

CONTACT

Christ's Church Cathedral | Summer 2015



A SENSE
OF PLACE

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ON THE MOVE

by Paula Esteves



I moved on May 21st.

On various lists of stressful life events, moving ranks 3rd right behind the loss of a loved one and divorce, but ahead of major illness and job loss. Interesting.

Moving is indeed stressful. The stress starts the moment you decide to move. *Where shall I move to? Will I rent or buy? Will I move to a larger or smaller house? Will it be a house or a condo?* Once those decisions are made, you then have to deal with all the work of finding a new place and ridding yourself of the old place. More often than not, you have the “pleasure” of dealing with realtors, bankers, lawyers, and movers – sometimes all on the same day. That combination alone will threaten your sanity!

Before the move, you organize and pack your things. If you’re moving to a smaller place as I did, you have the added stress of purging your belongings. We like to say that it’s just stuff as if stuff has no meaning. It’s precisely the meaning in the stuff that makes this a difficult and sometimes heart-wrenching process. You remember the heart to heart conversations you had while sitting on that couch, the care taken in refinishing that desk, the endless search for those special gifts, the hours of pleasure embedded in the paraphernalia that goes with gardening or soap making or shelf building. The stuff quickly becomes the memories.

And then you arrive at the new place! You unpack, reorganize, and start the process of feather-

ing a new nest. The start of a future filled with ambiguity and promise. Life will be better in your new home.

As I was moving, I couldn’t help but think of the multitudes of people throughout the world who are forced to move. In fact, calling it a move is outrageous. There are no parallels. They are fleeing terror. They are victims of war and genocide. They have no destination; they have no stuff. Personal safety trumps stuff and memories every time. They have no realtors, lawyers, bankers, or movers to safeguard their interests. They make their way by whatever means possible to borders. They will walk across the border to evade those that will ask for their papers; they have no papers. Or worse, they cram into unsafe boats in conditions we can’t even imagine risking their lives and their children’s lives at sea. And should they survive their journey, they risk being turned away. They are powerless.

There are currently over 50 million refugees and displaced persons in the world. What is the promise of their future?

All of this makes me wonder who makes up the list of stressful life events! You’d think being forcibly displaced or living under constant threat of terror would be right up there. Ah, but we are privileged to live in the 1st world—far removed from the realities of the 3rd.

I had a safe move; there was never any doubt. The same cannot be said for those currently seeking refuge. Let us keep them in our prayers. ■

AFTER BUSY SPRING

 Looking forward
to summer

by Peter Wall †



As one reaches the end of the Easter season, in most years, one knows that summer, or at least late spring, is not far behind. This year The Feast of Pentecost was actually on the 24th of May (even though the holiday is always the Monday *before* May 24). And so, as I write this, we have ‘kept’ Trinity, it has been warm enough to actually plant some annuals, and the wonderful pink roses are providing the first of their abundant annual ‘show’ outside my office window. After what seemed like an interminable winter and unsatisfying spring, it is good to feel some warmth (and it was good, finally, to get some rain!).

I would be less than honest if I did not say that I am looking forward (even very much!) to some summer ‘down time’ in August. It has been a wonderful but busy year since last summer, and we have been (happily and thankfully) busily engaged in all kinds of important and life giving work around the Cathedral, and in my own life, too. I have the great privilege (and it really *is* a privilege) of doing the work that I do here as well as being called upon to take my place in some national Church work, and to continue the work of The Three Cantors. None of this would be possible without the understanding, forbearance, and, much of the time, forgiveness of Anne, Alison, and all of you! I believe strongly in the exhortation of the Ordinal for Priests which reminds us that we are ‘to work together with (y)our Bishop and fellow presbyters...and to take your share in the Councils of the Church’.

My work on The Council of General Synod, on the Board of the Anglican Foundation, on the Joint Anglican-Lutheran Commission and as the Canadian representative to the Executive Council of The Episcopal Church are all time and energy consuming, yes, but they are also important pieces of my ministry. They energize me, and they reflect well, I believe, on this Cathedral and its commitment to the work of the Church. Anne is certainly long-suffering and enormously patient *and* supportive. Alison Meredith is simply amazing, and carries this place in her abundant care and deep skill, even with me phoning and/or e-mailing from wherever I am in what I am sure is sometimes a most annoying way!

I also have the honour of being the Dean of Niagara and, as such, am fully engaged in the Senior Staff team of the Diocese, and take on certain duties and roles from time to time. My work on behalf of the Diocese at St. Luke’s, Hamilton, for example, while stressful at times, also is resulting in some exciting new ventures in that place; ventures of which we can be justly proud, and ventures which provide exciting ministry to the North End of Hamilton.

The exciting and innovative work which we are attempting in the hall at St. Luke’s involves the successful relocation of ‘The Downstairs Kitchen’, a ministry begun at St. Giles in East Hamilton, and closely connected with St. Peter’s HARRRP, which needs a new home (because of

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the closing of St. Giles) and which could operate effectively using the kitchen and hall space at St. Luke's. Cathy Hughes, the dynamic force behind 'The Downstairs Kitchen', is amazing and is using her prodigious skills to extend her ministry of community meals, community gardens, and a social enterprise which provides catering as a way of reaching out to the North End community.

The summer will again see the Cathedral as the monthly home to Art Crawl and Makers' Market, along with our annual Bishopsgate service and BBQ on July 5 and a special Garden Tour, set for July 12. The HARRRP Garden Party takes place in the nave on August 20, and a special concert by 'Opus 8', a new Toronto a capella vocal octet (fantastic talent!) is set for August 21.

Renovations to the Deans' Vestry are progressing well and we will unveil a wonderful new reading and library facility in September.

Sunday worship moves to one service at 9:30 as of Sunday, July 5; our clergy staff and honorary assistants will see us through the summer! I am particularly pleased to welcome Canon Peter Ford as an Honorary Assistant priest; Peter presided on June 7 and will be here much of the summer as well.

Summer will also be a time when staff and volunteers have some much deserved vacation time, and life is a little gentler than during the height of the year!

For all the many reasons for which it might seem otherwise, being an active church in 2015 in the downtown of a major city is a great opportunity and challenge. How blessed we are in the riches of God's abundant gifts which surround us all! How blessed we are to have been called upon to 'bloom' where we have been planted, and to experience the deep joy and uplifting buoyancy of our ministry together.

May the summer be rich and blessed! ■

CATHEDRAL PLACE REVITALIZATION

Diocesan Synod, meeting on May 23 in the Cathedral, overwhelmingly approved the plan, which we all saw at Vestry for the revitalization of Cathedral Place over the next several years. Bishop Michael Bird and Dean Peter Wall began talking several years ago about both the importance of Cathedral Place and its ministry in downtown Hamilton and the need to guarantee our sustainability for decades to come. By developing our property, we can ensure long term sustainability of our ministries and also make a positive difference in our neighbourhood.

