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Former Archbishop of Canterbury preaches on peace-filled witness.

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The Coventry Cross of Nails

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A section of the Anglican Journal



NIAGARA ANGLICAN



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NOVEMBER 2022

Leading Climate Scientist Urges **HOPE**

"Fear is not the motivator for long-term action"

"Every bit of warming matters. Every choice matters. Every action matters. What we do matters," says Dr. Katharine Hayhoe. Dr. Hayhoe, leading climate scientist and professor, spoke at the 2022 Fall Bishop's Company event, which was held online.

As a Christian, a Canadian, and a climate scientist, Dr. Hayhoe is doing her best to tackle the climate change crisis in grounded conversations that seek to galvanize humanity into collaborating to save our planet and preserve a future for our children and grandchildren. Her book, *Saving Us: A Climate Scientist's Case for Hope and Healing in a Divided World*, was one of the bishop's Lenten study



Dr. Katharine Hayhoe

Photo: katharinehayhoe.com

books this year. Hayhoe's career began with a Bachelor of Science,

specializing in physics and astronomy, from Victoria College at the University of

Toronto. Hayhoe credits a class in climate science as she was finishing her undergraduate degree with opening her eyes to the connection between climate science and physics. "I didn't realize climate science was based on the exact same basic physics—thermodynamics, non-linear fluid dynamics, and radiative transfer—I'd been learning in astrophysics. And I definitely didn't realize that climate change wasn't just an environmental issue—it's a threat multiplier."

Speaking on a verse from scripture that can motivate Christians towards justice and change, Hayhoe referenced 2 Timothy. "Paul is writing to Timothy, and says, 'God

has not given us a spirit of fear," said Hayhoe. "That is so important because we are just being overwhelmed with fear today—fear of what will happen if we don't act, fear of what will happen if we do act."

"Fear will wake us up, but fear is not the motivator for long-term action," said Hayhoe. "You need hope when things are dark. Hope is the chance that there is a better future that's possible if you do everything you can to work towards it."

The conversation with Hayhoe helped us dig deeper into our diocesan Mission Action Plan's commitment to environmental justice by

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New Archdeacon of Hamilton-Haldimand Appointed

Bishop Susan Bell has appointed Terry DeForest, rector of St. Paul's Westdale, to serve as Archdeacon of Hamilton-Haldimand, effective October 1.

"I am so pleased that Archdeacon DeForest has accepted this responsibility to share in the exercise of my episcopal ministry in this new way," said Bishop Bell. "His vast knowledge of the diocese, along with his pastoral and administra-



tive gifts, will once again make a wonderful contribution to the diocesan leadership team."

Terry faithfully and conscientiously served the Diocese of Niagara through his work at Synod office as director of human resources, before retiring in the Spring of 2022. In addition to his ardent care for clergy, licensed lay workers, and diocesan employees, his outstanding leadership in ministry

has furthered God's mission throughout the diocese and beyond, particularly through his support of candidates for ordination and his leadership with the Ontario Provincial Commission on Theological Education and on the Executive Committee of the Canadian Council of Churches.

Bishop Susan also expresses her deep gratitude for Archdeacon David Anderson's

faithfulness, kindness, and pastoral discharge of his duties as regional archdeacon since 2015. As archdeacon, David has been a steady and guiding hand for the region, and his leadership was instrumental as the regions of Mohawk and Undermount joined together to become Hamilton-Haldimand. David took up his new responsibilities at St. Jude's, Oakville as of October 1.

Ecumenical Campus Ministry prepares to celebrate 55 years at University of Guelph

ANDREW HYDE

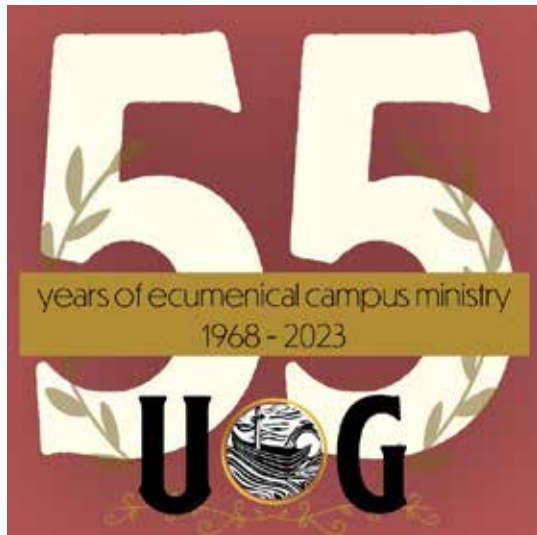
The year 2023 will mark 55 years of ecumenical campus ministry at the University of Guelph.

In 1968, the Diocese of Niagara partnered with the United Church to hire Ritchie McMurray as the University of Guelph's first full-time chaplain, who served until 1983. Since that time, additional Anglican clergy that served the university campus have included Dorothy Barker (1983-1990), David Howells (1990-1993), and Lucy Reid (1993-2008).

Countless students have been served and nurtured in their Christian faith because of the visionary leadership of these chaplains. Life on campus has changed for the better, because of the legacy of Christian witness offered by the Ecumenical Campus Ministry.

That impact is still being felt today. Two recent Ecumenical Campus Ministry graduates began studies towards a Master of Divinity this Fall, and another recent grad served at this past summer's World Council of Churches Assembly in Germany. Ecumenical Campus Ministry offers the only explicitly LGBTQ2IA+ affirming ministry on campus, and has become an important space to consider the church's role in decolonization and social justice.

Most importantly, campus ministry comes alongside students during an important season of their lives—where



questions of faith, identity, and vocational discernment are being answered. Campus ministry at Guelph—and other campuses—is good missional value, and has a proven track record of success.

In the early years of diocesan support for campus ministry at the University of Guelph, the diocese's annual investment in campus ministry at Guelph was just over \$8,000. This served a campus with enrolment under 5,000 students.

The current annual contribution from the Diocese of Niagara to the Ecumenical Campus Ministry is \$8,500. The University of Guelph now serves more than 30,000 students, and this Fall welcomed its largest-ever class of first-year students—just under 6,000 new Gryphons.

Over the past 55 years, the

needs of our campus have grown exponentially, but the support of campus ministry has not kept pace.

That is why the Ecumenical Campus Ministry is asking parishes and individuals to sponsor our 55th year on campus. Visit www.ECMguelph.org/55years to identify a sponsorship level that works—Red, Black, or Gold—and submit a pledge form by the end of December.

The only way to be able to serve the University of Guelph campus community for another 55 years is to have all the partners fully on board.

For more information about the Ecumenical Campus Ministry at the University of Guelph, visit www.ECMguelph.org or email ECM Chaplain, Andrew Hyde (hydea@uoguelph.ca).

HOPE

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helping us create the space for impactful community advocacy initiatives and conversations with our friends, family, and neighbours.

"The quote that I chose to end the book, is attributed to St. Augustine ... it says, "Hope has two beautiful daughters, their names are anger and courage. Anger at the way things are, and courage to see that they do not remain where they are."

Hayhoe is the Paul Whitfield Horn Distinguished Professor and the Political Science Endowed Chair in Public Policy and Public Law in the Department of Political Science at Texas Tech University, as well as an associate in the Public

Health program of the Graduate School of Biomedical Sciences. Hayhoe was named as one of Time Magazine's 100 Most Influential People in 2014.

