

CONTACT

Christ's Church Cathedral | Summer 2020



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LIFE CARRIES ON

 and we wait

by Paula Esteves



Welcome to the summer edition of *Contact!*

As I think back to the last almost four months now, I'm struck by how much life has changed. We're doing just about everything differently – working, shopping, socializing, exercising, walking (with or without a miniature poodle!), learning, and even church are done differently – very differently! There have been many work arounds so that we can continue with the most essential aspects of day to day living without the overwhelming fear of contracting COVID-19. But not many that don't include the use of digital technology.

Many of us have been 'attending' Bishop Bell's live-streamed services on Sundays and/or Evening Prayer at the Cathedral. They come to us courtesy of technology—Facebook, Spotify, and Apple Podcasts. In this issue, Michael Bloss introduces us to a new service, Eucharist with Spiritual Communion (page 25) delivered via YouTube. You'll find the timing of all these services and more listed in the calendar.

It's okay if you're thinking "sure, but these services just aren't the same as in person experiences" because they're not. But would we have been able to continue to be a community in prayer in these times without technology? Probably not.

There are, of course, those who either by design or circumstance are not able to stay connected via technology. They are not forgotten. Alison is doing an amazing job (as usual) of ensuring that those

without the use of technology are kept informed and included. *Contact* as well as other information pieces are being mailed. Clergy, team leaders, and parishioners have also taken steps to stay connected with others. We can all play a role in keeping everyone in this community included.

And for those in our greater community with the most dire of needs, a team of dedicated volunteers run the Resting and Hygiene Centre at the Cathedral daily. It's simply amazing that this initiative has been implemented so quickly! No technology required—just caring people looking out for others. For details of this ministry, I refer you to Kerry Lubrick's article on page 20. Kudos to all those involved and sincere thanks to those who have made donations directed to this initiative.

So, life carries on. Each of us doing our best to stay healthy and keep others healthy—physically, mentally, and spiritually.

And we wait. We wait for the return to what once was. Or do we? This pandemic has lifted the veil on so many things that we can and need to do differently—care for the elderly, resources for the disenfranchised, issues of income disparity, universal basic income, and so on. And in the midst of all this, a powerful and hopeful movement in protest of systemic racism takes hold.

Yes, we wait—for a future of health, safety, and inclusivity for all. ■

WHAT IS NORMAL



Needs to be different

by Terry DeForest ✦



When I meet with couples preparing for marriage, one of the things that I often observe is that marriage calls for us to negotiate a new normal. Each of us is imprinted with what is deemed to be normal on the strength of what was normal for us in our formative years. Yet rarely was our family’s “normal” talked about – it just was. We mostly learned about the lived values of our family of origin by seeing them lived out. The adventure and challenge of the early stages of marriage is that two “normals” are coming together and some agreement needs to be reached about what the new normal for the marriage will be.

We are in a time when we will all, as a society and as a church, need to forge a very different new normal. For so many weeks I (and I expect many of you) have been waiting for the pandemic-imposed restrictions to be lifted so that we can return to normal. Yet with repeated extensions of the Ontario declaration of a state of emergency, and the news that our provincial House of Bishops has decided that we will not be returning to on-site worship until September at the earliest, it is clear that that quick return to normal is not in the cards. This decision by our bishops is being made in consultation with epidemiologists, ordained and lay church leaders (across the wider church), and theologians. One of its primary motivations is our collective protection. Anglican churches are a community particularly at risk of serious consequences from COVID-19 infection. Our leaders are deeply concerned for our well-being. It is also becoming increasingly clear that while in many regions across the country infection rates have greatly decreased, Ontario and

Quebec are the epicentre for most new cases. And as of the date of writing this article, we have not seen a significant sustained drop off here. Specific regional plans for how we will function as both church and the wider society will undoubtedly be needed and these plans may look quite different in different locations.

As if these challenges were not enough, we have also watched with horror the recent killing of a black man, George Floyd, by police officers in Minneapolis, Minnesota. This violence is not restricted to certain countries. We know that Canada has its own historic and current issues with systemic racism – for people of colour and, as is so abundantly clear from the recent Truth and Reconciliation Report and the Missing and Murdered Indigenous Women and Girls inquiry, indigenous peoples. So, especially in light of the protests which Mr. Floyd’s murder has ignited across the continent and around the globe, we have been powerfully reminded that our societal “normal” is profoundly unjust for those living with the impacts of systemic racism. We cannot return to that normal. That normal is something of which we are called to repent. Our new normal needs to be proactively anti-racist.

For all sorts of reasons, therefore, what is normal needs to be different. This is especially true for us upon whom the unifying, empowering, and equipping Holy Spirit has been poured. The world and church in which we live is not yet the kingdom of God. But that kingdom is breaking into our midst. With, to, and sometimes through us, God is active-

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ly, persistently, and faithfully bringing in that kingdom. It is encouraging to know through the sustained strength of anti-racism protests around the world, we will find many partners in this pressing social justice mission among those with lived experience of racism, and in justice advocacy groups, church and civil society, law enforcement, and governments alike. And having learned as a society that our collective efforts and behaviour can be shaped differently in constructive response to the pandemic, we know that we can make changes “on earth as it is in [the kingdom of] heaven.”

We remind ourselves of this transformative work and presence of God amongst us in order that we can confidently navigate the turbulent waters which lead to the next, new normal. I fully expect that our worship services, pastoral offices, work of making and nurturing disciples, justice and environmental ministries, and communal gatherings will all look different in the medium and long-term future. The physical distance we will keep from one another and the novel ways which we will find to be close to each other, the public health protocols we will practice, the adjustments in our style of worship, reliance on digital technology, new ways to express hospitality to those who are homeless or poor, and so much more are all evolving as aspects of our ever-changing new normal.

As they do, we have been discovering new opportunities for mission and creative innovation, reaching out through digital and social media with worship and music to people whose lives we haven't touched as deeply before. We have been trying out new family ministry opportunities. We have been meeting the needs of those who are homeless and precariously housed at a time when they are especially vulnerable. We have been finding new ways to be generous and to express our gratitude to God through fulfilling our need to give. We have been advocating for justice, peace, and reconciliation. We have been worshipping with our diocesan sisters and brothers and sharing in Cathedral evening prayer and hymn festival audio-podcasts. We have shared in the leadership of a ground-breaking dioc-

san LGBTQIA2S+ Pride Celebration. We have been reaching out to and caring for one another in prayer and by phone, e-mail, and the ubiquitous zoom conference.

We do not know entirely what the new normal is going to look like, even in the short-term. But we have been in times of uncertainty and direction-finding before. In fact, we were already in one – the interim period between rectors – in which we had been faithfully discerning God's call to this faith community in a new environment. Little did we know just how new the environment in which we are going to live, move, and have our being was going to be. Nevertheless, the prayer with which we commenced our interim period is still quite apt.

In preparation for what lies ahead and in this green [for growth] liturgical season, let us continue to pray, to watch for the leading of God's Spirit, to work with one another and with our Cathedral, diocesan, and wider church leaders as we discern the new and “old” ways that God is calling us to be Jesus' disciples. And let us do so in faith and confidence that “new every morning is the love...” of God, trusting that there will indeed be... “new treasures still of countless price” found in the new – kingdom of God – normal which God is now and ever forging with us.

