

CONTACT

Christ's Church Cathedral

Autumn 2024

Gleaning.....

The harvest is ready





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FROM THE EDITOR

Autumn: the time of year when we typically think of the last harvest of the season, feeling grateful for the season's bounty, and preparing for winter.

What does gleaning mean to you? I suspect for some of us the notion of gleaning only has biblical associations such as the story of Ruth and Naomi. Living as strangers in a country with no male relative to support them, life must have been precarious. I have enormous respect for Ruth. I grew up in an agricultural community, though not on a farm. Nevertheless, the best summer jobs were on farms because they generally paid better and often the farmer's wife gave us all lunch (usually sandwiches and soda). One summer, I picked strawberries, cherries, pears, peaches, and early apples. Picking cherries was the worst. Some customers prefer their cherries without stems, while other customers still like to see the stems attached. Harvesting fruit was very physical work. I'll let you figure out which process is quicker and thus makes more money for the harvester. Unfortunately, I don't recall a practice of gleaning or of distributing surplus food to local agencies and institutions, though there may have been one.

How does gleaning function in the urban context? Perhaps we might think of gleaning in the way Kerry Lubrick describes in her column – gathering information to learn about the successes and challenges of a program.

Rev. Monica Green draws attention to scarcity mentality: a state of being afraid of never having “enough” and thus perpetuating hoarding resources behaviour. You will want to read the folktale “Stone Soup” contributed by Rev. Dr. Sharyn Hall. It illustrates how a community meal always tastes better when friends and neighbours contribute to “the soup”. And John Bradley reminds us that we reap what we sow: therefore, giving generously results in abundance for everyone.

All the best for an abundant autumn,

Sally Braun-Jackson
Editor



Black Swallowtail Butterfly “gleaning”

FROM THE DEAN'S DESK

'What was I thinking?' I still recall the internal dialogue as I was driving one Easter Monday a dozen years ago to Cambridge with a church leader from another denomination. I was exhausted. Eric had arranged a visit for us to a start-up just south of the city which he was very keen to show me. As we toured the plant, saw the sophisticated equipment and met the enthusiastic volunteers, I felt my fatigue-fuelled resentment evaporating. This was clearly a very good thing. The start-up? Ontario Christian Gleaners – an ecumenical organization which collects, processes and distributes surplus agricultural produce for the relief of hunger around the globe (ontariogleaners.org). Volunteers dice, dry, mix and package up to 10 000 pounds of donated fresh produce each day. To date, over 112 M meals have been provided.

The Hebrew Scriptures talk about gleaning. It's how Ruth met her second husband Boaz after returning from Moab with Naomi her mother-in-law – she was gleaning behind Boaz's servants, collecting the grain left behind after harvest (Ruth 2.2-23). Ruth could glean because God had enjoined Israel not to reap harvests to the edge of the fields, nor to strip grapevines bare. Some was to be left so that those financially insecure, orphans, widows and immigrants would not go hungry (Lev. 19.9-10; Deut. 24.19-22).

The practice of gleaning today extends beyond grain and grapes. When David Savage collects surplus donated food from Grace Waterdown and delivers it to the Cathedral Café, he is gleaning. David participates in Christ's ministry not only by ensuring that nothing goes to waste (John 6.12), but by blessing those in need by sharing what has been left behind. God calls those of us who have been given much to share with those who have little.

Gleaning yields an abundance all its own. It is what Eric Stumberg discovered when he was enlarging the office of his growing company

TengolInternet. Following Boaz's example, he decided to leave square footage for others. 'It's like hospitality,' he said. 'When we expanded our space, we built a couple extra offices and deliberately set them aside for others to work.' An Anglican priest moved into one office; Allies Against Slavery, a nonprofit startup working to stop human trafficking, set up in another. There's no rent, no oversight. Stumberg reports that gleaning in this way has transformed his company. Sharing space meant his company needed to be clearer about its own mission and vision; to embrace values beyond the standard metrics for 'success' in the business sector. Moreover, gleaning has created a deeper sense of community within and through the space. His colleagues are more ready to recognise for themselves God's blessings in the lives of those around them (see <https://www.christianitytoday.com/2019/06/gleaning-business-csr-bible/>).

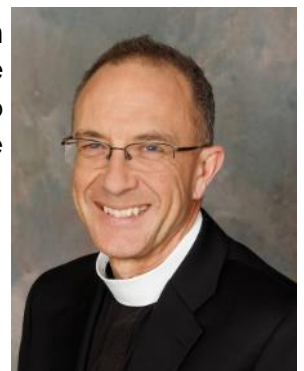
In this way, the practice of gleaning is as much for us, living in abundance, as those living in scarcity. Our guests at the Cathedral Café remind us that we are indeed rich in so many ways – some with time, others with resources, still others with competencies. The practice of gleaning invites us to give thanks for all that we have been so freely given; it also compels us to consider those extra margins in our lives that we can offer up for the benefit of those in need – be it our time in volunteering, our resources in sharing, our skills in equipping.

In Eric Stumberg's words,

This is what the kingdom of God looks like. It's like Boaz—he got people to notice the dignity of the gleaners.

A blessed Fall to you all. ■
Tim+

Tim Dobbin ✦



MONICA'S MUSINGS

And Jesus said to them, "Take care! Be on your guard against all kinds of greed, for one's life does not consist in the abundance of possessions." Luke 12:15

"How much money is enough? Just a little bit more." - John D. Rockefeller

It is so easy for our human hearts to get attached to things more than God. Of course, we require basic needs to survive. However, if a scarcity mentality takes over, we can easily begin to collect more than our fair share to be prepared for any number of "just in case" scenarios. And once our sense of safety is firmly attached to having more, it does not take long before we are hoarding our resources. Jesus warned of the creeping danger of greed in several sermons and parables, like the one quoted above. How can we follow his teaching to take care and be on guard against this slippery slope?

One way is through gleaning. This ancient practice of not harvesting to the edges of one's field so as to leave enough for those in need is revealed in different faces today: food banks, drop-in centres, and foodshare networks among them. By using only what we require and intentionally sharing the rest with others, it not only helps those in need, it also helps us guard against the always sneaking tendency towards grasping and holding what comes through our hands. Perhaps you are already participating in these wonderful modern ways of sharing the

abundance of food God provides.

