

## Ralph Paragg honoured for work with refugees 10



# Regular self-reflection helps grow our faith

*“Why does God test us even though He knows our hearts and minds?”*

By Rev. Canon Cheryl Toth

As a child I had test anxiety. Neither my parents nor I recognized it at the time. I just knew that when important tests and year-end exams rolled around, I felt nauseous and my head would hurt.

I wrote exams anyway because I was raised in a “no excuses” household. It took me years to realize that I had been struggling with anxiety.

That anxiety was reinforced by what I was taught in the Brethren Sunday School I went to each week. They taught me to love the Lord Jesus — and for that I am grateful. They also taught me that Jesus would return in the middle of the night and, if I had not confessed every sin in my life, I would be left behind.

The chief sins for children were disobedience of parents, teachers and other authority figures. What I learned was to try to get straight As because my teachers and my parents praised me when I did. And if they liked it, God must like it too. Hence the test anxiety — my worth was on the line!

Christians have test anxiety too. Ours comes when we believe that God is testing us to see if we pass or fail as a person of faith.

The Bible does talk about God testing us. “As for you, Lord, you know me; you see me. You test whether my heart is with you” (*Jeremiah 12:3*).

Both the Hebrew and Greek words for test refer to being examined,



**When you start making your New Year's resolutions for 2025, consider a resolution to examine your life regularly and see what God can teach you about who you are and who you can become in His grace.**

Photo courtesy Pexels.com

scrutinised, recognized as genuine. Most of the time in Scripture this is understood as God's way of determining if what we say we believe is what we actually live. Are we genuine?

Personally, I don't believe God devises tests for us and places them in our lives. I think life tests us and reveals to us what we actually believe or how we genuinely respond to something.

God may know our hearts and minds but frequently we do not know ourselves. St. Paul recognized this when he said, “For I do not do the good that I want to do, but I practice the evil that I do not want to do” (*Romans 7:18*).

In the midst of turmoil, grief, or fear we may be less than loving, fail to be compassionate, ignore

injustices, betray someone we love, stop praying, “forget” to read the Scriptures, think unkindly about others, treat people harshly — and so on. As Romans says, we fall short of the glory of God.

Sin — falling short — does not prevent God from loving us or reaching out to us.

Our failures reveal to us our need for God and His saving grace. If we pay attention to our lives, we soon realize that messing up as a Christian is a frequent occurrence.

Acknowledging our failures and limitations is part of being open to God.

When we pretend that “all is well, we are good, life is perfect” we are ignoring the spiritual reality of our lives and shutting ourselves off from the experience of God's grace and forgiveness.

Our forebears in the faith understood this.

Article XVI of the Thirty-Nine Articles acknowledges that sin is a state into which we all fall — even when we have been baptized and intend to lead the new life. It declares that “by the grace of God we may arise again, and amend our lives.”

One way to do that is to examine our lives on a regular basis. In 2 Corinthians Paul says “Test yourselves to see if you are in the faith. Examine yourselves” (2 *Corinthians 13:5a*).

In this verse the Greek word for test, *peirazo*, means to try something, to endeavour; and the word for examine, *dokimazo*, means to test to see if something is genuine.

We are encouraged to stretch ourselves as Christians and to see what happens when we do.

We are asked to engage in self-examination on a regular basis to determine where we might learn more, when we need to ask forgiveness, how we might seek help from others, why we have fallen short, and what we do differently.

This kind of testing ourselves and seeing our strengths and weaknesses is a way of growing in our faith.

As we approach a new year and the inevitable talk of New Year's resolutions, consider a resolution to examine your life on a regular basis.

If at the end of a day you don't like how you behaved or what you thought, look for what God can teach you about who you are and who you can become in His grace.

*Canon Cheryl Toth is a retired priest in the Diocese of Qu'Appelle still actively involved in a few congregations.*



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## ... Reading the Bible opens our hearts to Jesus

**Continued from page 1**  
asked, “Where is your church's ‘maternity ward?’” Implicit in the question is that hospitals don't close their maternity wards for the day, and neither should the church. The good news is worth sharing. To do this, we need to be disciples rooted in the word.

For this reason, Cottrell next led a Bible study

on *the Road to Emmaus*. Small groups read the Scripture, discussing the relationship between Jesus and the disciples.

The archbishop asked questions leading the groups into a deeper understanding of Scripture and even “burning hearts.”

In reading Scripture, we learn how to be disciples and our hearts open to

Jesus' transforming power. Afterwards, he gave time for questions.

This horizontal approach gave participants a chance to ask questions on their hopes, fears, and doubts. Indeed, in the answers, the archbishop shared his pastoral spirit with the conference.

Last, in an interview, the archbishop said that Anglicans have a role

to play in society. For example, advocating for nuclear disarmament.

Even though our presence in the public sphere is smaller than in the past, we have a duty as Christians to walk with the poor. Indeed, we hope for social transformation and remember that Jesus came to bring peace.

**See page 13 for a story about the archbishop.**



## The Bishop's Corner

# The real Nativity

By Bishop Helen Kennedy

For Christians, one of the most popular scenes over the Advent/Christmas season is that of the Nativity.

It is on cards, all manner of decorations, maybe on a wooden silhouette Nativity scene in front yards and church properties. It is often a beautiful, serene scene of Mary, with Joseph in the background, and the manger with a sleeping baby, a scene of peace, tranquility and calm.

Often there is a donkey, and maybe a sheep or two. As lovely as these are, I am not convinced that this is the way it would have looked.

As you know, Joseph was from the line of King David, and David was from Bethlehem, so Joseph had to register in Bethlehem of Judea as it is the hometown of his tribal lineage. They had to travel there to be counted, so they could pay taxes.

Bethlehem is a small hill town sitting on a ridge near the Judaeen desert, about six miles south of Jerusalem and about 65 miles south of Nazareth. In those days traveling from Nazareth to Bethlehem was a six-day journey. The terrain is hilly, rocky, rough, and dotted with low shrubs and



trees — not an easy journey.

The town would have been swarming with travellers, while Mary would have been sweaty, tired, and ready to burst. They ended up being offered a place where the animals lived, in

the back space of a home.

The home would have been noisy, with the sounds of the household overhead, and the noise of the animals they shared space with.

It was not clean; it was not quiet. No running water, no conveniences. Just basic living; cramped, dirty and smelly!

There she gives birth to the Saviour of the world. No nurses in scrubs to help out, no anesthesia, just the clothes they brought with them to mop up with. Out of necessity, Jesus, God in human

flesh, was laid in an animal-feeding trough because it was probably the softest place they had to lay Him.

In the fields surrounding Bethlehem, that night, shepherds were watching over their sheep, like they did every night. They were protecting their flock from predators, trying to get some sleep in the craggy, ravine-like valley of Bethlehem at night, the lowliest of the low, being visited by a multitude of angels.

These godly messengers proclaim the birth of the Saviour of the world. This is the news the nation of Israel had been waiting to hear for centuries, given to ordinary men doing menial work.

So, with dirty fingernails and dusty clothing, worn and tired, yet determined to find the one the angels spoke about, they go. We are not told of the kind of reception they received, but it is easy to imagine the confusion and bewilderment of how they explained themselves to Joseph and Mary.

This story is made more amazing when we realize that God stepped into a broken, dirty, common, real world. It is good for us to imagine ourselves in that situation, to feel the emotions of two people given a choice to make. A very hard choice.

It is good for us to smell the manure, hear the animal sounds, and see the sweat and dirt of the story! The Creator of the universe

came to us among common people who were a lot like us, in the most un-kingly way. Humble. Vulnerable.

Hearing the real, nitty-gritty, raw, and beautiful story of Jesus' birth makes me love Christmas all the more, because our lives are not a Hallmark card scene either. There are really difficult situations that we find ourselves in; our lives are not clean and managed well. They are messy, smelly at times, and covered in the dirt of others' lives.

Never in Mary's wildest dreams could she have imagined what her life would hold, nor could she imagine the life and death her child would have to bear. Her faith that God was driving this helps her to ponder and take deep into her heart the knowledge that the God of her ancestors had a plan. What a magnificent plan it was.

As we go through this season of Advent and Christmas, there will be things that will be hard for us to go through, there may be long dark nights of journeying, you may feel alone with no support, life may get messy and dirty.

The Holy Family had these and more to deal with, yet they knew that God was with them all the way, never leaving them.

The same is true for you — you are never alone in any of your struggles. The light has come into the world and the darkness cannot overcome it.

Blessings for this season.

## 'Say Yes! to Kids' program a worthwhile endeavour

By Rev. Ted Williams

PRINCE ALBERT — This year marks the fourth year of the *Say Yes! to Kids* Campaign. Each diocese in Saskatchewan has taken part in the campaign.

Under the Anglican Foundation, parishes and groups raise money for youth ministry.

The group will keep 80 per cent of the money raised for a youth or children's ministry.

The AF receives the remaining 20 per cent to fund projects around the country. Furthermore, the AF will match the first \$1,000 each group raises.

Here are figures and descriptions for this year in the province of Saskatchewan:

- The Diocese of Saskatchewan received \$2,600

from the campaign. This grant went to events and retreats supporting three youth groups and 50 youths.

- The Diocese of Qu'Appelle received \$2,180. This grant went to Camp Harding, and supported two week-long camps, two weekend events, and 40 youths.
- The Diocese of Saskatoon did not receive a grant in 2024.

Program leaders are keen to fund transformational youth and children's ministry. They see the campaign as a means to build local support for youth ministry in the diocese and support youth ministry across the national church.

In particular, they

*The Anglican Foundation meets campaign participants to assist in planning the event and provides written materials. They also frame fundraising as an event where we share the stories of our kids.*

appreciate how the AF matches fundraising efforts.

Of note, the support given by Anglican Church Women in the Diocese of Qu'Appelle is significant. Funds from a "gigantic" plant sale and bake sale, including hundreds of dahlias, enabled the ACW to contribute to Camp

Harding.