Blessings. ■

*Loving God, whose peace passes all our understanding;
as we face this present pandemic, and experience fear and anxiety,
may we hear your voice, bringing calm to the storms of our time.
Strengthen those who work, to limit the spread of infection,
and those who seek to care for the sick,
and keep us mindful of the most vulnerable.
May we shape our living to protect one another,
and may our changing habits, practices and sacrifices,
be for the greater love of our community and all your people.*

AMEN

AN EXTENSION

 Of who we are

by Sharyn Hall ♦



In recent weeks, our hands have received a great deal of attention. Because of COVID-19, we have been urged repeatedly to keep our hands clean with soap and water or a sanitizing liquid. This is common sense but easy to forget because our hands are essential to the way we communicate with the world. We take for granted how much we talk with our hands. We reveal our thoughts and emotions with our hands.

Our hands are an extension of who we are. Our identity is imprinted on our hands. It is a remarkable fact that among the billions of people in the world, no two fingerprints are identical. Our hands can express our individuality and independence, or our hands can express our need for other people in our lives.

At this time of pandemic, it is disturbing to realize that our hands also can be a silent source of danger to others and to ourselves. We are urged to refrain from touching others with gestures of greeting or affection. Perhaps it is not stretching the point to say that by foregoing our usual practices, we are following the Christian principle of caring for our neighbours.

We are willing to alter our customs, not thinking only of ourselves, but also of protecting others. Nevertheless, by changing our practices, we are not changing our sense of Christian community. When the danger has diminished and we are permitted to gather together for worship, employing all the measures for safety, there still remains the most important way in which we use our hands to express our faith as followers of Christ.

In our tradition, we receive the bread of Christ by

stretching out our hands. This is a profoundly moving gesture of reaching out to welcome all that Christ can bring into our lives and through us, into the lives of others. The hands which reach out for the bread of communion reflect the diversity of humanity, old and young hands, male and female hands, hands strong and muscular, hands weak and trembling, hands of every skin tone, hands marked by the experiences of life, hands which tell the stories of individual lives and also represent our shared humanity.

We can wonder what stories the hands of Jesus revealed. As he journeyed through Palestine, perhaps his hands became strong and weather-worn, like many other men and women. The mystery of Jesus is that he was human and yet more than human. In his humanity, he united all humanity with God, and in his wounded hands, he united human suffering with his own suffering. With his hands, he offered bread and wine to his disciples as a divine promise to be with them always, the same promise which Jesus has given to generations of Christians in the sharing of this sacrament.

With our human hands, we participate in the Eucharistic communion which joins us together in the incarnation of God in Jesus. We are all joined together in the image of God, and yet the individuality which is imprinted in our fingertips is not lost. Our individuality is affirmed as members of the body of Christ. Communion with Jesus is an open invitation to accept the hand of God reaching out to us.

May the work of our hands be God's work, and when our work is done, may we rest in God's hands for eternity. ■

EVENING PRAYERS



Singing hymns at home

by Michael Bloss



As I write this the world is well established into the reckoning which is the virus pandemic. Churches are closed, the economy is a shadow of its former self, and everyone is struggling with one or both of mental health issues and economic hardship. In our isolation, we yearn for the company of even just one other person let alone a congregational family. And the thought that we will likely not see full churches for a very long time is starting to settle in.

At the same time, we hear of church “re-opening” and wonder, “how long, Lord, how long” before it becomes the right time. Of course, no one has any idea of what the future will look like or when things will moderate. We only have the present.

The present is entirely about finding ways of staying connected. For the Cathedral’s musical and liturgical worlds, it has taken the form of an online presence. There are a multitude of church online experiences and so the question became how we could fashion an online experience which was intrinsic to the cathedral’s community and not derivative of anything the Diocese and other sources had to offer.

The Cathedral Café program this season sought to reconnect with the foundations of our faith and practice. The sessions would begin with Sung Evening Prayer in the chancel of the cathedral. The use of plainchant, candles, incense, traditional canticles (*Song of Mary* and the *Nunc Dimittis*) and communal song helped bring a special focus to these foundations and yet with liturgical language which was fresh and evocative.

Once the cathedral doors closed, we found this Evening Prayer format a great way to create podcasts and so the weekly Evening Prayer podcast was born. The idea that people could listen and participate online at their leisure was appealing and convenient. Sundays in Lent and weeknights during Holy Week provided the initial impetus. My little digital recorder picked up the atmosphere of the cathedral, the singing of two or three people, an officiant, and the lovely speech of the small chamber organ which we had use of during Lent. We then expanded the musical offering to include vocal solos and other diverse musical styles. How fortunate we are to have such a talented group of musicians in our midst!

As a next stage, we decided to include mini-sermons or homilies so Cathedral and honorary clergy could share their reflections. Also, to vary the sound palette and signal a change to an Eastertide spirit, the main cathedral organ began to be used more often. Because our hymn traditions are based on a large corpus of repertoire as well as being linked to the liturgical year, we presented Hymn Festivals for Eastertide and for Ascension. Unwittingly, we realized that by offering these, we were encouraging the recovery of the tradition of singing hymns at home! Hymns mean a great deal to our worship practices and to hear about the stories behind the hymns helps to understand their unique contribution to our church culture.

Most recently, music from a virtual choir became another aspect in the evening prayer podcasts fea-

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turing our leads distanced according to public health and diocesan dictates. The most challenging for me was preparing the Pentecost motet, *Loquebantur variis linguis* (and they spoke in many tongues) for Pentecost Sunday, May 31. This seven-voice motet by the great Thomas Tallis found our four leads recording each part individually (meaning some had to record two parts – but not at the same time) followed by my combining all of those separate tracks into one. It was exciting to hear the final product, whose podcast you can still download from the cathedral [website](#) if you happened to have missed it earlier.

We have been blessed with the assistance of many people, particularly the Corporation as well as the Technology Working Group. With their help, we are now developing a visual “YouTube” experience for Evening Prayer and possibly now as well, a spiritual Eucharist. We can now be found on *Spotify* and *Apple Podcast* (with a nifty thumbnail picture produced by Jeremy Ludwig!).

We feel it is also time to consider diversifying our offerings. Short organ samplers, one-on-one conversations with folks on hymns, exploring the intersections of music and scripture in various liturgical sea-

sons are being thought through. Let us know if you have an idea you would like to have appear on a podcast.

Even though Supercrawl and Artcrawl are not happening this year, we are planning to have some online video experiences featuring the artists who might have displayed their creation, together with some of the Taizé music which has become a cultural phenomenon of this important occasion.

If you are a regular listener – stay tuned for more. If this is new to you, visit the website, or the other online facilities mentioned earlier, and rest in a meditative time while on your walk, or in your car. Above all, join in with the singing and the prayers and invite your friends to do the same.

We have uncovered in this a new ministry for the cathedral—one that could even be called missional. It will continue even when the time comes for our community to be back in the cathedral. In the meantime, don’t forget that wherever we are, we are the church together – and that whoever sings prays twice.

And that is something to sing about! ■

Congratulations!



On May 17, The Rev. Canon Dr. Sharyn Hall announced her retirement as Assistant Priest effective August 31, 2020. Sharyn has been a soft albeit powerful voice in the Cathedral and we will miss her greatly. We look forward to wishing Sharyn well and thanking her in person at a later date.

SEPARATED IN PERSON

 but not in heart

by Rob Jones



Dear Friends in Christ,

Paul, whose ministry was such that he never remained in one place for very long, often expressed eloquently his desire to be reunited with his friends. In his first letter to the Thessalonians, he writes:

As for us, brothers and sisters, when, for a short time, we were made orphans by being separated from you—in person, not in heart—we longed with great eagerness to see you face to face.

