

BIBLE VERSE OF THE MONTH

I will show you my **faith** by my **actions**.

James 2:18



30 Hours for Poverty

How it impacts the youth in one parish

Page 6

In Conversation with ...

Keith Tucker — and his ministry with the dying

Page 7



Gender equality

Susan Bird attends the UN Council on Women's Rights

Page 11

www.niagaraanglican.ca



A section of the Anglican Journal

NIAGARA ANGLICAN

A Gathering Place and a Sounding Board for the People of the Diocese of Niagara

SUMMER 2015



PROVIDING FARM WORKERS WITH WHEELS

St. Alban's launches Bikes for Farmworkers

AMANDA MOORE

BEAMSVILLE — A local church has found a new use for unwanted bicycles.

St. Alban's Church has been reaching out to the thousands of farm workers who come from countries like Mexico and Jamaica to make them feel at home. The church's latest initiative will give those workers the freedom to travel.

"There are garages filled with bicycles that haven't been used in five, 10 years," said Michael Hahn, a parishioner and orga-

nizer for Bikes for Farmworkers — BFF for short. "Someone out there could really use the transportation."

The church is collecting old bikes which they will rent out to farm workers for a \$10 deposit, which they will get back when they return their bike at the end of the farming season.

An estimated 8,000 workers come to Southern Ontario each year to tend farms. About 2,000 to 3,000 of them land in Niagara where they work long hours on the farm.

"Many are isolated by language

and location," said Hahn, noting most are responsible for providing their own food. "Imagine being in a country where you don't speak the language and are confined to a corner on the farm, miles away from town. How do you get food? How do you get services?"

The bike rental program is just one way St. Alban's is making temporary workers feel at home. Having a Spanish-speaking minister has allowed the church to offer services *en Español* on Sundays and provides bussing so that workers can attend. They

also offer a social once a month for the workers. The church is also setting up an Internet cafe where workers can Skype with their family members back home.

"Happy workers are better workers," said Hahn.

St. Alban's is also working alongside another Lincoln church to take care of the farm workers' needs. Southridge Community Church, with locations in Vineland and St. Catharines, has been offering

—See *BIKES* page 3

▲ Dave Coles helps repair and maintain bikes for farm workers. While walking a newly repaired bike to the storage shed a rainbow appeared overhead and Michael Hahn grabbed his camera and took this picture. "It was a total surprise," he said.

Photo: Michael Hahn

Related

The HOLLISTorial reflects on this story and how we can make connections in life and the Bible. —See Page 3.

The Logos: Ontology for Christians

COLIN C.M. CAMPBELL

Ontology is the study of what is real. Secular thinking about reality is based on the ontology of atoms and molecules. Christian tradition is based on the ontology of God's Providence, exercised in two ways: in our spirits by the Holy Spirit and in the material world by the Logos. In prayer we are familiar with the work of the Holy Spirit. The work of the Logos is invisible most of the time. It is this that most troubles those wedded to the ontology of science. The Christian world is ready for a Logos-based Christian ontology, compatible with the ontology of science. Quantum field theory and Bell's theorem suggest a way to do this.

According to science, we are material beings whose minds and bodies can be explained by scientific reductionism. Mental health is just psychology. Psychology is just biology. Biology is just chemistry. Chemistry is just physics.

"What is shocking about Christianity is its claim that Jesus was both God and man."

And physics explains everything using the Standard Model of the Universe.

According to Christianity, we are spiritual as well as material beings. "We live, move and have our being" in a Providential God, who created a world that is "a pale reflection of his glory". His Providence "neither slumbers nor sleeps" in its watch over us. God does this by his immanent presence, as Logos and Holy Spirit.

The belief in One God as a Great Spirit is common to many religions. What is shocking about Christianity is its claim that

Jesus was both God and man. This truth was hard won! In the fourth century, Arius would not accept it. The Cappadocian Fathers—Basil the Great, Gregory of Nyssa and Gregory of Nazianzus—argued that Jesus was *homoousios*; that is, possessing the same substance as God. Their opinion carried the day at the First Ecumenical Council in Nicaea and Arianism was declared a heresy.

However, the belief defended at Nicaea did not originate there. In the Fourth Gospel, John equated Jesus with the Logos of the Stoics and Hellenistic Judaism. To Philo of Alexandria, God's utter transcendence and separateness from the world was necessary for him to remain uncontaminated by it. However, the philosophers were aware that there was a basic order beneath the world of transient phenomena, suggesting God's activity. They called this organizing principle the Logos.

Jesus proclaimed the organiz-

ing principle behind phenomena to be the Kingdom of God and himself as the embodiment of it. To Jewish Christians, he was God's Messiah. John forced the issue for the philosophers by asserting that he was also the Logos. That is, the order behind nature is not due to some abstract principle or the laws of physics. It is due to the action of a providential loving God.

Surprisingly in the last few decades, the previous ontology of science has collapsed, clearing the way for a Christian ontology, compatible with scientific observations. At the time of the Enlightenment, Isaac Newton introduced the idea that rigid laws of motion dictated everything from red giants to quarks, requiring an ontology of determinism. His theory made Newton a deist—and it worked so well that it seemed to be true.

In the 20th century, quantum mechanics debunked determinism and John Bell proved conclusively that the future



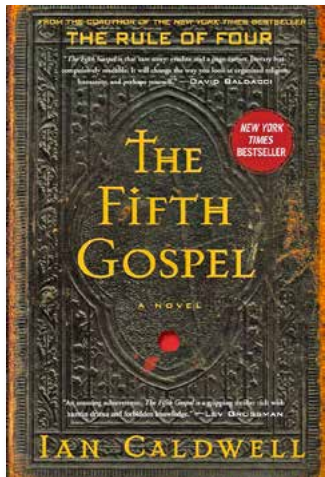
does not emerge from the past in a predetermined way. Instead, quantum field theory is much more consistent with an open future, regulated by human decisions or by the Logos of God.

So, our God is not just "out there," as Philo thought. He is also "in here," trying to get out. We might well ask why the world is not a better place. The answer should not surprise us. The world is the best place that we have allowed God to make. We have work to do!

Dr. Colin Campbell teaches school in Hamilton. EMAIL: ccmcampbell@gmail.com

Summer Reading

Who killed the curator? The trial takes place in the Vatican



The Fifth Gospel: a novel, by Ian Caldwell
Simon & Schuster, 2015

REVIEWED BY ROB ROI

This is not to be confused with the Gospel of Thomas, which was considered to be the fifth gospel by the scholars of the Jesus Seminar.

The fifth gospel referred to in this thriller is the gospel called the Diatessaron, composed by the Assyrian Tatian in the second century. Its text was a fusion of the four gospels into a single document. It took Caldwell 10 years to write, and is based on painstaking primary research in multiple languages, as well as interviews with priests who have worked at the Holy See.

Caldwell weaves this intriguing story around several issues within the Vatican that are all connected in some way. There are two ordained brothers, one a priest in the

orthodox faith (Greek) and the other in the Catholic faith (Roman). The curator of an exhibition that is to open next to the Sistine Chapel, displaying pages from the ancient Diatessaron document, is murdered.

The purpose of this exhibition is to discover if the Shroud of Turin is authentic or a fake, and also to bring the leaders of the two separate faiths together in hopes of uniting them.

The trial, to discern who killed the curator, takes place in the Vatican which has its own system of justice, separate from that of Rome. All of this takes place as Pope John Paul II enters his twilight years.

