

THE DIOCESAN TIMES



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Serving the Anglican Church in Nova Scotia and Prince Edward Island

Say Yes! to kids



by Allie Colp

This year's Say Yes! To Kids campaign with the Anglican Foundation is coming up, with the opportunity for parishes to run their own peer-to-peer fundraising campaigns in support of programs for children and youth in their communities.

Since 2021, the Diocese of Nova Scotia and Prince Edward Island has been an active participant in this campaign, raising funds for numerous impactful ministries, and I hope that this year will continue that pattern!

Sometimes hearing about someone else's project makes it easier to dream up something of your own. I'm still recently back from parental leave and am not fully reconnected to

everyone and the amazing projects they have been part of – I'll share the story of a Say Yes! To Kids campaign that I'm involved in with my parish in Amherst.

In 2022 we raised money in support of our local youth development centre. We partnered with our local family resource centre for the project and reached out to other churches in town as well as businesses and generous individuals to help reach that total. Most of the funds were allocated to a Navigation Fund to support youth experiencing homelessness, but some of the money was set aside for programming.

We had big dreams of what kind of programs the church could do in collaboration with the youth centre, but at the heart of all of them was a desire for parishioners

to build relationships and a sense of community with youth centre participants.

The first of these programs to get off the ground is a sewing club – some sewing machines and notions were donated to us, we lucked into a pile of free fabric, got volunteers all screened and trained, and were off to the races!

Our participants, who are all aged 12 to 18, have become pros on the machines and have made tote bags, pajama pants, pillowcases, and done repairs on jackets and bags, and we've got lots of other things lined up – including bucket hats and a vest for a pet bird.

Making things is fun, but the program is about much more than that. Working toward mastering a skill and being in community

are both beneficial to mental wellness, and at a time when many youth struggle with their mental health, showing up and caring for these participants is one way that our church actively loves our neighbours.

While the campaign as a whole required quite a lot of money, we really could run the sewing club on just a few hundred dollars, with the donations we received. With \$1000 you could get a couple second hand machines and make a program like this happen even without donations from the community.

Our church is a community with sewists in it, so that works for us a skill that we have to share with young people. If your community wanted to do a project like this, it's important to look

at what gifts and skills folks in your community have that young people might be interested in – sewing isn't for everyone!

Of course, this is just one model of doing a program through raising funds with Say Yes! To Kids. Other projects have included parish youth retreats, family services, faith formation packages for families, day camps, and more!

This year's campaign starts April 2 and runs to June 30, so there's still lots of time for you to get involved! Don't hesitate to get in touch if you've got an idea or would like to do some dreaming about what might be possible in your community!

You can get in touch with Allie at youthandfamily@nspeidiocese.ca

Pray as you can

The Lord is risen, Alleluia, Alleluia!

Each year we travel with Jesus through 40 days in the desert, accompany him on his triumphant entry into Jerusalem, agonize over his harrowing abandonment, crucifixion, and death. On the third day, Jesus overcomes death, freeing himself and us from death forever. Hope has been revived with his glorious resurrection. The psalmist says, "On this day the Lord has acted; we will rejoice and be glad." The Lord is risen, Alleluia, Alleluia!

But wait...that first Easter morning, the disciples were terrified; at the earthquake, the appearance of the angel, the disappearance of Jesus' body. They were disoriented and deeply grieving. They had lost their friend, their teacher, their saviour, their hope. And, I may be odd, but each Easter morning, my mind tells me that Easter is the epitome of celebration, but my heart has trouble catching up with the rapid transition of emotions experienced through Holy Week. Maybe that's one reason the Easter Season is 50 days. This gives us time to live into the concept of the Risen Christ as a present reality more than Jesus as a historical figure showing us the way.

There are times in life when we feel out of step with the rest of the world, when we ourselves are suffering,



grieving loved ones, distressed over wars, tent encampments – local or refugee, despairing of our destruction of creation and our lack of remedial action. Unlike the disciples at the first Easter, we know the story of the resurrection. Like Mary, who seeks the community of disciples to share the calamitous news and find comfort in one another, we too share our concerns with our community of faith.

In our local church community, we bring to God the needs of our families, our community, our churches, and the world. Over and over, we raise the same needs, the same difficulties. We pray for transformation of pain into resurrection. We also have groups that pray together for specific concerns and some of those groups are:

Anglican Fellowship of Prayer (AFP) "Let Us Pray"
The focus is encouraging and

enabling prayer. Sessions are held on the third Monday of the month, at 1:00 p.m. Eastern Time. Hear from a variety of speakers and spend some time together in prayer. <https://anglicanprayer.org>

Scroll down to their Zoom link. Or access edited recordings of a session approximately one week after the original live session. These videos isolate the presentation portion of the session, for your personal use or as a resource in your parish, deanery, or diocese. Recent offerings include Archbishop Lynne McNaughton with different aspects of Medieval Mystics, and Dean Emeritus of Canterbury Robert Willis with A Passiontide Hour of Prayer and Reflection.

Diocesan Environment Network (DEN) "Prayers and Reflections" The focus is sustaining and renewing the life of the earth. Gatherings

occur Monday evenings at 7:00 p.m. Atlantic Time. Pray and work together with an ecumenical group which exceeds the boundaries of our diocese and sometimes our country. Email endiionspei@gmail.com to request the zoom link.

Primate's World Relief and Development Fund (PWRDF) "Praying with PWRDF" The focus is humanitarian relief and empowerment. Gatherings occur on the second Thursday of every month at 1 p.m. Eastern Time for online worship and guest reflectors. Contact with the link: <https://lp.constantcontactpages.com/su/xa9pdlc>.

Recent reflectors were Ian Van Haren, Executive Director of Action Refugees, and member of the PWRDF Board of Directors and Archbishop Linda Nicholls, Primate of the Anglican Church of Canada.

Whether we pray with our local parish or a group with specific concerns, we are praying as part of the body of Christ, being transformed and resurrected. The Lord is risen indeed! Alleluia, Alleluia!

