender words that allure and then making demands on my heart. Sometimes I wish it had never seduced me in the first place. The superabundance of love at the Chapel is both too bright to bear and too demanding of me. If only I could remove the intolerable shirt of flame...

But to do so would be to betray the love that has been shown to me. I realize that I ought to instead share that love, just as Christ received, blessed, broke, and *gave*. At the Chapel we are offered the opportunity to share with others the love that has pursued us. The actions of Christ, of receiving, blessing, breaking, and sharing are a way of life, said Bishop Mark this year, and in them we find our discipleship. Fr. Snook also preached that this self-emptying love is a habit, a way of life. At the Chapel, we learn this habit of loving and we learn it is a virtue one must practice in order to possess.

I have been offered the chalice again and again this year. I feel like I have become gluttonous, nourishing myself on all that beauty. But I hope that I have learnt a bit more about how to offer the cup to others. I hope I have not simply been attracted by the moments of sacred beauty, but have learnt better how to see the sacred beauty in all moments and people of life, as Bishop Mark told us it is necessary to do.

Thank you to all of you who have shaped the cup and held it out to me this year, especially my fellow Warden.

Respectfully submitted,
Hannah Fisher and Sarah Griffin, *Wardens*

REPORT OF THE CHAPLAIN ASSISTANT

On Tuesday of Holy Week, we hear the following words of Christ from St John's Gospel during our second lesson at Evensong: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Lately, many have marveled at the fruit which the Chapel has borne over the last 12 years. For those who have been intimately involved in the daily life of the Chapel during this time, however, the fruit is not always easy to see, past the challenges, labour, and failures that come with "abiding in the vine." Perhaps, this is all even as it should be.

For, as every year in the Chapel, the real labour this year has not been to bring forth such visible fruit as can be marveled at: to run as many over-attended retreats as possible; to host as many open-mics, study sessions, potlucks, and pancake breakfasts as we can; to hike as many miles in a wool cassock and no shoes as humanly possible; to stay up all night singing, dancing, talking, drinking, and praying as many times as we can before collapsing; to worship at as many high masses as is physically possible for one priest to celebrate in a week. There is hard work in all of this, no doubt, yet each of us has borne this fruit of necessity, as the context for our abiding in one another.

It is a commitment to abiding in one another that, in my experience as Chaplain's Assistant, has most deeply grounded the Chapel this year. Abiding in one another, and learning to see and receive there the real nourishment of the True Vine. Learning just how each person who walks through the Chapel door, though they themselves may only feel an endless hunger, brings with them also boundless nourishment. Learning how it is that each person utterly changes the face of the Chapel the moment they walk through the door. Learning to give thanks. And learning to ask forgiveness for our blindness and inability to receive others.

The real labour this year has not been to bring forth such visible fruit as can be marveled at, but to learn to see the branches which nourish in holy silence and win us and our neighbour ever towards that True Vine and Tree of Life, which is worthy of our adoration.

Hannah Fisher, our Senior Warden, perhaps said it best when, at the beginning of the year, she focused the Chapel Executive's attention not on what we would do this year, but on how we would do it together.

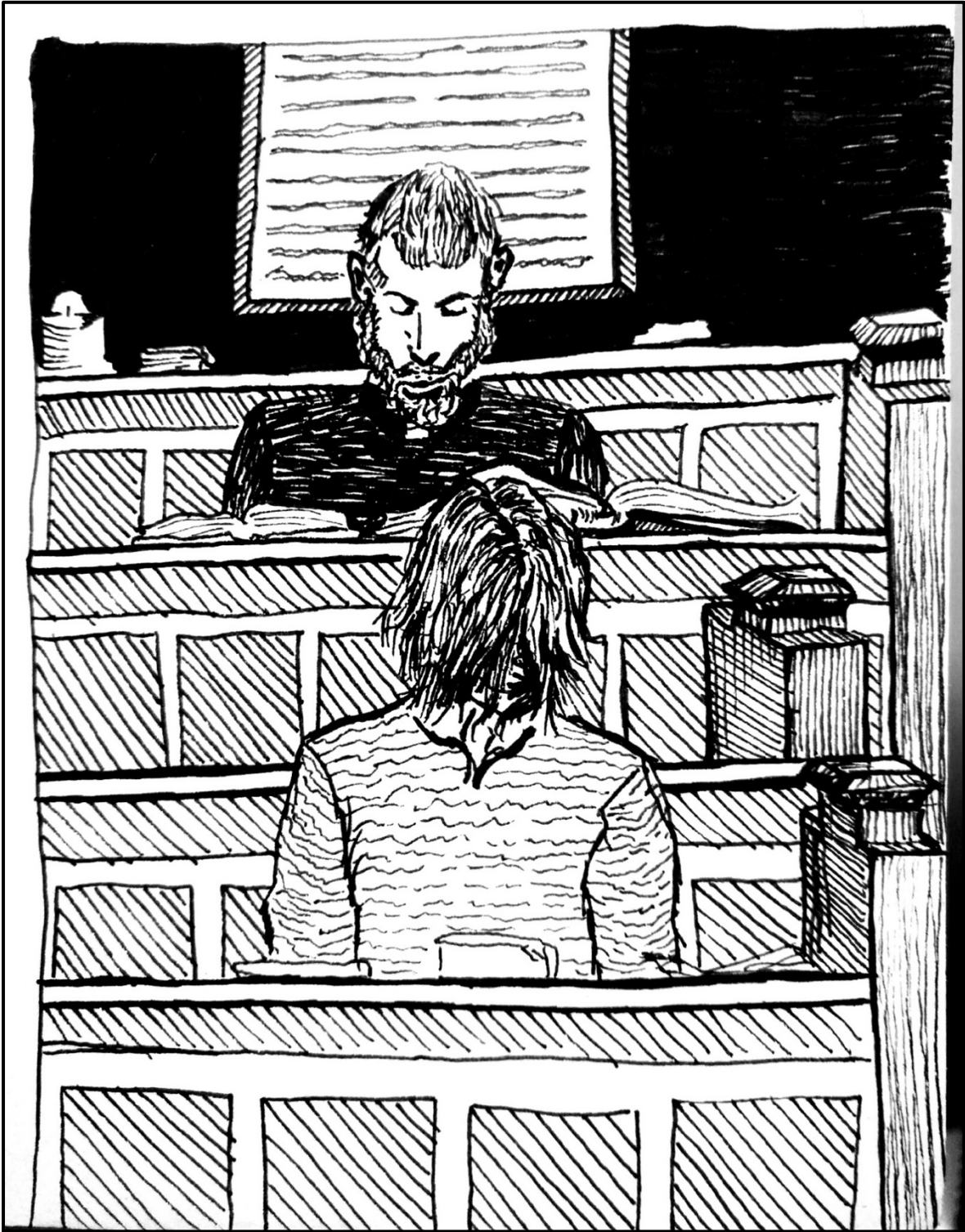
This year, as every year, we also say goodbye for the last time to a number of friends who are leaving us. Dons, students, choristers, servers, exec members, and friends alike who have borne with us, some just for a few days on retreat, some for many years on campus, and are now graduating, transferring, or otherwise moving away. Of course, we also say farewell to our Chaplain, Fr Thorne. In a university, people come and people go - this is all to be expected. And though it is true that without each one of these people, it would be impossible for me to say what I have said here, yet their leaving makes it no less possible for me to say it all now with a grateful heart for our time together. Again from St John's Gospel, "... every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

The fruit and the abiding are one. There can be no fruit without the branches' abiding in the vine; likewise, no branch that abides in the vine does not bear fruit (would that we could see it all!). As we have learned to abide in the Vine and in one another, so will we continue in one another, for the Vine is beyond breaking in space and time, and the fruit is unto everlasting life.

"Abide in me, and I in you."

Respectfully submitted,
Will Barton, *Chaplain Assistant*





REPORT OF THE CHAPEL ADMINISTRATOR

The 2017-18 Academic Year marks the second year of the full-time Chapel Administrator position. It has been my privilege to serve in this role since the beginning of its full-time status, and I do hope to continue on next year during the first year of the new Chaplain.

The role of the Chapel Administrator must be constantly worked out in a shifting landscape of people and expectations, and I am inexpressibly grateful to Fr. Thorne, and to Hannah and Sarah in particular, for bearing many of the growing pains of this position. And I am thankful to everyone who has had to deal with my decidedly disorganized mind in a position that requires much organization and efficiency.

If the primary hope in creating the position of full-time Chapel Administrator was to provide continuity and support for the Chaplaincy, I believe this goal has largely been achieved. It has been good for these two years to have a non-student, paid full-time, who shares the vision of the Chaplain and can fully enable and support student programming from their unique in-between position: for the Administrator is not the Chaplain, nor part of the 'student leadership'. From the perspective of institutional and communal memory, the existence of the Chapel Administrator job in its current form means that we are well-positioned to transition to a new phase of the Chaplaincy here.

It has often been said that the person who occupies the position of Chapel Administrator must have a 'foot in two worlds': that of the university administration, and that of the chapel community. This is true on many, many levels, and it is the essential nature of this administrative position. It is also the great gift of serving in this role. It is true that the Chapel Administrator must be able to answer fully to two different sets of expectations: on the one hand, the institutional framework of the university; on the other, a counter-cultural community that seeks to affirm the personhood of each individual. It is also true that many of the people who work for the college administration are very distant from the academic and spiritual heartbeat of the place. And I have come to see how the Chapel Administrator is uniquely placed to both honour and challenge their colleagues in the university, just as we have learned to honour and challenge one another in the Chapel.

Respectfully submitted,
Karis Tees, *Chapel Administrator*

SACRISTANS' REPORT

Opening reflection by Meghan Kitt, Sacristan:

In our religion, and in the worship which is the expression of our religion, we look out towards Eternity; and bit by bit, in various ways and degrees, we discover in ourselves a certain capacity for Eternity--and more than this, a deep thirst for the Unchanging, a need of God.

(Evelyn Underhill, *The Mystery of Sacrifice*)

I am immeasurably grateful for the forgiveness and mercy which gave me an undeserved second year as sacristan, granting me time for amendment of life. You have all carried me in my ignorance, even as you allowed me to carry you in my prayers, in our continual pilgrimage to the altar, to Jerusalem. By God's grace we return to God; by his love we have loved one another.

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ.



Thank yous

We would like to give our thanks to the servers and officiants who have upheld our College in prayer this year, in the daily offices and celebrations of Holy Communion which are essential to our life together: Will, Joe, Wyn, Adaline, Molly, Sophia, Jonathan, Jordan, Hannah, Henk, Nico, Evangeline, Matthew Furlong, Andrew Griffin,

Sarah, Ryan, Aidan, Kate, Alison, Cameron, Chloe, Curran, Apol, Tristan, Alan, Matthew Scott, Aaron, Dylan, Karis, Verity, Andrew Thorne, Matthew Vanderkwaak, Cristalle, Katy, Daniel, and Ginny.

We also thank the weekly celebrants, Fr. Thomas Curran, Fr. Nicholas Hatt, Mtr. Helen Ryding, Fr. Christopher Snook, Fr. Gary Thorne; the other priests and deacons who guided us in the liturgy, Fr. L. Ranall Ingalls, Fr. Colin Nicolle, Fr. Mark Marshall, Fr. Ian Wissler, Mtr. Laurie Olmsted, and Fr. Ray Carter; and the preachers, Fr. David Fletcher, Fr. Eddy Rix, the Rev'd Judy Rois, the Rev'd Andy O'Neil, Archbp. Ron Cutler, Fr. Ross Hebb, and Bp. Mark MacDonald.

Thanks to Archbishop Ron Cutler, Dean Paul Smith, Mtr. Helen Ryding, and all the Cathedral clergy and staff who graciously invite us to hold services at the Cathedral and who lent us a golden cope at Candlemas and Easter. This year, the Chapel held Choral Evensongs at the Cathedral on All Saints Day and every Wednesday in Lent, beginning with Ash Wednesday, up until Lent V. On Wednesday in Holy Week, we held our Tenebrae service at the Cathedral.

We thank Paul Halley and the Chapel Choir for helping us to lift up our hearts with their gift of music at Wednesday Evensongs and Thursday Solemn Eucharists. We also thank Alan Rempel, Gabe O'Brien, and Kate Jordan for their musical leadership on Sunday mornings.

