

CONTACT

Christ's Church Cathedral

Lent, Easter, 2025



*Path to
the Cross*



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FROM THE EDITOR

When I was a kid, the experience of Lent was associated with food. That is, giving up favourite sweets like chocolate and pay-day pizza (my father's custom of coming home with a hot pie on payday). It was a practical approach to Lent but missed the mark entirely when one tries to associate it with Jesus' path to the cross, redemption and resurrection.

Easter is late – April 20th – this year. Sue and I decided to move up the Easter issue of Contact into the Lent period so that the publication of each issue is more evenly spread across the year. It's better for our contributors as well as for our process. It also shifts the focus of this issue to the events of Jesus' life leading up to Holy Week rather than focusing on the events of Holy Week specifically. Since those childhood days, I have learned that there are many ways to contemplate the last days of Jesus' life. In this issue of Contact, you will see some suggestions for spending your Lent in prayerful contemplation.

I recommend reading Matthew Green's essay on the stations of the cross. He describes the stations in our nave as an embrace and a reminder that we are always in the midst of our journey. This issue of Contact presents Inez Morgan's first contribution on behalf of Alongside Hope. She reminds us of the call to humanitarian aid at a time when critical programs are being cut by the United States. Finally, the Climate Justice Group calls us to action to care for the world and its creatures. And much more...

Have a blessed Lent and Easter

Sally Braun-Jackson
Editor



FROM THE DEAN'S DESK



By the time you read this, our Provincial elections will be over. We will have listened to the platforms of various party leaders and their candidates as they cast a vision for what life under their government would look like for us. Whilst Jesus wasn't seeking election, he did present his manifesto of what life would look like under God's Reign in the Beatitudes. We listened to Luke's account of the Beatitudes in February on the Sixth Sunday after Epiphany: blessed are those who are poor – those who know their need of God; blessed are those who are hungry – those who yearn for a more just and compassionate world; blessed are those who weep – those whose hearts are broken by innocent suffering; blessed are those who are rejected – those who are ridiculed for speaking truth to power. Here Jesus describes some of the contours or characteristics of living with him at the centre, of life under God's Reign – a way not of upward mobility, but downward mobility... the path of the cross which is of course our path to fullness of life. Here's how Henri Nouwen describes it:

Jesus presents to us the great mystery of the descending way. It is the way of suffering, but also the way to healing. It is the way of humiliation, but also the way to the resurrection. It is the way of tears, but of tears that turn into tears of joy. It is the way of hiddenness, but also the way that leads to the light that will shine for all people. It is the way of persecution, oppression,

martyrdom, and death, but also the way to the full disclosure of God's love. ¹

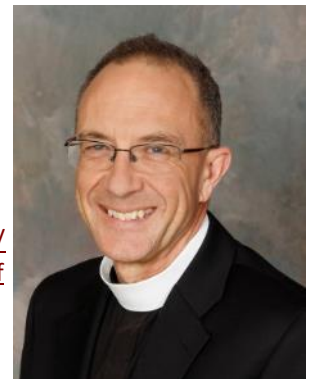
Nouwen reminds us that we each discern prayerfully our particular way of descending love, of downward mobility, of the cross. It is the journey God calls and empowers us to make. One of the significant challenges for us in North America today is the increasingly brazen attacks on those values which we embrace as followers of Jesus, and perhaps as Canadians. I wonder if the Spirit is nudging us as Christians to reclaim our voice in the public square; to seek the courage and conviction to speak up for those who cannot speak for themselves (which includes the expanse of God's good creation); to promote God's justice and compassion for all of God's children. I am reminded of the young man back in the 1960s who stood outside the White House holding a candle to protest US involvement in the Vietnam War. Journalists asked him derisively what difference he thought he was making. 'Not much,' he mused, 'but it helps me remember who I am.' In words attributed to Dietrich Bonhoeffer, 'Silence in the face of evil is itself evil.'

May this Season of Lent provide each of us opportunities to reflect on our own way of descending love, downward mobility, of the cross. May, too, the Spirit empower us to embrace our own particular path, that together at 252 James North, by God's grace, we lean into our mission of sharing God's loving transformation of our lives with our neighbourhood and beyond.

A blessed and hope-filled Lent and Easter to you all. Dean Tim

**The Very Rev.
Dr. Tim Dobbin** ✠

¹See <https://henrinouwen.org/meditations/the-descending-way-of-jesus>. Retrieved Feb 16 2025.



MONICA'S MUSINGS

When the days drew near for him to be taken up, Jesus set his face to go to Jerusalem.
Luke 9:51 (NRSVUE)

When I think about the path to the Cross, I find the above verse both fascinating and inspirational. In this one brief sentence, located before the midpoint in his account of Jesus' life and ministry, Luke gives us this concise insight into Jesus' motivation for all his upcoming choices and actions, as well as a snapshot of his intentions and determination. Just prior to this verse, Jesus has sent out his disciples to proclaim his message, fed the crowd of 5,000, been transfigured on a mountaintop, and schooled his disciples about greatness by showing them a child (Luke 9:1-50). At this point in Jesus' ministry, he has become popular, and his message of God's Kingdom is spreading, even to the ears of King Herod (Luke 9:7-9). Some could interpret this period of Jesus' earthly ministry in Galilee as having reached a pinnacle.

