

The newspaper of the Dioceses of Saskatchewan, Saskatoon and Qu'Appelle • A Section of the Anglican Journal • **October 2024**

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Bishop Richard (Rick) Reed was installed and consecrated as the 13th bishop of the Diocese of Saskatchewan on Sept. 6. After the service, he and his wife, Julie-Anne, gathered for a picture. Photo by Mary Brown

Photo by Mary Brown

**Bp. Rick Reed
installed,
consecrated
as 13th bishop
of Saskatchewan**

By Mary Brown

PRINCE ALBERT — The Right Rev. Fraser Lawton was asked to be the guest preacher by Bishop-elect Richard (Rick) Reed because, as his wife told me, God told him to ask him.

They met on one occasion years ago. Bishop Lawton was surprised and delighted at being invited to preach and participate.

He conveyed greetings from the Diocese of Dallas where he has been for about five years, transferring from Fort MacMurray, Alta. He began his sermon on the challenges of learning a new language, for instance in Texas they say "Bless

your heart,” which could mean well, or you’re an idiot, aren’t you?

Words carry power, such as a turning point where words are significant, moments you can speak into lives.

What you say at important moments such as when children leave home, people get married, a farewell to a ministry/ congregation or the chance to say our last words. In Acts 20 it was Paul's last opportunity to speak to the people dear to his heart.

He spoke to the elders, specifically the presbyters/bishops. He had devoted himself to teaching them

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Two-day celebration held for St. Thomas' 125th anniversary



St. Thomas, Vernon, was built of local fieldstone, gathered from the surrounding farms, and built 125 years ago. In 2006, the building was declared a municipal heritage property. Photo by Joanne Shurvin-Martin

Photo by Joanne Shurvin-Martin

By Bruce Farrer

VERNON (Qu'A) — The congregation of St. Thomas' Anglican Church, along with grandchildren, great-grandchildren, great-great-grandchildren and even great-great-great-grandchildren of the original parishioners, as well as friends from nearby churches, gathered on the August long weekend to celebrate the 125th anniversary of the consecration of the church building.

The celebration began on Saturday with a noon barbecue provided

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Holy Spirit's power required to 'turn the world upside down'

What is the role of the Church in troubled times?

By Rev. Dell Bornowsky

There are at least three avenues to explore when we look for roles assigned to the church in troubled times.

One is the general roles assigned to humans in creation, as Jesus would say "from the beginning." Another is Jesus' own instructions to His followers, and a third is the plethora of exhortations by Jesus' apostles.

It may be fair to say that we have been in "troubled times" ever since our human ancestors back in Eden decided to take on the additional role of deciding for ourselves what is good and what is evil. Considering the trouble our human race has gotten into ever since, perhaps a reversal of roles or a return to our original roles would be appropriate.

One concept that ties together almost all human responsibilities is being created to be "in the image and likeness of God" (Gen 1:26-28).

Although this may seem a nebulous concept, it makes quite a bit of sense to understand it as a responsibility, a purpose, and a role given to humans to "image," as a verb, the invisible God within visible creation. All humans are created for this ambassadorial and priestly role in creation, in society, and in our relationships.

The role of ambassadors is not to represent their own values and identities and goals but rather those of the kingdom they represent. This is the reason the character and behaviour of those who claim to be "God's people" is so important.

By failing to be "godly," we are not only in danger of showing ourselves to be nasty horrid people, we are in danger of misrepresenting God by failing to exhibit the patience, kindness, and self-giving nature of God.

Perhaps one reason there are so many atheists and non-believers is because those of us given the role of imaging God have done a rather poor



Jesus and His Apostles taught that even more than just good advice, we need the transforming power of the Holy Spirit to live holy and loving lives, says Rev. Dell Bornowsky.

Photo by Paulo Márcio Dos Santos/Pexels.com

job of it.

Our responsibilities

Other creation responsibilities flowing from our role of being in God's likeness include:

- 1) producing and caring for new life
- 2) tending and protecting our garden home
- 3) being social in helpful, faithful relationships
- 4) being available to "shoot the breeze" with the LORD in fellowship & worship (Gen 1:28; 2:15, 18-25; 3:8-9)

When Jesus was asked, "What must we do to do the works of God?" he responded "...believe on the one whom he sent" (John 6:28-29). We could say the primary role given to every Christian in our troubled world is to personally trust Jesus.

This may require clarifying what we mean by "the church." Since doing the work of God is a matter of personal trust in a living person, and since institutions cannot have such personal faith, only

people can fulfil this role.

Thus, the church as an institution has no role that is not first and foremost the responsibility of the people who are its members.

Becoming the body of Christ

As those who do trust Jesus, we return to our creation role of "imaging God" by "looking" and acting like Jesus. But this is not just an individual matter. This is where the "church" comes in as a company or clan or congregation, AKA, the "body of Christ."

It is clear from this New Testament body metaphor that it is not just individual followers who should be like Jesus.

Rather all the personal relationships within the church as the body of Christ taken together are supposed to be maturing into an active representation of the character and kenotic behaviour of God in Christ (Rom. 12:5; Eph. 4:11-16).

One way to discover our personal roles is to discern which particular assortment of *charismata*

we have personally been called to cultivate and develop (1 Cor. 12-14). Not everyone has the same kind of gifts but all the gifts are to be used for the benefit of all.

The appropriate role for Jesus' followers is not only to exercise our own gifts in the world and in our fellowship groups, but also to receive and encourage the gifts and callings observed in others.

Act more like Jesus

Even though we have not been very good at some of the tasks Jesus gave His followers, there is little justification for presuming that we shouldn't even try to "Heal the sick, raise the dead, cleanse the lepers, drive out demons, ... and preach the message that 'The kingdom of heaven is near.'" (Matt. 10:7-8).

Jesus' parable in Matthew 24 suggests that judgment may await those who hold themselves aloof from the needs of the distressed.

The letters of the apostles Peter, Paul, James and John overflow with exhortations to exhibit behaviours and attitudes appropriate for Jesus' followers. A typical example is, "We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone" (1 Thess. 5:14).

In our present political climate I will leave it to the readers to discern what it might mean to "admonish the unruly."

We must remember that these are not just humanistic exhortations to try harder to be nicer, better people. Jesus and His apostles all taught that even more than just good advice, we need the transforming power of the Holy Spirit is needed in order for us to live holy and loving lives.

So perhaps one of our first roles as the church in troubled times is to pray for the Holy Spirit to empower us to do "more than we can ask or imagine."

Then as we daily depend on the "word of Christ" (Col 3:16) and the Spirit's guidance and power, perhaps we can "turn the world upside down" (Acts 17:6) one personal, loving, gospel encounter at a time.



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New Sask. bishop discusses role, future priorities

By Mary Brown

PRINCE ALBERT — In its report about finding a new bishop, the search committee stated that many priests and bishops in the Anglican Church of Canada and the Anglican Communion were approached to consider letting their name stand for election as the 13th bishop in the Diocese of Saskatchewan.

I spoke with now-Bishop Rick Reed as to why he accepted the nomination. He said he has always been willing to go where God leads him. He had been asked by people in his parish and beyond if he would accept the nomination and his wife was also supportive of the decision to run.

He is also concerned about the future of the diocese with its rich spiritual heritage that should be protected. The diocese has safeguarded traditional Anglican faith and because of this has consistently drawn clergy committed to seeing faithful and growing Anglican churches.

The diocese has a large number of Cree Anglicans. This unity must also be strengthened and protected.

“To serve as bishop is not simply a job but a calling that comes with great responsibility to God and his Church,” he said.

God's plan

From the very beginning, God had a plan for Rick even though he kept ignoring the signs until at the age of 23, while visiting with his friends, he accepted what he subconsciously knew all along.

“It was like time stood still, and I felt this presence, and I knew, it was the Lord,” Reed said.

Next on God's agenda for Rick was joining short-term missions.

He enrolled in Discipleship Training School and spent the next three years on missionary work in places like Calcutta, India.

“I learned a lot. I saw what is possible when Christians are willing to say, ‘Here I am send me,’ and step out of their comfort zones into unknown territory with the Lord,” said the new bishop.



Bishop Rick Reed (centre), after being installed and consecrated as the new bishop of the Diocese of Saskatchewan, participates in the liturgy with other ministers.

Photo by Sarah Groat

Becoming Anglican

Reed's interest in the Anglican way started when he and his wife-to-be, were looking for insight into the vows they would say at their wedding. He remembered his uncle giving him the Episcopal Prayer Book and found the liturgy for the Solemnization of Matrimony.

In Whitefish, Montana, about a year later, he attended a Maundy Thursday service and the Easter Service.

He felt it was the beginning of God drawing them into the Anglican church.

This is when he moved to B.C. and attended Regent College. From 2001 to 2004 the family lived in B.C. and in 2004 moved to Dauphin, Man., where retired Bishop Malcolm Harding encouraged him to speak to Bishop Jim Njegovan.

That bishop accepted him as a postulant and that is where he started his ministry, as a priest in the Diocese of Brandon.

A bishop's role

To be the bishop is a daunting task and for now the new bishop wants to get to know the people and churches in the diocese.

“The most important role of the bishop is to

ministry will be “juggling the administration versus the pastoral. Not allowing the institutional side to take over the pastoral, it is like jumping into the pool in the deep end with only a few lessons,” he continued.

'The most important thing in the Anglican Church of Canada is the growth of our parishes. Church shouldn't be in survival mode. If we do things we ought to and we are not successful at least we tried. If you believe in something keep trying.'

serve, shepherd, lead and protect the clergy and the people of the diocese,” Reed said. “The goal of this ministry is that the whole church be built up, growing in their knowledge and love of God together through Anglican worship and discipleship, and growing in their love for one another in fellowship and prayer that they may be biblically faithful evangelizing communities.”

He realizes now more and more every day that there is no way to know the job until you do it.

The hardest part of his

A new leader's priorities

In answer to what his priorities are in the rural and urban parishes, the bishop said, “There is a dark cloud, like Pig Pen in the Peanuts' comic, so much

doom and gloom, a cloud that follows people around they lose confidence and hope,” Reed said.

“There are a lot of reasons for hope. Try to make the condition such that the parishes gain hope and joy and confidence as who we are as Anglicans and Christians.”

Also, “Working with young people and youth and families is one of the most important things in the diocese.”

He would like to have a conversation about the vision of the five points, but especially we need to focus on and equip lay

leaders in our churches. Also, discipleship, we need to put the word into action.

National church involvement

As a bishop there will be more involvement with the national church, so how does he feel about that?