We congratulate Fr. Hatt on his appointment as Rector of St. George's Round Church. Fr. Hatt's first day as Rector of St. George's was Ash Wednesday (his last day as Dean of Students at King's having been only the day before). Many students attended Fr. Hatt's first service at St. George's at 6:30 AM, a testament to what a blessing his ministry has been to this College. We thank him for continuing to celebrate in the chapel on Tuesday mornings to the end of this term.

We thank Fr. Thorne for his 13 years as Chaplain; for loving us, for teaching us to pray, and for showing us how to be humble. We thank him, Sandra, and Andrew for their many sacrifices, and we thank God for the mercy He has shown us through them.

Cape Split Hike and Thanksgiving Retreat

On our annual Cape Split Hike, we found ourselves facing the possibility of significant liturgical anomaly (beyond the anticipated anomaly of celebrating Holy Communion on the edge of a cliff) when the car with half of the liturgical supplies went most of the way to New Brunswick before heading to Cape Split. We are grateful for the piety and long legs of Joe, Kate, and Sage, who ran very fast so that we did not have to figure out how to have a mass without wine or an altar.

We returned to St. Anne's Camp for the Thanksgiving Retreat this year. We are thankful for the opportunity to worship in All Saints Church, opposite the camp on Gibson's Lake. Fr. Thorne celebrated Holy Communion at All Saints on Sunday morning, and Hannah Fisher gave a sermon. Fr. Walter Hannam joined us for the latter part of the weekend and celebrated Holy Communion on Monday morning in the outdoor chapel at St. Anne's, where we also held the daily offices. Samuel Landry preached at Monday's service.

Fall & Winter Retreats

The Eucharists at dawn each morning are essential to our retreats at Mersey River. We come together in our physical weakness to kneel before divine mercy and receive the Eucharist. In this, we are shown that we have always been kneeling at the foot of Mercy. On the fall retreat, Jesse Blackwood and Fr. Mark Stafford preached at these services. Due to patchy ice, we were unable to construct an altar on the lake at the winter retreat. Rather, snow was packed around some stumps which were being used as campfire seats. The altarboard was pressed

into the top of the table, and “IHS” inscribed on the front with sticks. Jordan Draper and Samuel Landry were its chief constructors.

Service booklets were compiled so that the congregation could more easily follow the Mass. At the first Mass, Fr Thorne celebrated with Fr Colin Nicolle as deacon and preacher; at the second, Fr Ranall Ingalls deaconed and preached. An amended litany, meant to lament sins committed against the earth, was sung as the servers and congregation processed to the lake shore for the sunrise Mass. In the future, an order of service for the celebrant to follow might be advisable. At our vigil, years’ worth of candle stubs were burned in front of the icons, rather than tea lights.

Wine before Breakfast

In past years, the Dalhousie Anglican Society (DAng!) has held Wine before Breakfast, a contemporary (BAS) service of Holy Communion, at the Dalhousie Multifaith Centre early on Wednesday mornings. Because of DAng’s dormancy and the Multifaith Centre’s move to the SUB (where it has no group meeting space), we did not hold Wine before Breakfast services in the Michaelmas Term. Instead, Fr. Thorne celebrated Holy Communion in the Chapel at 8 AM on Wednesday mornings with the BCP rite. In the Lent term, Wine before Breakfast was revived as a “Moveable Feast” and was held in a don suite living room at King’s each week. In this new arrangement, the service attracted a number of students living in residence, who came to Wine before Breakfast because it was something happening in their Bay. WBB was intended to be accessible to Dal students in the same way when it was held on Dal’s campus, but in recent years it has not had much interest. The continuation of Wine before Breakfast as home communion at King’s is, I believe, a real possibility for next year. This perhaps ignores the project which DAng meant to give to Dalhousie, but having WBB at King’s does make it more sustainable, as all attendees are from King’s anyway. This is something to be considered in the light of the new chaplain’s vision for the relationship between Dalhousie and King’s in the chaplaincy. Thanks to Maria, Andrew, Hannah, Ginny, and Aaron for hosting these services and breakfasts, to Kate and Sam for their care in setting up each week, and to everyone who provided breakfast. *See Ginny’s mini-report on Wine Before Breakfast.*

Special Services: St. Thomas Aquinas, 1552 BCP

Two special commemorations were planned for Tuesdays in the Lenten term on behalf of the Saint Thomas Aquinas Society—one on the Eve of St Thomas Aquinas, and another on the Eve of Thomas Cranmer. The latter would eventually be moved forward to Monday, to accommodate the great number of students who are enrolled in the *Metaphysics* Seminar on Tuesday afternoons. For the Feast of St Thomas, a small choir was assembled by Alan Rempel and Kate Jordan to sing a plainsong mass setting, and a few hymns, some written by St Thomas. We had a full complement of servers, but were unable to enlist a deacon. There were no liturgical irregularities.

In honour of Thomas Cranmer, the Lord’s Supper was celebrated from the 1552 *Book of Common Prayer*, facing north from the side-altar, placed in the midst of the choir. As in 1552, alms rather than an offering were collected. Leavened bread was Eucharisticized; though the remainder was consumed by Will Barton and Jonathan Downing, rather than by a curate as the rubric demands. Afterwards, the Rev’d Dr. David Curry offered a paper on Cranmer’s Prayer Book over supper, which is now available on the King’s Chapel website.

Holy Week

Holy Week was full to the very brim, but not with activity only. We spent many hours in solitude praying for the ability to open the safe so we could use the Forrester chalice in the liturgy according to our custom, each day failing. The stone was mercifully rolled away before Easter, thanks to Sam. It may be time to replace the safe.

On Palm Sunday, we celebrated Christ's triumphal entry into Jerusalem with a procession around the Quad, led by Tabitha the donkey. Fr. Thorne blessed and distributed the palm crosses made by the altar guild and friends the day before.

We are grateful for the visit of Bishop Mark MacDonald, our Holy Week Missioner, who was with us from Monday in Holy Week until Maundy Thursday, and for the visit of Johannah Bird, who, in addition to offering her gifts of poetry and prayer, served as bishop's chaplain through the week, despite little previous familiarity with our liturgy. See Amy's mini-report on the Holy Week visit.

On Wednesday in Holy Week, we held Tenebrae (anticipatory matins for the Triduum) at the Cathedral at 9 PM. By using thin beeswax tapers paired with cardboard drip shields, we avoided the wax issues of last year's Tenebrae.

At the Great Vigil, we burned old palm fronds and previous years' holy oils in the New Fire. There remain several bottles of holy oils which may be burned next year; we now have, however, many empty bottles which may be re-used. This could help to solve the problem of the last few years, where the chapel representative arrived at the Cathedral to collect the oils but did not have receptacles for transporting them. With three baptisms, the Easter service was longer than usual. Thanks to many helping hands, we cleaned the chapel and set up for the morning service in almost no time at all, while Verity, Henk, Cameron, and Alison led the congregation in a procession from the chapel to the Resurrection Feast with the cross, torches, and St. George banner.

Thanks to Karis for collecting the office booklets and narrative readings for Holy Week last year; it was extraordinarily helpful to have all the resources on hand! The box of materials remains in the sacristy for use next year.

Baptisms and Confirmations

We give thanks for the confirmations of Sophia De Bruin, Alison Kitt, Cristalle Watson, and Katy Weatherly on March 8, 2018, and for the baptisms of Isaac Halley Burkhart, Curran McConnell, and Apolonia Perri this Easter, April 1, 2018. *Deo gratias!*

Respectfully submitted,
Meghan Kitt, *Sacristan*
Samuel Landry, *Assistant Sacristan*



KING'S CHORUS

The 2017-18 season was the ninth in Chorus history.

In the fall, the Chorus gave its (fourth annual) *Music for St Cecilia* concert in All Saints Cathedral, with a larger-than-ever orchestra performing Handel's *Utrecht Te Deum*, Haydn's *Te Deum*, and Paul Halley's masterful setting of a beautiful 16th c. text, *Letter from Giocondo*. This was a milestone performance and it brought together many streams of Chorus support. Special mention goes to Richard Baughman, who literally flew an entire percussion section in for *Giocondo*, at his own expense. As well as a booming orchestra of strings, brass, winds, percussion, piano, and organ, the concert featured six soloists (mostly, as is Chorus wont, from the Chapel Choir): Shay Burkhart, Nick Veltmeyer, Karis Tees, and Janelle Lucyk, as well as Capella Regalis boys Peter Dietz and Carter McElman. It was an unforgettable blast of a show.

In the spring the Chorus did a one-act concert with orchestra, featuring music tailor-made to the coincidence of the Feast of the Annunciation and Palm Sunday. Bach's Cantata *Wie schön leuchtet der Morgenstern* was the programme's centerpiece, alongside Handel's *Chandos Anthem #3: Have Mercy Upon Me* (to delight Dr Robertson) and a sleeper hit combo of Gregorian Chant (with drones) and Charpentier settings of the *Salve Regina* (the concert as a whole being titled eponymously).

This was a particularly beautiful convergence of great music and spiritual substance, which gave the Chorus a once-in-a-lifetime opportunity to sing praises to the God-bearer AND to take part in the opening of Holy Week. The Chorus is grateful that not only our dear Chaplain, but so much of the Chapel community attend our concerts and help in a myriad of ways (Chapel Administrator Karis Tees leads our alto section, and Chapel leadership, headed by Hannah Fisher, make our front-of-house team the best in the business). This is simply a symbol – and a powerful one – of how blessed we are by our rootedness in this physical and spiritual home.

This year the Chorus was run (very well) by Aaron Shenkman. Sadly, Aaron is heading west soon to pursue further studies, so the Chorus is currently looking for one or two person(s) to take over its administration in the immediate future, such that a smooth transition can be made through the summer, into next season.

Respectfully submitted,
Nick Halley, *Artistic Director*

CAPELLA REGALIS

Capella Regalis is 'in residence' in both the University of King's College Chapel and the Cathedral Church of All Saints in Halifax, rehearsing twice weekly and singing special Tuesday services in the King's Chapel, and also singing Evensongs regularly in the Cathedral as part of the Sundays at Four series.

The 2017-18 season began with our annual, five-day Choir Camp for our Senior Choir choristers and Young Men, in the last week of August at St Anne's Camp in West Dalhousie. In early September, we began our regular rounds of weekly rehearsals (four each week) for the Senior Choir, Probationers, and Young Men, and singing Evensong services. Janelle Lucyk continues to give individual voice lessons to the boys. We've had our usual round of concerts as well, including our annual *To Bethlehem with King's* Christmas tour and a special trip out to Sackville, NB in the fall to rehearse, sing services with, give workshops to, and generally encourage their marvelous new St Ann's Junior Choir. At our annual Service of Investiture in October, four boys were invested into the Senior Choir. Since then, three more boys have been promoted from the Probationers' Programme. We now have 15 boys in the Senior Choir and it is in better shape than ever.

Much of this building is due to the training the boys receive *before* being brought up to the Senior Choir. Dominique Saulnier has done a very fine job running the Probationers' Programme, as well as being Assistant to the Director, for three years now. Dominique is (sadly) leaving us at the end of this month to pursue further studies abroad. Gabriel O'Brien (former boy chorister, now a part of the CR bass section, and Sunday Organist for the Chapel) will be taking over and trying to cram his massive feet into Dominique's inimitably fine shoes. This is a lovely development for the choir – one of its own having received the training it offers to such a degree that he can now train others. Gabriel has already tip-toed a bit through Dominique's footsteps, taking charge of Senior Choir rehearsals for a week in February when both she and Nick were away (and doing a superb job of it). Capella Regalis will forever be grateful to Dominique for the fabulous job she has done in building up the programme that is our foundation.

In December we released our second recording, titled *Greater Love*, which features that magnificent work by John Ireland, as well as some of our other favourite repertoire. In January, our Managing Director produced her second child and the voice of Isaac Nicholas Halley Burkhart has been heard already, perhaps more distantly than his brother's, in services at the Cathedral and in the Chapel.