The circumstances of Paul's separation from the members of the Thessalonian church are certainly different from our current separation from one another, but his words certainly resonate with me when I think of how I am feeling during life in this pandemic. I long with great eagerness to see all of you face to face, and yet I recognize that our current separation is in person, but not in heart.

Many of us have had the opportunity to connect with one another over Zoom and other online platforms. Some of us meet on Thursday mornings for centering prayer, some of us log on for coffee hour on Sundays, and some of us have tuned in for our recent Town Hall or our virtual Families' Picnic. We have had the great pleasure of seeing Bishop Susan preach each Sunday morning on Facebook, and now we have the ability to experience Evening Prayer at the Cathedral in podcast form via Apple Podcasts and Spotify. These new ways of connecting can never replace the joy and beauty of gathering in person, but I would encourage you to take advantage of these new opportunities if you have not already!

Recently, around 20 of us participated in a virtual

town hall over Zoom. Despite some early technical difficulties (RIP Terry's laptop!), it was an important way for us to check in with one another during the pandemic and to keep the congregation informed. We, as a Corporation, shared several important pieces of information.

J. gave us a very thorough and helpful summary of the ongoing negotiations for a renewed relationship between Christ's Church Cathedral and the Diocese of Niagara, especially as it relates to the management of Cathedral Place. The process has been very encouraging. Specifically, Bishop Susan has reiterated her strong support for the Cathedral congregation and has expressed her intention to ensure our long-term survival and growth. We are excited to begin this new chapter of our relationship with the Diocese of Niagara. The key points of the process so far have been wonderfully summarized by Janina, and I would direct your attention to that document (appended to the [Chronicle](#) dated June 7th and mailed to parishioners without an internet connection) if you did not have the opportunity to attend the meeting.

We also had the opportunity to hear directly from Sharyn on the topic of her upcoming retirement. Sharyn had previously announced her retirement during one of the recent Cathedral podcasts, but the town hall gave us the chance to hear more directly from her and to wish her well. I speak for all of the wardens when I say that Sharyn will be deeply missed, but that she is certainly deserving of a restful retirement. I, personally, will most remember Sharyn's wonderful sermons, which were always filled with such wisdom, insight, and compassion. Thank you, Sharyn, for your humility, for your kind and caring spirit, and for your faithful leadership. ■

SAFEGUARDING

 the integrity of God's creation

by Donald C. Brown ✦



On Sunday, January 12th this year, Isabella May Fenyvesi was baptized at Christ's Church Cathedral. This lovely child was a treat to the eyes of all who had the chance to see her. As the service progressed, I was suddenly struck by the words asked of the godparents by the Presider, "Do you renounce the evil powers of this world which corrupt and destroy the creatures of God"? To which the parents and godparents answered, "I renounce them". Then later, the congregation was asked, "Will you strive to safeguard the integrity of God's creation, and respect, sustain, and renew the life of the Earth?" And the congregation answered, "I will, with God's help." I could hardly believe my ears! My whole being suddenly felt a oneness with this beautiful child. What brought this about? I knew right away.

As some of you know, one of the largest Fossil Fuel companies, Enbridge Gas Inc, having been denied access by two American States to build a pipeline to transport fracked gas from Texas to the New England States, is requesting permission to build its pipeline through Canadian soil to its US destination. The Canadian soil happens to be the Green Belt across Hamilton city's designated environmentally sensitive areas, provincially significant wetlands, and Hamilton's largest stream as well as Bronte Creek. The route also ploughs through environmentally sensitive lands purchased by the public and held by the Hamilton Conservation Authority to permanently protect.

Having learned what is happening to our earth as a result of human activity and knowing that if we

persist in what we are doing, the result will be catastrophic, it occurred to me to ask, what, if some day Isabella May were to look me in the eye and ask, Why did you let this happen? What would I say?

The fracking process for releasing gas from the depths of the earth's surface is one of the most invasive and polluting procedures that is possible to perform on the natural environment. Such exploitation of the earth is beyond reason, and if we are to survive, must stop. Not only is it harmful to the environment including polluting the adjacent water acquirers; but the resulting release of the fossil fuel to be burned is a contributor to global warming.

The Intergovernmental Panel on Climate Change (IPCC) is dedicated to providing the world with objective scientific information relevant to understanding the basis of human induced climate change. The Panel has published its review of hundreds of scientists which revealed that for thousands of years the level of carbon dioxide (CO₂) in the earth's atmosphere has remained at 350 parts per million (ppm). And in the last 30 years this figure has risen to 415 ppm and is steadily rising. 350 ppm of CO₂ is the level that has kept the earth's atmosphere liveable for most species. Significant levels above or below 350 ppm CO₂ are not sustainable. Scientists associated with the fossil fuel industry have known that the burning of fossil fuels is the leading cause of this alarming degree of global warming. And yet the companies with which they are associated are still trying their best to keep the truth hidden.

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Are the “children of darkness” more clever than the “children of light”? Is it not our duty to act in ways that are more caring for the world that is the sacred home for all creatures, including us? This situation with which we are confronted in our own community requires our attention.

Recall what we said during the baptismal service: we are affirming that we will do our part to continue to make this earth, our world, sustainable for Isabella and all who dwell with her and those who continue to live after her. The way we have been behaving is the very opposite to what is necessary to fulfill this promise. Remembering what we said, if it is not too late, here are some things we can do:

- Write a letter or call your Councillor.
- Visit, write, or call your Member of Parliament and Provincial Legislature (MPP).
- Write or call the Hamilton Conservation Authority.
- Let them know your mind in this important matter.

I am a member of a small group calling itself Elders for Climate Sanity (E4CS). We are part of a larger Environmental group in Hamilton called Hamilton 350. Since March of 2019, our principal actor, Tina Di Clemente, has made 18 presentations outlining the scientific facts relating to climate change to a variety of church and community groups. Eight more are scheduled to the end of April. If you know of a group that would appreciate knowing more about global warming and ways of responding to it, you can email E4CS. ■

PASSAGES

DEATHS

Joan Van Hee—May 27

The Rev. Ted Taylor—May 29



On May 17, 2020, Shawna Marie Lubrick was married to Evan Scott Robinson. It was a small but intimate service, gathering of 5, at Elliot Heights Baptist Church. The couple had planned to be married at Royal Botanical Gardens with a reception to follow at the Waterfront Centre, but this could not occur due to the state of emergency. The celebration will occur at a later date when it is safe to do so.



JOAN VAN HEE

 Dec 14, 1914 - May 27, 2020

by Peter Wall ♦



After 105 years and 5 months on this earth, Joan Van Hee slipped away quietly on May 27. Joan had been associated with the Cathedral her entire life and she continued this—even though she had lived in British Columbia for many years—right up until her death. She was the oldest parishioner to whom I ever ministered although the much-loved Vera Tomlinson, at 104, came very close. Because Joan had not been in church for a very long time, most did not know her, but she had a strong and lasting impression on me. I would regularly visit her at her home in Hamilton, always in the formal 'living room', and always with sherry - irrespective of the time of day! Shortly after she marked her 99th birthday, impeccably dressed, she came to the early service at the Cathedral on Christmas eve, driven by one of her caregivers. She smiled throughout the cacophonous service, with lots of small children and their parents. She walked perfectly up to the nave steps to receive communion.