Hayhoe's current research focuses on assessing the regional and local-scale impacts of climate change on human systems and the natural environment. This involves forecasting, global and regional climate models, and statistical downscaling models. Hayhoe is focused on translating scientific climate projections into accessible and relevant information relevant to agriculture, ecosystems, energy, infrastructure, public health, and water resources.

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The Reverend Ritchie McMurray, centre, chats with students in the early days of the campus ministry. Photo: Contributed

"Peace-filled lives are not a fantasy" says Archbishop Rowan Williams

The Diocese of Niagara hosted the Right Reverend and Right Honourable Rowan Williams, Baron Williams of Oystermouth, along with the Oratory of the Good Shepherd, at Christ's Church Cathedral for a Choral Evensong Service. Archbishop Williams preached about The Queen's witness, The Oratory of the Good Shepherd, and on unity and wholeness, among other things.

Speaking on Ezekiel 37:1-14, Archbishop Williams shared, "In Ezekiel's vision, surrounding all these bits and pieces that lie fractured in the desert, surrounding all this, are the four winds to which the prophet addresses his summons: 'Come from the four winds, O breath, breathe life, into these bones.'" These four winds of the Spirit of God, suggested Archbishop Williams, are everywhere we look, blowing us together into "a connection we couldn't have imagined for ourselves, or achieved for ourselves."

The 104th Archbishop of Canterbury called for lives of peace-filled witness, stating, "Peace-filled lives are not a fantasy." Archbishop Williams urged listeners to "stake today, tomorrow, and the day after" on "the God who surrounds us." This God, urged Archbishop Williams, brings us together,



Left to right: The Very Rev. Dr. Tim Dobbin, Dean of Niagara; the Right Reverend and Right Honourable Rowan Williams, Baron Williams of Oystermouth; the Right Reverend Susan Bell, Bishop of Niagara, and the Right Reverend Bruce Myers OGS, Bishop of Quebec.

Photo: Contributed

holds us together, and makes us both at one with ourselves and with each other "in all kinds of ways we couldn't devise and couldn't imagine."

Archbishop Williams spoke shortly after the death of Her Majesty Queen Elizabeth II, and as such, was on the minds of everyone in attendance, including Archbishop Williams. Speaking on the life and legacy of The Queen, Archbishop Williams reflected on an oft-quoted phrase of her late Majesty: "I have to be seen to

be believed." She was visible, argued Archbishop Williams, at great world events. "She was there and she needed to be visibly there." So too in the Church, suggested Archbishop Williams, must people be visibly seen. "In the Church, we do need a few people who are visibly there. Visibly living out that confidence that the promise of God will hold us together." No matter how fragmented, unsuccessful, or plain our lives might look, Archbishop Williams reminded the audience that to believe

in God's purpose, and God's promise, "we need to see it, and for us to see it, we need to see it in certain styles of life."

The Archbishop reminded the audience that the wholeness of life, "the wholeness of the life of the Church," depends on God, and not on our success or ingenuity. What if, suggested Archbishop Williams, "it depends on God? What if it depends on what blows from the four winds, to bring us together, to make us at peace with ourselves, and at peace with one another? That's

the promise!"

Archbishop Williams is the current Ecclesiastical visitor of the Oratory of the Good Shepherd, who were at the Monastery of Mount Carmel in Niagara Falls for their triennial General Chapter meeting. "The radical offering that religious community makes, 'that I'm just going to be held together by the Spirit of God,'" said Archbishop Williams, "Is a word and a sign for the rest of us."

The Oratory of the Good Shepherd is an Anglican Religious Community of brothers founded in 1913 in Cambridge. The community, which is made up of lay and ordained members, has provinces in Canada and the United States, as well as Australia, South Africa, and across Europe.

The Oratory of the Good Shepherd is a dispersed community bound by a common Rule of life and discipline. As a dispersed community, they are grouped into "colleges" and meet regularly for prayer and support, and worship, as well as retreats as Provinces and the whole Oratory. The spirit of the oratory is expressed in its "Seven Notes", which call the brethren to fellowship, stewardship of gifts and possessions, love, labour of the mind, and to a life of joy and thanksgiving.

Ordination Celebration

Four priests were ordained to the Priesthood earlier this year, at Christ's Church Cathedral. Those ordained were: Rob Duncan, presented by The Venerable Terry Holub and Pamela Fickes; Matthew Gillard, presented by The Reverend David Ponting and Katherine Kerley; Rob Jones, presented by The Very Reverend Dr. Tim

Dobbin and Kyle Sofianek; and Randy Williams, presented by The Venerable Michael Patterson and Dr. Anita Gittens. Bishop Susan Bell was the presiding celebrant and The Venerable Jeff Ward was the Homilist.

Pictured left to right, Rob Jones, Randy Williams, Bishop Susan Bell, Rob Duncan, Matt Gillard. Photo: Contributed



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**CALLED TO LIFE
COMPELLED TO LOVE**

Life of Queen Elizabeth II Honoured Around Diocese

“Grief is the price we have to pay for love.” These words were written by Her Majesty Queen Elizabeth II as she comforted those who’d lost loved ones in the tragedy of 9/11. They are words that now have a different resonance after her death.

The loss of Her Majesty Queen Elizabeth II has been felt around the world, and the Anglican Communion is no exception. For over seven decades The Queen led the Commonwealth and the Anglican Communion. She served faithfully with the whole of her life. Her relationship with the Anglican Church of Canada was deep and abiding, as her many visits demonstrated.

The Queen was noted for a deep and articulated faith that informed her life of service. The Queen rooted the character and quality of her service in her coronation vows, understanding her reign to be a sacred trust given to her by God and by her people. Her faith was foundational to the exercise of leadership.

Throughout her reign, the Queen encouraged us to seek after the common good in all things—and her unparalleled example of service was



inspiring. In her letter to the Lambeth Conference this past summer, she said that the teachings of Christ had been her guide all her life and that in them she found hope. It was her “heartfelt prayer that {we} would continue to be sustained by {our} faith in times of trial and encouraged by hope at times of despair.”

In the United Kingdom, a memorial service was held, at which Archbishop of Canterbury Justin Welby preached. The diocesan office was closed in order to observe and participate in this momentous occasion. In Canada, the Government

of Canada held a national commemorative ceremony at Christ’s Church Cathedral in Ottawa. The Anglican Church of Canada held a memorial service at St. James Cathedral, which Bishop Susan Bell was in attendance for. In our own diocese, a memorial service was held at Christ’s Church Cathedral in Hamilton. Memorial services have been conducted at various parishes across the diocese. In addition to these memorial services, the death of Queen Elizabeth II was marked by lowered flags and bells tolled across the diocese. Bells were tolled 96 times, each time marking a year of her life.



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Destroying what little we have left

Highway 413 a climate change nightmare

CHRIS MILLER

Our Premier, Doug Ford, has a preconceived idea that the proposed Highway 413 is necessary. With proper planning and use of current highways, this is incorrect. Doug Ford has no concept of the climate emergency and the damage that such a project will create in the surrounding area where this highway is proposed to be built.

First and foremost, it will destroy a huge area of green space—surely this is the wrong approach in a time of climate crisis. The destruction of this land will be extremely detrimental to what Canada should stand for as an example to the world—a beautiful country with vast natural space and important farmland which must be preserved. There are signs on the 401 highway which show where the 413 highway will intersect with the 401—how can this be done when the 413 has to be approved by the Federal Government and various other channels?