A Task Force, formed by the Bishop, included the Dean, as well as Dr. John Watts and The Rev. Canon J Lefebvre of the Cathedral congregation, along with representatives of the Diocesan staff and the parishes of Niagara. Working in partnership with Windmill Developments and with local architect David Premi, a concept arose which includes residential condomina as well as dramatically expanded space in the School House. Both the Cathedral itself and the facade of the Schoolhouse will be maintained as they are in keeping with our heritage designations.

This is a significant investment in our community and in our future. It is both sound business and good ministry. Now the real work begins: over the next few months, agreements will be negotiated with developers, zoning and official plan amendments will be discussed with the city, and archeological investigation will continue with the old cemetery, now covered over by the parking lot. It is likely that these conversations and negotiations will take the better part of a year, so that, we hope, by the fall of 2016, we may be in a position to begin construction. It may go faster, but could also go slower.

This multi-million dollar project is an important and exciting part of our future; we are so fortunate to be able to do this. Stay tuned... ■

AND DIVINE LIGHT

 Look heavenward
to be inspired

by Sharyn Hall †



On January 1, 1985, the south front pinnacle of the Cathedral fell and smashed on the laneway. Thankfully, no one was injured. About four hours earlier, Bishop John Bothwell had hosted a levee to begin the Sesquicentennial Celebrations of the Cathedral. The falling pinnacle was an ominous sign. Upon investigation, it was determined that water had eroded the mortar in all the Cathedral walls.

It was the beginning of a massive conservation project, which required the entire Cathedral to be enveloped in scaffolding. I was a warden at the time and a member of the small group, which met every week with the conservation architect. Once the roof and upper stonework were stabilized, the architect asked if we would like the clerestory windows repaired and cleaned. Because the expensive scaffolding was already in place, we agreed. Many times I have been thankful for that decision.

The name ‘clerestory’ refers to the upper part of the nave, choir and/or transepts of a large church with a series of windows, which allow light into the central part of the building. In our Cathedral, there are ten sets of clerestory windows above each of the pillared walls of the nave. Each set consists of three small, diamond-shaped windows. The clerestory windows reveal two stages of the Cathedral’s history.

Toward the altar area, there are four sets of clerestory windows on each side of the nave, which have designs of pure colours, although not all the designs or colours are the same. A variety of shapes and configurations create diversity within some moments of symmetry. These windows may be older glass than the six sets of clerestory windows toward the west doors.

Those six sets of western windows are more symmetrical. Each set has three windows identical in design and colour. Furthermore, each set of windows is matched by its twin on the opposite wall. The glass in these windows is etched with fine lines, which make the windows seem delicate.

As the seasons change, sunlight streams through the clerestory windows to create dancing colours on the opposite walls. These bright colours of blues and reds and golds are of special delight in the cold winter months. The Cathedral building is blessed with so many beautiful artifacts of wood, stone, and glass that it is easy to miss the clerestory windows high above us.

I encourage you to look heavenward to be inspired by the beauty of human craftsmanship and the warmth of divine light. ■

CAROLINE, CLIFF,

 Ralph, and John
still support us

by Sandy Darling



Who are these people? How do they support us? What did they do? What do I do, if I want to do what they did?

At the recent meeting of the Endowment Committee, at which I was elected chair, we received an amazing summary of how the Cathedral has benefitted from the generosity of Caroline and Cliff Morris, who attended the Cathedral during the 1980s. They were present most Sundays, sat in about the eighth row on the north side and never pushed themselves forward, but quietly and with smiles played their part in Cathedral activities. Caroline died first, and Cliff continued to come even if he had to rest at the top of the stairs to let his angina subside which he bore with his usual quiet smile and humour.

One of Cliff's main contributions was as a member of the property committee, and he had an abiding concern that maintenance of the property did not get the support that was required. As a result, in his will he made provision for a legacy to establish the Caroline and Clifford Morris Memorial Fund to provide for structural maintenance of the Cathedral. By the time the Cathedral received the funds in February 1989 they totaled \$212,000, of which \$200,000 was the agreed capital sum which must be maintained.

The report we received at the May 2015 Endowment Committee meeting showed that, not only has the capital been maintained, it now stands at

\$366,563. What was more astounding was that since December 31, 1999, when RBC Dominion Securities took over management of the fund, the Cathedral has received \$414,465 towards our annual budgets to support the Cathedral. This does not include payments made during the 1990s, which must have been at least \$100,000. This means that over time the original bequest of about \$200,000 has provided us with support of over \$500,000 and will provide \$25,000 in 2015 as it has annually in recent years.

Ralph Atyeo and John Clayton started attending the Cathedral in the 1970s, and John sang in the choir and also took organ lessons. Both were doctors – John was the quiet one and Ralph could be quite outrageous, but they both had a great sense of humour and a deep love of the Cathedral. In 2008 the Cathedral, with the support of Bishop Spence and the diocese, ran a campaign called *Preserve to Serve* to establish a renewed endowment fund to provide continuing annual support to the Cathedral. Of the \$1,180,778 that was raised, \$536,901 was the joint gift of John and Ralph and is held in the John Clayton and Ralph Atyeo Fund. The legacy from John and Ralph was received partly while they were living and partly after their deaths. The fund has grown from \$536,901 to \$711,055 and it has provided \$53,545 over the 4 years in which the Cathedral has received support, with a further \$32,500 to be received this year.

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Caroline, Cliff, John, and Ralph are not the only people who deserve our thanks, but their stories, like the parable of the mustard seed, can inspire us to think what we might do. If you wish to make a capital gift, you can do so during your lifetime or through your will (or both, as Ralph and John did). The funds raised through *Preserve to Serve* are held by the Anglican Church Ministries Foundation (Niagara) and managed professionally. All gifts to date have been undesignated, but there are sub-funds for special purposes, such as music, the building, and outreach. Under the terms agreed to by the Cathedral, the diocese, and the foundation, the original capital must be maintained and each year up to 5% of the market value of the fund may be used to support Cathedral activities. The Cathedral Vestry has resolved that all bequests over \$5,000 will be deposited to the fund, unless there are special instructions in the will.

If you want to follow the example of Cliff, Caroline, Ralph and John, you can work with a lawyer to make provision in your will for a bequest to “Christ’s Church Cathedral, 252 James Street North, Hamilton”.

In the meantime, if you have any questions or wish to discuss further, please feel free to contact the Dean, Jim Newman, or me. ■

Congratulations !

to our Around the Bay runners who raised \$3,095 in support of Choral Scholarships at the Cathedral.
Well done!