However, this verse says that Jesus is aware of how his full story will play out and where it is time for him to place his focus now: towards Jerusalem, the focal point of Jewish worship, the honoured city of King David. Jesus knows this is where he will experience the most resistance to his message and purpose, where the Cross - his arrest, suffering, and death - awaits him. Luke writes that Jesus not only heads towards this future, he "sets his face" towards all that awaits him, a clear reference to Isaiah 50:7, where the Suffering Servant experiences disgrace and abuse, but still stands strong, stating that he has "set his face as flint," indicating unwavering determination in the face of humiliation and opposition.

But what does Luke tell us is Jesus' motivation for this unmovable perseverance? That the time was approaching for Jesus to be "taken up." The Greek for this phrase is *analēmpseōs*, which translates as *ascension*. According to Luke, Jesus was looking beyond his suffering and death, focusing not even on his resurrection from death, but on his ascension back to the Father. Jesus' assurance of the ultimate end of his earthly journey - his

relational reunion with the Trinity - compelled him toward and through all that awaited him.

As we consider our own path to the Cross during this Lenten season, what is compelling you? How might the promise of a deep relational experience of God draw you along your path of faith, no matter what that journey might hold?

Additionally, Jesus' path required determination and focus; he did not haphazardly make his way to the ascension, nor did he end up there by chance. This Lent, what would it mean for you to choose a path for your continued faith formation and "set your face" towards following it?

These days there are many Lenten resources available for believers who desire to use this season as a time of intentional prayer and growth. This year, the Cathedral has teamed up with four other downtown Anglican churches to offer an exciting series called Walking Through the Catechumenate. The Catechumenate is the ancient training someone would undertake in order to become a Christian. Today, it offers us deep insights into the way of Christian growth and faith development. Each week during Lent, a different clergy member from one of the five churches will lead in prayer and offer a teaching on an aspect of the Catechumenate at a different downtown Anglican church. The intention is not only to grow in one's faith, but to also get to know other Anglicans and their ministries. This journey will culminate in a shared Easter Vigil celebrated here at the Cathedral.

May Jesus' desire for relational reunion with the Trinity and his clear determination to acquire it no matter the cost inspire us all as we walk our own path to the Cross. ■



The Rev. Monica Green

THE STATIONS OF THE CROSS

On the stone pillars on either side of the cathedral, there is a series of plaques that make up the Stations of the Cross. If you're not familiar with it, the Stations of the Cross is a centuries-old practice of meditating on scenes from Jesus's last day before the crucifixion. Anyone can use the stations as they feel led, but many churches organize special times for people to meditate on them, particularly during Lent or Holy Week.



I find it curious that as we gather in the cathedral, the Stations of the Cross are on either side of us. The theme of this Lenten issue of the Contact is The Path to the Cross, and we are literally surrounded by the path to the cross when we come together for worship. It is a fitting reminder that we are in the midst of the journey and moving forward in the footsteps of Jesus.

Those footsteps are not always pleasant or easy, as Jesus certainly demonstrated. It is, after all, a cross that we are aiming towards. Things in all of us need to die. Yet death is the only way of reaching something greater: the promised resurrection of Easter. Our hope

and our joy is along this path as well. It is where we may discover life and camaraderie and freedom.

So as we are surrounded by this path to the cross, I wonder how the Holy Spirit is inviting you to take another step. This season, many of the Anglican churches in the downtown area are gathering to walk through the catechumenate to renew and explore our understanding of some of the basic tools of the faith. Discovery Bible studies and centering prayer groups meet throughout the week, and Digging Deeper talks through the lectionary readings each Sunday.

Knitters and lay weeders and liturgy teams and a number of other groups can be places to connect and serve with others. Movie Nights and Cathedral Chats offer less regular options to engage with ideas and realities with God and others. Are any of these steps that the Spirit is inviting you to take? Or perhaps your path to the cross involves laying something down, reflecting on the state of your heart in Jesus's presence, or even investigating the Stations of the Cross itself.

May being surrounded by this path be a place of reminder and one of holding as we journey both separately and together towards death and resurrection.■

Matthew Green

On behalf of
the Spiritual
Growth
Committee



ALONGSIDE HOPE

(formerly known as Primate's World Relief and Development Fund: **PWDRF**)



There are over 300 million displaced people around the world in need of urgent humanitarian assistance. The numbers are increasing at a time when aid is being cut by the United States. Sudden and significant cuts to food assistance, vaccination and health care programs, lifesaving HIV and AIDS treatments and malaria prevention are all affected.

Alongside Hope's partners are being impacted by these changes. Church World Service in East Africa is one such partner. They implement programs that provide support responding to hunger and malnutrition in conflict zones and assist refugees and host populations with sustainable solutions that lead to improved health and food security.