To help the reader follow the activity around the Vatican there is a map inside both the front and back covers.

The Reverend Rob Roi is a parish deacon at St. James' Dundas. EMAIL: margrobi@sympatico.ca

Advertise WHERE YOUR READERS ARE *Affordable*

Advertise in the Niagara Anglican
Contact Angela @ 905-319-2521
or niagara.anglican.ads@gmail.com

ROYALLEPAGE
Niagara Real Estate Centre
Exchange, Independence, David & Grand

Carol
LOTZ
Sales Representative

Office: 905.937.6000
Direct: 905.329.5689
lotz@royallepage.ca www.house2house.ca
101 Lakeport Road, St. Catharines, ON L2N 7L7

You Get MORE When You Ask For LOTZ

Bible Verse of the month

Send us your favourite or meaningful Bible verse and why you have selected that verse or the story behind your choice. Contact information is on page 3.

HOLLIStorial

The Editor reflects on...

Two Bible stories coming to life in Beamsville



The story of the rainbow and the miracle of the great catch of fish are evident in the Bikes for Farmworkers project.

At God's request Noah built an ark and saved all living species (Genesis chapters 6-9). After the flood subsided and the creatures returned to dry ground, God made a promise that never again would so many living beings be destroyed by a flood.

The rainbow would be the sign to seal the covenant or agreement between God and creation. Whenever a rainbow appeared it would be a reminder of God's love and caring for "all creatures great and small."

When Dave Coles (see photo, page 1) was returning a repaired bike to the storage shed and Michael Hahn captured the rainbow surrounding the whole scene, it was a reminder that God still loved and cared for people and their wellness.

The second story coming to

life in Beamsville is the miracle of the great catch of fish (Luke 5). After Peter and friends had toiled all night and caught no fish, they were tired and discouraged. Jesus suggested casting their nets elsewhere. Reluctantly they did and caught so many fish they could not handle the whole catch themselves.

They signalled to their colleagues to come and help; they did and both benefitted immensely.

The same happened with the Bikes for Farmworkers.

Michael Hahn wrote, "I was contacted by a man who had been collecting used bikes for several years. He had intended to open up a used bike store, but later changed his mind. He offered to donate to us free of charge 200 used bicycles.

"We have no space for that many bikes, so I contacted Southridge Church in Vineland. They too have a similar bicycle

program for temporary workers and serve mainly farm workers from the Caribbean. They had just acquired storage space and will donate the space to us and we will share the bike supply with them.

"Everyone wins. What a blessing!"

Greg Ellis, the man who sent the email wrote, "I read the article in Monday's Spectator about your program. I have about 200 bikes that are remnants of a bicycle recycling program I was doing. I've been retired for a year, had thoughts of doing a used bicycle business, but it looks like that won't be working out.

"The bikes are presently in storage ... and ... I can deliver them.

"Let me know if you can use these bikes (free!) and how many."

Hahn noted, "Greg Ellis is delighted his bikes will go to a good cause, Southridge is blessed with a huge supply of bikes and

so is St. Alban's."

"Notably the Bikes for Farmworkers program is a part of something bigger; an outreach of faith, service and love to our guests from Mexico and Central America," concluded Hahn.

When the Bible comes to life today in local communities, everybody wins.

Making the connection between happenings in real life and the Bible, especially the Gospel teachings of Jesus, indicates a merging of faith and action at a deep and meaningful juncture.

The pages of this month's *Niagara Anglican* are overflowing with examples.

Keith Tucker walks with people during their final days of living on this earth (p. 7); the youth from St. Simon's spend more than a day learning about poverty in their home town (p. 6); Camp Artaban, once a physical entity for camping now

carries on its legacy by serving others in different ways and forms (p. 9); and for nearly seven decades the Anglican Business and Professional Women's Association gave away all the money from various fundraisers to support the work of the church locally and in northern Canada (p. 6).

However, as you read the thoughts of our columnists and the other stories of people living out their faith in specific situations, you may catch an insight into your own journey of faith.

You may look at your actions and understand how these reflect your belief in God/Jesus. Or you may ponder what the gospel of Jesus Christ is really asking you to do and then decide how these new insights can come to life in tangible actions for yourself or others.

Either way, enjoy the journey. God walks with each of us.

To the Editor

A breath of fresh air

It was like a breath of fresh air to read the explicit article by S. Robertson-Roper entitled "Why young people are leaving the church" (May 2015).

It takes the conviction of a young Anglican to speak out so honestly about the frustrations also felt by so many of us older Anglicans. We too are seeking an updated liturgy with prayers, hymns, creeds and homilies that honestly reflect a 21st century understanding of Jesus and the one God of unconditional love and social justice, which he proclaimed, lived and died for.

It truly is time for us to update the archaic words and phrases we continue to use in our services that distort and diminish the call of Jesus to follow Him in our lives today. It's time we say what we MEAN!

Heather Joy Brinkman
Stoney Creek

Bikes for Farmworkers a valuable ministry

CONTINUED FROM PAGE 1

a medical clinic for temporary workers on Sunday afternoons. For the workers, this means not having to take time out of their work day to seek medical attention.

Hahn hopes to outfit about 100 workers with bikes this year. The first 10 were rented out Sunday (April 26). Beamsville's Mountainview Cycle has donated parts, including reflectors and tires, to the cause. Port Colborne's Aubrey Foley, who regularly seeks out old bicycles at garage sales to ship to the needy in Cuba, has donated 10 bikes

to the church and a number of citizens have also supported the initiative.

Bikes can be dropped off at the church, 4341 Ontario St., Beamsville.

For more information, contact the Reverend Javier Arias at 905-563-4518 or Michael Hahn at 905-945-1715.

Amanda Moore, a staff writer with The Grimsby Lincoln News, also donated her own bike to Bikes for Farmworkers. We thank both for permission to reprint her article. EMAIL: amoores@niagarathisweek.com

You can help celebrate the 60th anniversary of the Niagara Anglican.

Have your photo taken with your copy of the Niagara Anglican ...

- in your own community
- elsewhere in Canada
- or around the world.

Send your photo (in high resolution) to the Editor by August 25 for inclusion in our October 2015 special anniversary edition of the Niagara Anglican.

NIAGARA ANGLICAN

The official publication of the Diocese of Niagara, published 10 times a year from September to June as a supplement to the *Anglican Journal*.

The Diocese of Niagara lies at the western end of Lake Ontario, encompassing the Niagara Peninsula, Hamilton, Halton Region, Guelph and portions of Wellington and Dufferin Counties.

Publisher: Bishop Michael A. Bird
905-527-1316
bishop@niagaraanglican.ca
Editor: The Reverend Hollis Hiscock
905-635-9463
editor@niagaraanglican.ca
Advertising: Angela Rush
905-319-2521
niagara.anglican.ads@gmail.com

Art Director: Craig Fairley
Imagine Creative Communications
Proofreader: Helen Hiscock
Niagara Anglican Publication Board:
In addition to the above...
Pam Claridge
Paul Clifford
Dennis Hurst
Christyn Perkons (Bishop's Designate)
Geoffrey Purdell-Lewis
Carol Summers
Printed and mailed by:
Webnews Printing Inc., North York, ON

Subscriptions:
\$15/year. For new subscriptions or changes, please contact your parish or visit www.anglicanjournal.com.
Submissions:
We welcome letters, news and articles. Each must include writer's full name and contact information. We reserve the right to edit or refuse submissions. Contact the Editor or a Board member if you have any questions, feedback or ideas. Submission deadlines are printed elsewhere in the paper.

