

CONTACT

Christ's Church Cathedral

Autumn, 2026



Stewardship

IN THIS ISSUE

“Stewardship” (n.)

"position, function, or responsibilities of a steward," mid-15c., *steuardship*, from steward (n.) + -ship. Specific ecclesiastical sense of "responsible use of resources in the service of God" is from 1899. *Etymonline.com*

<u>From the Editor's Desk</u>	3
<u>From the Dean's Desk</u>	4
<u>Both New and Familiar</u>	5
<u>Warden's World</u>	6
<u>Narthex Renovation</u>	7
<u>Generosity: The Current That Carries...</u>	8
<u>Passages</u>	9
<u>We Shall Remember Them</u>	10
<u>We All Need to Play Our Part</u>	12
<u>Lay Liturgical Teams & Weekly Calendar</u>	14
<u>Calendar</u>	15
<u>Out of Darkness with Alongside Hope</u>	16
<u>Super Crawl</u>	17
<u>A Mercy Wider Than Our Borders</u>	18
<u>Stewardship, Advocacy, Integrity &....</u>	22
<u>God's Wondrous Creation</u>	23
<u>We Love to Celebrate Together!</u>	24
<u>Financial Report</u>	26
<u>Spiritual Growth Programs</u>	27
<u>Who to Contact</u>	28

Credits & Permissions:

Photos: Front Cover - Andrew Dewhurst & Gwen Peer; Pg 2 insert - Gage Park greenhouse & back cover - Sue Crowe Connolly; pg 17 Flower & HS!CC - Lynn Watkins; others where noted on page.

All photos are produced with the permission of the photographer, the person(s) whose image is printed, or are in the public domain according to the websites from which they were accessed.

Errata: In the Summer issue, From the Editor, should have read Paula Esteves. We apologise for this error.

FROM THE EDITOR

This is the time of year when we traditionally express our gratitude for friends, colleagues, the bounty of the table, and much else besides. As the growing season comes to a close, it is natural to express gratitude for the food that has been harvested and preserved. I grew up in an agricultural community, not far from Sarnia. The house was situated on a fairly large plot of land on the shores of Lake Huron. My mother cultivated a rather large garden: flowers in the front of the house, and veggies in the back. There was a bit of everything: runner beans, sweet peas, radishes, a few stalks of corn, potatoes and tomatoes. She bought bushel baskets of peaches, apples and pears from a nearby farmer. Summer days were full of “putting up” the harvest. My sister and I were conscripted for peeling and shelling duty on the patio. It’s possible we ate more peas than actually got processed and the juice of the Red Haven peaches had to be hosed off our arms before we could go inside. It was a stewardship of the home. We had a cold room in the basement of the house, situated underneath the front porch. My father built shelves along one wall where mum stored all the jars of fruit and vegetable goods we had processed over the summer. Dad added two crocks of sauerkraut to the store.

Dad worked for the oil refineries in Sarnia. During the coldest months, there were often layoffs of many workers. Unlike some families who had to rely upon handouts, we were never without food. My parents were proud of that. All that work in the summer took care of the lean times in the winter.

For this issue of Contact, I’ve asked the team to think about stewardship rather than the usual thanksgiving motif. They do not

disappoint! James Newman submitted two contributions this time. One gives the good news and the not so good news about Canada’s dependency on fossil fuels. Overall, we are excelling in some key areas, but there is room for improvement. In his second contribution, James reminds us that stewardship is not simply about managing our gifts sensibly. It’s also about using them faithfully in service. He explains how advocacy and integrity ensure those gifts are directed where they are most needed. Parami Dissanayake makes the appeal for the Generosity Team and Tom McLeod writes on behalf of the Wardens, updating us on the fund-raising for the Narthex renovation. And finally, let me introduce our theological intern, Adam MacNeil. He is not your average intern. Over the last few years, CCC has had interns for whom the ministry is a second career, and as such, they are usually much older. Adam is youthful and exuberant, and when he meets people, he expects the question, “why ministry?” He answers that question.

Sue and I hope you have a blessed harvest season and a very happy Thanksgiving to everyone.

Sally



Sally Braun-Jackson
Editor



STEWARDSHIP - FROM THE DEAN'S DESK

Dear Friends in Christ

There are some words in Christian vocabulary which can set Anglican teeth on edge – how about 'sin', 'judgment' or even 'evangelism'? 'Stewardship' is likely another – and perhaps with good cause. We often conflate the term with deficit budgets, pledge cards and fund-raising appeals. Only 'stewardship' surely is about more than money. It is part and parcel of what it means to be a follower of Jesus, part of the 'Jesus movement' to borrow from Bishop Michael Curry. 'Tout est grace,' St. Teresa of Lisieux was fond of saying... 'Everything is gift.' God has entrusted all that is to our care, for better or worse. 'Stewardship' is the spiritual practice, habit or pattern of life which issues out of this truth. God calls us to look after, manage well or 'steward' what we have been so freely given – time, skills and resources (which of course includes bank accounts) – as an act of worship and service.¹

Our stewardship can often be a barometer of our relationships – with God, with Creation, with others (especially those who are vulnerable), and with ourselves. It is sometimes said that when we give, we give to relationships; we give to what is important and meaningful and life-giving for us. God longs to deepen each of these vital relationships in our lives. These relationships too are all inter-related; they impact one another. John Muir, the naturalist and conservationist reminds us that 'when we try to pick out anything by itself, we find it hitched to everything else in the Universe.'² I like to think that when we invite the Spirit to help us be better stewards, it doesn't really matter which relationship the Spirit begins to grow. As we learn to take better care of our connectedness with ourselves, with others, with Creation or with God, movement in anyone of these areas, will invariably invite growth in other areas as well.

Reflecting on our last five years together, I wonder if God has been calling us to deepen our connection with our neighbours in Jamesville, and especially those who are experiencing homelessness, food insecurity, mental health and/or addiction issues. The Risen

Christ's invitation is to steward these important relationships. By God's grace and your courage, commitment and self-giving, we have leaned into this call. I believe that as God has empowered us as a community to tend and care for these relationships, so the Spirit has grown and deepened our capacity for relationship in other areas. St. Matt's staff have told me that their relationship with the Church has changed; volunteers report that their spiritual life has deepened; I believe that some of the renewal we are living at the Cathedral, including renovating our physical space has been inspired by our relations at the Café. It would be fair to say that as a community we are in a different place – that we are growing in our stewardship of the time, skills and resources with which God has blessed us.

God's mission is that we share God's loving transformation of our lives with our neighbourhood and beyond. That's God's strategy for the spread of God's reign of love, peace and justice for all people right where we are planted. Let's thank and praise God this Thanksgiving for all the ways in which God is empowering us to steward God's abundant gifts and welcome others into that stewardship – all for the sake of the world which God so loves.

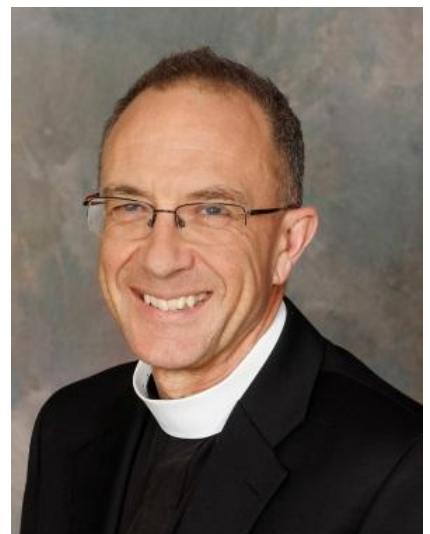
A blessed and fruitful Fall to you all. ✠

Tim+

¹See 'Called to be the Church: congregational giving program – Discipleship is stewardship' https://united-church.ca/sites/default/files/2021-02/ctb-2021_program-guide.pdf. Accessed Aug 28, 2026.