But what about other areas of our lives? Are there other places where we might be metaphorically harvesting to the edges of our field and leaving nothing left for others? Richard Swenson's influential book *Margin: Restoring our Emotional, Physical, Financial and Time Reserves to Overloaded Lives* spoke to me at a crucial period in my life. I had not considered before that by filling my calendar to the full or pushing my body to the limits, I was hoarding aspects of my life by keeping them to myself and my own plans, instead of allowing some space to be open and available to others and God, or even just for rest.

How about you? Are there areas of your life where you have little or no margin? How might God be inviting you to create gleaning space in all your resources, including your time and energy?

May we all come to trust more deeply in the One Who provides for us generously and abundantly. ■

The Rev. Monica Green



A Seasonal Prayer

Triune God, Creator of all,

We praise you for your goodness, visible in all the diversity that you have created, making us a cosmic family living in a common home. Through the Earth you created, we experience love and nourishment, home and protection.

We confess that we do not relate to the Earth as a Mothering gift from you, our Creator. Our selfishness, greed, neglect, and abuse have caused the climate crisis, loss of biodiversity, human suffering as well as the suffering of all our fellow creatures. We confess that we have failed to listen to the groans of the Earth, the groans of all creatures, and the groans of the Spirit of hope and justice that lives within us.

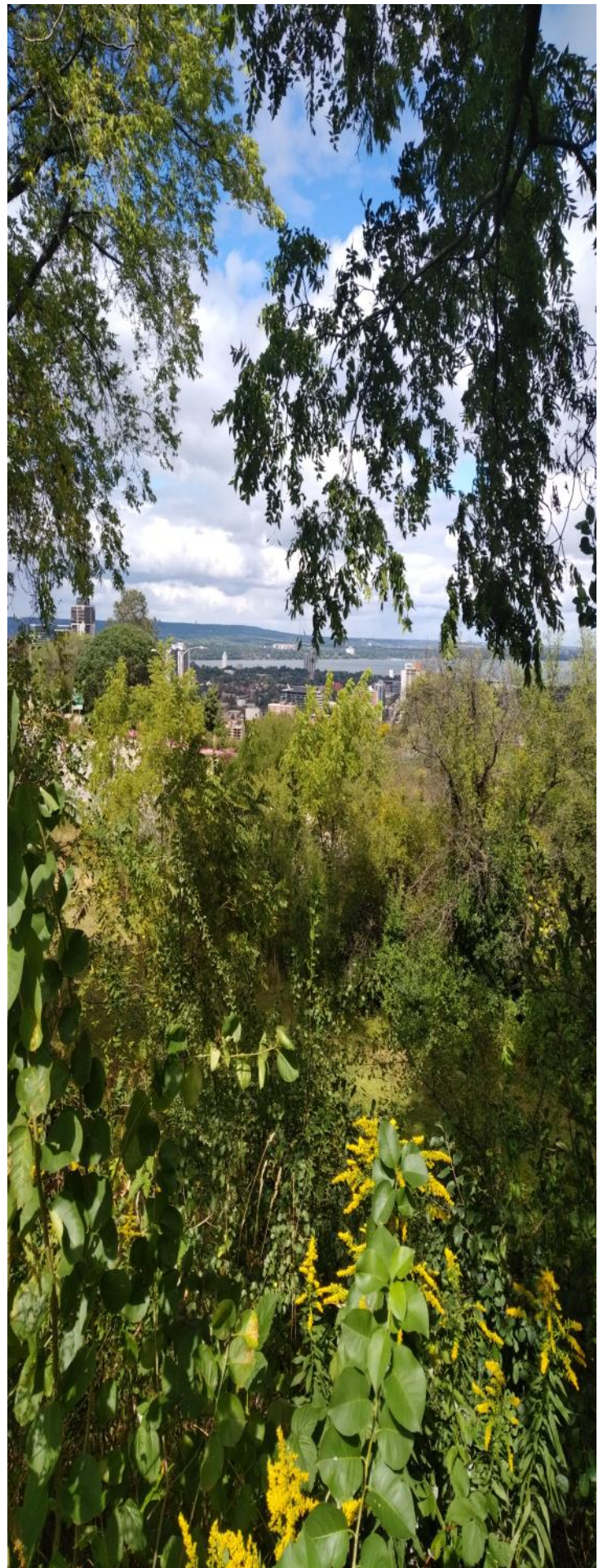
May your Creator Spirit help us in our weakness, so that we may know the redeeming power of Christ and the hope found in him. May the groans of the Spirit birth in us a willingness to serve you faithfully, so that we may hear and heal Creation, to hope and act together with her, so that the firstfruits of hope may blossom.

Loving and Creator God, we pray that you will make us sensitive to these groans and enable us to have the same compassion as that of Jesus, the redeeming Lord. Grant us a fresh vision of our relationship with Earth, and with one another, as creatures that are made in your image.

In the name of the one who came to proclaim the good news to all Creation, Jesus Christ.

Amen.

From the 'Season of Creation 2024 Ecumenical International Resource



SUPERCRAWL 2024 - a sampler

7,204 Visitors

32 Greeters/Guides

18 Musicians/Voices

11 People manning art exhibits

The work of **6 cathedral staff** came together to make this one of the best SuperCrawls ever. (Cathedral staff are Tim, Monica, Karen, Bruce, Turner and Michael)

53 visitors signed up for activities ranging from knitting to Cathedral Café

A total of **\$1153.15** was received in donations - not to mention the sale of **250** Christmas/Greeting cards by Sandy.

Of a total of **50** greeters and musicians, **44** were cathedral volunteers - an extraordinary effort from a regular congregation of just over 100.

None of this would have happened without skilled and experienced leadership on the part of the Watts and the Darlings.

All will undoubtedly deserve, in the immortal words of +Ralph Spence, an additional star in their heavenly crown. Well done - and many many thanks , thou good and faithful servants.

John Watts & Elizabeth Wensley



Photo: Alexander Darling ©



Full pictures next issue....

MY PASSIONS

When it comes to passions in life, mine are rare, but I think that makes them all the more special. My top three passions are video games, learning/knowledge, and helping others.

What many don't realize about some video games is that they're rich with stories. They're not just a way to pass the time. Think of them as interactive movies: you get to be part of that story and shape the outcome. Some of my favourite story-based games are Far Cry 5, Detroit Become Human and Dishonored. Each game has well-written characters and stories that pull on your heartstrings and stick with you for years, not to mention the gorgeous music that triggers an instant wave of frisson. They have special places in my heart. If you're curious, listen to 'Journey' (Vocal Variant 2) from the Destiny 2 OST, or 'We Will Rise Again' (Reinterpretation) by Hammock from the Far Cry 5 OST.