Mailing address:
Cathedral Place
252 James Street North
Hamilton Ontario L8R 2L3

For a complete staff directory and more information, visit our web site www.niagaraanglican.ca



Religious leaders combat slavery and trafficking

SHARYN HALL

Slavery has been a human reality from ancient times to the present day. Many people believe that modern slavery is rare, but the opposite is true. Over 35 million people in our world are slaves. They have no passport, no protection by any country and no money to escape. They are shamed and humiliated into submission.

Men, women and children are trafficked into slave labor in factories, farms and the sex industry. Illegal organizations escape the laws by shifting across international borders. The profits are enormous.

Two years ago in May 2013, Justin Welby, Archbishop of Canterbury, and Pope Francis met and decided that, despite the theological differences between their churches, they should work together to fight the evils of modern slavery and human trafficking.

By November of that year, an international workshop on trafficking and slavery was held in Rome with 100 organizations, including a delegation of the Anglican Church and the Walk Free Foundation, an anti-slavery organization founded by Australian philanthropist Andrew Forrest.

The next step was to gather representatives of major world religions and create the Global Freedom Network (www.global-freedomnetwork.org).

In December 2014 in Vatican



City, Catholic, Muslim, Anglican, Hindu, Buddhist, Jewish and Orthodox religious leaders signed the Joint Declaration of Religious Leaders Against Modern Slavery, which reads (in part), "In the eyes of God each human being is a free person, whether girl, boy, woman or man, and is destined

to exist for the good of all in equality and fraternity. Modern slavery, in terms of human trafficking, forced labor and prostitution, organ trafficking, and any relationship that fails to respect the fundamental conviction that all people are equal and have the same freedom and dignity, is a

crime against humanity."

The photo of the 12 signatories is an amazing testament to the power of faith to overcome differences and join together to combat an inhumane scourge, which affects people around the world. Looking to the future, the Global Freedom Network will

continue to invite more world religious leaders to unite their efforts by becoming signatories to the Joint Declaration.

The Global Freedom Network is committed to working with governments, businesses and advocacy organizations towards eradicating slavery and the trafficking of humans. They have identified six areas of focus: to mobilize faith-based communities for joint action; to promote ethical purchase of goods; to care for victims and survivors; to seek improved legislation and enforcement of laws; to promote awareness of preventative strategies; and to raise funds to support this work.

In recent years, media stories of human trafficking and slavery have given the wider public only glimpses of the extent of the global problem. Canadians are becoming aware that human trafficking and slavery touch our daily lives: in the merchandise we purchase, in our service economies and in the sex trade. Canadians in faith communities have the potential to make a difference through education and local organizations.

The great English anti-slavery campaigner of the late 18th century William Wilberforce stated, "You may choose to look the other way, but you can never say again you did not know." His words ring true over 200 years later.

Canon Sharyn Hall is Niagara's Ecumenical Officer. EMAIL: hallsl@cogeco.ca

HOLY LAND PILGRIMAGE

with Bishop Tom Corston
(retired Bishop of Moosonee)

November 2 - 12, 2015

For costs & itinerary contact
tom.corston@sympatico.ca | 705-690-3046
or

Janice at Aufgang Travel, Thornhill | 905-771-7800



Visit to church while on vacation

Ruth and Richard Mills, parishioners of St. George's Lowville, vacationed in Cuba, and while there took time to visit a parish. They wrote ...

"We took a day trip from Cayo Coco that included a stop in Ciego de Avila. During our time we had a free hour to wander the town. With the help of

a school principal and janitor we were guided to the home of the deacon of San Lucas Episcopalian Church, a church in our companion Diocese of Cuba. The deacon Yohanes Cobiellas Toledo and his wife Mariella took us for a visit to their nearby church."



Yohanes Cobiellas Toledo showed Richard and Ruth Mills from Milton Ontario around San Lucas Episcopalian Church in Cuba.

Photo the Mills family



A pilgrimage to Santiago with my disabled sister

BY CORY NOVIS

◀ Vivian's brothers Cory and Kenny and mother Cate accompanied her on the pilgrimage to Santiago De Compostela.

Photo: The Novis Family

Every year thousands of people from all around Europe make a pilgrimage to Santiago De Compostela, the capital of Galicia in northwest Spain, to follow in the footsteps of Catholic pilgrims who have been travelling to the Cathedral in Santiago since medieval times.

Last summer my family took the week-long hike for 120 kilometres along the *Camino Ingles* (the English Way) with up to 14 kg of weight on our backs. This is quite a hike for most people, as I can say from experience; but for none among us was it harder at times than for my younger sister Vivian, a 13 year old girl with Down Syndrome. Far from being a hindrance, however, my sister proved to be somewhat of an inspiration.

We averaged just over 17 kilometres a day and we hiked

no matter what the weather, through both heavy rain and the searing heat of Siesta. We had to push ourselves just to get a place to sleep at one of the *albergues* or hostels that are set up, with rather limited spaces, to house pilgrims on their way to the Cathedral.

To handle challenges like this, people need to understand why they are doing them and for what they are aiming. Personally, I made sure to keep my mind on the big white mattress and large dinner that awaited me at the next *albergue*, and the awe inspiring sight of the Cathedral that was our ultimate goal.

Viktor Frankel, an Austrian psychiatrist and neurologist, said about suffering that "those who have a 'why' to live, can bear with almost any 'how'."

Although I wasn't faced with the drastic life or death scenario

of this quote, I still found that knowing why I was challenging myself helped me to face the task.

Maybe it's just natural bias which makes us assume that the mentally disabled won't perform on par with others at physical challenges, or perhaps we assume that a lack of understanding would mean a lack of motivation. By the latter I mean to say that perhaps we assume that the mentally disabled can't really give meaning to suffering and, thus, find it harder to endure. But I can say for certain, my sister had a "why."

Every day my mother would explain to Vivian exactly where it was we were going and how far it was until we got there. My sister would often ask about the upcoming hostel and about meals, and we would prompt her on with the name of the upcom-

ing town where we would find both of these things.

Throughout the day, when Vivian seemed tired, we would remind her about Neda or Ponta Deume or Betanzos, and she would brighten up instantly. Just like me, my sister was looking forward to that big white mattress and large dinner, and it helped her to carry on.

If you're still not satisfied, allow me to give you another example. My mother would also talk to my sister about suffering in regards to Christianity and how "Jesus suffered for us and so now we were suffering a bit for Jesus." A relatively abstract concept (and not one I'm pressing anyone to believe), and yet it seemed to work: my sister would bravely soldier on, despite her aching feet and sore shoulders.

You don't need to believe in Christianity to appreciate that it

seemed to give my sister a "why" for her suffering, and in that way make it more bearable.

What I ultimately learned from this experience is this: facing challenges and dealing with suffering by giving yourself a "why" is possible for almost anybody, even for my little sister Vivian.

In this way, whenever we need to deal with problems in our daily lives, we need to remember what it is we are working towards: achieving our goals, supporting our families, making the world a better place or even just that feeling of release that comes with lying down to sleep on a big white mattress after a long day of hard work and challenges.

Cory Novis, originally from Ontario, now resides in England.

New children's choir

A voice box and a heart filled with joy are the only tickets needed to board The George Express, a children's choir—ages seven to fourteen—operated by St. George's St. Catharines.

