



CONTACT

Christ's Church Cathedral
Easter 2023

"The Empty Tomb: Mark 16.1"

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Cover Image

"The empty tomb (Mark 16:1)"

McCausland, Toronto, 1947

Photo credit: Sandy Darling

FROM THE EDITOR



*The kingdom of this world is become the kingdom of our Lord, and of His Christ;
And He shall reign for ever and ever.
King of Kings, and Lord of Lords.
Hallelujah!*

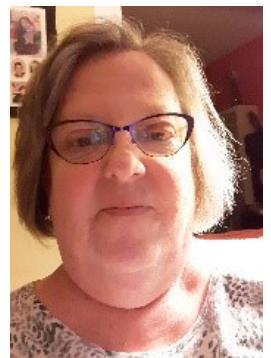
(“Hallelujah Chorus”, Handel’s Messiah)

As Lent winds down and Holy Week approaches, the lyrics of the Hallelujah Chorus from Handel’s Messiah begin to wind around in my ear. I find myself humming the tune and vainly attempting to sing all the parts. “And He shall reign for ever and ever,” I sing as I wash the dishes. What does that mean? It is an unfathomable idea: living forever, reigning a kingdom forever. It is mind-boggling. But that is where the temptation to interpret literally ends and faith begins. With this question in mind, I asked contributors to contemplate the resurrection quite broadly. Sandy Darling presents interesting information about some of the

carvings at the altar (you’ll want to take a look, too); Rev. Canon Sharyn Hall eloquently describes a work of art that evokes Jesus “crossing over to the other side”; Bishop Terry Brown writes about crossing between cultures; and James Newman urges us to be better stewards of our planet. There are also updates from The Generosity Team and the Coldest Night of the Year team. Contact 3-2-1 introduces three new members to the congregation and there are some personal reflections on the theme of resurrection as well. I want to thank the editorial team for their assistance in pulling everything together.

Holy Week begins with a parade

and ends with an empty tomb. Much happens in a very short period, but the heightened expectations of Palm Sunday are trumped by the exuberance of Easter Sunday. Happy Easter to you all. Christ is risen! He is risen, indeed! Alleluia!



SALLY BRAUN-JACKSON
EDITOR

FROM THE DEAN'S DESK

In this world, you will have trouble. But take heart! I have overcome the world. John 16.33.

Jesus uttered these words to his followers shortly before his untimely death under the brutal Roman regime 2000 years ago. There's a fair chance that those closest to him had no idea what he was talking about. Only they were soon to find out what 'overcoming the world' looked like... it looked like a cross and an empty tomb. Christ is risen from the dead. Alleluia!

As Henri Nouwen reminds us, the resurrection doesn't answer our questions about death and dying; it is not some distant reward for endurance; it is not some surprise gift that God is keeping back for us. The resurrection is simply about God's faithfulness to Jesus and to all of God's children, including you and me. God's promise to God's Son and God's promise to us can be trusted. You are my beloved Son, my beloved children and you will be with me for all eternity. Through the resurrection, God reveals to us that what belongs to God will always belong to God; that what is God's will never be lost.

Not only does it not answer our questions about life and death, in many ways Jesus' resurrection was hidden. His rising from the grave was not about confounding his critics and proving he was right all along. The risen Christ revealed to those who loved him that God's love is stronger than death; he showed his followers that God's mission had been fulfilled; he entrusted his disciples with the ministry of calling all people to

new life in him. The world was largely oblivious. And yet, in all its hiddenness, the resurrection is the event which frees humanity from our bondage to death and decay, in all its guises.

It is why every time we gather on Sunday, the theme at the heart of our worship is Jesus' resurrection. We are a resurrection people. That Jesus rose from the dead is our proof that Jesus is God; that Jesus rose from the dead is the guarantee of our own resurrection; that Jesus rose from the dead is our promise and our hope of new life in whatever we are living.

That is God's promise to you and to me fulfilled in the dying and rising of his Son which we are soon to celebrate. My hope and prayer for us all is that in the remaining days of Lent, the Spirit continues to help us to lean into God's faithfulness to us; that little by little we experiment with creating more space for God in our lives; that we discover the joy of responding to God from a place of deeper peace and rest; that as we celebrate once again Jesus' victory over death and all that is death-dealing in our Easter liturgies, we taste afresh Jesus' irrepressible joy in simply being alive, alive forever, even as we navigate life's inevitable challenges and complexities.

I invite you to take part in the various services of Holy Week which are advertised on the facing page. Please join us as we enter Jerusalem with Jesus on Palm/Passion Sunday; as we celebrate

his Last Supper and then strip the altar on Maundy Thursday; as we meditate upon his death in a state-sponsored execution on Good Friday; and as we rejoice in his rising from the dead at the Easter Vigil and again on Easter Day.

Alleluia! Christ is risen. He is risen, indeed. Alleluia!

A blessed Holy Week and Happy Easter to you all.

Tim+



THE VERY REV. DR.
TIM DOBBIN
RECTOR & DEAN

HOLY WEEK & EASTER

Passion/Palm Sunday, April 2

Holy Eucharist with distribution of Palms

In-Person at 8.30 am & 10.30 am

Also available on [YouTube](#) at 10.30 am

Monday, April 3

Said Eucharist at 5.30 pm

Tuesday, April 4

Holy Eucharist with Renewal of Vows & Blessing of Oils at 10.30 am

Wednesday, April 5

Said Eucharist at 12.15 pm

Maundy Thursday, April 6

Holy Eucharist & Foot Washing

In-Person & on [YouTube](#) at 7.30 pm

Good Friday, April 7

Celebration of the Lord's Passion

In-Person & on [YouTube](#) at 11.00 am

Holy Saturday, April 8

The Great Vigil of Easter

In-Person & on [YouTube](#) at 9.00 pm

The Sunday of the Resurrection, April 9

Choral Eucharist

In-Person & on [YouTube](#) at 10.30 am

NOTE: ONE SERVICE ONLY

WARDEN'S WORLD

For lo, the winter is past, The rain is over and gone. The flowers appear on the earth; The time of singing has come. (Song of Solomon 2: 11-12)

As I write, we are cleaning up after yet another late-winter snowfall. It is beautiful and cold. But Jennifer Early told me this week that her snowdrops had appeared. So let's turn our hearts to the lovely passage from the Song of Solomon and celebrate the many shoots of new life and renewal at the Cathedral.

Let's start with newcomers! How wonderful to talk with so many of them at the Newcomers' Lunch in January. They have brought such gifts to this community. Thanks to our chefs/hosts John and Lori-Lyn Bradley, we enjoyed a beautiful lunch and a better opportunity to get acquainted. Many of them have already joined our Liturgical Teams, contributing as Servers, Lectors, Greeters, or Communion Ministers. Blessings on your journey, all of you! Among our star newcomers, of course, is Music Director Bruce Burbidge, whose leadership and musicianship has been such a blessing. And we were just getting to know the Rev. Jeff Potter, who arrived as part-time Priest Associate in August, when he was called to be the new Rector at the Church of the Incarnation in Oakville. We wished him well on his last Sunday, March 5, along with wife Becky and little Josie and Jamie, with whom we had simply fallen in love.

Our Vestry Report for the year 2022 summarized a huge leap forward as we began to emerge from

the long pandemic and carefully gathered together in person. Our Nominating Committee report is just one indicator of the volunteer leadership that keeps the Cathedral humming. We passed an ambitious deficit budget for 2023. We will need to be dedicated stewards of our resources to get on top of this, in fact well beyond the budgeted 2% increase in givings. So please, if you haven't completed your reflection form and turned in the 2023 Intention Form, please do it right away. It helps your Corporation immensely to be informed of your intentions.

So many other signs of new life and reflection! We are in the midst of our March planning sessions on successive Sundays, ably facilitated by Warden Brian Kreps. There have been lively and passionate discussions about faith formation and development with our Faith Formation group as sparkplugs. Their Wednesday evening Lenten series on doubt, each session featuring a movie, has been so well attended that extra chairs were brought into the Living Room. And the Cathedral has a strong presence in the Niagara School of Missional Leadership's course Climate Justice: Following Jesus in a World of Climate Breakdown. We're so pleased to have the choice of joining online or in person: again, a full house. We're now at the point of wondering how we ever did without our beautiful Living Room.

Our outward-facing ministries continue with larger numbers welcomed into the Cathedral Cafe

each week. And wow – our Coldest Night of the Year team of 17, led by Kerry Lubrick, was Best in Show, raising \$7,545 for the Helping Hands Street Ministry! This is the Spirit in action, in the service of the people God loves so deeply. And speaking of outward-facing, we know many of you have shared our regret – and annoyance – that our digital sign has not been functioning for a long time, as we waited a repair in yet another supply chain story. We learned this week that it will be up and running within days. Again, we can share our Cathedral story of lives transformed with our whole community. Thanks for your patience, folks.