Participants in Qu'Appelle said the campaign was a way for the whole diocese to come together and that there was strength in numbers.

When fundraising, people ask, why take part when you have no youths? Also, why take part in a national campaign — isn't direct fundraising more efficient? Also, learning to fundraise is a burden, so why do it?

The Anglican Foundation meets campaign participants to assist in planning the event and provides written materials. They also frame fundraising as an event where we share the stories of our kids.

This reflects a trend in the Church where stories become the heart of how we communicate the gospel. Participant feedback shows increasing

satisfaction with the campaign over three years.

Indeed, participants were motivated to do their part in raising money. The common sentiment was: if there is no youth ministry, then there will be no youths. Indeed, participants report that youth groups have started in churches without families.

This indicates that the *Say Yes! to Kids* campaign makes youth ministry possible, and ensures we are together in one body in Christ.

Interested congregations should consider their own fundraiser or dedicate the offering from a service to the campaign. To sign up for the 2025 campaign, contact Michelle Hauser at [mhauser@anglicanfoundation.org](mailto:mhauser@anglicanfoundation.org).



# Saskatoon's cathedral celebrates 100 years



The celebration of 100 years of cathedral status for St. John the Evangelist, Saskatoon, featured tours, displays and a reception. Photo by Nancy Hanson

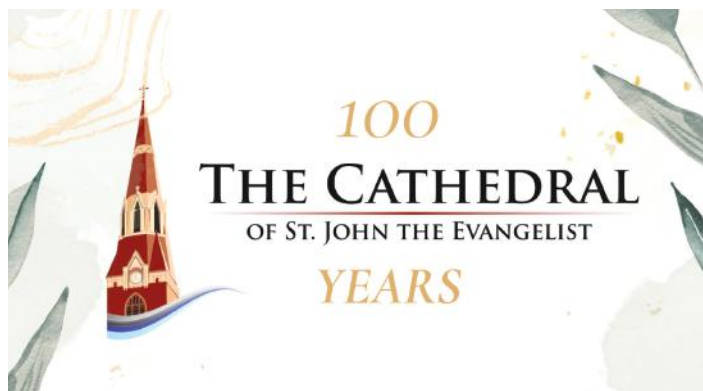
By the Rev. Dr. Laura Marie Piotrowicz  
Rector, St. John's  
Anglican Cathedral

SASKATOON — St. John the Evangelist was the first Anglican parish established in Saskatoon, in 1902. The current building was constructed between 1912-1917, and in early 1924, the bishop of Saskatchewan chose to name it a pro-Cathedral.

When the Diocese of Saskatoon was established in 1933, St. John's became the diocesan cathedral.

So, 100 years of cathedral status was a great reason to celebrate! On Oct. 20, the cathedral

dedicated the afternoon to come together as the diocese to honour the past, celebrate the present, and focus joyfully on the future.



Tours were offered, followed by a choral Evensong and a brief reception. Memories were shared, and memories were made.

Displays had been set up around the church to display some of the beauty of the place.

The eucharistic vessels were all gleaming (thanks to the efforts of the altar guild), historic choir awards were set in the choir stalls, photos and descriptions were placed out for people to recognise just a glimpse of the century-old love for this place, thanks to the efforts of our historians and archivists.

The cathedral is our shared house of prayer and praise.

We delighted in being a place for the broader church to share our history and our hope, our stories and thanksgivings, and the faith that has brought us to this cheerful time.

Centennial logo submitted

## DIOCESE OF SASKATOON EVENTS

### Announcements for December 2024

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

Visit [www.anglicandio-cesesaskatoon.com/saskanglican](http://www.anglicandio-cesesaskatoon.com/saskanglican) or on Facebook at [www.facebook.com/saskatchewananglican](http://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](mailto: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](mailto:trish.mccarthy@saskatoontheologicalunion.ca).

■ **Reflections on Male Spirituality at Christ Church:** The Men's Group of Christ Church Anglican (515 28th Street West) is be-

ginning a weekly book study of Father Richard Rohr's classic, *From Wild Man to Wise Man: Reflections on Male Spirituality*.

All men invited to take part, meeting at Christ Church (basement, auditorium door on north side/28th St) starting Oct. 3 from 7:30 to 9 p.m. For more info contact Pastor Mark Kleiner at 306-222-3844 or [y2kleiner@gmail.com](mailto:y2kleiner@gmail.com).

■ **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.

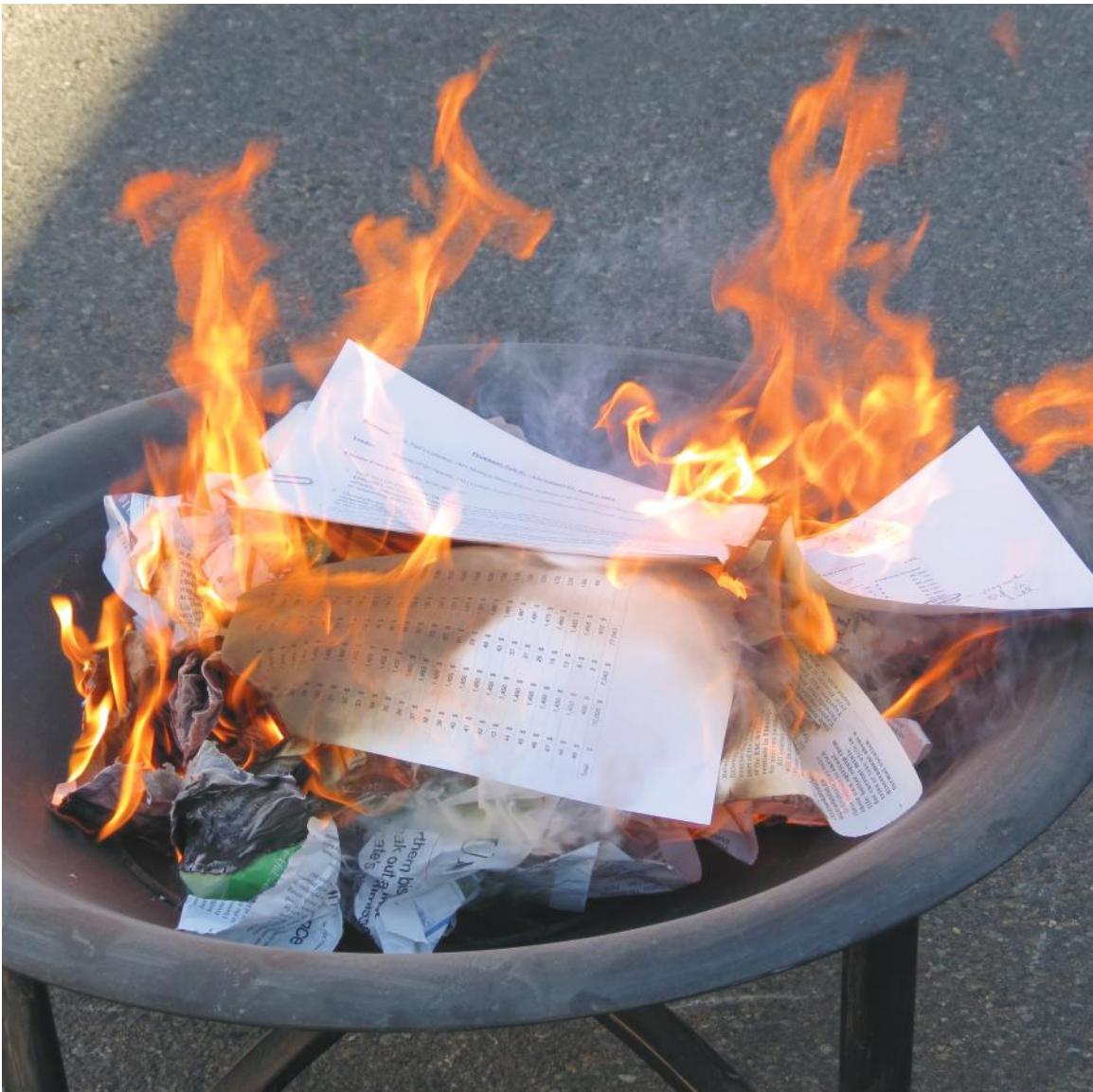
■ **Courses at the Refinery:** The Refinery at Emmanuel Anglican Parish, Saskatoon is offering a series of courses during the Winter 2024 season on a variety of subjects including painting and various other art media, Zumba, and various spiritual and meditative modalities.

For more information or to register, please contact the Refinery at: [www.emmanuelrefinery.org](http://www.emmanuelrefinery.org) or 306 653-3549.

■ To be included in a timely manner, 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 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.





Documents for the \$1.1 million, 20-year mortgage go up in flames outside St. Paul's Cathedral hall in Regina on Oct. 6. The parish paid off the mortgage in under 10 years, thanks to generous donations and hard work. Photo by Margaret Ball

## ... Practise thanks-giving all year and be grateful for God's provisions, bishop says

Continued from page 1 to constantly practice thanksgiving."

She reminded the congregation of the biblical tradition of leaving part of a field unharvested, so it could be used by the poor and strangers. The story of Ruth demonstrates how poor widows would gather the unharvested grain.

The ancient Jews trusted that "more would be provided for future harvests" so they did not need to gather or hoard every grain. This trust allowed them to share generously from what God had given them. And so it is with Christians.

The bishop concluded by asking, "How are you going to practise thanksgiving in the coming year?" and reminded the congregation that it's called "practice" because we must keep doing it.

The music for the Thanksgiving service was *The Qu'Appelle Mass*, written by the cathedral's organist, David McIntyre.

The Building in Faith Management Committee had commissioned him to compose a piece of music to commemorate the opening of the new community centre.

The music premiered in 2014.

## Cathedral's community centre was built with faith and work

By Angie Friedrich

REGINA — The old parish hall at St. Paul's Cathedral closed in 2012 due to old plumbing, inadequate heat and general disrepair after more than 50 years of service.

