

CONTACT

Christ's Church Cathedral

Summer, 2025



Bearing Witness



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Front Cover - Christ's Church Cathedral, Hamilton, Ontario "Café is Open" : Sue Crowe Connolly

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FROM THE EDITOR

"May you live in interesting times."

Assumed to be an ancient Chinese curse, the quotation is more likely to have been a quip spoken by a British diplomat in the 1930s. The remark ironically conveys the notion that troubled times are more interesting than peaceful times. Judging by the content on my news feed as well as the topics in my social media accounts, there may be something to the notion of living in interesting times. We are all glued to our screens. I am not sure I particularly enjoy living in these interesting times; yet, I want to act, react, respond, shake my fist and just generally be (in Greta Thunberg's words) an "angry woman". Oh, to be thirty years younger!

Perhaps there are other ways of bearing witness to current events. Bearing witness means to act, to tell one's truth, but there is no single path to respond to injustice, and everyone has a different tolerance for protest. There's a variety of ways to shine your light in these times. Come to church and be an integral part of our community. Bruce Burbidge describes how performing Christian music helps choir (and by inference, congregation) to express their faith. Where is God in your life? How might you discern the presence of God's love? Dean Tim and Reverend Monica offer good advice and direction. We are also meant to be stewards of God's world. James Newman and Catherine Leckey bring an update on the Mathur v Ontario case. And there are not one, but two stories of creative, artistic contribution to Christ's Church Cathedral: Sandy Darling offers the history of the Pentecost window in the Chancel (above the Bishop's cathedra) and Randall Robertson reveals the fascinating connection between our altar and the Clerk's

Table in Centre Block, Ottawa. I promise it will change how you see film footage of Question Period!

I hope this issue of Contact will demonstrate the variety of ways to bear witness, especially when current events seem to overtake news media. Take a break from your screens and have a restful summer!

Sally Braun-Jackson
Editor



God declares "I will pour out my Spirit upon all flesh.."

FROM THE DEAN'S DESK

Dear friends in Christ

I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing (John 15.5).

One icy morning in Toronto, a priest was battling his way along a busy road to lead worship at a local community. He was grumbling to himself that two guys had refused to offer him the five-minute drive. He even put out his thumb in the hope some kind driver might offer him a ride. Instead, he was struck by the wing-mirror of a passing truck and thrown to the sidewalk – five broken ribs and a badly ruptured spleen. The priest was Henri Nouwen, one of the best-loved spiritual writers of the late 20th century. He recounts his experience in his brief book *Beyond the mirror: reflections on death and love*. Here's what he reported after emerging from surgery:

When I awoke from my operation and realized that I was not yet in God's house but still alive in the world, I had an immediate perception of being sent: sent to make the all-embracing love of the Father known to people who hunger and thirst for love but often look for it within a world where it cannot be found.

I understand that 'making known' is not primarily a question of words, arguments, language, and methods. What is at stake here is a way of being in the truth that tries less to persuade than to demonstrate. It is the way of witness. I must remain on the other side while being sent back. I have to live eternity while exploring the human search in time. I have to belong to God while giving myself to people.

The way of witness. One of the primary ways in which we respond to God's call on our lives is simply by bearing witness. Put simply, we testify

or bear witness to Christ's presence, by allowing as best we can the Spirit to speak to us. Here at the Cathedral, we attest to what Jesus has already said and done and is still saying and doing. It is less about persuading than it is about demonstrating – walking the talk: belonging to God while we offer ourselves to others.

Too often in churchland, we labour under the illusion that at the end of the day it is still all up to us – that if we don't make it happen, it's not going to. Maybe underneath this is the nagging thought that we somehow still must measure up, make it, and earn our way to heaven. Nothing could be further from the Gospel truth. 'For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast' wrote St. Paul to the church in Ephesus (2.8-10). With us, or without us, God is working God's purposes for the healing and restoration of God's beloved creation, including us. Sure, God invites us to play the role assigned us from the dawn of time, which is where we discover our deepest joy. Only, it's not all up to us. May your summer be a season in which God in Christ impresses upon you the length, breadth, height and depth of the love in which you are held; and in turn living from that truth, may you be given grace simply to bear witness to that very love.

A blessed and restful Summer to you all. ■

Tim+

**The Very Rev.
Dr. Tim Dobbin** ✦

Henri Nouwen, *Beyond the Mirror: Reflections on Death and Love*. (New York: Crossroad, 1990), location 277 on Kindle Fire



MONICA'S MUSINGS



"You are witnesses of all these things." - Jesus to the disciples on the day of his resurrection, Luke 24:48

When you think of your responsibilities as a Christian, what comes to mind? Perhaps you thought about worshipping God or loving others with God's love. Maybe you thought about praying, growing in your faith, or doing good in the world.

Did you think about bearing witness? It probably is not top of mind or perhaps even on your list. Nevertheless, bearing witness is an essential part of God's call on all our lives as Christians.

To be a witness is an important concept throughout Scripture. A witness is a person who is present for an event or situation, who watches and hears everything that happens. For a scriptural example, in the Book of Ruth when Boaz asks to purchase the land that would allow him to marry Ruth and care for Naomi, Boaz calls the people of Bethlehem to be witnesses of the transaction.

However, the purpose of being a witness is not merely to be a passive observer. A witness has a responsibility to *bear witness*, to share with others what they have seen and heard.

In the Old Testament, the Israelites were called to be witnesses of God's presence and miraculous deeds so that they might *bear witness* of God's goodness to all the peoples they encountered. Likewise, Jesus called his disciples to be witnesses of his Messianic presence and miraculous deeds so that they might *bear witness* of Jesus' invitation and salvation to and for all people. That call continues for all of us today.

So, what might it mean to bear witness for Christ in your life today? First, before one can bear witness, one must be a witness.

The Jesuits following their leader Ignatius of Loyola developed a motto to describe their spirituality: finding God in all things. Convinced that God is always constantly active, this motto helps them discern God's presence in our grace filled, but imperfect world. They look for signs of God's character and kingdom in everything, and this perspective undergirds all their work for social justice and peace.

I encourage you to take a moment and consider where God is today in all the things of your experience. Where do you see God active in the world? In your community? In your family? In your own life? Where do you recognize glimmers of grace, the flash of hope, or the warmth of love? Where do you hear words of peace, justice and truth? Where do you experience loving-kindness, patience, goodness, and gentleness?

Once you have discerned and witnessed where God is present and active today, it is time to bear witness. With whom will you share what you have seen, heard, felt, tasted, and touched that indicates what you have witnessed of God's presence, character, and activity? Who might be encouraged to know that God is still active and present, saving and loving, and that you have seen and experienced it?

This is one of your responsibilities as someone who knows and follows Christ: to bear witness to others about the One who was and is and is to come.

May God bless you as you look and find God in all things. ■

The Rev. Monica Green



WARDEN'S WORLD - INTERVIEW WITH SANDRA CROSS

[Editor's Note: As most of you will remember, at Vestry this past February, **Sandra Cross** joined the Wardens. Brian Kreps thought an interview-style report would make getting to know Sandra much easier for everyone. I am sure Sandra will soon become a valued member of the Wardens team.]