WENDY NEWMAN
WARDEN

OF CHOIRS AND ORGANS



Music and New Life

There are so many amazing sacred musical works inspired by the story of Jesus' resurrection – from Easter hymns to countless church anthems, to cantatas and oratorios, to organ works on Easter themes... the list would be almost endless. This brief reflection, however, considers how music can so often be a vehicle of new life. Music can give new vitality and energy to people. Listening to music can soothe sorrows and give peace and hope. Making music, such as by singing or playing an instrument, can allow the soul to explore its deepest aspirations and dynamic drives. Moving to music, through dance, can help us connect with and express creative energies.

In a Christian community, as in any community, a potential role of music is to enhance and renew people's lives by connecting them more deeply and more effectively with the transcendent, with others, with themselves. Let's look at each of these dimensions and consider how music can enhance our own lived experience of the new life of the Gospel.

Music can connect us with the transcendent. The poet Keats, contemplating the artistry of an ancient Greek urn, exclaimed that "Beauty is truth, truth beauty, —"

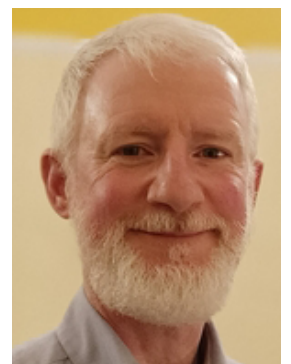
that is all ye know on earth, and all ye need to know." As an adult, I reflected over my experience of growing up as a Christian and realized that my whole idea of who/what God might be was shaped more than anything by various hymns and anthems I had sung in the church choir. The music which I personally found so divine was richly harmonious, intricate, full of peace and energy at the same time.

Music can bring us together with others in different ways. The experience of singing well-known hymns together can provide a powerful sense of companionship in belief and mission. Whilst the cathedral choir involves demands which are not comfortable for everyone, it is important, too, to include in our church year opportunities when anyone interested can experience choral singing – watch this space!

How can music connect us better with ourselves? Singing – or any other way of making music – can be an opportunity to explore and work through our feelings. Expressing ourselves can lead to greater peace, to a deeper sense of our own worth as creative beings, to a connectedness between body and soul.

The way each person experiences the transcendent, or connectedness to others, or inner growth, through music will be different. In the musical traditions represented by the 10:30 Sunday morning service at Christ's Church Cathedral, some may find the poetry and melodies of hymns, or the choir anthems, or the organ music, to be helpful in lifting them out of themselves. Others may prefer different styles of music, or indeed the quiet prayerfulness of a said service such as we have on Sundays at 8:30.

As Director of Music Ministries, my role encourages and develops the many ways in which music can deepen our spiritual and personal lives. Please feel free to reach out with any ideas, or if you think I can assist you in any way.



BRUCE BURBIDGE
DIRECTOR OF MUSIC MINISTRIES

AN ICON OF THE RESURRECTION



At the Temple Gallery in London, England, there is a Russian icon of the Resurrection from the 15th century. It depicts Christ standing on a narrow, stone bridge. Below him is an image of Satan and the shattered gates of Hell. Behind him is the darkness of the empty tomb. Jesus is lifting Adam and Eve up and onto the bridge, out of the oblivion of the underworld.

When you go to the internet and request 'Russian icon of the Resurrection', numerous images appear on the screen. Many are very similar to the one in the Temple Gallery, which suggests that the idea of Christ on a bridge between the empty tomb and the emptiness of the underworld was an image that helped people interpret the Resurrection.

I first encountered this icon in a small book entitled, 'The Dwelling of the Light: Praying with Icons of Christ', by Rowan Williams, the former Archbishop of Canterbury. Dr. Williams explains that this icon cannot show the precise moment of resurrection because that moment belongs to God, but this icon does present the human situation transformed by God. This is a picture of liberation from the

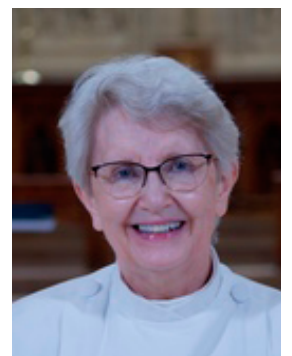
grip of death and the darkness of the unknown. It also points to the hope of eternal life with Christ as our Guide. As Jesus said, "And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also." (John 14:3)

Dr. Williams discusses many aspects of this icon, but for me, the fascinating part of the image is that Christ is standing on a narrow, stone bridge. The bridge illustrates that Christ is our link between human life as we experience it on earth and everlasting life promised by Jesus. When we talk about life after death, we often refer to eternal life as a journey continuing in God's care. This icon expands that image to suggest that death is a bridge we cross and Jesus stands on that bridge to guide us and encourage us. In our attempts to describe the finality of death, we often say that the person crosses over to the other side. This icon presents an image of that 'crossing over' and helps us hold on to our faith that eternal life is a possibility.

Even in this age of wonderful scientific discovery, we can believe in what seems unexplainable. For centuries, artists, musicians and

poets have attempted to include spiritual ideas in their creations. Religious icons are only one example of this spiritual search to express belief and faith. Icons can enhance our human desire to connect with the divine as we struggle to comprehend spiritual concepts.

The image of Jesus on a bridge is a great help. Jesus stands on the bridge of the Old and the New scriptures, of life on earth and life in God's eternity. Jesus who lived a human life, experienced human pain and the complex human emotions of fear and hope, was and is our bridge to the divine, to God as Creator and God as Spirit. In his teaching, Jesus told his disciples to remember the One who sent him and to welcome the Holy Spirit, who would be their Guide after he was gone.



REV. CANON DR. SHARYN HALL
HONORARY CLERGY

RESURRECTION ACROSS CULTURES

First, let me say that it has been a joy to be part of the Cathedral community, and occasionally to preside and to preach. Sometimes the church does not know what to do with retired bishops, and you have accepted my ministry with open arms. Thank you.

I have been asked to reflect on crossing and re-crossing cultural boundaries, and what Resurrection has to do with such experiences. I have had my share of such boundary crossings. Starting with a year in Scotland in my third year of university and 18 months working in a U.S. Army hospital in Japan during the Vietnam War (where the culture shock was not only Japan but also the U.S. Army), I went from Canada as a young priest to teach theology in the Solomon Islands in the South Pacific, staying six years. I returned to Canada to graduate studies, then had 12 years as Asia/Pacific Mission Coordinator in the national office of the Anglican Church of Canada, visiting the region over thirty times. Then in 1996, I was asked to return as a diocesan bishop in the Solomons, staying a total of 16 years there, before coming to Hamilton (for the first time) in late 2012 to become (for the first time) a parish priest. I look back and sometimes wonder how I survived so much travel and immersion in different cultural settings. There was both “culture shock” and “reverse culture shock” but I also survived and ministered. To this day, accustomed to the small trade stores of the Solomons, I still find large Canadian supermarkets

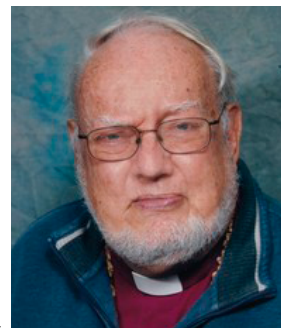
and box stores disorienting.

I often explain Christians’ missional crossing of cultural boundaries in terms of the theology and practice of kenosis, self-emptying, as put forward by St. Paul in Philippians chapter 2. Just as God allowed Jesus to be self-emptied of his divine powers to become a humble human servant, so in cross-cultural situations, we are to be open, for the sake of the Gospel, to a self-emptying of our cultural presuppositions and behaviours, painful as that might be sometimes. The differences are bound to be numerous, sometimes small, sometimes big – a different sense of time (“Solomon Islands time”), lukewarm rather than hot food, little sense of privacy, constant sharing of goods (“every gift is an exchange” in the Pacific, with no need to say “thank you”), different personal boundaries, different attitudes towards birth and death – the list goes on. Because Jesus was emptied of divine power and took on humanity (unto death), God brought him to glory in Resurrection. I would say that in our various practices of faithful kenosis, self-emptying, God gives Resurrection to our lives and ministries.