Ever since I was young, I also had an obsession with obtaining knowledge. I call myself the walking encyclopedia because I know so much random information and bits of languages. I take courses for fun! If universities weren't so expensive, I'd study everything. It's not just subjects I enjoy learning about, but people, too. I like quietly observing from afar, but also getting to know others at their core. What makes somebody who they are is important to me. I'll always strive for vast knowledge and understanding in life.

My biggest passion is helping others. I'm currently in training to become a crisis responder to hopefully lead me into future chaplaincy. It felt like a calling alongside naturally being nurturing. I don't want anything in return either. It makes me feel happy and fulfilled just to know somebody else's day is a little bit brighter because of one small thing I got to do for them, even if that's just making them feel heard. I'm very introverted and too anxious to approach others, but I'm always here to listen, and everyone is welcome at my table (figurative or literal) if you see me, just as we are all welcome at the Lord's table.■

Aris/Ezra Noble (he/they)



STONE SOUP: A TRADITIONAL FOLK TALE

The story of Stone Soup can be traced back to folk tales in the early 18th century. I first encountered the story when a friend loaned me a beautifully illustrated children's book based on the old tale. When you search the internet under the title, 'Stone Soup', you find many entries offering different versions. This version comes from the Canadian Foodgrains Bank.

Once upon a time, a wise old man decided to go on a journey. So he packed a small bag, said goodbye to his wife, and set off. He travelled all day without meeting anyone. When it was evening, he came to a small village. "I think I'll stop here for the night," he said to himself.

Near the centre of the village, he met a group of people. So he introduced himself. "I'm a simple traveler," he said, "looking for a safe place to sleep and a hot meal." "We'd be glad to offer you a place to sleep," the villagers told him, "but we have very little food. Our crops were very poor this year, and there's not much to eat in the whole village. Most of us are just barely getting by." "I'm sorry to hear that," the old man said. "But you needn't worry about feeding me. I already have everything I need. In fact, I was thinking of making some stone soup to share with all of you."

"Stone soup?" the villagers asked. "What's that? We've never heard of stone soup." "Oh, it's wonderful," said the old man. "Best soup I've ever tasted. If you bring me a soup pot and some water, I'll make some for all of us." And so the villagers rushed back to their homes. When they

returned, one was carrying a large soup pot, another had wood for a fire, and others brought water.

When the fire was going and the water had begun to boil, the old man took out a small silk pouch. With great ceremony, he reached in and pulled out a smooth, round stone. He carefully dropped the stone into the boiling water. The villagers watched eagerly. The old man began to slowly stir the pot, sniffing the aroma and licking his lips in anticipation. "I do like a tasty stone soup," he said. "Of course, stone soup with cabbage, now that's really special."

"I might be able to find a bit of cabbage," one villager said. And off she went to her house, returning with a small cabbage she had stored in her pantry. "Wonderful!" said the old man, as he added the cabbage to the pot. "This reminds me of the time I had stone soup with cabbage and a bit of salted beef. It was unbelievably good."

After a moment of silence, the village butcher spoke up. "I know where there's a bit of salted beef," he said. And off he went to his shop to get it. When he returned, the old man added the beef to the soup pot and continued to stir. "Can you imagine what this soup would taste like if we had a bit of onion...and perhaps a few potatoes... and a carrot or two... and some mushrooms. Oh, this would be a meal fit for royalty."

And before he knew it, the soup pot was filled to the brim with vegetables of all kinds: carrots and potatoes, mushrooms and onions, turnips and green beans, beets and celery....all brought by the men

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A MAN CALLED SIMON

and women and children of the village. Not only that, but the village baker came out with some fresh bread and butter.

And as the soup simmered slowly over the fire, the wonderful aroma began to waft over the villagers. And they began to relax and talk together, sharing songs and stories and jokes.

When the soup was finally done, the old man ladled it out into bowls, and they shared a delicious meal together. There was more than enough for everyone to eat their fill. Afterward, they all declared that it was the best soup they had ever tasted. The mayor of the village pulled the old man aside, and quietly offered him a great deal of money for the magic stone, but the old man refused to sell it.

The next morning, he woke early and packed up his belongings. As he was leaving the village, he passed by a group of children playing at the side of the road. He handed the youngest one the silk pouch containing the stone, and whispered, "It was not the stone that performed the magic. It was all of us together." ■

The Rev. Dr. Sharyn Hall

Photo: Alexander Darling ©



Thomas Merton wrote, "If a man is to live he must be all alive, in body, soul, mind, heart and spirit."

Heroes, it seems, are not terribly fashionable - certainly not the way they were in my youth. I want to tell you a story about a man, who has become something of a hero to me and to many in UK and around the world: a man who has lived a life like that which Merton describes; a man who has also truly walked the valley of the shadow of death.

Simon Boas was born to an affluent family in Britain, went to prestigious private schools and at the age of 16 became fascinated by the world of international aid and support, to the point where he accompanied an aid mission to Bosnia following the war in that country. After a slightly wild undergraduate life, he joined the United Nations as an aid co-ordinator. Simon lived for several years in Gaza where he distributed aid and, amongst other things, protected his staff by providing the Hamas leadership with a regular supply of illicit whisky. He worked in Ruanda, Sierra Leone, and Ukraine, eventually coming back to Jersey in the Channel Islands where he headed up a local international aid funding and development charity.

At the age of 45, Simon was diagnosed with cancer of the throat. Although chemo and radiation shrank the primary tumour, within some months he was found to have widespread and untreatable cancer. In a newspaper article which was to go viral on the internet, he wrote, "following the obliteration by nuclear bombs of two cities, emperor Hirohito announced on the radio that the war

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situation has developed not necessarily to Japan's advantage. Well, I am sorry to announce that my cancer situation has also developed not necessarily to my advantage. It is not quite "don't buy any green bananas", but it's pretty close to "don't start reading any long books".

Simon then went on, in a number of articles and interviews, to joyfully proclaim his philosophy of living to the full, with or without cancer. He says "I have dined with lords and billionaires and have broken bread with some of the poorest people on earth. I have allocated, and for several years, have personally delivered at least a hundred million pounds of overseas aid; I have been a volunteer Samaritan and a volunteer policeman. I have seen air-strikes, rockets and gun battles, the despair of the bereaved and the vacant stares of the ethnically cleansed. But most of all I have loved and have been loved. I'm cocooned in the stuff; my cup overfloweth."