The Action by Churches Together Alliance (ACT), of whom we are a member, issued a statement decrying the cuts, "The policies of the US Administration are having a devastating impact on the most vulnerable population around the world...We urge the US Administration to reconsider its policies and ensure that humanitarian aid reaches those who need it most." Alongside Hope stands in solidarity with

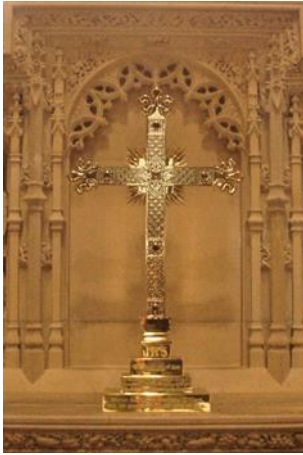
ACT and our other partners in advocating for the protection of humanitarian aid and the dignity of all individuals.

As a ministry of the Anglican Church of Canada, Alongside Hope cherishes the values embodied in **Micah 6:8 – kindness, justice, mercy and walking humbly with God.** During these wrenching and uncertain times, may we continue to protect lives and uphold the dignity of all. Alongside Hope remains resolute in its vision for a just and peaceful world.■

Inez Morgan



CROSSES OF THE CATHEDRAL



The cross that is most prominent is the **cross at the center of the reedos** behind the altar (left). The cross was given by his children "To the Glory of God and in Memory of Henry Ridley M.D.", who died on September, 1896, and his wife's name was added later on the side.

The **Coventry Cross of Nails** above the pulpit was given to the cathedral by Coventry Cathedral in 1949. In November 1940, the city of Coventry in the English Midlands suffered massive concentrated bombing. More than 36,000 bombs and incendiary devices landed in a single night. The center of the city was devastated by fire, and the 14th century cathedral church was left with only the walls and the spire standing. In the rubble were the remains of the roof beams in which some of the massive medieval nails had fused together with the heat of the fires. One of the cathedral staff found one longer nail and two shorter nails fused together as a cross, and so the Coventry Cross of Nails was born. Our cross, given its date, was almost certainly made of nails from the original roof members.



The Cross of Nails and a larger cross made from charred beams were placed on the stone high altar of the old cathedral, with the words "Father Forgive" carved in the wall behind the altar. In 1962 the Cross of Nails was incorporated in a contemporary cross on the altar of the new cathedral. The cross became the symbol of an international movement of reconciliation. Although originally directed primarily at war-time enemies, the symbol now extends to reconciliation and forgiveness between

victims and perpetrators of terrorism, violence and colonization. This Community of the Cross of Nails has more than 250 members. The first were churches in Kiel, Dresden and Berlin which had suffered in the same way as Coventry in World War 2. [John Watts, a native of Coventry, wrote the first version of this text.]

A much less obvious cross is the **Cross of Canterbury**, and there are two representations in the cathedral. The first cross was found in 1867 in Canterbury on a brooch dating from either the 8th century according to the document our cathedral received or 850 A.D. A replica of the Canterbury Cross was carved in a stone of Canterbury cathedral, and in the 1930s carved copies of the cross were sent to cathedrals in the empire or commonwealth and in the United States. Our stone (photo right), given to the cathedral in 1935, is near the organ console at the entrance to the ambulatory with a framed description nearby. The cross has a rounded square at the center from which four triangular arms radiate, each representing the Trinity.



The other representation of the cross is being held by the dog on the stall of the Chancellor of the diocese carved in 1926 (photo left, by Jeni Darling).

(Continued on page 9)

The Rood or Calvary



Two of the blessings we at the cathedral have enjoyed were the arrival of members of the Community of the Sisters of the Church to join us, and later the rood or Calvary (left) from the sister house which was consecrated on Ash Wednesday 2006. The Calvary was prepared by Sylvia Karen Hahn (1911 - 2001), who was known for painting, printmaking, sculpture, mural painting and decoration work. She graduated from the Ontario College of Art and was elected to the Ontario Society of Artists in 1943. She worked from 1943 to 1976 at the Royal Ontario Museum (ROM) as the Design Artist. She was also a freelance painter, sculptor, illustrator, writer, printmaker and artisan. She completed four murals in what was then the Armour Court of the ROM. Two of her prints, "At the Headland" and "Basswood", are in the National Gallery in Ottawa.

A rood is a cross that in medieval churches was often hung or part of a screen to denote the separation of the chancel from the nave. In this depiction Christ is on the cross with His mother, Mary, dressed in blue at the foot. I assume that the man is the disciple whom Jesus loved and to whom He said, "Behold thy mother!" (John 20: 25 -27). At the bottom of the photo are Michael (patron of the Community of the Sisters), standing triumphantly on the serpent, and Gabriel holding lilies, as in the Sanctus window.