²See John Muir, *My First Summer in the Sierra* (Boston: Houghton Mifflin, 1911), on page 110

**The Very Rev.
Dr. Tim Dobbin ✠**



BOTH NEW AND FAMILIAR: RESPONDING TO GOD'S CALL

One of the questions I often receive after sharing with someone that I am training to become an ordained Anglican priest is, "Why do you want to do that?" It is a fair question. After all, you don't often see many people in their twenties flocking to seminary en masse. Yet, there is something revealing about the way this question is framed. The question assumes that what we choose to do with our lives is ultimately derived from what we want or desire for ourselves. Our choices are supposed to be motivated by our own individual desires.

You can imagine, then, how my response — "because I feel called to the ministry of a priest"— somewhat disrupts the assumptions behind the question. Choosing to pursue priesthood is not simply a matter of personal desire; it is about responding to who I believe God is calling me to be.

For Christians, what we do with our lives is not simply our own initiative, but a response to God's call on our lives. It is an intentional response to the God who has gifted us with particular skills, passions, insights, and abilities, and has called us to share those gifts to bless and care for God's world.

For me, discerning that call has meant paying attention to the gifts, people, and communities that have shaped my life. I was born and raised in Hamilton, and ministry in the Anglican Church has always been a deep part of the fabric of my life. This very Cathedral has played a foundational role in my own development. Christ's Church Cathedral is a place and community in which I have worked as a summer student; participated in the leadership of youth events, diocesan gatherings and synods, and Art Crawls; and made many friends along the way.

Music has also played a central role in my life. In 2024, I graduated with a music degree in

piano performance from Western University. I then began my Master of Divinity program at Trinity College, University of Toronto, where I was also the organ scholar for this past academic year. I am now entering my third and final year at Trinity and continuing my formation as a candidate for the priesthood in the Diocese of Niagara.

Beginning my parish internship at the Cathedral has felt both new and very familiar. I am serving in a community that has already given so much to me, and I now have the opportunity to offer something of myself while I am learning and growing. This, it seems to me, is the heart of stewardship: patterning our lives as a response to what we have first received. Our time, relationships, resources, experiences, skills, and passions are gifts that have been entrusted to us by God. And God has invited us to use and steward them in ways that bless and nurture the world.

It is my hope that my journey of formation for priesthood reflects this kind of stewardship. All of us are invited to discern how God is calling us to act and serve in the world in response to the gifts we have been given. And perhaps there can be no greater joy than discovering those gifts, offering them freely, and becoming more fully the people God has called us to be. ✠

Adam MacNeil
Theological
Intern



WARDEN'S WORLD

I write this as your newest warden. I was honoured when Dean Tim called me in early 2026 and invited me to serve as a warden. While realizing I lack knowledge of Diocesan matters, Canon Law, and to some degree personal relationships with many of you, I thought my background in finance, previous Board directorships, and a will to help our church would see me through. It's been a great pleasure working with Tim, Karen, J, and our dedicated Wardens. I am impressed with their knowledge, skills, and mutual respect, while valuing their friendship. I have also gained a better knowledge of so many of your roles in chairing, or as members, of our important standing committees. And then there is the altar guild, the brass monkeys, music leadership and the choir, Bishopsgate, our clergy, and our many dedicated volunteers to name some. All acts of stewardship.

Christian stewardship is the biblical practice of managing God's resources - time, talents, money, creation, and spiritual gifts - with faithfulness, gratitude, and accountability, recognizing that God owns everything (Psalm 24:1)

I believe we have been, and continue to be, good stewards of our beautiful Cathedral. Your trust in our decisions and stewardship has been deeply evident and appreciated. The generosity of so many is astounding. As a community, the preservation and enhancement of our place of worship is a testament to God.

The list below of projects and enhancements is lengthy, and I apologize for any oversights. Again, I would like to recognize our many donors and contributors.

First, our new floor. Recently, I viewed a YouTube video of my daughter's wedding with Peter Wall presiding. While the cathedral looked stunning on a sunny September day, it was hard not to notice the old floor. This gift from Rev. Canon Sharon will be enjoyed by many for years to come.

Then the columbarium, which thanks to the Columbarium Committee and our contractor

Terry Charters, will undoubtedly make a lasting impression on those visiting memorials to their loved ones.

We are grateful for the dedication and hard work in the rejuvenated gardens of Bishopsgate. Sweat and toil by this group - now ably led by Eduardo.

We required maintenance and repair to our organ. Again, we now have the resources to effect repairs to fully restore its beautiful, big sound.

We have provided leadership and volunteers to Cathedral Café - putting our time and talents to work in making a difference in the lives of our guests.

And finally, the Narthex Renovation - true Stewardship in Action. Thanks to fellow warden Sandra Cross, whose interior design skills gave us the vision of what could be. Then the truly impressive generosity of so many of our parishioners who collectively donated over \$135,000. Our mission of fellowship and hospitality will be ensured for years to come.

As I pen this near the shores of Lake ONTARIO, I hope you have all enjoyed the warmth and sunshine this summer has delivered. As we head into fall, we will harvest the bounty, enjoy the fall colours, and prepare for winter. We can proudly say we have been and will continue to be loyal and good stewards of our Cathedral. To quote Galatians, "and let us not be weary in well doing: for in due season we shall reap, if we faint not". ✝

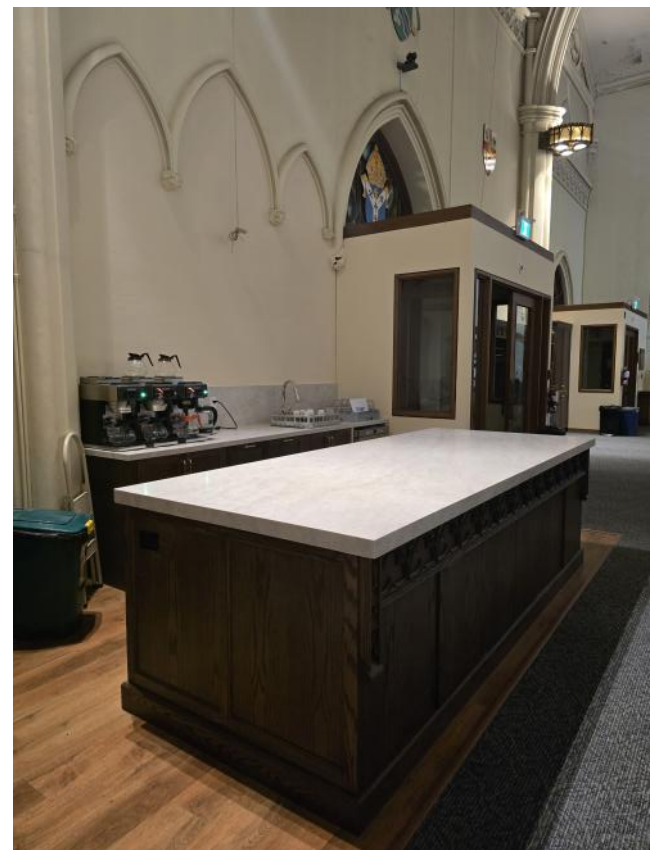
Tom McLeod



NARTHEX RENOVATION

A 150th Anniversary Project so we can better offer hospitality to members, visitors, guests and our whole community.