1. Do you have pets?

No, we don't have pets. I am allergic to animals.

2. What is the best book you read recently?

The Frozen River by Ariel Lawhon. It was fantastic. It is a gripping historical mystery inspired by the life and diary of Martha Ballard, a renowned 18th-century midwife.

Horse by Geraldine Brooks is also fantastic. It intertwines art, history, and the legacy of the racehorse Lexington.

3. How would you describe yourself in a word?

Positive

4. Would you tell me a little more about yourself?

Rob and I have been married almost 43 years. We have four kids. Boy, boy, girl, boy. Our eldest just turned 40...which is scary. Our eldest son Rob and his partner have been together for 15 years. Geoffrey and his partner, Emma, live near the Cathedral. They have a beautiful little girl and are expecting number 2 in late June. Our daughter Caitlin lives in Toronto and our youngest son David, and his partner, Katie, live in Burlington. I think all my kids are pretty awesome. They are good people, and we are a close family. Rob and I are exceedingly lucky and blessed.

I am an interior designer. I thought I would retire last year, but I didn't like it. It was quite boring and I realized I had more to do. I have some nice interior design projects and am loving the creativity, my team and my clients.

I am an avid golfer. I happily blame it all on Rob since he is a great golfer. He motivated and encouraged me to play. I also love the gym. I love to cook for people, especially my family.

5. How long have you been attending the Cathedral?

During Covid we were parish shopping as we were ready for a change for various reasons. We attended online during the dark days of the pandemic. When we finally attended in person, we just kept coming back to the Cathedral.

6. What drew you to the Cathedral?

We liked the vibe. It felt warm, inviting and positive. As soon as we could, we decided to go to the Cathedral during Lent and we never left. We live in Oakville, so it is a bit of a hike but worth the drive.

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When Rob and I started attending we received a truly heartfelt welcome. It was from the people in the parish, not just the clergy. It is not forced. People are genuinely glad you are here. We noticed that it does not matter who you are. That drew us. It was truly loving and welcoming.

The quality of the sermons was another draw. We feel the gospel is truly being practiced at the Cathedral. You don't get that very often. It is happening here.

7. What interested you in being a Warden?

I am really not sure. I was asked, I guess. I was a warden in our last parish, and it was interesting. I had no intention of doing it here. I am a yes person though and I tend to get involved. I was not searching for it, but Tim asked me. I had to do my due diligence to make sure I understood what was involved in this role.

8. What worries you most about being a Warden?

Am I the right person and do I have the skills for this? Can I do this? I think that is it. This is important work.

9. What do you wish for the Cathedral?

That it continues to shine a light on gospel work in every way. You can see it. You can feel it. That it continues to be welcoming no matter who you are. The parishioners and clergy are happy that you're there. I would hope that light always continues because it is special.

That the clergy are always as caring and dynamic and engaged as Tim and Monica. And that the Cathedral continues to grow and attract people from all walks of life.

10. The theme for this edition of Contact is "bearing witness." How do you think the Cathedral bears witness?

It doesn't matter who walks in that door everyone is valued. Everyone is welcome. It doesn't matter where you come from. Everyone is welcomed into that family. That is a big way of bearing witness. Cathedral Café is walking the talk. The hospitality on a Sunday morning is part of that witness. ■

OUR OTHER WARDENS

Brian Kreps



Elizabeth Wensley

David Savage



PENTECOST PICTURE

The Easter 2025 edition of the Cathedral Contact carried a photo of one of my favorite windows: Four Great Festivals by the Canadian artist Yvonne Williams. The four festivals are Christmas, Good Friday, the Resurrection and the coming of the Holy Spirit at Pentecost. There are many windows celebrating the first three feasts – in the cathedral there are four Nativity scenes and four Easter scenes in stained glass windows. In addition, the reredos portrays Christ in front of Pontius Pilate and the post-Resurrection appearance at the Sea of Tiberius. A window or even one light of a window devoted to Pentecost is, therefore, unusual. I remember one window in St Catherine's in which each apostle appeared to have a candle on his head, but I do not remember others.

In 2025 the Diocese of Niagara is celebrating its 150th anniversary and the naming of Christ's Church Hamilton as its cathedral. The feast of Pentecost was the birthday of the church and so it is fitting to draw attention to the stained-glass window celebrating Pentecost. Reverend Monica has described Pentecost and the Diocesan celebrations of the 150th anniversary as follows:

Pentecost is an annual principal feast and is sometimes called the birthday of the Church. It commemorates the day described in Acts 2:1-31 when the Holy Spirit descended upon the Apostles like a rushing wind and tongues of fire. As the Holy Spirit indwelt the Apostles, she gave them the ability to speak in the native languages of many people who had gathered in Jerusalem from across what we now call the Middle East. This allowed the Apostles to share the good news of Jesus Christ in a way they never had before. They baptized 3,000 people that day, giving birth to the Church!

Parishes traditionally mark Pentecost with joyful celebrations. This year, as we all celebrate the 150th year of the Diocese of Niagara, it is particularly appropriate for

each parish and mission to celebrate with joy all that God has done through the Diocese and throughout the church around the world since that first Pentecost, remembering the power of the Holy Spirit to inspire us in living out God's mission.

Where is this Great Festivals window? It is behind the bishop's cathedra in the chancel, and the Pentecost light is on the left. Yvonne Williams' windows typically use rich colors, have thicker glass and may appear textured as this one does. She grew up in the Caribbean and many of the people in her windows are dark-skinned, as they are in this window and others I have seen. One can find windows made by Williams in St Jude's Oakville, Holy Trinity Welland, and St Alban's Beamsville. Closer to home, all the windows of the chapel at McMaster Divinity College were made by Yvonne Williams.

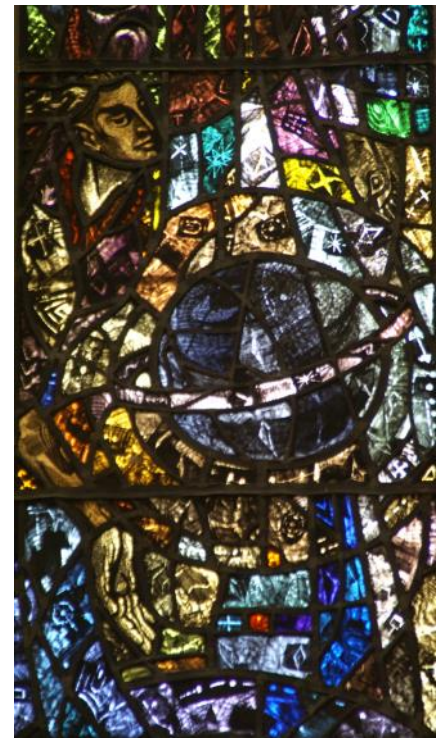


Figure 1

I invite you to examine the Pentecost light of the window and tell me how you interpret it.