After a very serious stroke in the summer of 2015, it seemed that this wonderful, elfin-like woman would not be 'with us' for much longer but she came home from the hospital and, with wonderful round the clock care, lived for another five years! It was my great privilege to visit with her often - hearing her stories, 'remembering' with her as she sometimes reverted to events of many years ago, speaking with and being spoken to (!) by her little stuffed elf called Jimmy, and even 'taught' her to whistle, since she had heard me whistling once and

told me that she couldn't whistle. I assured her, as the Sondheim music says, that 'Anyone Can Whistle', and, from then on, for a while at least, we practised every time I visited.

One of the great privileges of ministry is being able to walk with someone through their final days, and there were many times when I would drive up to Joan's house and wonder if this would be the last time. Often, if I were to be away for a time, I would prepare myself that, when I returned, Joan might not still be alive. Who would have thought that she would still be with us, even after I 'retired' from the Cathedral!

I will miss her—she taught me much, particularly that, when one is pushed and pulled in many different ways, as I often felt I was, spending even a few moments at her bedside grounded me, calmed me, and made me realize how lucky I (and all of us, I submit) are to have this great gift called faith—a gift which is most often lived out in quiet, mysterious, and wondrous moments. Joan, and so many others, have been that gift to me.

Rest in peace, dear friend! ■

PART IV

Next steps

by Kerry Lubrick



- ✓ **Parochial Committee established and regularly meeting**
- ✓ **Transition plan completed; monitoring and adjusting timelines**
- ✓ **Self-Study completed**
- ✓ **Parish profile completed**
 - Recruitment for new Dean and Rector
 - Interviewing of potential candidates
 - Recommendations to Bishop Susan
 - Appointment by Bishop Susan and Announcement

The Parochial Committee, like the rest of the world, has been challenged by the impacts of the coronavirus and the resultant state of emergency. We are pleased that Bishop Bell has extended Rev. Canon Terry DeForest's contract as the rector in the interim to the end of November 2020. Based on where the Committee is at right now, it is anticipated that our new Dean and Rector of Christ's Church Cathedral might be in place by the end of December 2020 or early January 2021.

Bishop Susan Bell has received the Parish Profile and is preparing an executive message to be included in the Profile. In addition, +Susan will be providing comments and edits for consideration. Special thanks and credit are extended to Wendy Newman, Jeremy Ludwig, John Bradley, Rob Jones, and others who have edited the parish profile and created a very professional looking document that is reflective of our parish, our wants, our needs, and our vision. A virtual meeting of the Parochial Committee is scheduled for June 15th and it is expected that the Parish Profile will be finalized. Once finalized, the Profile will be officially posted and recruitment will begin. At that time, the Profile will also be circulated to parishioners. The committee will then turn its work towards the interview process.

We are not certain how interviews will be conducted. The Committee is contemplating the initial round of interviews by videoconferencing. The Bishop has been approached about this possibility and will provide guidance on that in due course. The Committee has received favourable comments from several parishioners that videoconferencing has been done by other organizations in the past with good success.

Please continue to hold the work of the Parochial Committee in your prayers. ■

July

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Calendar Notes: <ul style="list-style-type: none"> • Cathedral Place Offices will be closed on Fridays in July & August. • The Resting and Hygiene Centre operates daily from 10 a.m. to 12 p.m. • Please click on underlined blue text to link to service details or to email an individual as listed. • For Eucharist with Spiritual Communion, the link takes you to YouTube. From there, please type <i>Christ's Church Cathedral, Hamilton</i> in the search field. 			1 <i>Cathedral Place Offices closed for Canada Day Holiday</i>	2 <i>Deadline to register for Zoom Coffee Hour on July 5</i> <i>Centering Prayer via Zoom 7:30 am Contact Dale Guenter</i>	3 <i>The Litany of Reconciliation 12 noon</i>	4
5 Pentecost 5 <i>Live-streamed Service with Bishop Susan 10 am Details</i> <i>Zoom Coffee Hour 11 am</i> <i>Eucharist with Spiritual Communion with Cathedral Clergy on YouTube.</i> <i>Evening Prayer at the Cathedral. Preacher: Sharyn Hall ☩ Website Details</i>	6	7	8	9 <i>Centering Prayer via Zoom 7:30 am Contact Dale Guenter</i>	10 <i>The Litany of Reconciliation 12 noon</i>	
12 Pentecost 6 <i>Live-streamed Service with Bishop Susan 10 am Details</i> <i>Eucharist with Spiritual Communion with Cathedral Clergy on YouTube.</i> <i>Evening Prayer at the Cathedral. Preacher: Rob Jones Website Details.</i>	13	14	15	16 <i>Centering Prayer via Zoom 7:30 am Contact Dale Guenter</i>	17 <i>The Litany of Reconciliation 12 noon</i>	18
19 Pentecost 7 <i>Live-streamed Eucharist with Spiritual Communion with Bishop Susan 10 am Details</i> <i>Evening Prayer at the Cathedral. Preacher: Terry DeForest ☩ Website Details</i>	20	21	22 <i>Virtual Jr. & Sr. Youth Groups : 12 - 1pm: Ages 10-13 2 - 3pm: Ages 13+ Contact Sarah Bird</i>	23 <i>Centering Prayer via Zoom 7:30 am Contact Dale Guenter</i>	24 <i>The Litany of Reconciliation 12 noon</i>	25
26 Pentecost 8 <i>Live-streamed Service with Bishop Susan 10 am Details</i> <i>Eucharist with Spiritual Communion with Cathedral Clergy on YouTube.</i> <i>Evening Prayer at the Cathedral. Preacher: Dan Tatarnic ☩ Website Details.</i>	27	28	29	30 <i>Deadline to register for Zoom Coffee Hour on Aug 2</i> <i>Centering Prayer via Zoom 7:30 am Contact Dale Guenter</i>		

August

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1
<p>2 Pentecost 9</p> <p>Live-streamed Service with Bishop Susan 10 am Details</p> <p>Zoom Coffee Hour 11 am</p> <p>Eucharist with Spiritual Communion with Cathedral Clergy on YouTube.</p> <p>Evening Prayer at the Cathedral.</p> <p>Preacher: ✝Ralph Spence. Website Details.</p>	<p>3</p> <p>Cathedral Place Offices Closed for Civic Holiday</p>	<p>4</p>	<p>5</p>	<p>6</p> <p>Centering Prayer via Zoom 7:30 am Contact Dale Guenter</p>	<p>7</p> <p>The Litany of Reconciliation 12 noon</p>	<p>8</p>
<p>9 Pentecost 10</p> <p>Live-streamed Service with Bishop Susan 10 am Details</p> <p>Eucharist with Spiritual Communion with Cathedral Clergy on YouTube.</p> <p>Evening Prayer at the Cathedral. Preacher: Sharyn Hall ✝. Website Details.</p>	<p>10</p>	<p>11</p>	<p>12</p> <p>Virtual Jr. & Sr. Youth Groups : 12 - 1pm: Ages 10-13 2 - 3pm: Ages 13+ Contact Sarah Bird</p>	<p>13</p> <p>Centering Prayer via Zoom 7:30 am Contact Dale Guenter</p> <p>The Table 7pm Contact Sarah Bird</p>	<p>14</p> <p>The Litany of Reconciliation 12 noon</p>	<p>15</p>
<p>16 Pentecost 11</p> <p>Live-streamed Eucharist with Spiritual Communion with Bishop Susan 10 am Details</p> <p>Evening Prayer at the Cathedral. Preacher: David Montgomery. Website Details</p>	<p>17</p>	<p>18</p>	<p>19</p>	<p>20</p> <p>Centering Prayer via Zoom 7:30 am Contact Dale Guenter</p>	<p>21</p> <p>The Litany of Reconciliation 12 noon</p>	<p>22</p>
<p>23 Pentecost 12</p> <p>Live-streamed Service with Bishop Susan 10 am Details</p> <p>Eucharist with Spiritual Communion with Cathedral Clergy on YouTube.</p> <p>Evening Prayer at the Cathedral.</p> <p>Preacher: Terry De Forest ✝. Website Details.</p>	<p>24</p>	<p>25</p>	<p>26</p>	<p>27</p> <p>Centering Prayer via Zoom 7:30 am Contact Dale Guenter</p>	<p>28</p> <p>The Litany of Reconciliation 12 noon</p>	<p>29</p>
<p>30 Pentecost 13</p> <p>Live-streamed Service with Bishop Susan 10 am Details</p> <p>Eucharist with Spiritual Communion with Cathedral Clergy on YouTube.</p> <p>Evening Prayer at the Cathedral. Preacher: Sharyn Hall ✝ Website Details</p>	<p>31</p>					