We raised more than the additional \$40,000 required and are grateful to the diocese for their contribution so we will soon have a washroom on the same level.



GENEROSITY: THE CURRENT THAT CARRIES US ALL

In her book *The Serviceberry*, Indigenous scientist Robin Wall Kimmerer invites us to reconsider our relationship with giving. She shares a story from linguist Daniel Everett. While learning from a hunter-gatherer community in the Amazon rainforest, Everett observed a hunter who had brought home a sizeable kill—far too much to be eaten by his family alone. That night, the hunter invited neighbouring families to a shared feast, and together they enjoyed every last morsel. This seemed like maladaptive behaviour to Everett. He asked the hunter why he hadn't dried or smoked the extra meat to store for later.

Puzzled, the hunter replied, "Store my meat? I store my meat in the belly of my brother."

I love this story because it challenges one of our most familiar assumptions about giving. We often imagine reciprocity as a transaction: *I scratch your back, so you scratch mine*. But Kimmerer offers another way of seeing it: reciprocity becomes a spiderweb where our connections to one another create pathways through which abundance can move towards need.

We can find inspiring approaches to generosity and abundance across many spiritual traditions. But this understanding of communal care is also deeply Christian. Jesus distilled our highest calling into two simple commandments: love God and love your neighbour. To tend to the web of our neighbourhood is to practice that love.

In our faith, we give glory to a God whose power working within us can do infinitely more than we can ask or imagine. Often, the answer to our prayers moves towards us through the very web that connects us.

Over the summer, we saw remarkable

curiosity from outside our parish community regarding our work in advocacy, justice, and inclusion. As the seasons shift, people naturally begin looking for a place to roost and put down roots in safe community. What do we do when a stranger comes knocking?

Let me tell you what I've experienced.

When I first arrived at Christ's Church Cathedral, I admittedly wasn't looking for very much. Perhaps I'd find a cool place to sing on Sundays. Maybe I'd make a friend or two. Instead, the reception I received was completely unexpected and unbelievably life-giving.

Each time I found myself asking in prayer for guidance, friendship, clarity, or advice, serendipitously, another parishioner I'd never met would open up exactly that conversation with me. Over time, my belly swelled with the sweetness of each gift placed into my mouth. There is a remarkable ability here to welcome a stranger as if they were a beloved friend, and it was the accumulation of this grace that ultimately led to my decision to be baptized in May of 2026.

I feel so deeply nurtured by the circulating current that connects us to one another. To be bathed in such waters is transformative. When someone is welcomed and given to without measure, their hands become capable of carrying that same current.

This summer, I witnessed that exact cycle play out. During June's Art Crawl, a young woman entered our Cathedral. She revealed that she had grown up in Christian spaces where she experienced exclusion and even harassment, and it had taken immense courage for her to enter our doors. Yet she was glad that she had. She described feeling as though she had stepped into a strange new world, where

Continued on page 9

she had been greeted warmly by so many parishioners in the short walk between the door and the nave. When I introduced her to Dean Tim, she said she'd never quite experienced such an open, low-pressure welcome to indulge her curiosity. As we passed the AIDS Memorial altar, she was touched to learn that our community was not simply tolerant but also deeply loving. We spoke about the Cathedral's passion for climate justice and our commitment to dignity through hospitality, and she saw her values reflected in our eyes.

She said that meeting us had meant the world to her, that meeting us, even just briefly, had changed her. I know, intimately, exactly what she meant.

As community members, I know we have all felt the warmth of our web and the current that moves within it. The current that created a surplus of funding for our Narthex renovation is the same current that embraces the strangers who come to our doors. The current that makes weekly sermons feel particularly personal is the same current that compels us to strike up a meandering conversation with someone we've only just met. Whether it is the time you give, the books and clothes you donate, the musical talents you share, the

financial gifts you make, or simply the community you enrich by being here, your gifts matter precisely because they strengthen the life-giving web that holds us all.

As Kimmerer reminds us, all flourishing is mutual. When we surrender ourselves to the current that longs to fill us, we become capable of offering that fullness to others. This is what it means to live communally: to receive what we need from one another, and to become nourishment for one another in return.

Perhaps this is the deeper mystery of communion: none of us is nourished alone. ✦

Parami Dissanayake
Generosity Team



PASSAGES

Baptisms

Sienna Lindsey BOUCHER Baptised: June 21, 2026

Marcel Atlas THOMPSON-BOUCHER Baptised: June 21, 2026

Aiden BOUCHER Baptised: June 21, 2026

Jamieson HAHN Baptised: August 9, 2026



WE SHALL REMEMBER THEM



This is the third in a series of articles on plaques and memorials in the cathedral. It is an abridged version of a chapter in the recently published Plaques and Memorials of Christ's Church Cathedral, Hamilton, Ontario September 2026 (retail price \$6.00).

As part of the 1977 Restoration Program, Dean Jo Fricker grouped some of the plaques with related subjects in specific locations. One such group was the memorials for those who served Canada and died in war; these are located at the east of the south wall of the nave. Most prominent is the memorial for those who died in the world wars (photo above), and there are also some plaques for individuals.

There are memorials to those who died in battle in the Boer War, and the two world wars.

The soldier who died in the Boer War was gunner **Edwin Patrick O'Reilly, B.A.** I could find no information, but I wonder if he was related to Gerald O'Reilly whose memorial plaque is on the

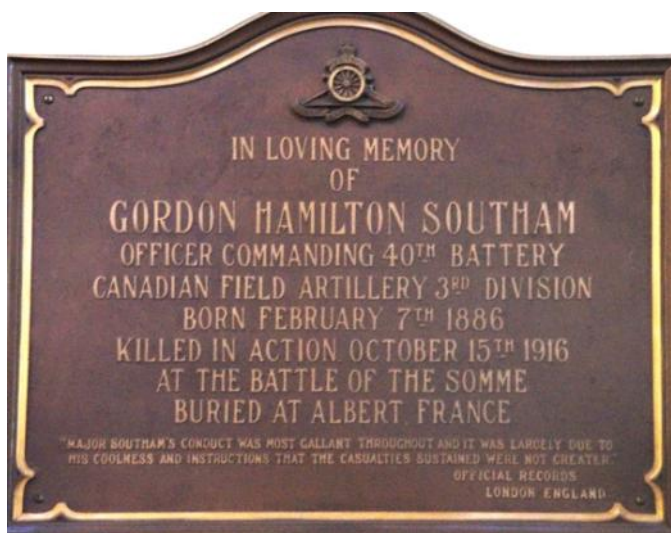
north side of the aisle, because the two O'Reilly plaques include the degrees earned.