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I think that one needs to think of three parts of the window. In the centre (Figure1), is God and God's world. The coming of the Holy Spirit is described in the Bible used by stained-glass makers, as follows:

2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.



Figure 2

The top section of the window (Figure 2), I believe, depicts the rushing wind and the tongues of fire of the Holy Spirit– it would be a challenge to represent the Holy Spirit directly.

The bottom section (Figure 3) shows a family kneeling in front of a cross. This to me represents the modern church that began at the feast of Pentecost.

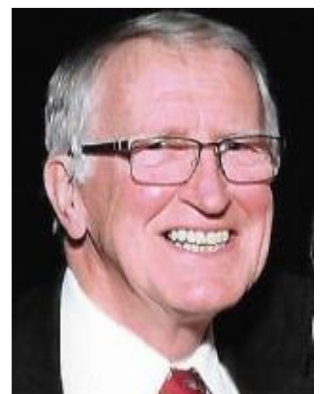


Figure 3

We should all celebrate the modern church, our parish and the Diocese of Niagara as we study this window. I still wish to hear your interpretation of this beautiful window. ■

Sandy Darling

Photos: Alexander Darling ©



BEARING WITNESS THROUGH MUSIC



How does bearing witness relate to church music? I would like to focus on two important ways of thinking about this relationship. First, the composers who write church music bear witness to their faith and share with us their interpretation of the Christian message. Secondly, those who choose and perform church music express their own faith and devotion and bear witness to the activity of God in their lives. Thinking about these two aspects and their relationship with each other, we have the faith witness of the composer feeding the performers. The performers can not only pass on what they receive from the composers, but more broadly use music to share their own experience of God's grace in all its various dimensions.

To illustrate these different aspects, we could give some examples of church music particularly expressive of the composer's faith. The choir periodically sings a setting of the Latin text 'Ave verum corpus' by the contemporary Toronto-based composer Stephanie Martin. The piece uses rich harmonies and flowing phrases to express deep devotion to Jesus, whose love has been so great as to give himself up for us, becoming

our food of life. Joseph Haydn recounted that his extraordinary oratorio *The Creation* emerged out of hours of deep prayer, and it is surely one of the great expressions of faith in the goodness of the Creator and the beauty of God's world. A contrasting example is the jaunty expression of trust in God's providence through thick and thin, in the rousing hymn 'To God Be the Glory' by Fanny Crosby.

As regards the witness of performers to their faith, allow me to begin by paying tribute to the commitment of the Cathedral choir members. Their presence Sunday by Sunday expresses their faith in a way that enriches us all. I spent some time trying to think of one or two musical performances which might be accessible online, and which show the engagement of performers with their faith through musical interpretation; but this is almost impossible, as one can't get inside the head of a performer, however expressive their music may be. Instead, I appeal to you to think of your own experience, perhaps singing hymns at church or any other Christian music, in whatever other context. Music can add a

(Continued on page 11)

dimension of engagement and an expression of feelings which can radically enhance the expression of our faith. And in so doing, it enhances the witness we bear to the One we believe in.■

Bruce Burbidge

Director of Music Ministries



PASSAGES

Baptisms

Jesse Lee Abarca Barreira: April 19, 2025



Bishop Susan, Jesse & Dean Tim

Marriages

Janel Cain & Turner Shaw: May 31, 2025



Deaths

Donald James Coombe: December 8, 2024 (funeral Jan 24 2025)

James William Henry Holmes: March 2, 2025 (funeral March 15 2025)



ALONGSIDE HOPE - BEARING WITNESS

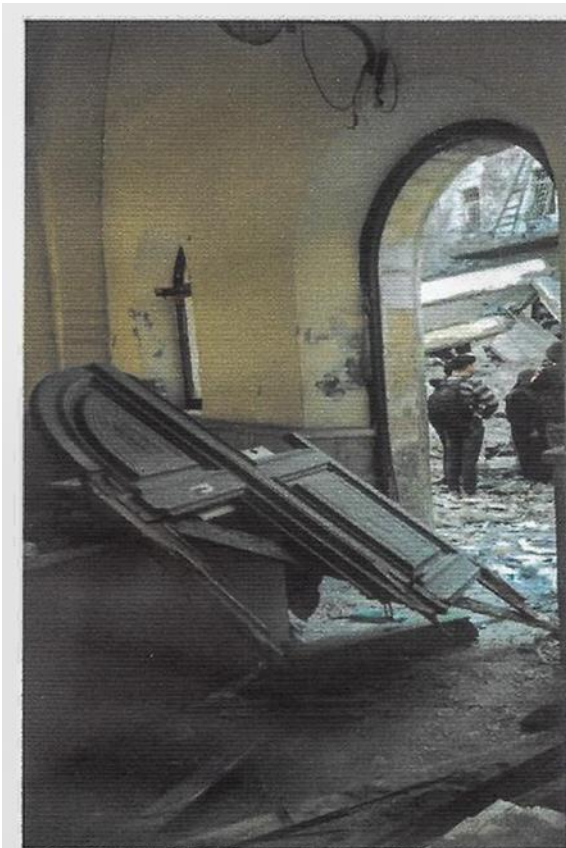
Part of the reason I chose to volunteer for Alongside Hope is because of my deep feelings regarding the horror that is taking place in Palestine. I have always felt the Palestinian people have been vilified by Israel and the Western world. To the point that when October 7th happened, I knew that Israel would take this opportunity to obliterate Gaza and its people.

This is not a war. Hamas is fighting the fourth largest military in the world. Ask yourself, how many Israelis have been killed in this conflict and how many Palestinians? You don't see those numbers because our government and our media¹ are complicit with Israel. For example, on March 28, 2025, Canada approved a \$78.8 million contract for artillery propellant to be sent to Israel.²

Do you know how many Ukrainian refugees have come to Canada? Nearly 300,000.³ In contrast, do you know how many Palestinians have been accepted? Roughly 5,000⁴ and their entry is capped at that number.

According to Euro-Med Human Rights monitor, Israel has dropped 70,000 tonnes of bombs on Gaza surpassing the combined tonnage dropped on Dresden, Hamburg and London during WWII. Satellite imagery showed at least 69% of all buildings have been damaged or destroyed as of February 2024 according to the Guardian.⁶

I have watched a genocide being live streamed daily on TikTok.⁷ Yet politicians and the media chose to ignore the scale of human suffering. I have seen so many images of young children being murdered and starved to death and we just let our government refuse to admit what is happening. I particularly remember a video of a young Palestinian man reassuring his two small children carrying white flags,⁸ as they fled to save themselves. There is nowhere for them to go and the IDF doesn't respect white flags. It's heartbreaking to witness how evil humanity can be when not faced with the consequences of their actions.



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It would be my wish that the Anglican Church join the BDS (Boycott, Divestment and Sanctions) movement. At present, the United Church of Canada, the Mennonite Church of Canada and The Presbyterian Church in Canada are members. What finally stopped Apartheid in South Africa was the BDS movement.⁹

The following information is from the Alongside Hope website reporting on the recent bombing of the Anglican hospital trying to operate in Gaza City.