Discussions of what a new hall could be for the congregation had been going on since 2000.

One thing was certain: it needed to be a community centre, not just a parish hall. Also, one thing was uncertain: how would the parish pay for it? Building in Faith (BIF) became the motto.

A team of parish members was trained to directly contact past and present members for pledges, and the people overwhelmingly responded.

Although a pledge is not the same as money in a bank account, St. Paul's held faith that the pledges would come through. And they certainly did.

The construction of the community centre began in November 2012, and like most old building construction, unexpected problems came up.

A mortgage of \$1.1 million was required



Several municipal and provincial organizations have recognized St. Paul's Cathedral in Regina with heritage and architectural awards. Photo by Margaret Ball

to cover final costs. Construction was completed in 2014.

There was concern that once the excitement of the new building slowed down, parish members would forget about the mortgage

payments that continued.

Through regular BIF financial communication, pledges and donations also continued.

In November 2023, an anonymous donor came forward to match BIF

donations over a two-month period. This raised approximately \$300,000 to pay down the mortgage.

In July 2024, St. Paul's became aware of a bequest from a former parishioner that would pay off the

remaining mortgage in its entirety.

On Aug. 1, St. Paul's Cathedral was mortgage free! The faith and generosity of so many turned the vision into a reality.



# Priest returns smudge box to federal jail in P.A.

By Rev. Joanne Beacon

*Editor's note: The following article comes from a talk that Rev. Joanne Beacon gave at St. Mary's, Prince Albert.*

PRINCE ALBERT — It has been a few years since I worked as chaplain in the Main (federal jail) at Correctional Services of Canada (CSC).

However, I have moved around quite a bit and some of the things I was planning to do have been delayed due to lame excuses as I forgot, can't find the information and I was busy occupied with the present.

I am well overdue however, as this summer it became apparent to me that there is some good housekeeping that I needed to accomplish since time was slipping away.

I really enjoyed working at Saskatchewan Penitentiary as the Anglican chaplain and I particularly enjoyed working in an environment with First Nation people, as I had always been interested in the culture, community and faith of First Nation people of Canada.

In 2009, I finally had the opportunity to work in an environment in which an Indigenous population was present.

Two things influenced my decision to accept a position at the Main.

The first was my schoolgirl exposure to my librarian great-aunt, who put in much time and effort to helping to record the stories about the history of the Six Nation Reserve in Ontario, and the second was the exposure I had as a child to Farley Mowat and Grey Owl stories.

I admit that I wanted to be an Indian.

Since that was not possible, I liked to play pretend that I was and, to that end, I dressed wearing a discarded suede sheet that my preteen mind thought was appropriate and spent hours after school alone in our playroom pretending to be a First Nations girl.

Some of my friends were askance when hearing about the challenges facing our First Nation friends and neighbours.

At the same time, important changes were

being openly discussed by the press, the publication industry, the government, and the people of Canada.

Most had begun to engage in quite a bit of soul searching as a result. I was very amazed to hear first-hand stories of the joys and difficulties, agonies and challenges faced by our Indigenous people. I also was listening to this new exchange of ideas.

I needed a good and faithful helper to engage in the creativity and spiritual challenges of the ministry at the Saskatchewan Penitentiary. Kathleen Stewart was just the best friend ever.

She and I had amazing experiences. Spiritual enlightenment continued to flourish as we began to include smudge into our morning prayer.

This I realized was found in the person of my good friend Kathleen Stewart. We made a good team.

One day we attended a sort of in-house pow-wow and to my surprise there was a presentation of a beautiful hand-crafted smudge box filled with all the necessary bits and pieces for the morning worship Kathleen and I were working towards.

I have long been thinking that this smudge box needs to be here at the Main so it can be useful and not sitting gathering dust in my apartment.

That is why I have brought it here today.

I wanted to express my gratitude for the time and effort made by both inmates and staff as well as volunteers, and I pray that this will give rise to new opportunities for cross-cultural worship among all who engage in worship together at CSC.

Thank you one and all for the wonderful spirit of creativity and faith that is growing here and with God's help, will continue to flourish for many generations to come.

*The Rev. Joanne Beacon is a retired priest/chaplain of the Diocese of Saskatchewan. She was appointed as the chaplain of the Saskatchewan Penitentiary in September 2009 and held that position until 2012. In 2016 she was appointed as the ACW chaplain until 2018. She is now retired and living in Humboldt.*



Kathleen Stewart, Rev. Joanne Beacon and Bishop Rick Reed gather after a harvest thanksgiving service at St. Mary's, Prince Albert. During the service, Beacon spoke about a smudge box she planned to give to the Saskatchewan Penitentiary.

Photos by Mary Brown



The top of the smudge box.



## Threads of Our Lives, Threads of Our Faith

### Lutheran-Anglican Women (LAW) Retreat

On October 26, 2024

38 women were enriched in faith, prayer and community

**Threads the women took home:**

- joy of community
- God's weaving continues
- appreciation
- life is a tapestry
- everyone is different, unique and beautiful
- informative
- being reframed and repurposed
- reweaving the social contract
- work's not done yet
- interconnectedness
- life's a windy road
- we are the threads in God's hands
- never-ending journey
- becoming
- self-affirmation

**Presenter: Rev. Fran Schmidt**

## Reflections from women's retreat

The Saskatoon Lutheran-Anglican Women's retreat for 2024 was held on Oct. 26 in The Bridge City. Photo submitted

# How is God calling the Church?

By Rev. Dr. Trish McCarthy

With so many pulls and pushes in society, the Church must remain a beacon of light, love and compassion in the world as we follow Jesus Christ who is the Light of the world.

With this as the Church's goal, it follows that the choice of leadership is pivotal. I suggest that the Church wants leaders who can help inform, educate and positively shape the Church's ministries, inside and outside of the Church.

I believe that the Church is called to reach out to young adults, youth and children and to meet them where they are and to assist them with the challenges they encounter in life and society.

Youths and young adults should be represented on parish councils and listened to and have their concerns and perspectives carefully considered. They are a part of the Body of Christ and have important messages for the rest of the Church.

I suggest that God calls the Church and its leaders,

including bishops, to journey with our Anglican youths and young adults on Sunday and at events and to include them as equal partners in the faith.

The music of young people speaks to people of all ages and can bring long-time Christians into a deeper walk with God in Christ. Many Anglicans of any age long to see a truly contemporary component in worship.

Also, the music and artistic statements of youths should be respected as a careful and meaningful expression of God in their lives, regardless of whether people, 50 more or less, like their tempos or not.

The Church is everyone's Church and everyone should have a say in how the congregation chooses its music. With good music resource people available to them, youths can become more alive in their walk with Christ and the Holy Spirit can touch them through a congregation's embrace of their young expressions of the Christian faith.

I believe that the Church is called to make the Gospel relevant to

*May God guide the Body of Christ in our choices of leadership so that we can discern together God's call to the Church and be shaped more and more into the likeness and love of Jesus.*

people of any cultural background and to intentionally learn ways to cultivate a multi-cultural congregation.

Without intentional liturgical and social planning, people from other places and cultures can feel on the fringes.

As we overlook those who have not adapted to the mono-cultural-melting-pot approach and if we fail to warmly welcome people and their customs and their music and their ways of thinking, people can feel unwanted and will keep searching for God in Christ elsewhere.

In fact, God is calling people of various

backgrounds to leadership in different and significant roles. Can we discern God's call in the lives of others?

It is special for people of different backgrounds to see people of their own background or life experience in key leadership positions. One could say that inclusion in leadership is one important litmus test of what academics now call "inter-culturality" in the Church.

I believe that God is calling the Church to be inclusive of people even if we don't understand or approve of their way of life. Jesus was inclusive of those who felt downtrodden and excluded by the majority.

Some who are excluded today, feel judged by the Church and are sometimes alienated from God even through the Church. Who are we to cut someone off from a beautiful channel of God's grace in the Church?

For people of various backgrounds, God's grace can look and feel different than it feels for others. For example, God's grace can mean freedom from

violence and oppression. Or it can mean using words that include all present.

As individuals, we are all in error in some way and yet we choose to label some people as "un-Christian" and act as if "the other" is beyond the pale.

The Church has a profound responsibility to care for all of God's people. There is so much to learn to help people of all backgrounds and walks of life to feel loved, included and not alienated.

In the 13<sup>th</sup> century, Francis of Assisi acknowledged that we are all called to be channels of God's love, peace, healing, hope, joy, pardon and light as conveyed in the lyrics he wrote.

May God guide the Body of Christ in our choices of leadership so that we can discern together God's call to the Church and be shaped more and more into the likeness and love of Jesus.

May we carefully follow Jesus Christ who is Light, Love, healing, hope and grace for us all. God, make us a channel of your peace for everyone we meet!



# Bishop John McLean helped establish U of S within diocese

By Fred Payton

*Editor's note: May 3 was the 150<sup>th</sup> anniversary of the consecration of the diocese's first bishop, John McLean. There was a service at St. Alban's Cathedral on that day to honour this anniversary, followed by a social afterward. This is the second article in a two-part series that looks at McLean's service to the diocese.*

PRINCE ALBERT — The College of Emmanuel and St. Chad continued to grow, with a classroom building opened formally by David Laird, the Lieutenant Governor of the North West Territories, in 1880, and a further dormitory building with classroom space constructed in 1881.

The College's first scholarship was also established, a gift from Lawrence Clarke. This occurred on the occasion of a visit from the Marquis of Lorne, Governor General of Canada, and was, by Royal consent, designated as the Princess Louise scholarship.

In January 1882, at a public meeting in Prince Albert, resolutions were passed endorsing a proposal to take steps towards the establishment of a university, with Emmanuel as its core.

That same year, a lecture room was built in the centre of the town of Prince Albert, three miles distant from the main college. This building would provide a classroom in which young men might study in order to qualify to enter university courses.