HEATHER CARTER
DIOCESAN REPRESENTATIVE
ANGLICAN FELLOWSHIP OF PRAYER
Photo by [Julie Blake Edison](#) on [Unsplash](#)



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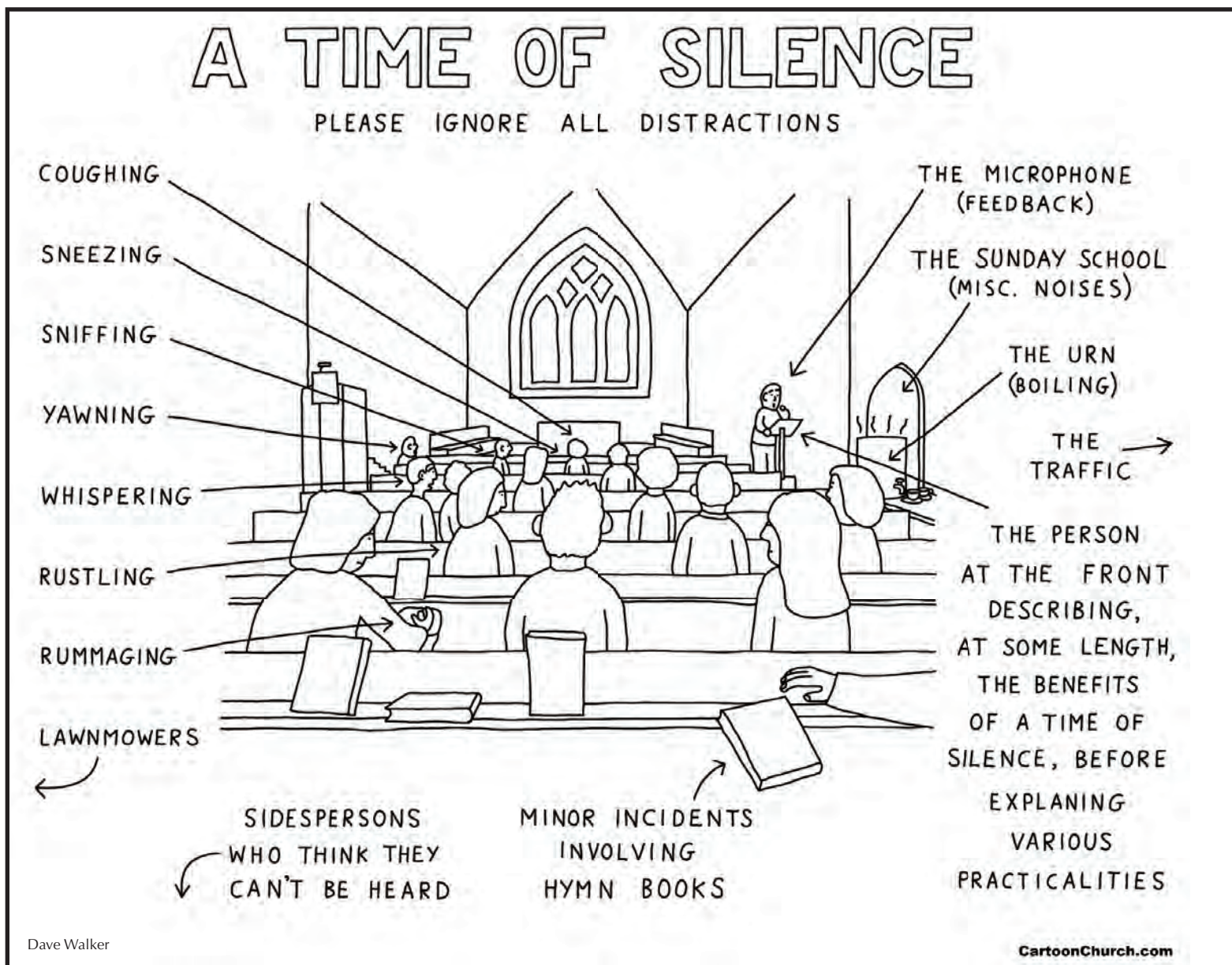
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Dave Walker

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GUEST COLUMN

In the wake of Easter



Rev. Ann Turner,
Executive Director,
Diocese of Nova Scotia and
Prince Edward Island



Photo: Green palm leaves

It seems that all systems are breaking down around us these days, not just corporations and political parties in their remorseless quests for money and growth and adherents. Nonprofits, even churches, have stepped into streams of numbers and systems and consumables that project survival, although at the expense of all that we might hold dear. Trust and loyalty are at an all-time low and behind the scenes, leaders are tired — tired of the rat race, the pressure, the push for results, the suppression of nagging questions. This is the wide-sweeping brush of pessimistic observation that threatens to overrun our communities, our efforts, our people. But in the wake of Easter... let us say, “No!”

In the wake of Easter, the whole world must conspire to (re)claim hope! Frederic Laloux, in his book, *Reinventing Organizations*, blurs the division of the corporate and religious worlds with this secular proclamation, “This may sound surprising, but I think there is reason to be deeply hopeful. The pain we feel is the pain of something old that is dying... while something new is waiting to be born.” Framed in business idioms, Laloux proposes refreshed operating systems that embrace self-management, wholeness, and evolutionary purpose.

In the wake of Easter, we need to remember how to live with that reclaimed hope, the one that Jesus named as the antidote to paralyzing fear. We need powerful and fluid systems of distributed authority and collective intelligence. We need to drop our masks, to revisit and reclaim inner wholeness, and to bring our whole selves to the task at hand. Instead of exhausting ourselves in efforts at prediction and control, we need to extend invitations to listen, to imagine together, to understand and question so that our understanding goes deeper. We need to discern, to plan, to map a shared journey, to do the work of hope, the trust that life arises from the debris of the past.

In the wake of Easter, I’m going to prescribe singing as an act of joy and resistance! *Now the Green Blade Rises* — a favourite hymn — is sung as often at Easter as it is at funerals. The image of green shoots opening the earth as they rise is also a wonderful image of hope, a refrain in the symphony of God’s ongoing creation — occasionally diverted by humans — but ultimately, part of an eternal process.

“Hope springs eternal,” we say. But we must remember that that does not mean a passive awaiting. Hope is the seed of action; hope is the root that nurtures the shoot until it can penetrate the frozen earth, opening the prison door of ice, releasing both itself and the soil to new and porous life.

In the wake of Easter, *we* become the resurrected body. Let us dig deeply around our spirit roots, excavating the bindings, awakening the germ of hope, the roots of promise. The roots are our connection to the ancient stories that teach us how to hope. The bindings are the debris of our past assumptions about meaning and truth. The earth is the Creator’s arms around us as we resurrect ourselves to a new season, a new promise, a growing spirit. Without the close arms of earth, without the dying, there could be no new life. Hope breaks open; it struggles; and it lives for a new season, a new time of rain and sunshine, resurrection already here, already preparing us for new life.

In the wake of Easter, let us face into a change that is imminent and surprising. Our buildings, our systems, our structures, our churches ... anything is possible in the wake of Easter. The future is not only possible, but upon us.

Spring Song by Lucille Clifton

The green of Jesus
Is breaking the ground
And the sweet
Smell of delicious Jesus
Is opening the house and
The dance of Jesus music
Has hold of the air and
The world is turning
In the body of Jesus and
The future is possible.

ANNOUNCEMENTS

Rev. Michelle Bull resigned as rector of the Parish of Emmanuel Spryfield, effective June 1st, 2024. At this time Michelle will move into retirement.

Rev. Ed Coleman appointed priest-in-charge of the Parish

of Falkland, effective February 15th – June 15th, 2024.