To the west of the Memorial Center is a plaque in memory of **Gordon Hamilton Southam**, an officer who died at the battle of the Somme in 1916. He was a member of the Southam family, which founded the Hamilton Spectator, the first of newspapers that comprised the Southam

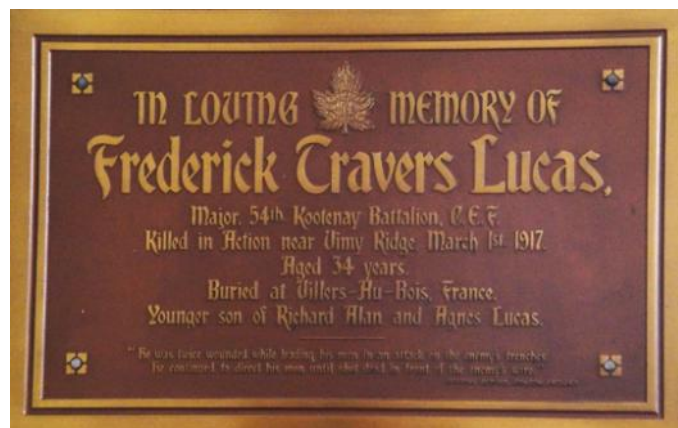
(Continued on page 11)

newspaper chain. The stone reredos behind the altar was donated by the family as a war memorial to Gordon, and more information and photos of the reredos appear in the Visual Guide to the Cathedral (pp. 33 – 47). The Southam family had a continuing connection with the cathedral through the Balfour family including Bill Balfour and his sister Wilson Baxter, whom some members of the congregation will remember. The Southam estate was on the Hamilton mountain west of Garth Ave.

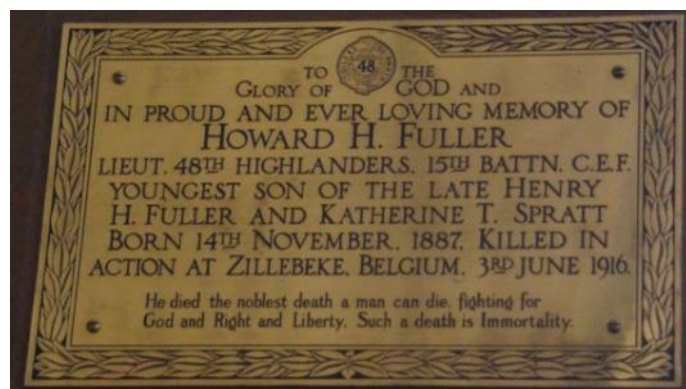


There is extensive information available on the internet about **Frederick Travers Lucas**, who was born in 1883, the son of a successful merchant and financier. He attended the Royal Military College, graduated with honors, and then went to McGill to obtain an engineering degree. He was married and worked as an engineer. He enlisted in 1915 with the rank of captain and was respected by the men in his command. He was wounded in 1916, and, after recuperating in London, returned to service in France. He died at Vimy on March 1, 1918, leading his men on a raid to try to take a German trench in a preliminary bout before the Battle of Vimy Ridge. From my reading about his life, Travers was a very talented young man, who excelled in study and sports, and was well established in his career, and I commend the article about his abbreviated life to you.

Although there are references to **Lieutenant Howard H. Fuller** available on the internet, they



provide less information than that for Travers Lucas. Most of the information can be learned from the plaque in the south-east corner of the nave. His family was from Guelph, and he was born in 1887. He was killed in action on 3 June 1916, at Zillebeke, Belgium.



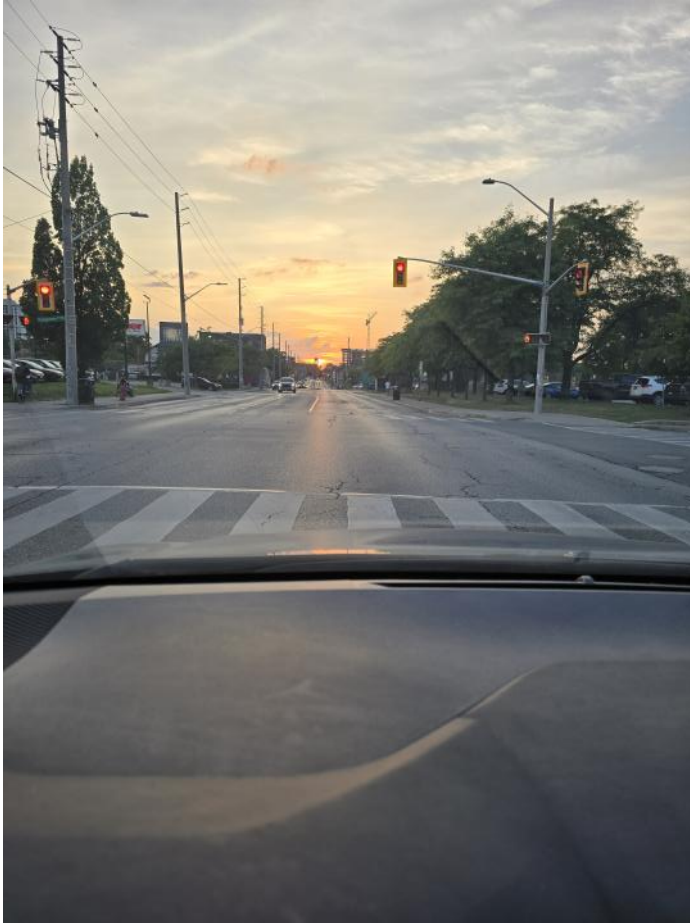
We should remember those from the cathedral named on these plaques and on the two main plaques in the Memorial Center. Even though none of us is likely to have known these men, some of the family names will be familiar from relatives who lived and continued to worship in this building.



Sandy Darling

Photos: Alexander Darling ©

WE ALL NEED TO PLAY OUR PART



There is bad news - and there is very good news. Canada is still far too dependent on fossil fuels. Seventy-six per cent of our total energy system - the energy used for transportation, heating, industry and electricity - comes from fossil fuels. That is only slightly better than the world average of 81%.*

But here is the encouraging news: when it comes to electricity, Canada is already far ahead of most of the world. Only about 22% of Canada's electricity comes from fossil fuels, compared with about 59% worldwide. Much of our electricity is already generated from hydro, nuclear, wind, solar and other low-carbon sources. That gives Canada an enormous advantage in the fight against climate change. If we can use our relatively clean electricity to replace gasoline in our cars and trucks, natural gas in our buildings, and fossil fuels in parts of industry, we have a real opportunity to make major progress.*

And Canada has already built much of the foundation for a cleaner future:

1. Canada's electricity is already relatively clean

Nearly 80% of Canada's electricity generation is already non-emitting, which puts Canada far ahead of many industrialized countries. Provinces such as Quebec, British Columbia, Manitoba, Ontario, and Newfoundland and Labrador have particularly low-carbon electricity systems.

2. Coal power has been largely phased out

This is one of Canada's biggest climate success stories. Ontario's coal phase-out alone was one of the largest greenhouse gas reduction measures in North America.

3. Renewable energy continues to grow

Wind and solar power are expanding rapidly across the country. Alberta, despite its oil and gas industry, has become a leader in wind and solar development because of excellent resources and private investment.

4. Electric vehicle adoption is accelerating

More Canadians are buying electric vehicles every year. The charging infrastructure is expanding, and improving vehicle technology is helping drive the transition.

5. Cities are taking action

Many municipalities, including Hamilton, have climate action plans aimed at reducing emissions from buildings, transportation, and waste.

6. Indigenous leadership is growing

Many Indigenous communities have turned to renewable energy projects to replace diesel as their main energy source, especially in remote areas in the North.

7. Climate change is now a mainstream issue

Today, major businesses report climate risks, schools teach climate science, churches discuss care for creation, and governments at every level have climate policies. That represents a major cultural shift.