“Other cultures” are not just “over there” in some foreign land but among us in our day-to-day lives. The different families we comprise, the different institutions to which we belong, all have different (and changing) cultures, and we flourish in them though a process of holding back (kenosis) and creatively moving forward. The aphorism,

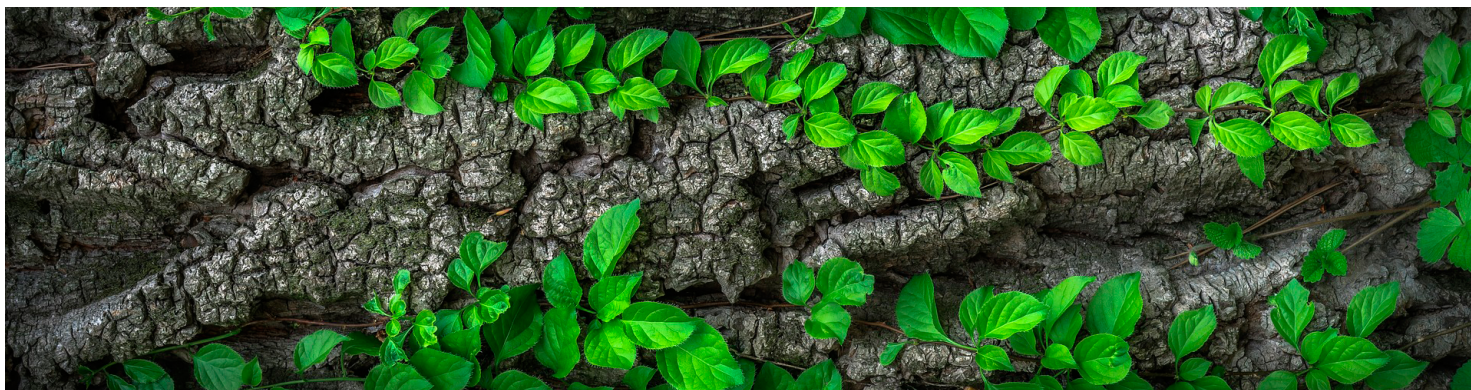
“The past is a foreign country; they do things differently there,” the opening sentence of a 1953 novel by L.P. Hartley, *The Go-Between*, (a book to add to my reading list!), reminds us that the past from which we emerge sometimes needs a certain kenosis in ourselves before Resurrection can emerge. Yes, we retain treasured memories of love, but moving forward requires leaving the past, kenosis, and moving forward creatively in new cultural settings. Only then will Resurrection flourish.

As I write this piece, I am preparing to return in early April to the Solomons for six weeks, my first visit in over four years. The process continues all over again. I know I shall enjoy the intense sociality of almost never being alone, despite all the inconveniences; but I shall also return to Canada, appreciative of privacy and silence. Kenosis and Resurrection allow us to flourish amidst these changes and whatever is to come.



BISHOP TERRY BROWN
HONORARY CLERGY

FAITH FORMATION



At the first Mission Action Plan session after service this spring, the Faith Formation Committee offered a definition to the parish for faith formation initiatives: “opportunities designed to help adults intentionally grow in their understanding and embodiment of Christ’s calling for them as disciples.” While COVID brought many things to an end, the committee has been meeting with the goal to resurrect some of what we lost and create a year-long curriculum for the cathedral, providing some of those opportunities for spiritual development and education. You may already know about many of those opportunities from the announcements the committee has made as well as the brochure distributed earlier in the year.

Topping the list is Digging Deeper, the re-branded Lectionary Study. This group gathers in the living room after the Sunday service to delve into the readings from the service and look ahead at the upcoming readings. How can we allow scripture to speak into the context of our lives? Matthew Green’s deep theological background serves to ground the group as they discuss personal reflections and impressions of the service, homily,

and scripture readings. Sharing our personal experiences of faith while interacting with the narrative of scripture and the words of the liturgy deepen our experience and understanding of what it means to be a Christian.

There were two programs on offer during Lent this year. On Wednesday evenings, Monica Romig Green and Matthew Green facilitated a well-attended 5-week movie series exploring the theme of Doubt. The movies selected were provocative and gave space to explore our beliefs. Doubt, Selma, The Wedding Plan, First Reformed and Silence all featured characters dealing with different aspects of doubt and belief. The series encouraged us to see doubt not as the antithesis of faith, but as something that is in fact a part of what it means to live a faithful life.

Monday afternoons on Zoom, a group of concerned parishioners joined a 6-week course on Climate Justice offered by the Niagara School for Missional Leadership. The course explored the climate crisis through the lens of discipleship, stewardship and what it means to live faithfully and to die well with the Kingdom of God in view. It is a difficult subject, and following the

first session, we felt very fortunate to be watching this as a group and having some time to debrief with each other in community.

The faith formation programs will continue after Easter. On Wednesdays between April 26-May 17, Dean Tim will lead a study on Dr. John Bowen’s book, *The Unfolding Gospel*, which looks at the future of the church in our secular age. Many are discouraged about that future and Dr. Bowen’s book seeks to restore hope through his conviction that the solution is to recover a theological vision—that of Jesus and his gospel which transforms every aspect of life.

As the Faith Formation Committee looks ahead to the Fall, we have been propelled by the input from the MAP (Dioscean Mission Action Plan) session that took place March 5th. We are grateful for the participation in the programs and feedback we receive from parishioners, and we are excited for CCC to continue to offer Faith Formation options that both entice and enrich the parish members’ spiritual growth.

RESURRECTION STORY



When I was first asked to write about what the resurrection meant to me, I was horrified at the prospect. How could I describe the most mysterious of the many mysteries of Christian faith, and the one which was the most fundamental of all the components of faith that we say every week in whichever creed we are using? I feel that I am basically a very rational being who does not respond well to the non-concrete elements of belief.

I was rescued when Wendy Newman texted me to ask if I was interested in a book by Basil Spence, the architect of Coventry Cathedral, rebuilt in the 1950's

after its destruction in the Second World War. As I read his account of the transformation of a classic medieval building into a stone building that used a combination of technology, art, faith, and belief into one of the most contemporary and recognizable buildings of post-war Britain, I realized I had some form of an answer.

The new cathedral rose like a phoenix from the ashes and the ruins of the old, but left those ruins still standing as a reminder of what had been. The deliberate inclusion of Chapels of Industry and of Unity (the latter to allow multi-faith and multi-denominational worship and

reflection) were very much of the 20th century, as were the totally modernist glass of the windows and the concrete of the slender pillars which make the High Altar the focal point of the building visible without obstruction to all. But what became the new cathedral's most important contribution was the mission of reconciliation that the building both embodied and housed. Here was a resurrection of my own age and at the same time a reflection of that first resurrection 2000 years earlier. And a reflection of that mystery that has become, perhaps surprisingly, both personal and meaningful.

DR. JOHN WATTS

RISING FROM GRIEF: A WIDOW'S VIEW

I won't always write an article for Contact because I think its pages ought to come from our community, but the editorial team asked me to write this time because my life experiences in the last year align with the Lenten season. I have been thinking about resurrection often this past year. My husband, Jeff, died last year February 22, 2022, just a week before Lent began. On Ash Wednesday, his remains were at the crematorium. This year, the anniversary of his passing fell on Ash Wednesday. I feel like it's going to be a little joke between God and I for years to come: "remember that you are dust and to dust you shall return."

Grief can take a toll on one's faith, shake the foundations of trust with God. Jeff was gravely ill: he also battled anxiety and depression. In his last week, he often talked about "going home" and when I asked who had said that he replied, "the doctor told me;" but he could not say which doctor. It puzzled me at the time. Now, I realize that he knew his time was coming, that God was going to take him home. Two things were accomplished in this one action. On the one hand, all of Jeff's pain, sorrow and grief were removed. On the other hand, God strengthened me to be the woman I need to be going forward. I had to learn to be me again.

In grief counselling, uncoupling is a term often used to describe the loss of self when a spouse passes. In coupling, everyone loses something of themselves to become a new whole, the joining together of two people. In uncoupling, the loss

of the other person leaves a hole while simultaneously causing the necessity of creating a new whole. Pardon the pun, but it was essential to my thinking. The creation of the new whole is God's healing. It does take a long time to get to that healing. Grief and transformation don't always work well together. Sometimes one or the other has the upper hand and often the process is extremely slow and frustrating.

When my husband died, I was prepared for the death because he had twice battled cancer and we were told by his oncologist that in the future "It" would come back and that whatever could be done might be limited. I thought I'd have another 10 or 15 years with him. I got 5. And when the doctor said, "I am going to admit him for further testing," I just knew in my heart of hearts that he wasn't going to come home. Jeff died three weeks later. When his remains were at the crematorium, I remember thinking of the symbolic resonances between why we get ashes on Ash Wednesday and the act of cremation. I remember thinking how hopeless the cycle of beginning as dust and ending as dust seemed to be. Surely, there is more to the human lifecycle than dust-to-dust.