The information in this article and these images are used with permission from the Diocese of Jerusalem.

"We are devastated and outraged by the Israeli air strikes against the Anglican Al-Ahli Arab Hospital in Gaza City on Palm Sunday. It is the only hospital still operating in Gaza City, having withstood over 17 months of war while continuing to provide critical medical care."

Joel Kelling, the Anglican Alliance's facilitator for the Middle East continues, "The destruction wrought to a house of healing in the middle of the night should be unimaginable, and yet it is the awful reality that we face. I pray for the patients and health workers providing street-side care, and the quick resumption of life-saving care giving inside Al-Ahli as soon as possible."

A warning was issued by the Israeli army 20 minutes before the bombing, ordering the evacuation of all patients, employees, and displaced people sheltering in the hospital compound. Whilst there were no injuries or deaths because of the bombing, a child with a previous head-injury died because of the rushed evacuation process.

The attack comes after six weeks of no medical aid, food or clean water being allowed into the besieged Gaza Strip.

The Diocese of Jerusalem issued a response to the attack. "The Diocese of Jerusalem is appalled at the bombing of the hospital now for the fifth time since the beginning of the war in 2023 - and this time on the morning of Palm Sunday and the beginning of Holy Week. We call upon all governments and people of

goodwill to intervene to stop all kinds of attacks on medical and humanitarian institutions. We pray and call for the end of this horrific war and the suffering of so many."

Please consider supporting Al-Ahli Hospital by giving to Alongside Hope's West Bank/Gaza Appeal. Give online or by phone at 1-866-308-7973. Please indicate "Gaza" in the memo field.

1. "UN Special Committee finds Israel's warfare methods in Gaza consistent with genocide, including use of starvations as weapon of war." November 14, 2024.
2. Ploughshares.ca
3. CBC.ca January 29, 2025
4. Canada.ca
5. Euro-medmonitor.org; Pape, Robert A. (21 June, 2024)" Hamas is winning", *Foreign Affairs*.
6. De Hoog, Niels; Voce, Antonio; Moressi, Elena; Ganguly, Manisha; Kirk, Ashley (30 January 2024) "How war destroyed Gaza's neighbourhoods-visual investigation" *The Guardian* February 17 2024.
7. US TikTok ban linked to pro-Palestine content rather than China threat, insiders reveal. February 17, 2025. Middleeasteye.net.
8. "Gaza: Israel Military war crimes while occupying hospitals." March 20, 2025 Human Rights Watch.org. ■
9. "Boycotts and sanctions helped rid South Africa of apartheid – is Israel next in line." McGreal, Chris. *The Guardian*, 23 May 2021.

Inez Morgan



MY PASSION: WORDS, MUSIC AND CONNECTION

It seems for as long as I can remember words, books, stories, and music have been a part of my life. They were shared and were a means of "connecting" with others.

Being a retired library worker, you would think that I'm quite a reader of books but actually, I'm not! I'm what you could call a "quotation" / "information tidbit" collector!

I was a cataloguer for most of my library career and I was exposed to a lot of different types of literature, subjects and formats of media: books, music, magazines, newspapers, movies, poetry, art, etc., and in recent times "digital resources."

Over the years I came to know a little bit about a lot of different things, and combined with my curiosity, I became a lifelong learner! It helped connect me to other people too. Thus, you could say that my chief passion is CONNECTION; in my case that's mainly through words and music!

Since retiring from the library, I've had many opportunities to connect to others through the ministry of music, whether it is through Art Crawl and SuperCrawl at the Cathedral or being a guest musician at various churches. It is a privilege to share music and inspire others to sing praise and serve God in their lives, and to hear their life stories!

As Christian people we are invited to love, to CONNECT with God, ourselves and with others! I must admit that trusting God's leading in my life has brought me some wonderful "connections", experiences and opportunities for "reconciliation" too! It has been "infinitely more than I could ask or imagine!" (Familiar Words from the Great Doxology!)

I would like to share some lyrics which continue to inspire and motivate me whenever I play or sing the hymn. It is a call to follow the path which the Cross and Passion of our Lord

Jesus Christ asks me to journey upon and to CONNECT with those whom I encounter along the way.

"To show by touch and word"

#134 in Songs for a Gospel People, c1975.

Words: Fred KAAN, 1974; music: Ron KLUSMEIER 1974

To show by touch and word devotion to the Earth,
To hold in full regard all life that comes to birth,
We need, O God, the will to find
the good You had of old in mind.

Renew our minds to choose the things that matter most,
Our hearts to long for truth till pride of self is lost.
For every challenge that we face
We need your guidance and your grace.

Let love from day-to-day, be yardstick, rule and norm,
and let our lives portray Your Word in human form.
Now come with us that we may have
Your wits about us where we live.

For those who want to sing along, here is YouTube link to the Strathroy United Church singing the hymn: <https://youtu.be/i1KCvRqclfY?si=vK-v6-QZ8XYVFJjc>

May you all have a blessed spring and summer, time to connect with God, the world, yourself and others.■

Respectfully
submitted,

Gwen Peer



CLIMATE ACTION - BEARING WITNESS

Bearing witness is a spiritual and moral discipline rooted in compassion and hope.

The *Mathur v. Ontario* case is a compelling example. Back in 2019 seven young people from across Ontario ranging in age from 12-24 challenged the provincial government's weak climate targets in court, arguing that these policies violate their Charter rights to life, liberty, and security. Although the Ontario Superior Court initially dismissed the case, last October the Court of Appeal for Ontario ruled in favour of the youth and ordered the lower court to reassess the case. On May 1, the Supreme Court of Canada siding with the Court of Appeal rejected Ontario's request to appeal and now the *Mathur* case is heading back to the Ontario Superior Court of Justice, where it could define whether governments have constitutional obligations to take on one of the most pressing human rights issues of the 21st century: the climate crisis. It's a reminder to all of us that climate inaction is not just political - it is personal and moral.

Closer to home, a recent controversy on the Hamilton Mountain sparked public outcry when a developer proposed cutting down over 600 mature trees to build luxury homes. Residents,

environmental advocates, and councillors fought back, and City Council made the right decision in rejecting this proposal. However, the threat remains if the developer appeals to the Ontario Land Tribunal. We must remain vigilant, and not allow short-term profit to override long-term ecological responsibility.

As the *Mathur* case returns to court, and as struggles for environmental justice continue, we are called to pay attention, speak out, and stand with others bearing witness. It is through such acts of solidarity that we remember who we are called to be. ■



James Newman and Catherine Leckey
The Climate Justice Cathedral Group



DO YOU SEE WHAT I SEE?

Part Three

“Now faith is the assurance of things hoped for, the conviction of things not seen.” (Hebrews 11.1, NRSV)

Rev. Monica had been searching for an Audio-Visual desk for our dear Turner Shaw. The ratty flip-top he was using was bearable, but could hardly fit his livestream workstation basics. The monitor, soundboard, and camera controller were tightly packed under the lid and there was hardly room for the required laptop, microphones, and headphones. Not to mention all the double-A's, used or otherwise, or all the cables and wires everywhere except where they should have been underfoot. Since the “Big Break” this technology had become an important life-line the church was using to share services and events with the online world, and there was no way to pare down further. Was there a suitable alternative?