It is growing fast but still open to new members, said a parish representative; it is free and open to everyone—church membership isn't required.

The George Express meets Tuesdays at 7:00 p.m. in the Church gym, 83 Church Road, and is led by the church's Director of Music Mari Shantz.

For information call 905-468-0427.

This is a new opportunity for children to have a high-quality musical experience.

► Members of The George Express will to perform at Ridley College in St. Catharines

Photo: Martha Tatarnic




DL Corry Coaching
... serving Servant Leaders

Rev. Linda Corry
526 Guelph Line, Burlington, ON L7R 3M4
linda@corrycoach.com www.corrycoach.com
(905) 634-7858

Personal Coaching | Seminars | Quiet Days

Deadlines and Submissions for Niagara Anglican

Deadlines:
September – July 25
October – August 25
November – September 25

Submissions:
News – 500 words or less
Articles – 750 words or less

Letters to the Editor – 300 words or less
Reviews (books, films, music, theatre) – 400 words or less
Original cartoons or art – contact the Editor
Photos – very large,

high resolution, action pictures (people doing something). Include name of photographer.
Questions or information: contact the Editor at editor@niagaraanglican.ca or 905-635-9463

30-Hours for Poverty has impact on youth

TAMARA FERGUSON

In April St. Simon's Oakville held their annual 30-Hours for Poverty overnight program for youth.

Currently in its sixth year, it started as a social justice initiative to introduce youth to poverty issues existing closer to home. It is popular with the junior and senior youth and attracts youth from other churches in Oakville and Burlington.

While most youth are aware of poverty in third world countries, many do not realize that there are people struggling financially in their own backyards. "I felt it was important for the youth to be involved in social justice activities and to understand we have poverty in Oakville," said Youth Ministry Co-ordinator and 30-Hours leader Robyn Michell, who has been involved with 30-Hours since its inception. "I also wanted them to know that they can get involved in helping other people at any age."

Many were not expecting to hear that approximately 8% of the Oakville population live below the poverty line. "Poverty is a worldwide issue but here in Oakville people try and hide those who are suffering because they are afraid it will change the image of Oakville," offered 15 year old Amy Davies. Lynley McIntee, 12, was shocked to hear about "the number of people who barely had enough to live on."

Participants arrived by 4:30 p.m. on Friday and, after intro-

ductions and orientation, had dinner. The meals were not fancy and were made with items found at a food bank, such as pasta or soup.

Community speakers introduced topics like social assistance, emergency housing, homelessness, hunger and mental health. This year, Michelle Knoll, Executive Director of the Oak Park Neighbourhood Centre spoke about poverty in Oakville, and how OPNC works with various individuals and community groups, faith organizations, the town of Oakville and Halton Region to address poverty.

On Saturday morning it was off to Kerr Street Ministries to make and serve breakfast for over 100 people, including elderly, singles, couples and families with young children. It was hectic, but the most rewarding for the youth. "I found making breakfast for all of the people really inspiring ... all of the people there were thanking us for everything and being so appreciative," reflected Nick Attard, 14. Seeing the different people who come to Kerr Street Ministries, it is a real eye-opener for many but confirmed, at least for Lynley McIntee, "Everyone is a child of God. Everyone deserves His compassion."

After a debriefing and lunch, the youth visited Oakville's Fare Share Food Bank, the town's only food bank. They were told its history, how it is run and how food is distributed. After a tour of the facility they sorted food into various bins and onto shelves.



Lynley McIntee and Aidan Ferguson sorted food at the Fare Share Food Bank during their 30-Hours for Poverty experience.

Photo: Tamara Ferguson

Cleaning products and personal items—toothpaste, shampoo and diapers—were also sorted and organized.

Afterwards, the group returned to the church for a service of reflection. Rector Darcey Lazerte asked the participants to share what they had learned and led the group in prayer before conducting a Eucharist in the round.

New to 30-Hours this year was the labyrinth walk—brought in and laid out on the floor of the church hall—led by parishioner Laurie Kondo. The purpose of this exercise was to introduce the youth—most had never walked or seen a labyrinth—to another

way of quietly meditating on what they had experienced during the program. "I found the labyrinth walk most interesting because it was relaxing and my time to pray and reflect," said Aidan Ferguson, 12.

Saturday evening is time to wind down, socialize and watch a social justice-themed movie. While the 30 hours spent on learning about poverty is intense, youth come away with some valuable insights and lessons. "I think we need to show more people the right thing to do so they can show their friends and spread the message," commented Jacob July, 13.

30-Hours helps youth not to take the basics of life and what they have for granted. "I got to see how lucky I am and it motivated me to give something back to the community," reflected Matthew Romaniuk, 13. Robyn Michell agrees. "I love the whole 30-Hours program. Just think, you are taking youth who are distant from poverty and putting them into situations where they meet people, help people and put a face to poverty. That is when they start to understand the injustice."

Tamara Ferguson is a parishioner of St. Simon's Oakville.

After 69 years of worship and service

Association celebrates close down



▲ Jean McEachern, Ethel Straw and Lola (Peggy) Tucker were members of the Anglican Business and Professional Women's Association for a combined total of 123 years. Canon Eric Mills served as Chaplain for 28 years.

Photo: Hollis Hiscock

HOLLIS HISCOCK

In the late 70s Mavis Adams, a library administrator, was invited to the upcoming meeting of the Anglican Business and Professional Women's Association.

Her response, "Oh sure, another evening out is just what I need."

She did go.

The association had just raised \$9,000 at their annual Bazaar. "I was impressed!" she recalled, "impressed even more when they produced a list of where they were sending this money

- the northern dioceses of the Anglican Church, St. Matthew's house and the Seafarers."

They gave it all away and she thought: "this is my type of organization."

On Sunday, April 26, 2015 Mavis gathered with over 40 friends to give thanks for what the Association had accomplished in its 69 year history.

Its origin lies in the post war period, 1945-46, a time of re-adjustment and searching for new avenues of peaceful endeavors. A 1946 study by Ottawa Mayor Charlotte Whitten reported approximately 250,000