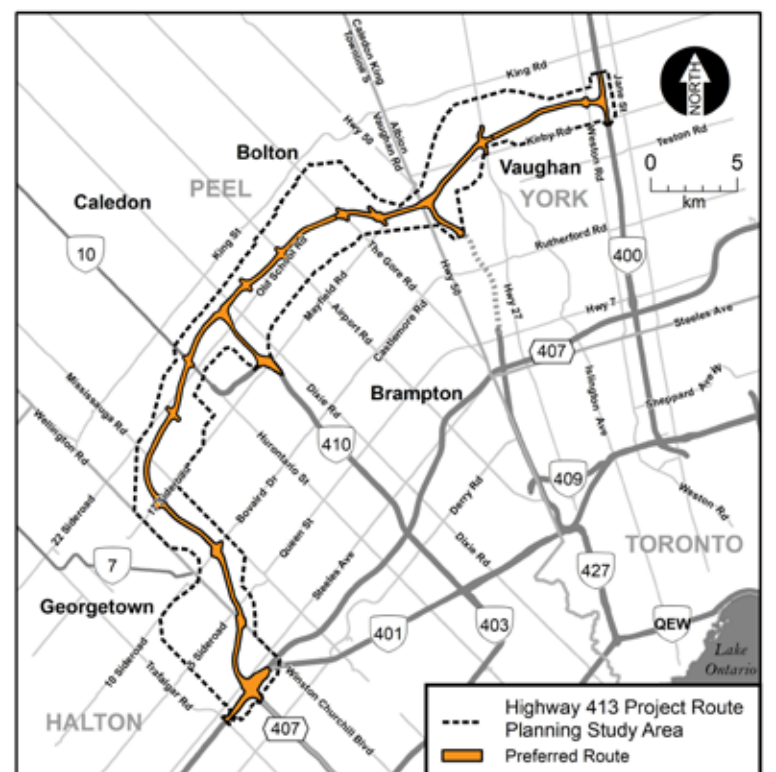
There is an excellent highway that currently exists, the 407, which is unfortunately underutilized. My proposal is to have all large trucks travel on the 407. In order for this to be possible, the government would need to either buy back the highway or negotiate a special rate for trucks to use the

407, which currently has tolls. Which is better? Travelling from point A to point B at a slow speed—stopping and starting constantly, spewing out toxic diesel fumes, wasting precious time—or travelling from point A to point B at a steady speed with no stops and thus less fumes and better time savings, and therefore money savings, as time is money. This is a “no-brainer.” If this were made possible, there would be far fewer traffic jams on highway 401, which sometimes feels more like a parking lot, and everyone would save time and enjoy a less stressful drive.

This suggestion has been discussed at our local council meetings and I am sure in other municipalities as well. In fact, I have written to various politicians, including our Premier!

There have been and will be more rallies as well as meetings with the Provincial Government. Let us hope and pray that “greening” is the way to go. It may interest you as well to note that the US and Canada have the largest personal vehicles in the world—we are addicted to a giant vehicle called the pickup truck!

Chris Miller is a member of Climate Justice Niagara Committee, and a parishioner at St. Alban the Martyr Anglican Church, Acton.



Map: highway413.ca

Dreaming Forward

Niagara Youth Connections

SARAH BIRD

Niagara Youth Connections, formally known as The Niagara Youth Conference, regathered for the first time after two years at the beautiful property of Canterbury Hills. In 2019 this flagship diocesan youth gathering decided to take a fallow year to reimagine the conference and build missional language to guide the gathering forward for many years to come.

An advisory team that included youth, young adults, previous staff members of the conference, clergy, and lay ministry leaders met regularly to discern the fundamental purpose of NYC, what areas needed to be safeguarded, and what areas needed change. The team of volunteers produced four missional pillars to ground us in our faith with Jesus and provide a missional map for future events. The missional pillars are:

- Explore Faith
- Building Community
- Gather in God's Creation
- Go Forth—to Change the World

After consulting with several youth and previous delegates, it was decided to change the name from The Niagara Youth Conference to Niagara Youth Connections. The younger generation surprisingly all agreed that the word conference can sound “boring, or uninteresting” and that we should not use it moving forward to attract young people.

For Niagara Youth Connections 2022: Dreaming Forward, a small group of youth, young adults, former staff, and lay people gathered to plan, dream forward, have fun, and reconnect after many years apart due to the pandemic. This time spent at Canterbury Hills was rejuvenating and eye-opening for all. Fruitful ideas of building community outside of Niagara Youth Connections, introducing mentorship, and creating opportunities for social justice initiatives mid-week were shared during large group discussions. The gathering included yoga and meditation, swimming, hiking, tie-dye, moving participatory worship, night prayers, and daily

devotions. The gathering closed traditionally with a eucharist sending everyone away feeling fed by the Spirit and hopeful for 2023's gathering.

Here are some of the voices from those who attended the gathering this year:

Breanna (youth)

“This week has been very fun, entertaining, spiritual, and so much more. It taught me so much and helped grow my knowledge of God and the world we live in. Everyone has been nice and supportive, and I am grateful for all of them. Even though it is quite a drive to get here at the end of the day it was 100% worth it. It has been my best decision yet to come to NYC 2022 to dream forward.”

Miranda (youth)

“This weekend thing has been super fun and I really enjoyed all of the fun experiences that I had. It was really awesome to get to meet all these people in person and see people I hadn't seen in a while. The activities planned were an amazing combination of fun, interesting, new, and relaxing.”

Adam (young adult)

“I have deeply missed attending NYC over the past couple of years. Returning to Canterbury Hills and seeing old and new friends felt like coming back home. Hearing many stories, visions, and dreams for this program brings me a lot of hope and excitement for the future of NYC. I cannot wait to see how this gathering will grow and flourish in years to come!”

Paige (young adult)

“Ever since first arriving at Canterbury Hills several years ago, it has always been a warm and welcoming place to call home. Being able to return and reconnect with these amazing people has been such a gift. Even if that means losing in Anomia a few times—a classic youth ministry board game. Taking this time to dream forward to the next NYC has been so fun and I'm so stoked to see what the future holds.”

Celebration of Ministry

The Diocese of Niagara celebrated several significant ministry moments earlier this year, including the induction and installation of Tim Dobbin as rector of Christ's Church Cathedral, Hamilton and dean of Niagara.

“We come together in celebration today because God raises up those with gifts for ministry throughout his Church,” said Bishop Susan Bell. “Today, in the installation of a rector for this Cathedral and dean of

our Diocese, the licensing of an assistant bishop, the collation of archdeacons, and the appointment of canons, we pray for the whole mission of Christ's Church and commit ourselves afresh to the work and witness of the life-giving Kingdom of God.”

Archbishop Colin Johnson was also licensed as an assistant bishop for Niagara. The celebration of ministry also included the collation of several archdeacons, inducing Terry DeForest as archdeacon of Hamilton-

Haldimand, Sheila Van Zandwyk as archdeacon of Lincoln, Jeff Ward as archdeacon of Trafalgar, and Terry Holub as archdeacon of Brock. Matthew Griffin was installed as the diocesan canon pastor.

In recognition of their outstanding witness and leadership, Sue-Ann Ward, Leslie Gerlofs, Bahman Kalantari, Greg Tweney, Paul Walker, and Mike Deed were also installed as honorary canons of Christ's Church Cathedral.