Simon Boas does not have a particular religious faith. He does however write, "No-one knows whether there is a God, but it seems most unlikely to me that our existence is merely a brief and random flash of consciousness in between two eternities of nothing. A loving God strikes me as no more far-fetched than the latest attempts of physics to make sense of the atom, our world and our universe. Our almost-instinct may well be true. What will survive of us, is love."

"Life is inordinately precious, unlikely and beautiful. You are exquisite. When you say, as you probably do several times a day "I'm fine" realize that you don't just mean "I'm adequate. You are fine; Refined;

Unique; finely crafted; fine dining. Fine china. You really are fine in that sense, too.

"At 46 I have lived far longer than most of the humans in the 300,000-year history of our species. So have you probably. And if the book of my life is shorter than many modern people, it doesn't make it any less of a good read. Length and quality are not correlated in our lives any more than they are in novels or films. So carpe that diem and keep it carped, and enjoy the tiny ways you can make people happier. That's actually the secret of being happy oneself."

In the Litany of the Cross of Nails that we say weekly at the cathedral we pray "help us to learn from those who are different from us." We (perhaps it should be I) are usually thinking about those who are less fortunate than us, or are marginalised, have different faiths or who speak a different language or have different coloured skin. This was a reminder to me that we should also learn from those who are different in other ways, who not only have different faiths but maybe no faith at all and even those who have lives that are more exciting, more productive and much finer than ours -- like Simon.

Simon Boas died in July, a few hours before he was due to have tea with King Charles (who had his own reasons for wishing to meet Simon). The effect that he has had on the British public and probably wider yet, can be judged from the fact that his book "A Beginners Guide to Dying", written during his final illness, is already second in Amazon's best-selling non-fiction list, despite not yet being published or read by anyone except his publishers.

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It is easy to become despondent at the world around us. Simon's pervasive optimism and joy has been a wonderful antagonist to this. At the end of one of his articles this most agnostic of men quotes, of all people, Julian of Norwich — "All shall Be Well, All shall be well, all manner of things shall be well."■

John Watts



CONGRATULATIONS JETTE & BILL!



"Jette and Bill Thomas sharing the top ring of a Danish 18 layer Kranskege (in the photo to the left of the letter from King Charles III and Queen Camilla congratulating us on our **60th Wedding Anniversary**). Jette's mother made our wedding cake, Jette made her first for our 50th Ann., her second for our son Ian's Wedding to Jenn, and this one for our 60th. The cake is made from ground almonds, and all present are invited to break up and consume the rings. Bill's reflection on the cone shape is that the couple at the top are supported by family which grows with each generation, and by friends which support them throughout the years of their life, in an ever expanding cone."

The Rev. Canon William Thomas is an Honorary Assistant at Christ's Church Cathedral

“SEEK AND YOU SHALL FIND”

To glean successfully one must seek, and we at the cathedral try to help visitors find. Not all our visitors at art crawl evenings or Supercrawl are seeking, but most are amazed at what they find. Dean Tim points out that these occasions provide an easy on-ramp for those who are seeking or exploring to find a place to worship or serve others. As a guide, I have been asked, “Why do you open your doors in this way?” My responses vary, but my usual response is, “A church with doors closed will not attract new people.” Sometimes, I may say, “Because we have the best art on the street!” The stained-glass windows and carvings have been given to the glory of God and provide a different way of expressing the Christian message. Stained glass was used initially to tell the message to many who could not read – medieval comics.

How did we get to have such a rich program of welcoming visitors? In the period 2000-04, a time that we were living in Egypt, Dean Peter Wall opened the cathedral in the weekday afternoons of July and August. This was also a time when Bishop Ralph Spence encouraged parishes in the Niagara Diocese to welcome all visitors. Jeni and I started to participate in 2005. Visitors were few, and 25 was a big number of visitors. The importance of the work for me was demonstrated one day shortly after two young men (both Roman Catholic) from the area died in separate motorcycle accidents. We had a stream of visitors seeking comfort, and we were the only

church in the area that was open. One other visitor whom I remember was a person who had come from Milton for treatment at the General Hospital and wanted a place to pray.

During our time away art galleries had opened on the street and they started the art crawl on the second Friday of each month. Somebody suggested that we should open our doors, and so I and the assistant verger were in the cathedral to welcome visitors to a summer art crawl. Approximately 150 visitors came – more than we got in a week during the afternoons. In words from the musical *Pickwick*, “That’s how it all began, Sam. That’s how it all began.”

Around that time, the cathedral initiated the Makers’ Market, which took place in Bishopsgate. Once the market opened on art crawl evenings, we had another bump in numbers. By 2012 the numbers attending had increased significantly, so those of us who were primarily involved conducted a review of how we might improve the visiting experience. One change was to introduce the information sheet that has been updated over the years; one side gives information about us as a community and the other side about the building. The other change was to provide signs with information about significant features of the building, such as the organ, the altar, the pulpit and so on. Many of our visitors have never or rarely been inside a church, so the signs provide

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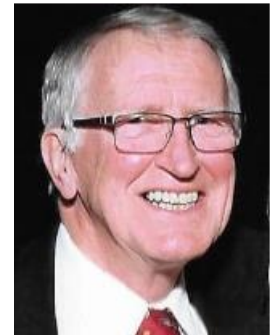
soft Christian education and information about the manufacturers, dates of installation and donors. We kept both the sheet and the signs concise, and it is gratifying to see some visitors taking the time to read and learn as they walk around.

Even though these sheets and signs are important and help us cope with many visitors, the most important element is to provide a warm, genuine welcome and many of our congregation have done this extremely well. A series of choral directors have organized musical presentations, and we have been blessed by many volunteers who simply love to make music in such a great space. One of the most-asked questions is, "Does the organ still work?", so the sound of the organ playing is what they want to hear. We can thank Canon Sharyn Hall for arranging displays of art, which provide space for aspiring artists and add to the visitor experience. The support and presence of clergy has been most helpful for some of those who face a crisis or special need.

Supercrawl in September has required special effort, and more volunteers have come forward to help us welcome about 7,000 to 8,000 visitors over 15 to 17 hours. One year before the COVID pandemic, we welcomed over 13,000 visitors - **on average one every six seconds**. The addition of a treasure hunt for children and those young at heart has helped youngsters who might otherwise be bored – the sheet has twelve photos of features to find, so participants look much more closely and actively.