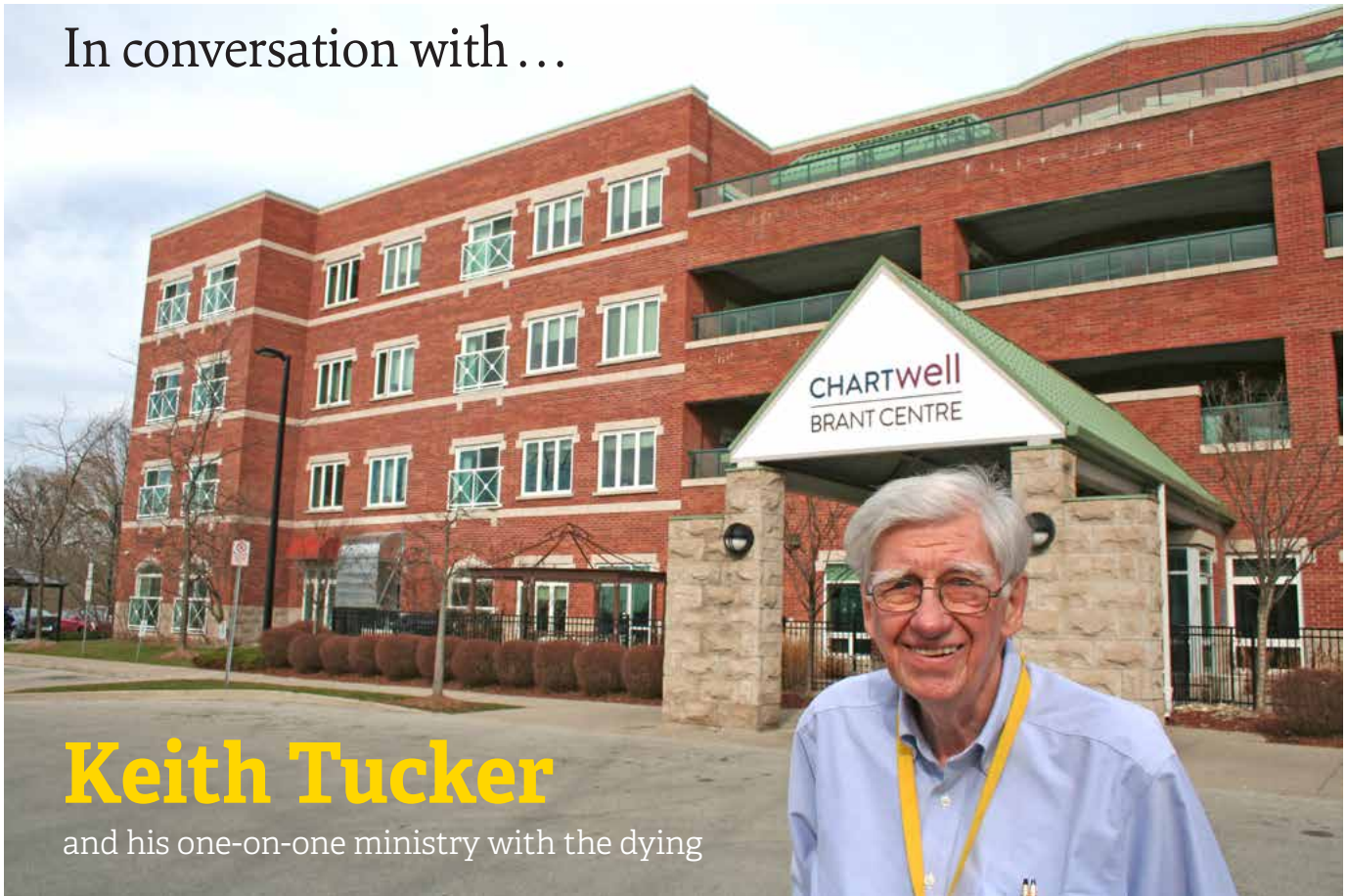
Anglican women and girls over 14 years of age were lacking any church affiliation, suggesting that efforts should be made to draw at least some of these women into the family of the church.

Following a Supper Club Consultation with business and professional women Niagara Bishop Lewis Broughall concluded Niagara might serve as a "proving ground" for this type of organization.

They were up and rolling. Church affiliation was encour-

—See ASSOCIATION page 10

In conversation with ...



Keith Tucker and his one-on-one ministry with the dying

Caring for people as they approach the end of their lives on this earth requires special talents from extraordinary people. Keith Tucker, a member of Grace Church Waterdown, is one of these individuals. Since 2003 he has accompanied and supported 112 men in this unique ministry.

He estimates he has spent approximately 3,500 hours volunteering at three centres and his total hours are growing weekly.

In addition, he and his dog Norska do pet therapy twice a month with people with developmental challenges.

The Niagara Anglican appreciates Keith's willingness to share his story.

NA: When and why did you begin this ministry?

KT: In 2003 when I took a Palliative Care Course—12 ladies and myself – at Carpenter Hospice in Burlington. I wanted to be of help to the most vulnerable men in Joseph Brant Memorial Hospital (JBMH). Basically, Palliative Care means help but not cure.

I believe my being a "one on one" volunteer goes back 68 years when my mother died and I was

only 12 years old.

NA: You spent over a decade at JBMH—tell us what you did there.

KT: For my first couple of years, I volunteered Monday mornings—8:00 a.m. to noon—in emergency bringing people up to the triage nurse.

As soon as I achieved my Certificate in Palliative Care from Carpenter Hospice I began to visit very ill men at Joseph Brant Memorial Hospital. Over the years, I accompanied 112 men from our first meeting until their deaths. I believe I was the only man visiting men.

I did suffer several bouts of depression which slowed me down but never stopped me from visiting the ill men. I gave up several things during these depressed times, including golf and church.

NA: Why did you decide to return to care for the dying?

KT: Because there was a hollowness in my life while I was not doing Palliative Care.

NA: Where are you serving now and with whom?

KT: Presently I visit three ladies and three men each Monday at Alexander Place in Waterdown, and every Thursday I visit four men at the Brant Centre in Burlington.

I will do Palliative Care when requested with anyone in the two places, and I believe that the Lord will not let me get depressed ever again.

NA: In what ways has your belief and faith in God helped you minister to the people assigned to you?

KT: Immeasurably! I feel God has helped me become a better and better volunteer, and has made me a better man—God is showing me the way.

NA: What benefits have you received?

KT: Satisfaction because I am helping. I do what I feel the residents want me to do. I do many different things with the 10 people I visit. For example, I read to people. In one case I read articles to a lady from her local paper, and after reading *Moby Dick* by Herman Melville for one man we embarked on *Charles Dickens' A Tale of Two Cities*.

NA: What have you learned from accompanying people as they reach the end of their lives?

KT: I have learned that each person goes through various stages as they realize they are dying, including anger, realization, acceptance, sometimes wanting to talk and sometimes "no talk."

NA: What else would you like to add?

KT: My personal CV ends with "I'd rather be a man of value than a man of success." Hopefully I am being a man of value.

I told golf writer Lorne Rubenstein for an article published in 2006, "My seven years of value at Joseph Brant are far more important to me than my 57 years of success in golf." Then I quoted to him George Burns, who said "When you stop giving, when you stop offering something, it's time to turn out the lights." It's been nine years since the article first appeared in print and I'm still not ready to turn out the lights.

NA: Thank you.

▲ Keith Tucker poses in front of the Brant Centre Burlington, before beginning his Thursday mornings visits.

Photo: Hollis Hiscock



Niagara: From the Edwardian Age through the Turbulent Sixties

In the first of our series on the history of Niagara Diocese (March 2015), Canon **Marni Nancekivell** recounted the early years of our diocese. In this installment, she gives us insights into our bishops during times of change and upheaval.



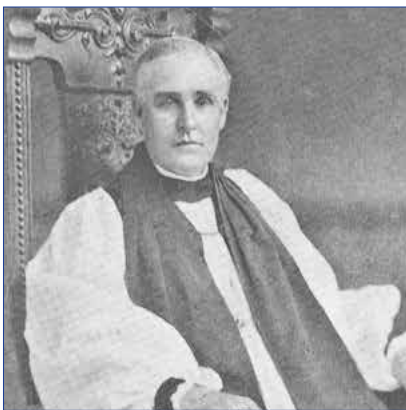
William Clark, Fourth Bishop of Niagara
1911-1925

Clark was the first Bishop consecrated at Christ's Church Cathedral, although today's Cathedral bears little similarity.

He served in Palmerston, St. Luke's Burlington (Curate) and as Vicar of St. John's Ancaster before becoming Secretary-Treasurer assisting Bishop DuMoulin.