As Ted remembers it, somewhere in-between the Dedication of the Cathedral's Mirror Table and the Cathedral's New Floor, Dean Tim said something to the effect of, ‘Do you think you could *build* one?’ Now anyone who knows Ted knows that he loves technology and woodworking, so that question was music to Ted's ears—even the deaf one!

With that, Ted set out to make a new A/V workstation. But for all the specifics, suggestions, and requirements he and Turner bantered back and forth, we had no clue about the outcome. It should have been simple, really: Turner had an idea and Ted just had to make it so. Ok, perhaps not so simple. I could only imagine it was like a conductor saying to me, “Sight-read and sing this piece of music so it sounds the way I want it to,” and me thinking, ‘Sure, no problem...’ Judging by Ted's initial sketch of what looked like an open box on a table, I could tell the cogs were churning, but it had to be more than what I was seeing. Turner told me later, he didn't know

what it would happen either, just that he trusted Ted knew what he was doing.

“See, I am making all things new...” (Revelation 21.5, NRSV)

And so, as it was with the Viewing Table project, our garage inherited the remaining pews and roughed-up kneelers from the Cathedral basement. We recovered most of the oak, palm and hand-sanded the smaller pieces, then returned to JP's workshop in Cambridge where he and Alex helped to plane the bigger ones. (You may remember Alex as our CNC carver, but more about that later.)

Once back in Hamilton, Ted prepped the top of an old work desk we had in our basement as the workstation base. First, he re-routed the pew and kneeler rail ends to give them finer edges and we attached them to both sides of the base. Then, he



(Continued on page 17)

removed the book holder from the kneeler rail body and re-sized the panel to fit the bottom of the desk. Just as the dust settled and we looked at our work from the front and the sides, the desk no longer looked like a workbench, but a pew rail! Now all we had to do was colour it...

While waiting for the stain to dry, Ted joined the remaining pew ends and bodies to make a larger flip-top open box housing for the equipment. With excess pew wood, he also created a cradle stand mounted on the desktop for the soundboard. The key piece uniting the external solid oak top and bottom desk parts, however, was the addition of the pew cap rail on top of the housing, giving the piece the effect of an altar edge, or as some parishioners have remarked, an organ cabinet. Ted did this so that the technical cabinet would appear as if it belonged to the church, not stand apart from it.

When the basic wood structure was complete, it was time to do the pre-electrical work. Although the desk already had a grommet for electrical cables, we cut out two more holes by request. One is meant for extra cable management and the other is where we added a power strip with three-prong, USB A and USB C outlets. Ted also added another powerstrip and cooling fan below the desk, plus a "duct raceway" cover for cables from the Cathedral floor.

By this time, we were nearing St. Patrick's Day when three hammers dropped: 1) the poly-acrylic stain we used turned the oak a splotchy dark brown; 2) the pretty brass piano hinge screws for the flip-top kept breaking; and, 3) the wood grain on the back portion of the box-top was going in the wrong direction. With not a clover in sight, we had to start again. So Ted hand-stripped *all* the wood back to bare, we bought *all* new steel screws to re-fasten and finish the lid, and Ted re-panelled the back of the box-top with excess kneeler wood—going the right way—to match the bottom. Once we re-stained the whole desk and attached the lid, handles, trimming and finishing, there were only two more things, other than lacquer, we had to do.

"So if anyone is in Christ, there is a new creation: everything old has passed away; look, new things have come into being!" (2 Corinthians 5:17, NRSV)

Remember CNC Alex? Back in September of last year he took pictures of several objects in the Cathedral, one of which was a figure of John the Evangelist, as identified by our Alexander "Sandy" Darling. CNC Alex and his machine re-created the figure in wood form and Ted stained it with the intention of using it, as well as an engraving of verse one of Psalm 121, on the Mirror Table. Upon reflection, we felt there was no place for John there.



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In John's stead, however, there is a lovely brass plaque with the first two verses of Psalm 121 given in gratitude for the ministry of Sandy Darling. If you have a chance to see the plaque at the Cathedral or the entire Mirror Table in use during Art Crawl, please take a look. As for John, he had a number of mishaps—including an accidental decapitation—but he is now well-recovered at his new home on the A/V desk, sporting a new tan. Feel free to look and maybe find his twin in the Cathedral proper. (HINT: They're looking right at each other!)

With the Saga of John complete, the last thing to do was to move the desk from our garage workshop to the Cathedral (thanks to Derek Smith and Burlington Movers) and "re-install". The re-installation meant having Turner, Joe from Mountain Audio, and Ted transplant the old electronic setup, wires, cables, switches, and all, from the old desk into the new desk in a neat and orderly fashion. Because we customized the desktop and underside with outlets, cooling, and covers, the swap was much easier than normal to complete. Like nervous parents, we were satisfied and utterly relieved when Joe finally flipped the switch, the cameras went online and Turner said, "I love that it even smells new."

Sandy and Turner each had dreams for the betterment of Christ's Church Cathedral and we were fortunate enough to be able to turn their visions into reality. We hope you find just as much enjoyment and blessing in these new creations and their stories as we have. ■

Anne Kaewmongkol & Ted Chrysler

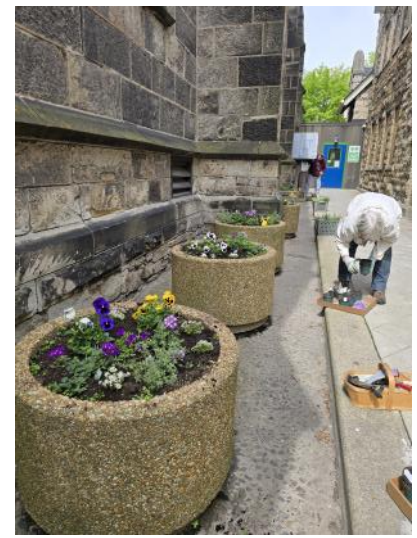




BEARING WITNESS DAY BY DAY IN ALL WE DO



Lay Weeders -
Libby, Nancy, Pat, Jeni



Prayer Shawl Crafters -

L photo:
Val, Rev. Monica ,
Nancy, others

R: Madge, Val



ECUMENICAL CHALLENGES

For several years, I participated in an organization called LARC. This was a group created by three local bishops of the Lutherans, Anglicans and Roman Catholics. Each diocese nominated three or four members of clergy or laity to be in this working group. Our purpose was to foster relations and promote understanding among these three branches of the faith in this area of Ontario. Geographically our respective dioceses were not of the same sizes, but we often attempted to meet to plan events together.

We held large gatherings at regular times in the church year in the areas of Niagara, Hamilton, Waterloo and other locations in this general region. On the whole, the events we planned were well attended by clergy and laity of all three churches. The three bishops encouraged the clergy and lay people to attend these ecumenical events. I remember often feeling privileged to attend special events in the Roman Catholic Basilica and the Lutheran centre in Waterloo.