Why do people come? Some come regularly, and some, who have come before, bring relatives or friends. Some are simply curious, and some are seeking. One person said, "As I walk by, there is a presence that draws me in." Our visitors include Christians, Muslims, Hindus and other faiths or no faith. All are welcome. Some of our current congregations first came to an art crawl, though proselytizing is not our aim. Helping to greet or guide is most rewarding and provides a chance to speak to so many interesting people.■

Sandy Darling



Passages

Baptisms

Remington Hahn (June 30, 2024)

Bennett Bjarni Minshall (July 20, 2024)

Deaths

Jacqueline Mary Mobsby (July 3, 2024)

John Francis Mobsby (August 16, 2024)
(Mother & Father of Rev Canon Dr Ian Mobsby)

Bernard Holbert Smith Sr. (May 28, 2024)
(brother of Randy Woods)

Joyce Marriott Fearnside (July 18, 2024)
(former parishioner)

GLEANING: A TRADITION.....

Gleaning: A Tradition for a Sustainable Future in Canada

Gleaning, an ancient Biblical practice of gathering leftover crops from fields after the main harvest, is experiencing a revival in Canada as a solution to modern challenges like food insecurity and environmental degradation. This sustainable tradition not only helps provide nourishment for those in need but also addresses the pressing issue of food waste.



In Ontario, organizations like the Cambridge Gleaners and Niagara Christian Gleaners in Smithville are at the forefront of this movement. They partner with local farmers and volunteers to recover surplus produce, which is then transformed into nutritious, shelf-stable products. These products are distributed to development organizations around the

world, providing essential food aid to areas facing hunger crises. The dried vegetable mixes and other goods are not only nutritious but also versatile and easy to transport, ensuring they reach those most in need.

On the west coast, the Okanagan Fruit Tree Project in British Columbia rescues unwanted fruit that would otherwise go to waste. This initiative is part of a larger effort to combat the staggering amount of food waste in Canada, where an estimated 58% of food produced ends up discarded. Much of this waste decomposes in landfills, producing harmful greenhouse gases that contribute to climate change.

Globally, France has taken bold steps to address food waste, with a 2016 law requiring large grocery stores to donate unsold but still safe food to charities instead of discarding it. This policy not only diverts food from landfills but also provides essential resources to food banks and shelters.

Meanwhile, governments worldwide, including in Canada, have been slow to fully confront the realities of climate change. Canadian farmers are already feeling the effects of droughts, wildfires, floods, and unpredictable weather patterns. While widespread food shortages remain rare, food banks across the country are seeing increased demand, underscoring the need for proactive solutions.

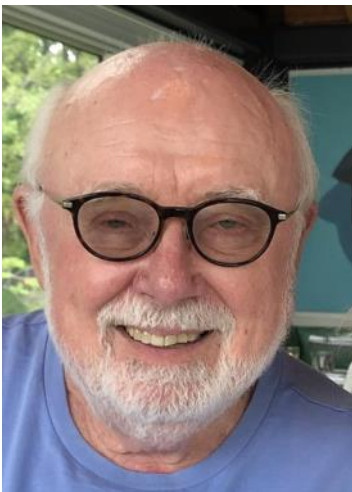
Anglican faith communities have a unique opportunity to contribute to climate

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action and food security. With their strong messages of hope, their extensive volunteer networks, and their deep-rooted presence in nearly every community, they are well-positioned to help combat food waste and support sustainable practices like gleaning.

Here at Christ's Church Cathedral we have no access to orchards, and no means of drying fruit and grains. But we're contributing with Climate Justice Cathedral – a group of people who share 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.”

We are called to be good stewards—enjoying the fruits of creation, but also caring for it with respect and gratitude to the God who gave it to us. We know the church is only an institution and can do little, but we – the people - are the hands of Christ. We can pray, advocate, educate, and mobilize faith communities. Together, we can make a lasting difference in the fight for a more just and sustainable future.■



James Newman
Co-Chair
Climate Justice
Cathedral

God of life

***Through whom all beauty and wonder
come into being: We thank you for this Earth,
our home,
for the diversity of creation,
and the blessings of earth, air and water***

***Grant us your grace that we may
exercise wise stewardship of this Earth,
tread lightly upon it and cherish
its resources.***

***Help us to move towards behaviors that
are environmentally healthy,
to leave behind our consumer demand
for plastics and our wasteful practices, to
act now for the good of future
generations and all of life.***

***Give us the will and courage to simplify
the way we live;
to reduce the energy we use,
to share the resources you provide,
and to bear the cost of change.***

***As climate change confronts us
may we commit to the changes that need
to be made.***

***Help us to become instruments of a
new creation founded on the covenant
of your love.***

***We ask this through Jesus Christ, our Saviour
Amen***

from Climate Justice Niagara

CATHEDRAL CRUSADERS Join PWRDF's "Wild Ride" Fundraiser



PWRDF's major fundraising campaign, "Wild Ride", kicked off on World Refugee Day, June 20th, and will continue through to Thanksgiving Day, October 14th.

Looking Back: Last Year's Success

Last year's "Wild Ride" was a tremendous success, with 22 teams and 93 participants raising an incredible, record breaking **\$62,000**. The Cathedral Crusaders proudly contributed **over \$3,000** to that total.

This Year's Goal: "65 for 65 Challenge"

In celebration of PWRDF's 65 years of supporting refugees and displaced people, the "65 for 65 Challenge" was launched, aiming to raise **\$65,000**. The funds will support PWRDF and its partners' work with refugees and internally displaced individuals in regions like Gaza, Ethiopia, Tanzania, South Sudan, Jordan, Ukraine, and more.

Cathedral Crusaders in Action

On Saturday, September 28th, the Cathedral Crusaders gathered at Bayfront Park in Hamilton and enjoyed a wonderful walk along the Waterfront Trail. It was an inspiring hour of fellowship, all the while raising funds for this worthy cause.

Across Canada, others have been participating in a variety of activities - walking, cycling, roller blading, baking, reading, knitting, crocheting,

swimming, kayaking, canoeing, dancing, and even singing - to support the "Wild Ride".

You Can Still Make A Difference!!!

Although our walk has taken place, there's still time to contribute! **You have until October 14th to donate to the Cathedral Crusaders' team and help PWRDF reach its ambitious goal of \$65,000.**

Let's come together and make a difference to refugees and displaced people around the world!

To donate, visit pwrdf.org/wild-ride/ or contact Louise van Woelderen at louise.vanwoelderen@gmail.com or 905-387-1820



Louise van Woelderen
PWRDF
Parish
Representative



COMMUNITY ENGAGEMENT

When trying to start this article, I went to my friend Sally and also Google to gather some quick inspiration. "Gleaning is to extract (information) from various sources" (Oxford dictionary). We at Christ's Church Cathedral, over the recent months, have been gleaning information about the homelessness crisis from media sources, Cathedral Chats, volunteer participation at Cathedral Café and through obtaining the results of a recent evaluation of the Cathedral Café completed by the McMaster University student with St. Matthews House, Arielle Canning.