Rev. Dr. Carolyn Sharp appointed priest-in-charge of the Collieries Parish, effective January 16th, 2024.

Rev. Canon Trudy Lebans appointed priest-in-charge of the Parish of Blandford effective February 1st - April 30th, 2024.

Rev. Lorraine Street appointed priest-in-charge of the Parish of Amherst effective January

8 to June 30, 2024, while Rev. Will Ferrey is on parental leave.

Rev. Tasha Brubaker appointed priest-in-charge of the Parish of Liscomb/Port Bickerton effective January 1 - June 30, 2024.

“Being alive by being personal/relational”

As Jesus followers we are in a personal relationship with God in Christ. When we come to faith we move spiritually from a position of death to one of life. Instantly we are more alive than ever before. In this new relationship there is a form of intimacy, openness, closeness and depth that did not exist before. It is a connected relationship. It is personal. It is a gift of grace based on his love for us and our response is a humble and grateful acceptance of that unmerited offer. No other relationship in life will be like this. It is rational, it is emotive, trustworthy, life altering, and it immediately creates ongoing behavioral change. In it we become and understand what it means to be connected, and fully alive. This relationship gives us a glimpse into other relationships. It serves as a model. As a result, we want to learn how to better relate, connect to our fellows, and how to be relational. For most, quality relating needs to be learned. And it matters not whether one is an introvert or extrovert. It is all about



Bryan Hagerman

connecting to the other. It matters not if we are more rational or emotive. Connecting on the most human level is what makes relationships.

A former leader of our country recently passed away. We learned more about him through his death than we did through his life. We learned about his power of connectivity with people and how he was a friend who personally reached out when someone was down. He made personal connections and he cared. He communicated that care, that validation,

sympathy, compassion, and empathy in his life. This is what many who knew him will remember him for.

Yes, there are barriers and boundaries to relationships, dependent upon who people are. Certainly, our closest relationships are those we can connect with more easily, and intimately. These relationships are based on trust. But it does not mean that we cannot be at some level relational even with a stranger. After all as Jesus followers we have Christ in us the hope of glory, meaning we are powered with the Fruit of the Spirit; love, joy, peace, patience, kindness, goodness, gentleness, self-control. We also have the command of Jesus, “Love one another as I have loved you,” as a further reference point.

I love going to one of my favorite drive-through coffee shops early on a Saturday, on my way to the office. I usually get a “have a good day darling,” or a “hi honey.” “Be right with you dear.” Now I will admit it was a little off putting at first, but it was a

warm way of greeting, and I am certain, although hard to admit, I probably am not the only customer greeted that way. There is nothing transactional intended in that greeting.

What does it mean to be relational, to relate? Generally it is when we are able to connect personally and emotionally with another. People learn to feel safe emotionally when we are consistent in our attempt to connect with them. It is a great gift we give each other. We make someone feel better when we connect with them.

So being relational is not just something we do with our closest loved ones, a romantic partner, a colleague, or relatives. It is an emotional and behavioral way of connecting. It is not put on, it’s real, and safe.

Being relational begins with a simple choice. “I want people to be comfortable when they are with me, when I am in their space, either for 30 seconds or 30 minutes. “ It is

as simple as greeting someone on the other side of the counter with a bright smile, eye contact, a friendly tone, and a thank you.

Self awareness is crucial in this process. I will not allow my inner grumpiness (lack of coffee) in the early a.m. to dictate how I relate to anyone. They don’t deserve my nasty projection upon them.

We all feel truly alive when in the presence of someone who makes us feel important, or special, who has the capacity to reach into our soul. But we can be that person for the other too. It’s a decisive choice. We feel truly alive when someone interacts with us, even with a simple smile. We feel truly alive when someone looks into our eyes, and genuinely asks “how are you?” This is evidence of care at a deeply personal level. It is a choice that we can all adopt.

BRYAN HAGERMAN
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For all the Saints (April)

Submitted by Rev. John K. Morrell

Excerpted from Stephen Reynold’s “For All The Saints”.

April 2 - Henry Budd First Canadian Native Priest, D. 1875

Today we remember Henry Budd, who in 1853 became the first person of the First Nations in Canada to be ordained as an Anglican priest. He was born to a father from the Swampy Cree and a Metis mother. After his father’s death he was put into the care of an English missionary named John West, who baptized him and gave him the English name “Henry Budd.”

Brought up to act like an Englishman, he eventually became a catechist for the Church Missionary Society and began to work among the Cree in northern Rupert’s Land. He proved so effective in teaching the faith and managing his isolated mission that the Society recommended his ordination to the priesthood, which took place in 1853. Budd spent the next fourteen years running a mission in Saskatchewan, then was assigned to The Pas. He possessed a striking presence and was a superb speaker both in English and in his native

Cree. But just because he was Cree, the Church Missionary Society allowed him only half the annual stipend that a married white missionary got — even though he supported his own wife and children, his mother, and his brother’s family. But he did not stint his labours in preaching the gospel, or in seeing to the needs of his Aboriginal congregations.

April 29 Catherine of Siena - Reformer and Spiritual Teacher, D.1380

Born at Siena in the year 1347, she devoted herself to prayer and meditation from an early age. She then became a postulant in the order of Dominican nuns. For several years she underwent a series of terrible visions and at times felt utterly abandoned by the Lord. This lonely struggle ended at nineteen, when she experienced a vision of the Saviour, with Mary and all the heavenly host, in which Christ espoused her to himself.

Catherine became a nurse, caring for patients whom

other nurses hated to treat, people with leprosy and cancer. In time she gathered a mixed group of disciples, and together with them she went on extensive tours to preach the gospel.

Soon afterwards she began another mission — this time, to heal a schism which had split the Church between two rival Popes, one at Rome and the other at the French city of Avignon. She went to Rome and publicly fasted, attending the eucharist every day in order to pray for the unity of the Church. The strain of this last campaign proved too much for her and, felled by a stroke, she died on this date in 1380, at the age of thirty-three.

29 April Marie de L’Incarnation - Educator and Spiritual Teacher in New France, 1672 — Commemoration

Marie de L’Incarnation was a member of the Ursuline Order who arrived at Quebec City in 1639. She had come in obedience to a vision which

told her “to go to Canada to build a house for Jesus and Mary.” Over the next thirty years she fulfilled this task by setting up a school for young women of all races, and by establishing the first self-governing congregation of nuns in Canada.

Marie possessed many practical talents, and they were put to the test many times — when the Iroquois war reached the very walls of her convent; when the convent itself was completely destroyed by fire; when merchants tried to cheat her; and when the first bishop in New France tried to tell her that he knew better than she did what was best for nuns living in the wilderness. In all these trials Marie displayed courage, intelligence, an unshakable sense of divine purpose, and even a sense of humour.