Capella Regalis leadership is planning to spend May taking stock and making plans for the near and deep future. But the boys and men will also head out to Lunenburg for a few days of hang time, sport, and music-making over Victoria Day Weekend. At the end of June we are hosting *Les Petits Chanteur du Mont-Royale*, during which time we aim not only to show them a grand time in the Maritimes, but also to give a joint performance in All Saints Cathedral on June 29th. This is a great opportunity for us to increase our capacity at hospitality - an effort that is being masterminded by Kate Therien, Deo gratias.

Our thanks are due to more wonderful supporters, parents, and volunteers than could possibly be mentioned here. But we would like to thank our Chaplain Fr Thorne for his ceaseless care for Capella Regalis and particularly for his kind influence on the boys.

Scott Beard continues to give immeasurably to the choir in his role as Librarian. Sarah Stevenson is to be thanked profusely for our website. Peter and Irene Wilkinson are indescribably wonderful, as the Chapel community well knows. We are blessed daily by a cloud of witnesses and are honoured to call this place home.

Respectfully submitted,
Nick Halley, *Artistic Director*



REPORT OF THE TREASURER

The role of the treasurer is, simply, to count the offering money from the Sunday, Wednesday and Thursday services. After counting the money, the treasurer ensures that the Chaplain or the Dean witnesses their tallies, and then submits the money to the Advancement office. They are also responsible for making copies of tally sheets for submission to the Chapel Administrator. At the beginning of each semester, the treasurer updates the offertory envelope roster, and ensures that regular donors receive a stack of numbered offertory envelopes for the term. It is a simple and meditative task, which demands only habit, discipline, and frequent presence at Chapel services.

I entered the role with great enthusiasm after the position became vacant partway through Michaelmas term. I agreed not because I was well-suited to the position, but because I wanted to feel useful. From the very beginning, I failed to understand the treasurer's role. I was unsure of its place within the community, despite guidance from outgoing treasurer Sarah Griffin, who deserves great thanks for her meticulousness in outlining treasury duties. Due to my late start, I overlooked the distribution of offertory envelopes. The congregation is to be commended for the regularity of their donations, despite this error on my part.

The position of treasurer should be filled by someone with attention and devotion to routine. The regularity of weekly submissions is the key to successful treasuring – this means tracking down the Chaplain or Dean (if there is not a set meeting time, this becomes a feat worthy of an amateur detective). I struggled to keep a regular schedule for submitting money and forms. I found it especially difficult to get the tallies witnessed, and so missed a number of weekly submissions to the Advancement office. After falling behind, I became discouraged, and withdrew from my duties, submitting tallies every few weeks rather than every week. I offer great thanks to Paula Johnson of Advancement for her patience and forgiveness. I thank Karis Tees and Sarah Griffin for their unobtrusive support as they ensured that the treasury continued to run. I also thank Karis for her gentle admonishment – it is so difficult to love one another by reprimanding, and yet it is so important.

I am deeply grateful to all who offered me the role so that I might feel like part of the community. By failing, I learned more about belonging and about love that I ever would have, had I succeeded. Thank you for showing love by allowing me to fail.

I wish the incoming treasurer a strong sense of routine, a love of addition, and luck opening the safe.

Respectfully submitted,
Kate Jordan, *Treasurer*

SUNDAY CONGREGATION

It has been a great honour to take responsibility for Sunday morning worship in the King's College Chapel from Sunday September 10th in 2017 until the end of classes in the Winter Term on Sunday April 8th. 2017. I should like to underline the profound privilege of preaching to such a diverse and receptive congregation.

The congregation which attends on Sunday mornings has provided me (and others) with an opportunity to live out the fullness of Christian life (in community). This spiritual vocation has been inexpressibly deepened by the musical efforts of Alan Rempel, our Choir Director, and Gabriel O'Brien, our gifted and dutiful organist. Sunday morning worship is hugely enhanced by the army of volunteers who provide coffee in the SCR immediately following the service. Sarah Griffin, Hannah Fisher, Verity Thomson and many others have greeted visitors at the door each Sunday, which adds so very much to our welcoming and friendly atmosphere. Jonathan Downing, faithfully, whenever available, has helped out in myriad ways as well. It would be remiss not to include Margo Sly and Kate Jordan among those who have assisted in the Chapel worship with their unstinting support. It will be clear by now that it is impossible to thank fully all those of you who look after all aspects of our common worship. More than anything, however, I am so grateful for your presence.

Please allow me to thank all members of the congregation by the mechanism of especially mentioning the enormous (weekly) assistance I have received from Aidan Ingalls, without whom the services would never rise to the standard of "dutiful worship". By identifying the one I am actually trying to express my profound gratitude to so very many.

We cannot put into words sufficiently our ongoing debt to Fr Gary Thorne for his exemplary care of us, and for the continued edification provided by both his presence and doctrine. The Holy Week Services of March 2018 were a profound, appropriate, and moving capstone to Fr Thorne's exceptional Chaplaincy at Dalhousie and King's; these services will be remembered for years to come.

I should like to express a personal note of thanks to all members of the Chaplaincy Search Committee under the able direction of our Vice-President Peter O'Brien; this has a most demanding and thorough process for a position so vital to the welfare of King's College. It has also been a great honour to have both our Vice-President, as also our King's President, Professor William Lahey, present at the Sunday morning services.

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

SUNDAY MORNING CHOIR

This year, the music at the Sunday morning Eucharists has been led by a small but dedicated choir which it has been my office to lead, along with Kate Jordan, and with Gabriel O'Brien on the organ. The choir leads the congregation in Merbecke's mass setting and in three organ-accompanied hymns, and additionally sings an a cappella communion hymn. There have been about six or seven choristers who have sung on Sunday mornings for the whole year, as well as several others who sang on special occasions or for shorter periods. A small but valiant group! There is no prerequisite of any particular musical calibre, but we collectively assemble a common musical power according to the abilities of each of us, giving and receiving in such a way that we form a choir. Because of our fewness in number and limited calibre as musicians, a communion motet is an occasional thing on Sundays. Some of the highlights of the Sunday Morning Choir's motet repertoire this term: Nick Halley's arrangement of the Appalachian chant "Guide me, O thou great Jehovah"; a Shape Note piece called "Abbeville" from the Sacred Harp; and an arrangement of Bach's chorale "Wie schön leuchtet der Morgenstern".

I have to thank, first, Kate Jordan, who has sung with enthusiasm and dedication, held rehearsals together, organized personnel and invited choristers, scheduled extra rehearsals, put up with my incompetence, and who has been the life and soul of the Sunday Morning Choir. And abundant thanks goes to Gabriel O'Brien, organist, chorister, and occasional editor of musical scores. It's been an honour and a delight for me to make music with Gabe and Kate and to grow in friendship with them over the course of the year.

Many thanks also to choristers Meghan Kitt, Alison Kitt, Cristalle Watson, Hannah Fisher, who sang with joy and dedication, and despite all sorts of confusion and musical adversity, throughout this year; and to Maria Bartholomew, Christian LaRoche, Katie Merwin, Hannah Wygiera, Adaline Catlin, Zoe Sherwin, for joining and supplementing the choir's forces on Palm Sunday or on Easter Sunday or at any other times this year. Finally I must thank Fr. Curran for celebrating, for his gift of preaching, and for faithfully and energetically facilitating the Sunday morning worship in which the choir takes part and to which it contributes.

It has been a privilege and joy for me to lead the Sunday Morning Choir, and to see the choir grow over the course of the year. The Sunday morning service, in the liturgy and in the community that gathers there, has been of great value to me over the past few years; I have been so glad to see the choir contribute to that liturgy and participate in that community.

Respectfully submitted,
Alan Rempel



ST THOMAS AQUINAS SOCIETY

This year has largely been a time of discernment for the Saint Thomas Aquinas Society, of its place within the chapel community and more broadly of its place within the university. During the first semester, the executives conceived of an ambitious bi-weekly STAS schedule, that would see guest speakers preparing short presentations on theological and poetic topics in a loose temporal concordance with the FYP sections. This plan proved to be unsuccessful largely due to my own failure to invite guests in a timely manner, but STAS did hold a few meetings with Father Thorne and Eddie Rix as guest speakers. The next semester saw a shift in the focus of STAS, due to the business of the chapel's schedule, the poor organization of first semester and the urgency that the chapel was feeling at the departure of the chaplain. The executive saw STAS as an opportunity to bring both the chapel and the wider campus together to confront the anxiety of this departure, hosting discussions concerning the meaning of pilgrimage and spiritual friendship. Several Saturdays were selected and guest speakers were invited to prepare short presentations, often centred upon a short text, but leaving time for an emphasis on discussion. On three Saturday mornings in Lent, a group gathered at the home of the Chaplain to hear from three speakers: Dr. Eli Diamond from the Dalhousie Classics Department, Fr. Maximos of St. Antonios Orthodox Church, and Dr. Daniel Driver, professor of Hebrew Bible/Old Testament studies at the Atlantic School of Theology. Inviting others from around the campus and especially those in the Foundation Year Program was an important part of these events. For the feast of St. Thomas Aquinas, Father Thorne celebrated eucharist using the 1552 prayer book, followed by a presentation by Fr. Curry on the liturgical changes from this book to the 1962 book of common prayer.

This past semester has seemed to clarify the important role that STAS plays at the University of King's College, both as an accessible space for students to approach theological questions for the first time, and as a way of gathering the chapel together to learn how to be in danger with each other. Going forward it is my belief that STAS should continue inviting guest speakers to share their thoughts on poetry and the theological tradition, maintaining an emphasis on discussion and attentiveness toward each other. STAS has clear importance both within the chapel community and without, and this character should be preserved.

As this year's president I would especially like to thank the following people: Father Thorne for his invaluable spiritual direction and for his hospitality, hosting our Saturday meetings during this semester; Samuel Landry for his tireless work being in so many ways the true ἐνέργεια of the society; Andrew Griffin for his incredible patience with me; Meghan Kitt for her work as secretary; everybody who prepared presentations; and all those who came out to STAS meetings, especially those in the Foundation Year Program. I am truly looking forward to what the new year brings.

Respectfully submitted,
Aidan Ingalls, *STAS President*

ALTAR GUILD REPORT

Meghan Kitt

MARK you the floore? that square and speckled stone,
Which looks so firm and strong,
Is *Patience* :

And th' other black and grave, wherewith each one
Is checker'd all along,
Humilitie :

The gentle rising, which on either hand
Leads to the Quire above,
Is *Confidence* :

But the sweet cement, which in one sure band
Ties the whole frame, is *Love*
And *Charitie*.

Hither sometimes Sinne steals, and stains
The marble's neat and curious veins :
But all is cleansed when the marble weeps.
Sometimes Death, puffing at the doore,
Blows all the dust about the floore :
But while he thinks to spoil the room, he sweeps.
Blest be the *Architect*, whose art
Could build so strong in a weak heart.

George Herbert, "The Church-floore"

The purpose of the Altar Guild is to care for the chapel space, to maintain outward order as an aid to our disordered souls. There are so many people who come to the chapel seeking quiet in solitude, whom we never see, and in making the chapel beautiful, we are enabled to love even the people we do not know, by affirming the importance of Beauty, and offering our small portion of this to our neighbours. I thank our friend William Shaw, who reminds me that *dignitas in ecclesiam per resurrectionem est*, rather than through our outward practices; we, too, receive Beauty as a gift which turns our hearts to God. This year, I was unable to give the necessary attention to this practice, and I am so grateful to the many, many friends who carried me and our College community in offering their time and love to keeping this order. The altar guild grew by leaps and bounds, and its many members carried the practicalities of our worship with steady hands:

Thanks to Liz King, who faithfully washed and ironed the linens.

Thanks to Jonathan Downing, who diligently cared for the vestments, washing cassocks, surplices, and albs; repairing tears and frayed seams; and giving irreparable items new lives as amices and lavabo towels.

Thanks to Cristalle Watson, who devotedly provided flowers for the altar and icons each week.

Thanks to Cameron Lowe, who humbly cleaned the red carpet all year.

Thanks to George Cochrane, who gives as much patience as he demands, and works ceaselessly and sacrificially to make sure we worship with dignity and in accordance with proper tradition.