“Their agendas cannot be ignored. We have to focus on the Diocese of Saskatchewan. The bishops have kept us from going off the rails,” Bishop Reed said.

“The most important thing in the Anglican Church of Canada is the growth of our parishes. Church shouldn't be in survival mode. If we do things we ought to and we are not successful at least we tried. If you believe in something keep trying.”

He has been an active member of many church congregations and organizations and one thing he has learned is regardless of what denomination or church-related organization, the church has a real penchant for committees.

He admits some are necessary for parishes and the diocese to function but if you find the gifted and talented people with a passion for whatever it is you can trust them to get the job done.

Life before the priesthood

Before his appointment in the Diocese of Brandon, Reed worked as an office administrator, assistant teacher, security and maintenance at Regent College and volunteered at St. John's Shaughnessy leading their weekly “Central Focus” discipleship program.

He was also involved with a local church plant, which began as a Sunday afternoon lunch and worship gathering targeting the community of Kerrisdale. At the time, it was considered the “most unchurched” neighbourhood in Canada. This congregation grew from a handful of people to 20 adults and many kids.

On Sept. 6, Rick Reed was consecrated as the 13th Bishop of the Diocese of Saskatchewan. He and his wife Julie-Anne are happy and eager to begin their ministry of hope, joy and renewed relationships with everyone in the diocese.

DIOCESE OF SASKATOON EVENTS

Announcements for October 2024

■ **Saskatchewan Anglican online!** Did you know you can read current and past issues of the *Sask. Anglican* online?

Visit www.anglicandiocesesaskatoon.com/saskanglican or on Facebook at www.facebook.com/saskatchewananglican.

■ **Licentiate in Theology Courses offered by College of Emmanuel and St. Chad and Western Education Collaborative Anglican Network (W.E.C.A.N.):** Emmanuel and St. Chad College has been working with the WECAN group to develop a ministry preparation program relevant to the various Anglican contexts in Western Canada.

The local diocesan ministry schools make substantial contributions to the program by offering courses mapped out in the ESC-WECAN Licentiate in Theology handbook.

Whether you are feeling called to do more formal ministry or are drawn to taking certain courses, please contact the person named for the course or courses you are interested in doing.

At the same time, let your diocesan school co-ordinator know your plans. If interested, please review the detailed list of fall and winter course located elsewhere in this issue.

■ **Saskatchewan Theological Union Courses for 2024-2025:** The Saskatoon Theological Union has announced the list of course offerings for the coming fall and winter. These course offerings are too extensive to be listed

here but information on these may be obtained from Colleen Walker, STU registrar, 1121 College Dr., Saskatoon, S7N 0W3, 639-638-1510, colleen.walker@saskatoontheologicalunion.ca.

■ **Mentors and Instructors Needed for Em & St. Chad and WECAN Licentiate in Theology:** Mentors and instructors for the students of our diocese enrolled in the Emmanuel and St. Chad College and the Western Education Collaborative Anglican Network's Licentiate in Theology.

For your information, a student may be in the L.Th. program for three to five years, depending on their life context and other responsibilities in their lives.

To maintain some continuity, we would like **mentors** to consider being in this role for two years. Longer would be appreciated and acceptable.

Retired clergy would be warmly welcome to serve as mentors as well as being willing to participate in the mentor Orientation. Mentors do not need to be clergy or even incumbent clergy.

People with teaching experience, who are respected members in their faith community with a knowledge base relevant to the one of 12 courses required in the L.Th. could serve as instructors.

If interested in being either an instructor or mentor, or both, please contact the Rev. Dr. Trish McCarthy at trish.mccarthy@saskatoontheologicalunion.ca.

■ **Safe Church:** The following Safe Church course will be offered in October: Workshop #2, Preventing and

Responding to Abuse. (Pt. A) Monday, Sept. 30, from 6:30 to 9 p.m., online. (Pt. B) Tuesday, Oct. 1, from 6:30 to 9 p.m., online. These courses are designed for clergy and lay leaders including church wardens.

Please register with Rev. Dr. Trish McCarthy at 306-370-8378 or trish.mccarthy@saskatoontheologicalunion.ca.

■ **Diocesan Communications Team formed:** A diocesan communications team has been formed to improve our diocesan online presence. The team consists of the Revs. Marie-Louise Ternier, Amy Bunce and Laura Marie Piotrowicz and Rev. Ann Marie Nicklin, who serves as backup support, and Executive Archdeacon Alex Parsons who provides oversight and guidance.

For this team to accomplish its work, we will need we need the active participation of and contributions from all of our parishes. So here's an invitation: send us your news, pictures and news.

These kinds of things tell the story of our diocese and help us to know each other better. Please send photos and text along with the name of the parish and time and location of the event(s) described... coming events should also be included so that we can announce them to everyone in a timely manner!

If you wish, you can attribute a short Bible verse or another inspirational caption with your material as well and we will be publishing all this in a regular newsletter sent out to each parish by e-mail.

All parishes are also

invited to contribute to the Diocesan Facebook page by submitting a photo of something interesting, beautiful or meaningful.

Submissions can be e-mailed to Rev. Amy Bunce who is taking charge of this online aspect amymay@sasktel.net or amyb.ststephens@sasktel.net. The Rev. Canon Marie-Louise Ternier can also be contacted at 306-231-6574.

■ **Peaching Ministry Conference:** A one-day Preaching Ministry Conference will be held on Saturday, Nov 2, from 9:30 a.m. to 4:30 p.m., at Christ Church, Saskatoon. The cost is \$25.00 per person for in-person attendance and free for those who are registered and are using ZOOM online access.

For more information on speakers and registration, please see the more detailed notice posted elsewhere in this issue.

Upcoming services and weekly or monthly events:

■ **The Painting Table:** All are welcome at the "Painting Table" held in the lower parish hall at Emmanuel Anglican Parish, 607 Dufferin Ave., from 7 to 8:30 p.m., the first Wednesday of each month. All art materials are supplied.

■ **Christ Church Anglican, Saskatoon:** BAS Evening Prayer, every Thursday at 7 p.m.; Free community supper, 5 to 7 p.m., the third Tuesday of each month; Community Coffee House, every Wednesday, 10 a.m. to noon; Nutflakes Videos, Fridays and Saturdays from 11 a.m. to 2 p.m.; Men's breakfast the first Sunday of each

month, a free breakfast by the men of the parish, 9:30 to 10:30 a.m.

■ **Courses at the Refinery:** The Refinery at Emmanuel Anglican Parish, Saskatoon is offering a series of courses during the Winter 2024 season on a variety of subjects including painting and various other art media, Zumba, and various spiritual and meditative modalities.

For more information or to register, please contact the Refinery at: www.emmanuelrefinery.org or 306 653-3549.

■ **Saskatoon's Queen's House Closes:** On July 18, the "Farewell to Queen's House and Gratitude Celebrations" were held. Saskatoon's Queen's House retreat centre: the site of ecumenical and spiritual conferences, seminars, retreats and meetings has now closed its doors permanently and the land and buildings have been sold.

■ **To be included in a timely manner, brief notices should be supplied to the associate editor by fax, email or "snail mail" by the end of the month, one month before the month in which the insertion is desired (i.e. February entries will be in the April issue).**

Detailed and longer texts of upcoming events will not be included in this section, but should space allow, could be the subject of articles and notices elsewhere in the Saskatchewan Anglican.





A new St. Amos stained-glass window is installed in the Cathedral of St. John in Saskatoon. The window is a gift from the Wright family to honour Lynette Wright, wife of Judge David Wright. Photos by Derwyn Crozier Smith



A close-up of the new St. Cecilia window, recently installed to as a memorial to Shirley and Peter Pridmore.



A close up of the Amos window, a gift from the Wright family to honour Lynette Wright, wife of Judge David Wright.

New stained glass installed at St. John's Cathedral

By Derwyn Crozier-Smith

SASKATOON — Stained-glass windows have been a feature of theological art for many centuries.

As the light shines through the images of saints, other biblical characters and depictions of biblical stories, we Christians are invited to contemplate their faith and meaning and to consider how we might apply what we see to our own lives.

The Cathedral of St. John the Evangelist in

Saskatoon has a beautiful display of this art that has accumulated over more than a century. The upper clerestory windows depict figures from the Old Testament while the nave windows depict New Testament saints.

Larger windows around the font have a children's theme showing the Presentation of Christ in the Temple, Jesus as a young boy teaching in the Temple and the exhortation of Christ to "Suffer the little children to come unto Me."

Large, multi-pane

windows in the transepts and sanctuary carry stories of the life of Christ.

The earliest windows were installed at the time of construction in 1912 and are of English origin. Most of the windows are the product of McCausland Stained Glass, the oldest stained glass company in the Western Hemisphere, founded in 1856.

Two new windows were installed recently. The Amos window is a gift of the Wright family to commemorate Lynette Wright, wife of Judge David Wright. The St.

Cecelia window is a memorial to Shirley and Peter Pridmore.

Two other windows are now being created. The first, a St. George window, will be a gift of the congregation of St. George Parish, Saskatoon that recently closed.

We have been pleased to welcome some members of this former congregation who are making their church home at St. John's. Another, second window, is a gift of a parishioner, and will be a memorial to her father.

A parishioner has made

a donation to establish a fund for the large window in the chapel. Her intention is that it be dedicated to those who had the vision, over many years, to build, maintain and restore this beautiful cathedral.

If contributing collectively to this window might be of interest, a donation of any size would be welcome and all donors or memorials would be recognized with a suitable acknowledgement near the chapel window. Contact the Rector at stjohnsrector@sasktel.net.

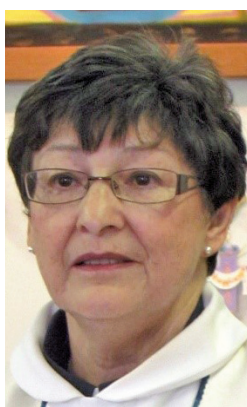
Obituary

Rev. Dale Gillman, diocesan elder, dead at 77

Submitted

PUNNICHY (Qu'A) — Rev. Dale Gillman (pictured) died peacefully, but unexpectedly, at home in Punnichy on Aug. 24. She is survived by her husband, Bill; sons, Harley and Jamie; daughters Diane and Jaimie-Lea; and three grandchildren.

She was born in 1947 on Gordon's First Nation.



Gillman studied theology at the Canadian Bible College and received a bachelor of theology degree. She was ordained deacon in 1999 and priested the next year.

In a letter to clergy, Bishop Helen Kennedy wrote, "... she worked tirelessly in

reconciliation work for this diocese, primarily in the area of Residential School students and their descendants."