As it turns out, there is, but it took me a whole year to get to that conclusion. After the funeral, learning to be alone again began in earnest. This is the uncoupling part. Life changes significantly. Couples typically divide the household chores. Learning to do his chores was a very steep learning curve.

Where is the breaker for the dishwasher on the electrical panel? Where is the water shut-off for the house? Do I need sports channels, and for that matter, do I even need cable? Hard no, on that one. During Lent Christians typically give up something for the six-week period between Ash Wednesday and Easter Sunday, often an act of penitence marked by prayers and devotions. The sacrifice of time and centering oneself in place and in relationship to God focusses attention on healing.

Much of the past year has been like that for me because I've needed to heal from the grief of Jeff's passing, but I've also needed to heal from the trauma his anxiety and depression caused in our lives. Don't mistake me: he was a great guy; fantastic sense of humour, generous to a fault, but when the dark dogs descended on him, life could be tough. Not living with this kind of trauma was disconcerting at first. How do I navigate my day? Honestly, it was freeing. Some months later, I understood that healing was beginning to take shape in my life. I was taking steps toward the new me.

How does one do that? When help is offered, accept it because that support makes the grieving more bearable. Depend on your church family and on your neighbours. I have a neighbour with a pickup truck who has helped schlep boxes of books to charities and bags of rubbish to the dump. My cousin helped deliver clothes to another charity. Each delivery raised me up. I felt more confident with each

decision I made, especially when it was a decision I was not accustomed to make. Be patient, especially with the lawyers. They work at their own pace. God tested me on this point. Either I am not good at patience, or my lawyer is exceptionally slow. Only God really knows the answer to that one! I participated in an on-line grief counselling program. It taught me that grief takes many forms and that triggers can last a long time. Eventually, the grief and the triggers soften as the bereaved move forward toward a new and different life. Oddly, a Facebook group for widows and widowers offered the most support. I didn't expect that from social media, to be honest, because one must be so cautious on social media platforms these days. The group has two themes that come up often: eat because you must sustain yourself while grieving – even if it's rice Krispie squares (that's cereal, right?); and humour, because if you can't laugh, (even if only ironically), how else do you get past the weight of grief? People post pictures of their breakfasts and sometimes also of their dinners, and others post humorous memes. It's a way of checking in on each other, making sure we're all doing okay. When somebody doesn't post for a bit, someone else posts "has anyone heard from #namehere?" It's an unexpected comfort. Oh, and cat videos on Instagram: guaranteed laugh material.

Part of the uncoupling is learning to be one's own self again. I learned that because of my mobility issues, I need to make things easy for myself.

So rather than taking taxis all over town, I have everything I need delivered: groceries, prescriptions, furnace filters, you name it. I decided to paint the house and changed all the colours! I made a reading nook in my bedroom and put a little boom box on the bookshelf, so I can read and listen to CBC at the same time. It's my favourite place to be during the day. It's important to make spaces that cheer the soul and raise the spirit.

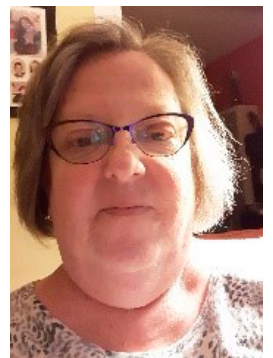
How am I doing one year later? From the ashes of Ash Wednesday to the resurrection of Easter Sunday, I am rising from the ashes of the past. I am more me, less of us; a little more confident, though dealing with City Hall intimidates me. I am beginning to see a path forward for myself re-establishing my copyediting business. I try to nudge my daughter to think of her own future, but she has her own grief path to tread, and I can't really speak for her here. My emotions are less volatile than a year ago, though there are a couple of music videos that really set the tears off: "Say Something" by A Great Big World and "I Lived" by One Republic. Check them out on YouTube: you'll see what I mean:

A Great Big World, Christina Aguilera - Say Something - YouTube Music - Bing video

OneRepublic - I Lived (Official Music Video) - YouTube

And here's a bonus track that never fails to cheer me up from Mariana's Trench:

Marianas Trench - Who Do You Love - YouTube



SALLY BRAUN-JACKSON
EDITOR

RESURRECTION SYMBOLS

SYMBOLS OF THE RESURRECTION SURROUND US

Christians are Easter people and so it is no wonder that symbols of the Resurrection are all around us, most notably the now-secular Easter eggs that are given and received by those of many faiths and of no faith. Eggs, seeds, plants and images of the Resurrection events are throughout the cathedral, captured in metal, stone, wood, soft furnishings, windows and gardens. During the Easter season from Easter Sunday to Ascension Day, take some time to search for some of these symbols around the cathedral.

The most central image is, of course, the metal crosses on the altars and above the pulpit. In the Anglican tradition, most crosses in churches are empty to show that Christ is risen, a symbol of Resurrection. In some Christian communities, it is common for crosses to have the image of Christ crucified, as on the Rood above the door to the library. A hidden metal symbol is in the south ambulatory: a bell with a swallow above it, which represents the Resurrection, because swallows depart in fall and reappear each spring.

Most, but not all, of the wooden symbols of Resurrection are in the communion rail. Have you noticed the pomegranate with its seeds, symbols of the renewal of life?



Why are there peacocks in the carvings? Ancient legends said that the flesh of peacocks did not decay and so the birds symbolized eternal life. The birds drinking from the vase, therefore, symbolize drinking the water of eternal life.



All the symbols in the communion rail are also on the hooked kneelers where you kneel to receive bread and wine. On the front of the lectern is a lovely carving of a phoenix rising out of the flames representing the Resurrection of Jesus after three days, just as the phoenix is said to rise from its ashes after three days.

The stone reredos has two scenes showing Resurrection appearances. The first chronologically is a week after Easter, when Christ appears for a second time in the upper room, and Thomas kneels before Him and says, "My Lord and My God." The second is when Jesus appears to seven disciples fishing on the Sea of Tiberius. The carving of the reredos is superb with an amazing level of detail. In both images the stigmata in His hands and feet are visible, and the gash in His side can be seen in the scene with Thomas.

Continued

Easter 2023

The stained-glass windows are replete with images of events after the Resurrection. The window above the stairs to the School House is based on St Mark's account of Mary Magdalene, Mary the mother of James, and Salome visiting the tomb on Easter morning and finding it empty. The adjacent window shows Mary Magdalene meeting, but not recognizing, Jesus in the garden after the other women had left. This quiet scene in the garden is my favorite image of the first Easter morning, which is in such contrast to our loud celebrations. A very different and arresting style depicting Easter is part of the Four Great Seasons window by Yvonne Williams behind the bishop's cathedra. In the window next to the Annunciation window on the north aisle is a scene titled "The Resurrection," where Jesus is leaving the tomb carrying a banner that represents "Christ triumphant." One other window carries a symbol of the resurrected Christ: the boxed window above the

Sacristy was the first stained-glass window of Christ's Church. The red-and-white halo, rather than a white or yellow halo, is also the symbol of Christ triumphant. The final post-Resurrection appearance was, of course, the Ascension, the subject of the great east window that we all face during services.

Let us not forget all the symbols of plants starting new life in the gardens outside the building. Many of us enter the cathedral from the parking lot and pass planters. Two members of the congregation, one deceased and one present, have each year provided funds for spring flowers to be planted by our gardeners, so that we can be reminded of renewed life as we approach the entrance on Easter Sunday.

I do not pretend to have identified all the symbols of the Resurrection in and around the cathedral, and so I now challenge you to find others!

SANDY DARLING

(More detail about these images can be found in A Visual Tour of Christ's Church Cathedral, written by and available from the author of this article for \$10.00.)

**A Visual Tour of
Christ's Church Cathedral, Hamilton, Ontario**



Alexander (Sandy) L. Darling

"Dating from the earliest window, 1853, Sandy takes us on a journey through the Christian symbolism and imagery evident in the treasury of the cathedral's windows and fixtures, and adds a bit of zest with a personal description of the meaning and symbolism of all these things."

+ Susan Bell, Bishop of Niagara

Books are available for \$10 on Sunday mornings
or by calling the cathedral office during regular office hours.