But she was more than a good administrator. She was also gifted with mystical visions which revealed to her the loving relations within the most holy Trinity; and all her life she struggled to translate her interior experiences into

care for others, so that they might share in the same love to which her visions pointed.

Marie knew the cost of loving Christ above all else. As a young widow in France, she had given up her only child, an eleven-year-old boy, in order to follow her vocation as a nun. The pain of that separation remained with her, though she was certain that she had acted in obedience to God’s will for her. Her son eventually became a monk himself, and they kept in touch by writing to one another back and forth across the Atlantic. Marie came to feel that she had been given back to her son on a level which would not have been possible if she had not followed her vocation.

And so, we honour Marie de L’Incarnation not only as a founder of the Church in Canada, but also as a mystic who possessed the gifts of a true spiritual mother, able to nurture her own son and the children of New France in the ways of the love of Christ.

NEWS FROM AWAY

Dear Diocese,

Several years ago, the province held Fracking Consultations at various locations across Nova Scotia. When I walked into the large meeting room in Windsor wearing my clergy shirt and collar, more than one person asked if I was lost. They were oblivious of the fact that people of faith are called to and committed to caring for God's creation. They were not aware of the fact that science and religion are not exclusive to each other. Thanks be to God that has changed, and people of faith are now important players in the climate crisis. But shortly after someone from a secular environmental organization helped me to understand that one of the things that people of faith bring to the table is HOPE.

That sense of hope during despair is reflected in the following by Rev. Charles Bull.

"It's easy for us to forget just how utterly astounding and disorienting the resurrection of Jesus Christ was for the first disciples. Stunned by Jesus' defeat on the cross, they had been helpless and hopeless. Without Jesus, this nascent movement seemed to have no future. The story



of Easter and Pentecost is about a radical re-orientation of their understanding. Alleluia! Jesus' mission did have a future, and they were fully empowered to make it happen. The same issues of despair and hope are playing out in our world today.

I remember as a child in the 60's hearing the expression: "You can't stop progress!" It was an age of boundless optimism, and our faith in technological progress was unshakeable. And in some ways, it really has been a phenomenal success. Who today would gladly give up electricity, telephones, cars, the internet or modern medicine? Globalized capitalism, fuelled by the one-time bonanza of abundant cheap fossil energy,

has been a dream come true, lifting billions out of extreme poverty and giving us in the developed world unimagined luxuries and opportunities. Economic interdependence among the nations even held out the hope that major wars could become a thing of the past.

Today that optimism is gone. The dream come true has brought us to the nightmare some are calling the "meta-crisis." The horror of runaway climate change, the continuing decimation of life on earth, pandemics, the rise of fascism, financial instability and societal breakdown, all of these taken together defy comprehension. And now A.I. has exploded onto the scene with grave and unpredictable

consequences. Many people today feel helpless and hopeless. Especially among our youth anxiety is sky high, their mood aptly described by the book title, *Generation Dread*. Most do not even believe that humans have future on this planet. No wonder so few of them are having families.

But we are an Easter people. As the Body of Christ, it could be said that we are the resurrection of Christ. And resurrection is not mere resuscitation; it's never about going back to what was, but being called into what is to be. Though we have entered a time of terrible challenge, life on earth will continue. And realistically, though our numbers may be greatly reduced, we do

have a future on this planet. But the quality of life seven generations on depends critically on how we act today. We who are alive today have more agency to impact the future of Life on Earth than any other people before us.

When speaking of coming times of distress Jesus said: "All this is but the beginning of the birth pangs." (Mt.24:8) In the midst of trouble and woe we are animated by the vision of a new humanity being born, one governed by gratitude and kindness, where our identity and loyalty is not limited to this or that ethnic group or nation but is with Life on Earth itself. In these days, feeling the pressure of "life in the birth canal," everything we do makes a difference, and each of us has a role to play. Now is not a time for helplessness and hopelessness, but for courage, creativity and determination. Let us pray and work together for promised Reign of God on Earth! Alleluia!"

Thank you for your Easter message Rev. Charles.

Easter blessings,

Rev Marian Lucas-Jefferies

Coordinator, Diocesan Environment Network



Yes, save the date – June 2 – for SYTK Sunday!

CYNTHIA PILICHOS, AFC REPRESENTATIVE, DIOCESE OF NS & PEI

The Anglican Foundation of Canada invites all parishes to save June 2 – or another Sunday, if preferred – to be part of the Say Yes! to Kids movement. You

do not have to take part in the SYTK campaign to celebrate SYTK Sunday – every parish in our diocese can celebrate SYTK Sunday.

Did you know that our diocese has been a leader with the SYTK movement since its start in 2021? We

have definitely said Yes! to Kids, and we mean to continue!

Concerned that there are no kids and youth in your parish? No problem! Why not honour SYTK Sunday by praying for young people in our communities locally, nationally, and globally.

A liturgical resource for SYTK Sunday is being developed and will be available soon. Meanwhile, learn more about the SYTK movement and the success of the SYTK campaigns since 2021 with this link: [Save The Date! - Anglican Foundation of Canada](#)

If you have any questions or want to share ideas, contact Cynthia at cjp2320@gmail.com It's never too early to start planning your involvement with the Say Yes! to Kids movement.

Planning ahead...Red Dress Day

by Mary Stone

The Vision of Mothers' Union states, in part, '...Our movement seeks to bring about justice, challenge prejudice and advocate change.'

Gender-based violence happens 365 days of the year, not just on the 16 Days of Activism against it in November. It is a curse that takes many forms. One of those forms is the abuse and murdering of Indigenous women and girls and two spirit people. Indigenous women are seven times more likely to be murdered by serial killers than non-Indigenous women. The RCMP reports that violence against Indigenous women and girls is pervasive, taking place in the home and in the streets of Canadian cities, and that the perpetrators include Indigenous and non-Indigenous men alike.

For more than 13 years, May 5 has been a significant date in Canada. It is Red Dress Day, a day of which many people are not aware. But we should be aware and not forget to acknowledge what has happened and is still happening to our Indigenous people.

Do we remember the statistics surrounding the MMIW? In 2014 we were shocked to learn that over a three-year period



were recorded 1,181 Missing and Murdered Indigenous Women. Indigenous groups say the toll was probably more like 4,000.

I remember churches gathering to ring their bells 1,181 times in recognition and memory of those lives lost, fuelled by gender-based violence and racial prejudice. That was 10 years ago, and like many shocking events, our memories of them begin to fade as other crises grab our attention.

There is, however, one person in particular who helps the world to remember all those MMIW. That person is Jaime Black, a Metis artist, who in 2010 created a REDress art installation project. It consisted of many empty red dresses hanging outside to represent the missing and murdered women. Red was

chosen for the dresses because it is powerful and eye-catching and represents both vitality and violence.