There have been many recent articles and opinion pieces written regarding homelessness and its impact on downtown Hamilton. Businesses report that people who are homeless create a high level of negative influence on their operations. Perception is reality for many and they are looking for solutions to assist in the sustainability of their business. During a recent shift at the Cathedral Café, I did notice a couple of our guests across the street sitting on the stoop of a vacant business. Understanding the concerns of businesses in the area, I approached these individuals and asked them to please move or come into the Cathedral Café. Their response was profound, "Where can I go? We are always asked to move." This is reality for the people who are homeless; they don't have a place to go when pushed away from every corner. Members of Christ's

Church Cathedral are now in the process of forming an Ambassador Team. We will be visiting our neighbours to listen to their concerns and to share information on Cathedral Café.

The Cathedral Café, a ministry of Christ's Church Cathedral now in partnership with St. Matthews House, had an evaluation completed this summer. It encompassed interviews with guests, staff and volunteers and a review of the statistics. Unfortunately, there was not the time to interview community partners. What was gleaned from this evaluation was that people had a **sense of belonging at the Cathedral Café** through the atmosphere, feeling of family, being included, connection and consistency. One person responded that "it is something that reminds us what it's like not to be homeless". Guests reported that "many needs are being met at once rather than having to go to multiple places and it is a safe haven for everything". It was also found that Social barriers and Structural barriers are decreased at the Cathedral Café compared to experiences in the broader community.

This is really Maslow's Theory of Needs in action: some of our guest's physiological needs are being met, warmth, food security; there is a level of safety, and now they feel a sense of belonging. 33.3% of those interviewed reported increased visits due to need and utilization of services to a growing sense of comfortability,

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camaraderie and trust. 20% reported a decrease in visits. Reasons varied, one participant shared the desire to work on other goals as a reason for decreased visits. It also was noted that Cathedral Café was a site of spiritual support; some guests now access bible group and also are attending regular Sunday worship; and it was also noted that there is an unexpected connection by service users with church staff.



Through our Cathedral Chat on Housing and Homelessness we know there are challenges but there are possible solutions. Hamilton is Home, an alliance of housing providers report that they are ready to start building 3000 affordable housing units over the next three years; however, they need the funding from the federal and provincial governments. In addition, Hamilton Alliance for Tiny Shelters (HATS) is ready to set up tiny cabins as a short-term housing solution until permanent housing is built. Unfortunately,

space/property is the challenge for this initiative. It is anticipated that on September 18th, The City of Hamilton Council will be approving some recommendations to help improve the encampment protocol going forward.

So, what can you glean from this article? Advocacy and Participation.

1. Tell the Government of Ontario to step up and help our cities solve the humanitarian crisis. Personalize your letter <https://solvethecrisis.ca/#newmode-embed-36870-67504>

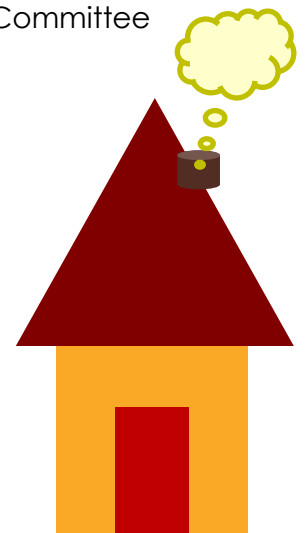
2. Write to your federal and provincial members of parliament to request they support the "Hamilton is Home" proposal to build 3,000 homes in the next three years.

3. Support local businesses on James St. N.

4. Join the Cathedral Café volunteer team. ■



Kerry Lubrick
Community Engagement Committee





CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO

WELCOME TO CHRIST'S CHURCH ANGLICAN CATHEDRAL

How the Cathedral supports the Community

- A place for reflection and prayer.
- A venue for music and other arts.
- A garden open to the community for rest and refreshment.
- Knitting of winter hats, gloves & scarves, and prayer & baptismal shawls.
- The Cathedral Cafe, a 6 day per week initiative providing a warm space in the winter and a cool space in the summer, offering coffee, lunch and refreshments, rest and social support for the homeless and home-insecure. This service also provides access to a variety of health, bureaucratic, legal and pet support networks.
 - Seniors for climate justice-activists and change-makers.
- Support of St Matthew's House programs for early child care and education, seniors with food insecurity and other challenges, and those in insecure housing in Hamilton Northend.
- Support for "Hamilton Out of the Cold" Saturday food program.
- Support for Primate's World Relief and Development Fund for work in Canada and elsewhere.



What is a Cathedral?

The Bishop of Niagara, Susan Bell, is the head of a Diocese of almost one hundred Anglican churches, and the cathedral is the "mother church" of these. A cathedral houses the Bishop's chair or seat - called a "cathedra".

How old is it?

The parish was founded in 1835 and soon after a wooden church was built. As the city grew, this was too small and so the first part of the current stone building was opened in 1855.

By 1875 there was enough money to finish the west end that we see today. In 1926 the chancel was extended to the east.

Is there an active congregation?

We have a lively, open and accepting congregation, many of whom travel a distance to attend. They come for many reasons - to worship God, to receive mutual support and fellowship, to enjoy the music, and to help in the outreach to others.

Services:

Sundays 8:30am & 10:30am
Wednesdays 11:30am

◆ www.cathedralhamilton.ca

◆ 905.527.1316

FEATURES OF THE CATHEDRAL BUILDING



CHRIST'S CHURCH
CATHEDRAL
HAMILTON ONTARIO



The Woodwork

The beautiful woodwork, except the altar, was manufactured and carved locally in Dundas at Valley City Manufacturing. Look closely at the detail in the figures, and marvel at the craftsmanship of the master carver and the three assistants on his team. Can you find a dog and vampire bat?



The Carved Stone Reredos

The reredos was carved in Exeter, England using limestone from Caen, France - the same stone used in the Vimy War memorial. It portrays four scenes from Christ's ministry, four virtues, and saints, Old Testament characters and others of significance in the development of the church.



The Organ

The organ, manufactured and installed by Casavant Freres in 1924 with modifications in 1962 and the 1990s, has over 4,000 pipes to provide the notes played on three keyboards and foot pedals. The chamber on the north side houses pipes for the Great and Choir keyboards and some pedals, and that of the south side the Swell keyboard and the remainder of the pedals.