Occasionally there could be some awkward or tense moments because Roman Catholic clergy and laity could be uncomfortable around female clergy of the Anglican and Lutheran churches. I remember one specific event in which I spoke out in support of more liturgical welcomes for the laity in our various churches and was openly opposed by a visiting Roman Catholic bishop.

Bishop Ralph Spence, who was one of the founding bishops of LARC, had invited clergy and other ecumenical representatives to a gathering of the Niagara region to meet in St. Catharines' area for discussions and shared lunch. About seventy people, clergy and laity, gathered together for a social time and discussions afterward.

At one point, the discussions turned to how we can make visitors from different branches of the Christian faith feel welcome and comfortable in each other's churches. The comments turned to the restrictions that each denomination placed on participation in a worship service. A Roman Catholic participant made a comment that

Roman Catholics could only observe worship services in other denominations but never participate.

In the discussion which followed, I stood up and said that the laity seem to be ahead of church authorities in wanting to participate in worship experiences. As a clergy person at St. Luke's parish in Burlington, I did many weddings, often celebrating the eucharist, in which I usually stated that anyone who wished to participate was welcome. I had observed visiting Roman Catholic members of the congregation who were grateful to come forward to receive the sacrament and/or a blessing with the wedding party.

At that point, the Roman Catholic Bishop of St. Catharines, not a member of LARC, got up, announced that the meeting was over and that all Roman Catholics would leave. Bishop Ralph Spence, who was the host of the event, then responded that the meeting was not over because there was more to discuss and plan, but there would be a break for refreshments. Several of my clergy friends from the LARC group came to me to see if I was offended or upset. I was not and I was sure that this Bishop's opinion was in the minority, that more and more people in all churches wanted to feel welcome to share the Christian faith with others regardless of differences of denominations. After the refreshment break, most of the participants came back together to hear about plans for future gatherings. Also there were announcements of special events coming up in each diocese to which all were welcome to attend. Bishop Spence adjourned the meeting with a brief prayer for safe travel. The world needs more understanding and good relations among people of different backgrounds, religions and races. People of the Christian faith are called by Christ to seek good will among all people.■

The Rev. Dr. Sharyn Hall



MORE BEARING WITNESS IN ALL WE DO

Hospitality.....Ministry.....Celebrations....All are Welcome



Celebrating Oliver's 99th!



Welcome Bishop Andy of Wales & Bangor
(& Naomi, & Verity)
with Bishop Susan & Dean Tim



CCC at Turner & Janel's wedding

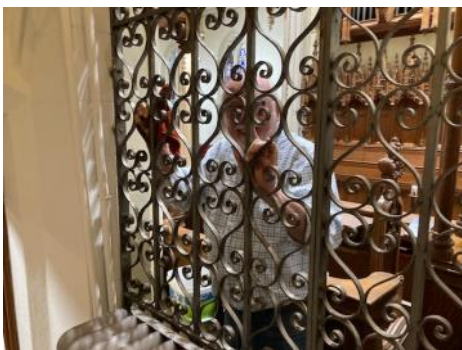


Pentecost Sunday
Happy Birthday Church!
Must have more cake!



Welcoming the Diocese for
Fiercely Loved Pride Service

Brass Monkeys at work!



THE CREATOR OF THE ALTAR



Trinity in downtown

Early twentieth century suppliers of ecclesiastical furniture like the Thornton-Smith Company of Toronto, The Globe Furniture Company of Waterloo or the Montreal-based Canadian office of the Bromsgrove Guild rarely identified the craftsmen who actually made the items they sold, either on the works themselves or in their publicity. Unusually, the altar at Christ's Church Cathedral bears the name of its creator – and not once, but five times. It appears as “W. J. Allen” on the base of each of the four evangelists flanking the central roundel of Christ crowned with thorns, and once as Walter J. Allen on the altar itself.

Until now, not much more has been known about Allen. Here is more.

When the Hamilton Spectator wrote about the altar's dedication in April 1917, it described Allen as “an English sculptor now resident in Toronto, connected with the well-known firm of cabinet makers, L. Rawlinson's, where the altar was executed by Mr. Allen from his own design. Mr. Allen, who has done much similar work in England, has been in Canada only a few years, but is already winning a name for himself.”

Rawlinson's, controlled by a variety of family members over the decades, recommended itself in 1885 for “Wood Mantles and Over Mantles... All kinds of Art Furniture kept in stock or made to Order”. In 1909 it was advertising as “Manufacturers of Special Church Furniture”. As late as 1919, it was described as “one of the best high class furniture establishments in Toronto”. Allen's association seems to have stretched only from 1913 to 1917, but it was while in their employ that he began to win a Canadian name for himself.

He made a spectacular start in 1913 with the creation of a pulpit for the Church of the Holy

Toronto (the church that is now surrounded by the Eaton Centre). The pulpit was, and is there still, a memorial to Rev. Dr. John Pearson and his wife, Fanny. Pearson served as its priest for 35 years, a life of duty only ended by his paralysis shortly before his death in 1910 at the age of 81. After its dedication in October 1913, the pulpit was lauded in the press as “one of the finest in Canada”. Its three very pulpit appropriate panels form a circle below the railing and separated by figures of St. Luke and St. Peter. They represent “The Sermon on the Mount,” “St Paul Preaching on Mar's Hill,” and “St. Timothy receiving instructions in the Holy Scriptures.” The “Sermon on the Mount” panel was exhibited in the 1913 Canadian National Exhibition's Fine Arts section and was saluted as the best wood carving “shown in many years, representing as it does the acme of skill in the production of a work of this description.” The Canadian Churchman echoed, “Mr. Allen is to be congratulated on his beautiful handicraft.”

In 1916, Allen was involved in the creation of a Communion table given to St. Mark's Anglican Church in Parkdale, Toronto, as a memorial to a longtime parishioner, George Gouinlock. In the centre of the tripartite front of this “richly carved” altar is a raised IHS Christogram, the first letters of the name Jesus in the Greek alphabet. This is flanked on the left side by the Chi-Rho symbol derived from the first two letters of the Greek word for Christ, and on the right side by the first and last letters of the Greek alphabet, Alpha and Omega. The front of the Communion table thus reads “Christ Jesus First and Last”. The very detailed and intricate border of bunches of grapes and vine leaves that run along the top of the front of the structure – a motif repeated on the screen against which the altar was originally

(Continued on page 23)

placed – is further evidence of Allen's skill working with wood.