The house diary of the sisters for 5 April, 1952 noted "Reredos (Calvary) up in Chapel, & also Altar finished..." in the chapel of the community in Toronto. In 1964 the Community moved to Oakville and the Calvary was mounted on the wall of the Chapel. When the new Chapel was built, the Calvary was moved to the front hall and then mounted on the refectory wall when the refectory was built. In 2005, when St. Michael's Convent in Oakville was sold, the Sisters moved to Burlington and the Calvary was given a new home in Christ's Church Cathedral, Hamilton and blessed on Ash Wednesday, 2006.

The Community of the Sisters of the Church was founded by Emily Ayckbowm in 1870 in England, and the Canadian branch was established in 1890 and constituted in 1965. Today, there are four provinces, namely: United Kingdom, Canada, Australia and the Solomon Islands which celebrated its fiftieth anniversary in 2020. Their website www.sistersofthechurch.org provides more information about the community. I wish to thank Mother Marguerite Mae, Mother Superior and the Archivist of the community, and Sisters Heather and Michael for their help in providing information.■

Sandy Darling

Photos: Alexander Darling © except where noted



“WHAT IS A CANON?” *Clergy roles & titles*



A few people have asked for a bit of a refresher on what all these titles mean that float around Anglicanism, so they asked me to compile a brief summary of what I know.

The first step of ordination is always to a deacon. Deacons serve the church or potentially the world in some capacity. While this is often as assistants at the altar, it may also be as teachers or administrators or any number of ways. While volunteers also serve in many ways, deacons have taken a vow to do so at the behest of the bishop. Even if clergy are ordained to other roles, they never stop being deacons. All priests and bishops are still deacons.

Some people choose to become deacons permanently and have no plans to be ordained in any other way. These people are sometimes called vocational deacons just for clarity. Others are in the process of becoming priests. These people are referred to as transitional deacons.

Transitional deacons may be ordained priests and are authorized to bless, that is, to invoke the special presence of God. Only a priest can perform a wedding because the union must be blessed, and only a priest can perform the eucharist because the bread and wine must be blessed. Anything that doesn't require blessing can be done by a deacon, though priests are usually set apart as leaders and figures of authority to maintain order in a church and diocese.

Bishops may then be ordained from among priests. Where priests are often given authority over a parish - a church and its surrounding region - a bishop is given authority over a diocese - a region comprising numerous parishes. Bishops are both administrative and spiritual overseers and have responsibility for the care of their priests, deacons, and all people within the diocese. When dioceses are particularly large, sometimes more bishops may be ordained to administer specific tasks or sub-regions. These may be referred to as assisting or suffragan bishops.

Dioceses are organized into provinces, and as a diocese needs an administrator and spiritual head in a bishop, provinces need something similar. Depending on the particular province, the title for such a person is either an archbishop or a primate. The difference between the two titles largely depends on the history and culture of the area.

Some provinces may distinguish between the two, with multiple archbishops being underneath a single primate.

Because a bishop remains a priest, they remain in charge of a parish, and that parish is the cathedral. However, they have so many other responsibilities that they typically appoint another priest to serve as their representative: the dean. Deans are understood to be the highest among the priests and so have some authority and responsibility for the care of other priests in the diocese.

You might ask the question: what qualifies one to be ordained to any of these positions? That will vary by the diocese and circumstances. Almost all dioceses require that priests have theological training in academia, usually receiving a Masters of Divinity degree. Deacons aren't typically required to have as much education, though some dioceses, including our own, require a bit. There is also a long process of examination - meeting with various persons and committees - to explore a potential ordinand's readiness, calling, and capability for the role.

Regarding titles, two show up frequently: Reverend and Canon. Anyone who is ordained deacon, priest, or bishop, receives the title, Reverend. If someone is a particularly significant priest, such as a dean, they are given the further title, Very Reverend. Bishops and abbots of monasteries are given the title, Right Reverend, and the archbishop or primate of a province is given the title, Most Reverend.

Canons are one of the few things that don't fit neatly into the hierarchy of the Anglican world, at least in Canada. Canon is usually an honorary title that can be given to anyone that a bishop feels deserves honor and recognition. While most canons are priests, they do not have to be ordained. Lay people are occasionally named canons as well. There are a couple of specific roles that also gain the title of canon such as the canon missionary.

Does this cover everything? Of course not! There are also archdeacons and metropolitans and lay preachers and so on. It's abundantly complex, but this at least covers the most common things we run into at the cathedral. ■

Matthew Green

Thanks Matthew!!!

THE PATH OF THE CROSS



Over the centuries, Christians have found many ways to focus or meditate on the suffering and death of Jesus and what it means for us. The way we interpret that meaning can be very different. Differences of interpretation of the story of the Cross go right back to divergent approaches by the four Gospel writers. Some stress the extreme human pain and mental anguish of Jesus experiencing the heart-breaking betrayal of humanity; whereas, particularly in John's Gospel, Jesus is depicted more in the form of a strong hero bravely facing the suffering which will result in the conquering of sin and death.