(Continued on page 13)



8. Public awareness is high

A large majority of Canadians accept that climate change is real and that action is needed. This creates pressure for continued progress.

9. Technology is improving faster than expected

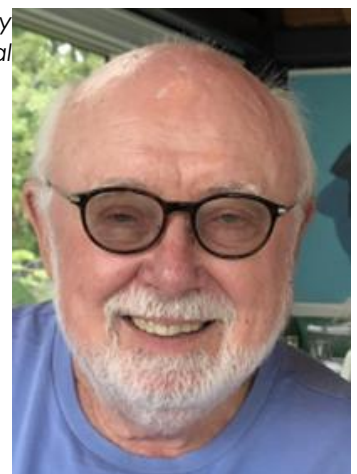
The cost of solar panels, batteries, heat pumps, and electric vehicles has fallen over the past decade. Many solutions that once seemed impractical are becoming economically feasible.

From a Christian and a church perspective, the Fifth Mark of Mission offers particular hope. Care for creation is no longer a marginal concern. More and more, it is seen as part of the Church's mission alongside responding to human need and transforming unjust structures. That gives

groups like Climate Justice Cathedral, and Climate Justice Niagara a stronger foundation than existed even a few years ago. We can do this! ✦

**Sources: Canadian Energy Fact Book and International Energy Agency (IEA).*

James Newman
Co-leader,
Climate Justice
Cathedral



SUNDAY LAY LITURGICAL TEAMS CALENDAR

October 4 - 19th after Pentecost Last Sunday of the Season of Creation Dedication of Narthex St. Thomas	November 8 - 24th after Pentecost Remembrance Sunday Ven. Bede
October 11 - 20th after Pentecost Harvest Thanksgiving Ven. Bede	November 15 - 25th after Pentecost St. Andrew
October 18 - 21st after Pentecost St. Andrew	November 22 - Last after Pentecost: The Reign of Christ St. Veronica
October 18 at 4:00 Confirmation Greeters from all teams (4)	November 22 at 4:00 Order of Niagara Greeters from all teams (4)
October 25 - 22nd after Pentecost St. Veronica	November 29 - First of Advent St. Thomas
October 25 at 4:00 Order of Niagara Greeters from all teams (4)	November 29 at 4:00 50th Anniversary of the Ordination of Women
November 1 - All Saints' Day St. Thomas	December 6 - 2nd of Advent Ven. Bede

WEEKLY CALENDAR - AUTUMN 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Holy Eucharist 8:30 am Choral Eucharist 10:30am (V) See above for your team's Sunday Digging Deeper 12:15 Spence Room	Centering Prayer NEW TIME 4:30 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 1:00 pm	Morning Prayer 8:30 am in person Discovery Bible Study 11:30-12:15 Spence Room	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 on next page						

Cathedral Café is closed for repairs.
Please consult the Chronicle for updates

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
October 4 19th after Pentecost Last of Season of Creation Thanksgiving Lunch	5	6	7	8	9	10
11	12	13	14	15	16	17
20th after Pentecost	Thanksgiving Day		Being With 7:00 - 8:15 pm Spence Room		Art Crawl 7:00 pm	NSML Women's Retreat at St. Mark's, Niagara-on-the-Lake
18	19	20	21	22	23	24
21st after Pentecost Confirmation 4:00 pm			Being With 7:00 - 8:15 pm Spence Room			
25	26	27	28	29	30	31
22nd after Pentecost Order of Niagara 4:00 pm			Being With 7:00 - 8:15 pm Spence Room			
November 1 All Saints' Day Cathedral Oasis 12:30 - 2:00 pm	2	3	4	5	6	7
			Being With 7:00 - 8:15 pm Spence Room			Synod Burlington Convention Centre
8	9	10	11	12	13	14
24th after Pentecost			Being With 7:00 - 8:15 pm Spence Room			
15	16	17	18	19	20	21
25th after Pentecost			Being With 7:00 - 8:15 pm Spence Room			
22	23	24	25	26	27	28
Last after Pentecost Reign of Christ Order of Niagara 4:00 pm						
29	30	December 1	2	3	4	5
1st of Advent Spiritual Gifts Workshop 12:15 - 1:30 Niagara Room Celebration of 50th Anniversary of Ordination of Women 4:00 pm			Advent Movie Night "The Man Who Invented Christmas" 7:00 - 9:30 pm Spence Room			

Consult the weekly Chronicle for updates and more details.

OUT OF DARKNESS WITH ALONGSIDE HOPE

As the next Wild Ride initiative gears up, here is an update of all the work that has been progressing since our Wild Ride fundraiser last fall.

Through your continued support of Alongside Hope and our partnership with, "[We Care Solar](#)," we were able to fund the deployment of Solar Suitcases across off-grid, last mile health clinics in regions like Mozambique and Madagascar. In areas entirely cut off from a reliable electricity grid, Alongside Hope's reliable stewardship has directly rewritten the narrative of maternal healthcare.

Since the project launched its initial installations, more than 80,000 babies have been safely delivered, at night, because of these solar power systems. Your donor stewardship ensures that these are not just devices dropped at a doorstep. Your contributions cover the comprehensive cost of the unit, shipping, installation, replacement batteries, and extensive maintenance training for local healthcare workers via partners like EHALE (Association of Community Health), operating in Northern Mozambique. Since 2016, the partnership has equipped off-grid local clinics with over 115 Solar Suitcases.

This initiative instills a deep, renewed confidence in rural communities encouraging expectant mothers to seek institutional, infection-controlled care. This is the power of a collective project between our community and theirs, with tangible results. Funny description of a healthy newborn and Mom, but happily so.

This year's project continues with the transformative effects of solar power to solar panels for the, "[Light for St. Luke's Project](#)." Now, we are asking to stretch our generosity even further. We need to meet a severe

medical crisis in the West Bank of Palestine. In Nablus, St. Luke's Episcopal Hospital stands as a critical beacon of hope, serving more than 455,000 people, including 57 marginalized villages and four nearby refugee camps. Yet, the hospital faces crippling obstacles: constant power cuts, a volatile local electricity supply and the soaring costs of running back-up generators.

The goal is to fund and install 407 full-scale solar panels across the hospital complex. This vital infrastructure will, protect vulnerable care services such as operating theaters and emergency units. It will also help to preserve vaccines and temperature sensitive medications. Thanks to a generous donor every dollar will be matched for this project, thereby doubling all contributions.

This year's Annual General Meeting of Alongside Hope will be via Zoom on September 24th, 2026 at 6:30 p.m. ET, or can be found on [YouTube](#). Program Manager, Richard Libroch, will share an overview of the organization's work using solar power around the world. Their [Annual 2026 Report](#) is posted on their website.

Alongside Hope helps us support so many varied and creative projects to assist communities around the world. As their Vision Statement states, "Working towards a truly just, healthy, and peaceful world."♦

Inez Morgan



7,375 Visitors!

**Heartfelt THANK YOU
to Anne Kaewmongkol, our dedicated
co-ordinator, and the 50 Volunteers
who made this possible AND all feel
welcome.**



Jennifer Early at the Prayer Shawl and Altar
Guild/Brass Monkeys display



Bruce with members of Hamilton Sings! Community Choir



¹Nurse and baby at St. Luke's West Bank, Alongside Hope.org



A MERCY WIDER THAN OUR BORDERS

Preached on August 16th. Many appreciated Canon Ian's homily and we asked him to allow us to print it in this issue of Contact, to which he kindly agreed.