With her REDress Project, Black hoped to give these Indigenous women a much-needed voice, while educating others who may not be aware of what had been, and still is, going on. Her project is now a permanent exhibit at the Canadian Museum of Human Rights in Winnipeg; other dress exhibits travel around the country. The term MMIW has expanded to MMIWG2S to include girls and two-spirit people.

Red Dress Day was first commemorated in 2010. It is also known as the National Day of Awareness for Missing and Murdered Indigenous Women and Girls and Two-Spirit People. The day honours and brings

awareness to the thousands of Indigenous women, girls and two spirit people who were subjected to violence. It raises awareness of the crisis and calls on governments to address gender-based and racial violence throughout our country. Commemorations vary from community to community, but generally people wear red and hang red dresses from trees and doors. Some communities hold marches and/or vigils.

In the 2014 Truth and Reconciliation Commission Report, of the 94 Calls to Action, #41 addressed the issue of disproportionate violence towards Indigenous women and girls and it called for the creation of a public inquiry into the crisis.

In June 2019, the final report of the inquiry called the MMIWG2S a "tragedy of epic proportions". Two hundred and thirty-one additional Calls For Justice followed, their aim being to address, end and redress the crisis. This work continues and Red Dress Day, on May 5th, is a reminder to keep that work going.

Black says it has been surreal to watch the spirit of her REDress Project evolve and grow over the past decade. "The more work that we do, the more awareness there is," says Black. She adds that the red dresses can be "whatever

we need them to be," whether we have a personal connection to them or not. "If a family needs a place to come and connect to their loved one, the dress can do that for them. If we need to be educated, those dresses become a teacher," she says. "The dresses always tell a different story ... those dresses have such a powerful presence. They reflect the power and strength of the Indigenous women that have come before us," says Black. "When people walk by the red dresses, they cannot ignore them."

On or around May 5 hang a red dress or dresses on your church property to acknowledge and celebrate the strength of our Indigenous peoples and to make others aware of the Missing and Murdered Indigenous Women, Girls and Two Spirit Persons who have lost their lives due to racial, cultural and gender bias.

Note: find a red dress at a used clothing store or, at the very least, use red fabric or scarves instead. As a further step, include a brief, laminated note of explanation with the dress/scarf.

For more information visit <https://www.thecanadianencyclopedia.ca/en/article/red-dress-day/>

Early Bird rate for VCM '24

Friday, April 19 (midnight) is the cut-off for the EARLY BIRD RATE for Vital Church Maritimes conference this spring. Sign up now, then reserve your hotel room with special rate too!

VCM 2024 is **Thursday, May 9 to Saturday, May 11**, at Inn on Prince in Truro, NS.

A **Zoom option** is available for those unable to attend in person.

'Soaring Into the Future,' is our theme, as we examine our missional roots, from the Early Church through to today. We will take time to consider the origins of your congregation's mission and reflect on how the Spirit is calling you into continued flourishing.

Canon David Robinson (Diocese of Toronto), with more than 30 years in congregational consulting experience, is our **keynote speaker**. He is a recent migrant to Nova Scotia, having moved here from Montreal with his spouse and family in 2023.

Prior to spending 2 years in



Canon David Robinson

Montreal, Dave spent 4 years living in Winnipeg, Manitoba, moving there with his family after retiring in the fall of 2017 as Director of Congregational Development for the Anglican Diocese of Toronto. In Winnipeg Dave did a number of free-lance consulting contracts and volunteer processes with Dioceses across North America and parishes in the Diocese of Rupert's Land.

While working in the Diocese of Toronto he was one of the key implementers of missional change, a lead

organizer of the Inter-Diocesan Learning Community in Canada, forming the Bishop's Church Plant Working Group that created the Vital Church Planting conferences at St. Paul's Bloor Street. He was a member of the Diocesan Congregational Development team serving portfolios in Youth and Young Adult Ministry; Rural Ministry Support; Conflict Management and Congregational Health, Dave was Director of Congregational Development from 2008-2017. Prior to this he worked in front-line community Ministry. In 2013 he was made an Honourary Lay Canon of St. James' Cathedral in Toronto by

Archbishop Colin Johnson.

Born and raised in the southern Ontario, Dave is an avid sailor, wilderness canoeist and amateur boat-builder. He lives in Whites Lake, NS, with his spouse, The Rev. Dr. Heather McCance, President of Atlantic School of Theology, and together they support a 23-year-old child, a border collie, a cat and a sailboat.

A special series **Friday afternoon features exploration about Spiritual Gifts, Collaborative Team ministry and a discussion panel from local congregations.**

Participants at Vital Church Maritimes conference always

receive practical resources, ideas and inspiration for parishes of all sizes. Anyone from any church or denomination may attend. Visit our website to view the SCHEDULE and SPEAKER list.

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A changing church... a searching world... a faithful God

CONNIE ENGLISH AND
CYNTHIA PILICHOS FOR
ANGLICANS POWERING
POTENTIAL



Did you know that the Anglican Church of Canada (<https://www.anglican.ca/>) has engaged in a journey (Strategic Planning process) to arrive at 5 transformational aspirations, all under the banner of: A Changing Church. A Searching World. A Faithful God? You can learn about these transformational aspirations and the journey towards their articulation and adoption at General Synod 2023 here: <https://changingchurch.anglican.ca/>

These transformational aspirations invite us to deepen our life in Christ related to the huge challenges that surround us locally, nationally, and globally. Specifically, we are being invited to live our baptismal covenant of championing the dignity of every human being, with specific direction to dismantle racism and colonialism. We are being invited to embrace mutual interdependence with the Indigenous church, the Sacred Circle. We are being invited to nurture right relationships among people of faith in local, national, and global communities and networks. Not surprisingly, we are being invited to steward and renew God's creation, to protect and sustain the earth, while pursuing justice for all. By the way, it is our diocese's own Diocesan Environment Network (DEN) that is

featured in a video regarding this specific transformational aspiration.

In short, we are being invited to live in a right relationship with God, one another, and the planet.

It is very easy to feel overwhelmed by the challenge before us, to have any sense of what we can do to bring aspiration closer to reality. It inspired some head nodding in agreement from me when I heard in the CBC radio interview with the American author, journalist, and musician, Mitch Albom, that "hope is taking a hit these days." Indeed, it is! More than ever, we need to believe in a faithful God, drawing strength from Scripture: Be strong and bold . . . it is the Lord your God who goes with you; he will not fail you or forsake you (Deut. 31:6).

A hope for Anglicans Powering Potential is to offer opportunities going forward that have the potential to increase both awareness of the challenges and a sense of agency in being able to respond to them, even in a small way. APP is adapting the

German Lutheran pastor and anti-Nazi dissident, Dietrich Bonhoeffer's dictum: We are not simply to bandage the wounds of the victims beneath the wheels of injustice, we are to drive a spike in the wheel itself into a re-imagination of the spike as a series of nails of varying sizes and shapes. The idea here is that the imagery of these nails can symbolize how we can make a difference, that small things can have a big impact, that even nails can drive wedges into the wheels of injustice. Cynthia noted in the January 2024 APP column that David did not need large scale weaponry to make a difference – a small stone was sufficient!