Thanks to Kate Jordan, Adaline Catlin, Alison Kitt, Hannah Fisher, Aaron Shenkman, Henk Fisher, Andrew Griffin, Daniel Whitten, Peter and Irene Wilkinson, Sam Landry, and all others who support our worship in their care for the chapel space.

Commemorations and Events

In October, we decorated the chapel for Harvest Thanksgiving with gourds and flowers from the market, and Jonathan brought, from his family's farm, the biggest leeks I have ever seen (which struck Fear and Awe in the hearts of all who saw them), with other assorted vegetables, to adorn the altar.

On the feast of St. Andrew, reviving a College tradition, we used the "Scottish Silver," our historic chalice and paten (from 1663 and 1766 respectively), believed to be the oldest in this diocese. These were rescued from disposal and presented to the Hensley Memorial Chapel at King's College Windsor in 1891 by Dr. W. B. Almon, with the intention that they "be used at least occasionally for the sacred purpose for which they were made." Thanks to Janet Hathaway, University Archivist, for allowing us to use this historic silver for its sacred purpose in our commemoration of Scotland's patron saint.

In December, the wardens hosted the annual Decorating Party in anticipation of College Christmas, including the Lessons & Carols service in the chapel. Many people oiled the wood in the pews, and we continue to enjoy the great effort of David Butorac, last year's Altar Guild President, who ensured that the wood was restored to its former richness in colour and satiety in oiliness after years of dry poverty. The chapel was beautifully decorated with greenery and ribbons. Special thanks to Hannah and Sarah for organizing the party, and to George for bringing the greenery. We purchased new candles for the Advent wreath (four purple, one white), and these should last us several years, though the new chaplain may desire a rose candle for the third week of Lent. The candles are 2" in diameter, but the sockets in the Advent wreath stand (excepting the middle socket for the white candle) are very slightly smaller than this. Thanks to George for shaving down the candles; this will have to be done again in the event that we have a rose candle next year.

Despite some confusion, it seems that the Chapel continues to hold an automatic order for palms from Veritas, and these arrived on the Tuesday before Palm Sunday. Thanks to Aidan Ingalls, who allowed us to store the palms in the bathtub in the uninhabited East wing of Alex Hall's first floor. We flattened seven palm fronds after Thursday's service and turned the remaining two into palm crosses on Saturday. Thanks to Maria Bartholomew for helping to host this event in Residence.

Thanks to Verity Thomson and Hannah Wygiera for picking up and arranging the flowers for the Altar of Repose at the last minute, and to Nicholas Fortier, Dhyani Frost, and Jenny Lapp, who force-bloomed forsythia for the altar. Thank you to George and Henk, who laboured for hours preparing the altar of repose for the all-night vigil from Maundy Thursday to Good Friday and changed the candles through the night.

Thanks to Jonathan for coordinating the stripping and redressing of the altar from the sacristy during the Maundy Thursday and Easter Vigil services, at which I was MC and unable to fulfill my duties Altar Guild-wise.

Nearly forty people came to help clean the chapel on Holy Saturday, and I cannot thank them enough. The chapel was pristine for Easter. Many thanks to Aaron for directing the cleaning around the Easter Vigil rehearsal, and to Andrew, Liz, Adaline, Kate, Peter, Irene, Daniel, and all others who helped to lead the various tasks.

Projects and Supplies

We continue to order the bulk of our liturgical supplies through Veritas Catholic Books and Gifts. This has proved somewhat inconvenient with their move from downtown to Rockingham (near Mount Saint Vincent

University). Because we can no longer stop by Veritas with the ease of past years, I have been taking a regular inventory of the supplies in the sacristy for Karis, anticipating a delay of 2-3 weeks from our order to their delivery. We have also sometimes ordered candles directly from Tradition Inc., or through R. D. Maclean's, which, despite being in Moncton, is usually able to get our orders to us by the following day (sometimes earlier).

It is best to order two boxes of charcoal from Veritas at once, as they tend to keep very little on hand and take a while in acquiring it. In a pinch, one can purchase the same kind of charcoal at Mary Jane's Smoke Shop. My sincere thanks to Sam, who endures so much so that our worship can continue without complication.

We also continue to purchase our beeswax votive candles from Applewicks L'Arche community in Wolfville, and our beeswax tapers from Holy Transfiguration Monastery in Illinois. We are grateful to these communities for providing the lights by which we pray every day. We have been using beeswax tea lights in the pew torches, and these are from Cosman & Whidden and are purchased at the farmers' market. The tea lights have worked much better than the insert candles for which the pew torches are designed, since the tea lights, being contained in foil or plastic, don't drip.

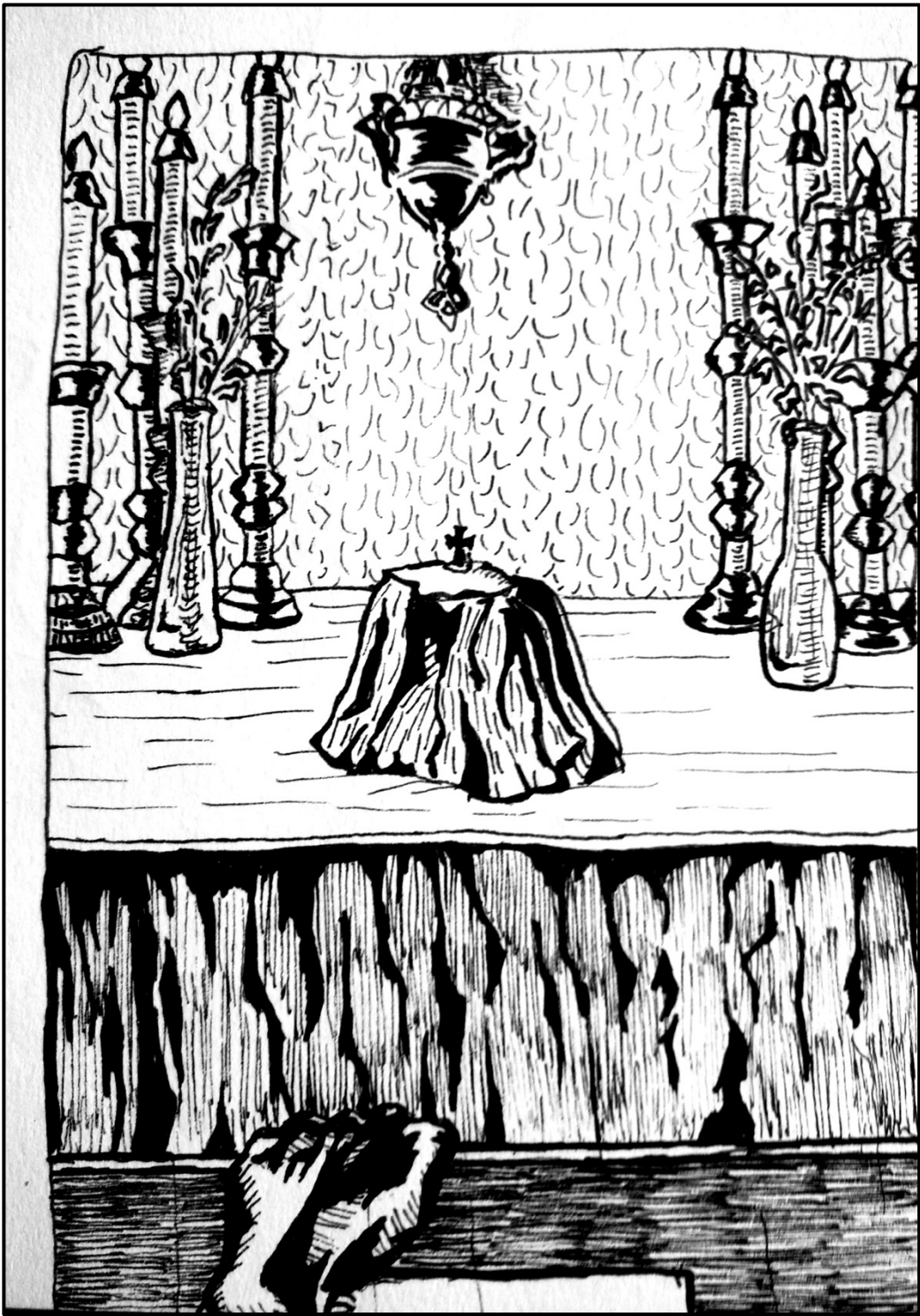
In the summer of 2017, we purchased a number of new cassocks, albs, and surplices, in order to round out the range of sizes, particularly keeping in mind the increased number of shorter people who serve in the chapel. At the same time, we ordered two more palls and a few lavabo towels.

In the fall, after a year of significantly waxier alternatives, we rediscovered the "good" lighting tapers which come in the faintly- and fondly-remembered blue box. These are from Tradition Inc. (which makes our $\frac{2}{3}$ beeswax liturgical candles) and can be ordered from Veritas or directly from the Tradition website. The order code is MC-120. The altar guild is open to suggestions on what to do with the hazardous tapers in the pink box.

This fall, we established a numbering system for the cassocks. The cassocks were ordered according to length and assigned a number, in order to make it easier for servers and officiants to find a suitably-sized cassock quickly. Many thanks to Alison for sorting and labelling the cassocks and to Adaline for embroidering the numbers into the collars.

At the end of the summer, we ordered a new set of curtains for the east wall of the sanctuary from Davis D'Ambly (liturgicalartist.com). The new curtains arrived in mid-January and were blessed and hung in the sanctuary in early February. Although they are made of the same type and pattern of fabric as the old curtains, they are considerably bluer. In God's good time they will become covered in soot and will appear the subdued blue-grey to which we have been accustomed. We have also ordered a new white mass set from Mr. d'Ambly, to replace the well-worn set we have. Thank you to Monica Farrell, who repaired our especially frayed white stole. The orphreys on the new vestments will be blue, matching the new curtains. These projects have been planned carefully for many years, and it is very exciting to begin to see their fruition.

Respectfully submitted,
Meghan Kitt, *Interim Altar Guild President*



FRIDAYS IN THE CHAPEL

Fridays in the Chapel are particularly liturgically rich. In (though not only in) the Prayer Book tradition which structures most of the Chapel's worship, each Friday is an echo of Good Friday, just as each Sunday is an echo of Easter Sunday. The cycle of the daily offices continues through Friday, but with some notable variations, beginning with Morning Prayer at 8am, at which the Litany is sung (from the Canadian plainchant psalter). A litany is just an extended series of prayers and supplications that are sung responsively between a cantor and congregation; the custom here is to sing them in an overlapping fashion so that there is for as long as possible no gap in the sound. It is probably a lesser-known feature of the Chapel's rhythm of prayer; nonetheless its importance is such that it is why it's on Friday mornings at 7am that a small group of people with a common desire to prayerfully uphold the life of the Chapel meets, together with the Chaplain, at 7am,—that is, in order that the meeting be either interrupted by or concluded with Morning Prayer and the singing of the Litany.

At noon Holy Communion is celebrated. The present writer has regrettably not been able to attend this year, because of a conflict with a class; some others are in a similar situation. Nonetheless this service is important to the Chapel as part of the cycle of daily Holy Communion here. Thank you to Mtr. Helen Ryding for upholding us all by faithfully celebrating this service.

Evensong on Fridays, on the other hand, is very well-attended. Many components of the service are sung, rather than said, including the psalms, which are sung to plainchant from the Canadian psalter. The antiphonal singing of the psalms takes the form of a dialogue between the two sides of the choir, in which the silence is placed within each verse, so that each side can uphold the other by eagerly jumping right on the other's tail to begin the next verse, for fear that the thread of conversation should be dropped. The singing of the psalms is thus one of the ways in which the daily offices are places for paying attention to each other and holding each other up, both in the conversation between the two sides of the choir, and in the internal unity, constituted by singing together and breathing together, of each side.