L to R: Tom Komaromi, Brian Krepps,
Dale Guenther, Janina Vanderpost



3 person 10K relay:
Claire Millgate, Andrea Vieira, and Brian Krepps

#22days

This ending is only the beginning

The Anglican Church of Canada is marking the closing ceremonies of the Truth and Reconciliation Commission (TRC) and its work to address the tragic legacy of Indian residential schools with a project reflecting one of the event's key themes—that this ending is just the beginning. Visit the #22 days website (www.22days.ca) to learn more about this important project, the Truth and Reconciliation Commission and hear sacred stories.

Collect for National Aboriginal Day of Prayer

Creator God,
from you every family in heaven and earth takes its name.
You have rooted and grounded us
in your covenant love,
and empowered us by your Spirit
to speak the truth in love,
and to walk in your way towards justice and wholeness.
Mercifully grant that your people,
journeying together in partnership,
may be strengthened and guided
to help one another to grow into the full stature of Christ,
who is our light and our life. Amen

This summer the Hamilton Public Library will be hosting **The Witness Blanket**. The Witness Blanket website (www.witnessblanket.ca) describes the project as “a large scale art installation, made out of hundreds of items reclaimed from Residential Schools, churches, government buildings and traditional and cultural structures...The Witness Blanket stands as a national monument to recognize the atrocities of the Indian Residential School era, honour the children, and symbolize ongoing reconciliation..” The piece will be on display at the Central Library, Hamilton Public Library 55 York Blvd. from July 11—Aug 30.



AN ENCOUNTER

 Blending of form
and substance

by Michael Bloss



When we speak about architecture, we talk about the way our space is structured and enlivened. Buildings, cathedrals, concert halls, and public areas all around us have been transformed from ordinary to extraordinary through the creative manipulation of material elements and the aesthetic interactions of light and shadow. By sheer beauty or through epic scale, certain of these places even have the power to take our breath away and bring us to an encounter with transcendence.

Perhaps you have had occasion to be in the Cathedral for one of our afternoon Evensongs, or Saturday concerts. You will certainly have felt your senses involved in the way that the sun shines through the clerestory windows splashing the reds, blues, and greens all over the walls and floor. As you listen to a choral moment, your eyes begin to trace the outline of an arch or the interplay between the wood and stone of the chancel and sanctuary. Your ears take in the resonance of the room, where the wood and stone of the floors and ceilings combine with the rich reflections of the wooden pews to place you, as it were, right inside the soundboard of the piano, fulsome bass organ pipes or the interior of a violin. As you open yourself to an awareness of this, you become immersed in the counterpoint which exists between architecture and music. But just as immediately, you may also begin to see that the music itself demonstrates its own architecture.

The architecture of music creates a structure around which sound is organized and given meaning. In this way we can relate melodic phrase with the line of an arch. Harmony with its incessant movement between dissonance and consonance reveals as much as the colour of materials used in the windows and structure of the building. The form of a piece of music such as theme and variations or a stylized dance of the Baroque period can parallel the period of the cathedral – whether Gothic, Romanesque, Byzantine, etc.

But more than just in mortar and wood (and organ pipe), words find a similar architectural order. Whether used in the liturgy, sung as a psalm or celebrated in a hymn or choral text, words create their own answer to the architecture we find around us in worship. Hymn texts adhere to rhyme schemes of definite order. Melody supports these rhyme schemes thereby allowing the singer to “feel” the text rhythm of the words. But even more than that, the music “paints” the text providing colour to the text in the same way that colours in a stained glass window impart a living presence to the images depicted therein. Now, the emotion of the text can be embraced by the one who feels the melodic, rhythmic, and harmonic architecture unifying the text and musical communication of spirit with soul. Ultimately, a well designed space with an alive acoustical architecture can encourage, excite, and enhance any group of congrega-

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tional singing, large or small. The resonance of the building links individual voices together into that one incredible sound, blending the singing into one profound alleluia. Unaccompanied plainchant, a capella choir, and all kinds of hymn repertoire together with organ and brass link with the architecture of worship style and location to encourage an encounter with the richness of God's presence.

Lest the analysis of architecture and worship become too arcane and inward looking, let us remain open to the subconscious nature of all this blending of form and substance: the working of the Holy Spirit through our worship, energies, and sacred spaces. Our senses respond to form and structure, light and colour, smell and sound so that we give back in our singing and speaking what the worship as a sacred space calls further within us.

Let us be about the task of responding in song to the spirit of what we feel in our minds and hearts. Let us ensure that the space we worship in provides the best encouragement it possibly can. Let this unity so call forth our own response to the Spirit's architecture within each of us so that we join in singing that Joyful Noise to the Lord. ■

PASSAGES

DEATHS

Katharine Greenfield – April 26, 2015

BAPTISMS – May 10, 2015

Griffin David Martin Harrop

Mason David Meharg

Jackson Luc Methot

CONFIRMATIONS – May 24, 2015

Robert Edward Jones III

Jade Michaela Thompson

Aaron Kristopher Bain Williams

Baptism, Sunday May 10, 2015



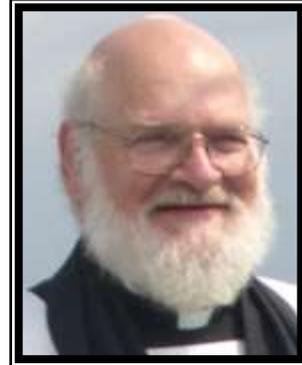
Jackson Methot carried by The Rev. Canon Dr. Sharyn Hall, is the great grandson of Lillian and Jack Doherty and is the 4th generation to be baptized at the same font. Jackson is the start of the 5th generation of both Lillian and Jack's families to be part of the Cathedral.

Griffin Harrop (20 months) is the son of Jennifer and Brodie Harrop, and Mason Meharg (6 months & carried by The Dean) is the son of Amy and Derek Meharg. Both are great-grandsons of Janet and the late Rev. Charles Stirling.

SCIENCE FICTION

 History, Prophecy
and Theology

by **Bill Thomas †**



One of the more common conversational openers these days is to ask “So what are you reading?” When I reply “Sci-Fi”, the most common response is the end of the dialogue. The second most common response is something along the lines of “but you’re a PRIEST!” What follows is an attempt to encourage you to explore the compatibility between science and religion, and between fiction and fantasy. Unfortunately book sellers love to market the first pair as being in opposition, and market science fiction and fantasy as if they were the same genre. They are most definitely not!