In our changing church, there is one development that is common within our own parishes and beyond, and that is the frequent dissolution of the formal structures of organized women's ministry groups, usually (but not always) named ACW. To be clear, you are not seeing the loss of Anglican Church Women, because there continue to be Anglican women in our parishes, thanks be to God. Any Anglican woman, lay or ordained, is an Anglican Church Woman. However, the formal, organized structures (by whatever name) in which many Anglican women have exercised much of their ministry, are often closing down (dwindling membership, senior age of members, reduced energy, etc.).

As former Co-coordinators of

the former Anglican Church Women Diocesan Board, an entity that has now evolved into Anglicans Powering Potential (as evidence of a changing church responding to a changed landscape), Connie and Cynthia are suggesting that there is an opportunity here in our parishes for the parish itself to acknowledge, celebrate, and honour what has often been a decades-long faithful ministry. To have these women's groups, by whatever name - not all use the term ACW - just fade away, as if this ministry was of scant value, seems sad beyond belief, and just plain wrong! Indeed, we think we need to examine why that might be, how it is that something of value closes without appropriate acknowledgement.

In this vein, we are respectfully and prayerfully suggesting the following:

1. The parish itself determine an opportunity or occasion to offer an acknowledgement of the dissolution of the formal structure and to extend appreciation for the ministry that was faithfully undertaken within the framework of that structure.
2. Include in this acknowledgement and expression of appreciation some highlights of the ministry that has usually been extensive in the areas of hospitality, care, concern, fundraising, outreach, and more.
3. Consider a tangible way

to honour the ministry – a book plate, a dedicated altar item, or similar remembrance.

4. Support ways that these faithful women see themselves in a changed landscape. Maybe they will continue with fellowship only gatherings – help make possible whatever the future is for these women.
5. Explore ways that this change in the ministry life of the parish impacts the parish, and the implications for the parish's ongoing ministry and mission with the loss of this formal structure.
6. Refrain, please, from saying that the parish does not have ACW. It may no longer have a formal group by that name, but the parish has women, thankfully, so the parish has Anglican Church Women!

With respect to women, the May 2024 Anglicans Powering Potential column will take a closer look at a very familiar woman of faith, known to us all – or so we think - and suggest, thanks to our former Primate, beloved Archbishop Fred Hiltz, a different lens through which to view this woman of faith. Stay tuned . . . and remember . . . A Changing Church. A Searching World. A Faithful God is the banner for the Anglican Church of Canada, heralding five transformational aspirations.

What's your plan?

CYNTHIA PILICHOS, AFC
REPRESENTATIVE, DIOCESE OF
NS & PEI

What's your plan for a Say Yes! to Kids project? Concerned that there are no kids and/or youth in your parish? No problem! There are kids and youth in your community. Lots of SYTK projects benefit kids and

youth not associated with the parish . . . and there are lots that benefit those kids and youth in the parish, too!

Have you saved the date? That is . . . June 2 for SYTK Sunday! Honour and pray for the kids and youth in our parishes and communities, locally, nationally, and globally on SYTK Sunday.

Imagine the impact if every parish in our diocese celebrates SYTK Sunday! Choose another Sunday if that works better for you but celebrate SYTK Sunday.

Take advantage of the liturgical resource for SYTK Sunday that has been developed by the Anglican Foundation of Canada.

Learn about the SYTK movement and the success of the SYTK campaigns since 2021 with this link: [Save The Date! - Anglican Foundation of Canada](#)

And, oh, by the way . . . did you know that our diocese has been a leader with the SYTK movement since its start in

2021? We have definitely said Yes! to Kids . . . and we mean [to continue!](#)

[If you have any questions or want to explore ideas for a SYTK project, contact Cynthia at \[cjp2320@gmail.com\]\(mailto:cjp2320@gmail.com\) or Allie at \[youthandfamily@nspeidiocese.ca\]\(mailto:youthandfamily@nspeidiocese.ca\)](#) There's still time!

Making missional business models



By Cathy Lee Cunningham
(she/her)
Rector, Church of the Good Shepherd, Beaver Bank

“No mission, no money. No money, no mission.”
- From the Faithful Ventures Workshop, Facilitated by Lisa Lowthers, Common Good Solutions

BUSINESS MODEL GENERATION

Alexander Osterwalder and Yves Pigneur describe their book — *Business Model Generation: A Handbook for Visionaries, Game Changers and Challengers* — as a resource for those “striving to defy outmoded business models and design tomorrow’s enterprises.”

We might edit this description slightly for our context, to read, for parishes “striving to defy outmoded mission models and design tomorrow’s church.”

I purchased my first copy of the book back in 2010, when I was working full time as a congregational development and conflict consultant. It became one of the best resources I could find for congregations seeking to find new ways to reach their communities with the love of Jesus, by working together with imagination to create new revenue streams, to both embody the faith-based values of the Gospel message AND fund their missional objectives.

Since this is what more and more of God’s parishes entrusted to our care are feeling called to consider

and do, I wanted to share this resource with you. I’m currently using it to guide our social enterprise project development at the Church of the Good Shepherd in Beaver Bank.

KEY QUESTIONS FROM THE BOOK THAT YOU MAY ALSO BE ASKING

- How can we systematically invent, design, and implement powerful new business (mission) models?
- How can we question, challenge, and transform old, outmoded ones?
- How can we turn visionary ideas into game-changing business (mission) models that change the establishment

— or rejuvenate it if we ourselves are the incumbents?

The authors promise that their book will help seekers to find the answers, and I know through many times walking parishes through exercises using the business model canvas, that they do not fail to deliver on that promise. In my experience, beautifully creative and deeply sacred innovations that are carefully designed to meet the complex challenges we are now facing as the Church in the world can be born by working with it.

SO, WHAT IS A BUSINESS MODEL?

At the outset of the book, the authors offer this definition:

“A business model describes



Rev. Cathy Lee Cunningham

the rationale of how an organization creates, delivers and captures value.”

A business model acts as “a blueprint for a strategy to be implemented through organizational structures, processes and systems.”

In the book, they outline the **Nine Building Blocks of a Business Model**. These nine blocks “cover the four main areas of a business: customers, offer, infrastructure, and financial viability”:

1. **Customer Segments:** Defines the different groups of people or organizations an enterprise aims to reach and serve.
2. **Value Propositions:** Describes the bundle of offerings or services that create value for a specific Customer Segment.
3. **Channels:** Describes how an organization communicates with and reaches its Customer Segments to deliver a Value Proposition.