In 1913 he attended an International Peace Conference asking the world to choose peace over war; sadly by 1916, the First World War was at a mid-point with 26 clergy serving as military chaplains.

After the war, Clark turned his attentions to social justice issues, voicing concerns for safe and healthy living conditions for families, condemning the worst of capitalism, pointing to the evils of sweatshops, child labour and unsanitary tenements.



Derwyn Owen, Fifth Bishop
1925-1932

Elected bishop on the first ballot, Derwyn Owen began his diocesan service as Rector of Christ's Church Cathedral and, later, Dean of Niagara. He was known for his graciousness, wisdom and tact. Those same characteristics served him well as Diocesan Bishop. When a heated argument erupted, threatening to split Synod along party lines, Owen would call proceedings to a halt,

quietly standing and asking people to join him in prayer for Divine Guidance.

His first months as Bishop were challenging, as both the Archdeacon of Hamilton and the Diocesan Secretary Treasurer died, leaving him virtually alone in his Diocesan responsibilities. However, he was a man who eloquently upheld a wide vision of the church. That vision undergirded his valuable ministry to people being called to uphold this Diocese through the early years of the Depression.

He became Bishop of Toronto in 1932, and was Primate of Canada from 1934 until 1947.



Lewis Broughall, Sixth Bishop
1932-1949

Broughall served as Rector of All Saints Hagersville, St. Jude's Oakville, St. George's St. Catharines and Dean of Niagara. His strength was a pastor's heart to serve people entrusted to his care.

The people grew to know and trust him as a man of profound faith, conscientiousness and deep peace. These characteristics upheld him as his ministry spanned the Depression and the Second World War.

The wider church was blessed by his wisdom. He served the national and international church on a variety of committees while maintaining a firm yet gentle hand on the life of this Diocese.

In his youth, he suffered a sports injury to his back. That injury and the pain associated with it necessitated his resignation as Bishop in 1949. He required the support of practical nurses. One, Eve MacPherson of St. Stephen's on the Mount Hamilton, noted he was always thanking God for turtles. She asked why he thanked God for turtles so frequently. He said whenever his back pain was at its most intolerable, a turtle would inevitably cross his path - sometimes a real turtle, sometimes a greeting card with a turtle illustration or a figurine or other memento. The blessing of turtles distracted him from his pain, and reminded him of God's grace and care, he said.



Walter Bagnall, Seventh Bishop
1949-1973

Irish by birth, but Canadian in his theological education—graduating from Western Ontario University and Huron College—Bagnall became Rector of All Saints' Hamilton in 1936. While Rector of St. George's St. Catharines, he served as a reserve Chaplain with the Royal Canadian Air Force. In his brief year as Rector and Dean of Christ's Church Cathedral, he oversaw the first renovation since 1910.

During his long span as Bishop, Bagnall presided over a church with rapid expansion in the post war years. By 1956, the Diocese was pre-occupied by church extension, with new parishes in Hamilton, Burlington, Oakville, St. Catharines and Port Colborne; many were named for Celtic saints probably associated with his Irish roots.

From an office in Hamilton's Medical Arts Building, the Synod Office relocated to 67 Victoria Avenue South, a better location for a rapidly expanding church.

Bagnall witnessed the post-war boom, church expansion, and the beginnings of liturgical change, talks of church union with the United Church of Canada, Pierre Berton's book *The Comfortable Pew*, student unrest and the war in Vietnam.

Stories abound still of how he would call a Rector to inform him he would be moving to another parish within two weeks. He loved to "look like a Bishop", and had a "unique ability to combine faith with humour, solemnity with joy and truth with laughter."

Second of a three part series by Canon Marni Nancekivell, Secretary of Synod, highlighting the 140 years of Niagara Diocese. Her sources include Bishops of Niagara by Richard E. Ruggles (2004) and the History of the Diocese of Niagara to 1950.

What you do **FOR OTHERS**, you are doing **FOR ME**

The legacy of Camp Artaban lives on

SUSAN LITTLE

NO! It's not Christmas and NO, this article is NOT about the wise men that travelled far to present lavish gifts to Jesus, but you are close! It's about Artaban, the fictional fourth wise man in Henry Van Dyke's *The Story of the Other Wise Man*. It is the tale of a man whose life is the epitome of servanthood, living for others. Matthew 25:40 says it all: "whatever you did for one of the least of these brothers and sisters of mine, you did for me."

The idea for Camp Artaban was the vision of "Padre Holmes", properly known as the Archdeacon A.T.F. Holmes. A veteran of World War I who had seen death and sacrifice firsthand, he founded the camp in 1936 as an experiment in Christian education, encouraging children of different backgrounds to share life experiences under canvas. He believed that, when people had to live with one another in close proximity, they learned to live out core Christian values. The Camp purchased property off the current Lions' Club Road in the Dundas Valley in 1941 and was the Anglican camp for Niagara until Camp Canterbury was established in 1960.

Why are people still talking about Artaban 40 years later?

Attending "Camp" marked people with a certain attitude toward life, a specific under-



▲ Artaban Place offers affordable housing in Hamilton—a legacy of Camp Artaban Photo: Hollis Hiscock

standing about how one person can make a difference in the world. All sorts of stories about Camp abound to this day, even 40 years later, trying to explain the difference it made. Some say it was the strong competitive nature of its program, others maintain that it was the emphasis on one's duty to others, not to one's self, that drew hundreds to Camp every year.

Living life as they experienced it at Camp Artaban helped to transform the lives of campers and volunteers alike. Artaban taught people to give of themselves, thereby enabling people to transform environments and the people in those places,

generation after generation.

Artaban, the fourth Wise Man, may be a legend, but the lives transformed by the camp named after him are legendary.

The legacy of Camp Artaban?

Most people see Artaban's gift to the present as a protected swath of pristine land for wildlife and nature enthusiasts to enjoy in the Dundas Valley. As part of the Hamilton Conservation Authority, its land will continue to offer this outstanding natural habitat for generations.

Others understand the legacy of Camp Artaban as the work done by the Camp's Board of Directors, which continues to fund campers to attend residen-

tial camps. Since 1968, they have met each year to apportion the revenue generated by the sale of the land to send campers to camp through organizations like St. Matthew's House. The Board also funds other camps so that more children, who might not otherwise afford the outdoor camping experience, can go to camp.

But the legacy does not end there.

Artaban Place is a 28 unit subsidized housing complex attached to St. John's. It materialized after a fire destroyed the church's parish hall in 1990. Promoting the Artaban spirit, the current Board of Artaban Place

helps residents to live their lives in a safe and welcoming environment, while St. John's uses the lower levels of the building as its activity centre. Week in and week out, the diverse population living in Artaban Place speaks volumes of how the church helps to transform the lives of vulnerable people. This is the greatest legacy of Camp Artaban.

Camp Artaban Sunday is planned for Sunday, October 18, 2015. Throughout this year, St. John the Evangelist Hamilton is celebrating its 125th Anniversary. As the original sponsor of Camp Artaban, it is calling people to help celebrate its legacy. It begins with the choral service at 11:00 a.m. and concludes with a simple luncheon after the service. The Church expects people to bring memorabilia and a good number of memories and stories to share. There will be posting space available for actual photos, etc. The planners expect to conclude with a sing-song around 4:00 p.m.

If you plan to attend, contact Dave McKay (dmckay2@cogeco.ca or 905-522-6218) or the Church Office (905-522-0602 or office@rockonlocke.ca). It would be helpful to know how many people to prepare for and learn of any allergies or health alerts.