Next Allen made the altar at Christ's Church Cathedral. Why was Allen chosen to do it? Holy Trinity's John Pearson had been succeeded by Derwyn Trevor Owen. Owen was at Holy Trinity for just six years compared to Pearson's thirty-five. Nevertheless, he was a man who got things done: a general cleaning and brightening up of the interior, the substitution of a modern heating system for the two large stoves that had stood in Holy Trinity's nave, electric lights instead of gas jets – and then the Pearson pulpit. There was the same forceful leadership when Owen came to Christ's Church Cathedral in the autumn of 1914 as Canon; in 1915 he became the Cathedral's Dean; and in 1925, Bishop of Niagara, then in 1932, Bishop of Toronto, and in 1934, Primate of All Canada. Owen came under very fortunate circumstances in 1914. The Cathedral's crippling mortgage had finally been discharged and money from special purpose semi-annual collections had begun to be banked for the extension of a too short and much deplored Chancel. The need for a new heating system and the expansion of the parish Hall intervened. It is probably not a stretch to say that Owen brought Allen with him to Christ's Church Cathedral, and that the altar was the expression of the desire for that new, better, Chancel. As a 1930s history of the Cathedral notes, the Chancel project was long hoped for, long delayed and finally achieved in 1925 and is effectively Owen's monument at the Cathedral.

Why did Allen not do any other work at the Cathedral? Shortly after the altar was dedicated, Allen was summoned to Ottawa to help with the decoration of the Centre Block on Parliament Hill that was being reconstructed after the disastrous fire in February 1916. John Pearson was the architect in charge (no relation to Holy Trinity's John Pearson, although he had been in partnership with Frank Darling, the son of that Church's one-time High Anglican rector, William Darling). Architect Pearson had already asked the Welsh Arts and Crafts designer and jeweller John Haughton Bonnor to move to Canada to superintend the modeling and carving workshop on the Hill. Allen would have been under his supervision. Bonnor began work in October 1916, already in ill health. He died, probably from tuberculosis, in January 1917. His replacement was Walter Joseph Allen.



<https://www.ourcommons.ca/heritage/en/collection/19046>

The decorative work in the new Centre Block was far from a one-man job. There was a constant turnover of craftspeople from Canada, the United States, and the United Kingdom. Once in charge, Allen would have been under intense pressure to do what he could in as short a time as possible, and to expect the same of the other craftspeople, too, especially in connection with the House of Commons. The four years and three weeks that the impatient MPs were off the Hill then can be compared with the ten years, beginning 2018, that it is estimated will be necessary to rehabilitate and modernize the Centre Block in our time.

Allen did do a lot, especially in the new House of Commons foyer. The twenty carved heads there that serve as corbel to the pointed arches defining the space, among the first sculptures created for the new building, are credited to Allen and his carving crew. They are all illustrated on the Parliamentary History, Art and Architecture website. Included are heads of Robert Baldwin, Louis Hippolyte Lafontaine, George Etienne Cartier, John A. Macdonald, Joseph Howe, George Brown, Wilfrid Laurier, Robert Borden and several more contemporary Cabinet ministers. These heads were all completed in one year, 1919; and consequently, thought by some as rushed and "impressionistic". In a foreshadowing of the creative vitriol that was soon to be flung at the Group of Seven, they were described in public lectures and letters to the editor, description quoted by grateful reporters for the Ottawa papers as "jokes in stone", "disgusting jokes", "gross caricatures", "atrocities", and "an outrage on good taste". Ernest G. Fosbery, an Ottawa-based portrait painter who thought "the representation of the human head was quite within my province", wondered "what will future generations think of the men of our day when, instead of finding beautiful and appropriate ornaments, they are confronted with the pitiful mud pie faces that are being so freely spotted over the building?" He called for a committee

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made up of Walter Seymour Aylward, George W. Hill, and Robert Tait McKenzie, eminent sculptors all, to be convened to assess the works. Allen's critics thought of the heads as "busts" which should be accurate and finished depictions of their subjects. However, as one sympathetic reporter wrote, "the busts are not busts at all. They are heads which are to give effect to the terminals or the ends of copings or projecting mouldings where windows or projecting mouldings occur." Those critics were using the word "grotesque" as an adjective. Allen used it as a noun, referring to the architectural elements he thought of as a traditional part of Gothic sculpture. Whether or not he carved any or all of them, or simply modelled them for his crew, he supported the final result.

In his own defense, Allen outlined his training in England to the press. Up to this point he had been described as "well-known" but he really was not known at all except by his skill with knife and chisel. Although it is frustrating for us not to know what exactly he did in wood and in stone, he now noted that he had done restoration work at the cathedrals in Salisbury, Winchester, York Minster, Canterbury, Ely, Bath, and Gloucester, and that he had some thirty years of experience working with "some of the best British architects": Pugin and Pugin (the firm operated by the sons of Augustus Welby Pugin), Sir Thomas Bodley, Basil Champneys and two of the sons of Sir George Gilbert Scott. Most arrestingly, Allen revealed he had begun this kind of work in 1888 when he had studied and worked under Charles Hodgson Fowler (1840-1910), the architect to the Dean and Chapter of Durham Cathedral. Hodgson Fowler's most important work there was the rebuilding, from 1891 to 1895, of the Chapter House. The original, dating from shortly after the Norman Conquest, had been wantonly, scandalously, destroyed in 1796 on the advice of the then Cathedral architect. Although it was an Anglo-Norman Romanesque building like the Cathedral, and it was rebuilt as such, not as a Gothic structure, this latter rebuild had a lot of enriched zigzag ornamentation around the window frames and running around the apse and the adjacent walls, an interlacing ornamental arcade and a stone roof carried on corbels carved in imitation of old ones that had been miraculously recovered. If Allen had worked on this project – and the dates suggest

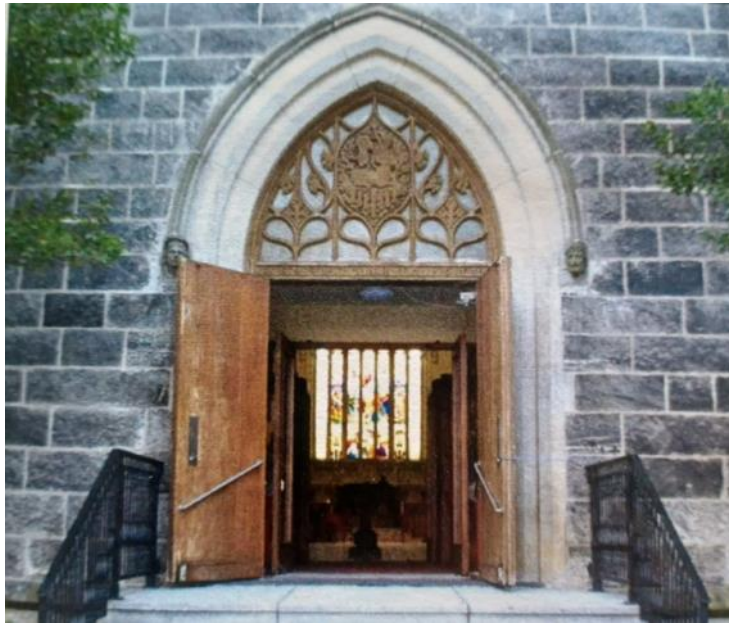
that he could have – then his handiwork and that of all other craftsmen involved is famous right now around the world. Why? The rebuilt Chapter House was used as the set for Professor Minerva McGonagall's (Maggie Smith's character) classroom at the Hogwart's School of Witchcraft and Wizardry in the first two Harry Potter films.