4. **Customer Relationships:** Describes the types of relationships an organization establishes with specific Customer Segments.
5. **Revenue Streams:** Represents the income an organization generates from each Customer Segment (costs must be subtracted from revenues to create earnings)
6. **Key Resources:** Describes the most important assets needed to make a business model work.
7. **Key Activities:** Describes the most important things an organization must do to make its business model work.
8. **Key Partnerships:** Describes the network of suppliers and partners that make the business model work.
9. **Cost Structure:** Describes all the costs incurred to make the business model work.

Through the Faithful Ventures program offered through the Diocese, we have been given an amazing foundation on which to build new and innovative social ventures in the communities we are called to serve. One of the sessions focused on the creation of business models. It can feel overwhelming if you are doing this for the first time, but once you understand what a business model is and how those nine building blocks translate in parish life, “nothing will be impossible.”

A FULL YEAR OF LEARNING POSSIBILITIES

Those of us who signed up for and participated in Faithful Ventures have been given year long access to all of the resources and video teachings inside an amazing online learning portal, with permission from Common Good Solutions to share them within the diocese. Due to the sheer volume of resources, I’ve offered to host a learning cohort on Zoom, to explore and work with the materials over the next year. As of the time of writing this article, we haven’t decided on a time for that, but you are more than welcome to

join in. It’s completely free. All you need is a computer and an internet connection. It is intended for individuals from parishes or parish teams. If there is enough interest, I would be happy to host some additional in-person groups, using the resources that we’ve been given, and perhaps some others that I’ve used successfully in congregational revitalization and development over the years. If you’re interested, please e-mail me at cathylee@cathyleecunningham.com I will add you to the list and notify you of the dates and times. In the meantime, please explore the resources below, to familiarize yourself with Business Model Generation and think about how it might help the parish you serve. In my next article, I’ll show you how we have applied it at Good Shepherd. Have fun!

READ
Business Model Generation: A Handbook for Visionaries, Game Changers and Challengers by Alexander Osterwalder and Yves Pigneur, 2010

WATCH
“The Business Model Canvas Explained”
<https://vimeo.com/78350794>
Pre-Recorded Webinar: “Getting Started With the Business Model Canvas”
<https://vimeo.com/125360627>

EXPLORE
The Knowledge Library (with many free downloads) on the Business Model Generation Website for Strategyzer.
<https://www.strategyzer.com/library>
Download the Business Model Canvas
<https://www.strategyzer.com/library/the-business-model-canvas>
Please Take Note of the Mission Model Canvas (The Business Model Canvas adapted for Non-Profit Organizations)
<https://www.strategyzer.com/library/the-mission-model-canvas>

I’ll see you back here in the May Issue with more details about our social enterprise project at the Church of the Good Shepherd in Beaver Bank!

Photo Credit: Carolyn Christine, Unsplash



FUNERAL MINISTRY – Zoom Sessions

Close to 200 leaders in the Diocese have participated in GUIDING LIGHT funeral ministry workshops. Now a series of learning sessions are being hosted on Zoom this spring.

Following up on participant feedback, we are planning focused training for particular aspects of funeral

ministry. On Monday, April 15, from 6:30 p.m. to 8 p.m., former hospital chaplain and retired priest, Rev. Laurie Omstead, will teach about PRAYERS AT THE TIME OF DEATH and VISITATION PRAYERS (liturgies for the wake/at the funeral home).

- Other sessions will be:
- Green Burials
 - Complicated Grief
 - Funeral Follow-up Support
 - Missional Aspects of Funeral Ministry

These Zoom sessions are open to anyone – laity or clergy. These are especially helpful as we continue to build on

parish and regional team ministry.

REGISTRATION:

If you have already signed up for the in-person workshops, you will receive an invitation with the Zoom link via e-mail.

If you have not registered for GUIDING LIGHT already, SIGN UP HERE - www.surveymonkey.com/r/GUIDINGLIGHT

www.surveymonkey.com/r/GUIDINGLIGHT

We celebrate what the Holy Spirit is doing as we embrace more fully the ministry of all the baptized.

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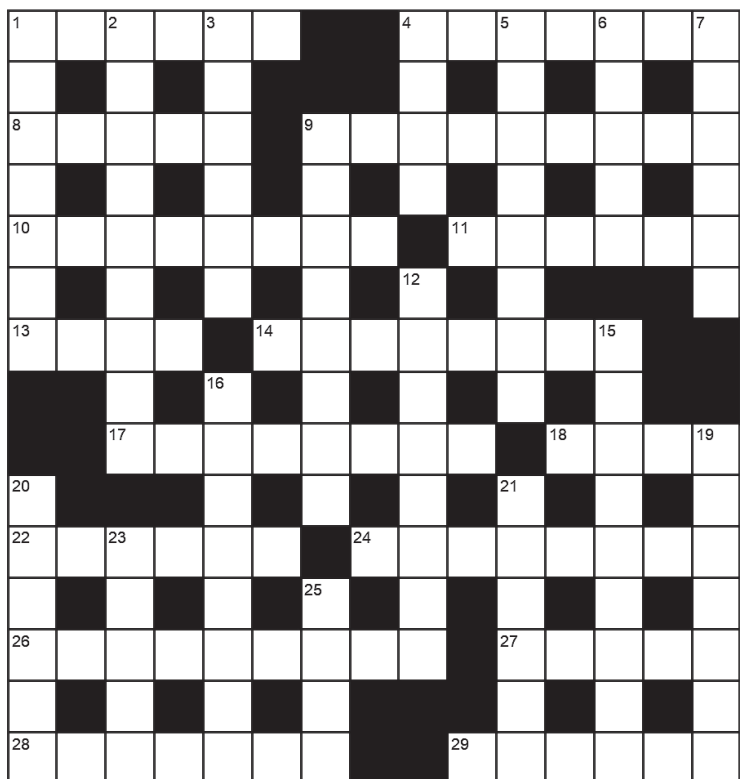
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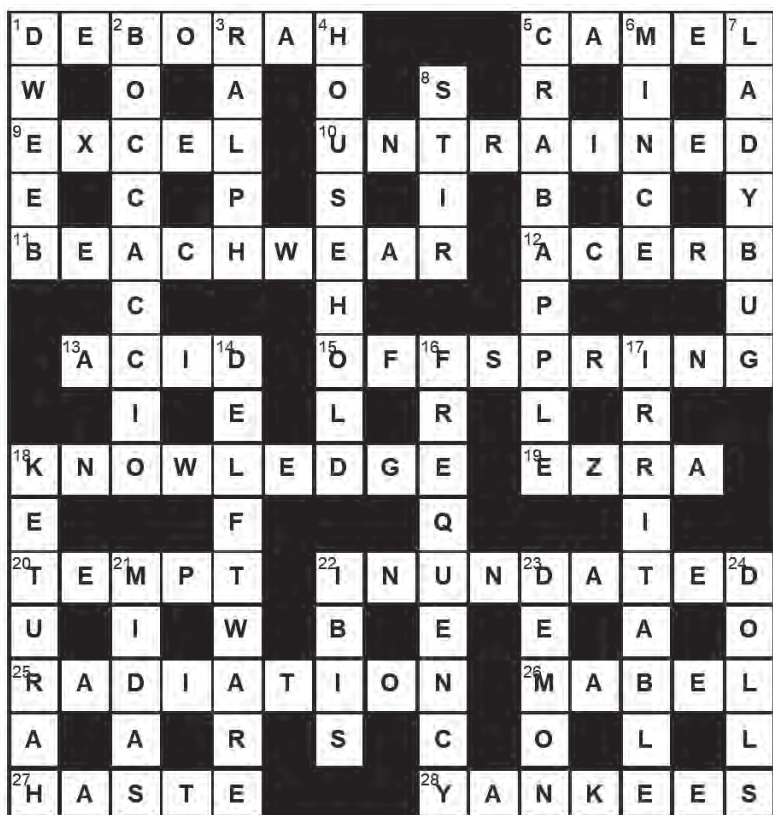
www.atlanticfuneralhomes.com **PROUDLY CANADIAN**