My fascination with the relationship between sci-fi, history, prophecy, and theology began when I was 12, and picked up a book at the local library written in 1930. I was to learn many years later, that the very same book started the famed author and preacher **Herbert O’Driscoll** on his lifelong reading of science fiction. The book was written by **Olaf Stapleton** and entitled *Last and First Men*. In very dry objective language, it described the development of 18 species of human beings and their societies from their departure from other primates to their extinction when the sun evolved into a red giant – a span of 2 billion years. What was most intriguing to me, reading it in 1952, was that it accurately described the course of WW2, ending with a nuclear attack by the US on Japan. It went on to describe the cold war, the decline of Communist Russia, and the rise of China, as economic powers – all of that later into the future, but relatively accurate – as

were the forecasts (prophesies?) of computers, machine-human interfaces, and genetic engineering (all of which were proven to be pretty accurate). I was so fascinated, I talked incessantly about this great stuff I was reading. My older sister, only half listening, responded by giving me a birthday present of **H.G. Wells** “*Outline of History*”, thinking it was, like the book that so excited me, science fiction. It was not. But it was similar in that, in objective and concise form, it documented the cycles of the rise and fall of human societies as a result of wars, climate or technological change, and environmental degradation. In short, an amplified version of the opening chapters of the first book.

At age 13, preparing to be accepted into membership in the Presbyterian Church, I began the assigned task of reading the entire Bible – cover to cover. But under the influence of the first two books I’d read, I couldn’t help but observe the incredible similarities, and began to understand the Bible not as a HOLY BOOK describing the unfolding of an inevitable prescribed path laid out by a controlling deity, but the often conflicting accounts of the rise and fall of human societies as they developed from wandering gatherers to urbanized empires. And the prophets? Aside from literary forms used, no different from the social scientists who looked out at their world and said – if things keep going the way they are now – here’s where they’re going to end up. But the most intriguing aspect of the bible, to my

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young mind, was the way it wrestled with the cause and direction of change under the heading of “God”, and the observation that time and history were not cyclical, but seemed to be leading somewhere.

And so began my lifelong continuing journey of exploring both science and theology to discover who I am, who we are, who God is, and where we’re all going, and why. And along the way, as did the authors of the Bible, I’ve discovered that hard facts and good records are as important as dreams and imagination is sorting out and discerning the answers to my questions.

So for those who want to try something different – some books (besides the above) to consider:

Frank Herbert “Destination Void”, “The Jesus Incident”, “The Lazarus Effect” a trilogy about the lives of the nth generation of people born in a sentient spaceship as it unloads them onto the surface of an earth-like planet, having left behind a long-dead earth.

Teilhard de Chardin “Man’s Place in Nature” and “The Future of Man” Nowadays would be translated as “Humanity’s...”. Observations by a Jesuit geologist and priest on the purpose of the universe.

Issac Azimov “Foundation, Foundation and Empire, Second Foundation, Foundation’s Edge, Foundation and Earth, Prelude to Foundation, Forward the Foundation.” a colony of talented artisans and engineers is established at the extreme end of the galaxy, to preserve and expand on humanity’s collective knowledge, and thus become the foundation for a new galactic empire using a variety of mathematical sociology, called psychohistory, to predict mass actions.

Dan Simmons “Hyperion Cantos” The story weaves the interlocking tales of a diverse group of travelers sent on a pilgrimage to the Time Tombs on Hyperion. The travelers have been sent by the Church of the Final Atonement, al-

ternately known as the Shrike Church, and the Hegemony (the government of the human star systems) to make a request of the Shrike. As they progress in their journey, each of the pilgrims tells their tale.

Peter Hamilton “The Night’s Dawn Trilogy – The Reality Dysfunction, The Neutronium Alchemist, The Naked God” in the 27th century humanity is divided into Adamists (religious, users of high nano-technology and implants) and Edenists (non-religious, utopian practitioners of genetic engineering).

Margaret Atwood “The Handmaid’s Tale” In the near future, America is ruled by a fundamentalist and fascist Theocracy.

And my own project for this summer: a re-reading of **Margaret Atwood’s “Mad Adam Trilogy”** in the near future - the apocalyptic aftermath of genetic engineering gone wrong. ■



This year the worldwide L’Arche organization is celebrating its 50th anniversary. As part of its celebrations, L’Arche is offering an exhibition of prints of paintings created by residents of L’Arche communities of various countries.

We were very pleased when the Hamilton L’Arche community contacted us to request that the travelling exhibit be presented in our Cathedral. We are honoured to present this exhibit of amazing art.

The exhibit will be hung on July 2 and continue until July 24. Full details about the painting and the artist will be provided with each of the nineteen, framed prints. Brochures will be on hand to promote the exhibit and we encourage you to spread the word to friends and family. Further details about when the Cathedral will be open for viewing during the week will be determined closer to the dates of the exhibit. ■

June/July 2015

Sun	Mon	Tue	Wed	Thu	Fri	Sat
21 <i>National Aboriginal Day of Prayer</i> <i>Holy Eucharist</i> 8:30 <i>Choral Eucharist—Guest Preacher</i> 10:30	22 <i>Holy Eucharist</i> 12:15	23 <i>Holy Eucharist</i> 7:30 am <i>Meal Tickets</i> 9:30 -11	24 <i>Holy Eucharist</i> 12:15	25 <i>Community Sisters at Mulberry Café</i> 9:30 <i>Holy Eucharist</i> 12:15	26	27
28 <i>No 8:30 service</i> <i>Choral Eucharist</i> 10:30 am <i>Open Streets</i>	29 <i>Holy Eucharist</i> 12:15 pm	30 <i>Holy Eucharist</i> 7:30 am <i>Meal Tickets</i> 9 :30-11	July 1 <i>Cathedral Place Closed for Canada Day</i>	2 <i>Holy Eucharist</i> 12:15	3	4
Summer Hours: From July 6th to Sept 4th the Cathedral office will be open Mon to Thurs. 8:30-4:30, closed Fridays						
5 <i>One Service Holy Eucharist</i> 9:30 <i>Parish Picnic in Bishopsgate</i>	6	7 <i>Holy Eucharist</i> 7:30 am <i>Meal Tickets</i> 9:30 -11	8 <i>Holy Eucharist</i> 12:15 <i>Cathedral open for tours</i> 10-2	9 <i>Holy Eucharist</i> 12:15 <i>Cathedral open for tours</i> 10-2	10 <i>Art Crawl & Maker's Market</i> 7 - 11 pm <i>Cathedral Open</i>	11
12 <i>Holy Eucharist</i> 9:30 <i>Garden Tour</i> 11:00-5:00	13	14 <i>Holy Eucharist</i> 7:30 am <i>Meal Tickets</i> 9:30 -11	15 <i>Holy Eucharist</i> 12:15 <i>Cathedral open for tours</i> 10-2	16 <i>Holy Eucharist</i> 12:15 <i>Cathedral open for tours</i> 10-2	17	18
19 <i>Holy Eucharist</i> 9:30	20	21 <i>Holy Eucharist</i> 7:30 am <i>Meal Tickets</i> 9 :30-11	22 <i>Holy Eucharist</i> 12:15 <i>Cathedral open for tours</i> 10-2	23 <i>Holy Eucharist</i> 12:15 <i>Cathedral open for tours</i> 10-2	24	25
26 <i>Holy Eucharist</i> 9:30	27	28 <i>Holy Eucharist</i> 7:30 am <i>Meal Tickets</i> 9 :30-11	29 <i>Holy Eucharist</i> 12:15 <i>Cathedral open for tours</i> 10-2	30 <i>Holy Eucharist</i> 12:15 <i>Cathedral open for tours</i> 10-2	31	Aug 1