Allen did not in the end have to face an inquisition – that committee of eminent sculptors – in Ottawa. He was able to continue modelling and carving. Before he retired in 1924, he made decorative heraldic patterns for the ceilings of the Commons and the Senate chambers, models for bronze buffalo, caribou, moose and squirrel guard post finials, and a whole series of miniature carved heads in the Government and Opposition lobbies representing daily life in Parliament. Among them were two faces, cheek-by-jowl, typifying a pair of members with their heads together plotting against a third, who scowls at them from a neighbouring window frame; a stern face and an admonitory finger chiding an irate neighbour, a depiction of an MP calling a junior member to order for breaking some rule of the house; a head with a clenched jaw, held fast in the bonds of the closure rule. Perhaps these were at the same time reflections on Allen's working life in Ottawa. He also modelled decorative elements for another work that is well-known, at least to Canadians. It is seen every time Canadians watch a House of Commons debate. There it is, the 16 foot Clerks' Table which stretches out in front of the Speaker's Chair and on which the Mace rests when the House is in session. Allen's career in Canada began, more or less, with altar tables and it ended with a table at the heart of Canadian civil society, all of them hiding in plain sight. Allen died in 1929 in Boston, Massachusetts.■

Randall Robertson



GENEROSITY - MORE THAN WE CAN ASK



During Lent, for one of our “generosity minutes”, I spoke briefly to you about the Morris Endowment Fund.

The Caroline and Clifford Morris bequest was \$200,000 designated for the maintenance of cathedral property. The initial capital amount was to be preserved, but the intention was that any investment gains over this amount could be used for property upkeep.

I am certain that when the Morrises made this bequest, they could not have imagined what this fund would achieve. For those of you who like to read every line in our annual Vestry reports, you may have noted that this Morris fund contributes \$25,000 each year toward our property budget, and has done so for over 20 years, a total amount to date of over half a million dollars.

Yes, that’s correct. From an initial donation of \$200,000, over \$500,000 in investment returns has gone to the cathedral. And the amount left in the Morris fund as of March of this year is just over \$390,000.

From time to time, you receive reminders about the possibility of leaving something to the cathedral as a bequest. For example, our intention forms asking about your planned annual givings has a little box you can check on this topic.

We fully appreciate with the cost of living the way it is these days, that for parents and grandparents, a major concern is the future well-being of your family. However, if your children and grandchildren are on their feet and doing well, we ask you to consider making some provision for the cathedral.

“Well,” you might say, “I don’t have millions of dollars and any amount I can give would not be of much consequence.”

Hence our example of the Morris Endowment Fund. This fund vividly illustrates that no matter what the initial amount bequeathed, over time it will generate returns for the cathedral **far in excess of the original donated amount.** *More than you can imagine.*

This is really important. The cathedral’s future depends in part on our endowment funds. Please do think about it.■

Janina Vanderpost
for the Generosity
Team



FINANCIAL REPORT

For period ended April 30, 2025

Our year-to-date deficit is higher than budget primarily driven by a shortfall of \$16,890 in the year-to-date parishioner giving. However, last year at this time giving was \$110,057 so we are ahead of last year at this time by \$13,661, which is encouraging!

Property appears to be overspent but the cost of the new Cathedral flooring is reflected in this line and if we remove that, we are right on budget for property.

Special offerings primarily reflect the donation received for the cost of the flooring.

Our budget target for giving this year is aggressive at a year-over-year increase of 19%. This includes a cost adjustment for inflation (4%) plus the cost of funding our half time priest associate. Many of you have already adjusted your giving so that we can continue to offer all of our ministries and we thank you for that, especially when the environment we are living in is challenging. We hope and pray that if you have not yet done so, you consider what you are able to do in helping us meet our needs for continued ministry.

Income	30-Apr-25	2025 Budget	Variance	2024 Actual
Parishioner Givings	\$123,718	\$140,608	-\$16,890	\$110,058
Other Income*	\$9,348	\$7,181	\$2,167	\$10,329
Open Collection	\$1,911	\$2,333	-\$422	\$2,170
Misc Income	\$654	\$167	\$487	\$2,806
Bishopsgate	\$160	\$1,400	-\$1,240	\$23,514
Fund Income	\$50,413	\$50,413	\$0	\$43,000
PWRDF & St Matthew's House	\$955	\$1,133	-\$178	\$1,135
Special Offerings	\$25,672	\$0	\$25,672	\$0
Cathedral Café Admin Grant	\$0	\$3,333	-\$3,333	\$0
Transfer in from Funds	\$14,927	\$0	\$14,927	\$8,738
Total Income	\$227,758	\$206,568	\$21,190	\$201,750
Expenses				
Staffing	\$136,874	\$138,058	-\$1,184	\$98,000
Diocesan Assessment	\$21,500	\$21,500	\$0	\$19,697
Property	\$56,377	\$28,163	\$28,214	\$34,707
Bishopsgate	\$0	\$1,400	-\$1,400	\$23,884
Admin and Programs	\$24,108	\$26,244	-\$2,136	\$20,511
Transfer out to PWRDF, St. Matthew's	\$955	\$1,133	-\$178	\$1,135
Transfer out to designated funds	\$12,310	\$0	\$12,310	\$5,374
Long Term Debt Repayment (Diocese)	\$5,000	\$5,000	\$0	\$5,000
Total Expense	\$257,124	\$221,498	\$35,626	\$208,308
Net Income (Deficit)	-\$29,366	-\$14,930	\$7,221	-\$6,558

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

J. Lefebvre
Treasurer



WEEKLY CALENDAR - SUMMER 2025

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
July & August Sung Eucharist 10:00 am (V) Cathedral Oasis 12:00 - 1:00 pm NO Digging Deeper Resumes in Septemeber	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
Exceptions to regular weekly programs are listed below						

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
June 15 Trinity Sunday 10:30 am (V) Ordination of Priests and Deacons 4:00 pm (V)	16	17	18	19	20	21
22 2nd after Pentecost 10:30 am (V) Please Consult your team leader for your Sunday	23	24	25	26	27	28
29 Saints Peter & Paul 10:30 am (V)	30	July 1 NO Morning Prayer in July	2 NO Morning Prayer in July Resumes August 6	3 NO Morning Prayer in July NO 11:30 Bible Study in July Resumes August 7	4	5
*6 4th after Pentecost 10:00 am (V) Cathedral Oasis 12:00 - weekly in July & August	7	8	9	10	11	12
* Starting July 6 to, and including, August 31- one Sunday service at 10:00 am						
					Art Crawl 7:00 pm	
Meander through July and into Augustplease check notices in Chronicle and online						
August 3 8th after Pentecost 10:00 am (V) Cathedral Oasis 12:00 - weekly in July & August	4	5 8:30 Morning Prayer in person resumes	6 8:30 Morning Prayer by Zoom resumes	7 8:30 Morning Prayer in person resumes 11:30 Discovery Bible Study resumes	8	9
					Art Crawl 7:00 pm	

Have a blessed Summer! Sally & Sue



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