After ordination Gillman was appointed honorary assistant at Gordon's First Nation. She served the Parish of Nehiyawe; St. Martin's Parish; Last Mountain Parish; and was assistant to the diocesan co-ordinator for Native Ministries from 2001-03.

She worked briefly as

director and pastor for Lutheran Circle of Life in Regina. In 2019, she was appointed diocesan elder.

In addition to serving as a priest, Gillman worked in a variety of positions that focused on health and recovery. She was director of the Recovery and Wellness Centre on Gordon's from 2001 to 2008; director of Health on Gordon's in 2012 and 2013; and from 2008 to the time of her death worked with Nehiyawe

Pastoral Counselling for the Touchwood area of Gordon's and Daystar First Nations.

Prayers were held on Aug. 29 at the George Gordon Education Centre Gym, where the funeral was held the following day. Bishop Adam Halkett (Bishop of Missinippi, Diocese of Saskatchewan) presided.

Rev. Dale Gillman will be greatly missed by the diocese and beyond.

Photo submitted



Archbishop Greg Kerr-Wilson (facing camera, centre) leads the consecration and installation of Richard (Rick) Reed as bishop of Saskatchewan. To Reed's left is Bishop David Parsons and to his right is Bishop Fraser Lawton.



Archdeacon Andy Hoskin (facing camera, centre), flanked by Rev. Don Skinner and Dean David Butorac, leads another part of the liturgy after Bishop Rick Reed received his new vestments.

Photos by Sarah Groat

... New bishop encouraged to focus on Jesus and His mission

Continued from page 1
the gospel and forming them as disciples.

The job of a bishop is to guard the faith that has been handed down to him. The gospel states further what Paul said, "You must teach the truth, continue to put the Gospel in front of the world."

We live with people who do not know the gospel. We have the opportunity to tell people the good news of Jesus Christ who came to serve, as you, as the bishop will pour out your life to the people who are entrusted to you. There is hope and life but it is not about you.

Lawton told Richard that this is a moment of change, of transition, an event, and that his life is over as he knew it and that if he wants to run, they (the bishops) will stop him. If you love the people, you will teach them, you need to be a teacher, remind people about the gospel.

Why are we doing this? We exist because Jesus Christ gave us a mission to accomplish, He counselled us and encouraged us. We need strong backbones. It is our job to keep our eyes on Jesus. Keep your jar full, tend what is in the jar, make space for prayer and



Bishop Fraser Lawton gives his sermon.

Photo courtesy Facebook

people who will pray for you.

The sermon was followed, appropriately, by the hymn "Take My Life, and Let it Be."

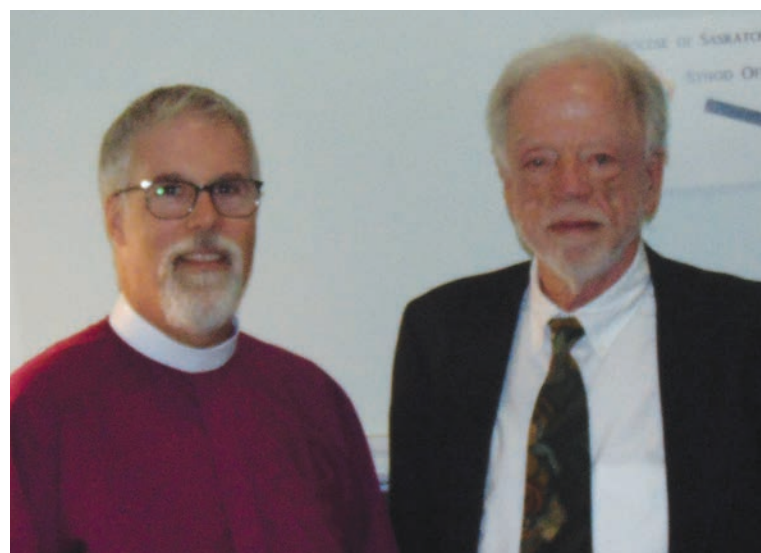
The Right Rev. David Parsons and the Right Rev. Adam Halkett presented the elected bishop to the Archbishop of the Province with these words, "Most Reverend Father in God, we present unto you this godly and well-learned man to be ordained and consecrated Bishop."

When a deacon or priest is presented to a bishop to

be ordained, the wording is similar, but they are not described as godly and well-learned. During the laying of hands it's said, "Receive the Holy Ghost for the office and work of a priest ..."

In the recitation for the office of bishop there is more to this. "Remember that thou stir up the grace of God which is given thee by this imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness."

The new bishop is also presented with a Bible, and



Bishop Rick Reed speaks with his Uncle Mike from the United States, who recorded the service so the Reed's mother — who was unable to travel — and his father could watch him become bishop.

Photo by Mary Brown

where the instruction to a new priest is one sentence, for a bishop there are two paragraphs.

A new bishop is also presented with a pectoral cross with these words, "Receive this cross and bear it on your heart. May it remind you how God was in Christ reconciling the world to himself and may it be a sign of your profession which is to follow Christ, Crucified and Risen."

He also receives consecrated oils that those who in faith and repentance receive this holy unction may be made

whole and those who are sealed with this chrism may share in the royal priesthood of Jesus Christ.

Following the consecration the newly ordained bishop petitioned the Rev. Canon Dr. David Butorac, the Rev. Canon Don Skinner and the Ven. Andy Hoskin to be installed, with full Episcopal rights in this Cathedral Church of St. Alban's, into the real, actual and corporal possession of the Bishopric of Saskatchewan.

They stated that they

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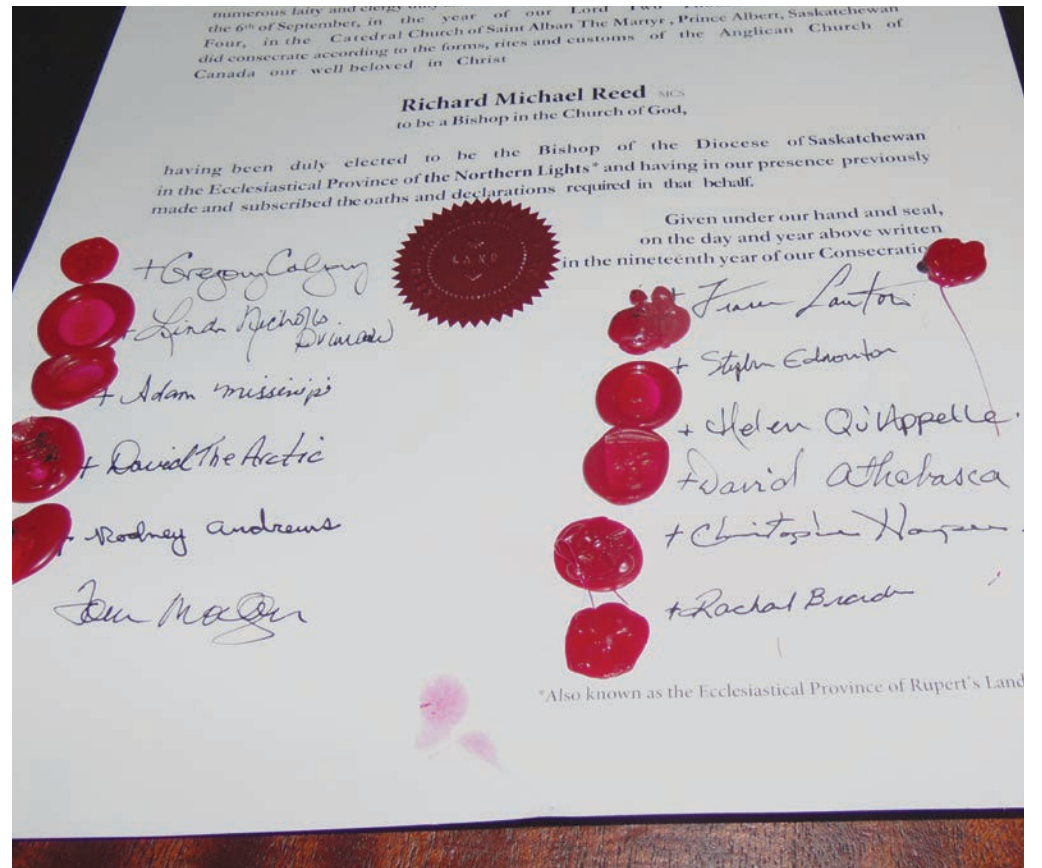
Bishops gather after the service. From left are Bishop Fraser Lawton, Archbishop Greg Kerr-Wilson, Bishop Rick Reed, Bishop Adam Halkett and Bishop David Parsons. Photo by Sarah Groat



Rev. David Zulkoskey acts as the service MC, with processional instructions on the wall. Photo by Mary Brown



Julie-Anne Reed listens to National Archbishop Chris Harper discuss how a small fan kept him cool during the service. Photo by Mary Brown



All bishops who participated in the service sign a certificate acknowledging the consecration and installation of Rick Reed as bishop within the Anglican Church of Canada. Photo by Mary Brown

... New bishop installed

Continued from page 6
were willing that he be installed and presented him with the pastoral staff, the emblem of his Episcopal office.
The service continued with the Eucharist. Volunteers were petitioned to be part of a choir for this evening. Mary Lou Hoskin was the choir director with Margret Zulkoskey as music director and organist. Sarah Groat, violin, Emily Butorac, piano and Wyndham Thiessen, guitar, performed "How Great Thou Art."
The sixth verse of the offertory hymn "I Bind Unto Myself Today" epitomized the message for

this occasion.
It said, CHRIST be with me, CHRIST within me, CHRIST behind me, CHRIST before me, CHRIST beside me, CHRIST to win me, CHRIST to comfort and restore me, CHRIST beneath me, CHRIST above me, CHRIST in quiet, CHRIST in danger, CHRIST in hearts of all that love me, CHRIST in mouth of friend and stranger.
It was a lovely evening, with the consecration concluding with everyone partaking of delicious cold and hot entrees served in an outdoor tent set up on the lawn outside the cathedral hall.



Senior clergy gather outside St. Alban's Cathedral waiting to process in. From left are Bishop-elect Rick Reed, Bp Adam Halkett, Bp. David Parsons, Archbishop Chris Harper, Rev. Brody Albers, Primate Linda Nicholls, Rev. Tracey Taylor and Archbishop Greg Kerr-Wilson. This was Kerr-Wilson's 14th episcopal installation. Photo by Mary Brown

Seeing God in art and architecture

By Rev. Christine Burton

REGINA — If sacred art and sacred space are where the transcendent becomes immanent — manifest in the material world — and people deliberately put themselves in the presence of God, then sharing your favourite works of sacred art and sacred spaces becomes an intensely personal and intimate act of trust.