April / May

Sun	Mon	Tues	Wed	Thurs	Fri	Sat
<ul style="list-style-type: none"> • Cathedral Place Offices will be closed on Friday, April 7 through Monday, April 10 for Easter. • All services which are also available online are marked with (V). You will find full details of Holy Week services on pg. 5 						
2 The Sunday of the Passion Holy Eucharist 8:30am Choral Eucharist 10:30am (V) YouTube Bible Study 12:15pm	3 Said Eucharist 5:30pm (V) Centring Prayer via Zoom 7:15pm Contact Lynn Godfrey	4 (V) Centring Prayer via Zoom 8:15am Contact Lynn Godfrey Holy Eucharist Renewal of Vows & Blessing of Oils 10:30am	5 (V) Morning Prayer via Zoom 8:30am Said Eucharist 12:15	6 Maundy Thursday Holy Eucharist & Foot Washing 7:30pm (V) YouTube Brass Monkeys 8:30am - noon Cathedral Café 10am-12pm	7 Good Friday (V) Centring Prayer via Zoom 7:15am Contact Lynn Godfrey Solemn Liturgy 11am (V) YouTube Cathedral Café 10am-12pm	8 Holy Saturday The Great Vigil 8 pm (V) YouTube
9 Easter Day Eucharist 10:30am NOTE: One service only 10:30am (V) YouTube	10 (V) Centring Prayer via Zoom 7:15pm Contact Lynn Godfrey	11 (V) Centring Prayer via Zoom 8:15am Contact Lynn Godfrey	12 (V) Morning Prayer Zoom 8:30am Said Eucharist 12:15 Prayer Shawl 1-3pm	13 Cathedral Café 10am-12pm	14 (V) Centring Prayer via Zoom 7:15am Contact Lynn Godfrey Cathedral Café 10am-12pm Litany of Reconciliation 12 noon	15
16 Easter 2 Holy Eucharist 8:30am Choral Eucharist 10:30am (V) YouTube Bible Study 12:15pm	17 (V) Centring Prayer via Zoom 7:15pm Contact Lynn Godfrey	18 (V) Centring Prayer via Zoom 8:15am Contact Lynn Godfrey	19 (V) Morning Prayer Zoom 8:30am Said Eucharist 12:15 Prayer Shawl 1-3pm	20 Cathedral Café 10am-12pm	21 (V) Centring Prayer via Zoom 7:15am Contact Lynn Godfrey Cathedral Café 10am-12pm Litany of Reconciliation 12 noon (Zoom only)	22
23 Easter 3 Holy Eucharist 8:30am Choral Eucharist 10:30am (V) YouTube Bible Study 12:15pm	24 (V) Centring Prayer via Zoom 7:15pm Contact Lynn Godfrey	25 (V) Centring Prayer via Zoom 8:15am Contact Lynn Godfrey	26 (V) Morning Prayer Zoom 8:30am Said Eucharist 12:15 Prayer Shawl 1-3pm	27 Cathedral Café 10am-12pm	28 (V) Centring Prayer via Zoom 7:15am Contact Lynn Godfrey Cathedral Café 10am-12pm Litany of Reconciliation 12 noon (Zoom only)	29
30 Easter 4 Holy Eucharist 8:30am Choral Eucharist 10:30am (V) YouTube Bible Study 12:15pm	1 (V) Centring Prayer via Zoom 7:15pm Contact Lynn Godfrey	2 (V) Centring Prayer via Zoom 8:15am Contact Lynn Godfrey	3 (V) Morning Prayer Zoom 8:30am Said Eucharist 12:15 Prayer Shawl 1-3pm	4 Cathedral Café 10am-12pm	5 (V) Centring Prayer via Zoom 7:15am Contact Lynn Godfrey Cathedral Café 10am-12pm Litany of Reconciliation 12 noon	6

May / June

Sun	Mon	Tues	Wed	Thurs	Fri	Sat
May 7 Easter 5 Holy Eucharist 8:30am Choral Eucharist 10:30am (V) YouTube Bible Study 12:15pm	8 (V) Centring Prayer via Zoom 7:15pm Contact Lynn Godfrey	9 (V) Centring Prayer via Zoom 8:15am Contact Lynn Godfrey	10 (V) Morning Prayer Zoom 8:30am Said Eucharist 12:15 Prayer Shawl 1-3pm	11 Cathedral Café 10am-12pm	12 (V) Centring Prayer via Zoom 7:15am Contact Lynn Godfrey Cathedral Café 10am-12pm Litany of Reconciliation 12 noon	13
14 Easter 6 Holy Eucharist 8:30am Choral Eucharist 10:30am (V) YouTube Bible Study 12:15pm	15 (V) Centring Prayer via Zoom 7:15pm Contact Lynn Godfrey	16 (V) Centring Prayer via Zoom 8:15am Contact Lynn Godfrey	17 (V) Morning Prayer Zoom 8:30am Said Eucharist 12:15 Prayer Shawl 1-3pm	18 Brass Monkeys 8:30am - noon Cathedral Café 10am-12pm	19 (V) Centring Prayer via Zoom 7:15am Contact Lynn Godfrey Cathedral Café 10am-12pm Litany of Reconciliation 12 noon	20
21 Easter 7 Holy Eucharist 8:30am Choral Eucharist 10:30am (V) YouTube Bible Study 12:15pm	22 (V) Centring Prayer via Zoom 7:15pm Contact Lynn Godfrey	23 (V) Centring Prayer via Zoom 8:15am Contact Lynn Godfrey	24 (V) Morning Prayer Zoom 8:30am Said Eucharist 12:15 Prayer Shawl 1-3pm	25 Cathedral Café 10am-12pm	26 (V) Centring Prayer via Zoom 7:15am Contact Lynn Godfrey Cathedral Café 10am-12pm Litany of Reconciliation 12 noon	27
28 Pentecost Holy Eucharist 8:30am Choral Eucharist 10:30am (V) YouTube Bible Study 12:15pm	29 (V) Centring Prayer via Zoom 7:15pm Contact Lynn Godfrey	30 (V) Centring Prayer via Zoom 8:15am Contact Lynn Godfrey	31 (V) Morning Prayer Zoom 8:30am Said Eucharist 12:15 Prayer Shawl 1-3pm	1 Cathedral Café 10am-12pm	2 (V) Centring Prayer via Zoom 7:15am Contact Lynn Godfrey Cathedral Café 10am-12pm Litany of Reconciliation 12 noon	3
June 4 Trinity Sunday Holy Eucharist 8:30am Choral Eucharist 10:30am (V) YouTube Bible Study 12:15pm	5 (V) Centring Prayer via Zoom 7:15pm Contact Lynn Godfrey	6 (V) Centring Prayer via Zoom 8:15am Contact Lynn Godfrey	7 (V) Morning Prayer Zoom 8:30am Said Eucharist 12:15 Prayer Shawl 1-3pm	8 Cathedral Café 10am-12pm	9 (V) Centring Prayer via Zoom 7:15am Contact Lynn Godfrey Cathedral Café 10am-12pm Litany of Reconciliation 12 noon	10

COMMUNITY ENGAGEMENT

coldest *night OF THE YEAR

Woohoo Team Christ's Church Cathedral!

Ignited by the irresistible love of Jesus and renewed by the Holy Spirit, we partner with God to deepen faith, share stories and care for God's world.

(Mission Action Plan Vision)

Once again, the community of Christ's Church Cathedral was in ACTION loving our neighbours by supporting the services on Barton Street East and the people that access those services. On Saturday,

February 25th, 2023, our Christ's Church Cathedral Team met at 4 pm to participate in the Coldest Night of the Year (CNOY) walk in support of the Helping Hands Street Mission. Coldest Night of the Year

is an annual national event to raise money and awareness of charities that serve people experiencing hurt, homelessness and hunger.

"My husband and I had the privilege of participating as members of Christ's Church Cathedral team for CNOY this past Saturday. What a delight it was! We had a wonderful time getting to know each other better, learning together where God is at work across our city, hearing stories of healing, love and support through the ministries that we visited. There's also something unifying when churches and neighbours come together, listen to each other, and respond in loving kindness. Dare I say that it is the gospel unfolding?" (Dena Thomas)

We had a great team to walk in the CNOY! There were some new members and some returning from last year. The CNOY Walk was a great way to get to know each other a bit more. Here was our team:

Roseann Barry
Patricia Barton
Willow Braun-Jackson
Tim Dobbin
Leslie Ho
Kerry Lubrick
Michael Lubrick
Jessica Merko
Inez Morgan
Paul Munro
David Savage
Dena Thomas
Steve Thomas
Janina Vanderpost
Louise van Woelderren



"It was heartening to see newcomers to our Cathedral participating in this event. I really enjoy the team spirit that taking part in such an event generates. It was great fun while also being enlightening. The mood of our team and that of walkers on other teams was so friendly and positive." (Janina Vanderpost)

The team met at St. Matthew's House, 414 Barton St. E. where we made introductions and dressed in our team uniform (Yellow Vests). Together we walked down Barton St. E. to Powell Park at 53 Birch Ave to register our team and hear the opening remarks. Each of our team members was eligible to receive a CNOY toque based on the fundraising efforts.