There is a meditation given after the collects, usually by a student—sometimes interpreting that day's lessons, but more often on some topic that is particularly at issue for the one giving the meditation in relation to the divine, or a unique way in which their life has been touched by the life of the Chapel. Each meditation has been uniquely a blessing for all those present. As in previous years, the texts of this year's meditations are to be published in a booklet (forthcoming at the time of writing). *See the Wardens' Report for the names of students and alumni who gave Friday Meditations this year.*



The Evensong concludes with a Shape Note hymn sung led by a vague semicircle (sometimes amusingly referred to as a 'three-sided square') of amateur shape note musicians. Shape note (meaning that the notes written on the page have different shapes) is a musical tradition that comes from Appalachia and New England and made its home in the American South. At King's it exists in the form of a highly enthusiastic rag-tag drop-in choir that practices Fridays at 4pm in the Don Suite of Radical Bay. Special appearances of shape note music this academic year included "Garden Hymn" in the Senior Common Room as a farewell to Nick Hatt after his last Eucharist as Dean of Students; "Idumea" at a FYP open mic night (sung from the back rows of the choir stalls so as to surround the audience); and "Antioch" at about 4:15am on Easter Sunday at the Feast of the Resurrection. Many thanks to Fr Thorne for all his support, and especially also to Hannah Fisher and Andrew Griffin for letting a crowd of loud and enthusiastic shape-noteists take over their don suite to practice every Friday afternoon.

There is a pamphlet about the Chapel, addressing new first-year students, that reads: "The Chapel is yours for the taking!" It seems to me that Fridays in the Chapel have exemplified this with respect in particular to the liturgical life of the Chapel, by showing the ways in which student-led worship has been so important to the life of the Chapel, as a way by which students take up and transform it each year.

Respectfully submitted,
Alan Rempel

ST ANDREW'S MISSIONARY SOCIETY

St. George's Soup Kitchen

As in previous years, SAMS undertook food preparation for a soup kitchen at St. George's. Joe and I chose a menu of fish soup, salad, and apple crisp. We bought the ingredients in the morning and following evening prayer all were welcomed to the North Pole Bay Kitchen to prepare the food. Despite our attempts to get the word out among FYP students, most of the attendees were chapel regulars, although we did have a few new faces stop by. The soup kitchen was advertised through the bulletin, FYP announcements, and through word of mouth. The preparation generally went quite well.

The soup was transported to St. George's, where it was left in the fridge overnight. Unfortunately, one of the two soups went off because it had not sufficiently cooled before being refrigerated. We added more vegetables and stock to the good soup to make enough to serve everyone. Biscuits were also made at St. George's the day of. Serving went very well. We had a good number of people come out to help serve. Hannah drove some students from King's. The students worked very well with the St. George's volunteers. The food was enjoyed by all and many students had a chance to sit down and eat during the soup kitchen. We were warmly thanked by the St. George's crew.

We were asked by Nathan McAllister if we would consider taking on another soup kitchen date in the fall semester because the first one had been such a success. After some discussion between Verity, the wardens, and Karis, we decided made not to accept because both of the dates left for the term conflicted with the Chapel/FYP schedule. Dates for soup kitchens should be chosen as early as possible. Communication was unclear between the chapel administrator, the SAMS president, and the wardens about who was in contact with St. George's with regards to soup kitchen dates. This was the key reason why there was no winter semester soup kitchen.

YouthNet Gift Drive

In December, SAMS organized what has become its annual gift drive for YouthNet. SAMS receives a little bit of information about each child at YouthNet. Volunteers (individuals and groups) are assigned a child and provided with the information to help them find thoughtful gifts. We advertised the gift drive through the Dons and the weekly bulletin.

The Northwood Project

The Northwood Project was one of the main initiatives of SAMS this year. The idea behind this project was simply to pair King's students with a lonely resident at Northwood to visit weekly. Northwood is a not-for-profit care home in Halifax's North End. The project was born out of Fr. Thorne's efforts to have a few students visit Dick Gallagher regularly. It became evident quite quickly that *many* other residents suffered from extreme loneliness and/or boredom in this facility and that it might be possible to find some willing students to visit them. We began a pilot project last academic year with some success. We encountered some difficulties as laid out in last year's AGM report.

This year I met with Krista, the volunteer coordinator at Northwood, in April to lay out a plan for the next year. We met again in September and with help from the wardens and chapel administrator were able to get the project in the third week of September. One problem we encountered last year was that students were given general volunteer roles instead of being matched on-to-one with a resident. I made clear to Krista (a new volunteer coordinator from the one in 2016/17) at both the April and September meetings that we wanted to match students to individual residents. Krista was very receptive to this idea. In September, Krista brought me and Hannah around Northwood to meet different floor RNs so they could explain their vision for the King's volunteers to the nurses and see if they could identify any residents who would benefit from weekly visits. The

meetings were very successful and Krista received a good list of residents looking for visitors. Moreover, it meant that the nurses knew what to expect from King's volunteers.

We organized an interest meeting on campus in late September. At this meeting (in the Manning Room), we explained the vision for the project, what was expected of volunteers and generally how the process would work. Krista was very helpful in streamlining the process so that people coming through King's would not need to fill out an online application form or complete an interview. Instead, I collected the names and emails of the students who wanted to volunteer and then Krista sent them an online criminal records check. In some cases students already had a valid criminal records check and these were sent directly to Krista. Krista's willingness to adapt general Northwood policies to meet our needs and willingness to take on our vision has been invaluable to the success of setting up the program.

We also had an orientation day at Northwood in early October. All those interested in volunteering were invited, whether or not they attended the interest meeting. At this Orientation Day we met with Krista in a boardroom near her office. She introduced herself and went over some of the guidelines for volunteers and let us know how the process would work. We also toured the facility and met with Dick Gallagher. After this orientation day students that were interested emailed me, and I sent their names on to Krista to be put in the system. I was also in communication with Krista during this time to get the names and needs of residents. I then matched residents to students based on their schedules, interests and needs. Once a match had been made, I emailed the student (cc-ed Krista) and the student set up a time with Krista for them to come in and meet their resident and the floor RN. After the initial meeting, the student decided on a time with the resident for them to visit weekly.

Most students continued to visit weekly throughout the academic year. The one-on-one nature of the program meant that the student knew they would be missed if they didn't show up and was able to build a friendship with the resident. We had some people who decided after the Orientation day that the program was not for them and others that dropped out for scheduling reasons. These people dropped out during the set-up process and in one case after the first visit.

Another problem we encountered last year was keeping track of our volunteers and knowing if they continued to visit or if they encountered any difficulties while at Northwood. This is difficult to do because everyone is visiting at different times and the facility is so large that even if two people were in the building at the same time they would likely never see each other. This year we tried a number of things to better support our student volunteers. Firstly, I tried to make clear at every meeting and in every email that I was always available to answer questions or be a liaison between the student and Northwood. Secondly, Krista showed everyone her office during the Orientation and was also available if anyone was encountering difficulties. Most importantly, we tried to have regular meetings with everyone to check-in. Hannah hosted a dinner in the Radical Bay Don Suite in November during which time all the volunteers had a chance to meet and discuss any difficulties they might be encountering. This meeting was crucial to catching any emerging problems (e.g. scheduling, communication, transportation) and working with me, Krista, and other volunteers to solve them fairly early on. At this meeting we also discussed wanting to sing some carols at Northwood in early December. This idea was met enthusiastically, however due to communication problems with Northwood and within the Chapel leadership (see more below) we were unable to make this happen.

The most major problem encountered by the Northwood project this academic year was difficulties in communication. I had an inconsistent schedule through the year and some major medical situations which caused some inconsistencies in availability. Krista is the only person responsible for volunteers at both the Downtown and Bedford campuses of Northwood. When she was unavailable due to sickness or vacation there is nobody else for us to communicate with. This project also definitely added significantly to her work load, especially in September and October, and although she is very keen to see it happen she only has so much

capacity. Therefore there were some problems in communication, especially when matching residents and students in September as it took many weeks to get all of that information. In future years Krista should be asked to ask floor RNs for lists of names sooner so that those are ready when the students are ready. Communication improved later in the year and Krista would occasionally send me requests for volunteers to visit a specific person or fulfill a specific role. This worked very well and most of the time I was able to find someone to fill these roles.

We also experienced some significant internal communication problems this year. It was not always clear who was working with me to ensure the success of the program. Moreover, numerous emails from me to the Wardens and administrator in regards to scheduling went unanswered. Although I wanted to have a February/March check-in meal similar to the one in November, it did not happen because of internal communication problems. Moreover, I became unavailable in January and February, and so Will Barton, chaplain's assistant, was able to step-in and take over some aspects of the project, including conducting one-on-one meeting with almost all of the Northwood volunteers. This was extremely helpful to ensure everyone was still visiting and help determine if there were any problems. However this caused some confusion within the volunteers as to who to contact and caused some confusion within the Chapel leadership about who was in charge of the project. The Northwood project was almost never discussed at weekly chapel leadership meetings. Including it on the agenda even twice a semester would have greatly helped facilitate communication among the executive and would have helped make me feel more supported by the community.

In the winter semester students continued to visit residents and we matched 3 new students to residents. In February and March we were unfortunately told we could not visit for several weeks due to outbreaks of flu within the facility. This caused some major interruptions but was pretty much unavoidable. Three residents at Northwood who were being visited by King's students died during the winter semester. In these cases Krista communicated with the King's student and let them know the sad news. Krista did not always contact me about these deaths. We did a poor job of following-up after a death and this should be reconsidered for next year. An end of year social is scheduled for Monday April 16th. This event is taking place at Northwood (in the penthouse) and we are hoping to have all the king's students and the residents they've been visiting come together for an evening. We had hoped to share a meal together but were told this was not possible so instead we are serving desserts and drinks. Students who are in Halifax will be encouraged to visit their residents all summer long and those going home during the summer will hopefully pick-up where they left off when they return in September.

Leadership for the Northwood project for next year remains uncertain because I am moving away. I will be working on this over the summer and hope to meet with Krista and a new leader to ensure the sustainability and continuity of the project.

Respectfully submitted,
Verity Thomson, *SAMS President*

REPORT OF THE INTERCESSOR

This time last year I can't say I believed in prayer, nor much else for that matter. And I still have no clear idea how and why we pray for names which we have no idea who they are.

If I ask the question why we pray for these names, then I'm led to the question, why do we pray for one another?

I began the year writing the intercessions on loose sheets of paper. Often the list would be misplaced or left behind, but regardless of this those on the intercession list were prayed for daily. I didn't think much of this provided I knew the names, which were to be prayed for. However, towards the end of the fall term we asked Matthew to make an intercession book which was recently finished and is on the Altar in the Chapel. I'm sure by now many of you have seen the new Intercession book. The front is an icon of the Theotokos bearing Christ. This book was hand-made by Matthew and the icon was written with intercession in mind. The book is beautiful.