August/September 2015

Sun	Mon	Tue	Wed	Thu	Fri	Sat
2 <i>Holy Eucharist</i> 9:30	3 <i>Cathedral Place</i> <i>closed for Civic</i> <i>Holiday</i>	4 <i>Meal Tickets</i> 9:30-11	5 <i>Holy Eucharist</i> 12:15 <i>Cathedral open</i> <i>for tours 10-2</i>	6 <i>Holy Eucharist</i> 12:15 <i>Cathedral open</i> <i>for tours 10-2</i>	7	8
9 <i>Holy Eucharist</i> 9:30	10	11 <i>Meal Tickets</i> 9:30 -11	12 <i>Holy Eucharist</i> 12:15 <i>Cathedral open</i> <i>for tours 10-2</i>	13 <i>Holy Eucharist</i> 12:15 <i>Cathedral open</i> <i>for tours 10-2</i>	14 <i>Art Crawl &</i> <i>Maker's Market</i> 7 - 11 pm <i>Cathedral open</i>	15
16 <i>Holy Eucharist</i> 9:30	17	18 <i>Meal Tickets</i> 9:30-11	19 <i>Holy Eucharist</i> 12:15 <i>Cathedral open</i> <i>for tours 10-2</i>	20 <i>Holy Eucharist</i> 12:15 <i>Cathedral open</i> <i>for tours 10-2</i> HARRRP <i>Garden Party</i> 6:00-9:00 pm	21 <i>Opus 8 Concert</i> 8 pm	22
23 <i>Holy Eucharist</i> 9:30	24	25 <i>Meal Tickets</i> 9:30 -11	26 <i>Holy Eucharist</i> 12:15 <i>Cathedral open</i> <i>for tours 10-2</i>	27 <i>Holy Eucharist</i> 12:15 <i>Cathedral open</i> <i>for tours 10-2</i>	28	29
30 <i>Holy Eucharist</i> 9:30	31	Sept 1 <i>Meal Tickets</i> 9:30 -11	2 <i>Holy Eucharist</i> 12:15	3 <i>Holy Eucharist</i> 12:15	4	5
6 <i>Holy Eucharist</i> 9:30	7 <i>Cathedral Place</i> <i>closed for</i> <i>Labour Day</i>	8 <i>Holy Eucharist</i> 7:30 am <i>Meal Tickets</i> 9:30 -11	9 <i>Holy Eucharist</i> 12:15 <i>Prayer Shawl</i> <i>Knitting 1-3</i>	10 <i>Holy Eucharist</i> 12:15	11 <i>Art Crawl &</i> <i>Maker's Market</i> 7 - 11 pm <i>Cathedral open</i>	12

THIN PLACES

 A view of
the Reredos

by John Bradley



In Celtic Christianity there was the concept of “thin places”, locations or experiences where the distance between earth and heaven had narrowed. While I might be known for being more of a pragmatic realist, this is a concept that brings out the dreamer in me.

When traveling, Lori-Lyn and I have experienced “thin places” – the cloisters of Sant Guilhem le Desert in Provence, the lace-like stone of the rood screen in Paris’ Saint-Étienne-du-Mont, the simplicity of the 10th century church of Santi Maria e Donato on Burano or the serenity of San Miniato al Monte in the hills above Florence. In these places one can almost, like depicted in Michelangelo’s painting on the ceiling of the Sistine Chapel, reach out and touch the hand of God. Closer to home, I have found my own “thin place” in the server’s stalls next to the beautiful reredos in our own Cathedral home.

What makes a location or experience a “thin place” is very particular and personal. While a situation may seem ordinary or even mundane to one, it can be extremely spiritual to another. For me the mystery of the Eucharist (much to J.’s chagrin, I actually believe in transubstantiation) is so much stronger when I am sitting close to the altar. There is a muffled reverence to the

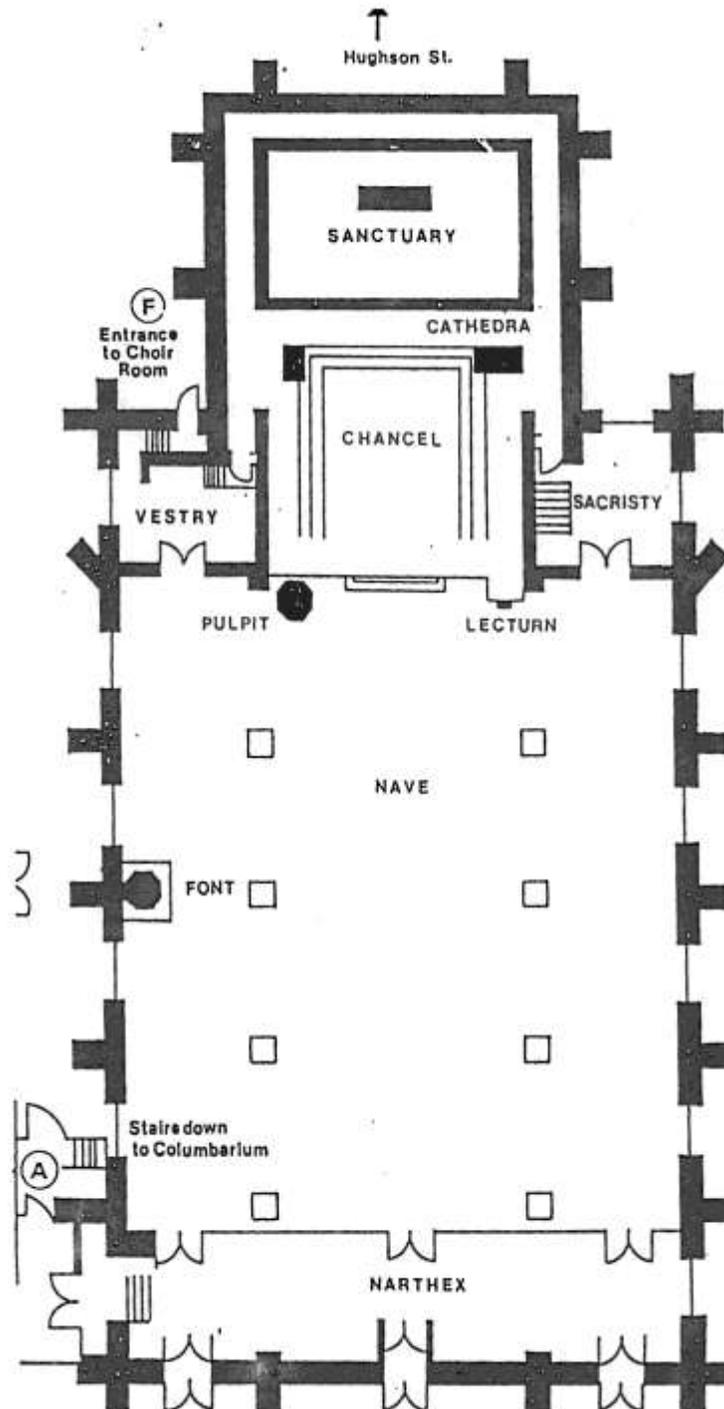
service when one is sitting beside the altar. The sounds of the choir and organ are overwhelming, but voices are soft and often only partially heard (sorry Peter, but sometimes not hearing all of the homily can be inspiring). One is left to reflect in the beauty of the space and in the wonder of God.