The lecture room would also be used for Sunday services. (The site is currently the location of Bocian Jewellers and the Kirkby-Fourie Law Office.)

Then, in 1883, due in large measure to the personal lobbying of the bishop and his wife, Kathleen, an act was passed by the Government of Canada "to establish and incorporate the University of Saskatchewan and authorize the establishment of a college within the limits of the Diocese of Saskatchewan."

A farmer from Port Hope, Ontario, sponsored the petition in the House of Commons. This act gave the institution status



**Bishop John McLean, the first bishop of the Diocese of Saskatchewan, served from 1874-86.**  
Photo courtesy Anglican Church of Canada archives

to confer degrees in all faculties, but no religious tests or qualifications were to be required except for degrees in divinity.

It also established the Governor General as Visitor, and ruled that all statutes and regulations of the University must be laid before the Secretary of State for Canada, and secure the approval and signature of the Visitor.

The bill was assented to by the Governor General on May 25<sup>th</sup>, 1883.

Although reduced in size in 1883 by the creation of the diocese of Qu'Appelle, McLean's diocese had 22 clergy and seven catechists by 1886. This reduction, which strained his friendship with Machray, McLean accepted with reluctance.

The bishop was in the town of Prince Albert during the rebellion of 1885. No one who was

in Prince Albert during those days of danger and anxiety will ever forget the bishop's sermon on the Sunday after the Duck Lake fight.

The North West Mounted Police and the local militia were drawn up in the square.

The bishop took his stand under the flagstaff in the centre, and, in words of patriotic eloquence, spoke of the noble citizens of Prince Albert who had fallen in the Duck Lake field of battle, of the glorious traditions of British law and justice, and of his faith in the permanent stability of the Canadian Dominion.

In the autumn after the resistance the Synod met. It was the bishop's last Synod, and in his address, he said, "Since we last met, I have been able to visit, and hold Confirmation, in every mission in the

after the Synod was over, although he was not in good health, he started on a long visitation of the diocese. In his diary he writes as follows:

"Monday, August 16.-- Left home with Hume."

"Tuesday, 24th.-- Reached Calgary."

On the 29th he received a telegram telling of the birth of a son, but sent word that he must push on for Edmonton, as his work must not be neglected, but that he would return as soon as possible.

"Sunday, September 5.-- Confirmation in All Saints' Church, Edmonton."

"Monday, September 6.-- I did not feel well to-day, but started on our return journey. On going down the hill near the fort we met a cart, and, there being no room to pass, our waggon was upset, and we were all thrown out."

"We, however, proceeded on our journey soon after; but I became seriously ill, and after proceeding five miles we returned to Edmonton, where I lay for three weeks at the Ross Hotel under medical charge."

"I became very ill and very weak; I sent back our team to Calgary on the second day. By the doctor's advice I had a large skiff built by the Hudson Bay Company, with the stern part covered with canvas like a tent. Two men were engaged to conduct it to Prince Albert, a distance of six hundred miles by water."

"We reached Fort Pitt on Thursday, October 7, exactly eight days from Edmonton, which we left on September 29. Hume gave great help in working the skiff, and was most kind and attentive to me, both at the hotel and in the skiff."

"I continued very weak until we reached Fort Pitt. During the last two days I have been feeling much better, and am now writing up this note-book in the wood on the river bank, where we have taken refuge from a cold head-wind. Our progress is slow; we may have snow and ice in a day or two. I think of going overland from Battleford."

The bishop was so ill when he reached Battleford that he was

**Continued next page**

diocese but one, and this will be shortly visited. In the great majority of cases I have made at least two visits to each mission."

As a parish priest, John McLean had been a great believer in good old-fashioned house-to-house pastoral visiting, not merely to talk about crops, financial prospects and other material subjects – all of which he willingly discussed – but in each household he would always read from Holy Scriptures and pray.

Doing this, he believed was the best way to promote the spiritual life of the Parish. This practice he maintained during his episcopate. He often quoted the old saying that "a house-going parson makes a Church-going people."

It was this commitment which led to Bishop McLean's early death, as



## ... Bishop's death prompted outpouring of grief from Church

Continued from page 8 obliged to remain in the skiff, and his son, Hume, feared that he would not live until he reached Prince Albert.

The weather was bitterly cold, ice having begun to form on the river; however, the men worked very hard, assisted by Hume, a lad of 15, who did all he could for his beloved father, whom he described as so sweet and patient in all his pain and weakness.

He was constantly singing to himself during the weary hours of night. This dear son, Hume Blake, died at Athabasca Landing, May 16, 1893, in his twenty-second year and is buried in the family plot at St. Mary's.

After the bishop's return home, where he finally saw his newborn son, Allan, he rallied considerably for a few days, but he was too much weakened by the hardships of the journey.

Fever set in; he was delirious at times, but even in his wanderings his beloved diocese occupied his thoughts, and at times he imagined himself conducting meetings with his clergy.

On Saturday afternoon, November 6, he spoke in the most eloquent manner of the future of the diocese; then he kissed all his loved ones, and shook hands with others who were with him.

As the sun was setting, he asked his daughter, Mrs. Flett, to help him to sit up, and had the blinds drawn up so that he could see the sunset; then he said:

"Do bring lights; it is growing very dark."

From that time he spoke but little, but appeared to be in a sort of stupor, from which he was roused to take stimulants.

About 5 a.m. on Sunday morning his wife was standing beside him, and he said to her: "My lips are getting so stiff;" and then he kissed her, with loving words of all they had been to each other.

He did not speak coherently after that, but became unconscious, and remained so, surrounded by all his family, until 12 p.m., when he fell asleep like a little child.

He was buried in St. Mary's churchyard with all the pomp the Anglican Church and the town of Prince Albert could



**Bishop John McLean (back row, middle) and other clergy and laymen pose in front of St. Mary's, Prince Albert.**  
Photos courtesy Anglican Church of Canada archives



**The first class at Emmanuel and St. Chad, an educational institution that Bishop John McLean helped establish.**

muster.

The *Prince Albert Times and Saskatchewan Review* mourned him as the town's best friend, "the central figure of our community," and his old friend Machray praised his "great and varied gifts, readiness of utterance, and unceasing devotion."

According to the reminiscences of the Reverend Canon J.F. Dyke Parker, Bishop McLean was the first official chaplain appointed to the North West Mounted Police; therefore, his funeral was conducted with full military honours.

Although a very cold day, it was estimated that over 1,200 attended to pay their respects

In Prince Albert McLean had been perhaps the leading figure, as the local newspaper and the

journal of the HBC post show.

The activities of his large family were followed with a similar interest, not unsurprising in an isolated community.

Three of the five daughters were married in Prince Albert in the 1880s to clergymen (Jessica to the Reverend Ronald Hilton in 1886, Frances to the Reverend James Flett in January 1882, and Wilhelmina to the Reverend George McKay in October 1882), and the family was still in residence there in the 1890s.

On fact, after Bishop McLean's death, a house was built in which Mrs. McLean could reside as the bishop's residence was then required for Bishop Pinkham, who succeeded Bishop McLean.

That house was subsequently moved into the City of Prince Albert in 1927 or 1928 and is still standing in the 700 block of 15<sup>th</sup> Street West.

McLean seems to have had good relations with his laymen, but could be critical of clerical brethren such as the learned but eccentric Newton or the Reverend George McKay who, busy ministering from Fort Macleod (Alta) to Indians, mounted police, and ranchers, failed to keep in touch with his bishop.

The church at large recognized McLean through honorary degrees in 1871 from Kenyon College, Ohio; Bishop's College, Lennoxville, Que.; and Trinity College, Toronto, and in 1881 from St John's College, these having, it is worth noting,

high church leanings.

Despite his difficulties, McLean's accomplishments were substantial. He made valiant efforts to secure Anglican missionaries for the pioneers attracted by the construction of the Canadian Pacific Railway, but his headquarters in Prince Albert was remote from the railway route chosen and he was preoccupied with the established work among the First Nations and mixed-bloods.

This work was not made easier by the strains that led to the North-West Rebellion of 1885.

Nevertheless, by the time of his death he had taken important steps towards the training of a native clergy, he had consolidated Anglican missionary work among the northern Cree, and had initiated it among the Blackfoot, Bloods, Piegans, and Sarcee of southern Alberta.

McLean attributed to the work of the missionaries the comparative quietness, during the rising, among the First Nations and mixed-bloods under Anglican influence.

As we have seen, Bishop McLean was very successful in his attempts to raise funds for the Church. He was described as "a very clear, lucid and forceful speaker." Upon his death, he left the Diocese with funds exceeding \$84,000.00 (more than \$2,700,000 in

**Continued on page 12**



# Ralph Paragg honoured for more

By Joanne Shurvin-Martin

REGINA — More than 30 years ago, Rev. Gary Paterson asked Ralph Paragg if he would take on refugee work “on a temporary basis.”

On Oct. 5 of this year, Paragg was honoured following his retirement from that work.

Bishop Helen Kennedy said, “Tonight we celebrate an extraordinary individual who has had a profound effect on the lives of countless refugees.”

She described his “tireless efforts” and said, “His dedication has transformed lives.” Kennedy commended Paragg’s “unwavering spirit” and presented him with a diocesan plaque.

About half of the approximately 80 people who filled Immanuel parish hall were refugees or family members of refugees who Paragg had assisted in coming to Canada, and specifically Regina. Several took the opportunity to thank Paragg.

Mimi Mousa spoke on behalf of her family, giving “the biggest thank you” to Paragg and saying, “We don’t know what we have done to deserve a person like you.”

Mimi, now a teenager, had arrived in Regina as a tiny baby, with her parents Saafa and Marleen Mousa, who were sponsored by the Diocese of Qu’Appelle. Since arriving from Iraq, the family has grown to include three daughters and has become active first in St. James, and now in Immanuel Anglican Church.