Readings: Genesis 45:1-15, Psalm 133, Romans 11: 1-2a,29-32, Matthew 15:(10-20), 21-28

Today's readings are about hard borders that we humans create between insider and outsider; between injury and reconciliation; between who we think should belong and how different God's purposes are, where God's mercy is far wider than our borders.

Today's Gospel brings us to a difficult encounter. Jesus has travelled to the region of Tyre and Sidon, beyond the familiar boundaries of Jewish people. A Canaanite woman comes to him, crying out for her daughter, who is suffering terribly: "Lord, Son of David, have mercy on me."

It is a deeply human prayer. She is a mother in anguish. She cannot protect or heal her child. All she can do is call for mercy.

Perhaps many of us know something of that prayer. It may be the prayer we have made for someone we love: "Lord, have mercy." It may be a prayer shaped by illness, bereavement, anxiety, fractured relationships, or a world that seems too troubled to carry. It is not a polished prayer. It is the prayer of someone who has reached the point where only God can help.

Two days ago was the second anniversary of my father's death, so this same prayer is in me. So I connect deeply with this gutsy prayer from a desperate unnamed woman.

So she appeals to Jesus. At first, Jesus says absolutely nothing. The silence is painful and terrible. The disciples are irritated by her persistence. "Send her away," they say. She is loud; she is inconvenient; her need has become disruptive. Then come Jesus' words about the children's bread and the 'dogs'. Words that are shaming and very difficult to hear and which we should not rush past or explain away. These are uncharacteristically prejudiced and hard shaming words from Jesus, and it would be

wrong to pretend otherwise.

The woman belongs to a people whom the Jewish people had long regarded as sinful outsiders and enemies. In the world of the time there were real boundaries between ethnicity, religion, history, power, and suspicion. Even though Judea was ruled by the Roman Empire, it was a hotbed for intolerant coexistence and ethnic hatred. There were people assumed to belong and people aggressively excluded.

We know something of this world. We see this not only in the terrible wars and conflict in the middle east, but also here in Hamilton. We ourselves are not immune. We, too, can become very accomplished at deciding, sometimes without saying aloud, who is good enough, respectable enough, settled enough, or like us enough to be welcomed without question. We do it in our neighbourhoods, in our politics, in our churches, and sometimes even within our own families. Currently it is immigrants, asylum seekers and Muslims who have come to Canada who are treated as threatening outsiders.

You may not have seen it, but Hamilton was named as the hate-crime capital of Canada. Here mutual hatred and intolerant co-existence are rife. Similarly, you can hear this in the disciples. They are in a region they are not supposed to be, encountering a woman they are not supposed to engage with, who has the audacity to ask Jesus for healing and outrageously keeps persisting. So they want to do the religious ritual purity thing modelled down the centuries by keeping boundaries, and send her away – keep her and her kind out.

But remarkably, this woman will not be sent away. She kneels before Jesus and says simply, "Lord, help me." Then, with incredible courage, she answers his hard saying: "Yes, Lord, yet even dogs eat the crumbs that fall from their masters' table."

She does not come from or ask for privilege. She, in her marginalised excluded state, where her humanity is so impoverished that we do not even know her name, appeals to God's

Continued on pg 19

abundance. She trusts that there is mercy enough in this God that even the hated and those kept at the edge will not be forgotten. Miraculously this woman recognises Jesus as the Jewish Messiah before the Jews and disciples do. An outsider has named insider wisdom – something that was unspeakable and should never be named. She risks her life just saying these words. She prophetically names what the new Kingdom of God is going to be about.

And Jesus says to her, “Woman, great is your faith! Let it be done for you as you wish.” Her daughter is healed.

This is not a story in which the woman is merely a passive recipient of the loving restorative purposes of God. She speaks, persists and refuses the place of exclusion. Her faith draws us into the widening horizon of God's mercy. The Gospel makes clear that the grace of Christ cannot be contained within the boundaries by which human beings impose on one another.

The question comes close to us: who are the people whom we are tempted to send away? Not perhaps by using those words, but by making them feel that they must wait, explain themselves, prove themselves, or become more like us before they may be allowed to belong.

You, the cathedral church, have a critically important ministry to people like this desperate Canaanite woman. I know as the diocesan community missionary, that there are many people who come into this cathedral carrying grief, trauma, and loss. There are visitors here who have not crossed the threshold of a church for years and are unsure whether they will be welcomed. There are people who have been wounded by Christians, people who live with poverty, addiction, mental illness, loneliness, displacement, or fear. There are people whose background, culture, race, disability, identity, or experience has taught them to expect that religious people and spaces will not make room for them to belong.

The Canaanite woman asks us whether she will find in us the disciples' exclusionary impatience, or the loving mercy of Jesus. I am extremely grateful for the leadership of Dean Tim and the

now several corporation leaders who have faithfully sought to live out God's unbounded loving mercy at some cost and difficulty, because the values of the Kingdom here, of loving mercy to others like the Canaanite woman, cut against our Canadian boundary driven society. This is a critical mission, and one that is not easy to sustain with much nimbyst criticism from neighbours.

This is where the reading from Acts opens the story still further. Peter stands before the crowd at Pentecost and interprets what has happened: this is the promise of Joel being fulfilled. God says, “I will pour out my Spirit upon all flesh.” Sons and daughters shall prophesy. Young and old shall see visions and dream dreams. Even servants and slaves are included in the outpouring of God's Spirit. Critically God is concerned with everyone - All flesh.

The Spirit is not poured out upon the impressive, or the secure, the educated, the powerful, or the religiously fluent. God's life is given where we least expect it. God speaks through daughters as well as sons, through the young as well as the old, through those whom the world overlooks and despises as much as those whom it honours.

Peter goes on to say that the crucified Jesus has been raised and exalted after his own experiences of terrible exclusion and abandonment. The one rejected by human beings has been made Lord; and from that place of resurrected restoration, he pours out the Holy Spirit.

This is incredibly important. The risen Christ does not establish a smaller, narrower and respectable religious elitest club. He creates a transformed people whose life is opened out by the Spirit of God.

Genesis gives us another image of this holy widening. Joseph finally reveals himself to the brothers who betrayed him. It is an extraordinary moment. For years he has carried the memory of their cruelty: the pit, the sale, the separation from his father, the life he did not choose. Now he has power. His brothers are vulnerable. He

Continued on pg 20

could have punished them out of a worldly spirit of vengeance and hatred – so how the world is today - where even deluded Christian nationalists in various denominations focus on hate and exclusion with not the slightest openness to the loving restorative purposes of God. So easily this could have been Joseph's story, he could have made his brothers remain at a distance. Instead, Joseph weeps and says, "Come closer to me."

This has to be one of the most moving invitations in Scripture. Come closer. Not because what happened did not matter, but because it mattered deeply. Reconciliation is not denial, and it is not pretending that harm was harmless. Joseph's tears tell us that. But he sees that God has not abandoned him within the story of trauma. God has worked, even through what was intended for evil, to preserve life.

Then Joseph embraces his brothers. He speaks with them. He makes a future possible where there had only been fear.

Perhaps this is the particular work of mercy in our own time. We live in a world so practised in suspicion, accusation, and estrangement. We learn to protect ourselves by hardening the borders of our hearts. We can remember the wound long after we have forgotten its full cause. Some wounds are real and need truth, patience, accountability, and healing.