Among many different ways of focusing on the cross in community prayer, we could mention as examples, in the first place, the reciting of the Passion narrative in the liturgy between Palm-Passion Sunday and Easter, a practice dating from the earliest years of our faith; secondly, the Anglican tradition of the Good Friday 'Three Hours' Service' marked by sermons and devotional acts; thirdly, the 'Way of the Cross' as developed in the Roman Catholic Church, incorporating meditations and prayers on various stages of Jesus' journey from Pilate to Calvary; and fourthly the Liturgy of the Holy Triduum of Maundy

Thursday, Good Friday and the Easter Vigil, which developed historically in Western Christianity and which forms the basis of the Holy Week services at Christ's Church Cathedral. To these we might add the early Lutheran tradition of sung meditations on the passion interweaving Scripture, hymns and other devotional poetry.

Music has been an integral part of each one of these forms of community prayer. Music can heighten the drama of the passion narrative; it can give expression to sympathy, to repentance, to trust and hope; in short, it can help in expressing all the many human emotions caught up in our participation in the story of Jesus' suffering, death and resurrection.

In our Cathedral services this year, during the Holy Week services from Palm-Passion Sunday to the Triduum, choir and congregation will use hymns, psalm chants and anthems to relive the story of our salvation. Among the choir music will be pieces to proclaim God's redeeming love through the cross (Palm Sunday communion anthem: God So Loved the World, set to music by John Stainer), to express graphically the betrayal felt by God on account of human sin (Good Friday Reproaches, set to music by Healy Willan), and to express our gratitude and joy for the victory of the Cross over sin and death in the joyful anthems of the Easter Vigil and Easter Sunday morning. ■

Bruce Burbidge



THE CHURCH MUST SPEAK OUT...

ABOUT CLIMATE CHANGE

Climate change is not only an environmental issue - it is a matter of justice. The world's most vulnerable people, those who have contributed the least to environmental degradation, are already suffering the most.

Christian traditions emphasize the sacredness of creation and humanity's role as caretakers of the Earth. It's clear that God entrusts humans with the responsibility to care for the world and all its creatures. This call to stewardship is not a passive one; it demands an active, compassionate response, especially in a time when societal actions are endangering the very communities we are called to love and protect.

In a world filled with uncertainty, the voice of the church can weave together themes of education, advocacy, prayer, and action; encourage investment in renewable resources, a reduction in carbon footprints, and the adoption of sustainable practices.

We must be clear about the church as an institution and our actions as individual Christians. The institutional church stands as a beacon of hope and our belief that God is alongside us, and active in our world. We, as stewards of the Earth, are the voice of the church. ■

Jim Newman and Catherine Leckey

The Climate Justice Cathedral Group,
Christ's Church Cathedral



PRAY → LISTEN & LEARN → DISCERN → ACT → REFLECT

On February 15th we celebrated the 60 years of our Canadian Flag. The red and white flag that proudly hangs by the war memorial in our Cathedral is a symbol of hope, dignity, unity, love, respect and freedom for all. This is also a reminder that we are to love and to show mercy to others and to continue our vital ministries to our neighbours. Are these not the same values that Jesus lived by? I cannot think of a better time to reflect on Jesus's "Path to the Cross" and our actions as Christians. As we approach Lent, we are seeing devastation everywhere. We are PRAYING for the people and countries where there are ongoing wars and for the people struggling in poverty and homelessness. We are LISTENING and LEARNING about the platforms and promises of political leaders here in our province, country and world. We are DISCERNING with wisdom on how to respond to what we have learned and what is missing. We are bringing ACTION with integrity, faith and courage to do what is right through our votes and how we respond, with grace, to the hatred we see and hear. Also, we are using our voices for the people who are marginalized and are not heard. Finally, we are REFLECTING to determine what we can do differently and effectively as Christians in these rapidly changing times. I am sure that Jesus was doing this during his journey.

The role of Christ's Church Cathedral's Community Engagement Coordinating Committee is to provide strategic direction, prioritize and identify resources to take appropriate action on social justice issues through love, dignity and reconciliation. The CCC Community Engagement Coordinating Committee sets out to ensure our Church is a space where the community of the Eucharist becomes an agent of God's grace and challenges society to act where there is need. Acting on God's call restores our community relationships and enables us to know our neighbours better. All of our actions, whether it is the Cathedral Tours/SuperCrawl, Bishopsgate and the Lay Weeders, Cathedral Oasis, Cathedral Café, Ambassador Program, Annual Christmas Dinner and support of Alongside Hope (previously known as PWRDF), work on

restoring our community through loving and caring for our neighbours (close by and abroad). Through these actions we are raising awareness and seeing the talents, passions and commitments to love and respect our neighbours.

The Cathedral Café remains a critical and vital ministry. We are seeing an average of 171 guests per day coming for nutrition, support, warmth and care. A critical part of this ministry is the outstanding team of volunteers who give their time to provide hospitality, respect and light conversation in an inclusive environment. The actions of these volunteers are based on their discernment and need to be part of a caring community and wanting to provide that servant leadership. There are over 210 volunteers registered and they have come to the Cathedral Café because of awareness of Christ's Church Cathedral (some through Cathedral Tours and other churches), partnership with St. Matthew's House, the homelessness crisis and wanting to act and be part of a caring community. Support and encouragement is received by many in our community.