The walk along Barton Street truly increased and deepened our understanding of local needs, challenges and opportunities. We had the opportunity to visit John Howard Society where we heard about the programs for justice involved individuals. On Sherman Ave. North we visited the building site of Habitat for Humanity. They are in the process of building five attached homes. Each will have four bedrooms, two and a half baths and a garage. The houses will be owned by eligible low-income families through a low interest mortgage. We then visited the Baby Depot which works with social agencies

in Hamilton and provides clothing for babies aged 0 to 2 yrs. The Baby Depot is celebrating their 10 year anniversary. We continued west on Barton St. to the Hamilton Public Library which provides a full array of supports and services. Then on to 541 Eatery & Exchange where we were treated to a fabulous meal just for participating in the walk. 541 is a non-profit and Pay it forward café. The café, like us, believes that everyone should have access to food. 541 offers the opportunities for people to purchase buttons which pays for the meal of someone in need. Each button is worth \$1, and anyone can use up to 5 buttons a day to buy whatever they would like from the menu. Many of our walkers purchased buttons. We continued to the Helping Hands Street Mission where we heard about their daily programs and also received information on Indwell. It was good to know that people can now apply for housing with Indwell through the "Access to Housing" waitlist. Our final stop

was St. Matthew's House where David Savage, also a Board member of St. Matthew's House, provided an update on programming and the building.



"I've worked downtown for many years and I appreciate the hard work our local organizations are doing to support those who are in need of food, shelter and a welcoming place to visit. Taking the time to walk down Barton Street opens your eyes to the challenges facing many people just around the corner.

Unfortunately, since Covid there has been more of a need than ever and it's necessary to not just drive by our neighbours but help in any way we are able." (Inez Morgan)



Thank you to all our donors! Christ's Church Cathedral team raised \$7,545 for the Helping Hands Street Mission. Our team was within the

top 300 out of the 5,925 national teams for donations. Way to go!!! Coldest Night of the Year raised over \$12,600,000 nationally with

Helping Hands Street Mission receiving almost \$80,000. Donations can be accepted until March 31, 2023.



"It was uplifting to see so many people interested in supporting our less fortunate neighbours along Barton St!" (Roseann Barry)

Please consider joining our Christ's Church Cathedral Coldest Night of the Year team next year. The date has been set for **February 24, 2024.**



KERRY LUBRICK
COMMUNITY ENGAGEMENT COORDINATING COMMITTEE CHAIR
CNOY TEAM CAPTAIN

THE ANGLICAN CHURCH AND THE CLIMATE CRISIS



I'm a farm lad at heart; raised on 100 acres. Junior Farmers' seminars, 4-H Clubs, and practical experience taught us about crop rotation, raising chickens, milking cows, and threshing machines. The church was influential and Sunday school taught us that God had made the world and we were its stewards and collaborators in creation. It was a time of wood stoves, vegetable gardens, clean water, and clear starry skies. There was no climate crisis, deforestation, depletion of the ozone layer, or bottled water, but there were signs of trouble ahead. Multi-national agri-businesses introduced factory farms, processed foods, industrial fertilizers, and pre-emergent herbicides. Many small family farms became shopping malls and subdivisions, and the military-industrial complex flourished.

Meanwhile, the church declined in numbers and influence as society slowly awakened to an impending ecological crisis. Early environmental pioneers such as Rachel Carson and her book *Silent Spring*, David Suzuki, *Pollution Probe*, and Greenpeace struggled to spread their messages, but the desire for growth and materialism ran rampant through the media for decades and continued unrestrained... until now. Suddenly we're overwhelmed with news of uncontrollable climate change, rising seas, wildfires, and greenhouse gases. The major causes are debatable, but in the

end, it's human activity in the form of exploitation of resources. In short it's consumerism.

Have we forgotten about being stewards of the Earth? Is the church too concerned about its own survival to contemplate what is happening to the environment? What should the church be doing? Wrong questions! The real question is: Where do we as Christians stand on the climate crisis? The church is only an institution and can do little. We are the church! What should we be doing?

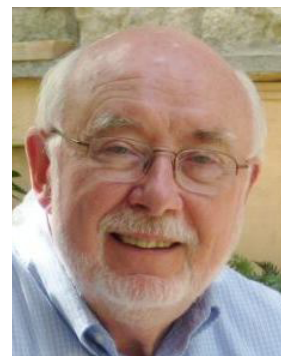
Perhaps as Christians, we're feeling more guilt, anxiety, and helplessness than many. But here in Niagara we've made a great start by creating a web site called Climate Justice Niagara (<https://niagaraanglican.ca/climatejustice>) Its mandate reads in part: "...a concern for creation consistent with the Fifth Mark of Mission of the Anglican Communion, "to strive to safeguard the integrity of creation and sustain and renew the earth." Their recent emphasis has been on parish energy audits, and they are bringing to Anglicans' 2023 General Synod a motion pronouncing the worsening global climate emergency, endorsing a major reduction in greenhouse gas emissions, and promoting ethical investing.

The farm is gone and though I'm still a steward at heart, I know that change won't be easy. Scientists say that strong action over the next

2-3 years is critical or the Earth will reach a tipping point from which there will be no return. But climate change deniers and skeptics abound, and most elected politicians are unlikely to act in our interests. Plus there is fierce pushback from the oil and nuclear industries – they have massive influence and continually lobby for billions of dollars in subsidies.

The world-wide Anglican church could make a huge impact if its leadership chooses our Earth as a top priority and we must encourage them. At the same time Anglicans everywhere must act on our theological reflections about creation. In Niagara, we can work in solidarity with Climate Justice Niagara, Hamilton 350, and Environment Hamilton, or provincially with The Ontario Clean Air Alliance, or nationally with Environmental Defence.

Anglicans have the skills, resources, and abilities to gather together with one common goal, and live up to our responsibility as the protectors of God's earth. Are you up for the challenge?



JAMES NEWMAN
CLIMATE JUSTICE NIAGARA



Partners' Global Aid

During 2023, the Primate's World Relief & Development Fund (PWRDF) has been confronted with many challenges in achieving its goal of working towards a truly just, healthy, and peaceful world.

Everywhere many people are hurting and suffering insurmountable daily challenges as they deal with the effects of war, conflict, natural disasters, and extreme weather caused by climate change. PWRDF, along with the many partners it supports in Canada and throughout the world, continues to assist these people to deal with their current devastating

circumstances and to return to a more stable, secure life by providing them with necessary aid as well as improving their knowledge and skills. PWRDF partners are drawn from Anglican churches, ecumenical organizations, and community-based groups.

Through fundraising appeals PWRDF provides humanitarian aid such as food, water, and shelter to those living in areas dealing with the effects of war, famine, and natural disasters. Through its various programs, it helps communities become more aware of gender equality, empowers women

economically, improves access to health services and nutrition, and improves food security.

Some PWRDF programs receive funding from Global Affairs Canada, a department of the government of Canada. These programs match PWRDF donations at a ratio ranging from 3:1 to 6:1, depending on the program.

As we travel through this Lenten season, may we keep in our prayers the work of PWRDF and its partners who strive to make this a truly just, healthy, and peaceful world.

Some of PWRDF's partners and what they do:

The logo for ACT Alliance, featuring the word "act" in red and "alliance" in black.

The ACT Alliance (www.actalliance.org) comprises 143 churches and church-related organizations that work together in humanitarian assistance and development. Through its membership in ACT, PWRDF can respond to disasters and relief efforts around the world.



The Anglican Alliance (www.anglicanalliance.org) brings together those in the Anglican family of churches and agencies around the world to work for a world free of poverty and injustice, to be a voice for the voiceless, to reconcile those in conflict, and to safeguard the Earth.



The Canadian Foodgrains Bank (www.foodgrainsbank.ca) was established in 1983 as a Canadian-based Christian organization that provides food and development assistance to people in need on behalf of Canadian churches, including PWRDF and The Canadian Catholic Organization for Development and Peace. Today, Canadian Foodgrains Bank is one of the largest private food aid providers in the world. Donations made by Canadians have helped Canadian Foodgrains Bank and its members provide over 1,000,000 metric tonnes of food to people who are hungry throughout the world.



The Canadian Council for Refugees (CCR) (www.ccrweb.ca) is a non-profit umbrella organization committed to the rights and protection of refugees in Canada and around the world and to the settlement of refugees and immigrants in Canada.