Susan Little is a parishioner at St. John the Evangelist Hamilton and a member of Camp Artaban's Board of Directors.

YOU

can help celebrate the 60th anniversary of the Niagara Anglican

Tell us about a highlight or memory from the paper. What can we do to make the paper better?

Tell us your story in 200 words or less. Send it to the Editor by August 25 for our

October 2015 Special Anniversary edition

Making the Connection
TRN Income Tax & Bookkeeping Services

Stay in the Comfort of Your Home. We Come To You.
Individual \$30.00.
Pensioners and Students \$20.00
Family & Group Discounts Available

Don't TAX your brain, let TRN ease the pain

Telephone: 905-335-8286
E-mail: trnconsultingservices@yahoo.com
Unit 100 - 2301 Cavendish Drive, Burlington, Ont.

Winona Farmers Market

Tuesdays 3-7
May 26-Oct 13

St. John's Anglican Church
1285 Hwy. 8 at Winona Rd. 905-643-2180

An evening of inter-faith enlightenment

DIANA COEN

Maundy Thursday, the evening before Good Friday, is the commemoration of the Last Supper before Jesus was crucified. Communion is an important part of our weekly worship, but this is the day we remember that very first breaking of the bread.

At St. Simon's Oakville, we've traditionally held a pot-luck supper to remember the meal Jesus shared with his disciples. This year, we decided to get a little closer to the experience by learning about the Passover supper Jesus would have shared with his friends.

One of our ladies' Bible study groups took it upon themselves to organize the dinner. Darcey Lazerte, our Rector, invited his friend Rabbi Stephen Wise from the Shaarei-Beth El Congregation in Oakville to lead us through some Passover traditions. The Bible Study group prepared a meal of lamb stew, salad and bread for over 70 people. Under Rabbi Wise's direction, they prepared Passover



◀ Rabbi Stephen Wise from the Shaarei-Beth El Congregation Oakville was invited by his friend Darcey Lazerte, Rector of St. Simon's Oakville to lead people through the Passover Seder.

Photo: Oakville Beaver. Used with permission

Seder plates for each table. These included symbolic foods eaten or displayed at a Seder: a roasted lamb shank bone, a roasted hard-boiled egg, horseradish or other bitter herbs, Charoset, salted water and celery. Along with these items were three pieces of matzah. Each of these foods has a special meaning that harkens back to the Jews' exodus from Egypt.

With great patience, insight and humour, Rabbi Wise took us on a journey through the

Passover Seder traditions. He explained the significance of each item on the plate. For example, Charoset – a mixture of apples, walnuts, cinnamon and sweet red wine – represents brick and mortar, symbolizing how hard the Jews worked when they were slaves in Egypt.


He brought the fun, interactive, family-oriented nature of the Seder to life. He invited us to recline while we drank our four cups of wine (well, grape juice!) and explained why it's important

to do so. He introduced us to the Haggadah, which is the story of the Exodus from Egypt, including the 10 plagues and the miracles performed by the Almighty. He shared his huge collection of Haggadahs with us, including a Maxwell House version that was a marketing sensation when it was introduced in the 1930s!


It was a great evening of enlightenment and fellowship - the perfect prelude to a very meaningful Maundy Thursday service. It reminded us that mov-

ing forward in our faith journey often involves looking back at our roots. And it exemplified a key element of our mission statement at St. Simon's, which is that we are caring people, committed to building community. Our community includes not only fellow Anglicans, but also our inter-faith neighbours such as Rabbi Wise and his congregation.

Diana Coen is a parishioner of St. Simon's Oakville.



DAVE PONTING
Registered Psychotherapist
M.Div., M.A. (MHC), CCC
Tel: 289-239-9696



A New Psychotherapy Practice in Ancaster serving...

INDIVIDUALS COUPLES FAMILIES

As a registered psychotherapist, deeply rooted in the Anglican faith, I specialize in counselling therapy for:

- Depression and Anxiety
- Social Anxiety and Panic
- Couples in Crisis
- Divorced & Separated Support
- Spirituality & 'Meaning in Life' issues
- Sexual Identity issues
- Self-Esteem Building
- Grief and Loss

LEARN MORE AT
www.alliancecounselling.ca

Association ends an era

CONTINUED FROM PAGE 6

aged with corporate communion services arranged one Sunday a month at different churches, followed by a fellowship breakfast when women were given membership and activity information. A dinner meeting was held the following Monday where the entertainment was mostly an inspirational speaker. So the Church weekend was complete.

The association grew very rapidly. By 1969, membership had grown to 174.

Typical of the womanly desire to serve were gifts of overseas parcels sent to clergy in England. Increasingly the membership requested a "project", resulting in the first Bridge and White Elephant Sale in 1948 which raised \$932.44—a tidy sum indeed in those days. This made possible a generous donation towards clerical education and civic projects.

By 1971, the 25th anniversary of the association, over \$50,000 had been donated to church and community projects Canada wide.

In 1976, a fall toy shower was started which continued for years. At their October meeting members brought in new toys and knitted goods, which were forwarded to the Bishop of Moosonee for distribution throughout that northern diocese, even to remote areas where the need was greatest.

Many bequests were received from members. Elizabeth Maxwell of Christ's Church Flamborough left the contents of her house/apartment to the association, which were auctioned off for \$2,985, plus an additional \$5,000. Elizabeth's large donation was divided between the Dioceses of the Arctic and Moosonee immediately to assist them with continuing missionary endeavors.

From 1996 to 2010 \$65,350 was donated to the northern dioceses and around Hamilton. Fundraisers included participating in community sales, holding a spring and fall dessert card party and a tooney fund where each member saved a tooney per week and donated it towards the association's projects in the north.

In recent years, the Association supported the dioceses of the Arctic, Keewatin, Moosonee and Niagara, as well as Christ's Church Cathedral, St. Matthew's House and the Seafarers.

During its 69 years the Anglican Business and Professional Women's Association donated \$268,000 to the work of the church in the north and at home.

In October 2014, 13 people attended their regular meeting and decided to have a day of celebration and thanksgiving to close down after 69 years of fellowship and working together to raise thousands

—See WOMEN'S ASSOCIATION Page 11

Gender equality and women's rights around the world

SUSAN BIRD

I attended the 59th session of the United Nations Council on the Status of Women. This overwhelming experience filled me with global women's sorrow and pain, and yet instilled empowerment. The strength of women together, the importance of faith and the urgency for change required their messages to be heard.

I participated in the march for gender equality and women's rights on International Women's Day (March 8). It celebrated the achievements made since 1995 and promoted political action for gender equality by 2030.

Marching side by side, women and men, as a collective force we heard desperate shouting and pleas. I was engulfed by human pain from so many people. African delegates cried, "Bring Our Girls Back"; shouts to stop human trafficking; Sweden's plea, "Women's Rights Are Human Rights" and the Middle East appeal, "Human Rights for Widows". New York City streets were congested or shut down from this powerful human outcry.

The march set the stage for the rest of my week.

A USA Magdalene Ministry speaker gave statistics on human trafficking and slavery. Presently



◀ Susan Bird participated in the march for gender equality and women's rights on International Women's Day.