A woman said, “I thank Almighty God for creating the person of Ralph!” She described how she had met him at a training session with the Regina Open Door Society, where Paragg had been a board member for many years.

He mentioned to her that he had, through the diocese, two sponsorship spots not yet filled by potential refugees. She had two cousins who were trying to leave Israel, and gave him their names.

“Our family is enriched by what you have done.” She thanked him for the many hours he devoted to each individual and his meticulous work on



Bishop Helen Kennedy (right) was one of the invited guests at an event honouring Ralph Paragg (left) for his years of volunteer service with helping refugees. Photos by Nigel Salway



A grateful former refugee gave this award to Ralph Paragg on Oct. 5.

official papers, and spoke of the children who have been born in Canada and the opportunities they have because Paragg helped their parents come

as refugees.

Dessie Gebreyesus, a former refugee from Ethiopia, presented a crystal plaque to Paragg and Immanuel Church. He



Delicious desserts tempted guests at the event to honour Ralph Paragg.

thanked both for changing lives, and for giving “more than just a safe place to live — a second chance.”

Another former refugee, Naser Osman from

Eritrea, gave Paragg a picture of Jesus, made on an animal hide. Paragg noted that Osman is a regular volunteer with his

**Continued next page**



# More than 30 years of refugee work



Mimi Mousa (at microphone) and her mother, Marleen (holding flowers), were the first of the former refugees who thanked Ralph Paragg after the dinner on Oct. 5. MC Richard Simpson stands at right.

Photos by Nigel Salway



Ralph Paragg receives a hug from someone he helped during his three decades of refugee work.



Dessie Gebreyesus (left) presents a picture of Jesus created on an animal hide to Ralph Paragg (right).

Continued from pg 11  
crew at the parish Peach  
Festival fundraiser.

Archdeacon Cheryl  
Toth, who had been  
Paragg's parish priest

some years ago, thanked  
Paragg for "being  
an inspiration and a  
challenge to us."

Archdeacon Catherine  
Harper also spoke on

behalf of the diocese.

After people had given  
their thanks, Paragg  
came to the microphone.  
He joked about the  
"temporary basis"

and described how the  
diocesan involvement with  
refugees had changed over  
the years.

It started slowly, with  
only a few people each

year, and gradually  
increased.

At first, All Saints  
Church, Regina, developed  
a refugee contingency  
fund, and held fund-  
raising suppers and a  
couple of pub nights.

The parish mission  
and outreach committee  
gave financial help to  
the Lutheran Church to  
sponsor a refugee family,  
and provided financial  
assistance to a refugee  
student.

The diocese began  
sponsoring a few years  
after Bishop Michael  
Peers became Primate in  
1986. Initially it was quite  
informal, just a handshake  
arrangement.

In about 2019, the  
Immigration department  
began to do audits, and  
the diocese realized that  
documentation needed to  
be more official.

The diocese acts as a  
sort of banker for families  
or groups who raise the  
money required before  
refugees are approved to  
come to Canada. Paragg  
helped with completing  
many forms, and  
navigating the government  
systems for the refugees  
and their supporters.

Paragg said that from  
2014 to September 2024, the  
diocese assisted more than  
600 refugees. "I've lost  
track of the totals before  
that," he admitted. In 2023,  
a record of 95 people were  
sponsored, and a record 75  
refugees arrived.

Paragg explained that  
there is often a delay of  
a year or more between  
sponsorship and arrival.  
So far in 2024, there had  
been 51 arrivals.

He told the audience  
that over the years, most  
of the refugees have  
come from East Africa,  
especially Eritrea, and to  
a lesser extent Ethiopia,  
Somalia, Burundi,  
Rwanda, and South  
Sudan. In addition to East  
Africa, refugees have  
been sponsored from  
Iraq, Syria, Lebanon,  
Afghanistan, Pakistan and  
Myanmar.

Paragg said that he  
has made many strong  
friendships with refugees  
and their families, noting,  
"We get invited to many  
weddings" and other  
celebrations. The event to  
honour Paragg was also  
a celebration — a potluck  
dinner that included  
delicious food from many  
different cultures.



## ... Bishop McLean

Continued from page 9 today's money) excluding the Emmanuel College scholarship funds. Given McLean's expertise, the Archbishop of Canterbury, when introducing him, would refer to McLean as the Bishop of Catch-what-you-can (as opposed to Saskatchewan).

Old timers who attended services at St. Mary's church would speak of the bishop's sermons as being clear and cohesive.

None complained of their length, although even his Evening Prayer sermons were often 45 minutes long. Archbishop Samuel Pritchard Matheson, who studied under McLean at St. John's College, referred to what McLean had taught him with preaching.

According to the archbishop, McLean "committed all his own sermons to memory and delivered them verbatim."

Matheson told of following the manuscript of one of McLean's sermons, preached at St. John's Cathedral in Winnipeg, where Matheson followed the manuscript and found that the sermon was delivered "word for word – a remarkable feat of memory."

Bishop McLean also exhibited a quiet, but very powerful sense of humour. In addressing missionary meetings after assuming his episcopate, he would sometimes tell his audience that he "travelled all the way on his snowshoes."

This was true, but only literally. The bishop was sitting on them in his dog-sled, just in case they would be needed. He also, when asking Archbishop Machray for additional resources, made mention of Paul's letter to Timothy.

Aside from a lay missionary at Sandy Lake, and a priest at Stanley Mission, the only support which he could claim was a deacon, Luke Caldwell, at Fort a la Corne. The verse from Timothy: "Only Luke is with me."

In 1955, in celebration of the province's 50<sup>th</sup> anniversary, islands in Black Bay (location: 108 degrees.57West on latitude 59degrees.29North) were named McLean Islands in honour of Bishop John McLean.

## ESC launches new course about Luke's gospel

By Dr. Adam Z. Wright  
Assistant professor of New Testament and director of Online Studies



Well, it's about that time of year again when we put away our pumpkins and pumpkin-spiced lattes and begin to think about Christmas trees and peppermint lattes.

For me, it means finally raking the many leaves that fill my backyard and putting up Christmas lights before the snow falls (something that can happen any day here in Saskatoon).

Yes, Christmas season is almost upon us and with it the turn of a new year.

It is also time to



start thinking about our opportunities in the coming year, and we at ESC would like to make you aware of an upcoming course that may interest you.

I am teaching a week-long intensive course on the Gospel of Luke from Jan. 6-10, 2025. This is always an interesting course not just because of the subject matter but also because it brings together a group of people from various places who are ready to deep-dive into the story of Jesus.

For a week, we learn about the history and composition of a gospel text and ask questions about its content. It is always an enriching time for student and

instructor because of the many different perspectives that each brings to the reading of the text.

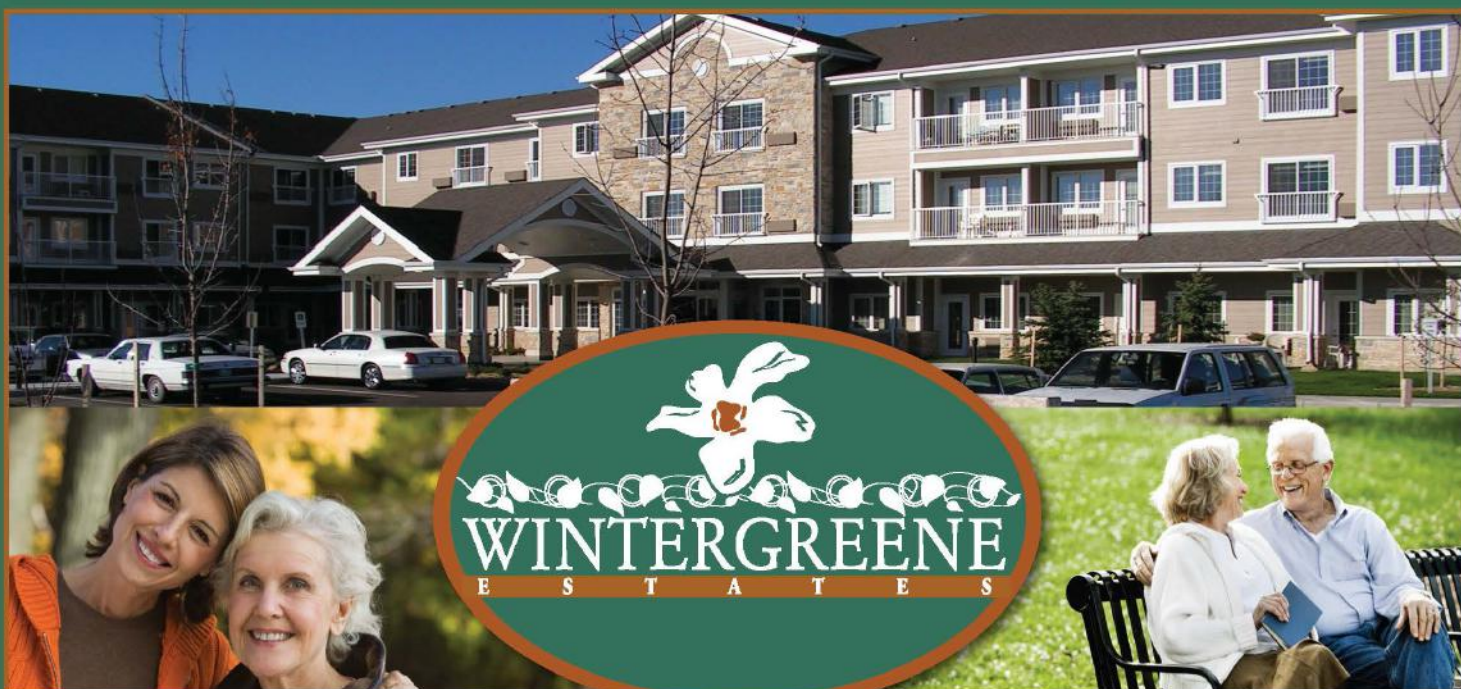
It is also a time when I hear a lot of, "Oh, THAT's why Jesus did that!" meaning that we are putting the story of Jesus together in a meaningful way.