The Canadian Partnership for Women and Children's Health (CanWaCH) (www.canwach.ca) is a collaboration of over 80 organizations working to save the lives of the most vulnerable women, newborns, and children in over 1000 communities globally.

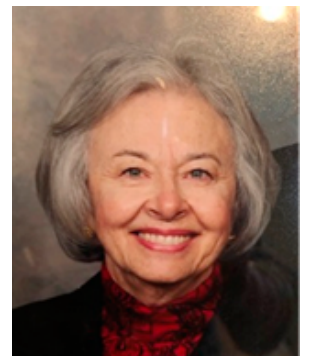
We pray for the partners with whom PWRDF works around the world.

We pray for the communities they accompany.

We give thanks for their work and witness, for their courage to face the many challenges that confront them, and for all that they offer and teach us.

We pray for our continuing journey together, and that God will hold us as we hold one another.

*(Taken from "Partners Together on a Journey",
a PWRDF worship resource from 2019)*



LOUISE VAN WOELDEREN
PWRDF PARISH REPRESENTATIVE

3...2...1 CONTACT

ROBERT AND SANDRA CROSS

COMMUNION &
HOMEMADE RHUBARB PIE



1. What is your idea of a perfect day?

R: A perfect day - sunny and warm, up early to enjoy an espresso and a cryptic crossword puzzle, morning service with communion, then an afternoon of golf and gardening, followed by dinner with our family to complete the day.

S: My perfect day would begin with a delicious cup of coffee and quietly reading the news as I look forward to a warm and sunny day. Then I'd play 18 holes of really good golf (maybe a hole in one!) with Robert and friends and enjoy some patio time afterwards. The day would finish with a delicious and fun dinner with our wonderful family. It couldn't get much better than that.

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

R: During the pandemic, we enjoyed the cathedral's virtual services and decided to attend beginning in Lent last year. It was a good decision! The building is beautiful inside and out, which aids in my worship, and two of our four children were confirmed here. In addition, two of our children and now a baby granddaughter, live in Hamilton.

S: During the pandemic we enjoyed the Cathedral's virtual services and found a spiritual connection. When churches reopened in 2022, we started coming to the Cathedral's Lenten services and the connection became deeper. While the cathedral is large and quite grand the people and clergy are very warm and friendly and welcoming to everyone. The focus on social

justice and the community, the active involvement of the parishioners in the Cathedral initiatives and the weekly services plus the deep sense of spirituality are important to me. I feel the work of the gospel is truly being done here.

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

R: I enjoy the whole of our services, and very much look forward to receiving communion and listening to the hymn performed during communion.

S: We live in Oakville and each Sunday I look forward to driving to Hamilton for communion and community.

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

R: We have been attending service at the cathedral for just one year, so I do not have any thoughts on this.

S: I wouldn't change anything.

5. Which living person do you most admire?

R: Roger Federer – a legendary tennis player and athlete, and now leading charitable work through his foundation

S: I admire two people: Maria Ressa, Nobel Peace Laureate, a journalist and a courageous defender of the free press in the Philippines who founded Rappler and President Jimmy Carter who needs no introduction.

Continued

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

R: Two books, one that I've read and one yet to read – the biography of Scottish Olympian and missionary Eric Liddell (I've read it twice), and one of John Le Carre's novels that I haven't read yet (I've read most of them). I love jazz and classical music so, depending on my mood and the time of day, Bill Evans Live and music by Vivaldi. Dinner would be an exquisitely prepared French meal.

S: On a desert island I would bring Jane Austen's Pride

and Prejudice, a playlist of my favourite songs that would definitely include Lady Gaga and the Beatles and my homemade rhubarb pie for dessert to follow the exquisite French meal Robert and I would enjoy.

7. Where would your dream vacation spot be?

R: My dream vacation place - 26 degrees and sunny with palm trees – I'm still looking for it. Perhaps somewhere between Tampa and Naples.

S: I can't pick a dream vacation spot since there are many different places I'd like to see.



ROSEANN BARRY

CONNECTION & Chocolate Covered Potato Chips



1. What is your idea of a perfect day?

Sunshine, relaxed morning tea, uneventful walk with my dog Melvin, coffee with a friend, a good book and a favourite TV show.

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

Proximity to home, friendly faces, wonderful music, thoughtful sermons, peace, all of it reminiscent of St. Martin's (Toronto), my previous church of over 35 years.

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

Connection. To God, the liturgy, people, music...

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

The Territorial Acknowledgement. We need to slow it down and think more about the words.

5. Which living person do you most admire?

A friend who quietly struggles with pain, personal loss and gradual loss of mobility every day yet cares for and connects with her family, friends and those in need more than anyone I have ever met. It is a privilege to be her friend.

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

Any recent books by Michael Connelly, East coast music, Catherine MacLellan is one of my faves, fiddle music, lobster or a good seafood chowder with homemade biscuits!

7. Where would your dream vacation spot be?

I would go back to PEI. Love being near the ocean, walking trails and driving around the island. Rolling hills, farmland, great water (especially when the tide is out), great food. So much scenery to absorb around every corner. Where else can you buy potato soap and chocolate covered potato chips?

DIGGING DEEPER

Come talk and explore more about the week's readings and Sunday's homily as we dig deep (but hopefully avoid puncturing any water mains down there).

We meet in the Living Room after the second service each Sunday around 12.15pm.

Bring questions and insights, and we'll do our best to make connections between scripture and our lives together.

To top it off, we'll provide a little something to eat as well!



adambindslev.dk

Prayer Shawl Knitting Group



The Prayer Shawl Knitting Group has an abundance of shawls and lap rugs, all colours and sizes. Each shawl and lap rug provides comfort to the recipient, a gift of love, compassion and good will. Is there someone close to you who would benefit from a shawl or lap rug? They are appropriate for all kinds of occasions: a birth, a milestone event, illness, or bereavement. Contact any member of the Prayer Shawl Knitting Group or Tricia in the parish office.

Around the Bay



Since 1894, Hamiltonians have watched and cheered the runners and walkers in the Around the Bay Road Race. This year, the Cathedral had a team of seven - three "friends of the Cathedral" running and four parishioners in the 5 Km Walk/Run. The day dawned bright and chilly. Thousands of runners passing the Cathedral were thrilled to be serenaded by Bruce and the Choir singing Bruce Springsteen's "Born to Run" and high-fived by the Dean and parishioners. Meanwhile, over on York Boulevard, your 5 Km team resisted the famous Grim Reaper who always stands by the Hamilton Cemetery, and all of us finished! Thanks to all who came out - and very special thanks to all who donated to the Choral Scholarships Fund (PS: it's not too late to contribute online through the Cathedral's Website - or put your donation on the offering plate marked "Around the Bay").



GENEROSITY TEAM

Generosity Team

ABUNDANCE

THANKS
Spiritual Habit

URGENCY

DECISIONS

Convenience



My story

HOSPITALITY

As Christians, we are “resurrection people”, having been transformed by the sacrifice that Jesus made on our behalf. We are no longer in darkness, we have come into the light. We no longer live to serve self, we now serve each other. We are talking radical transformation as the result of Christ’s resurrection.

This is the transformational generosity that we have been learning about as a parish. Generosity that is so powerful and giving that it defies expectation

and explanation. Instead of seeing our time, talents and wealth as something to hoard and use to satisfy our selfish desires, transformational generosity sees these as gifts of God to be shared. Our bibles tell us that we are to give back to God the “first fruits” of our labour, not what is left over after other bills are paid. We give back to God our best, for God gave us the very best in Jesus Christ.

If you have not yet taken the time to read the Dean’s Easter letter, we encourage you to do so. Read and

reflect: how is generosity part of my story? How does transformational generosity play out in my life as a Christian and parishioner at Christ’s Church Cathedral?

We again ask you to consider prayerfully how you will respond to the financial needs of the parish shared at Vestry back on February 19. Our 2023 budget is based on at least a 2% increase in parishioner givings, each of us are called to give generously to meet this need.

"Honor the Lord with your wealth and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine."

(Proverbs 3:9-10)



JOHN BRADLEY
FOR THE GENEROSITY TEAM

FINANCIAL REPORT

For the period ended February 28, 2023

Parishioner Giving is behind plan; although, it is encouraging that we are ahead of last year at this time by \$10,960. Expenses are lower than the budgeted amounts, but this is primarily due to timing and we expect these to normalize as the year progresses. The current deficit is higher than budget due almost entirely to the shortfall in parishioner giving.