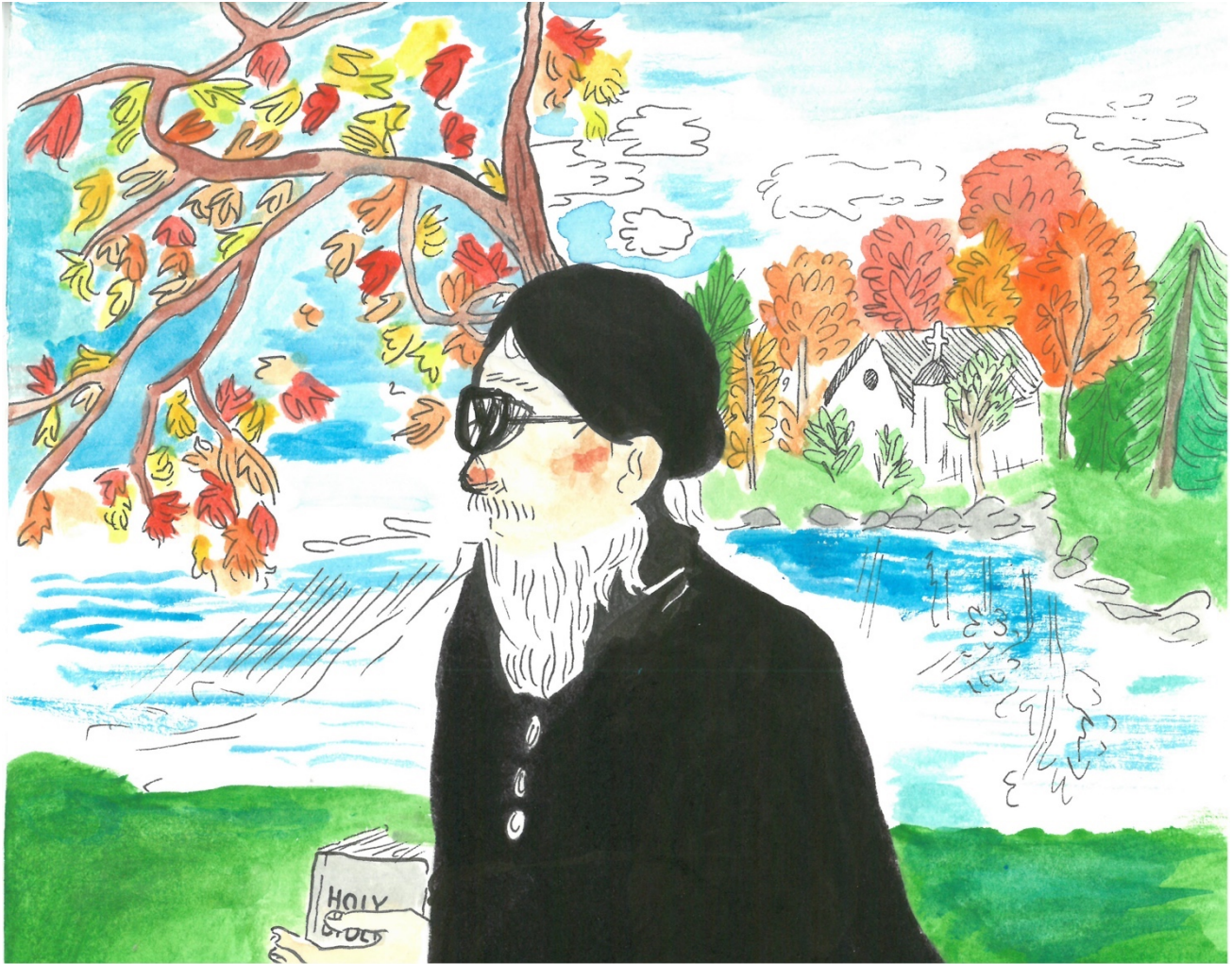
I think the difference between this book and sheets of paper illustrates something of the effectuality of prayer. Christ intercedes for the prayerless. He holds the names which have no face, and the names without a story. He holds together our disparate prayers. His body gives our prayer form, because He is our form.

Under the Mercy,
Joe Blackwood, *Intercessor*

ARTIST-IN-RESIDENCE

Thanksgiving Retreat

The Thanksgiving Retreat was my first time away with the Chapel and I had a simply lovely time. I produced many sketches on the retreat that eventually became three finished watercolours that will hopefully be on display in the Chapel shortly. I also went swimming every single day (in October)!



Winter Retreat

The Winter Retreat was a very interesting experience for me! I held vigil for the first time, and kept the fire going in my first all-nighter since FYP. The three pieces I produced this semester, in watercolour and pencil crayon, were much bigger than the first semester's pieces. They are intended to reflect on the beauty of the diverse Chapel community, and our ability to both bring different things to the Chapel space and take different things away from our worship.

I was unfortunately unable to attend the Fall Retreat due to extenuating circumstances.



In addition to producing three finished pieces of art per semester, I designed the Chapel Christmas cards, which came out absolutely beautifully, due, as always, to the wonderful Karis Tees. I served as a torch-bearer during the Tenebrae service at the Cathedral, attended my first Easter services, and learned quite a few hymns too. I still plan on releasing a comic synthesizing my year with the Chapel, but it may not be until May/June due to exam season.

I came to the Chapel after three years at King's where I wasn't even minimally involved with the Chapel community. My religious background is very secular,

minus a peppering of Judaism here and a hint of mysticism there. I wasn't sure what to expect when entering the community, but it's been entirely lovely. I've surprised myself, too—I never thought I would be able to sit through hours-long services, or sing hymns, or understand when I'm supposed to kneel/cross myself. But I've done all of these things and enjoyed myself a great deal! I plan to continue to be involved with the Chapel as it evolves in my last year of study, and to begin volunteering with the Chapel's YouthNet tutoring next year.

My biggest takeaway from my Chapel experience has been learning compassion and empathy through prayer and community. Having a space of love in the Chapel to retreat to when the world is frustrating has taught me how to show others and myself that same love. I hope my love for our community has come through in my art this year, and I am both a bit nervous and extremely, extremely excited to see how our community develops without our beloved Father Thorne.

This has been a wonderful experience and I'd like to thank the community with my whole heart for welcoming me so readily and making me feel so loved during my time as artist in residence.

Respectfully submitted,
Evangeline Freedman, *Artist-in-Residence*

MINI-REPORTS



THE RETREATS AND THE CHAPEL COMMUNITY

Jordan Draper

Even in the working out of his philosophical discovery that “I exist,” Descartes’ line of reasoning treads very closely alongside the precipice of “only I exist,” and much of modern life consists in walking that razor’s edge. Over the 13 years of Fr Thorne’s Chaplaincy, the Chapel has hosted fall and winter retreats which foil the bleakness of such solipsism. In as many ways as a single weekend can possibly contain, it may be said that the retreats invite students, faculty, staff, and friends of the College into practices of ekstasis, or “ecstasy”: literally, to stand outside one’s self.

The immersion in the depths of Acadian forest hemlock stands, at a retreat centre perched beside some white water of the Mersey River, is but the first way retreatants find themselves in unfamiliar territory that is at once enchanted, strange and inviting. At the end of the days, most students return to the retreat centre with sore muscles and good appetites, their bodies having taken them, by canoe, ice skates, hiking boots or snow shoes, over as much of the outdoors as daylight allows. The silent meals are arresting in another way but to similar effect. Around a table of fellow students, acquaintances, perfect strangers, and – invariably – a wholesome and hearty meal, retreatants enter into community on the basis of something other than their facility with small talk (or lack of it), but on the mute basis of our human need for nourishment. In the tradition of Benedictine monasteries, Fr Thorne always graces these meals with a reading from authors as varied as Thornton W. Burgess, Flannery O’Connor and Wendell Berry, and the rest of us practice the ecstasy of listening.

The daily offices of Morning Prayer, Midday Prayer, Evening Prayer, and Compline – a pattern of prayer in the Chapel with ancient roots – structure our time on retreat; listening to and singing words that are not our own take us out of ourselves again. Many retreatants respond to an invitation to uphold the nightly vigils by going to the designated Chapel building at the retreat centre for half an hour in the middle of the night. They shake off sleep and embrace darkness and cold for no other reason than to be in solidarity with those who suffer the same darkness and cold, wherever they may be, but by necessity. Before sunrise, Christians on retreat and anyone else who may be curious attend an outdoor liturgy of Holy Communion on Harry Lake, prying themselves from bed (again) in response to the ecstatic love of God for the world which reaches out to us in the Holy Mysteries.

There are four moments over the course of the weekend when the guest speaker address retreatants on a topic which somehow hooks into core questions of human desire, often initiating a discussion which carries over the three days. The retreat speakers this year were Fr Mark Stafford (Chaplain of Pusey House at Oxford) for the fall retreat, and both Bob Tees (Coordinator of Spiritual Care at Niagara Health) and Dr. Greg Videtic (Oncologist at Cleveland Clinic) for the winter retreat. In the context of profound attentiveness, which these weekends cultivate, retreatants have realized the potential of conversation to take us out of ourselves: to see the world through the eyes of another and, in community, to be known by another in a way which can dispel the contemporary fear that only the individual exists.



OPEN MIC MONDAYS

Jenny Lapp

I think I was present for all of the open mics that were put on this fall, and they were formative part of what life at King's would become for me. They were always packed and filled with attentive and enthusiastic listeners, and the performance sign-up filled up almost every time. Oftentimes singers and poets would share their own writing, and in this way the open mics allowed a space for an emotional response to the shared experience of FYP as it unfolded and gave biweekly encouragement to write and practice music amidst new routine.

The space for real listening that these events created gave me a lot of courage to share things I had written that I felt very shy about. Through the sharing of music and poetry from the heart these events helped me begin to trust new friends and a new community in the first few months I was here. I think they're also a large part of how I became comfortable being around the chapel.

I'm grateful for these open mics, and I think they're a real friend to FYP. This is not to mention that they were the incubator of FYP's extremely popular duo, Coconut Sometimes. Hopefully essays will be due on Mondays again next year, because they certainly worked best with the first semester essay schedule.

MURDER IN THE CATHEDRAL

Vicky Coo

This fall, the King's Theatrical Society had the delight of staging a production of T. S. Eliot's *Murder in the Cathedral* in the Chapel, at the invitation of Father Thorne. The production was intended to run alongside the Foundation Year's Programme Middle Ages section, and was financially supported by the Chapel and by FYP so that admission could be free. There was a dress rehearsal for local high school students on October 23rd, and performances ran from October 24th-26th.

Using the Chapel as a theatre space was an exciting and slightly alarming prospect. Many members of the cast and crew had never taken part in Chapel life. Many were Jewish, or practiced another religion, or identified as atheists, and felt hesitant about turning someone else's sacred space into the scene for a play. I am so grateful for the quiet grace with which the Chapel community welcomed us in and encouraged us throughout the process. Special thanks are due to Karis Tees, Hannah Fisher, Sarah Griffin, and Meghan Kitt (who, besides her invaluable assistance in her role as Sacristan, was also a wonderful actor).

Performing *Murder in the Cathedral* in the Chapel helped us to understand something about the play that might not have been possible in another space. It's a verse drama full of long, eloquent speeches, propelled by the political conflicts of 12th-century figures whose stories are no longer common knowledge to us. There's the risk, I think, of the play seeming too grand to be accessible. Yet at the heart of the play is the deeply personal and common anguish of being unsure of the right path; of feeling powerless in a world of wrongs; of facing horror and suffering, and having to go on living. In the intimacy of the Chapel, we were able to pause, to hold this anguish, and to contemplate what these struggles mean for the connections between people. The play became about the different ways that we carry and lean on each other – about what makes us turn away from others and what makes us turn back towards one another.

We were blessed with a group of actors and a crew who were eager to dive into these questions, whose energy and dedication and heart made this production so rewarding to be involved in. Their work was complemented

by the beautiful music from Chapel Choir members Jen Hall, Alan Rempel and James Whitley, who gave the play an intensity and an uplift it would otherwise have lacked.

Heartfelt thanks to the many, many people who helped to make *Murder in the Cathedral* happen. Above all, thanks to Father Thorne, for enabling us to embark on such a challenging and moving project, and for his unending kindness, patience, and understanding.

THE 2017 PRESIDENT'S HIKE: FROM SUBURBS TO MOUNTAINS

Bill Lahey

On October 21, about 35 students and several members of faculty took part in the inaugural President's Hike in the Blue Mountain Birch Cove Wilderness Area, which is located in Halifax, close to the Bayer's Lake Business Park, thought to be the only protected urban wilderness area in Canada. This hike was organized in the hopes that it would become an annual event and contribute to the growing number of opportunities that King's students have, primarily through the hikes and retreats organized by the Chapel, to experience and enjoy the outdoors and the natural beauty of Nova Scotia. It was inspired by the President's personal involvement in the creation of this and other wilderness areas and the example of the Chapel hike to Cape Split. It was undertaken with the encouragement of Father Thorne and Karis Tees, who was instrumental in the hike's planning and organization, as well as in advertising the hike and giving it a musical theme, with the assistance of the chapel wardens and of Matt Frise and Alison Delory of the Advancement Office. One of the highlights was the participation as guides of Peter Labor and Robert Cameron, members of the Protected Areas Branch of the Nova Scotia Department of Environment, who explained the history of the creation of the wilderness area, aspects of its ecological importance and shared information on wilderness conservation more generally. The event ended at the President's Lodge with refreshments, conversation and the music of Arcade Fire.

"IN THE UNCERTAIN HOUR"

Hannah Mills

On November 20th, a gathering and all-night vigil was held in the chapel, titled: "In the Uncertain Hour: a gathering of outrage, mourning, and repentance for our greed, continuing injury, and imminent destruction of our planet." I was part of the steering committee which organized this event. The purpose of the event was to both break the silence around the climate crisis (during the gathering), and to provide a space in which people could sit *in silence* (during the vigil). We did not want this to be a comfortable event. The gathering was there to provide a frame for the act of keeping vigil, and for the disruption of our own normal routines.