If you are interested in taking this course, either for credit or as an audit — which means you don't have to write any papers for me — please contact Lisa McInnis at [lisa.mcinnis@saskatoontheologicalunion.ca](mailto:lisa.mcinnis@saskatoontheologicalunion.ca).

Lisa can give you all the relevant information and get you signed up for the course.

I wish all of you a blessed Christmas season and I hope to see you on Jan. 6! Blessings.

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# Evangelism the Anglican (and Lutheran) way

By Rev. Christine M. Burton

MOOSE JAW (Qu'A) — If you think bishops in the Church of England are stern, stiff-lipped, starched and ruffled, then an encounter with Stephen Cottrell will set you straight.

While formally styled as the Most Reverend and Right Honourable, the Lord Archbishop of York and Primate of England, the recent Fall Lutheran and Anglican Gathering (FLAG) discovered that Bishop Cottrell is far from the staid, laced-up formality implied by his titles.

He's jovial and engaging — and a poet! — even when discussing the finer points of doctrine and practice. He also doesn't even like being addressed with his string of titles.

Archbishop Cottrell was in Saskatchewan as part of a cross-Canada tour.

FLAG is an annual conference of Lutheran and Anglican clergy, offering collegial support and idea-sharing.

The conference is also a learning opportunity, as it often features a guest speaker from away offering their unique perspective and personal experience from a different cultural context. This year it was held in Moose Jaw from Sept. 29 to Oct. 1.

For his first session, Archbishop Cottrell offered a new way of thinking about evangelism — a Lutheran and Anglican way.

The term evangelism has become somewhat of a dirty word for many, due to its links with the messages of exclusion and hellfire of certain fundamentalist churches in the United States.

Bishop Cottrell reminded us that evangelism is the primary



Three bishops gather at the Fall Lutheran and Anglican Gathering (FLAG) in Moose Jaw. From left, Lutheran Bishop Ali Tote, Bishop of Qu'Appelle Helen Kennedy, and Archbishop Stephen Cottrell, Primate of England.

Photo by Rebecca Cottrell

role of all Christians — the Great Commission to go and make disciples of all nations.

The Christ-like dimension of Lutheran and Anglican evangelism is that it should reflect Christ's radical acceptance of all, no matter who they are, or where they are in their life or faith journey. Christianity, and Christian Scripture, he said, is not about finding doctrinal orthodoxy, a singularity of praxis (practice), but about love.

The criteria by which we will be judged is not doctrinal orthodoxy — because most of us, even with the very best intentions, will get things wrong — but by our love.

Cottrell also reminded us that the church and the whole people of God are the body of Christ, and that just as the elbow cannot say to the hand, "I don't need you," we cannot turn away those who we judge as not worthy of Christ's love.

Whether we like it or not, we are called to love one another, despite our disagreements and differences. In this way, we are called to model a different way of handling disagreement to a deeply divided world. Indeed, it is this kind of love that will show people that we are truly disciples of Jesus.

The archbishop reminded us that we never walk alone because God is always with us. No matter what the challenge or change before us, we are deeply loved by God, who will strengthen and lead us.

Cottrell also noted that there has been a "prevalent whiteness" in Western Christianity, which is inaccurate globally, and in Canada is shown in the beauty of the indigenous dimensions in the Canadian church.

But, he reminded us, diversity is "a biblical imperative: the means by which we will best be able to evangelise the world

... ." As a diverse church reflecting a diverse world, we will be better able to attract and serve the beautiful diversity of God's people.

The Church should not just be available, but welcoming, to all people in all places, and rooted in the love of Christ... because things change and happen when we are rooted in Christ.

The bishop also spoke of the importance of discipleship in our own lives. In 2009, Bishop Cottrell wrote a book "Hit the Ground Kneeling."

While the common phrase is "hit the ground running," and he encountered it in his own career, he also learned that it is critically important that we work not just for God, but with God. We need to pray and listen to the voice of God as He directs our steps as we undertake the work of evangelisation and missionary discipleship.

Bishop Cottrell's final

session began with a reminder that God's ways and timing are not ours — beautifully articulated in one of his poems, A Rebuke to the Strategic Planners (see pg 20).

While it may be frustrating, waiting for those who need God to finally encounter the Source of Love; for the church — both the institution and the members — to change as we can see it must; for the hearts of all to turn to peace.

We need to have faith, knowing that God uses all things for good. Because "as the crow flies" — commonly understood to mean the straightest, shortest path — is not true; the crow does not fly that way, nor does God necessarily work that way.

And so, with faith, despite the twists and turns, we are to continue the work of evangelization, and of sharing the good news of God's love with all whom we meet.

## Sixteen days of activism

By the Rev. Dr. Laura Marie Piotrowicz  
Rector, St. John's Anglican Cathedral

SASKATOON — What can you do in 16 days? The 16 days of activism against gender-based violence is an annual awareness and activism campaign that runs from Nov. 25 through Dec. 10.

Imagine if, as

individuals and as the church, we committed to an intentional change for 16 days, intentionally addressing the evil of gender-based violence?

As Christians, we are called to work against all forms of violence. Part of our opportunity is to learn more about the plague of gender-based violence, and to discern a faithful response.

The call in Micah 6:8 inspires us to act with justice, kindness, and mercy. Ephesians 5:11-13 compels us to refuse to turn a blind eye to the suffering of others, to expose it and work against it.

Jesus teaches his disciples to dismantle systems of oppression and domination, and to use power to enhance others'

well-being (see Matthew 20:26-28).

We could spend just a few minutes each day to learn about the broad and deep impact of gender-based violence (GBV) in our lives and our communities. We could undertake new practices to reduce the incidence of GBV or we could advocate with victims

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# Conference helps church leaders better understand youth ministry

By Mary Brown

PRINCE ALBERT — The Primate's World Relief and Development Fund (PWRDF) — or Alongside Hope as it's now called — sponsored a conference in Saskatchewan for youth leaders across the province.

They gathered at the Quest Camp in Christopher Lake for two-and-a-half days in late October.

Each day started and ended with Gospel-Based Discipleship. The gospel text for the day is read three times and after each reading participants are given a question. This leads to engaged conversations with those present.

First reading question: What word(s), idea(s), or phrase(s) stand out for you?

Second reading question: What is Jesus (the Gospel) saying to you?

Third reading question: What is Jesus (the Gospel) calling you to do?

The keynote speaker was Dot Gosling from the Diocese of Liverpool,



Participants who attended the conference were, from left, Bishop Helen Kennedy (seated), Dot Gosling, Rev. Brody Albers, Bishop Rick Reed, Megan Kelly, Su McLeod, Gage, Trent Bird and Rev. Dixie Bird.

Photo by Mary Brown

England. She is a youth specialist and taught Christian Youth Work for 13 years. She opened the conference with the question, "Why we need to teach good theology to people?"

When I asked to see an agenda for the conference, I was told there was no agenda as they would give their talk when the spirit moved them. The next speaker was Bishop Helen Kennedy, Diocese of Qu'Appelle.

Her topic was a theology reflection on how society can influence us, as an example in the movies we watch. The movie they watched was called "Uglies."

Another presenter was Megan Kelley, a music leader, singer, songwriter from St. Thomas, Rocanville. She spoke on contemporary and traditional music, starting off in prayer before worship.

She graduated from the Prairie Bible College and is doing an internship in Alberta this year.

The Rev. Brody Albers, priest in St.

Christopher's Church, Christopher Lake and the Diocese of Saskatchewan's youth minister, talked about using liturgy in youth ministry.

Brody has led successful youth retreats and canoe trips in the diocese and has gradually built up a number of youth groups and young adult groups.

Another speaker from the diocese was the Rev. Dixie Bird who was ordained as a priest last year.

She is the priest at Holy Trinity Church in Prince Albert and is involved in various projects at the National Church level.

She spoke on the problems facing Indigenous youths.

Su McLeod, youth engagement co-ordinator with PWRDF, also addressed the group. Su was a student of Dot's when she was teaching Christian youth work in England.

Dot closed the talks with a look at generational worship.

Unfortunately, I only dropped in for breakfast on the second day of talks to meet everyone and take some pictures.

Luckily, the Rev. Ted Williams came that afternoon and was able to share what he heard from some of the speakers.

In her presentation, the Rev. Dixie Bird spoke of her childhood growing up on a reserve and the obstacles she faced.

There are two different

roads to take in your journey, and through the support of mentors and the church, she found herself in a position to work with the youths on the reserve.

Su McLeod introduced them to an exercise where they identified all the ministries in a church and how they can see them as a way to involve youth ministry.

For example, a knitting club doesn't necessarily have to be just adults.

The closing talk was from Dot on intergenerational worship. She noted that it is possible to initiate new ministries by focusing on contact and engagement.

Intergenerational ministry is not using kids in a token way but including them in the overall service.

Perhaps a service in a church hall on a Sunday night. The purpose isn't specifically to boost attendance but to engage people.

There would be no expectation of increasing Sunday attendance but over the years you might see the church grow.

Ted feels that through listening to each other we can mediate our desire for social transformation — justice — with the gospel.





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# Christ Church, Saskatoon celebrates 70th anniversary



Pictured from left are the Rev. Peter Coolen, honorary assistant, Christ Church; wardens Vanessa Clement, Shawn Denham and Ron Bacon; Rose and Tom Rogers; the Rev. Mark Kleiner, Rector, Christ Church; and Judy Anderson, rector's warden and Ruth Black, people's Warden, Christ Church.

Photos submitted

By Rev. Peter Coolen

SASKATOON — This has been a momentous year at Christ Church, Saskatoon, as the parish celebrates the 70th anniversary of the laying of the church cornerstone of the new church by the Archbishop of Canterbury in 1954, upon a stone and concrete foundation used as the church for over 50 years.