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Clean Water as Central to a Vision of the Good Life in Pikangikum

**THE REVEREND CANON
MARTHA TATARNIC**

When Bill Morris was seven years old, he and his cousin were out hunting in their Northern Ontario community. They heard a plane land and went to investigate the commotion, as curious children might do. They were both loaded onto the plane and flown to Pelican Lake Indian Residential school. Bill's parents were left to wonder why he didn't come back from hunting.

Bill shared his story with our Primate's World Relief and Development Fund (PWRDF) delegation over dinner in Sioux Lookout on a stop-over on our way to Pikangikum First Nation, a remote, fly-in community in Northern Ontario. He is a newly ordained Anglican priest sharing in team ministry in Sioux Lookout, and fondly known as "the voice of the North" for his years in radio broadcasting. He wears a hearing aid because of the damage done by the blows to the head he received as part of his "schooling."

For the past 10 years, PWRDF has partnered with the Pikangikum band council and other organizations to secure clean, running water for the community. As a member of the PWRDF board and part of Pimatiwizin Nipi (the Living Waters Group), I was invited to visit the community with Will Postma, Executive Director of PWRDF, the Reverend David Franks of Pimatiwizin Nipi and the Reverend Ophelia Kaminawatamin of Bearskin Lake First Nation. We arrived in Pikangikum ready to meet community members, to see the impact of the water systems, to listen, and to learn. The trip was about water, and it was also about much more than water.

Water is life—our bodies, the food we eat, the composition of our planet, all of it is mostly water. Water connects us, and the bodies of water that dot our landscape are connected, too. Access to water defines the kind of society we can build; it affects physical, mental, and spiritual health; it affects everything from hygiene to education. Water is dignity. Water is wellness. Water is opportunity. Water is connection. Water is reconciliation. Water is justice.

It's easy to connect the dots



Robert Quill was our guide for the later part of the week and helps with the project management of the water retrofitting.

between lives shattered by residential schools years ago, to the injustice of so many Indigenous communities living under boil-water advisories and without running water today. There's a straight line between the injustice of this racialized reality and the astronomically high suicide rates among these communities.

It wasn't long ago that Pikangikum was shoved onto the world's radar for having the highest suicide rate per capita on the planet. A group of concerned professionals in southern Ontario had formed the Pikangikum Working Group and began meeting with Pikangikum leadership in order to identify priorities in responding to this tragic situation. Running water was at the top of the list identified by Pikangikum's leaders for increasing the community's well-being. If families could shower, use the bathroom, wash clothes, and pour a glass of water from the sink, this would go a long way in building a more solid foundation for physical and mental health.

The church I was serving at the time, St. David, Orillia, was one of many parishes and individuals looking to improve water conditions in Pikangikum and other Indigenous communities, which led to the formation of the Pimatiziwin Nipi (Living Water) network. PWRDF agreed to come on board as the registered charity and project manager, connecting donations with a plan to retrofit Pikangikum homes with septic tanks, clean water tanks, indoor bathrooms, and kitchen sinks. Two "phases" of the work were funded by donations designated

to Pikangikum through PWRDF. The third phase was funded by the federal government, and the fourth phase is currently underway. Between 50 and 60 homes now have running water.

Our first stop was to one of the homes currently under construction in the Phase 4 of retrofitting. There are approximately 500 pre-fabricated houses in Pikangikum, with two or three rooms each, for 4,000 people. Households are selected for the available retrofitting funds based on the family's health needs. As we continued to tour homes from all four phases of the project, we met people with diabetes, people undergoing dialysis or cancer treatments, or with significant mobility challenges, which had made them top priority for indoor water facilities.

I wish that the stories that greeted us across the community were ones of undiluted joy of the difference that water was making in people's lives. In reality, for every step forward enabled by these water retrofits, it seemed that countless other difficulties would reveal themselves:

- The water treatment plant is designed for a much smaller community than the 4,000 people now relying on it.
- The lagoon where sewage is treated is over its capacity.
- Maintenance of the water systems is an ongoing need, but plumbers and plumbing parts are hard to come by in Pikangikum.
- Driveways in and out of people's homes can be impassable for the trucks delivering water and emptying sewage.
- Boil water advisories are still



A rainbow is a sign of hope



A truck fills up for water deliveries from the Water Treatment Plant.

Photos: Martha Tatarnic



Phase 4 of the water retrofitting continued throughout the whole week we were there.

common, and homes across the community are strained with the number of people living in them. Fifty homes out of 500 is simply not enough homes.

Few, if any, families we met and spoke with had not lost loved ones to suicide. The trauma and grief weighing down the people of Pikangikum was palpable, and the connection between the current day reality and the trauma of the past became clearer across these

conversations.

Leaders spoke to us of all that has been lost—language, agriculture, hunting, and traditional practices and teachings that have allowed people to live in harmony with the land across thousands of years. They spoke of the impact of food insecurity, of an expensive and unhealthy diet of processed food, and how this plays out in physical and mental health. One community

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Clean Water in Pikangikum

CONTINUED FROM PAGE 7



Left to right: David Franks, Martha Tatarnic, Raymond Suggashie (Project Manager of the Phase IV Water), Ophelia Kamenawatamin, and Will Postma.

leader noted the mental health challenges of having so little space and such inadequate housing. Another spoke of the dream of being able to pour a drink of water and use the bathroom in the middle of the night. We had supper with Colleen Estes, who has taught Christian education to the young people of Pikangikum for the past 25 years. When she has talked with young people over the years about what would help them, they often say something like "a shower would help" or "I would so much want to have a bath."

It became important in our time in Pikangikum to talk less and listen more. I got the distinct impression that a lot of well-intentioned people like us have come into this community with their projects and evaluations and their judgments about what "we" think "they" need to do to be "fixed." It also became important to pay attention to hope. The trauma and grief are living, breathing realities in Pikangikum, and the pain and loss that has been passed down across generations continues to make itself known in power-

ful ways. There is also a faith, a strength, a defiance, and a self-possession that defines the community and that became more visible the longer we listened.

Positive changes

Wireless internet and electricity are now consistently available across Pikangikum. That is making some interesting home businesses possible (we had the most delicious bannock smokies one night, ordered over Facebook), as well as water delivery across the community. An incredible school was finally opened in 2016 after a fire burned down the previous school nine years earlier, and creative efforts are seen all across its curriculum in reclaiming traditional practices and language. A food security program is preparing to launch, and it looks as if it will be a marriage of traditional practices with modern food-growing technology. A Youth Lumber Cooperative was built four years ago, and the young people working there express satisfaction and pride in the work that they do. Among other things, they are able to provide lumber for the retrofitting of the Phase 4 homes selected for the Water Project. Over the past 10 years, the work connected to the Water Project has also provided a significant number of youth

apprenticeships in carpentry and plumbing. Band Council leaders and staff spoke to us of their advocacy work in getting Pikangikum its own hospital and addressing the need for upgrades to the water treatment plant and the ordering of more water trucks to service the growing population.

Get involved

Pimatiziwin Nipi, along with the Pikangikum Working Group, are now talking to other communities about how we can continue the work and learning of these past 10 years in Pikangikum in addressing water needs for others. PWRDF is receiving donations for the Mishamikoweesh Water Partnership, as well as for the Indigenous Responsive Program Grant funding Indigenous-led initiatives all across our country. We encourage churches who want to contribute consider the Advent Conspiracy. Instead of giving your loved ones "stuff" for Christmas, give the gift of water—make a donation to the Mishamikoweesh Water Partnership and tell someone you love how much they mean to you with a living gift. For more information about how to participate, contact me or go to <https://pwrdf.org/water-project/>

I think of Bill's story, shared on our way to Pikangikum.