Preserving our Cathedral home for future service is the motivation behind the recently approved redevelopment. The income this development provides will cover the cost of maintaining our magnificent spiritual home. Each of us will continue to experience our personal “thin places”.

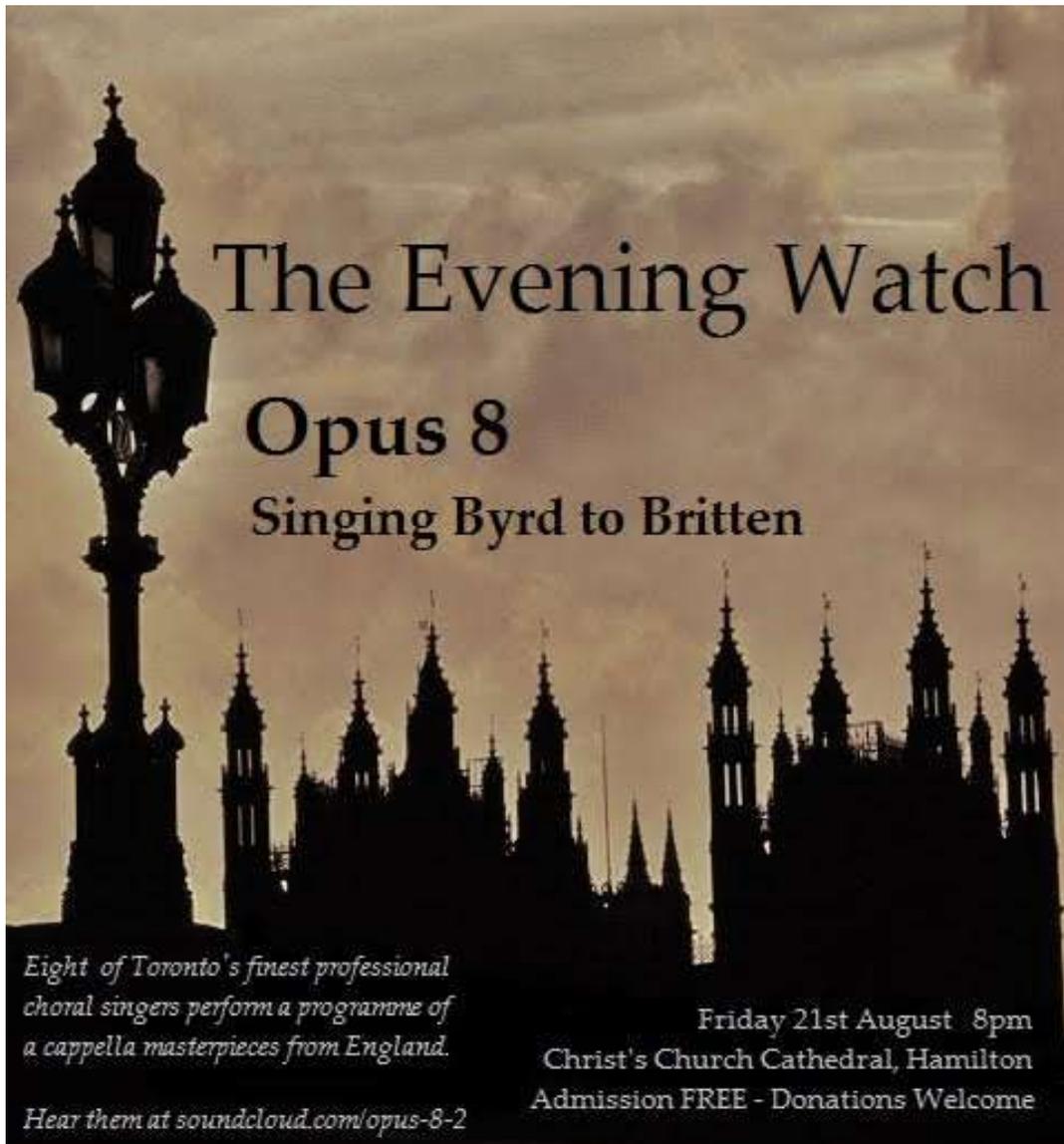
Where is your “thin place” at Christ’s Church Cathedral? ■



SENSE OF PLACE



Ever wonder, when the Dean refers to the Narthex or the Nave, exactly where that is? Here's a helpful floor plan that identifies some of the areas of the Cathedral with their names.



The Evening Watch
Opus 8
Singing Byrd to Britten

Eight of Toronto's finest professional choral singers perform a programme of a cappella masterpieces from England.

Hear them at soundcloud.com/opus-8-2

Friday 21st August 8pm
Christ's Church Cathedral, Hamilton
Admission FREE - Donations Welcome

Opus 8

The vocal ensemble based in Toronto, Opus 8, consists of eight soloists with a wealth of choral experience. Its members have sung with the Elora Festival Singers, Musica Intima, Studio de Musique Ancienne de Montréal, Tafelmusik, Choir 21, and with various opera companies throughout Canada. The elite professional octet draws sell-out audiences in the Toronto area with varied programming and some of the genre's most exciting and challenging repertoire, including 14th century chansons, 17th century partsongs, to 21st century jazz arrangements.

Singers:

Sopranos: Emily Wall, Clara MacCallum Fraser

Altos: Olga Tylman, Simon Honeyman

Tenors: Peter Mowat, Robert Busiakiewicz

Basses: David Roth, Jordan Scholl

BUILD IT

 And we will
rejoice in it

by Francean Campbell-Rich



That Synod must have been a whopper. Dreams were unfolded to reveal plans for our Cathedral – dreams and plans that have been underway for more than a year for development of our property: to enhance our diocesan headquarters, to create a condominium, and more - all within sound financial responsibility.