Photo: Submitted

35,800,000 (predominantly women) are involved in slave labour—a number far exceeding slavery from the 1800s. Money is the driving force as the slave industry (including child labour and sexually exploited children) results in more profit than the oil industry. After losing their identity and money slaves have little hope for freedom. Between 67,000 and 150,000 unaccompanied children cross the border from Mexico to the USA—the border patrol officers force them back, but drop them at different crossings, increasing their vulnerability for exploitation. Canada also has a human trafficking problem.

Anglican Archbishop David Moxon detailed our church's response to human trafficking. We heard about the Archbishop of Canterbury's efforts to

establish the Global Freedom Network. It strives to eradicate modern slavery and human trafficking by mobilizing faith based communities, enacting corporate and governmental supply chain assessments, caring for victims and survivors, and advocating for law reforms and enforcement.

Nigeria's Hauwa Shekarau endorsed the necessity to include widowhood in the post 2015 UN development goals. In her country, local demeaning and dangerous customs attack widows. When a husband dies, often leaving a child bride, the widow must prove she did not have a hand in his death, by swearing an oath and drinking the water used to wash the corpse. She is denied inheritance rights. My stereotype of a widow was shattered with the realization that so many countries practising

forced marriages of child brides have resulted in the crisis of teen widows left with no money or status.

Nyar witnessed the genocide in Sudan last year. Her story illustrates how one woman can rise above difficult circumstances and become successful. One of 14 children, Nyar's widowed mother instilled hope and dignity by teaching her resilience to pray for courage and perseverance every night. At daybreak she rose holding her head up with courage for the new day. Each morning Nyar saw the dust in the distance and would run to the end of the lane to see a bus bumping down the road. She was eager to know where it was coming from and where it was going. She wanted to be part of that journey; not only to board the bus and get an education, but also to become the driver. At 17 she climbed aboard the bus and travelled to town to start her education.

Nyaradzayi Gumbonzvanda, the conference's keynote speaker, became a human rights lawyer, assisting women and children to reclaim their human rights. She became General Secretary of the World YWCA (25 million

women globally) and a member of UNICEF.

A particularly moving moment occurred when Nyar invited a young girl and a woman to speak ... both, very nervous, said in a few words they were honoured to be there. Nyar explained the child represents our future, the woman our present and she the past. She explained their travelling from the Sudan and speaking publicly was allowing them to get on the bus, to be recognized and have the right to participate. They have started their journey.

On returning, my husband (Bishop Michael) and I have had lengthy discussions on gender justice and women's rights, and have taken certain actions, including tweeting, posting a website article, talking with people in parishes and Michael preaching about the issue.

"Make noise that no one can ignore. Create an echo for justice. An echo is not soon forgotten." These words from a keynote speaker resonate within me.

Susan Bird represented the Diocese of Niagara at the NGO CSW forum in New York City.

Flagpole awaits special flag

In November, St. John's Ancaster will be flying its own parish flag, based on its Coat of Arms and presented by Bishop Ralph Spence.

In preparation for this launching three flagpoles will be dedicated on the Sunday before Canada Day. The flags of Canada and Niagara Diocese will be flown awaiting the arrival of the St. John's standard.

The three flagpoles are gifts from family friends in memory of Evelyn Rathbone. She served as a parish worker at St. Matthew's Toronto and worked at the Anglican Book Centre. For many years she sang in a choir and was a member of the Altar guild.

Evelyn was well-known in Toronto Diocese for her embroidery work and she made Eucharistic stoles for clergy and bishops. Two churches, in Toronto and Cobourg, have altar frontals created by Evelyn. Her husband, church organist Murray

Rathbone, has played for many churches in Niagara and other dioceses, as well as in several other denominations.

The dedication of the flagpoles takes place at the end of the 10:00 a.m. service on June 28, and will be followed by Murray playing "Land of Hope and Glory", which he has done every Canada Day to honour a request from his mother.

Sunday November 29 marks the first of many bicentennial events as St. John's celebrates its 200th anniversary.

Women's association was generous

CONTINUED FROM PAGE 10

of dollars doing God's work.

True to their mission, they voted to keep their commitments to the end, so any remaining monies were distributed to the northern dioceses and at home, using the same percentage they had received each year.

On Sunday, April 26, 2015, the Anglican Business and Professional Women's Association concluded as they began nearly seven decades earlier. They first gathered for a

corporate communion service, followed by a farewell afternoon tea (not fellowship breakfast) and a time of fellowship and celebration.

A copy of their newly published history – 69 years of the Anglican Business and Professional Women's Association of Hamilton, 1946-2015 – was available for distribution to all association members.

Based in part on an article published in the Niagara Anglican (September 2011).



▲ Mavis Adams was always impressed by how much money the group gave away.

Photo: Hollis Hiscock

BUILDING A BETTER WORLD

FaithLife FINANCIAL

FaithLife Financial is a reliable insurance provider where Members blend faith and finances – living balanced and generous lives to strengthen families, churches and communities.

* Contact **Kristen Reed** | 905-572-5278 | www.faithlifefinancial.ca

LIFE INSURANCE • INCOME PROTECTION • INVESTMENT PRODUCTS • MEMBER BENEFITS • CHARITABLE IMPACT

SUNRISE
• STAINED GLASS •
SINCE 1979

MEMORIAL WINDOWS	PROTECTIVE GLAZING	REPAIRS & MILLWORK	RESTORATION & REPAIRING
------------------	--------------------	--------------------	-------------------------

97 Wharncliffe Rd. S. London, Ont. N6J 2K2
Toll Free 877-575-2321
www.sunrisestainedglass.com

CELEBRATING LIVES TRANSFORMED — TRANSFORMING LIVES TOGETHER

Diocese of Niagara
140 years and counting

From our history

This photo of a Pilgrimage to Niagara-on-the-Lake in 1954 leaves many unanswered questions.

If you know anything about this pilgrimage—its purpose, where held, who attended—contact Archivist John Rathbone at 905-527-1316 ext. 450.

Photograph by Don Sinclair, staff photographer with the St. Catharines Standard (reprinted with thanks).



Licensed by the Ontario Board of Funeral Services Class 1 Transfer Service 2020733 Ontario Limited Operating as:

Affordable Burial & Cremation



Helping you make final arrangements as simple as ABC with no funeral home required
Funeral Director Available 24 Hours
Family Owned & Operated

Advertorial

When a death occurs, there is no reason to call a funeral home.

Licensed by the Ontario Board of Funeral Services as a Class 1 Transfer Service 2010733 Ontario Limited operating as Affordable Burial & Cremation. Our funeral directors are available 24 hours a day to help you with all of your cremation or burial needs, including bringing the deceased to a place of worship for your funeral service. We do not offer embalming or visitation, but can modify a traditional service to suit your needs and offer you thousands of dollars in savings.

home, we can save you money by purchasing caskets, urns and other sundries through our store to bring your local funeral home.

Come visit our store and see our wide selection of biodegradable caskets, wood and metal caskets, monuments, grave markers, register books and Hamilton's largest display of cremation urns.

Open Mon-Fri 10-4:30 and off hours by appointment.

905-389-2998

Call today to discuss some of the options available for you or your loved ones
OVER 200 URNS ON DISPLAY

Call for your **FREE Information Pack and Funeral Will.**

NOW OFFERING MODIFIED TRADITIONAL CHURCH SERVICES

ECO CONTAINER



We Specialize in ...

- Direct Burials and Cremations
- At-Need and Pre-Need Arrangements
- Prepaid options with "Guaranteed Funeral Deposits of Canada"
- Now offering to transport your loved one to and from a place of worship