The Stained Glass Windows

Stained glass windows told stories to those who could not read. The oldest dates from 1853, and the youngest from 1954. The dates and the manufacturers are given below.

South side

(turn right - rear to front)

- Suffer the Little Children (Ballantine & Allen, Edinburgh, 1873)
- Dorcas (Mccausland, Toronto, 1911)
- Pilgrims & New Jerusalem (Henry Holiday, England, 1891-2)
- Nicodemus/ Good Samaritan (Mccausland 1889/ unknown)
- St Mark & St John (unknown)

Encased window

- Jesus, Lord (Ballantine & Allen, Edinburgh, 1853). *(This is the oldest window.)*

East window

- Ascension & Visit of the Kings (Ballantine & Allen, 1885)

Chancel Windows

- The Great Festivals (Yvonne Williams, Toronto, 1954.)
- Gloria (Cowan & Hollister, Toronto, 1928)
- Sanctus (Mccausland 1939)
- The Visit of the Kings (Mccausland, 1952)

West window

- Faith, Charity and Hope (Heaton, Butler & Baynes, England, 1876)

Ambulatory windows (off the chancel)

- Bishop Lancelot Andrews (1929)
- St Augustine (1929)
- St Alban (1929)
- The Way, the Truth, and the Life (1930)
- The Good Shepherd (1930)
- Raphael's Sistine Madonna (1930)

North side (front to rear)

- The Annunciation (Mccausland 1886)
- Resurrection, Good Shepherd, Elizabeth and Zacharias (1862 on left, right unknown)
- The Young Jesus (unknown 1925)
- Easter Morning (Mccausland 1944-5)
- Behold the Place (Mccausland 1947)

INVESTING IN A SUSTAINABLE MANNER*

As Anglicans we have a responsibility in the preservation of our world, as we are stewards of creation. The fifth mark of mission states: “We will strive to safeguard the integrity of creation and sustain and renew the life of the earth.”

As an early adopter of Environmental, Social, Governance (ESG) funds our diocese has been fully engaged in investing in companies whose values mirror our own.

Last year a subgroup of the Climate Justice Niagara (CJN) committee started a conversation to see if there were further steps that the diocese could take in being a more sustainable investor.

The recent Lambeth Call on Environment and Sustainable Development included this encouragement to Anglicans worldwide: “we must ensure we use and invest our assets ethically to be good news for our planet and people, and as a matter of urgency, remove our funds from any new fossil fuel exploration, and seek to invest in renewable energy sources.”

In the fall of 2016, the Council of General Synod established a Responsible Investing Task Force, in response to Resolution A171-R2, with a mandate to review and, if deemed appropriate, recommend changes to the current investment portfolio and the investment policies of the General Synod and the General Synod Pension Plan in relation to environmental, social, and governance (ESG) concerns. The Task Force's Final Report presented in 2018 recognised climate change as an urgent ethical issue requiring an immediate response from all sectors of society.

We believe that climate change is an urgent ethical issue requiring an immediate response from all sectors of society. We acknowledge our responsibility to ensure that our investments are managed in a manner that is consistent with the Church's stance on climate change. At the same time our task force is mindful of the social impacts of a transition to a low carbon economy and supports the vision of a “just transition.” A just transition is a transition “towards an environmentally sustainable economy [that is] well managed and contribute[s] to the goals of decent work for all, social inclusion, and the eradication of poverty.

Decisions we make about the transition—including our own investment decisions—may have impacts on individuals, families, and communities. We need to be inclusive in our thinking and our discussions and make those decisions in ways that minimize or mitigate negative impacts even as we try to address our common concerns about climate change.

The Task Force, which included Dean Tim Dobbin, recommended an inclusive approach to responsible investing that mitigates ‘negative impacts even as we try to address our common concerns about climate change.’

The investing approach by the diocesan investment manager seeks to live into this recommendation by investing in companies that are leading the way on environmental sustainability and renewable energy, and by actively engaging companies that could be doing better.

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This year CJN will be continuing to have a conversation about investing sustainably and ethically. Although we may have been doing “no wrong” with our ESG investments, have we been doing everything right by the future of planet and its people?

As individuals there are steps that we can also take, and CJN hopes that many of you will consider a more sustainable investing policy. Would you consider divesting from oil and gas companies? Is investing in ESGs an option for you? Could you use a Credit Union rather than a bank? Are you aware of how your pension fund is invested? Could you invest in more green energy or Indigenous projects? All issues that CJN will continue to investigate as we move forward on learning more about sustainable investing.

With the increasing number of climate disasters happening around the world and here in Canada, as Christians we have a moral imperative to continue to ask questions about our investments. Do they support our call to care for God’s creation and the renewal of the life of the Earth? To learn more about Climate Justice Niagara visit: niagaraanglican.ca/climatejustice



Sue Carson
is the chair of Climate Justice Niagara and a member of St. James, Dundas

**Article originally printed in Niagara Anglican, March 4, 2024. Reprinted here with permission of the author and Diocese of Niagara*

Farewell and thank you! Dr. Lauren Mais

Returned to her home in Jamaica after completing her gastroenterology residency in Hamilton.
Lauren was a regular attender at 10:30 and also provided lovely violin music for services and Artcrawls.
Dean Tim prays a blessing for Lauren on her last Sunday with us.



Blessing of Prayer Shawls



GLEANNING GENEROSITY

What we sow, we will reap. This is a truth as old as time itself. If we plant carefully, then the harvest will be abundant.

Back in April, the Generosity Team distributed packages of seeds. These seeds were symbolic of the “planting” of our generosity. When we sow seeds of generosity, the harvest will be rich.

Lori-Lyn and I received a package of basil seeds. They were carefully planted, watered, and fertilized. At first, our efforts seemed in vain, but with a little patience we saw green shoots push their way out of the soil and eventually fragrant basil leaves appeared.



I don't know about you, but basil is one of my favourite herbs. Years ago, when touring Genoa with Sheila Clark and J. Lefebvre, we visited a wonderful restaurant that was all about pesto. In fact, they had won the Genoese “pesto olympics”! Who knew such a competition existed? A wonderful evening of fresh and

fragrant food with lots of rose wine ensued.

This summer we harvested our basil for a number of Caprese salads. Sweet tomatoes, bocconcini cheese, basil, EVOO, and balsamic reduction. Now it is Sheila's favourite salad!