Halleluiah, I can hardly wait. In sad fact, I shall not likely be around to see it. But I do confess: I have long been enamoured of building things, or seeing things built. It began when my parents indulged me with a playhouse. They had finished renovating the summer cottage (at Newcastle-on-the-Lake) and as an afterthought, asked the workmen to build a simple cabin, just inside the old orchard, and paint it green. The workers got the measurements wrong and doubled the size. It had a window on each side, and I must have persuaded them to add a little porch. My cousin Margann and I reveled in the playhouse for some years.

My first personal building experience involved my lifelong friend Consie. Again it was at Newcastle. We were about ten years old. We had chosen a spot in the long brush between the big cottage and the lakefront, where we could be hidden from view for the purposes of our con-

spiracy, which was twofold: New shoes in those days came with sticks inside like shoe trees. You could light the end of one with a match from the kitchen and it would stay lit. Not quite like a cigarette but enough like a cigarette to make it interesting. Consie and I had laid our hands on enough scrap cardboard and wood to fashion flooring, roof, and siding to supply our needs and more of whatever it was that pre-teen girls wanted back then.

These early examples were followed by many others in my long years – but why is it that watching a building has lost much of its art and allure nowadays? Roddie Gould-Perks must surely share the wonder and the spirit of a beautiful building when she alerted me recently to a document on the internet - new churches from around the world. Ask her about it. It will change your life, or move it.

And the last time I saw the playhouse at Newcastle, it had been moved to another property in the family and converted into an outhouse.

Here endeth the tale.

PS And add to the Cathedral plans: a coffee shop. ■

THE DEAN'S CONFERENCE

JERUSALEM

 An amazing experience

by Anne Harvey



Almost every year Peter and I have the privilege of travelling to join colleagues from cathedrals around North American (and beyond) at the annual Dean's Conference.

During the time that we have been attending this conference, we have visited a variety of different communities and cathedrals—from our first conference in St. John's Newfoundland, to Jacksonville, Florida, to Denver, Colorado, to Victoria, BC and even to Toronto (too close a venue because we ended up working throughout the conference and travelling back and forth!). It is always a wonderful time of learning, rest, reflection and sharing stories with friends we often only see once a year.

This year the Conference took place in Jerusalem. It has been held there before, most recently in 2004, but our circumstances did not permit us to attend that year. Imagine my excitement when it became possible for us to go this year. Peter has been to "The Holy Land" on other occasions but this was my first trip.

We were hosted by St. George's Cathedral in Jerusalem and housed at St. George's College inside the Cathedral Close. The Very Rev. Hosam Naoum, the Dean of St. George's Cathedral, is the first indigenous Dean at the Cathedral and a wonderfully generous host and delightful man.

The Conference deviated a bit from our usual routine because it was longer but also because it was held in collaboration with St. George's College, was similar to one of their courses. We had the assistance of The Rev. Rodney Aist, an extremely knowledgeable Jerusalem scholar with expertise in the subject of pilgrimage, plus The Rev. Michael Billingsley, the College Chaplain. These two facilitators framed much of our time in the context of scripture and deepened our understanding of the locations we vis-



View from the Mount of Olives

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ited.

We travelled to all the popular holy sites—Bethlehem, the Jordan River, the Mount of Olives, Mount Zion, the Church of the Holy Sepulchre, the Sea of Galilee, and Nazareth.



In addition, we were able to experience some other aspects of ministry in Jerusalem with a visit to the Princess Basma Centre (a hospital supported by the Episcopal Diocese of Jerusalem for children and adults with disabilities) and an audience with the Patriarch of the Greek Orthodox Church, Theophilos III.

As you can imagine, it was all quite overwhelming and sometimes a bit over the top with religious kitsch. But at other times there were some tremendously moving experiences. We were up at the crack of dawn one morning to walk into the old city and follow the Way of the Cross through ancient city streets. Many took turns carrying the cross, while others read the relevant scripture passage or offered prayer. Our group stood to one side of the street while passersby continued on their way to school or to open their shops, completely unfazed by what we were doing. It was a very powerful experience to be walking along the same streets that Jesus had



and it made the events of Holy Week come alive.

Another high point for me was our visit to the Sea of Galilee. I waded in a little way and standing look-

ing out over the water, I could almost see Peter and Andrew and their fishing nets. It's a very picturesque spot. We had a picnic lunch that day at the ruins of Bethsaida looking back toward the Sea of Galilee—beautiful!

We took the opportunity of an afternoon of free time to mount an expedition to Masada with some friends. It was quite an adventure involving a questionable rental car, some magnificent views and a lot of laughter. Visiting Masada was on my list of “must dos” for Israel and I wasn't disappointed. The site of one of Herod's palaces and the last stand of the Macabees, it is beautifully restored and offers unbelievable views over the Dead Sea and surrounding area.

In between sightseeing, we were privileged to hear from individuals from other faith perspectives in Jerusalem and learn more about the very difficult political situation in Israel/Palestine. Many of the employees at St. George's College travel to work from Bethlehem and have to cross through checkpoints and the “separation wall” daily. Life is not easy.

We took the opportunity of visiting Istanbul on our way to Jerusalem. Another fascinating city, Istanbul is a wonderful combination of history and cosmopolitan sophistication. We ate lots of wonderful food, saw some gorgeous mosques, mosaics and carpets. One of the highlights was our day long tour through the Bazaar quarter with a very knowledgeable guide tasting and learning all about Turkish cuisine.

This was definitely a trip of a lifetime. I feel so fortunate to have been able to see first hand many of the sites I had only heard about. It was such a blessing and I can't wait to return! ■



At Bethlehem

RENA MARIA WOODS

 Bells, smells, and some nice fried fish



1. What is your idea of a perfect day?

My idea of a perfect day is to be above ground with health and strength with the capacity to help others.

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

I chose the Cathedral as my spiritual home because I felt welcomed by all in attendance at the Cathedral. I feel that I am a part of a family/community, everyone is warm and friendly.

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

The one thing I most look forward to at the Cathedral is the music; the music ministry at the Cathedral is so uplifting, fulfilling and gratifying.

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

There is nothing about the Cathedral I would change. I would maybe want to add the smells and bells every now and then and maybe the traditional Evensong and Benediction.

5. Which living person do you most admire?

I most admire my mother; I see her reflected in my daily actions. We do what we can for others and strive not to hurt anyone. Family is important; family is the pillar of any society.

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

My desert island book pick would be a Danielle Steele novel, a piece of music that I would pick would be Chris Booti and my food pick would be some nice fried fish or chicken, chips, and peanuts while enjoying the tranquil turquoise waters of The Bahamas Islands with the sound of the waves and the peacefulness of nature, where you can hear yourself think.