His was one of many stories of families and communities ripped apart by a project that lasted for generations, that was government-sponsored and church-enabled, and that was designed to eradicate Indigenous culture and language. There is a direct connection between the inhumanity of taking children from their homes, without even deigning to tell their parents, and subjecting them to the kind of abuse and scarcity that went on in residential schools, to the inhumanity of allowing that same racialized segment of our population to live with under-resourcing that, in any other part of our country, would result in the loudest of public outcries. I am one of millions of Canadians who enjoy a level of prosperity and opportunity that has been made possible by what has been taken from others.

Truth and reconciliation are not about blame, but are about recognizing that our country cannot be the land of possibility and opportunity we want it to be if Indigenous people are excluded. Doing nothing is not an option. Truth and reconciliation are about learning about what has been lost, what has been broken, and listening for some different voices to share in leading us forward.

The Mission Action Plan Helps Congregations Turn Vision into Reality

DR. EMILY HILL

The goal of a mission action plan is not a church-shaped mission—it's a mission-shaped church.

Take a moment to imagine a congregation in which the lives of parishioners, neighbours, family members, and friends are being radically transformed by Christ. There is a sense of common gospel-purpose amongst parishioners that is energizing and inspiring people to action. People are learning to live Jesus-shaped lives and participating in God's restorative work of love in their communities, neighbourhoods, and cities.

This type of renewal is happening in the Church, and the Diocese of Niagara's Mission

Action Planning (MAP) process is designed to help parishes align their ministry with the renewing power of the Holy Spirit that animates God's mission. The MAP process is a tool that when embraced fully, guides congregations not only to discover where God is at work in their churches and in their communities but also to join in that work through initiatives that align with God's purposes.

The hesitation that parishes have about engaging in a visioning process is that they've done something like this before and, once the dreaming and discerning was over, little or no action was taken to bring the new mission to life. Do a quick Google search about "moving from vision to action" and you'll

realize that this issue is not unique to the church world.

One of the reasons that organizations end up shelving new missions is lack of buy-in from those within the organization. Another reason is lack of concrete and actionable items that allow those within the organization to live out the new vision.

The MAP process addresses both common pitfalls by including the whole congregation in the visioning process. The process is also set up so that, at the end of the discerning and visioning part, parishioners choose several specific initiatives and immediately start forming working groups that will move the initiatives forward.

An integral part of putting the action part of the plan

into motion is the Parish MAP Advocate—a person chosen by the rector and wardens who will support the working groups. When congregations reach this point in the MAP process, sometimes it is challenging to figure out who should take on this important role. Ideally, the Parish MAP Advocate should be someone who has participated in the MAP consultations, exhibits a passion and enthusiasm for God's mission, and has strong organization and communication skills. After helping get the working groups started, the MAP Advocate's role is to be a cheerleader, connector, and collector and sharer of stories.

The MAP process is a tool that is helping us not only to see where God is at work, but also

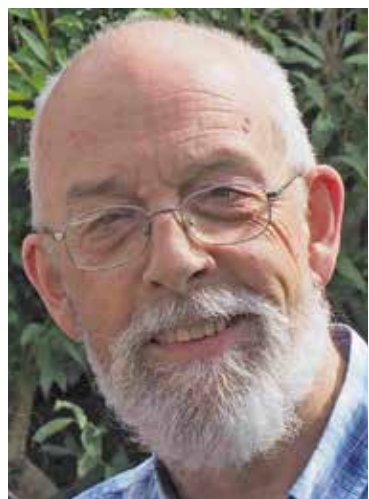
to participate in God's mission in dynamic, engaged, and active ways. As more and more parishes start the action part of the MAP process, we will share stories of God's work in the congregations, neighbourhoods, cities, and towns that make up the Diocese of Niagara. We will celebrate that—one action step at a time—we are living into being a mission-shaped church.

If you have a story you would like to share about your parish's MAP initiatives or have any questions about any part of the MAP process, please be in touch with Emily Hill – Parish Development Missioner for the Diocese of Niagara at emily.hill@niagaraanglican.ca or visit niagaraanglican.ca/mission.

In other words

Reclaiming the Parish as Neighbourhood

An Anglican Tradition Worth Preserving

**JOHN BOWEN**

I don't remember much from my seminary days, and the things that I do remember would, I suspect, surprise those who said them. One professor, for example, said that if we wanted to understand Christianity better, we would need to learn to appreciate geography. Geography? Not history, or liturgy, or ministry? How weird. However, as a result of that suggestion, I bought a Bible Atlas, which I still use to this day. And yes, it really does help with understanding the Bible. I just searched on Amazon

for "Bible with maps," and got 10,000 references, so I'm not the only one. Maybe my eccentric seminary prof was right. How about that?

Geography has traditionally been important for Anglicans. The term parish—is there a more Anglican word?—originally meant the geographical area in which a church was located, and for which the church took pastoral responsibility. In the days before denominational divisions, there would be one church per parish. On that piece of geography lived the people for whom the church felt a sense of responsibility, practically and spiritually. On the next bit of land, beyond the parish boundary, lay another parish, with another church to serve it. In many Anglican settings in the UK—and some parts of New England—there is an annual ceremony called "Beating the Bounds" in which a liturgical procession walks around the parish boundary to remind everyone of the geography which the church is there to serve.

Parish: introverted or extroverted?

My family has been in Canada for over forty years now, but I remember well what a shock it was to realize that for most Canadian Anglicans, that's not what "parish" means. Somehow the word has been divorced from geography, and—as you well know—usually means "the people who come to our church," even if those people drive in from some miles outside the official parish boundary. If the wardens decide they want to send a financial appeal to "everyone in the parish," they certainly don't mean every home within the parish boundaries!

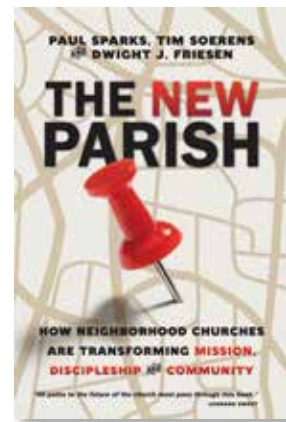
What happened to undermine this idea of the geographical parish? Well, mobility happened, and denominational diversity happened. If I have no choice but to walk to church, and if there is only one church around, well, that's where I will go. But if I have a car, and there are lots of churches around, even of the same denomination, with different styles of worship and different shades of belief—well, I will go

wherever suits my fancy. It's consumerism applied to religion. As a result, the only thing that many neighbourhoods know about the church building on the corner is that on Sundays a lot of cars arrive and clog up their streets for an hour or two. Whoever those visitors are, wherever they come from, whatever they are up to, all we know is that they are religious—and that they are not interested in us or our neighbourhood.

Why does this matter? Just this: If "parish" means "the people who come to church," our responsibility for caring is primarily to insiders. If on the other hand "parish" means "the geographical area God has called us to serve," the focus is much broader—more challenging, certainly, but also healthier, both for us and for our neighbour.

Geography and mission

Well, you may say, I suppose this is slightly interesting, but does it really matter? What made me sit up and pay attention is the realization that, as we Anglicans have narrowed the meaning of "parish," other denominations, which have not normally used the term, have begun to adopt it, because they realize its missional importance. Exhibit A is a book called *The New Parish: How Neighbourhood Churches are Transforming Mission, Discipleship and Community*, by Paul Sparks, Tim Soerens, and Dwight Friesen (InterVarsity Press 2014).