April Bible Crossword

by Maureen Yeats

MARCH Puzzle Answers



APRIL 2024 Clues

ACROSS:

- 1- "I will give water as a gift from the ____." (Rev. 21:6) water source (6)
- 4- "The ____ is past (Jer.8:20) bringing in of crops (7)
- 8- "____ his gates with thanksgiving." (Ps. 100:4) go into (5)
- 9- Concerning medical care of children (9)
- 10- "God blessed the seventh day and ____ it." (Gen.2:3) made holy (9)
- 11- Deprive of food (6)
- 13- He built the ark (see Gen. 5-9) (4)
- 14- One of thousands of microplanets orbiting between Mars and Jupiter (8)
- 17- Infinite time (8)
- 18- Leave out (4)
- 22- Overwhelming fear (6)
- 24- Spectators at a concert (8)
- 26- Capacities to act (9)
- 27- Unable to see (5)
- 28- Truthfulness (7)
- 29- CFL, Canadian Football ____ (6)

DOWN:

- 1- First recorded Christian martyr (see Acts 6-7) (7)
- 2- Return like for like (9)
- 3- "Enter through the ____ gate." (Matt. 7:13) opposite of wide (6)
- 4- "____ me in the shadow of your wings." (Ps. 17:8) conceal (4)
- 5- Response (8)
- 6- Mistake (6)
- 7- Document allowing admission to a concert (6)
- 9- Large game bird (8)
- 12- Mythical creatures, half man and half horse (8)
- 15- Insisting on more than one is entitled to (9)
- 16- Exercises that strengthen the heart and lungs (8)
- 19- Foot pedal worked continuously to run a sewing machine (7)
- 20- Join (6)
- 21- Agile (6)
- 23- Rule, as a monarch (5)
- 25- Urban area (4)

Anglicans Powering Potential

Diocese of Nova Scotia and Prince Edward Island

Anglicans Powering Potential (APP) of the Diocese of NS and PEI, under the overarching 4th Mark of Mission for Anglicans: *to seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation*, encourage and remind us that no matter the size of the nail, or our ability, even in a small way, we can help to disable the Wheel(s) of Injustice.



"We are not simply to bandage the wounds of the victims beneath the wheels of injustice, we are to drive a spike in the wheel itself"
Dietrich Bonhoeffer.

In enhancing capacity for creative ministry, Anglicans Powering Potential are re-imagining Bonhoeffer's spike as a series of nails of varying sizes and shapes . . . to remind us that we can make a difference, that small things can have a big impact!

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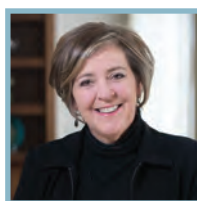


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**Some conditions apply*

God is with us

by Deacon Jerry Cavanaugh

One Sunday this month, April 21 to be exact, the Psalm in the lectionary is Psalm 23. I have always felt drawn to Psalm 23; The Lord is My Shepherd. And I'm not alone. The 23rd Psalm is a perennial favourite. It is probably the most familiar and loved of all the 150 Psalms in the Bible. Many of us memorized it in Sunday School and most of us can still say it with very little prompting. In the past few years I have been asked to officiate at many graveside funeral services where family members have little or no religious background. Invariably they are familiar with the "The Lord is my Shepherd."

In just 6 verses Psalm 23 gives us some of what I believe are the most beautiful and deeply moving images in the whole Bible. And it is so very comforting. Not so long ago a friend told me of being at the bedside of his dying father-in-law. He offered to pray. All his father-in-law wanted was for him to hold his hand and repeat The Lord is my Shepherd over and over.

There is more to the psalm



than just a beautiful poem. The first line, "The Lord is my shepherd, I shall not want," such a simple metaphor, so concise and elegant, expresses the message of the entire psalm. The images shift through the poem, but the central idea stays the same; I shall not want.

But I still want. Everyone wants something. From childhood we learn to want. We want toys, we want nice clothes, a bigger house, a vacation trip, more things. Perhaps it would be better to say that I will lack nothing that I really need. What really

matters that I do not have? What, at my last hour, would I dare not lack? The answer isn't more things. In Luke 18 Jesus spoke to the rich ruler who claimed to be good and had lots of stuff. What did Jesus say? "There is still one thing lacking."

And why would we lack nothing or not want? I think the answer lies at the center of the psalm. In the words of the psalmist, "for you are with me." It's interesting to note that in the first three verses the psalmist refers to God in the third person. He is talking about him. But, at

this point, he switches to the second person. He is having an intimate conversation with God. And here is another interesting item: Old testament scholar, James Limbourg, says that, in the original Hebrew, there are exactly 26 words before and after "you are with me". Maybe the psalmist was declaring that God being with us is at the very center of our lives.

God is with us. We are not alone down here. The whole Gospel is that God is with us. Jesus was called Emmanuel which means "God with us." I read somewhere that John Wesley's dying words were "The best of all is, God is with us." He doesn't shelter us from all trouble, but he comforts us, he "restores our souls."

If "you are with me" (God is with us) is the focal point of the psalm and because God is with us, we "shall not want" then verse 6 is the logical conclusion: Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord my whole life long.

In my view Psalm 23 outlines the perfect life and God wanted so much that we should have it that he sent his

son to help us attain it.

There are many translations of the 23rd psalm and I'm sure they are all beautiful and they bring the same message. But as much as I like the clarity of modern language in the rest of the Bible, for the 23rd psalm I prefer the King James Version:

The Lord is my shepherd, I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Amen

WANTED: PARISH NEWS!



- Something going on in your parish?
- Why not share it with the rest of the diocese?

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Send your contribution (with a photo or two if possible) to:

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