Timothy Long, head curator of the MacKenzie Art Gallery and adjunct professor at the University of Regina, embraced that trust when he led two evening lectures at St. Mary the Virgin parish in Regina. The lectures, *"But Now I See... Faith and Art, A Curator's Journey,"* were part of St. Mary's contribution to the Cathedral Village Arts Festival 2024.

This is the second year that Canon Claude Schroeder has hosted events at St. Mary, focusing on faith and art as part of the festival.

The first evening was devoted to works of art, and entitled "The Art of Compassion." It began with the story of a drawing of St. Joseph by Renaissance master Andrea del Sarto. Long noted how St. Joseph was given stewardship — the responsibility for care — of Jesus and St. Mary; he was not Jesus' father, but he had all the responsibility of a father.

The willingness to shoulder such responsibility is a mark of great compassion, and, according to Long, is echoed in the role of artistic curators, who do not create or own the works of art for which they care.

The lecture continued with a tour of works of art that nurtured Long's own values: compassion, individual involvement in care for the poor and needy, the Christian response to violence and victims, an understanding of the human tendency to scapegoat others in response to our own pain, and, ultimately, an "ethics of viewing" that we should bring to each artwork we experience.

Photographic works by Saskatchewan-born artist Sandra Semchuk,



Timothy Long gave two lectures in St. Mary's Anglican Church, Regina, during the Cathedral Village Arts Festival. Long called his lectures, *But Now I See... Faith and Art, A Curator's Journey*, and spoke on finding God in art and architecture. Photo contributed

made in collaboration with her Cree husband, James Nicholas, examined the importance of bearing witness to the traumatic and shameful realities of historic colonialism.

Long called on the audience to travel with Semchuk and Nicholas along the "path of reconciliation through honest listening and love."

The second evening, "The Architecture of Love," was spent virtually visiting Long's favourite churches, each reflecting different architectural and social models. Long also discussed how the architecture of each church reflected prevalent views on humanity's relationship with God at the time of its construction.

The evening itself moved through time, starting with Santa Constanza, a fourth century church in Rome dedicated to the daughter of the Emperor

Constantine, and originally believed to have been built by him.

Just as Constantine straddled the Roman and

our lives.

The tour continued with a Gothic cathedral, whose pointed arches and slender, heaven-pointing spires remind us to focus on the spirit and on heaven above. As opposed to the rounded arches of the Roman style, Gothic pointed arches were better able to bear weight, allowing the churches to grow

designed to be teaching tools about the Christian story for a largely illiterate society. Everything about Gothic cathedrals is transportive and ethereal, lifting the gaze of the viewer to God above, and reminding us how small we are in comparison to the magnificence of the Trinity.

In flamboyant contrast, a baroque style church was overwhelmingly elaborate, with chubby cherubs and elaborate carvings, and dramatic and theatrical effects, such as trompe-l'œil and quadrature — the use of painted ceilings that gave the illusion that one was looking up directly at the sky.

Baroque church architecture first appeared in the late 16th and early 17th century as a means to counter the austere and academic style of the Protestant Reformation. It aimed to inspire surprise, emotion and awe. Despite their lush ornamentation, Baroque churches emphasized devout worship, while demonstrating the church's power and status.

The second last church on the tour was Le Corbusier's modern masterpiece, Notre Dame du Haut, a chapel in Ronchamp, France.

Continued next page

Just as Constantine straddled the Roman and Byzantine eras, so too the church shows elements of each society. It is largely Roman-classical in style, and in its solidity and immenseness, reflects the importance and "eternal" nature of the state and of the church But it also contains early Byzantine-style mosaics and frescoes embellished with gold, which illumine the space, as the light and love of God illumines the heavens and our lives.

Byzantine eras, so too the church shows elements of each society. It is largely Roman-classical in style, and in its solidity and immenseness, reflects the importance and "eternal" nature of the state and of the church — and of Constantine's love for his daughter.

But it also contains early Byzantine-style mosaics and frescoes embellished with gold, which illumine the space, as the light and love of God illumines the heavens and

significantly higher.

These pointed arches were not only used for practical reasons; they were symbolically significant in that they pointed towards heaven. The soaring towers and spires permitted more light into buildings, and thus, was the start of the magnificent stained-glass masterpieces often associated with churches.

In addition to being beautiful and done in jewel tones, recalling Revelation 21:16-21, the windows were

... The sacred nature of space seen in windows

Continued from page 8

Completed in 1955 by the Franco-Swiss architect Le Corbusier, the Ronchamp Chapel is a departure from Le Corbusier's usual brutalism.

Like classical architecture, it retains some of the massiveness of Le Corbusier's earlier works, but it is more whimsical in exterior design, with a roof that looks like a fisherman's sail — a nod to Christ's apostles and reminiscent of the illusions of the Baroque era.

The sacred nature of the space is demonstrated through clerestory windows that send asymmetric shafts of light into the quiet, contemplative interior. Specific paths of light illuminate prayer books while reinforcing both the way humanity may be only randomly aware of the presence of God, as well as God's constant presence.

In remembrance of the jeweled stained-glass windows of the gothic era, this glass is sometimes clear but is often decorated with small pieces in red, green, and yellow, which resemble rubies, emeralds, and amethysts.

The tour concluded with Our Lady of the Lake, a now-lost masterpiece

designed by award-winning Regina architect, Clifford Wiens. This open-air chapel, near Regina Beach on Last Mountain Lake, was built in 1967.

Conceived as a summer chapel, Wiens thought that a shelter in its most basic form, but with strong symbolic meaning, would be more appropriate for the site, incorporating Creation itself into the chapel and worship.

Strikingly, the building had no walls, and the pyramidal roof appears to float, with a cross formed by beams stretching from corner to corner.

The "earthbound" elements were an altar, made of a large glacial erratic boulder, and the baptismal font, fed with rainwater from the roof.

Cedar shingles and natural wood decking further reflected the resources God makes available to all, for their homes and for worship.

The spirit of both evenings was a reminder of God's abundant generosity in the gifts given to individuals and humanity as a whole, made manifest through evocative paintings and photographs and transcendent architecture, and the invitation to heed God's call for inclusion and justice contained therein.



Participants at the diocesan lay retreat learned new insights to the familiar parable of the Prodigal Son, through discussions that referred to Rembrandt's painting. Rev. Diane Guilford, a retired priest from the Diocese of Rupert's Land, led the retreat with the theme "The Light of Christ." Photos by Joanne Shurvin-Martin

Anglicans urged to be 'the light of Christ'

By Joanne Shurvin-Martin

CYPRESS HILLS PROVINCIAL PARK (Qu'A) — Rev. Diane Guilford spoke and led discussions on the theme, "The Light of Christ," at this year's retreat for lay people held at Camp Harding Aug. 23 to 25.

Each day featured worship, talks and discussions, with excellent meals and plenty of free time to enjoy God's creation in beautiful Cypress Hills Provincial Park. Some participants stayed in cabins at Camp Harding, while others

stayed in the nearby hotel.

Guilford, a retired priest from the Diocese of Rupert's Land, gave four sessions on the theme, and also led worship including Sunday Eucharist in the outdoor chapel. Parishioners from St. Mary the Virgin, Maple Creek, joined them in St. Mary in the Pines.

A hearty lunch was served after the service, as the wind-up of the retreat.

During the retreat, Guilford used many different passages from Scripture, all involving light — from the first light in creation as told

in Genesis, to the pillar of fire giving light that led Moses and the people out of Egypt, through the Psalms and Isaiah, to the many references to Christ as the Light of the World in the New Testament, especially in John's gospel.

On Saturday morning, the retreatants discussed many things that can distract people from noticing God and from seeing Christ's light in our lives. The familiar parable of the Prodigal Son was read, and then acted out by the retreatants. They discussed how their characters from the story would have felt in the moment.

Then they studied a print of Rembrandt's 1669 painting *Return of the Prodigal Son*, which shows a man dressed in rags, kneeling at the feet of a well-dressed older man.

None of the people pictured are named, but viewers presume the kneeling man is the younger son being embraced by his father. Guilford pointed out a small detail that no one had yet noticed — one hand of the "father" figure looks masculine, and the other is delicate and very feminine.

This caused an "a-ha!" moment and people said, "So, the father is really God the Father, who is both male and female," and, therefore, the "son" is all of us, who despite being unworthy, are welcomed by God.

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Symbols of God's gifts to humanity. The Word, represented by the Bible; the cross symbolizing Christ's sacrifice for our salvation; the candle for the Light of Christ; the water of baptism; and the towel representing our servanthood.

... St. Thomas, Vernon still an active church

Continued from page 1
by members of the congregation, followed by various tours and talks.

One of the church wardens, Allison Fizzard, provided background information about the interior of the church, including the stained glass windows, and some of the furnishings such as the oak altar carved by Valentine Eliot, a professional woman wood-carver in England in the late 19th century.

A son and daughter of Eliot emigrated to Vernon District and were among the earliest parishioners of the church. Fizzard also talked about the reredos painting, a creation of Alice M. Erskine, a professional artist and decorator of churches in England in the 1890s.

The other warden, Bruce Farrer, told a variety of anecdotes about each of the ministers who served this congregation, beginning in 1888, 11 years before the church was built, when services were held at Edgeley Farm or Vernon Bluff Farm. At the time of the First World War the congregation was so large and came from such a widespread area that the parish even had a resident minister.

One of the vestry members, Brian Herman, conducted a cemetery walk, giving information not generally known about some of the 106 people buried in the cemetery. As well, the 70 people in attendance were directed to the location of 15 evergreens, each commemorating a baptism that has occurred at Vernon Church since its 100th anniversary in 1999.

The children, some of whom are now adults, had each prepared a laminated sheet stating their names, dates of birth and baptism and the names of their parents and godparents. Each of these sheets was placed at the appropriate tree.

The eight Platinum Jubilee fruit trees were each identified in a similar way, stating the names of the dignitary and member of the congregation who had planted each tree to celebrate Queen Elizabeth's 70 years as Canada's monarch.

The group then walked or drove to the site of William Cooper's former



Vestry member Brian Herman led tours of the cemetery, where 106 people are buried, including many children and young people from the early days of the parish. Many descendants and relatives of those buried attended the anniversary celebrations.

Photos by Joanne Shurvin-Martin

home, 200 metres west of the church, where services were held for four years prior to the building of the church.

On their way to the supper at Edgeley Community Centre, some visitors stopped at the site of the former Edgeley Farm where Anglican services were first conducted beginning in 1888.