This spring, as well, the parish decided to replace the entire roof that had been leaking badly.

This decision was made in spite of most of the funding required not being in sight. The congregation committed to a year of intensive fundraising; by the fall of this year sufficient funds had been collected to pay off the \$85,000 cost of the completed new roof.

On Sept. 22, the parish celebrated the 70th anniversary of the cornerstone laying with a banquet and Eucharist service attended by both bishops Morgan and Andrews and former mayor of Saskatoon, Don Atchison, and a crowd of close to 100.

During the service, the invoice for the roof repair was torn up by the rector's warden, Judy Anderson, and special recognition was also given to Tom and Rose Rogers, executors for the estates of Jim Komar and John Irwin and the wardens of St. George's Parish, for having made significant bequests to the church during the year.



Parishioners and benefactors of Christ Church pose with the church's 70th anniversary cake at the dinner on Sept. 22 to celebrate both the anniversary of the building and the paying off of the cost of the new roof.

## Compassionate by nature. Committed by choice.

Whether it's for his clients, his team, his family or community, caring comes naturally to Todd Lumbard.



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Todd Lumbard  
President

## ... A positive effect on others

Continued from page 13 and support those people and institutions that are actively working to help people.

Each day, we could take on a new task to broaden our understanding, and our response: from learning local statistics, to stopping victim blame/shame practices; from countering gender stereotypes to learning about non-physical violence. We can educate others, engage all members of society, support safe-space shelters — the list goes on.

What we do does not have to change the entire world, but if it can have a positive and healthy impact on one person's life,

it is worth doing.

What could you do in 16 days? What **will** you do? You can change the world, to demonstrate to God and others that we respect the dignity of every human. Together, let us commit to making gender equality and gender justice the norm throughout the year.

For those who endure violence, may we surround them with support. For those who perpetuate violence, may God change their hearts.

For those who strive to break the cycle of violence, may they know their work to be valued and important. For all of us who seek God, may we demonstrate leadership in extending dignity to all.





## Feeling the Holy Spirit

# Advent armour of light



By Rev. Gene Packwood

Another Advent is upon us. This was the collect for the first Sunday on Dec. 1:

### The First Sunday in Advent

Being the fourth Sunday before Christmas Day

### The Collect

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Spirit, now and ever. *Amen.*

*This Collect is to be repeated every day after the other Collects in Advent, until Christmas Eve.*

This will be familiar to many of you. It occurs

THE FIRST SUNDAY IN ADVENT  
BEING THE FOURTH SUNDAY  
BEFORE CHRISTMAS DAY

### THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Spirit, now and ever. *Amen.*

*This Collect is to be repeated every day after the other Collects in Advent, until Christmas Eve.*

on page 95 of *The Book of Common Prayer*. A contemporary language version can also be found on page 268 of *The Book of Alternative Services*.

I have included the BCP version here because of the rubric in red; so to remind myself, and to encourage you, to resolve this year, and in Advents to come, to follow that rubric and actually pray this powerful prayer every day through — in this case, what remains of the season of — Advent

until Christmas Eve.

What is the armour of light we're asking to be put upon us? It is "the full armour of God" with which we may cast off and be properly shielded from the "works of darkness" mentioned in the collect. In other words, so we can:

*stand against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the cosmic powers of this darkness, against*

*evil, spiritual forces in the heavens.*

*For this reason, take up the full armour of God, so that you may be able to resist in the evil day, and having prepared everything, to take your stand (Eph. 6:12-13).*

This is not just an expression of religious fanaticism or melodrama.

As C.S. Lewis once wrote, in the universe there is no neutral territory.

Every square inch is claimed by the God and Father of our Lord Jesus Christ in the power of the Holy Spirit, and counter-claimed by the devil. Our job is to choose whose "works" we will perform.

The Collect for Advent is an excellent helper so, as the Holy Spirit arrays you with that "armour of light," piece by piece and day by day, you will be

supernaturally protected, prepared and ready to take up that "sword of the Spirit, which is the word of God," and so you can, indeed, pray "at all times in the Spirit" (Eph. 6:17-18).

Have a prayerful read of the whole passage in Paul's letter to the Ephesians 6:10-18.

While you're at it and you have your Bible open — starting today — why not wrap yourself with an extra Advent layer of protection and strength by reading and reflecting on a set of daily Advent Bible readings that can be found in three places: near the beginning of the BCP on pages *xvi* and *xvii*, in the BAS between pages 452 and 454 and online at <https://lectionary.anglican.ca/>

This, surely, is exactly the kind of prayer and spiritual armour needed for saints like us in a church such as ours and for such a time as this.

Merry Christmas (when it comes:)

**Editor's note:**  
**We apologize for misspelling Packwood's name in November.**

## 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](http://esc-wecan.ca)

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

In the Diocese of Saskatchewan: Rev. Dr. Trish McCarthy [trish.mccarthy@saskatoontheologicalunion.ca](mailto: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.**

**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 Saskatchewan 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 areas of interest and expertise from various First Nations backgrounds and locations

**L.Th. Courses Offered Through ESC-WECAN Diocesan Schools**

**The Anglican Diocese of Qu'Appelle:**  
Review offerings at Upcoming Courses | Diocese of Qu'Appelle School called: Qu'Appelle School for Mission and Ministry / Q.S.M.M.

**The Diocese of Rupertsland and St. John's College:**  
**Haunted and Held: Theologies of Place,** Partial credit for Licentiate in Theology's Theology Course. Time: Tuesday evenings, Winter 2025.  
*Instructor:* Dr Ryan Turnbull  
*Register:* Theologies of Place | St John's College | University of Manitoba

**Reading Christian Scripture Course.** This course trains students to be conversant with the Bible.  
*Time:* Monday nights, Winter.  
*Instructor:* Nate Wall Bowering. Location: St John's College, Room 201/Hybrid. Register with St John's College | University of Manitoba.





Youths shoot at targets with a bow and arrows.

Photos by Taylor Henderson



Youngsters paddle their canoe back to shore during a day at Camp Okema.

## Camp Okema a place to slow down, have fun, meet God

By Taylor Henderson

CAMP OKEMA (Skwn) — Camp Okema is an Anglican summer camp on the north part of Emma Lake. Many kids come to Okema each summer as campers, cabin leaders, and as they grow, volunteer staff.

I have been attending Okema for every one of my 17 summers as first a staff kid, then a camper, cabin leader, and I just finished my third summer as the Okema lifeguard.

Attending Okema

as a kid, I understand first hand the effect and impression it can leave on a person. Okema is a safe space to discover God, meet new friends, and learn who you are by having fun.

As the current Okema lifeguard, my goal has always been to give kids the same memories of Okema that I have, which are ones of fun, friendship, and fellowship.

The jam-packed days at Okema include group activities, chapel, swim times, delicious meals,

camp-wide games, and campfires.

As a staff member and activity leader, I have always enjoyed seeing the pride on kids' faces as they canoe for the first time or shoot their first bow.

As a kid, my favourite part of camp was the wide games, particularly Bible smugglers. This game was a battle between the campers and staff where campers tried to sneak by the staff to bring their "Bibles" to safety without getting caught.

Bible Smugglers is still

a fan favourite among campers. Wide games always end with hot chocolate and a cookie before a campfire and a beautiful sunset.

The little moments staff members at Okema have to experience stick with you; campfire is a perfect example. The songs sung by the lake are some of my favourite moments.

Classic camp songs such as "All in All," "A Friend Like You," "See Ye First," and, of course, "The Moose Song" stay with people who attend camp, and I

often have campers who see me outside of camp ask me to sing with them.

Camp is a place where everything seems to slow down. No one is on their phone, things are quiet, and you can take a moment.

Okema is a place where kids get to have fun, build lifelong friendships, enjoy the outdoors, and learn about God. I am forever grateful for how Camp Okema has positively affected my faith, the memories I have made, and the people I have met.

## If you build it, they will come ... eventually!

By Rev. Christine M. Burton

WEYBURN (Qu'A) — With apologies to W.P. Kinsella and his well-known story *Shoeless Joe*, better known as *Field of Dreams*, trying something new in a parish can be scary.

It may be outside of your individual or collective wheelhouse (area of strength). It may be a new kind of activity for the parish community. It might FAIL! And then what will people think?!

When Jesus sent the disciples out (Luke 10), He knew this was a possibility. He even gave them instructions on what to do if they came to a village that disdained

them — shake the dust off your feet.

But he also knew they would succeed — healing people and doing acts of power in His name.

He also sent them in pairs so that they could discuss what happened wherever they were, improve their strategies for spreading Jesus' teachings and encourage each other in the face of disappointments.

So, if Jesus isn't worried about the potential for failure, we shouldn't worry about what other people might think. With the confidence of His faith that we will ultimately succeed, we should also embrace possibilities.

Here are three stories

from the Diocese of Qu'Appelle that started from a place that some might call failure, but that carried within them the seeds of God's success.

Camp Harding director Kate Berringer is always looking for new ways to use the Camp Harding venue.

This is important for both the growth and deepening of faith in our communities, but also in fulfillment of our contractual obligation to Cypress Hills Park.

This requires us to use the camp a minimum number of days each summer, for activities consistent with our mandate for teaching.

Part way through

summer of 2023, Kate came up with the idea for a women's craft camp weekend.

Women would come together to do personal and collective crafting in God's "cathedral," the magnificent tree canopy of the camp. The weekend would include prayer and other expressions of faith and liturgy. The September long weekend was proposed, and word went out.

There were several expressions of interest, but in the end no one registered. A disappointment to say the least ...

But people gathered to discuss what might have contributed to the

"failure," and worked out a plan for summer 2024.

And whaddya know? The 2024 women's craft camp had nine participants, plus one who had to cancel at the last minute. All participants evaluated the camp as useful and faith-filled and plan to return next year, together with others who were disappointed they couldn't make it this year.