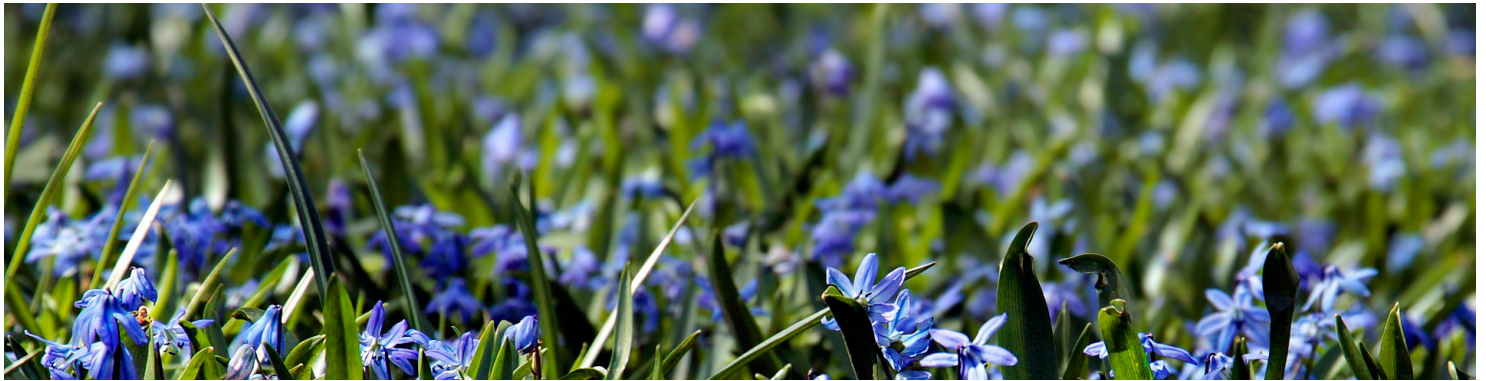
Easter is a time of celebration and joy as we mark the resurrection of our Saviour Jesus Christ. It is also a time when we mark the work of Jesus working in and through us by celebrating and embracing our Cathedral life together. Please consider a special Easter gift in thanksgiving and support of our Cathedral ministries.

Income	28-Feb-23	2023 Budget	Variance	2022 Actual
Parishioner Givings	\$42,155	\$56,500	-\$14,345	\$31,195
Other Income*	\$1,933	\$3,858	-\$1,925	\$3,008
Open Collection	\$984	\$400	\$584	\$0
Misc Income	\$144	\$83	\$61	\$0
Fund Income	\$20,912	\$20,912	\$0	\$27,167
PWRDF	\$300	\$630	-\$330	\$155
St. Matthew's House	\$60	\$60	\$0	\$60
Special Offerings**	\$7,770	\$0	\$7,770	\$0
Transfer in from Funds	\$51	\$0	\$51	\$0
Total Income	\$74,309	\$82,443	-\$8,134	\$61,585
Expenses				
Staffing	\$54,156	\$55,203	-\$1,047	\$54,553
Diocesan Assessment	\$9,167	\$9,167	\$0	\$8,454
Property	\$12,348	\$13,048	-\$700	\$11,970
Admin and Programs	\$4,841	\$12,795	-\$7,954	\$2,438
Transfer out to PWRDF, St. Matthew's	\$360	\$690	-\$330	\$215
Transfer out to designated funds	\$5,270	\$0	\$5,270	\$0
Long Term Debt Repayment (Diocese)	\$3,333	\$3,333	\$0	\$2,500
Total Expense	\$89,475	\$94,236	-\$4,761	\$80,130
Net Income (Deficit)	-\$15,166	-\$11,793	-\$3,373	-\$18,545

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

**We received special one-time offerings of \$5,000 to assist with the payment of our long-term debt, \$2,500 donation for the purchase of new chairs for the Cathedral Living Room, \$170 in General Memorial donations and \$100 towards the Rev. Canon Dr. Sharyn Hall Arts Fund.

NOTES AND NEWS



If you've visited the Cathedral living room lately, you'll have noticed four beautiful and comfortable blue easy chairs given by Bishop Ralph Spence. The living room hosts an increasing variety of cathedral events including meetings, faith formation programs and social occasions, and is also a refuge for family members before and after milestone events such as weddings and funerals. The chairs have improved the look and function of the room significantly, and are appreciated by all who use them. Bishop Spence is also the donor of the hand-painted Territorial Acknowledgement plaque recently hung in the vestibule behind the great west door. The plaque reminds all who enter of the Anglican Church of Canada's commitment to truth and reconciliation with indigenous people. Thank you, Bishop Ralph, for your generosity!

Thanks also go to John Bradley, who single-handedly completed a deep clean and reorganization of the Myler Hall kitchen in late February. This was a project requiring almost a week of work, and we're very grateful to John for his commitment to ensuring a safe and well-organized environment for all kitchen users, including the

Cathedral Café on Thursday and Friday mornings, and Hamilton Out of the Cold on Saturdays until the end of March. If you find yourself using the kitchen, please try to pay it forward by leaving it better than you found it!

A shout-out to Samuel Crossman, who has recently joined the Altar Servers. Samuel brings considerable experience as a server at diocesan services, and we're delighted that he'll now be putting his gifts to use on Sunday mornings as well. The Cathedral is now recruiting additional servers. If this is a ministry to which you may feel called contact Randy Woods (cleophaswoods@gmail.com). Training is provided.

The Annual Vestry Meeting on February 26 was well-attended and skillfully chaired by Dean Tim Dobbin, and carefully documented by Kerry Lubrick as Vestry Clerk. Canon J. Lefebvre provided his usual clear and succinct update on Cathedral finances, anticipating questions before they were asked and providing easy-to-understand explanations of our somewhat complex financial situation. The meeting was enriched greatly by Catherine Leckie and Duane Hathaway Jr, who were "interviewed" by Dean Tim about

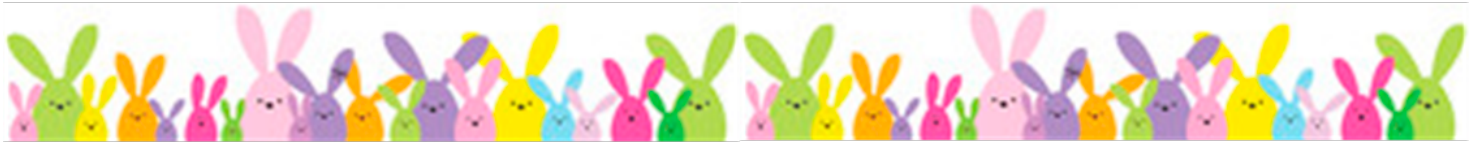
what brought them to Christ's Church Cathedral and why they decided to make CCC their parish. Thanks to both for their willingness to share their stories with us.

Wardens Elizabeth Wensley and Wendy Newman, escaping February's winter storms, attended the Sunday service at St. George's, Malaga, Spain, where they met up with Archdeacon Jane Humphreys, Father Gord Maitland, and parishioners from St. Mary's Anglican Church in the Walkerville area of Windsor, ON. We were delighted to discover that Jane and Gord are good friends of Dean Tim's. The Anglican Dioceses of Niagara and Huron were well-represented at St. George's that day!

And finally, warm congratulations to Paula Esteves on the birth of a grandson, Stephen Paul Millgate Varey in January, and to Eduardo Farias and Dani Cruz on the birth of their first child, Clarissa, in March.



ELIZABETH WENSLEY
PEOPLE'S WARDEN



CONGRATULATIONS to:

Paula Esteves (Grandmother)
And to
Michael Thomas Varey
&
Claire Millgate Varey (Parents)
Alice (Sister)
On the arrival of
Stephen Paul Millgate Varey
Monday, January 23, 2023



Eduardo Farias
&
Dani Cruz (Parents)
On the arrival of
Clarissa
Thursday, March 2, 2023

PASSAGES

Funerals

- Dec. 15 Rev. Canon Eric Charles Mills
- Dec. 30 Patricia Ann Luxton
- Jan. 2 Patricia Peacock-Evans
- Feb. 18 Janet Stirling
- Mar. 12 Kenneth Lawrence Burley



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Thanks to this issue's contributors: *Marie Avery, Roseann Barry, John Bradley, Sally Braun-Jackson, Terry Brown, Bruce Burbidge, Robert Cross, Sandra Cross, Sandy Darling, Tim Dobbin, Sharyn Hall, Carol Henley, Tricia Kalantari, Catherine Leckey, J. Lefebvre, Kerry Lubrick, James Newman, Wendy Newman, John Watts, Louise van Woelderren, and Elizabeth Wensley,*