A BLESSING

 is an opportunity

by Sharyn Hall ♦



The following is a reprint of Sharyn's homily of May 17, 2020.

Today in our global world, we are struggling against an invisible threat to our wellbeing, a threat to our relationships with others, and a threat to our hopes for a secure future. We live in a new kind of uncertainty, not a war, or a fire, or a flood. The insidious virus is upending our social norms. People from ALL walks of life are vulnerable to illness, death, and despair.

It is not surprising that many people are wondering if our human sense of security has been shattered. This is not about the security of our borders or the security of the stock market. This is about our personal security to have hopes and dreams for a future full of possibilities. In this pandemic, we are learning that the virus respects no corporate giant, no investment futures, no accumulated possessions. As people of faith, we know that misfortune and sorrow can happen to anyone, and that we are called by God's commandment to offer compassion and help whenever we can.

In our gospel story from St. Luke (12:13-21), Jesus is asked to arbitrate a dispute between a man and his brother over a family inheritance. Jesus refuses and takes the opportunity to warn all in the crowd around him against greed. Then he adds, "for one's life does not consist in the abundance of possessions." As he often did, Jesus underlines his teaching by telling his listeners a parable.

"The land of a rich man produced abundantly. And he thought to himself, 'What should I do, for I have no place to store my crops?'" In the ancient Hebrew world, if you owned land and you had barns to store food, you were wealthy and living comfortably. All of this good fortune would be viewed by others as God's blessing upon this man.

The rich man decides his best plan is to pull down his barns and build larger barns where he can store all the abundance for himself. This seems prudent and good sense; why let the surplus grain go to waste? The rich man does not see or consider another possibility.

He sees the abundant crops as a means to secure for himself a future without cares or concerns. He contentedly says to himself, "Soul, you have ample goods laid up for many years: relax, eat, drink, be merry." That phrase may sound familiar because it has become common in everyday speech, but in common speech, the phrase usually ends with the warning, 'for to-morrow you die!' God says to the rich man, "You fool! This very night your life is being demanded of you."

In this parable, Jesus warns his followers about trusting in the abundance of possessions to secure one's life. That may be the most straightforward interpretation of the parable, but we are left with some good questions.

Why did the rich man not see another use for his

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surplus crops? Was it only greed? Did he recognize his good fortune as God's blessing? Or did he have any thought of God at all? The rich man shows no gratitude for God's blessing and equates the abundance in his barns with the contentment of his soul. He does not see that a blessing is an opportunity to give a blessing to someone else, not only in tangible gifts, but perhaps with a helping hand, a kind offer, or time devoted to alleviating the misfortune of others.

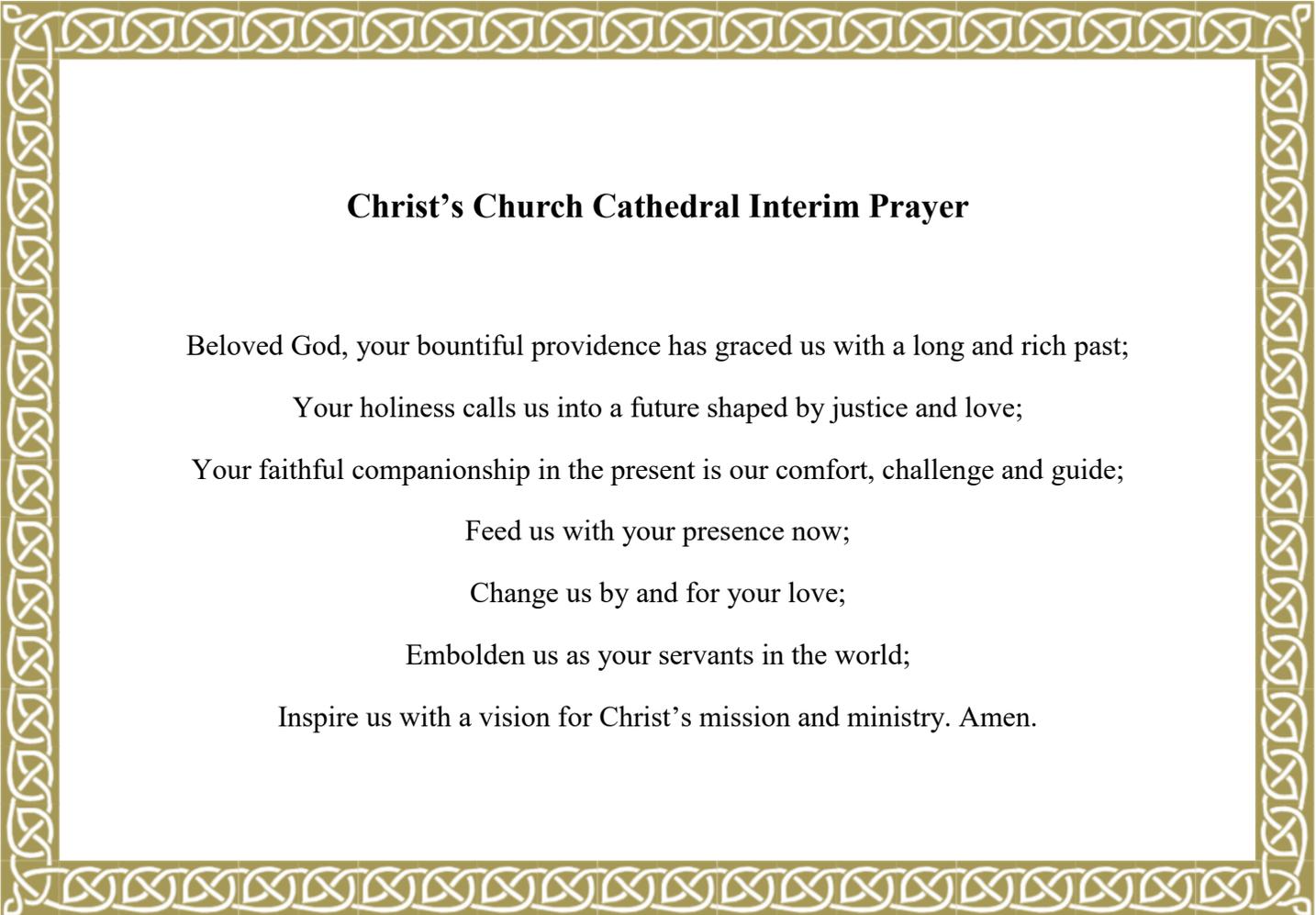
We live in an extraordinary time of anxiety. Thousands of people have suddenly become ill; many thousands have died, old and young, rich and poor, powerful and powerless. There is no real defense, no cure, no vaccine as yet to protect us. When the cure is found and the pandemic finally has ended,

people will still face an uncertain future of economic hardship. In the midst of all this suffering and sorrow, there are some hopeful signs.