7. Where would your dream vacation spot be?

My dream vacation spot would be Italy where I can enjoy the fine wine and dining and beautiful architectural buildings. ■

C. RANDY WOODS

 Family, morning prayer,
and The Bahamas



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

A perfect day to me is to be above ground and my family and I having health and strength.

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

I chose the Cathedral as my spiritual home because it reminds me of my home church in the Bahamas.

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

The one thing that I look forward to at the Cathedral is the music ministry; it is stimulating and invigorating.

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

I would like to see a 15 minute morning prayer before the Communion Service during the Lent and Advent seasons.

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

The living person I admire most is my son Robert.

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

I would pick a book authored by Robert Greene, the music would be by Chris Booti, and the food I would have with me would be salads and sandwiches.

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

My dream vacation spot would be Abaco, Bahamas because you have the city and island life. ■

Confirmation—May 24



Aaron Williams

Robert Jones III



Jade Thompson





MAKERS' MARKET

at the Art Crawl. 7 - 10 pm 2nd Friday of the month, April - October



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- ⦿ Learn about what inspires them and their use of unique materials
- ⦿ Support your local economy and encourage regional talent

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REMEMBERING

 Katharine Greenfield
1921-2015

by Wendy Newman



The Cathedral is a wonderful blend of past and present. Christ's Church Cathedral Archivist Katharine Greenfield, 1921-2015, embodied the combination, and she wore it proudly. A true daughter of the Cathedral, she was a descendant of its first Rector and Dean, The Rev. John Gamble Geddes. When I went to my first gathering of CCC folks outside the Sunday service, a session to envision our future, she told me she was "born in the Cathedral". It soon became clear to me that, whether Cathedral "lifers" or newcomers, we were all her family.

I came to learn of her long life, and that of her family, at the Cathedral. She remembered especially her Sunday School pupils, including her dear lifelong friend Jack Dougherty. She treasured the records of the Cathedral and she organized and preserved them with great love. But when she wrote her fascinating, and often funny, columns for the Cathedral *Contact*, I had a sense that she did much of this creative work from memory. She simply knew it. It was all so close to her heart.

Long before that, I knew her by reputation as the first Head of Special Collections at Hamilton Public Library – our highly esteemed local history collection, the golden resource of stories and images relevant to the city. After many years in front line library service at HPL, she initiated

that collection, and mentored its librarian and archivist. Her reputation as a librarian was distinguished: one of the top public librarians in the country told me that when she began her career at HPL, she thought Miss Greenfield so proficient that she herself could never rise to an acceptable standard!



Proud of her alma mater, the University of Toronto, Katharine was a celebrated guest at several alumni reunions, where she regaled the crowd with memories of her professional education in the 1940s.

She didn't just preserve and catalogue; she created. As President of the Head of the Lake Historical Society and as a local archivist and librarian, she wrote and spoke compellingly about our region's history. She penned an affectionate and well-documented history of Hamilton

Public Library on its Centennial. Her knowledge went well beyond artifacts. She loved to tell stories from her rich memory archive, and could do so as a public speaker into her 90s, her parishioner fans proudly accompanying and applauding her, and she could shape a story like no one else.

It is not possible to do justice to Katharine's memory in any short article. We have so many reminders to treasure – the restored stained glass

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(Continued from page 25)

window over the door to the Sacristy; the archival collection she created, an impossible act to follow as I assume responsibility for its care; our memories of her in the pew of her family, and more. In the last few months of her life especially, loving Cathedral friends counted it a privilege to take her to church and back and to see to her needs. We celebrated her life at the service she helped to plan. We sang her favourite hymns, and noted that yes, she could part with some Cathedral traditions – “crusts optional” on the sandwiches, she wrote to her beloved Dean.

We loved Katharine Greenfield, and she loved us. May she rest in peace. ■



Prayer Shawls



Our faithful Prayer Shawl knitting group and some of their beautiful shawls.



Many recipients of prayer shawls express their gratitude not only for the shawls, but also for prayers and the importance of the Prayer Shawl Ministry. Below are some of the heartfelt responses received.

I cannot express fully the comfort that the prayer shawl has given me. First of all the softness is just so gentle around my neck. After chemo I put it round my shoulders when I am in bed, and often over my dressing gown or sweater in the day. I keep it on my bedside table, and often in the middle of the night when feeling a bit bleak and sorry for myself I reach out and put it against my face on the pillow and it seems to give me peace.

Thank you for your time, energy and creativity...the bright blues, greens and yellows match the blossoming spring....

...it makes me feel very special.

From a friend in the US whose husband was dying...“as he lies in bed, he is covered by the prayers of our neighbors to the North”.

How wonderful to wrap myself in the shawl, especially this cold winter, and feel instantly the love that went into it.

The prayer shawl gives me a sense of warmth and healing. I love it!

When I left (my Mother) for the day the shawl was across her shoulders and she was calm, peaceful, and settled. Thanks to all of you for this ministry. ■

INCOME BELOW

 But there's good news

by Corporation



As you will see from the year-to-date statement below, our expenses are pretty much in line with budget expectations but our income is below budget. (The overage in property expenses is due to the Dean's Vestry upgrades to allow for a library and this expense is entirely offset by income in Special donations, so the net property expenses are actually in line with the budget).

The income shortfall is being driven by Parishioner Givings, including donations to Dean's Discretionary and Outreach, which are all below our target year-to date. (Donations to Choral

Scholarships are ahead of plan, largely due to the Around the Bay, and donations to Flowers and Festivals are on plan with the budget).

However, what is encouraging is that when we compare the Parishioner Givings this year versus last year, we are \$15,208 ahead of where we were last year at this time and the overall income gap versus plan is therefore much less than it was last year at this time. While we can't celebrate "in the aisles" yet, this is good news and the Corporation thanks all of you for your continued financial support! ■

Income	31-May-15	Budget	Variance
Parishioner Givings	\$ 115,931	\$ 121,716	-\$ 5,785
Other Income*	\$ 9,422	\$ 11,833	-\$ 2,411
Open Collection	\$ 3,552	\$ 3,333	\$ 219
Misc Income	\$ 2,348	\$ 4,167	-\$ 1,819
Fund Income	\$ 47,875	\$ 47,875	\$ -
Special Offerings	\$ 13,065	\$ 7,500	\$ 5,565
Total Income	\$ 192,193	\$ 196,424	-\$ 4,231
Expenses			
Staffing	\$ 118,730	\$ 118,004	\$ 726
Property	\$ 28,314	\$ 24,896	\$ 3,418
Admin and Programs	\$ 52,479	\$ 53,732	-\$ 1,253
Total Expense	\$ 199,523	\$ 196,632	\$ 2,891
Net Income (Deficit)	-\$ 7,330	-\$ 208	-\$ 7,122

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