This was near where, in 1885, the Fraser and Fessant families fed members of Chief Piapot's band homemade bread spread with bacon grease, and apple pie with side pork to Chief Piapot and two sub chiefs.

Their descendants, the Olson family of Edgeley, brought homemade bread spread with bacon grease to the Edgeley Hall as a snack before everyone enjoyed a considerably greater variety of food provided by Richard Sherle, a local caterer, who by coincidence now lives on the former Edgeley Farm.

A typed page of Vernon Church trivia questions was placed on each table for the supper. The Wass/Stinson/Kessel table correctly answered the most questions.

On display at the Edgeley Hall were

Continued next page



Bruce Farrer, a warden and the chief organizer of the anniversary, told brief anecdotes — some tragic, some amusing — of each of the priests who had served St. Thomas Church.



Volunteers prepared about nine dozen cookies for the anniversary celebration.

Church community after 125 years of service



St. Thomas's intricately carved altar was custom-made in England by Mrs. Valentine Eliot, the wife of an English clergyman who became renowned for her wood carving and created a school for female carvers, especially the daughters of Church

of England priests. Eliot exhibited at several international exhibitions, and was able to boast that Queen Victoria bought one of her walnut tables. Her daughter, Phyllis, was one of the first organists for the church.

Women, in particular members of the WA (Women's Auxiliary), played a prominent role in the church and its finances. Records show that in many years, the WA contributed more than half of the money for the minister's stipend, expenses, diocesan assessment and insurance.

The women organized sales of handwork, dances, teas, picnics, dinners and more as fundraising events. The history booklet records "... the unmarried members sponsored a 'Spinsters' Dance' ... in February 1903. The profits were so great (\$65) they decided to build a new church barn."

In the late 1990s, St. Thomas was part of the Parish of Indian Head. The parish council strongly advocated closing St. Thomas and nearby Holy Trinity, McLean. To prevent that, the two congregations petitioned the bishop to form their own separate parish, which was granted in 2000.

(Holy Trinity has since been disestablished, and Indian Head parish.)

Through the history of the church, services have been held more or less frequently — from weekly to every two weeks; through all the year or only in summer and fall. Currently, services are held from Easter Sunday until late fall, and on Christmas Eve. Retired clergy and lay people conduct the services.

Although St. Thomas has a small congregation, it is an active church. In recent years they have sponsored three refugees from Iran and Syria, and participated in the LOOP program, which gives boxes of food every second week to people in the area who have financial challenges.

Sunday morning began with a musical prelude by a recorder group and a service of Thanksgiving conducted by Bishop Helen Kennedy, Bishop of Qu'Appelle. After the service the congregation shared a large assortment of food at a potluck dinner.

A time capsule, containing coins, a variety of documents, and letters, to be opened by the congregation of 2049 was sealed on Sept. 28, the actual date of the consecration in 1899.



The font is dedicated to Bishop William John Burn, second Bishop of Qu'Appelle.



St. Thomas church does not have electricity. Candles in this elaborate chandelier help provide light for evening services. The chandelier was originally in St. Peter's Pro-Cathedral in Qu'Appelle.



The "Mary" window is the oldest stained-glass window in St. Thomas Church, dating to 1902. It honours Mary Jane Winter, the mother of Emily Cameron, one of the first area pioneers. Mrs. Winter donated significant money to build the church. Emily Cameron's husband was the manager of Edgeley Farm, and she arranged for services to be held in their home before the church was built.

Continued from pg. 12 paintings donated by local artists from the Vernon District, historical documents including the W.A. Minutes Book from 1900, and a family tree showing how almost every family from the Vernon congregation of more than 350 people over the last 125 years, were related to each other through marriage.

Souvenir coffee mugs, history booklets, jigsaw puzzles and CDs by the Christian musical group "Common Cup" were available. Scott Macdonald, a long-time member of Common Cup who is a descendant of four original Vernon families, attended the supper.

The history booklet contains many interesting details, such as: in 1900 the congregation averaged about 50, but was sometimes much larger. For instance, on April 22 of that year, "... Bishop Grisdale preached to a congregation of 105 (with the collection amounting to \$5.15)."

Elsewhere in the booklet, is the information that an early organist at St. Thomas, Miss Phyllis Eliot, lived so far from the church that the congregation bought her a pony to ride to church.

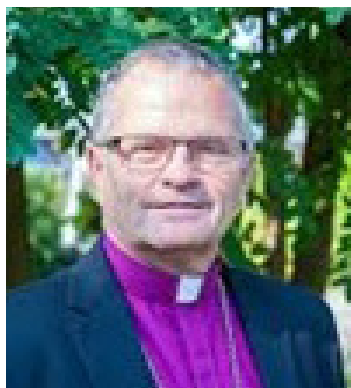




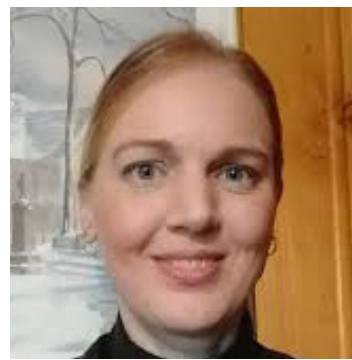
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Rev. Dr. Laura Marie Piotrowicz, and Dr. Adam Wright ESC.

Cost: \$25 per person with lunch included. Online engagement: Free (ZOOM access received after registering online).

Please register at esc-wecan.ca.

Questions? Email trish.mccarthy@trish.mccarthy.ca

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... the Jesus movement

By the Rev. Canon Dr. Iain Luke
Principal, College of Emmanuel & St. Chad

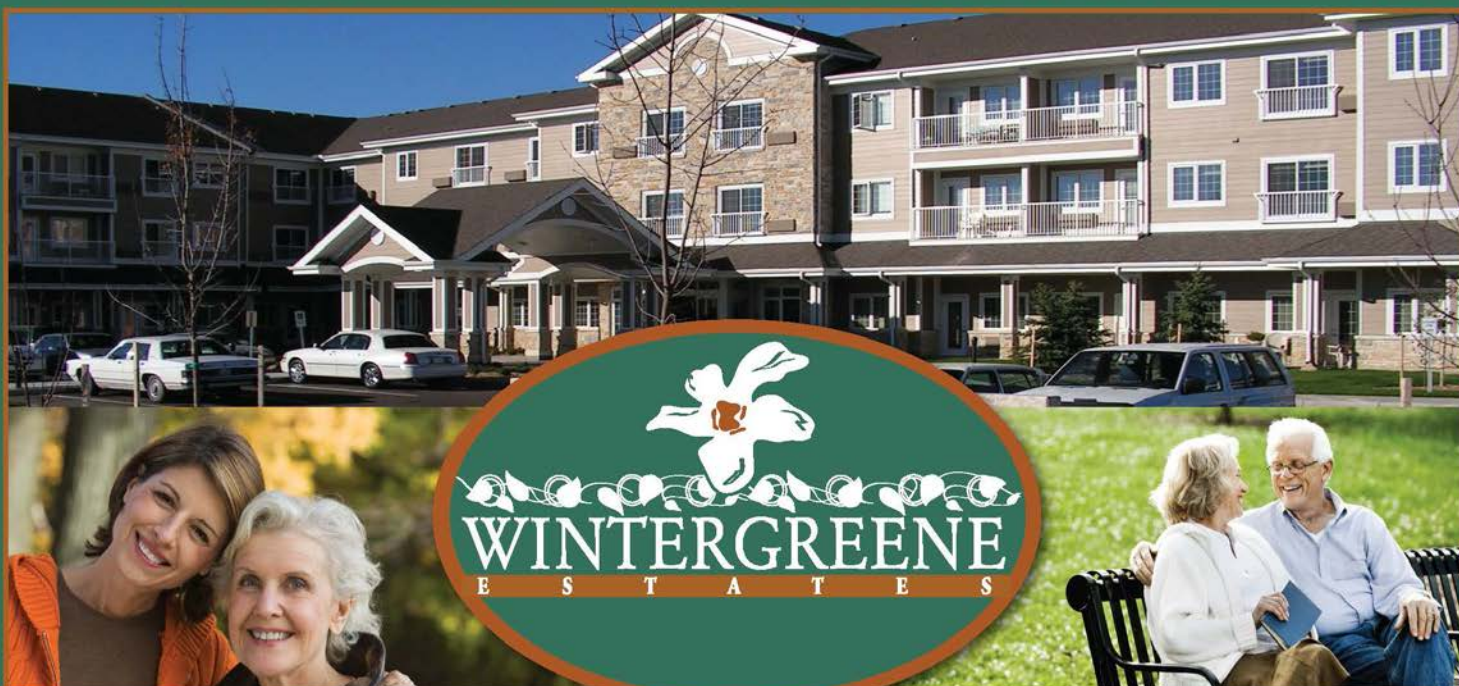
Last month I wrote about the sea change the church is experiencing, and I tried to offer a way to understand what we are living through. In particular, we can identify the loss of some of the institutional features of the church, like its structured leadership, its material wealth, or its organized social influence.

For many, downplaying those features feels less like a loss and more like liberation.

In almost every century, including our own, there have been critical voices raised against the church acting like an institution. The most powerful alternative vision, throughout Christian history, has called the church to act like a movement: the Jesus movement.

The strength of this approach is that it is consistent with the origins of Christian discipleship, not only in the small band of followers who caught Jesus' own vision, but for roughly 300 years afterwards, as Christian faith spread primarily through the inspired witness of individual believers and their

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As part of renovations at St. Alban's Cathedral, contractors prepare to create a future meeting space. Photos by Mary Brown



Workers have installed a second door into the chapel.

St. Alban's gets face lift to welcome synod office, archives

By Mary Brown

PRINCE ALBERT — When it was decided to move the synod office and archives department to St. Alban's Cathedral, a committee was formed to implement a plan to refurbish the cathedral to accommodate the extensive archives department and an office for the bishop and his staff.

The first project was to redo the washrooms

located under the stairs from the cathedral hall. Eventually there will be an elevator installed.

Rooms and spaces were reconfigured to provide offices for two bishops, their staff and an office for the volunteers in the archives department. If you know the layout of the cathedral you will know where the Sunday school room was.

This room was

converted into a large office for the archives staff. In August the archives packed up their stuff and moved into their new space, which is situated in what was called the crypt. Half of the office they vacated will now become the office for the new bishop with part of the room for storage.

Another washroom has been positioned in the entryway to the crypt

close to the chapel and future meeting area. When you think of a crypt what comes to mind is a dungeon/tomb-like place. This basement has many huge windows along both walls, so it is bright and airy.