There is still gratitude in the world. People are thankful for the dedication of helpers who care for the sick, the hungry, and the frightened. There is still generosity in the world. People offer to share what they have with those who have not.

As Christians, we are reminded by the teaching of Jesus that no earthly wealth or power can secure a life free of suffering and sorrow. As people of faith, we are called to remember that what we do today may not secure tomorrow, but we may enrich our world with the blessing of God's love for all God's people.

So may it be. ■



Christ's Church Cathedral Interim Prayer

Beloved God, your bountiful providence has graced us with a long and rich past;

Your holiness calls us into a future shaped by justice and love;

Your faithful companionship in the present is our comfort, challenge and guide;

Feed us with your presence now;

Change us by and for your love;

Embolden us as your servants in the world;

Inspire us with a vision for Christ's mission and ministry. Amen.

THIS IS NOT OUR FIRST PANDEMIC

Influenza in Hamilton 1918

by Wendy Newman



As if the horrendous loss of life and limb of World War I were not enough, the world was stricken with a fierce pandemic in the Fall of 1918. In Canada, one in six fell ill and about 50,000 died. There was no effective treatment until many years later, though some quackery and dodgy advertisements inevitably raised their heads.

On September 30, Hamilton's first cases were reported at the Armament School of the Royal Air Service. It spread like the proverbial wildfire. Hamilton was fortunate indeed to have the leadership of a determined and respected Medical Officer of Health, Dr. James Roberts, who served in that role 1905 to 1940. Though he was not always well supported by the Council of the time, the Board of Health appears to have backed his controversial decisions without fail.

On October 21, all public places were closed: schools, churches, theatres – the lot. All public meetings, including public funerals, were banned. (Funeral homes developed serious backlogs, and it was reported that residents began to bury their own dead.) However, work went on as usual in the industrial sector and newspapers continued to publish.

Local physicians and nurses worked relentlessly. Some of them died. The iconic Dr. Elizabeth Bagshaw was making more than twenty house calls a day. Overloaded hospitals were supplemented by isolation beds in such buildings as Ballinahinch on James Street South. Dr. Roberts advised Hamilto-

nians to wash their hands, stay away from crowded offices, streetcars, and “gatherings at late hours in poorly ventilated rooms” – and strictly avoid kissing. Masks of heavy gauze were to be worn in public places and ironed frequently to destroy germs.

Having assumed that local churches would have been firm supporters of law and order, I was surprised to learn that several churches took vehement exception to the shutdown. Many clergy did not see their churches as simply another space. (I was unable to find a breakdown by denomination, unfortunately.)

When the flu situation improved, the Board of Health cancelled the ban on meetings November 9, allowing churches to meet that Sunday. However, the war in Europe ended just afterwards. Hamiltonians threw themselves into joyful patriotic celebrations. Despite Dr. Roberts' warnings, huge numbers attended the local Victory Loan Parade. Infections and deaths shot up, necessitating a second, more severe shutdown on November 29. Protests and complaints against Dr. Roberts' decision arose from businesses, required to reduce their hours just before Christmas. Churches were permitted to hold services any day but Sunday, and pool halls and game houses were restricted in the number of patrons present. We can perhaps imagine the fury of the churches, to be grouped in any way with pool halls, while stores remained open! A Roman Catholic priest was actually charged for

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holding a service. There were even dark suggestions in some religious and community quarters that the Board of Health was not led by Christians.

Not surprisingly, snitching broke out. Someone complained about a study meeting of three, convened in his apartment by a Christ's Church Cathedral clergyman. The meeting was dispersed by the authorities as an illegal event, while a large social gathering actually proceeded down the hall. The resulting public outrage led to an apology by Dr. Roberts. As discontent grew, more and more stories emerged from unhappy merchants and clergy, though measures taken by Hamilton were well aligned with the Province of Ontario.

But controversy wasn't the real story. Hamiltonians, particularly the women of churches and other NGOs, rallied to help stricken families. Across Canada, communities were organizing diet kitchens to get essential food to the ill. Beginning October 21, about 150 Hamilton women worked day and night for eleven weeks, providing over 70,000 meals that were delivered, free of charge. It was a remarkable contribution to the city's wellbeing, done with funds from the city and individual donations.

By the end of the year, more than 9,000 people would have been ill with the virus, and somewhere between 418 to 635 deaths occurred. When it was all over, Hamilton's death rates were lower than those of Ottawa, Montreal, Halifax, and Toronto.

(For further information, see Mark McNeil's articles in the Hamilton Spectator published in [2018](#) and [2020](#). See also A. Herring, ed. [Anatomy of a pandemic: the 1918 influenza in Hamilton](#). and D. A. Herring and S. Carrahar, eds. [Recurrence and resilience: the third wave of the 1918-19 influenza pandemic in Hamilton](#).)

Special thanks to Hamilton Public Library. ■

PRAYER DURING COVID-19

From the Roman Catholic Archdiocese of Norwich:

May we who are merely inconvenienced,
Remember those whose lives are at stake.
May we who have no risk factors,
Remember those most vulnerable.
May we who have the luxury of working from home,
Remember those who must choose between
preserving their health or making their rent.
May we who have the flexibility to care for our
children when their schools close,
Remember those who have no options.
May we who have to cancel our trips,
Remember those that have no safe place to go.
May we who are losing our margin money in the
tumult of the economic market,
Remember those who have no margin at all.
May we who settle in for a quarantine at home,
Remember those who have no home.
As fear grips our country, let us choose love.

During this time when we cannot physically wrap our arms around each other, let us yet find ways to be the loving embrace of God to our neighbours.

Amen.



Nurses and patients at Ballinahinch during the Influenza Outbreak, 1918

Photo: Hamilton Public Library, published in Hamilton Spectator 23 March, 2020.

“Keep on loving one another as brothers and sisters. Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it. Continue to remember those in prison as if you were together with them in prison, and those who are mistreated as if you yourselves were suffering.” Hebrews 13: 1-3

by **Kerry Lubrick**



What does Christ’s Church Cathedral, the Anglican Diocese of Niagara, the Lutheran Churches, Parishioners, medical students, and neighbours all have in common?

A compelling need and commitment to love by making a difference to strangers through building relationships based on kindness, care, respect, acceptance, and courage.

On May 11, 2020, during the State of Emergency enacted because of the coronavirus, Christ’s Church Cathedral opened its doors as a “Resting and Hygiene Centre” for individuals in our community who are homeless or precariously housed. This ministry started two months after the regrettable shut down of Christ’s Church Cathedral’s Meal Ticket Program. In this article, we will try to articulate the difference between the Meal Ticket Program, why are we doing this Ministry, who are we serving, who is providing this ministry, the impact being made and how to support this important ministry.

I. Difference between the Christ’s Church Cathedral Meal Ticket Program and the Resting and Hygiene Centre (CCC R&H Centre).

What remains the same?

- Hospitality of food and drinks which includes of coffee, tea, juice, water, cookies, granola/protein bars, muffins, and cheese/crackers. Fruit (bananas, oranges, apples) and vegetables (carrots and celery) are now also being offered due to the numerous requests from visitors to have healthy options.
- Provide some basic clothing like underwear and socks.
- Volunteers having conversation, listening, and assisting visitors and providing fellowship; connecting and contributing to the ministry.
- Sharing of skills and knowledge.
- Cohesively working as a team to serve the community (volunteers, staff, and clergy).