Yet the Gospel asks whether we will allow Christ to make us a people capable, when the time is right and grace has done its work, of saying: "Come closer."

I believe you the cathedral have a particular calling here. This building speaks of history, beauty, memory, worship, and continuity. These are gifts. They lift the heart beyond the smallness of the present moment. They remind us that we belong to a communion larger than ourselves, and to a God whose praise has been sung through many generations.

However, unlike so many cathedrals I have experienced in England, you have not been tempted to allow beauty to become a barrier and for it to become a fence. You have

wonderfully resisted the danger of becoming a monument rather than a threshold; a building admired from a distance rather than a living house of prayer where people discover that they are seen, welcomed and loved. Through the Cathedral Café, through the midweek Eucharists and bible studies, you have kept allegiance to Christ, and given room for people like the Canaanite woman to belong, even when it has not been easy.

The vocation of this wonderful cathedral has not simply been to preserve a sacred space. It has sustained a calling to be a visible generous community of the heart of God, in the centre of the city of Hamilton. A place of relational love amongst the dysfunctionality, hopelessness, crime, danger and antisocial behaviour. I have seen that you have strived to be a place where the lonely may find companionship, where strangers may become guests, where questions are not feared, where those carrying pain are received tenderly, and where people of every background may encounter the living Christ.

That welcome must be more than a sign on a door. It is expressed in the way we speak to the unfamiliar face; in the patience with which we listen; in your concern for the poor and displaced; in your refusal to make anyone feel that they are merely tolerated. It is expressed now in your worship, your service, and your life together tell people: "There is room for you here."

That does not mean that you can meet every need with your own strength. Nor does it mean that welcome is sentimental or easy. The Canaanite woman's story is not easy. Joseph's tears are not easy. Pentecost is not controllable or tidy. Yet the Spirit does not leave us as we are. The Spirit gives us courage to listen when someone calls out, to repent of the ways we have excluded, to make room at the table, and to notice where God is already at work beyond our familiar boundaries.

And perhaps the most important question for us today is this: where are the borders within me? Who do I find difficult to welcome? Whose cry

Continued on pg 21

do I hope someone else will deal with? Where has old hurt made me guarded? Where has fear made me believe that mercy must be rationed? Why have I succumbed to the lie that there is only so much attention, dignity, forgiveness, or belonging to go around?

The good news is that the mercy of God is not a scarce resource. In Christ there is enough. The Spirit is poured out upon all flesh. The table of God is larger than our imagination. The God who says to Joseph's brothers, "Come closer," is the same God who hears the Canaanite woman's cry and answers her faith.

Ultimately, we express this when we come to the Eucharistic table. We do not come because we have earned our place. We come because Christ has invited us. We come with our need, our gratitude, our questions, our failures, and our hope. All are invited. Having received God's loving mercy, we are sent out to become signs of that mercy in the world.

So may we, this cathedral Christian community be a place where no one is treated as a crumb; where the Spirit's gifts are recognised in unexpected people; where the wounded are met with tenderness; where reconciliation is patiently sought; and where the welcome of God becomes visible in our worship, our service, our words, and our lives.

Amen.✠

**The Rev. Canon
Ian Mobsby**



STEWARDSHIP, ADVOCACY, INTEGRITY, & THE CALL TO ACT

Christian stewardship is the faithful use of our time, talent, and treasure for God's mission. It recognizes that all we have belongs to God. And it's more than generosity. Dean Tim says, "it's an aspect of Christian discipleship – discipleship funds God's ministry and mission through us. The closer we get to Jesus and Jesus gets to us, the more our hearts begin to burn for the inbreaking of God's reign of love, peace and justice for all of God's creation."

The Five Marks of Mission of the Anglican Church provide a comprehensive vision for the call to act - for how the Church participates in God's redemptive work in the world.

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth

But what makes us feel the urgency for justice? What inspires others to help? What pulls it all together? The answer is two-fold: advocacy and integrity. Advocacy refers to the act of supporting or campaigning for a specific cause, issue, policy or individual. But neither stewardship nor advocacy can truly succeed without integrity. Integrity means doing the right thing even when no one is watching. Integrity is what ensures our motivations are authentic. Integrity connects belief and behaviour.

Jesus confronted injustice, exclusion, and He lifted up the poor. So Christian Stewardship is not just about managing our gifts; it's about using them faithfully in service. Advocacy and integrity ensure those gifts are directed where they are most needed.

These connections are plainly visible through the Cathedral Café. The Café began as a

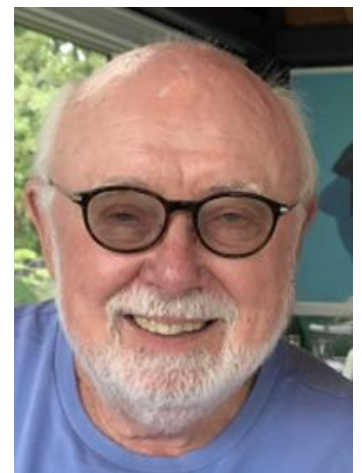
partnership amongst St. Matthew's House, the City of Hamilton and Christ's Church Cathedral, initially as a warming response drop-in centre Monday-Saturday, 9am-4pm – from December 1 2023 through March 31, 2024. Dean Tim adds, "For me, the Café has always been about more than food and coffee – my dream is for a 'one-stop shop' where folk who are vulnerable can experience community and a sense of belonging, where they are treated with respect and dignity, where they can access social supports including housing resources..."

The Café educates and inspires others about the systemic roots of poverty and the need for justice. Food and hospitality are forms of practical stewardship, but the Café is sustained and shaped by ongoing advocacy.

The Dean says, "I have experienced personally a deeper love for those who are vulnerable and a greater desire to be a voice for the voiceless through the Café. I wonder if some of the CCC community, volunteers and those associated peripherally with the Café have experienced something similar." Absolutely yes! Some have become regular Café volunteers while others also become new advocates, writing letters and calling politicians, advocating for more funding.

Advocacy gives this ministry direction, dignity, integrity, and voice. Without it, the Café could become mere charity. With it, it becomes a witness to justice. ✦

James Newman



GOD'S WONDROUS CREATION



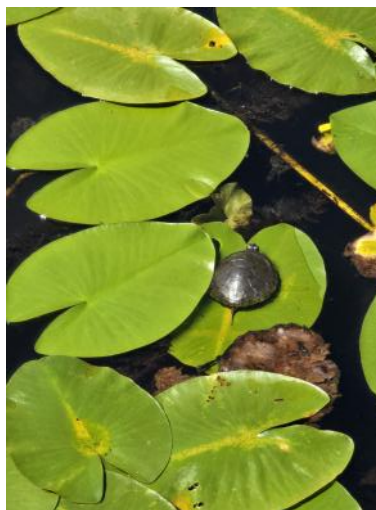
Bunny on Barton West



Peter found this shell of a dead turtle. He cleaned it and brought it into the office, much to the wonder & delight of Karen, Tim & Sue (pics) to see the amazing construction of this creature's "house".



Look up.....



And it's living relative and next generation at RBG

Praying Mantis on Sue & Gary's back porch!



WE LOVE TO CELEBRATE TOGETHER!

The Choir's end of season BBQ & Potluck - with thanks to Peggy & Marty for hosting!





Prayers of the People - At the Sunday service after Super Crawl weekend we prayed and burned the prayers made by those who visited the Cathedral during this annual three day event.