Here's a sample of why they are drawn to this idea: "When the word parish is used in this book it refers to all the relationships (including the land) where the local church lives out its faith together. It is a unique word that recalls a

geography large enough to live life together (live, work, play, etc.) and small enough to be known as a character within it." (page 23, italics original)

What does it mean to take the environment of the parish church seriously? The answer will vary as much as the geography, so there is no quick formula. But it will probably involve such things as:

- Looking at the diocesan map to see where our parish boundaries are;
- Prayerfully walking the streets and back lanes of the parish, and seeing what God draws our attention to;
- Encouraging church members to join the local neighbourhood association and attend meetings;
- Talking to the local councillor regularly about the changing character and needs of the neighbourhood.

After that, who knows? One church that was unavoidably a commuter church delivered a small potted plant to every home around church to thank them personally for putting up with the parking on Sundays. In another case, the city councillor began to call the pastor when there was a need in the ward that existing systems couldn't handle—for instance, an elderly widow whose basement had flooded, and who couldn't afford professional help.

Would they miss us?

I remember a student who was preaching at the church where she was an intern. As she concluded the sermon, she asked, "If this church disappeared overnight from the neighbourhood, would the neighbours miss it?" It's a great question. But the response of the congregation was very revealing: "Why would it matter? Why are you even asking the question?"

We are asking the question because, as the authors of *The New Parish* realize, it's about transforming mission, discipleship, and community. To put it another way, it's about the Gospel: "The Word became flesh and moved into the neighbourhood."

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The Coventry Cross of Nails

A Symbol of Forgiveness and Working For Peace

THE REVEREND CANON SHARYN HALL

In our diocesan Cathedral, there is a small cross of nails above the pulpit. For some people, it may be a reminder of the crucifixion of Jesus, but this cross is also a symbol of forgiveness and working for peace.

On the night of 14 November 1940, the city of Coventry in England was devastated by bombs dropped by Nazi aircrafts. St. Michael's Cathedral, the medieval Cathedral church of the Diocese of Coventry, was completely gutted by fire, having been hit by several incendiary devices. Only the stone walls remained standing.

Shortly after the destruction, a stonemason noticed that two of the charred roof timbers had fallen in the shape of a cross. He set them up in the ruins where they were later placed on an altar of rubble with the words 'Father Forgive' inscribed on the sanctuary wall. Another cross was created with three medieval nails. The Cross of Nails has become the symbol of Coventry Cathedral's international ministry of reconciliation.

It was decided that the destroyed Cathedral would be left an open-air place of worship and prayer as a sign of faith and hope for the future. After the war, a design for building a cathedral adjacent to the ruins was commissioned. In 1956, Queen Elizabeth II laid the foundation stone. Gifts and donations poured into Coventry from many countries. The new Cathedral was consecrated in May 1962. In the floor of the newer building, there is a brass maple leaf which



commemorates the gifts made by the people of Canada. The ruins remain hallowed ground and together the two, old and new, create one living Cathedral.

On the night of February 13, 1945, the city of Dresden in Germany was destroyed by a massive fire-bombing by the Allied air force. The Lutheran Frauenkirche, Church of Our Lady, was an architectural and engineering masterpiece. Built in 1743, it had a bell-shaped dome of solid stone which was compared in importance to Michelangelo's dome for St. Peter's Basilica in Rome. The organ had been played by some of the most famous musicians of the 18th century, including Johann Sebastian Bach.

For 45 years, the ruins and rubble of the Frauenkirche laid in the centre of Dresden because the communist government of East Germany refused to rebuild it. After the reunification of Germany, non-profit organizations from around the world, including the Britain Dresden Trust, raised funds to rebuild the great church. The restored magnificent church, an

exact replica of the original 18th century design, was consecrated in November 2005.

The 25-foot orb and cross on top of the dome of the Frauenkirche was made in London by goldsmiths, one of whom was the son of a pilot involved in the 1945 Dresden raid. The altar cross is the only object that is not of the original 18th century design. The altar cross is a Coventry Cathedral Cross of Nails symbolizing the international ministry of reconciliation that the Frauenkirche now shares with Coventry as a member of the worldwide network of peace centres.

Over the years, this work has expanded into some of the world's worst areas of conflict, including areas of the Middle East. Another organization based at Coventry Cathedral is the Community of the Cross of Nails which has over 160 centres around the world, all working for peace and reconciliation within their own communities.

The Cross of Nails in our Cathedral was brought from Coventry after the war. Every Friday, a few volunteers gather at noon to say the Litany of Coventry Cathedral. The response is the same as the phrase written on the wall of the ruins: Father Forgive. If we are to have peace in our world, we must work against prejudice, hatred, and violence, and actively strive for peace, neighbour with neighbour, community with community, nation with nation.

Dresden's Frauenkirche. It and Coventry Cathedral, both bombed during WWII, are members of the worldwide network of peace centres. Photos: Wikimedia



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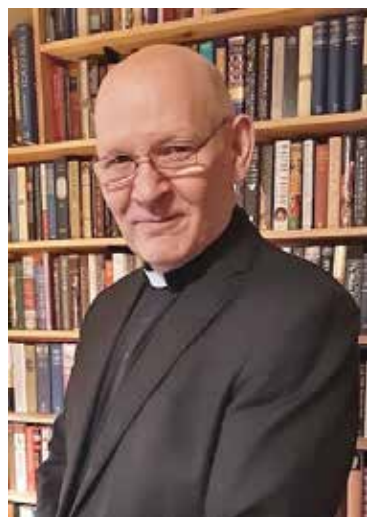


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Queen Elizabeth: A Devoted Anglican and a Serious Christian



THE REVEREND MICHAEL COREN

The time has come and gone, and we've moved on. Most, that is. Not those who knew her as a beloved family member, and not even all of those who knew her only as a monarch. I speak, of course, of Queen Elizabeth II.

I certainly didn't think I would feel so dark and sad over her death. I never met her. I come from a working-class, east London home, and was raised as far from monarchy as it's possible to be. Yet the death of The Queen moved me to the heart and the soul.

It's difficult for those outside of the circle to grasp the enormity of The Queen's passing. By the circle I mean those, what-

ever they thought of the monarchy, who saw her as a symbol of something much greater and deeper than mere pomp. She was the young woman in the uniform of the good during World War II, when authentic evil sometimes seemed invincible. She was the daughter of a king, thrown into public life long before she wanted.

She was moderation and decency, even when neither quality seemed especially apparent in her own country. As a 63-year-old Brit I can tell you that when Margaret Thatcher seemed intent on Americanizing and privatizing the UK, even those on the left looked to The Queen as a rock of the best of tradition. She was known, for example, to detest apartheid and had especially firm bonds of friendship with African leaders, some of whom were committed socialists.

While some members of her family acted badly, even shamefully, and there were criticisms of the royalty and of privilege, she was almost always spared attack. Not because she was The Queen but because she was Elizabeth.

British Prime Ministers came and went, but she remained. Other than Winston Churchill, it

was Labour leaders with whom she seemed closest. Harold Wilson, who led the country for eight years, was from a working-class Yorkshire background, and was once even thought to be sympathetic to Communism. She much preferred him to his Conservative opponents.