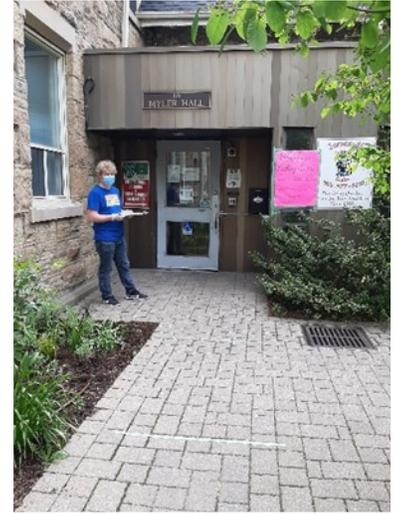
What is different between the CCC R&H Centre and the Meal Ticket Program:

- Open 7 days per week vs. 1 day per week
- Volunteers participating, under the age of 65, are from across the community.
- Social distancing applied to greeting, washrooms, and resting area.

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- Hosting in Myler Hall vs. the Cathedral.
- Screening tools used for volunteers and visitors
- Wearing of Personal Protective Equipment (masks, gloves, visors, gowns)
- Constant sanitizing and disinfecting.
- Augmenting the Resting and Hygiene Centre's operating at St. Patrick's Roman Catholic Church (opened 1:00 p.m. to 5 p.m.) and New Vision United Church (opened 5:00 p.m. to 9:00 p.m.)
- Offering of hygiene products (deodorant, soap, razors, toothbrushes, toothpaste, etc.).
- Supplying some harm reduction supplies like naloxone, condoms, and face masks.
- Engaging some individuals through art.
- Not providing meal tickets.



II. Why are we doing this Ministry?



Have you tried to access a public washroom since the state of emergency started? IMPOSSIBLE. Now, imagine you don't have a home or had to stay in a shelter. The choice is communal living with fear of contracting the virus, protecting what little valuables you have left, and perhaps other threats. You decide to live on the street or encampments, with no ability to wash or shower. Many community services have shut their operations or changed their delivery due to the pandemic. Lunches and dinners are handed out, but there is limited interaction with support staff.

In April 2020, Christ's Church Cathedral was approached by the City of Hamilton and Dr. Jill Wiwcharuk of the Shelter Health Network to determine if there was interest and the ability to open a Resting and Hygiene Centre similar to St. Patrick's Roman Catholic Church Resting and Hygiene Centre. After deliberations with Dr. Dale Guenter, David Savage, Cathedral Place, insurance providers, the City of Hamilton, and the Corporation, it was decided that we could successfully and safely create and put into operation the Resting and Hygiene Centre.

Most importantly, the Centre enables us to live out the vision of CCC as **"A place of community, compassion, and hope"**, as well as support the Mission Action Plan to "create and implement opportunities to ignite and strengthen faith" and "prioritize Social Justice action with an emphasis on Environmental Justice".

III. Who are we serving?

Before providing statistical information and demographics, it is important to highlight some of individuals we serve and their stories (real names not used due to confidentiality).

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- John was living at the Mission for months; he was excited to report that he finally has a home to move to on June 1.
- Mary is often living rough, and in a makeshift tent beside the church. She can't get into a shelter. She has developed some infections because of her precarious living conditions.
- Paul, who is waiting to get into the Mission, has been carrying around his few possessions.
- Jude, who acknowledges an addiction and is living at the Salvation Army, is distanced from his family due to some bad choices but is trying to get back on track.
- Rachel and Norm have been living in tents since their eviction in January. They can't find affordable housing anywhere in the City.



These are just some of the stories we have heard. It is equally important to share some of the words provided through art engagement:

My Hopes for the future...

*Peaceful place to live",
"happiness", "see each other as the same, part of the whole", "best for all and peace", "wellness".*

What are my Likes...

remembering fun times-old life", "being with sons", "helping when someone is in need", "music", "playing darts".

What bothers me...

*"people who are not grateful",
"harassment", "not seeing grandchildren",
"judgemental people", "system not working", "bullying", "interacting with government", "liars", "homelessness".*

What are my Dreams...

*"Having my own place",
"changing to be better for everyone", "living in a peaceful place with Wi-Fi", "being married again", "winning the lottery", "no poverty", "getting back with family", "love", "health", "self-employment".*

If these are not angels in our midst, I don't know who is!

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Demographics and Statistics:

- The majority of visitors are residing at the Mission Services Shelter; many declare that they are living rough (tents, vacant houses), a few have housing.
- Approximately 85% are male.
- Approximate ages are between 35-60 years of age.
- We're seeing a mix of new individuals, returning individuals and individuals who attended the Tuesday morning Meal Ticket Program at Christ's Church Cathedral.

Number of daily average visitors to the centre is increasing:

Week 1: 7

Week 2: 13

Week 3: 18

Week 4: 14

(Note: New Vision R&H Centre is seeing approximately 40 per night and St Patrick's R&H Centre is seeing approximately 25-50 depending on the time of the month.)

IV. Who is providing this ministry?

Currently the CCC R&H Centre is operating with approximately 25 dedicated volunteers. We are fortunate to have volunteers from our parish, parishioners from other Hamilton area Anglican parishes, from St. John's Lutheran parish, from other church denominations, neighbours, and students from McMaster medical and nursing school. There is the high calibre clergy that also work in the R&H Centre, both from the Cathedral and other parishes in the diocese. We are supported by the staff, vergers, and our property manager daily.



For the on-site operations, there are 5 volunteers scheduled per day (assessing/screening, refreshments, runner/site lead). In addition, a member of the clergy is working in the centre along with the staff receptionist for welcoming.

Support in coordinating deliveries of donations of supplies and/or purchases is largely provided by the volunteers of the CCC Meal Ticket Program. We have received tremendous support from Grace Anglican Church in Waterdown with start-up and ongoing supplies, donations (monetary and in-kind) from parishioners and others, financial support from the diocese including a grant from

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the Pandemic Response Fund, and other churches in the community.

Dr. Dale Guenter has ensured that the CCC R&H Centre is equipped with the approved personal protective equipment and sanitizing supplies. In addition, he has provided constant clinical advice and support.

V. The impact being made.

Visitors are appreciative of the interactions, discussions, and refreshments. The opportunity to use the washroom and receive hygiene supplies have been a comfort. A sincere gratitude is expressed daily. Research has shown that the greatest indicator of happiness is daily social interaction; the centre is providing some happiness and security.

Referrals have been made to other services and supports such as addiction counseling, mental health, outreach, and the shelter system.

There is also the impact to volunteers which is common among all team members—the ability to make a difference to someone and to serve others. During an ice breaker at training, there was a commonality that volunteers felt that this pandemic is giving opportunities to connect with people and really communicate—time with family, work on projects and gardening, being kinder, having a stable income and the ability to be more creative and cook. The negative impacts of the pandemic have been the feeling of isolation, fear, decrease in mental health, lack of money, and cancellation of celebratory events like graduations and weddings. The negative consequences are what our visitors feel everyday.

VI. How to support this important ministry?

Ways to support Christ's Church Cathedral Resting and Hygiene Centre:

- Pray for the visitors and volunteers.
- Volunteer if 18-64 years of age and able to donate time; email [Kerry](#) or call 905-679-2818
- Make a financial donation. Visit [Ways to Donate](#) on the Cathedral website for details or mail a cheque directly to the Cathedral. (Please do not send cash by mail.)
- Provide in-kind donations. Email [David Savage](#) or call 905-520-5173

“Having somewhere to go is HOPE.