In December 2024, we were invited to make a presentation about the Cathedral Café to the Dundas Sunrise Rotary Club. After the Rotary learning about the work of this ministry, Christ's Church Cathedral was presented with a financial donation to be used towards this ministry.



(L-R): Renee Wetselaar, Kerry Lubrick, Tom McLeod

In preparation for the annual Christmas Dinner, there were people connecting to volunteer who were not directly involved with the

(Continued on page 14)

Cathedral Café. These volunteers wanted to give time on an important day to serve others. They had found that Christ's Church Cathedral was the ONLY place offering a sit-down Christmas meal. All of the volunteers identified their interest in volunteering next Christmas. The Christmas Dinner was a project of Richard Cunningham and Gen McIntyre. Both are involved with Christ's Church Cathedral and the Cathedral Café and discerned how they could use their gifts to support others.



Volunteers serving Christmas Dinner in Myler Hall

On February 12th, 2025, during the snow storm, the Community Engagement Committee hosted the Cathedral Chat. The theme of this Chat, moderated by the talented Rev. Monica Romig Green, was Community Engagement through the Gift of Art. Each of the speakers were very talented artists and used their skills to bring awareness to many local social issues. Tom Wilson tehoahake, singer, song writer, story teller and author, was able to share his story of learning he was indigenous and part of the sixties scoop. John Terpstra, a carpenter, poet and author (also a volunteer at the Cathedral Café), has been using his gifts to raise awareness on the homelessness crisis through his poems. Jessie Golem, a photographer, pianist and advocate, used her talents to capture pictures of people who were part of the Basic

Income Pilot, and who were impacted by the early cancellation of the pilot. She helped to tell their stories of how that income made a significant difference to them. Each one of the panelists talked about persistence in developing their talents and never giving up. Each of them could be considered modern day prophets.



(L-R): Rev. Monica, Tom Wilson, John Terpstra, Jessie Golem

This Lent may we continue to pray, learn and listen, discern, identify actions and reflect on how we can follow Jesus's path to the cross and renew the same hope that was experienced at Easter through his resurrection. Happy Easter!■

Kerry Lubrick

Chair, Community Engagement Committee



EMBRACING PASSION: A Journey Through Service and Growth

Passion is a multi-faceted word, reflecting the diverse experiences and perspectives of individuals across generations. As newcomers navigate their lives in new environments, passions can shift and unfold in unexpected ways. I, Robinson Kitara, an immigrant residing in Hamilton, Canada, found a calling in serving my community, a revelation shaped by my journey and experiences.

My involvement with Christ's Church Cathedral seamlessly integrates my desire to help those in need. Observing the struggles of unhoused individuals has ignited a deep-rooted passion for compassion and service within me. I believe that community support transcends specific interests or skills; it is a universal obligation that connects us all. For me, few things are as rewarding as providing warmth, conversation, and nourishment to those less fortunate. Volunteering at the Cathedral Café allowed me to engage directly with the community, serving hot beverages and sharing meaningful conversations, thus embodying the ethos of selflessness.

I recognized that the act of giving back is more than just charity; it is an essential part of my identity. The joy I derive from these interactions serves as a testament to my belief that true passion lies in the ability to uplift others. My experience highlights a powerful truth: when we serve others, we often find a deeper sense of purpose for ourselves.

In addition to my community service, my love for literature has played a significant role in shaping my identity. Starting to read at the age of fifteen, I immersed myself in both fiction and non-fiction. Influenced by Benjamin Carson's assertion that books are a gateway to explore the world, I discovered that reading could ignite my imagination and broaden my horizon. This passion for literature has not only enriched my own life but has also fostered confidence in public speaking and leadership. In my school days in Uganda, I embraced the challenge of reading before crowds, showcasing how personal passions can inspire additional skills and opportunities.

My connection with nature also stems from a profound desire to protect and nurture the environment. In 2024, I became involved with the "Gardeners Community" in Dundas, Hamilton. Through this initiative, I have taken actionable steps toward environmental conservation by planting crops using compost, steering clear of chemical fertilizers. This commitment to sustainability reflects the underlying theme of my passions: a dedication to bettering both the community and the planet.

Looking ahead, I am eager to continue exploring my many interests and to find new ways to give back to the community. I acknowledge that I am on a journey of discovery—one where each experience opens up new avenues for growth and enrichment. In a world filled with challenges, each act of kindness has the potential to create ripples of change, inspiring others to contribute in their unique ways.

In essence, passion can truly be a diverse and evolving journey. For me, it is about intertwining my love for reading, commitment to community service, and responsibility toward nature into a cohesive mission of empathy and engagement. As I reflect on my experience, I anticipate sharing how I plan to continue nurturing my passions while helping others thrive.

Robinson Kitara



BE GENEROUS!

Christ's path to the cross was one of sacrifice - the ultimate sacrifice. The Creator allowed their creation to rise in an effort to eliminate the very God that gave them breath.

As followers of Jesus, we are asked to follow his lead and live a life marked by his virtues, including sacrifice.