Her Christian faith was central to her life, and it's important to get this one right. The British monarch as the Supreme Governor of the Church of England is the titular head of the English church, and has, of course, special status in the Anglican Church of Canada too. But this isn't papal, and she played no role in the theological formation of the denomination. Respect yes, subservience no.

Yet in an age when the public, political face of Christianity is often so loud, angry, and reactionary, her approach was implicit and gentle, based on a commitment to public service. She took Christianity extremely seriously, which is different from taking it aggressively.

It was revealing when commentators suggested that the homily given by US Episcopal primate Michael Curry at the wedding of Prince Harry to Meghan Markle might have surprised her, because it was

influenced by African-American Christianity and lyricism. Nonsense! She'd heard that sort of preaching numerous times, and delighted in it. It was the secular, doubting commentators who were shocked.

We live in a cynical era, when too often lack of forgiveness is seen as strength, insult as wit, and flippancy as worldliness. Partly due to her age, partly her being above the grime of daily political division, and mostly because of an innate elegance and tolerance, Queen Elizabeth II always seemed a timeless exception.

I have a feeling that the loss of her husband, Prince Philip, was something that The Queen never came to terms with, and the disputes between her grandsons Harry and William apparently hurt her deeply. That's very upsetting.

But, again, her faith was always at the epicentre of her being. This, from Christmas, 2011: "Although we are capable

of great acts of kindness, history teaches us that we sometimes need saving from ourselves—from our recklessness or our greed. God sent into the world a unique person—neither a philosopher nor a general, important though they are, but a Saviour, with the power to forgive... It is my prayer that on this Christmas day we might all find room in our lives for the message of the angels and for the love of God through Christ our Lord."

As I say, she took Christianity extremely seriously, which is different from taking it aggressively.

May light perpetual shine upon her, and may she rise in glory. God bless The Queen. God save The King.

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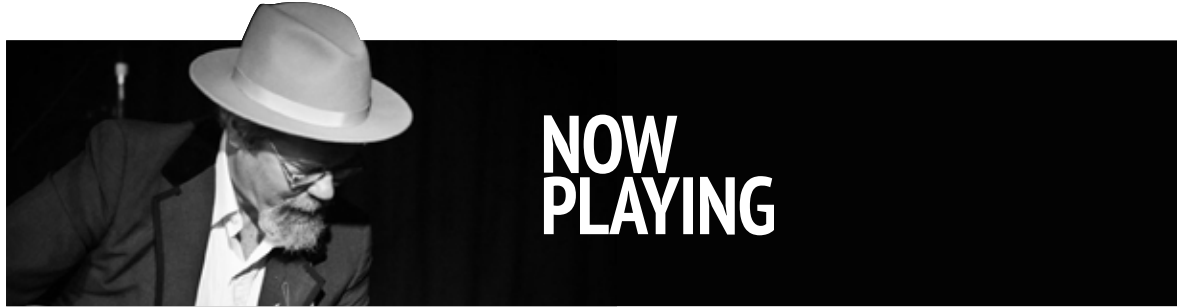
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Growing Older In Christ: Meeting the Needs of the World

THE VENERABLE MAX WOOLAVER

"I GROW OLD, I GROW OLD ..."
—T.S. ELIOT, *THE LOVE SONG OF J. ALFRED PRUFROCK*

T.S. Eliot's famous poem, *The Love Song of J. Alfred Prufrock*, has not lost any of its Grim Reaper power over the years. If anything, the poem's long and sad forecast for the human condition has acquired an edge of panic. What will become of

our world? What will become of me? What will become of the church? Over and against the despair of Prufrock, and over and against our own personal and corporate anxieties, we live the Way of Jesus.

Having said that, I must confess that, while celebrating the Holy Eucharist recently, I found the phrase "a death [Jesus] freely accepted ..." less than helpful to meet the moment in which we live. The personal challenges of growing old and the atmosphere

of global danger within which we live are creating a perfect storm of an inner and amplified distress.

"A death he freely accepted..." comes nowhere near the struggle with self-sacrifice which brought Jesus to the cross. One has only to read the account of Jesus in the Garden of Gethsemane to know that, while there was eventual acceptance of the Cross, the acceptance was hard-won and only borne by the anguished prayer of blood, sweat, and tears.

It is the full weight and mystery of the total commitment of Jesus to our suffering world that enables us, in turn, to meet and transform our world. This is true not only on the grand scale of 'the world'—it is also profoundly true for each of us on an intensely personal level. Jesus struggled for you, so that you could know that you are not alone, even in your most intense struggles. St. Paul cried out in Colossians 1:27: "Christ in you, the hope of Glory."

I read recently of Sister Joan Chittister's book *The Gift of Years: Growing Older Gracefully*. The following quote for her book comes from the daily letter of the Centre of Action and Contemplation (C.A.C., Albuquerque, New Mexico): "A burden of these years is the danger of giving into our most selfish selves. A blessing of these years is the opportunity to face what it is in us that has been

enslaving us, and let our spirit fly free of whatever has been tying it to the Earth all these years."

I am close to believing that our lived experience of growing older in Christ, is linked to our blood, sweat and tears engagement with our imperilled world.

In Christ, we cannot separate our personal journey from the journey of the world. This means his suffering is ours and our suffering is His. His beauty, courage, and grace belong to us and our beauty, courage, and grace belong to Him. Our aging is the ground of our sanctification and our sanctification is one means by which God's presence is made known in our world.

We may grow old like Prufrock and also say with him, "I was afraid." But it is not the last word we have to bring to the times within which we live.

The Table's Retreat

SARAH BIRD

After three years of building community, diving deep into spirituality, and sharing stories, the diocesan young adult ministry initiative: The Table, was determined to go on retreat together. A day was set in August, and participants were invited to Canterbury Hills Camp to stay overnight in the beautiful, wooded area of Dundas.

The Table gathering was developed in September of 2019 for young adults to explore trending topics, life's big questions, and spirituality. The gathering originally took place in an independent coffee shop in Hamilton across from Christ's Church Cathedral. In the beginning months 8-10 participants met on the third Thursday of every month before the pandemic's abrupt stop to



all gatherings. COVID-19 forced The Table to move online, a transition that could have been detrimental to the group. Little did we know that adapting the program to Zoom eliminated barriers for young adults across the diocese. During the pandemic the virtual Table continued to welcome new people ages 19-35, growing the

community to over 50 members. The gatherings became a space for people to connect, pray, socialize, and discuss the realities of the world. Topics varied and conversations were fabulously unpredictable, however a common thread was always discovered. Participants often expressed excitement around gathering in person

and the possibilities of a planned retreat once pandemic restrictions lifted. August 28 was a celebratory moment as we invited The Table community to their first retreat.

Participants stayed in rustic cabins at Canterbury Hills Camp and enjoyed a beautiful stuffed chicken dinner. Following the meal was a sunset hike overlooking the valley below. To everyone's delight a family of deer were spotted along the trail! To end the evening

the group gathered around a bonfire for smores, prayers, and conversations. The retreat welcomed fellowship, reconnection, and rest, a true blessing and gift to all who attended. This retreat is the first of many to come!

The Table continues to gather monthly over Zoom, on the third Thursday of each month. For more information please contact Sarah Bird, at sarah.bird@niagaraanglican.ca

Niagara Anglican Deadlines and Submission Guidelines

Deadlines:

January – November 25
February – December 23

Submissions:

News, Letters, Reviews

(books, films, music, theatre)
– 400 words or less

Articles – 600 words or less

Original cartoons or art –

Contact the Editor.