Having someone to love is FAMILY.

Having both is a BLESSING” (by Unknown) ■



WITH SPIRITUAL COMMUNION

 on YouTube

by **Michael Bloss**



The months since churches closed their doors have been lengthy and made solitary figures out of us Christians who long to be in community. You likely are familiar with the series of Evening Prayer podcasts which the Cathedral has been producing during this time. These include readings, prayers, hymns, vocal and instrumental music and a moment of reflection on a weekly basis. Links to these opportunities for meditation may be found on the Cathedral [website](#), *Spotify* and *Apple Podcast*.

While society makes its tentative steps towards a loosening of restrictions, the Diocese of Niagara remains cautious with regard to opening the church doors once more. However, in recognition of the desire for a spiritual community to continue, the Bishop now permits parishes in the Niagara Diocese to create online opportunities for the Eucharist.

As a result, the cathedral is now embarking on a weekly [YouTube](#) *Sunday Eucharist with Spiritual Communion* experience. Join us in person at the Nave Altar of the cathedral as we conduct our customary liturgy including the Word, hymns, sung Ordinary, psalms and a homily. A service leaflet is provided as well for you to participate in the singing, responses and the prayers.

At the point in the Eucharist when congregants would come forward to receive the elements, rather than partaking, a prayer of spiritual communion is

said. Essentially, this prayer gives thanks to God, acknowledges that it is not possible to physically partake of the Body and Blood, and asks for Christ to nevertheless come into our heart and spirit. In this way, while not physically consuming the elements, we are invited to pray a prayer of reception and thereby make a spiritual reception of the sacrament. Children are included in this celebration and invited to use a special prayer of reception for them. Since that prayer is quite appropriate for people of all ages, it can be used by us all.

You can visit the cathedral website and *Chronicle* for links to this on a weekly basis beginning Sunday, July 5 with the exception of July 19 and August 16 when the Bishop live-streams the Diocesan version of this. In addition to the Sunday Eucharist YouTube you can still pray with us at the weekly Evening Prayer podcast which continues through the summer.

Drop us a line about how you are keeping spiritually practiced during this time. Let's stay connected and healthy. ■

INCOME GAP

 Please contribute regularly

by Corporation



Parishioner giving is behind our 2020 year to date plan by \$33,323 and \$25,852 behind where we were at this time last year. Expenses are under plan, which is helping with our income gap, but we are early into the year so we expect expenses to normalize to plan as the year progresses. If our income gap continues, this will most likely result in our having a much larger deficit at year end than anticipated. Of course, we would like to avoid that if at all possible.

We will be receiving some relief from the Canadian Emergency Wage Subsidy benefit which is funded entirely by the Government of Canada and is available to employers (including charitable organizations), who have experienced a significant drop in income due to COVID-19 (30% month over month). The Diocese coordinated the filing of the CEWSB for all parishes and the Diocesan application for the initial period of March to April was approved. As a result, we will receive a credit of \$14,979 towards our June payroll costs. While this will help considerably in narrowing our income shortfall, it will not be enough to bring us up to where we should be.

For those who regularly donate by way of the collection plate, we hope that you will consider visiting the [Ways to Donate](#) page on the Cathedral website (which allows for contributions by credit card or PayPal) or by sending your cheques directly to us by mail. The Corporation thanks all of those who continue to faithfully keep their contributions up to date, in support of the on-going important and vital work of the Cathedral. ■

Income	31-May-20	2020 Budget	Variance	2019 Actual
Parishioner Givings	\$94,402	\$127,725	-\$33,323	\$120,254
Other Income*	\$9,099	\$8,963	\$136	\$12,088
Open Collection	\$639	\$2,792	-\$2,153	\$2,246
Misc. Income	\$692	\$2,290	-\$1,598	\$1,789
Fund Income	\$61,322	\$61,321	0	\$59,606
Special Offerings	\$7,500	\$7,500	\$0	\$8,050
Total Income	\$173,654	\$210,591	-\$36,938	\$204,033
Expenses				
Staffing	\$118,981	\$121,962	-\$2,981	\$125,088
Diocesan Assessment	\$17,572	\$17,572	\$0	\$17,572
Property	\$27,114	\$28,002	-\$888	\$25,527
Admin and Programs	\$30,709	\$42,177	-\$11,468	\$34,502
Total Expense	\$194,376	\$209,713	-\$15,337	\$202,689
Net Income (Deficit)	-\$20,722	\$878	-\$21,601	\$1,344

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

PRE-AUTHORIZED GIVING FORM

Please mail to 252 James Street, North, Hamilton, Ontario L8R 2L3
or email to cathedral@niagaraanglican.ca

Easy Giving through Pre-Authorized Giving Christ's Church Cathedral

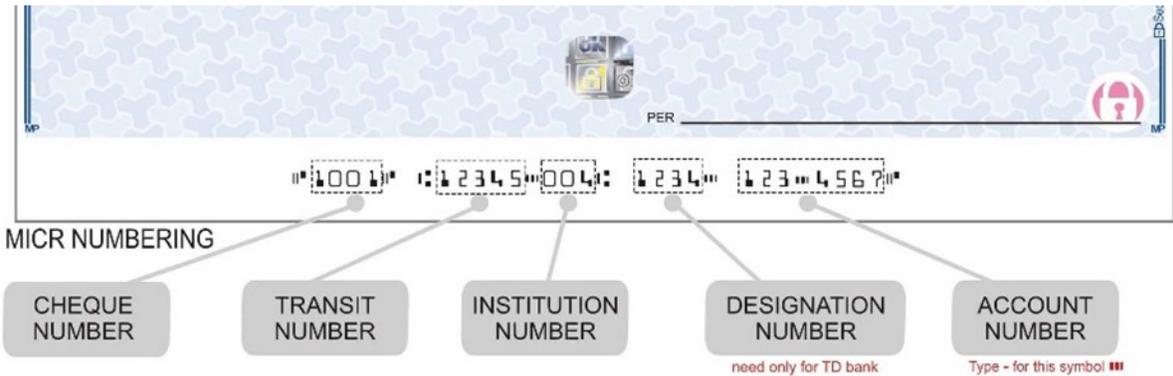
New*
 Increase
 Decrease
 Change Banking*
 Cancel

Name(s) _____

Address _____

City _____ Postal Code _____

Cheque Number <small>not required</small>				Transit (Branch) Number				Financial Institution Number				Designation Number <small>need only for TD Bank</small>				Account Number			



Payments can be taken on any numerical day of the month, i.e., 1st, 15th, 22nd, etc.

I/we hereby authorize you to debit my/our account each month on the _____ (1st, 12th, 23rd, etc.) in the amount of \$ _____ payable to the Diocese of Niagara** on behalf of the Christ's Church Cathedral, Hamilton. Your treatment of each payment shall be the same as if I/we had personally issued a cheque authorizing you to pay as indicated and to debit my/our account accordingly.

IMPORTANT: This authorization may be cancelled upon written notice. Please note that the Church Office must receive any change by the 15th of the month for it to take effect the following month.

Signature (1) _____ Date _____

Signature (2) _____ Date _____

**The Diocese of Niagara remits Pre-Authorized Giving donations back to Christ's Church Cathedral, Hamilton. Please contact the church office at 905-527-1316 with any questions or to make any changes.

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