The Bible teaches us that we will be known as followers of Christ if our lives are marked by the fruits of the Spirit - love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

These are words we have read often, but what would our lives be if we truly demonstrated these virtues in our lives? As a Generosity Team, we would suggest the fruit of these "fruits of the Spirit" would be unbounded generosity! How could one not be generous with their time, talents, gifts, and wealth if they were truly loving, joyful, kind, faithful, etc.?

As we spend time in Lent joining Christ on the path to the cross, let us reflect on how we identify with him. Does the fruit of the Spirit drive us to live lives of generous service and sacrifice?

If you have already submitted your "Intention Form" for 2025, thank you! If not, it is not too late to declare your generosity to God's ministry here at the Christ's Church Cathedral Parish. Prayerfully consider how much you can give and complete a 2025 "Intention Form" (available in the literature rack in the narthex).

Sacrificial giving should never feel like a chore or obligation. Rather, it is a joyful opportunity to share in God's kingdom.

Be generous!

Our Generosity Team



DEDICATION: OUR NEW FLOOR

Dedication of New Floor in the Cathedral

January 26/25 LUKE 4:14-21

Homily by The Rev. Canon Dr. Sharyn Hall

(pictured centre below)

Our new floor is a bequest in honour and loving memory of Lay Canon Fred Hall, Sharyn's husband.



This year we are celebrating the 150th anniversary of the establishment of the diocese of Niagara in 1875. That was also the year in which this building became the cathedral of this diocese. The original parish of Christ's Church was founded on this site forty years before that in 1835.

We are justifiably proud of the historical significance of this church building. Generations of Anglicans have worshipped here and have worked diligently to preserve this legacy, and yet we know that this building has undergone numerous changes over its

almost 200-year history. Fortunately we have a few paintings and old photographs which testify to the major alterations that transformed a small parish church on the outskirts of Hamilton to this beautiful cathedral for all Anglicans in the Niagara peninsula.

When my husband Fred and I first came to the cathedral in the 1970's, the whole worship space was painted dark gray. It was also the time when there was a new Dean. Dean Joachim Fricker and a few new parishioners decided that the interior should be made brighter and in doing so, we discovered unknown colours and designs in the ceiling.

Not everyone was happy with the changes. Some preferred the dark interior as more conducive to prayer. I learned later that some unhappy people in the diocese called the changes, 'Fricker's Folly'. Those of us who supported the changes were thrilled with the transformation from darkness to light and the discovery of old and beautiful details in the building.

Fred and I had just purchased a very old house in the historic district of Dundas. We both grew up in historic towns in Ontario, so it was not strange for us to purchase a home over 100 years old, dating from 1867. That does not mean that we tried to preserve the house as it was in the 19th century. The house originally had no running water and no heating system. It was heated with four fireplaces which I still have, but I also have a gas furnace and I insist on indoor plumbing! There is a limit to historical authenticity!

We were happy to live in an historic district with some restrictions on the house. We cannot tear it down or radically change the exterior, but not all our neighbours have been pleased with the preservation of the old streetscape. Some people do not see the connection between valuing the old as you create new improvements. The old gives us a perspective which informs the present and can suggest possibilities for the future.

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It can be a challenge to balance change and traditional ways. Someone once called 'tradition', 'frozen change'. What was change in one generation becomes honoured as tradition by a later generation.

The process of change and tradition develops in many aspects of life – in our understanding of science, medicine, history, the arts and theology. New ideas, interpretations, experiments, broaden our understanding of God's creation and our relationship with God.

This is dramatically illustrated in our scripture passage today from the Gospel of Luke. In the synagogue in Nazareth, Jesus reads a passage from the old Hebrew scriptures, then gives the people a startling new interpretation. He tells them that he is the fulfillment of the prophecy, the One sent by God. At first, they are amazed and do not quite understand his meaning, but if you read further in the chapter, you will see that the people become angry. They drive him out of the town and they attempt to kill him. He was telling them to re-think their traditional religious views.

They were hoping for and expecting a new king to liberate them from oppression. He was only an ordinary carpenter's son from the same neighbourhood. Many times Jesus challenged their interpretation of God's law. Nevertheless, he clearly stated, 'I have not come to abolish the law, but to fulfill it.'

Jesus did not come to condemn the religion of his Hebrew ancestors, but to interpret its meaning in a new way. The Christian faith is a radical re-interpretation of the ancient faith of Israel. 'A radical change' is a new idea or direction which is rooted in an old tradition or belief.

One thing we like to tell people who visit and admire this cathedral is that this building is the larger version of a church which people built in 1835. It has been an active place of worship for almost 200 years. This building is not a museum. It is a house of worship. People come here to pray, to sing, to smile, to cry, to join hands, to seek God, to receive the spiritual nourishment of blessed bread.

This is both a beautiful church building and a

vibrant Christian community. Preserving the past is only part of what we do here. Here we have the challenge to create radical change, to go in new directions to fulfil our Christian mission to seek justice, to love kindness, and to walk humbly with our God.