Photos – very large, high resolution (300 ppi), action pictures (people doing something).

Include name of photographer. Written permission of parent/guardian must be obtained if photo includes a child.

All submissions must include

writer's full name and contact information. We reserve the right to edit or refuse submissions.

Questions or information:

Contact the Editor at editor@niagaraanglican.ca

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A Blessing of Green Thumbs

**THE REVEREND DEACON
NANCY MCBRIDE**

Over the spring and summer months this year, two volunteers with very green thumbs have been busy tending a vegetable garden in two big planter boxes behind the church. Margaret Bernhardt and Mary Hubert are lifelong and active members of Saint Paul's, Caledonia. They learned their gardening skills from their grandmother as children and take care of their own balcony gardens, the church's gardens, and other gardens in the community.

This current project started when the Rev. Cheryl Barker, Vice President of the Caledonia District Food Bank, asked if the food bank would be interested in a supply of fresh vegetables

for their clients. When the Board agreed, Rev. Cheryl quickly recruited the twin sisters as gardeners. Both ladies have spent many hours planting, watering, and weeding. Mary and Margaret harvested tomatoes, lettuce, radishes, beans, onions,

and potatoes. The food bank is still wondering how they grew so much in such small spaces!

The undertaking was not without its trials. The heat and lack of rain meant daily visits to make sure the plants continued to thrive. As the tomato plants

grew, they were staked and supported by a system of stakes and discarded nylons. The plants kept growing! On one visit, the girls discovered that someone had installed a trellis to support the heavily-laden branches. A 'Good Samaritan' from the

apartments on the adjacent property was aware of the project, had seen the problem and fixed it! They were later able to discover their helper's identity and thank the person properly.

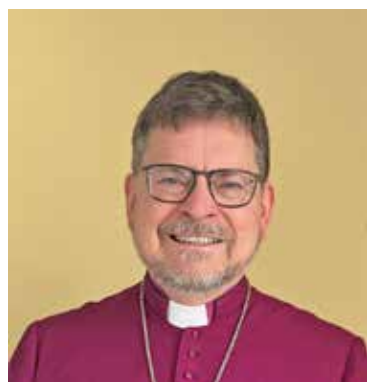
The two are quick to acknowledge Mike and Cheri McNally, owners of the Caledonia Garden Centre, who donated some of the plants and seeds. When they needed advice on improving the soil in the boxes, the girls took advice from the Haldimand Horticultural Society, which helps with the other gardens around the church. With this wisdom in hand, the soil can be improved over the fallow season. As this growing season comes to a close, Margaret and Mary can be very proud of a job well done!



Left to right:
Margaret Bernhardt,
Rev. Cheryl Barker,
Mary Hubert.

Photo by Nancy McBride.

Diocese of Niagara Welcomes New Assistant Bishop



**THE MOST REVEREND COLIN
JOHNSON**

"Papa, I thought you had retired. Why are you still working?" My eldest granddaughter asked recently. The quick answer is that I love what I do, I still have energy and some gifts to offer, and I have more choice now to say "No, thank you" to requests that are not really in my skill set. And there is time flexibility—I retired from a position not from ministry.

So, I was delighted to accept Bishop Susan Bell's invitation, confirmed by Synod Council, to serve as Assistant Bishop of Niagara. What does this appointment as Assistant Bishop mean? Well, in 25 hours per month, I will be bringing my experience to assist Bishop Susan in her episcopal ministry in this great diocese—consulting on emerging issues, mentoring newly appointed clergy in their transition, filling in on an emergency basis, supporting congregations as needed.

We are at a critical time of recalibration as a Church—not only in parishes but in the way we engage as Christian witnesses. In a time of great stress, seemingly intractable problems, polarized factions, despair about the future, and insecurity about our capacity to make a difference, let's remember that the Church has incredibly Good News to offer—hope founded on God's continued love and presence in the world through the birth, death, resurrection of Jesus, and His abiding gift of the Spirit. God in Christ continues to make all things new. Jesus continues to invite us to share in his mission of healing and reconciling the world to God's purposes. Our baptismal promises (see pp. 158-9, *Book of Alternative Services*) offer a compelling framework for ministry.

I function under the license of the Bishop, as all clergy do, with a letter of appointment, accountable to her and under her direction. A part-time assistant bishop does not participate in the House of Bishops, or governance at the provincial and national levels that is required of elected bishops by virtue of their ordination. This ministry will evolve as all ministries do, as time, opportunity, and circumstances dictate.

And what is the experience I bring?

I was born and raised in Wellington County but not as an Anglican. My family were members of Mt. Forest United Church, where I was baptized and confirmed, attended Sunday school, and sang in the choir. My only connection to the Anglican Church at that time was through the parish priest, Fr. David Blackwood, who was my Cub Master and later Scouter. My real introduction to Anglicanism came during first year at Western University when I was taken by a friend to St. Paul's Cathedral. Enticed by the music and liturgy I returned the next week, and never looked back. Soon after my confirmation there, exactly 50 years ago, I felt a strong vocation to priesthood, completed my undergraduate degree in math and economics, and was sponsored by the Bishop of Huron to study divinity at Trinity College, Toronto. I was ordained 45 years ago in Toronto where I served in full-time ministry as parish priest in rural, urban, and suburban congregations, regional dean, diocesan administrator and archdeacon, suffragan bishop, and diocesan bishop. As Bishop of Toronto from 2004, later titled Archbishop after being elected as Metropolitan of the Province in 2009, I worked with a team of Area Bishops in one of the most populous dioceses in

North America. And for the last five years before retirement, I was concurrently Bishop of the provincial mission diocese of Moosonee, a geographically vast area of small, scattered communities, with majority Indigenous membership, as different from Toronto (and Niagara) as you could imagine.

Before retirement, I made a list of projects to keep me busy; most are still on the list undone! Weeks after my farewell at the end of 2018, I filled in for the Bishop of Ontario as he dealt with his wife's final illness and death. I teach on the faculty and coach new bishops with The Episcopal Church's College of Bishops. I am a very active honorary assistant at St James Cathedral, just metres from my home in downtown Toronto.

It was an unexpected joy that in retirement I would still participate in the Anglican Bishops in Dialogue group that I had a hand in forming. It brought together concerned bishops from Canada, US, England, and eight Anglican Provinces in Africa to build bridges across the sometimes-acrimonious divisions within the Anglican Communion. It has been a life-changing experience personally and had a significant impact on the life of the Communion. Bishop Michael Bird was a central figure in those gatherings.

In retirement, I have led clergy retreats, authored a report on Cathedral Place, led Lenten studies, facilitated a conference on ministry, was in charge of a parish during a complex transition, and continue to teach with the Niagara School for Missional Leadership. For four months I served as the interim Bishop of Huron after Archbishop Linda Nicholls' election as Primate of Canada. I facilitated the Parochial Selection Committees of two large congregations in Ontario and Niagara Dioceses.

That looks busy, and it has been—certainly not boring! But it's not all church work. Until COVID-19 restricted us, my wife and I travelled extensively, binge-watched TV series and movies I'd missed, read a pile of books, and attended Later Life Learning lectures. We took ballroom dance classes. And most important of all, we get to spend more time with our three granddaughters (and their parents)! As one former Assistant Bishop said, "Isn't retirement wonderful!"

It is my joy and privilege to work with you for a time as Assistant Bishop. I now look forward to getting to know you, and pray with, and for, you as we engage in God's mission to be God's Church for God's World.