The best part of the renovation was discovering a second door into the chapel. When the workers were removing the wall, they found that

there had been a door in the middle of the wall.

Upon searching the many nooks and crannies in the basement they discovered the original door and so installed it back to its rightful place.

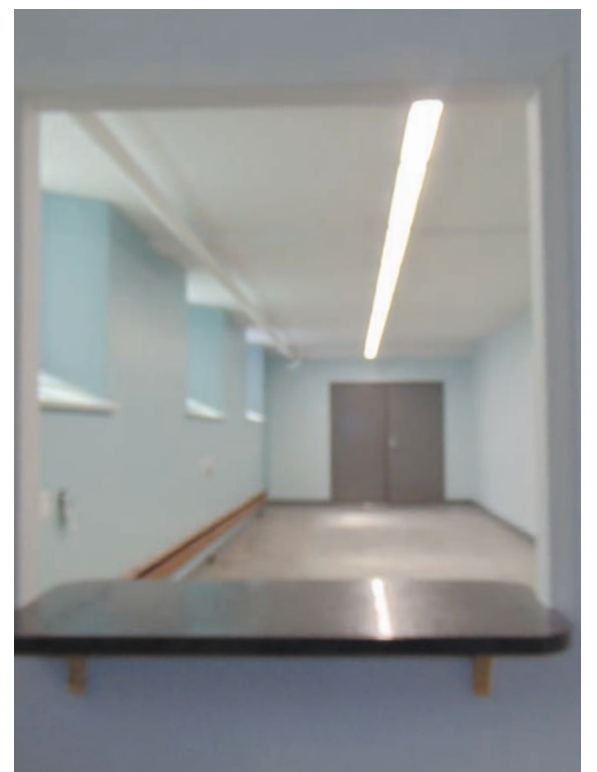
This renovation is a work in progress, and hopefully when everything is completed, there will be an opportunity for everyone in the diocese to come to a grand opening.



A new washroom has been installed near the entryway to the crypt.



The new entrance to the crypt in the cathedral basement



The new office to house the diocese's archives.



Lay and ordained ministers of the 100th anniversary service gather for a picture afterward, including Bishop-elect Rick Reed (second from left) and Rev. Michael Lyons (middle).
Photos by Mary Brown



Bishop-elect Rick Reed helped cut the anniversary cake.

Faithful work and service helped build Nipawin church

By Mary Brown
With files from
Bishop Rick Reed

Editor's note: In 2024, two churches in the Diocese of Saskatchewan celebrated their 100th anniversary as a parish: St. John's, Nipawin, and St. Mary's Birch Hills.

NIPAWIN (Skwn) — The history of St. John's goes back to 1850 with the ordination of Henry Budd to the diaconate at St. Andrew's Church on the Red River.

He was sent north to begin work among the Native people. He made many converts in his travels including journeying to a new mission at Niepowewin — now known as Nipawin.

In 1912 George Hindel, a student of Emmanuel College, U of S, came to the Nipawin area to minister where services were held in their homes. Lay workers from the Fellowship of the Maple Leaf, an organization within the English church whose purpose is to promote the work of the Gospel in the farthest reaches of Canada, helped to establish the church.

The Rev. G. W. House arrived in Nipawin and services were held in the upstairs hall of the



A social was held in the seniors' hall after the 100th anniversary church service.

Lawrence Bros. Hardware Store.

The consecration of the newly purchased church property was held under a tent with Bishop George Exton Lloyd presiding. By 1928 the church and parsonage were in use.

After the Second World War, the congregation grew rapidly and a new cement-block church was built and was consecrated on Aug. 24, 1949, by Bishop Henry David Martin.

Bishop-elect Richard Reed attended the service this summer (before his installation and consecration in

September) and was the guest preacher. He spoke of his favourite movie, "It's a Wonderful Life." It is the story of George Bailey who lives in Bedford Falls.

He enters a state of deep despair, but God sends an angel who allows him to experience what Bedford Falls and all the people connected to him would be like had George never existed.

Like the fictional life of George Bailey, the life of this parish and people, worshiping and serving Jesus here, living faithful Christian lives in the community, loving their

neighbours and serving, shining the light of the Gospel of our Lord Jesus Christ, has not only made a difference that cannot be calculated over the last 100 years, but this difference has had eternal significance.

It has had a lasting impact not only in this age, but in the age to come.

Without the faithful missionary work of Rev. Henry Budd, and without the many countless others who have ministered, served and worshipped here, who gave, served, and built the church and cared for people here,

who faced all sorts of adversity, were tested, and transformed into the image of Christ, across 100 years through good times and in tough times, Nipawin itself and the lives of thousands of people would be as different today as Bedford Falls without George.

What about the next five, 10, 20, 50 years? For a lot of Anglican Christians, a bit of George Bailey despair has set in.

Times are tough for a lot of our churches, and many have lost confidence and in some cases their hope for the Church and its future. We need to remember where it all began, with the steps of faith so many took from the simple beginnings in the upstairs of a hardware store to this place we worship in today.

Like all of those who came before us, with the help of the Holy Spirit, we too can face the challenges in our day and continue to be the salt and light of the Gospel here in this place.

Following the service the congregation went next door to the Senior's Hall for the Centenary Social.

There was a crowd of over 50 people who enjoyed visiting with each other, reminiscing over the display of pictures of times past.



Friends and parishioners of St. Mary's in Birch Hills gather after a 100th anniversary service this summer.

Photos by Mary Brown

Faith of Birch Hills' forebears an example for today

By Mary Brown
With files from
Rev. Jordan Draper

Editor's note: In 2024, two churches in the Diocese of Saskatchewan celebrated their 100th anniversary as a parish: St. John's, Nipawin, and St. Mary's Birch Hills.

Birch Hills (Skwn) — On Aug. 25, St Mary's celebrated its 100th anniversary, and over 100 years ago, on Aug. 25, 1922, the Rev. William Sheasby held the first service in St. Mary's Church in the Village of Birch Hills.

St. Mary's Church was built by people of strong faith and conviction. It was furnished through the generosity and dedication of Anglicans in the community. The bell was purchased and shipped from England. The red velour drapes that covered the east window were also purchased in England.

The cover on the first altar, originally a kitchen table, and the matching lectern and pulpit hangings were made and presented by women of the parish.

Also, the lectern and bishop's chair were both hand-carved by Mr. Smith, with the chair still in use. A pump organ was purchased from St Alban's with several parishioners willing to play for services to the accompaniment of a robed choir. A parish hall was added to the west side of the Church in 1936.

As was the case in Nipawin, the congregation outgrew their church and in 1990 it was decided a new church should be built. Bill Lewis along with Rev. Dewey



Parishioner Carol Pryznyk helps cut the cake celebrating the 100th birthday of St. Mary's, Birch Hills.

McClintock spearheaded this project.

The new church opened in 1997, and all loans were paid off in the fall of 1999. This church is known as the church pennies built. This idea captured the imagination of locals, Canadians from coast to coast and people from around the world.

Parishioners Dora and Bud Austin counted and rolled the pennies every week.

The first reading during the centennial service was from Hebrews 11:13-16, 12:1-2, sometimes referred to as the "Hall of Faith," not to be confused with the

hall of fame, noted the Rev. Jordan Draper.

He went on to explain it is a catalogue of heroes from the Old Testament: people who stepped out in their generation, who spent their lives for eternal purposes.

These role models who God gives us as examples, pointing to them for us to learn from them — what they all have in common is that they staked their lives on God's word to them. They never saw the big picture in this life. They never got the big pay-off. They died in faith.

We remember the ones who have gone before us

precisely because of the way they have stepped out in trust and belief in what could not be seen or touched because God spoke to them. As in the Morning Prayer, Psalm 95, "Today, oh that you would hear his voice."

Today we are remembering how the hallway of faith follows up through the last century from the founding of St. Mary's Church and even to our own day. Some of you are tempted to give up the faith your forebears have passed on, like a torch to be carried.

You may feel you've run hard in your own journey

but run out of steam. You might be disheartened you tried to pass the faith on but somehow the flame didn't catch fire.

We have no clearer notion today of what the next 100 years will look like than the founders of this church 100 years ago. But they laid a foundation for us upon the surest of footings. Christ is still the Solid Rock on which we are founded.

This church stands here, in this community, in the 21st century for no other reason but for us to hear God's word so that we may follow his lead, whatever the future holds.

Camp Harding plays host to South Sudanese Dinka language camp

By Kate Berringer

CYPRESS HILLS PROVINCIAL PARK (Qu'A) — From Aug. 11 to 18, Camp Harding welcomed 23 kids and teens from both the Diocese of Qu'Appelle and the Diocese of Calgary to Camp Harding in the Cypress Hills.

Rev. John Choul from St. Andrew in Calgary and Rev. Nathaniel Deng Mayen from St. Mary, Regina, led Anglican worship and Dinka language instruction during the camp, with Kate Berringer, camp director, leading some traditional wide games with the kids over several evenings.

Warren Sandham from St. Barnabas in Medicine Hat also offered a session on survival skills.

The weather was perfect. The kids were

also able to participate in Canadian camp activities including swimming, horseback riding, wall climbing, hiking and camp fires, most of which they had never tried! The kids



had a great time.

While Camp Harding and the Diocese of Qu'Appelle covered the majority of the costs for the camp, the Southdove

Training Services Inc, which facilitates the Dinka language instruction lessons, received some grants from SaskCulture and Saskatchewan Association of International Languages (SAIL).

The grants covered the honoraria for the instructors and driver volunteers.

Two Sudanese Dinka language camps are planned in 2025. This camp and future programs are heavily subsidized so the diocese is always looking for donations to cover costs.

Please consider supporting this ministry with a donation. Visit www.quappelle.anglican.ca, click "donate" and designate "Camp Harding." Your support makes these and other programs like them possible!



Lual Mading from Brooks, Alberta, Diocese of Calgary, was one of the children at the Dinka Language camp held at Camp Harding. In addition to language classes and Anglican worship services, youths experienced typical Canadian camp activities like a trail ride in Cypress Hills Provincial Park.

Photo by Rev. Nathaniel Deng

An expansive journey

By the Rev. Canon Marie-Louise Ternier

Reading the book *A Faith of Many Rooms – Inhabiting a More Spacious Christianity* has been an expansive experience, likely to please its author, Debie Thomas.

The child of immigrants from Kerala, India, speaking Malayalam as her first language, Thomas' personal and ethnic background prove fertile soil into which her spiritual and religious journey took root and grew a wide and deep understanding of Jesus' own words in John 14:2, "In my Father's house there are many rooms."