We are not preserving the past for this generation, but for future generations so that they can have a place to seek God in THEIR lives and renew THEIR Christian message. We can enjoy this building now and we do. This is a wonderful place to be when it is full of people worshipping together and also when it is an empty place of quiet solitude. We know that cherishing this building is not enough. As Christians, we are called to be people to keep the faith in God alive through our traditions AND through ministry to the world beyond our doors.

Next month in our yearly vestry meeting, we will review our past year and we will be asked to look forward to the future. With God's help, we can take bold steps in new directions as our ancestors in this parish have done before us.

So may it be. Thanks be to God. Amen.



(Continued on page 19)

More about the floor.....



Before



After



Bishop Susan



Dean Tim thanks Sandra Cross, interior designer & Lay Canon Terry Charters, project manager



High Tea organisers....yum!

THANK YOU WENDY!!!



Wendy Newman finished her term as a Warden! We are particularly thankful for all her faithful and diligent work as we transitioned out of the pandemic and opened our doors anew to our wider community.

Pictured: fellow wardens David Savage, Brian Kreps, Wendy, Dean Tim (absent, though sending best wishes, Elizabeth Wensley)

PASSAGES

Baptisms January 12, 2025

Ezra Noble (left)

Barbara Christine Catterson (right)



Lenten Program

Walking Through the Catechumenate

Invitation to a Holy Lent

Rev. Andrew Rampton
Wed, Mar 12 @ the Cathedral
7-9pm

The Lord's Prayer

Very Rev. Dr. Tim Dobbin and Rev. Monica Green
Wed, Mar 19 @ All Saint's Church
7-9pm

The Apostle's Creed

Rev. Dr. Peter Widdicombe
Wed, Mar 26 @ Church of the Nativity
7-9pm

Prayer

Rev. Canon Mike Deed
Wed, Apr 2 @ St. John the Evangelist
7-9pm

Baptism

Rev. Canon Matthew Griffin
Sat, Apr 12 @ Church of the Ascension
10am - Noon



CHRIST'S CHURCH
CATHEDRAL



CHURCH OF THE
ASCENSION



CHURCH
OF THE NATIVITY



ST. JOHN
THE EVANGELIST
THE ROCK ON LOCKE

all
saints
church

WEEKLY CALENDAR - SPRING 2025

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

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
March 23	24	25	26	27	28	29
Third Sunday in Lent 10:30 am (V) St. Veronica Team	<i>Please see above schedule for regular weekly services and programs</i>					
	Grandparents' Club 7:00 pm		Online Lenten Book Study 4:00 pm			
30	31	April 1	2	3	4	5
Fourth in Lent 10:30 am (V) St. Thomas Team	Grandparents' Club 7:00 pm		Online Lenten Book Study 4:00 pm			
6	7	8	9	10	11	12
Fifth in Lent Passiontide 10:00 am (V) Ven. Bede Team Cathedral Oasis 12:30			Online Lenten Book Study 4:00 pm Movie Night 7:00 pm "Conclave"		Art Crawl 7:00 pm	
13	14	15	16	17	18	19
Sunday of the Passion: Palm Sunday 10:30 am (V) St. Andrew Team				Maundy Thursday 7:30 pm St. Veronica Team	Good Friday Lord's Passion 11:00 am St. Thomas Team	Holy Saturday Great Vigil 9:00 pm Ven. Bede Team
20	21	22	23	24	25	26
Easter Sunday 10:30 am (V) St. Andrew Team	<i>Office will be closed this week. Phone and email will be monitored.</i>					

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
April 27 Second Sunday of Easter 10:30 am (V) St. Veronica Team Confirmation 4:00 pm (V)	28	29	30	May 1	2	3
4 Third Sunday of Easter 10:30 am (V) St. Thomas Team Cathedral Oasis 12:30 pm RSCM Choral Evensong 4:00 pm/TBC	5	6	Cathedral Chat 7:00 pm AI and our humanity	7	8	Art Crawl 7:00 pm 9 10
11 Fourth Sunday of Easter 10:30 am (V) Ven. Bede Team	12	13	14	15	16	17
18 Fifth Sunday of Easter 10:30 am (V) St. Andrew Team	19	20	21	22	23	24
25 Sixth Sunday of Easter 10:30 am (V) St. Veronica Team	26	27	28	29	30	31
June 1 Ascension Sunday 10:30 am (V) St. Thomas Team Cathedral Oasis 12:30 pm	2	3	4	5	6	7



HOLY WEEK WORSHIP

Blessing & Procession of Palms

Palm-Passion Sunday
April 13 - 8:30 & 10:30am

Holy Eucharist

Holy Wednesday April 16 - 11:30 am

Holy Eucharist with the Washing of Feet

Maundy Thursday April 17 - 7:30 pm

Celebration of the Lord's Passion

Good Friday April 18 - 11:00 am

The Great Vigil of Easter

Holy Saturday April 19 - 9:00 pm

Easter Sunday Choral Eucharist

April 20 - 10:30 am (one service only)

Christ's Church Cathedral

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