We did not want to be prescriptive of what people expressed during this event. At the same time, wanted to frame the evening with intention and care, and ensure that the gravity of the situation was clearly expressed. Therefore, we both sought out, and had an open call for, reflections: songs, words, thoughts, which would be shared in the gathering before the vigil. We carefully compiled these into a final program included original poems, songs of both outrage and love, and personal reflections on the ecological crisis. A particular highlight for me (and several others) was a wordless, improvised song performed by Joanna Bull. Her wailing cries brought to the fore the emotions which many in the room felt after hearing the bluntly stated prospect of near-term extinction.

During the gathering the atmosphere was intense. Thanks to Henk Fisher, a large dead tree was placed at the back of the chapel. This object became a very powerful part of the evening and had the effect of transforming the space; it was an object of grief, a crucifix. Many people attended the event; the chapel felt quite full. Many of those people wept openly. Those who spoke did so with vulnerability. Almost everyone stayed for compline and remained in the chapel for the beginning of the vigil. Others headed to the SCR where conversation lasted well into the night.

The vigil was broken at dawn by a piper's lament in the quad. Those present knelt on the frost-bitten ground before attending morning prayer.

That night was the first - and only - time I have felt able to publicly grieve for our earth and our species, and I saw many others doing so as well. As Father Thorne put it in his opening remarks, when someone we love is ill we stay by their bedside; whether or not we have hope for their recovery. No one leaves. I saw that impulse in many of my peers. People lingered. They did not want to leave the space, nor one another's company.

At the same time, it is challenging for me to assess what effect this had on others. As a committee we did not follow-up on the evening and did not make a clear plan about how we would follow up during a busy time of advent and the Divest Dal campout. In my own case, I felt as if a wound opened up and then went numb, and is still numb. My feeling is that the evening's intimacy has dissipated, but that may not be the experience for others. If anything "In the Uncertain Hour" revealed the very profound need for a space in which people could sit with one another in an acknowledgment of the climate crisis. It also revealed how difficult it is to sustain that kind of space.

ODYSSEY LIVE
Evan King

The Odyssey Live event is a regular fundraiser for Halifax Humanities, during which the entirety of Homer's epic is interpreted and performed continuously over 24 hours. This year the event took place in Alumni Hall on November 24-25, 2017. For the second time in the fundraiser's history, members of the chapel community sang portions of the poem to plainchant and Anglican chant. This year, thanks to the inspired efforts of Karis Tees and Meghan Kitt, the singers (Hilary Allister, Mary-Louise Belyea, Hannah Fisher, Emma Graveson, Kate Jordan, Evan King, Meghan Kitt, Megan Krempa, Chloe Matamoros, Marielle Nicol, Alan Rempel, Karis Tees, Rozzi Curran, Erin Haliburton) had use of a beautifully pointed text of Book 5 of the *Odyssey*. A video of the performance is available on the Halifax Humanities website.

In Book 5, the Olympians demand the release of Odysseus from the sea-nymph Kalypso, whose succor and promise of immortality has been to him a shelter and a sensuous prison, so that he may fulfill both the will of Zeus and the longing for home that remains in his heart. With Kalypso's council, Odysseus builds a raft and sets out on the high seas. After seventeen days, he is buffeted by a storm sent by Poseidon. He loses his vessel, and after three days adrift, with the assistance of the immortals, he arrives, exhausted but safe, to the shores of the Phaiakians.

The words of the narrative passages were set to plainchant. Heroes and immortals spoke through Anglican chant. From the standpoint of FYP, this synthesis complimented a Renaissance attitude to antiquity students encountered a week earlier in Pico's *Oration*.

VISIT TO THE HERMITAGE OF THE ANNUNCIATION

Madelaine Wheeler

The King's Chapel pilgrimage to the Hermitage of the Annunciation on November 25, 2018 was meaningful on many levels: it integrated the student community by building relationships between newer/younger students and older students, opening the chapel to newcomers and long-term participants alike; it offered spiritual support from the monks for questioning students; it exposed students to diverse aspects of the Christian liturgical traditions and the spiritual resources that those traditions offer; and it prompted self-reflection on the nature of the chapel community.

Participants met in the King's Quad early in the morning and left the campus in rental cars, arriving in New Germany around 6:00am as the hermitage morning liturgy commenced. About 25 participants altogether journeyed together, including a good representation of both first-year King's students and older students from King's and Dalhousie, along with alumni and other community members. Following the liturgy, the monks welcomed participants into their informal living room, which offered a scenic hilltop view of the valleys and forests of New Germany, Nova Scotia. The monks at the Hermitage are particularly charismatic: students were warmly engaged in conversation both as a group and one-on-one. The abbot, Igumen "Papa" Luc, offered a brief introduction to the small monastery, its history, life, and routines, and its context of Eastern Orthodox Christianity. Participants were then able to ask various questions, ranging from the relationship of the spiritual father to the community to the monks' imposing beards. There was laughter but also tears as participants ventured serious questions about the nature of a spiritual community and how to best support and maintain its essential life through various permutations. The ability of the monks – through their attentive listening and insightful responses – to create an open, intimate space for this conversation was truly remarkable.

Following this conversation, participants were invited to a period of outdoor quiet time, walking in the hilltop vicinity around the hermitage and letting the stillness of the natural environ, animated by the prayer life of the hermitage, settle minds and hearts. Participants returned for lunch together, following which the monks lead them in a short walk through the monastery grounds, to see a cemetery, pond, and small cell. Goodbyes were said, and participants dispersed to return to the College.

The monks at the Hermitage of the Annunciation maintain a deep love for the students of the King's College Chapel, and they hold the Chapel regularly in their prayers. The hermitage's December newsletter, sent out to their various supporters, referenced the King's retreat fondly. This relationship between the Chapel and the Hermitage has great potential to support students personally and spiritually, broaden students' awareness of the Christian tradition, and root students in the particular life of the Chapel as it has evolved over the years.

PRESENTATION TO DIOCESAN COUNCIL

Karis Tees

In late October, the Anglican Diocese of Nova Scotia and PEI got in touch to invite us to give another presentation to Diocesan Council, similar to the one we gave three years ago. The membership of Diocesan Council changes frequently, and so Bishop Ron requested that we come back to present to the Council before they once again voted on whether continue their funding of half the Chaplain's salary. This invitation was not convenient for us (the date of the presentation fell on the same day as the Warden's Decorating Party, in between the Christmas Tree Hunt and Lessons & Carols), but we agreed to put together a presentation.

The presentation we gave this year differed from the one in February 2015 in a few ways, the most significant of which was that President Lahey was keen to be involved and to present vote of confidence in the Chapel on behalf of the university (and we are very grateful for this!) So, we did our best to arrange a presentation that we thought could flow from the experience of students in the Chapel naturally into a pitch from the President.

Our approach was this: to show how students' mystical encounters with the divine in the Chapel are made manifest both in everyday parish life and in the collegiate life of King's. In terms too simply put, we aimed to articulate, in many different voices, the move from the mystical to the practical. Not an easy task. Our challenge was to speak in a way that was true to ourselves, yet still clear and compelling for the members of Diocesan council who were just being introduced to the life of the King's Chapel.

The presentation was in the following three parts, framed by an introduction from Fr. Thorne and concluding remarks by President Lahey:

*Conversion by Divine Beauty:
The Chapel and the individual*

Hannah, Sarah, Andrew, Meghan and Aaron shall tell of their personal journey to a vision of Beauty and Truth in the Chapel that led them to understand what it means to bear one another's burdens.

*From the mystical to the everyday:
The Chapel and the Anglican Church*

Karis and Jordan will tell how that rich experience of God in the chapel translates into seeing the transcendent in the everyday: their commitment to caring for the world, involvement in Anglican parish life and their vocation in the world and in the church continues to rest upon and be nourished by that mystical experience of Christ in the sacramental life of the Church.

*Modeling Compassionate Community
The Chapel and the University*

Father Nick Hatt (Dean of Students), Dr Susan Dodd (Associate Director of FYP) will speak of the importance of the Chapel community in the life of the Parish, and particularly in caring for students in the life of the College.

This sort of presentation is often spoken of in terms of the need to 'justify our existence,' or viewed as a plea for funding, and on some level I suppose these things are true. But this particular presentation was a critical moment of the year not because of the 'yes' vote that Diocesan Council immediately gave to the Chaplaincy funding, but because in the collective process of reflecting back on the current Chaplaincy, in words and writing, we became able to collectively shift our mindset towards discerning the future of the Chaplaincy.

HALIFAX EXPLOSION ANNIVERSARY EVENSPEAK

Andrew Griffin

Mini-Report on Dr. Roper's Address:

The Halifax Explosion, Samuel Henry Prince and the tradition of Christian Social Action at King's

Delivered on the 100th Anniversary of the Halifax Explosion

Today, an individual can generate productive social change in and through attaining her own self-interested ends. Social action need not be primarily for the sake of another when an individual's political, social, or economic ambitions can coincide with the interests of the many. In his address on the history of Christian social

action at King's, Dr. Henry Roper challenged us to consider whether Christian social action fits within the contemporary model.

Dr. Roper imparted Samuel Henry Prince's profound effect on the college beginning in 1924 with his faculty appointment. Prince's mentorship of a group of six students known as the 'Briefcase Boys' defined their involvement in the Anglican Federation for Social Action (AFSA), their outspoken calls to address social justice issues, and their political activism. For their social action, five members of the group were threatened with the denial of their ordination as priests.

Dr. Roper presented the argument which Susan Dodd develops in her recent publication entitled *The Halifax Explosion: The Apocalypse of Samuel H. Prince*, that Prince's framework for thinking about social change is grounded in Christian ideals. Prince argues that the Halifax explosion "galvanized a stagnant city" and "impelled progress, which was achieved through the introduction of modern techniques of social science and public health." In Prince's words, progress "comes only as a result of effort that is wisely expended, and sacrifice which is sacrifice in truth." Dr. Roper was critical of an overly optimistic conception of progress, and instead emphasized the way in which progress in issues of social justice requires sacrifice and truth in order to be meaningful.

Prince's conception of social progress does not rely on a political and economic order in which self-interest and service to others are reconciled on side of self-interest. Instead, Prince maintains a robust understanding of a sacrifice as the means of social change and truth as the measure of success.

SPIRITUAL FRIENDSHIP STUDY SESSION

Ginny Wilmhoff

In December, the Chapel community met to discuss St. Aelred of Rievaulx's twelfth century text *Spiritual Friendship*. He writes, 'Since a friend is the partner of your soul, to whose spirit you join and link your own and so unite yourself as to wish to become one from two, to whom you commit yourself as to another self, from whom you conceal nothing, from whom you fear nothing, surely you must first choose, then test, and finally admit someone considered right such a trust. For friendship should be steadfast, and by being unwearied in affection, it should present an image of eternity.' Today, we often think of friends as an add-on to our lives, people who are not as essential as parents or partners. Here, though, friendship is central because it is a reflection of divine love.

Therefore, Aelred sees the friendship bond as one that should not be broken just as God's love is unbroken. He states, 'Friendship is indeed everlasting. Hence a friend loves always. If the person you love harms you, love him still. If he be such that your friendship should be withdrawn, still never let your love be withdrawn. As much as you can, consider his welfare, respect his reputation, and, even if he has betrayed the secrets of your friendship, never betray his' (Rievaulx 44). Speaking to this idea, Jordan Draper told us a story from *The Spiritual Meadow* by John Moschus: two monks were living together in a monastery. One decided to abandon the ascetic life, taking up a life of sin in the city. The other monk left the monastery, too, never abandoning his friend. Through it all, he waited until and prayed for his friend's return to God, and his friend eventually did come back. Our challenge in the Chapel is to be such friends, remembering 'Christ between us as a third.'