I have long been a fan of Debie Thomas' insights into Scripture, many of which can be found on www.journeywithjesus.net.

Thomas takes us into the Malayalam and Christian origins of her life by employing the cherished term Nadhe, a Malayalam word with no equivalent in English but refers to birthplace, homeland, heart of



belonging all rolled into one.

While born in Kerala, Thomas grew up in the U.S. as a child of immigrant parents. Each chapter in the book explores our deep yearning to belong through the personal lens

of Thomas' own life and search for God, a life characterized by a bicultural reality, a sense of dislocation, her feisty personality and racial tensions.

In our attempt to belong in a faith community, Thomas describes how we often end up, inadvertently or intentionally, creating cramped theological and spiritual dwellings, with little room to move or welcome others who might bring a different flavour of faith.

In our zeal to build our spiritual home, complete

with boundaries, protocols and protective shields, we forget the radical hospitality of Jesus Himself. But speaking of the many rooms in God's house, Thomas reminds us that Jesus revealed God's nature as spacious and welcoming to all created in the Divine image and likeness.

Her chapter on

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dissonance and paradox is particularly poignant, bringing an important corrective to the cramped spiritual spaces we create even with the best of intentions: "Again and again, the way of Jesus invites us to hold opposing truths together, in pairings that seem

impossible.

This is not to confound us but to show us how wide and spacious the realm of God really is" (p. 141). Thomas recalls a parish retreat leader who was both a pastor and a musician.

"It's hard sometimes, he told us, to listen to other people's music. Our own songs, and song genres, are precious to us; they carry deeply meaningful associations and memories. ... Other

people's music, on the other hand, can grate on our ears. Listen to other people's music can be painful, irritating or even impossible ... if we don't cultivate a practice of curious, generous, sacrificial

love" (p. 156).

The analogy with musical genres, and cherishing our own favourite tunes, has its parallels in other areas of life.

In a culture rife with echo chambers of like-minded voices, including in the church, we have

lost the ability to practice curious, generous and sacrificial love.

Debie Thomas wonders what an active loving of dissonance and paradox might look like in the church: "Can I listen with love to the angry song of the laid-off coal miner whose views on immigration might well be tied to his dwindling capacity to feed his family?"

The song of the pro-life activist whose passion for the unborn child is as genuinely compassion-driven as mine for the incarcerated teenager or the refugee? The song of the conservative pastor who genuinely doesn't see a way to reconcile the authority of the Bible he loves with the sanctity of gay marriage?" (p. 158).

In our zeal to sing our own songs and keep them safe, Christians on all sides of ideological and denominational stripes close hearts and minds to the songs that grate on the ears; all that spells difference, disagreement and contradiction.

Thomas' challenge to embrace dissonance and paradox makes clear that, left to our own efforts, this task feels downright impossible: "But maybe that's the greatest paradox of all: that God can accomplish in us what

Continued next page

Stewards of God's abundance

Thanksgiving — not just one day

By Rev. Christine M. Burton

Little known fact: the first North American “Thanksgiving” was actually celebrated in Canada, not the United States.

The celebration marked English explorer Martin Frobisher and his expeditionary crew’s safe arrival in what is now known as Newfoundland, in 1578. This was well ahead of the first U.S. celebration, in 1621, in Plymouth, MA.

Our Thanksgiving holiday is marked well ahead of the U.S. one, as well, being held in October rather than their late November celebration. In Europe they celebrate harvest festivals, but nothing specifically described as “thanksgiving.”

Part of what set (and continues to set) the ancient Jewish people apart were their holy days — days commemorating events, and intended as occasions to worship and thank God for His grace and favour. Our Thanksgiving is akin to this, setting us apart in some ways, as well.

Jesus, though, gave us a new perspective. He calls on us to pray without



Thanksgiving is an excellent occasion to remember the blessings of the past year and to offer some of our “first fruits” of the harvest to the Lord, writes Rev. Christine Burton. Photo by Gabriel Garcia Marengo/Unsplash.com

ceasing (Luke 18:1), to thank God always for our daily blessings.

Thanksgiving is an excellent occasion to remember the blessings of the past year, and to offer up some of our “first fruits” of the harvest to the Lord. But how many of us have sat around a thanksgiving table trying to come up with something specific we are thankful for in the last year ...

I’m guilty of having

inflicted this ritual on my family, but as the years have rolled past, I have come to realize that it’s the little blessings that we should be remembering. The little blessings that add up, and point us towards the greater ones: towards the Creator’s love, Jesus’ compassion, and the Holy Spirit’s companionship.

Thanksgiving is one day, but thanksgiving for all that God has done for

us should be every day.

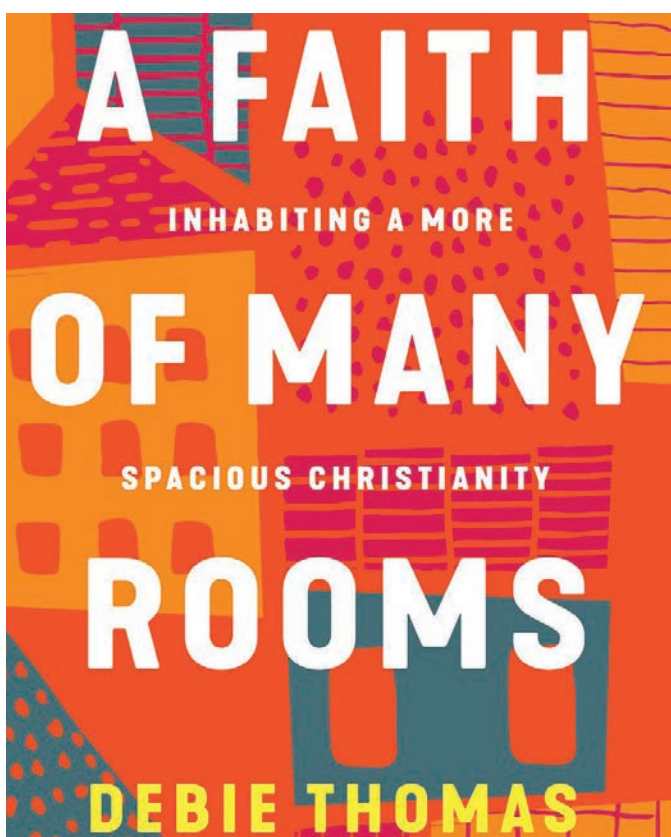
Perhaps we should consider our role as stewards of all that God has given us in the same light. Do we set aside a little time every day to thank God for the 24 hours we have received, as well as all our other gifts — health, family, clean and safe water and food, public education and more?

Do we set aside a little money every day to return to God some of

what we have been given in the intellect, skills, and enthusiasm that has led us to our current job? Do we mark our “high holidays” with additional time for prayer, and larger financial offerings?

Thanksgiving is about more than pumpkin pie and turkey. Let’s dine heartily, but let us also bless God heartily, with hands, and voices; with time and prayer; and with worship and offerings.

... Finding that 'sweet spot' to grow an 'expansive' faith



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we cannot accomplish in ourselves. Left to myself, I will never love as I ought to. That’s why I’ve come to cherish the Way of Dissonance. God is okay with the many both-ands I carry around inside of me.”

I have long felt that the test of our faith does not lie in the particularities of creeds, denominations or even ideological positions on salient social and ethical issues. Jesus loved, radically and inclusively. Period.

The test of our faith lies in the quality of our loving: “Do you love me?” (John 21:15-17).

Pope Francis boldly declared early in his papacy that truth is a relationship patterned on the Trinity. He made an important, often overlooked, point, that is echoed in Thomas’ book.

The test of our faith lies in our capacity to make space for another with respect and affection, especially those we dislike, disagree with or whose favourite songs irritate us.

Loving Jesus ought to increase our desire to move our relating, loving and conversing to a higher, more mature and more reconciling, ground of mercy and grace: “Again and again, the way of Jesus invites us to hold opposing truths together, in pairings that seem impossible.”

Our quest for spiritual

belonging, for a Nadhe, is deep and personal and intimate, a vital and noble undertaking for every person. A wholesome, liberating and love-giving belonging requires maturity and healing of life’s wounds.

However, the boundaries of our spiritual home, however necessary, can become barriers to others who knock on our doors looking for acceptance, mercy and understanding.

Debie Thomas’ eloquent sharing shows a creative and faith-filled way to grow and cherish a holy and mature belonging while holding open the door of welcome.

I join Debie Thomas in aspiring to that hard-to-find sweet spot that can grow an expansive and spacious faith in my heart and mind after the example of Jesus himself:

“In my Father’s house there are many rooms.” (John 14:2)

Feeling the Holy Spirit

Over and over again

By Rev. Gene Packwood

Last time I referred to what some people identify as a problem with liturgy and praying the offices: repetition and monotony. But, the fact is, getting good at something means being prepared to do it over and over again, to the point of boredom and then beyond.

Practice makes perfect, the saying goes. Musicians do it. Dancers, basketball players, and golfers do it. Olympians do it, endlessly. Practising the faith is no exception.

Prayer needs repetition. Holy Scripture requires it. Jesus told the parable of the Persistent Widow to the effect that we ought always to pray and not lose heart (Luke 18:1).

Be constant in prayer (Rom.12:12), Paul adds,



continuing steadfastly (Col.4:2), without ceasing (1Thess.5:17) and at all times in the Spirit (Eph.6:18).

This is exactly what our prayer books are designed to do for us. Praying the offices keeps our praying constant, continuing, ceaseless, repeated, and in the Spirit.

Consider this versicle (isn't that a lovely word – like something tasty on a stick) and response in *The Book of Common Prayer*, THE ORDER FOR MORNING and EVENING PRAYER DAILY THROUGHOUT THE YEAR, for example:

Priest. O God, make clean our hearts within us;

People. And take not thy Holy Spirit from us. (p11 & 23).

Two things to note about this prayer.

First, I am reminded that God can take, and has taken, his Spirit away from someone with whom he is displeased; King Saul, for example (1Sam.16:14). If Saul, the Lord's anointed, was capable of acting in ways that brought about such dire consequences, so am I.

Second, I need the Holy Spirit. So do you. The Prayer Books turn our need into a prayer.

So I pray, earnestly, and ask God not to take the Holy Spirit from me so that He will keep me on track and warn me when I'm following too much the devices and desires of my own heart (BCP, p4 & 19).

He also sanctifies,

regenerates, strengthens, fills, sustains, seals and renews me, more and more, and daily.