Yay! More Cake!
Happy Birthday Anne!



Jeni Darling with her new choir gown. The old gowns are very old, in poor condition, and were designed for a colder church. The new gowns are of a lighter, easy care material.

FINANCIAL REPORT

For period ended August 31, 2026

We incurred a higher deficit year-to-date than was anticipated in our budget due almost entirely to a shortfall in Parishioner Givings.

Income	31-Aug-26	2026 Budget	Variance	2025 Actual
Parishioner Givings	\$239,376	\$299,107	-\$59,731	\$249,541
Other Income*	\$38,679	\$16,266	\$22,413	\$15,504
Café Grant	\$10,000	\$10,000	\$0	\$10,000
Open Collection	\$2,351	\$4,667	-\$2,316	\$3,595
Misc Income	\$1,292	\$1,133	\$159	\$2,928
Bishopsgate	\$4,684	\$2,800	\$1,884	\$2,758
Fund Income	\$110,000	\$110,000	\$0	\$100,787
Alongside Hope	\$1,545	\$2,580	-\$1,035	\$2,144
Special Offerings	\$147,950	\$0	\$147,950	\$40,955
Transfer in from Funds	\$12,592	\$0	\$12,592	\$24,887
Total Income	\$568,469	\$446,553	\$121,916	\$453,099
Expenses				
Staffing	\$271,145	\$273,980	-\$2,835	\$267,502
Diocesan Assessment	\$46,000	\$46,000	\$0	\$43,000
Property	\$61,515	\$59,809	\$1,706	\$84,987
Bishopsgate	\$4,684	\$2,800	\$1,884	\$2,716
Admin and Programs	\$48,668	\$58,392	-\$9,724	\$43,250
Alongside Hope	\$1,545	\$2,580	-\$1,035	\$2,144
Transfer out to designated funds	\$174,620	\$0	\$174,620	\$28,928
Long Term Debt Repayment (Diocese)	\$10,000	\$10,000	\$0	\$10,000
Total Expense	\$618,177	\$453,561	\$164,616	\$482,527
Net Income (Deficit)	-\$49,708	-\$7,008	\$7,221	-\$29,428

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

The donations in Special Offerings were made up of: Narthex renovations (\$70,762), McCoy Organ Fund \$5,600, Sandy and Jenifer Darling Preserve to Serve Fund \$21,188, a donation to be used at the discretion of the Cathedral Corporation of \$50,000, and other miscellaneous donations to music and the 150th anniversary celebrations.

The overage in property is due entirely to the cost of having the carpet that was in the Spence Room professionally cleaned.

Other income is higher than budgeted primarily due to donations towards the Cathedral Café of \$24,901.

Transfer in from funds represents donations received for specific purposes that are held outside of our operating account and only brought into income when we have expenses to allocate to those funds. The bulk of the transfer in from funds went to Cathedral Café expenses. Similarly transfers out to funds are donations received for specific purposes that are transferred out of our operating account until there are actual expenses to allocate against the donations. The bulk of the transfers out were for the donations to the McCoy Organ Fund, Sandy and Jenifer Darling Preserve to Service Fund, Cathedral Café, one-time donation to Warden's Discretionary and the Narthex Renovations.

J. Lefebvre
Treasurer





(905) 527-1316 x240
www.cathedralhamilton.ca
 252 James Street N.

NSML Courses

Take advantage of the Diocese's offerings to enrich your understanding of God and the church. Sign up at <https://nsml.ca>

Developing a Deeper & Missional Prayer Life
 Rev. Canon Dr. Ian Mobsy and Rev. Monica Romig Green
 Mon evenings starting Oct 19

Pastoral Care Fundamentals
 Ven. Terry DeForest
 Wed evenings starting Sept 23

Christian Foundations
 Rev. Dr. Rob Jones
 Mon evenings starting Sept 14

Anglican Polity 101
 Rt. Rev. Dr. Susan Bell
 Thurs evenings starting Sept 17

Weekly Worship Services:

Sun 8:30am Holy Eucharist
 Sun 10:30am Choral Eucharist
 Wed 11:30am Holy Eucharist

Weekly Drop-in Prayer:

Tues 8:30am Morning Prayer
 Wed 8:30am Morning Prayer via Zoom
 Thurs 8:30am Morning Prayer
 Fri 12:15pm Litany of Reconciliation



CHRIST'S CHURCH
 CATHEDRAL
 HAMILTON ONTARIO

Spiritual Growth Programs

Fall 2026

Discovery Bible Study

Thursdays 11:30am - 12:15pm
 in the Spence Room

Study the Bible in community through this drop-in participant-focused method of reading scripture together.

For info: Rev. Monica Green
 905.527.1316 x250

Digging Deeper

Weekly Sun 12:15 - 1:15pm
 in the Spence Room

Come talk about the Sunday sermon and readings, and bring your thoughts and questions. Everyone is welcome!

For info: Matthew Green
 905.865.9863

Centering Prayer

Weekly by Zoom: Mon 4:30pm,
 Tue 7:30am, Fri 7:15am

Small group gatherings to listen for the Spirit and God's movements within.

For info: Lynn Godfrey
lynn.godfrey79@gmail.com

Being With

Weekly Wed Sept 16- Nov 18
 In the Spence Room 7pm - 8:15pm

Gather with others for this small group program from St. Martin-in-the-Fields, London. Whether you know a little or a lot, come explore life and faith together.

For info: Rev. Monica Green
 905.527.1316 x250



Spiritual Gifts Workshop

Sun Nov 29 12:15-1:30 PM
 In the Niagara Room

Kick off Advent with this interactive workshop that helps you discern what spiritual gifts you have been given and how you might live into them.

RSVP to: Rev. Monica Green
 905.527.1316 x250

Book Study

Weekly Thurs Oct 8 - Oct 29
 Online 4-5pm

We will be reading and discussing Henri Nouwen's book *Behold the Beauty of the Lord: Praying with Icons*.

For info: Rev. Monica Green
 905.527.1316x250

Cathedral Oasis

First Sunday of Each Month
 12:30 - 2pm

Drop in to the Cathedral for this open space of peace and reflection.

Advent Movie Night

Wed Dec 2, 7 - 9:30pm

Featuring *The Man Who Invented Christmas*
 Gather to watch a movie and have a lively discussion. Popcorn included!

For info: Rev. Monica Green
 905.527.1316 x250

WHO TO CONTACT

The Very Rev. Dr. Tim Dobbin
(Rector of the Cathedral & Dean of Niagara)
905-527-1316 Ext. 210
tim.dobbin@niagaraanglican.ca

The Rev. Monica Romig Green (Priest Assoc.)
905-527-1316 Ext. 250
monica.green@niagaraanglican.ca

Karen Carolan-Evans (Parish Assistant)
905-527-1316 Ext. 240
cathedral.admin@niagaraanglican.ca

Dr. Bruce Burbidge (Director of Music Ministries)
905-527-1316 Ext. 220
organist@niagaraanglican.ca

CONTACT Editorial Team:

Sally Braun-Jackson (Editor)
Sue Crowe Connolly & Gary Connolly
(Layout)
Tim Dobbin
cathedral.admin@niagaraanglican.ca
(please put "Re: CONTACT" in the subject line)

CONTACT

[Return to Table of Contents](#)

252 James St. N., Hamilton, ON

www.cathedralhamilton.ca