YOUTHNET TUTORING

Sarah Griffin

In August of last summer, Father Thorne and I had tea on the top floor of the public library. That afternoon, he shared with me his idea for a tutoring program that would connect King's and YouthNet. Somehow, he brought it up in such a way that made it seem as if I had been the one who had suggested it to him. The following semester, over the course of trying to play catch-up with his imagination, I met with Rozzi Curran, YouthNet's director, to discuss the possibility of such a program. We decided that should a tutoring program begin, it ought to be one-on-one, and take place on the King's campus.

One of YouthNet's grounding principles is that it is in friendship that barriers can be recognized and overcome. With a one-on-one setup, friendship and mentorship are what guide each tutoring session. The choice to bring tutoring to King's meant that, not only are the children exposed to a University campus, but also, that new behavioural expectations are set.

King's students were remarkably supportive of the initiative, and have served as the backbone of its success. I sent out numerous emails, put up posters, and advertised the program on social media. There are 20 kids that attend YouthNet weekly, and thus my hope was to find an equal number of tutors. To my delight, I received close to 70 individual responses within the week of advertising, indicating interest. Once a date and time had been set, approximately 40 remained interested and available, leaving the program with an on-call list of about 20 King's students.

Each Tuesday afternoon, the children arrive on the Quad directly from Joe Howe, in cars and taxis. They enjoy a quick snack, a catch-up with their tutor, and get to work in the KTS Lecture Hall. Rozzi is in weekly conversation with the students' teachers to discuss the most appropriate material. Ice cream from Prince Hall is the much-look-forward-to treat that ends each session.

The primary aim of the program was never to achieve significant academic advancement. This would be out of the league of a once-a-week program. However, in keeping with the program's fundamental purpose, friendships have been sparked and grown. FYP students can escape the relational limits of the quad, while the children have a mentor that they know desire to see them each week. King's tutors often ask for additional opportunities to visit their kids at YouthNet, which has lead, by extension, to a greater YouthNet volunteer backbone. My best hope is that this program will not end with the departure of a single person. I hope to see to the continuance of this program next year, and years to come. Ideally, down the road, perhaps we might see some of these same YouthNet children returning once again as University students.

AN EVENING WITH GEORGE GRANT

Andrew Griffin

On Sunday, February 11, FYP and the Chapel co-hosted an evening dedicated to George Grant, a Canadian philosopher renowned for his work on technology, justice, and national identity, and who spent 21 years of his teaching career at Dalhousie. After showing segments of the little-known 1980 CBC documentary 'The Owl and the Dynamo, The Vision of George Grant', four panelists, Dr. Neil Robertson, Dr. Henry Roper, Dr. Mary-Lu Redden, and Dr. Steven Burns, addressed the question whether Grant's work is still relevant today. The

fortunate circumstances granted us the opportunity to hear from four people who personally knew George Grant. The evening was thus able to offer a sense of George Grant as a professor, family member, and friend.

In the short reading for the evening, entitled *A Platitide*, Grant begins by suggesting that “We can hold in our minds the enormous benefits of a technological society, but we cannot so easily hold the ways it may have deprived us, because technology is ourselves.” Grant encourages us to be attentive to intimations of deprivation. It is not clear that from a standpoint within our technological society we are able to be sensitive to all the ways in which technology has effected our relationships to ourselves, other people, nature, and religious life. Grant is far from the first to consider the way that technology has changed our understanding both of ourselves and our freedom. Has technology overstepped its proper place as a means to an end? If technology is the means of attaining greater freedom, and freedom is the absence of an external impediment to achieving an end, is technological development for its own sake? Such a formulation would grant technological development the privileged position of being both means and end, and thus equip humans with an ideology that can subordinate humans, nature, and religious life to the activity of progress.

The evening was a continuation of a conversation that began in February of 2017, when Fr. Justin Fletcher, as part of the Evenspeak Series entitled *The Empathy Wars*, challenged us to consider whether empathy is a curse insofar as it disrupts our organized, primarily instrumental, and feeling-neutral practices of relating to other people, or a blessing that grants each person the ability to engage with another human in a vulnerable and open dialogue not mediated by force.

SHROVE TUESDAY PANCAKE AND LATKE BREAKFAST

Brendan Petrusek

Waking up at 5:45am on a Tuesday off is a hard concept for a FYP student to wrap their head around. So it was surprising when I found myself eagerly spring out of bed at that same hour to help prepare The Pancake and Latke breakfast this past Shrove Tuesday. The night before had included an extensive shopping spree with Will Barton and Tristan Perri which included a city-wide manhunt for Henk who for some reason or another had in his possession more flour than anyone should ever own...we did not find him. The ingredients were crammed into my residence room leaving me in a crisis of conscious of whether to go through with the breakfast or start my own homemade pancake business and pay off my student loans. The former prevailed but keep your ears and wallets open for the business: “Brendan P’s Flapjack Shack”.

The morning ran smoother than the butter used for cooking. Apollonia and I took charge of the pancake of the pancake station and started flipping out 10 at a time. Maple sausages and Applewood smoked bacon sizzled underneath us in the Alex Hall oven, making the work much harder and the missing of breakfast all the more painful. Across the hall, roommates and local celebrity chefs Simon Gilles and Tristan Perri were whipping up world class latkes. They did such a good job that they were trusted with co-cooking the delicious Easter Feast that so many of us got to enjoy last weekend.

The lessons of service have been some of my most cherished memories at King’s this year. This breakfast was a beautiful bringing forth of those lessons. It was humbling and deeply rewarding to cook in the morning and serve the group that made it into the Manning Room. Conversation and laughter rang throughout Alex Hall, and the sweet smell of a homecooked breakfast crept into each room, bringing down more people. Passing onlookers on the way to class stopped in their tracks and invited to share not only in the food and drink but in the warmth of the people who were attending. The Chapel is one of the most accepting and positive communities that I have ever had the pleasure of being a part of. The love and service make everyone feel at

home, and events such as the Shrove breakfast bring those qualities to light. As the year winds down it is lovely to have the chance to reflect on such a warm and happy day, knowing that I have many more in store under the umbrella of The King's Chapel.

HOLY WEEK VISIT OF BISHOP MARK MACDONALD AND JOHANNAH BIRD

Amy Bird

This Holy Week Bishop Mark MacDonald, Anglican bishop for the Indigenous peoples of Canada, was the Chapel missionary for the week and my sister Johannah, a PhD candidate studying Indigenous literature, was his chaplain. The week's conversation ranged from residential schools, racism, reconciliation, religion, and much more. Their talks were well attended by both new friends and old, including some new faces from the Dalhousie Indigenous Centre.

Personally, I found the week to be very exciting and encouraging. I really appreciated the time and space made that allowed me to contemplate these issues and ideas not on my own, but with friends, which is the only way possible to bear such burdens.



On Crying One's Way Through FYP

Written by Amy Bird for FYP News, Winter 2018

This Holy Week I received a visit from my older sister. Well, actually Fr. Thorne and the King's College Chapel received a visit from her and I was allowed to come along for the ride. Johannah is a PhD candidate studying Indigenous literature, and her visit included a talk on Indigenous poetry. In addition, she followed the chapel Holy Week Missioner around, Bishop Mark MacDonald, Anglican bishop for the Indigenous peoples of Canada, and participated in the discussions surrounding his talks. The conversation over the week ranged from residential schools, racism, faith, and everything else. Serious, heavy stuff. As an Indigenous person (or maybe as just a person) I felt the weight of it all. Johannah and I did a lot of crying that week.

As if this wasn't enough, we found ourselves caught up in the incense-filled circus of Holy Week at the Chapel. Johannah's first immersive Chapel experience and Fr. Thorne's last. Cue the tears.

Of course, tears have been nothing strange in this year's FYP curriculum. Priam and Achilles, Augustine, Dante and others cry too. I imagine Simone Weil cried an awful lot. But why do they all cry? Why does anyone cry? (why do I cry?)

If these diverse experiences have tears in common, is there a possibility that there is something else binding them together as well? I think that there is a something in the suffering of Indigenous people, a something in the mystical and mysterious services at the Chapel, a something in the texts we've read together that both reaches to the heart of all things, but is also so beyond as to be impossible to reach. It seems as though this something is so immediate that it fills the space within me, until there is no room left and it must escape through my tears. And yet at the same time my inability to reach to the something beyond makes me frustrated at human limitations that I can't even begin to understand.

What are you supposed to do with all that? What can one do when the unlimited smashes into limit? Or when justice gives way to suffering? What can one do when the inescapable reality of your never-being-enough is the last thing you want, but the one thing you're stuck with? There is something beyond you yet inside of you that calls, but you're incapable of answering.

Maybe crying is about this strange place between fullness and lack.

The point I'm trying to make here is that being a weepy mess is a universal experience that actually indicates a participation in the cosmic whatever. The good news is that whenever I cry I'm almost always laughing shortly after.

WINE BEFORE BREAKFAST

Ginny Wilmhoff

During the second semester, the Chapel community met in different don suites each week for Holy Eucharist according to *The Book of Alternative Services*. Depending upon the amount of space we had, sometimes, we were closely packed into a room; at other times, we had more wiggle room. These Eucharists were more informal than our Holy Communion services in the Chapel: we sat in chairs or knelt on rugs; shared our thoughts on that day's Scripture readings; and lifted up our prayers to God. Afterwards, we shared breakfast with one another, a different person providing it each week.

The service reminded me of the service we celebrate outdoors at Cape Split in the Fall. At that service, Christ's presence in the Eucharist reminds us of His presence in nature. At the Holy Communion Services in our don suites, we are reminded of the same thing: the presence of Christ in our everyday lives and the people with whom we live each and every day. We experience theophany or a visible manifestation of God's presence. We may assume that God is only present in the Sacrament, but each of us can be a sacrament, and the Eucharist transforms us so that we can be a conduit of God's grace one to another. The ancient monk Pachomius said, "What can be a greater vision than this: to see the invisible God in a visible person?" Wine before Breakfast reminds us that the sacramental life is lived in the world.

CHAPLAINCY SEARCH COMMUNITY MEETING

Patricia Chalmers

Several members of the Presidential Advisory Committee for the Chaplain met with members of the Chapel community on Thursday 15 February. The open meeting was held following Thursday's usual Solemn Choral Eucharist, which brings together the largest congregation of the week. There was a brief interval for refreshments in the SCR, and then we reconvened in the back of the Chapel for the meeting, chaired by Dr. Peter O'Brien, the chair of the committee. More than fifty people were in attendance, about half of whom were current King's students. There were also dons, faculty, graduate students from Dalhousie, recent King's graduates, alumni of long-standing, and members of the wider community.

Professor O'Brien asked us to think about three questions, and assured us that our answers would help to guide the committee in selecting suitable candidates from among the applicants.

1. What role has the Chapel played in your life and in the life of the King's community?
2. What chapel activities need to be preserved, nurtured, or developed?
3. What would be the qualities, attributes, and experience of an excellent candidate?

I was impressed by the many thoughtful comments, particularly from the students. More than a dozen of them spoke warmly of how, despite the varied religious or non-religious backgrounds from which they came, they felt welcomed, encouraged and supported, even loved by the Chaplain and the chapel community. The Chapel was described as a place for spiritual friendship, open and accessible, respectful of other traditions, yet rooted in a particular tradition of prayer and contemplation. Many people told of its transformative role in their lives, leading to conversion of mind and heart.

Both students and teachers spoke of the Chapel's place in the intellectual life of the College, particularly in relation to the Foundation Year Programme. There is room here to think, to learn, and to engage with the urgent spiritual and philosophical questions which arise in the course of one's studies.

Several people spoke eloquently of what drew them to the Chapel. Some were attracted by the music, others by the "uncompromising commitment to beauty" more generally, and in the music, the icons, the vestments, and the attention to detail in the liturgy. Others first came for the outdoor activities, which "help students to learn to love Nova Scotia". Still others emphasized how important it was that the Chapel was a place of both collective worship, and open for private, individual prayer and contemplation.

The Chaplain who leads and supports this community must be open, not dogmatic, a trusted confidant, attentive to others, and patient. The Chaplain should have intellectual integrity, and be able to challenge the students in their thinking, but at the same time be willing to be transformed by the students. A talent for friendship, and for welcoming everyone regardless of background, is required. Above all, the Chaplain will have a vision of the life of prayer, and the Chapel's role as a community which serves others in their quest for truth, beauty, and love.