At CCC we encourage everyone to give generously so that we can all see the abundant harvest of our gifts. It is because of your generosity that we as a community are able to support everything that makes our parish community so amazing! From Art Crawl and Open Doors to the tremendous ministry of Cathedral Café, your generosity allows us to reap the joys of worship, music, and times of quiet reflection.

We invite you to partner with us in generosity! With financial sacrifices both small and large, we become part of the Kingdom of God lived out here at Christ's Church Cathedral.

“When Jesus saw the crowds, he had compassion upon them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, ‘The harvest is plentiful, but the labourers are few, therefore pray earnestly to the Lord of the harvest to send out labourers into his harvest’.”

(Matthew 9:36-38) ■

John Bradley

For The Generosity Team



FINANCIAL REPORT

For period ended August 31, 2024

We continue to experience a short fall in parishioner giving which is the main driver of the year-to-date deficit. Staffing costs are significantly lower than plan due to the delay in more fully staffing the office. We are now at full complement so there will be no additional savings this year in staffing. Our expenses continue to be lower than anticipated year-to-date but we expect that these expenses will normalize closer to the budgeted amounts as we head into the fall season.

Income	31-Aug-24	2024 Budget	Variance	2023 Actual
Parishioner Givings	\$210,112	\$237,580	-\$27,468	\$198,020
Tip Tap Donations	\$580	\$0	\$580	\$40
Other Income*	\$16,451	\$17,331	-\$880	\$16,482
Open Collection	\$3,855	\$5,040	-\$1,185	\$3,503
Misc Income	\$2,698	\$333	\$2,365	\$2,982
Bishopsgate	\$928	\$2,800	-\$1,872	\$627
Fund Income	\$86,000	\$86,000	\$0	\$83,647
PWRDF & St Matthew's House	\$2,570	\$3,103	-\$533	\$2,325
Special Offerings	\$927	\$0	\$927	\$40,723
Grants (Gov of Canada, City of Hamilton)	\$0	\$0	\$0	\$26,856
Transfer in from Funds	\$10,097	\$0	\$10,097	\$6,157
Total Income	\$334,218	\$352,187	-\$17,969	\$381,362
Expenses				
Staffing	\$199,268	\$224,618	-\$25,350	\$209,790
Diocesan Assessment	\$39,848	\$39,848	\$0	\$36,667
Property	\$61,847	\$52,859	\$8,988	\$51,575
Bishopsgate	\$928	\$2,800	-\$1,872	\$627
Tip Tap Fees	\$258	\$310	-\$52	\$327
Admin and Programs	\$35,209	\$50,713	-\$15,504	\$40,434
Transfer out to PWRDF, St. Matthew's	\$2,570	\$3,103	-\$533	\$2,325
Transfer out to designated funds	\$9,673	\$0	\$9,673	\$44,751
Long Term Debt Repayment (Diocese)	\$10,000	\$10,000	\$0	\$13,333
Total Expense	\$359,601	\$384,251	-\$24,650	\$399,829
Net Income (Deficit)	-\$25,383	-\$32,064	\$7,221	-\$18,467

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

J. Lefebvre
Treasurer



WEEKLY CALENDAR - AUTUMN 2024

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>Holy Eucharist 8:30 am</p> <p>Choral Eucharist 10:30 am (V)</p> <p>Digging Deeper 12:15 pm Spence Room (starts in October)</p> <p>See below for Liturgical calendar and teams</p>	<p>Centering Prayer 4:00 pm ZOOM Lynn Godfrey lynn.godfrey79@gmail.com</p>	<p>Centering Prayer 7:30 am ZOOM</p> <p>Morning Prayer 8:30 am in person</p>	<p>Morning Prayer 8:30 am ZOOM</p> <p>Holy Eucharist 11:30 am In person</p> <p>Prayer Shawl Knitting Group 1-3 pm</p>	<p>Morning Prayer 8:30 am in person</p> <p>Discovery Bible Study 11:30-12:15 in the Nave</p>	<p>Centering Prayer 7:15 am ZOOM</p> <p>Litany of Reconciliation 12:15 pm- In person & ZOOM</p>	<p>(V) indicates that service is both in person and livestreamed on YouTube</p>

Cathedral Café is open Monday to Saturday 9:00 a.m. to 4:00 p.m.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>September 29 St Michael & All Angels 10:30 am (V) St. Andrew Team</p> <p>Ordination of Priests 4 pm</p>	30	October 1	2	3	4	5
<i>Please see above schedule for regular weekly services and programs</i>						
<p>20th after Pentecost 10:30 am (V) St. Veronica Team</p> <p>Cathedral Oasis 12:30 - 2 pm</p> <p>Youth Confirmation Prep 1 - 2 pm</p>	7	8	9	10	11	12
<p>Harvest 13 Thanksgiving 10:30 am (V) St. Thomas Team</p> <p>Youth Confirmation Prep 1 - 2 pm</p>	14	15	16	17	18	19
<p>22nd after Pentecost 10:30 am (V) Ven. Bede Team</p> <p>Youth Confirmation Prep 1 - 2 pm</p>	21	22	23	24	25	26
<p>October 27 23rd after Pentecost 10:30 am (V) St. Andrew Team</p> <p>Confirmation 4 pm</p>	28	29	30	31	November 1	2
			<p>Cathedral Chat 7 - 8:30 pm (V) "Responsible Investing for Climate Action"</p>		<p>Book Signing Michael Cohen 1-3 pm</p>	

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
All Saints' 3 10:30 am (V) <i>Sf. Veronica Team</i> Cathedral Oasis 12:30 - 2 pm	4	5	6	7 Lost for Words 1 pm Niagara Room	8 Art Crawl 7 pm	9
10 Remembrance 10:30 am (V) <i>Sf. Thomas Team</i>	11	12	13 Movie Night 7 pm Spence Room "The Music of Strangers"	14	15	16
26th after 17 Pentecost 10:30 am (V) <i>Ven. Bede Team</i> Order of Niagara 4 pm	18	19	20	21 Lost for Words 1 pm Niagara Room	22	23
The Reign of 24 Christ 10:30 am (V) <i>Sf. Andrew Team</i> Order of Niagara 4 pm	25	26	27	28	29	30
December 1 First of Advent 10:30 am (V) <i>Sf. Veronica Team</i> Cathedral Oasis 12:30 - 2 pm	2	3	4	5 Lost for Words 1 pm Niagara Room	6	7 Anglican Churches of Downtown: Advent Morning of Music 9 am - 12 noon



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