A Prayer for the Queen's (now King's) Majesty

The aforementioned King Saul needed the Holy Spirit, you and I need the Holy Spirit, so did Queen Elizabeth and so does the King Charles. "Replenish her (*now him*) with the grace of thy Holy Spirit," we pray, "that *he* may always incline to thy will, and walk in thy way: Endue *him* plenteously with heavenly gifts" (BCP, p12).

What is the grace of the Holy Spirit, and why would King Charles need it? Grace is God's empowering presence to be who He made him to be and to do what He calls him to do. Queen Elizabeth was a royal and faithful witness for God and the Church throughout her long reign.

We pray King Charles will follow in her faithful footsteps. By association, we can pray the same Holy Spirit replenishment for our federal, provincial and local governments, all of which now govern on his behalf.

I like and frequently pray the alternative *Prayer for the Queen and the Commonwealth* that follows.

Although the Holy Spirit is not mentioned, I can add my heartfelt "Amen!" to the prayer for those, "set in authority under *him*; that they may order all things in wisdom, righteousness, and peace, to the honour of thy holy Name, and the good of thy Church and people."

It covers all the bases. When God's holy Name is honoured, good things happen for the Church and all people, whoever they are and whatever they believe, whether they know it, or not.



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Anglican Diocese of Saskatoon



Making our Church
Safe for All

Workshop #2: Preventing and Responding to Abuse:

(Pt. A) Monday, September 30, from 6:30 to 9 p.m. **Online**

(Pt. B) Tuesday, October 1, from 6:30 to 9 p.m. **Online**

Designed for clergy and lay leaders including church wardens.

Please register with: Rev. Dr. Trish McCarthy
at: (306) 370 - 8378 or

trish.mccarthy@saskatoontheologicalunion.ca

DIOCESE OF QU'APPELLE

Bishop appoints three clergy to rural parishes

Clergy appointments

Bishop Helen Kennedy has announced three clergy appointments:

Rev. Leonard Botchway has been appointed priest-in-charge of St. Giles, Estevan, effective July 16.

Effective Aug. 1, **Rev. Shepherd Munzara** has been appointed priest-in-charge of St. Stephen the Martyr, Swift Current

Rev. Christine Burton, previously at St. Paul's Cathedral, has been appointed priest-in-charge of All Saints, Weyburn, effective Sept. 1. This is a half time position.

Rev. Leonard Botchway receives PhD

Rev. Leonard Botchway has received a PhD in Christian Organizational Leadership, from Newburgh Theological Seminary and Newburgh College of the Bible, in



Rev. Leonard Botchway

Indiana.

His dissertation was titled *Leadership and clergy care after active service in the Anglican Church of Accra and Canada*. Some of the courses Botchway studied were: organizational leadership, laws of leadership, pastoral leadership and developing



Rev. Christine Burton

the leader within you.

Congratulations to Dr. Botchway!

Postulant Bryan Kenwell working

Bryan Kenwell was born and raised in the Blue Mountains area of Ontario, on the southern shores of Georgian Bay.



Bryan Kenwell

He moved to Nova Scotia to attend Acadia University for three years and then moved home to help care for his mother when she became ill. At that time, he transferred to Tyndale University.

Kenwell says, "I came to the Anglican tradition from the Presbyterian Church and began my

MDiv at Huron University College as I continued to discern a call to the priesthood.

"Last summer, I came to the Diocese of Qu'Appelle for a student ministry position at Swift Current. While there, I fell in love with the people and environment and was accepted into the diocese as a postulant in December."

He will finish the final year of his MDiv online, while providing support ministry in St. Michael and All Angels, Beechy, and St. Paul, Kyle. Kenwell concludes, "I look forward to seeing what God has in store here."

Camp Harding fundraiser

Camp Harding has started a fundraiser to help upgrade the venue and support programming. See poster for more details.

CAMP HARDING, DIOCESE OF QU'APPELLE CYPRESS HILLS PROVINCIAL PARK



Camp programming is not possible without the support of our fabulous donors!

Camp Harding Mission: To equip, support, and encourage Camp staff, volunteers and participants to seek the Lord, by providing meaningful camp and retreat programming in the midst of His glorious creation at Cypress Hills Provincial Park. Your support ensures that kids and adults alike can seek the Lord in His glorious creation!

3 ways to donate:
Visit www.quappelle.anglican.ca, click on the "donate" button and select "Camp Harding";
Scan this QR code and select "Camp Harding";



Send cash or cheque made out to the Diocese of Qu'Appelle, marked for "Camp Harding" All donations are eligible for a tax receipt.






Our maintenance costs this year were far above what we anticipated. We installed new flooring in the bathroom building in May which was twice the cost we expected. We also had to replace the compressor for our walk in cooler right before our junior camp! These costs have put us approximately \$5,000 over budget. Any financial support that you can provide to offset these costs is most appreciated!

www.quappelle.anglican.ca

Introducing Rev. Shepherd Munzara

Submitted

SWIFT CURRENT (Qu'A) — Rev. Shepherd Itai Munzara has been appointed priest-in-charge St. Stephen the Martyr, Swift Current, effective Aug. 1.

Munzara was born and raised in Zimbabwe, and immigrated to Canada in July of this year.

He writes, "I received my calling to the vocation of priesthood in 1997 and went on to enrol for pastoral, theological and religious studies with Bishop Gaul College, which is also known as the National Anglican Theological College and the University of Zimbabwe."

He was ordained deacon in 2000, and priested a year later after completing his theological education.

Munzara was rector of several Anglican parishes in the Diocese of Harare in Zimbabwe, and most recently was rector of Christchurch, Borrowdale.

Munzara's wife, Elinah, is a teacher by profession and a counsellor. They are blessed with four children: one girl and three boys:



Rev. Shepherd Munzara

Alicia (19), Shepherd Jr. (17), Nicholas (14) and Timothy (10).

Zimbabwe is a landlocked country of southern Africa. It shares borders with the Republic of South African on the south, with Botswana on west, on the north by Zambia and the northeast and east by Mozambique.

Zimbabwe has a population of 15.7 million and lies almost entirely over 300 metres (1000 feet) above sea level.

ESC-WECAN offering many Licentiate in Theology courses

The ESC-WECAN Licentiate in Theology Course Offerings; **Three-Year Course Rotation Beginning Fall 2024**

The Coordination Team of Emmanuel and St. Chad College and the Western Education Collaborative Anglican Network is sharing the following line-up of courses that make up part of the curriculum of the **ESC-WECAN Licentiate in Theology** for next two years.

All courses listed will be available online. Please register at **esc-wecan.ca**

To Enroll into the full Licentiate in Theology Program, request form from Local Diocesan L.Th. Coordinator.

In the Diocese of Saskatoon: Rev. Dr. Trish McCarthy **trish.mccarthy@saskatoontheologicalunion.ca**

Individuals may take these courses to **enrich their own spiritual life, better equip them for current ministries or take while in discernment about a formal vocation.**

One-Day “Preaching Ministry” Conference: Register: **esc-wecan.ca**. Fall 2024. Saskatoon. Hosted at Christ Church, 515 – 28th St. W. Saskatoon

In person Cost: \$25 to be paid at the door
With Online: Free. Saturday, November 2, 2024 from 9:30 a.m. to 4:30 p.m. *Speakers:* Dr. Luke, Dr. L.M. Piotrowicz, Bp. Sid Haugen, Dr. A. Wright and Rev. M. Carboni

Pastoral Care: Fall 2024. Saskatoon. Register: esc-wecan.ca

Thurs. Eve.: Sept. 5, 12, 19, 26, Oct. 3, Nov. 7, 2024 7 p.m. to 10 p.m. and Saturday, Sept. 21 from 9:30 a.m. to 5:30 p.m. SK time.

Two 3-hour Instructional Videos will be emailed to students registered. *Instructor:* Rev. Dr. Trish McCarthy. *Student Cost:* Free

Indigenous Christian Spirituality: Exploring the Common Threads that Bind us Together. *Fall Term 2024 Diocese of Rupert-land with St. John’s*

College and Canadian Mennonite, University at U. of Manitoba See more details on: **esc-wecan.ca**

Student Cost: \$200
This 3 credit hour course will provide students with foundational knowledge of spiritual wisdom and practices of Indigenous peoples here in Canada.

Discovering links between Biblical and Indigenous story will enhance theological understanding of the common threads that allow for respectful affirmation of Indigenous beliefs within God’s creation and love manifest through the grace of Jesus Christ. *GSTM – Theology Questions: Contact Dr. Ryan Turnbull, St. John’s College, Winnipeg. Register: BTS 5700-1/PCD-5590 at Graduate Courses & Timetable 2024/25 | Graduate Studies | CMU*

Teaching and Learning: Stages of Faith, Education, Nurturing Children in Faith, Learning Styles

and Ways of Teaching
Fall 2024 Qu’Appelle - website for finalized dates Register: esc-wecan.ca. Spring 2025 Saskatoon Thursday evenings: Feb. 6, 13, 20, 27, Mar. 6, 13, 20, 27 2025, 7 p.m. to 10 p.m. *SK time. Saturdays:* Nov. 15 and 21, 10 a.m. to 6 p.m. *SK time. Register: esc-wecan.ca*
Instructors: Rev. Fiona Brownlee, Rev. Dr. Iain Luke, Rev. Dr. Trish McCarthy
Student Cost: Free

Leadership:
Athabasca and Saskatoon Group Discernment and Conflict Mediation Register: esc-wecan.ca with Teachings on Theories and Patterns of Leadership in Ministry
Late Fall 2025 Thursdays, Nov. 6 – Dec. 4, 2025 7 p.m. to 10 p.m. SK time & Saturdays Nov. 15 and 21 10 a.m. to 6 p.m. SK time
Instructors: Bp. David Greenwood Athabasca, Rev. Dr. Trish McCarthy and Rev. Dr. Kyle Schiefelbein-Guerrero. *Student Cost:* Free

Homiletics:
Saskatoon and Kootenay Dates Pending - check esc-wecan.ca
Instructors: Rev. Iain Luke and Rev. Dr. Garry Schmidt. *Dates TBA. Includes One-Day “Preaching Ministry” Conference see above*

Indigenous Relationships and Wisdom and Teaching of the Elders: *Dates Pending - check esc-wecan.ca*
Facilitator: Rev. Dr. Kara Mandryk
Student Cost: TBA
Potential Instructors: First Nation Elders with special areas of interest and expertise from various First Nations backgrounds and locations

Integrative Internship / Field Placement: *Dates as Needed. Diocese to discern a local Intern Supervisor*
Available Instructors: Rev. Dr. Iain Luke and Rev. Dr. Trish McCarthy. *Student Cost:* Free

Ethics. Offered Soon: *Qu’Appelle. Dates Pending; check esc-wecan.ca*