It would have been easy to say "we tried, we failed, let's forget about it," but that would have missed out on the enrichment and renewal experienced in Year Two, and likely to continue in years to come!

Jenny Williams of Immanuel Parish in

Continued on page 18





Cupcake (the dog) receives a blessing from Rev. Christine Burton on the feast of St. Francis of Assisi, with her owner Joan MacFarland standing by at All Saints, Weyburn. Photo by Kim Lohse

## ... Have faith that God can take failures and make them great

Continued from page 17

Regina has taken a leadership role in Vacation Bible School (VBS) at Immanuel for the last few years.

VBS is held during the school year on professional development days and other days where kids are out of school, but the parents are usually still working. At its outset, only 13 registered. Those with children or who have watched recent TV ads about “natural negotiators” know that registration can be higher than actual attendance.

That also meant that participant numbers could be quite low, despite advertising and the securing of resources and other adults to run the program.

Was it worth the effort? Jenny and the rest of the team decided it was, and continued to run it as the months and years went on. Now, they regularly get 25 to 30 registrants, and the kids are excited to come!

One family of non-Christian children even told their parents that they DIDN'T want to go to another days-off care program because they like Immanuel's so much!

Meeting a need, and sharing the good news of Jesus Christ? THAT'S a success that could easily have been left in the ditch of “lots of hopes derailed by temporary setbacks.”

And finally, my own case. When I arrived in Weyburn I was talking to the congregation of All Saints about the season of creation, which ended on Oct. 4 (Feast of St. Francis), or the closest Sunday.

The Feast of St. Francis is a common occasion for the blessing of animals.

After a little discussion, the community was quite excited at the idea of re-instituting such an event, which had previously been held at All Saints.

Posters were made and distributed — not just in Weyburn, but in surrounding communities, in churches and veterinary offices. Announcements were made on TV and radio.

All that was needed was to wait for the animals to arrive!

Three animals came. All from All Saints Parish, including my own dog, which I had brought down from Regina. One as a picture rather than live — which may have been just as well, given that we had two dogs, and the third was a cat.

Were the congregation and I disappointed? Sure. But we are looking forward to next year. We have a poster. We have a relationship with the Humane Society.

We will start advertising a bit sooner. And most importantly, we have faith.

Because that was really what brought Shoeless Joe and the other players and all the visitors to the empty baseball field in rural Iowa. Faith.

Faith that God can take failures and stumbling starts and make them great!

Faith that the stone that the builders rejected may become the cornerstone of a new ministry.

Faith that together with God we can build it, and eventually, they will come.

## U.S. Episcopal Church installs 28th presiding bishop

By ACNS

NEW YORK — The Most Rev. Sean Rowe began his nine-year term as the 28th presiding bishop of The Episcopal Church with an investiture service on Nov. 2.

He succeeds the former Presiding Bishop, the Right Reverend Michael Curry, who was elected in 2015.

During the service, Presiding Bishop Rowe, received the primatial cross from the Right Revd Michael Curry, as he formally concluded his nine-year term.

The Right Rev. Anthony Poggo, the Secretary General of the Anglican Communion, attended the investiture service, to congratulate the Presiding Bishop

on behalf of the global Anglican family.

The service took place in the Chapel of Christ the Lord at the church's Manhattan headquarters. It was also livestreamed to close to 20,000 viewers in homes, churches and dioceses in the United States and around the world.

The “scaled-down investiture was a

deliberate contrast to the church's past tradition of welcoming new presiding bishops with greater fanfare at installations hosted at Washington National Cathedral, the seat of the presiding bishop, in the U.S. capital.”

This was “partly motivated by an interest in reducing the service's carbon footprint while

increasing opportunities for churchwide virtual participation. All the church's more than 100 dioceses were invited to send video greetings for a ‘roll call’ that preceded the investiture.

“The videos demonstrated the diversity of both the church's membership and its local expressions of the faith.”



## Stewards of God's abundance

# Putting the 'fun' in fundraising

By Deacon Arleen Champion

MOOSE JAW (Qu'A) — Fundraising! What is the first emotion you have when you hear that word? Does it strike fear in your heart? Do you get tired just thinking about it? Does a fundraiser have to be something to dread?

This summer, due to unforeseen circumstances and expenses, the Diocese of Qu'Appelle's Camp Harding in Cypress Hills Provincial Park faced a deficit of about \$5,000.

The congregation of St. Aidan Church, Moose Jaw, recognizing the importance of this camp to all ages in our diocese, felt the call to help out.

It was mid-summer. Many people were away on holidays or involved in other activities. So, what simple event could we do to support this cause?

Hosting an afternoon intergenerational "camp" to raise funds seemed right. So, the Sunday Sundae Camp evolved.

People were invited to bring picnic lunches and meet in Wakamow Valley Park following the Sunday service on Aug. 25.

The "fun" in fundraiser was the fellowship, camp games and a campfire sing-a-long, complete with a "campfire" despite the fire ban.

The "raiser" in fundraiser was ice cream sundaes. Ice cream and a vast array of toppings were provided to one and all with encouragement to give a freewill offering for their sundae, in support of Camp Harding.

In addition to a fun afternoon, \$917.53 was raised for Camp Harding. At the end of the day, the question was asked, "Can we do this again next year?" Sounds like a plan!

Fundraisers don't have to consume loads of our time and resources. This parish's simple event raised funds to cover nearly 20 per cent of the deficit Camp Harding was facing. Missional work was done, joy was had, and the love of Christ was shared.

Stewardship can be fun as well as an expression of discipleship. Go, and do likewise. Thanks be to God!



Luke (with guitar) and Jenn Johnson lead a sing-along by the 'campfire' at Sunday Sundae Camp in Moose Jaw in the summer. Photos contributed



St. Aidan members young and old sang and clapped to songs around the 'campfire' at Sunday Sundae Camp in Moose Jaw in the summer. The event raised more than \$900 for Camp Harding.



Robert Anderson is about to enjoy his sundae at the simple fundraising event in a park in Moose Jaw.



# 'Alongside Hope' the new name for PWRDF

Submitted

TORONTO — On Tuesday, October 15, 2024 the membership of the Primate's World Relief and Development Fund approved a new name for the 65-year-old organization,

Alongside Hope and its French equivalent, *Auprès de l'espoir*. Members were presented with the new name at a Special Meeting of Members on September 20, 2024, and in accordance with the organization's corporate bylaws, they met again yesterday to approve the names.

The issue of changing PWRDF's name to one that is easier to say and less confusing has been ever-present for many years.

In 2022, the PWRDF Board approved a budget and the creation of a Task Team to identify a new name for PWRDF that would honour its history as the Anglican Church of Canada's agency for international development and humanitarian response,

but would also carry it into the future.

In 1958, a mining disaster in Springhill, N.S. compelled Anglicans across the country to donate money to support the affected families.

One year later, The Primate's World Relief Fund was established at General Synod, to create an agency that would respond to emergencies on behalf of Anglicans in Canada. In 1969, the D was added for Development.

In the last fiscal year, PWRDF worked with more than 70 partners in 32 countries, and was recently named to the 2024 Charity Intelligence Top 100 Charities List.

The voting membership comprises Board members, Diocesan Representatives and PWRDF's Youth Council. The Task Team



was made up of 12 key volunteers from across the country, including members of the Board, Youth Council and PWRDF staffers.

Cyan Solutions, a marketing and creative agency in Ottawa, led conversations with the Task Team, other volunteers and staff to inspire reflections and gain valuable insights.

In all of these discussions, one clear and hopeful theme emerged: partnership. Specifically:

- PWRDF partners with local organizations who carry out the work of food security, gender equality, community health, climate action and human rights.
- We partner with membership organizations that allow us to be part

of a larger network.

- We partner with our generous donors and funding agencies including Global Affairs Canada.
- We partner with the Anglican Church of Canada, Anglican dioceses, spiritual ministries and ecclesiastical provinces, through their bishops and their PWRDF Representatives.
- We partner with parish representatives, clergy and countless volunteers in the pews across the country who connect Canadians with the work of our partners, our neighbours.

This theme of

partnership and accompaniment is woven throughout the Bible. The Task Team was drawn to the story of the road to Emmaus.

Days after Jesus died, the disciples were walking from Jerusalem to Emmaus, still grieving their loss. As Luke writes, the resurrected Jesus came alongside them, but they did not know it was him. Jesus travelled with them and then accepted their hospitality to dine with them.

In the breaking of bread, their eyes were opened and they recognized him.

When we walk alongside one another, Jesus accompanies us. We are strengthened and comforted and recognize Jesus when we share in his feast.

As we walk alongside each of our partners, supporting, listening and sharing with one another, we embrace and embody the hope of a better world.

Thus was born Alongside Hope. With the guidance of the Board and the Task Team, taglines were developed in English and French to reflect the legacy of PWRDF.

Alongside Hope conveys the concept of partnership in a compelling way, honouring Jesus' words to love our neighbour, says Will Postma, Executive Director of PWRDF.

"It conveys the listening and learning that takes place when walking side by side, together with partners from around the world, including in Canada, with our supporters and volunteers," he said.

"Alongside Hope inspires us even further in working with partners towards our vision of a truly just, healthy and peaceful world."

The name is changing, but the colourful globe icon will continue to identify the organization. This continuity will improve brand recognition as PWRDF transitions to its new name over the coming months and into 2025.

More information is available on our website at [pwrdf.org/our-new-name](http://pwrdf.org/our-new-name).



## A rebuke to the strategic planners

The river is not a straight line.  
It does not run from A to B.  
It finds the contours of the land,  
arriving in its own good time.

Crows do not fly as the crow flies.  
They ride the thermals still and fast;  
swooping to a destination,  
waiting as the warm airs rise.

Short cuts rarely save much time,  
steps becoming functions starved of joy.  
Walking is better than driving;  
travelling well, not just arriving.

Stephen Cottrell