

Saskatchewan

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The newspaper of the Dioceses of Saskatchewan, Saskatoon and Qu'Appelle • A Section of the Anglican Journal • December 2025

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The birth of the Christ child

"... behold, an angel of the Lord appeared to him in a dream, saying, 'Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.' All this took place to fulfill what the Lord had spoken by the prophet: 'Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel,' which means, God with us" (Matt. 1:20-23).

Photo by Hans Pleydenwurff/Wikimedia

DIOCESE OF SASKATCHEWAN

Make Jesus your rock of hope when in despair: Bishop

*Diocese of Saskatchewan
holds 71st session of
Synod in Prince Albert*

By Mary Brown

PRINCE ALBERT — The Diocesan Synod held on Oct. 3 and 4 commenced with the Opening Eucharist, including the Bishop's Charge and the installation of new members into the Order of Saskatchewan.

The readings were Isaiah 41:1-13, Psalm 90, Acts 6:2-7, and the Gospel according to Matthew 28:16-20.

Bishop Rick Reed opened his charge by reminding us of why we are here. He shared his faith journey to prove to us that God can, will and does build His Church. He spoke of how, for nearly 30 years, he resisted the Lord until one night his friend was preaching about the truth and merits of knowing Christ our Lord.

From that evening on he knew Jesus was the Son of God, and that He had a plan for his life. And so, he set out to know God and to seek to discern what the plan for his life might be.

The Lord told him to remember his passion and dependence on Him, His love for the saints and that He will build His church, and the gates of hell will not prevail against it. In his charge, he calls us all to do this very thing.

Remember who we are. And we who offer ourselves to Him and to His service, saying: And here we offer and present unto thee,

O Lord, ourselves, our souls and bodies to be a reasonable, holy, and living sacrifice unto thee.

Reed spoke about the current state of the diocese by observing that every issue we face has reared its head in one way or another in every diocese and congregation for 2,000 years. There are no surprises here.

First, our congregations are in decline, which is not new, as we have been experiencing it for decades. A sense of despair about our decline has been eating away for decades, even in times when smaller congregations would gather 50 or more on a Sunday.

There are many reasons, but there is now a loss of confidence in many, and a growing hopelessness, and it is widespread. The refrain is the same: we need more people, we need young families and children, we need the wayward to return, we feel neglected and, bishop, what are you and we going to do?

We have worked very hard together across the diocese. And yet, in so many places our clergy are spread thin, and the demands of ministry are overwhelming for clergy and lay alike.

The truth is we are tired and for many there is a sense of despair, not simply about the state of the church, but about the condition of our

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Miracles compel a change in us

Why don't miracles seem to happen as frequently today as they did in the Bible?

By Rev. Dr. Laura Marie Piotrowicz

I think one of the main reasons why miracles don't seem to happen as frequently today as they did in biblical times is in the matter of perception.

I believe that miracles are happening — always happening, as God reveals Godself to the world in amazing and wondrous ways.

Yet God's miracles aren't given to us to be just a quick fix; they are a part of our continual growth in a deepening faith that lasts a lifetime.

The challenge and opportunity lies in our willingness to see, recognize, and receive them.

Seeing miracles can be

a daily event. In fact, we can see so many miracles in this age of mass media, that we begin to normalize them. We can become indifferent to the moments of grace and joy, of unexpected love and abundant hope, that we simply overlook what God is offering to us.

All we need to do to see a miracle is open our eyes and hearts to the possibility of them being there: they are being shown to us in our homes, our communities, our social media feeds, etc.

Recognizing miracles is a different aspect altogether. For this invites us to connect with our faith, and not be deterred by the world.

In our modern scientific era, we could perceive our advanced understandings as normal and human-sourced; yet through the eyes of faith we know that

things like technological discoveries, unique snowflakes, penicillin, unexplained healings, etc., are all divine gifts that benefit God's people.

It can also be helpful for us to remember that throughout the Bible, it's the people of faith who recognize the miracles as they unfold. We're not always told if the non-believers can differentiate a miracle from an anomaly, or if they preferred to rest in skepticism.

The final component of miracles that I feel deserves some attention is our reception of them. Miracles happen; often quickly and surprisingly!

But miracles aren't just for show, they compel a transformation within us. We receive miracles when we are willing to engage with the responsibility of how God is calling us.

God calls us through covenant to use the provided miracles for the welfare of all; humanity is intended to be a willing participant in the stewardship of the miracle's outcome.

God's miracles aren't meant to make us careless, but to stir up within our hearts a desire to be disciplined in faithful response and generosity. Receiving a miracle means finding ways to share that grace and love in holy and life-giving ways.

So as we enter this season of Advent, Christmas, and the Epiphany, perhaps we can shift our thinking away from believing miracles are a modern-day scarcity, and instead be encouraged to seek them out and celebrate them and share that as part of God's Good News of the season.



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God uses signs to call us to ministry

Why don't miracles seem to happen as frequently today as they did in the Bible?

By Rev. Dell Bornowsky

What do we mean by miracle?

Did two out of five of my parishioners whose cancer went into remission after I prayed for them experience miracles of healing, or was it just coincidence?

Some indigenous Anglicans I met at Synod were quite matter of fact about manifestations of spiritual power that I think many others would consider fantastic. On a global scale I suspect miraculous events may be vastly under reported.

Perhaps, as our question allows, it only seems miracles are less frequent now because of our limited perspective. The signs and wonders recorded in Scripture are collected from years of history and seem clustered around major pivotal periods.

The way people responded to Jesus' ministry indicates that, even then, miracles were noticeably unusual.

That being said, one factor in the apparent discrepancy in the

frequency of miracles could be as Apostle James says, "we have not because we ask not" (James 3:2-3).

In the midst of our self-satisfied secular culture, Christians may be reluctant to either seek or report unusual providential events lest

involvement needed or expected.

Even the term "natural" came to imply that which is independent of direct divine action. A dichotomy was produced between events that could be explained by naturalistic causes and "miracles" claiming to be

Jesus' miracles have been understood as the out-working of His compassion for those in need and in distress (Matt 14:14). However, Jesus' miracles also served, perhaps primarily, the purposes of teaching and revelation.

they be thought of as fanatics.

One difficulty in speaking about miracles is the ongoing influence of a theological concept known as Deism. Many philosophers of the so-called Enlightenment accepted God as the "first cause" of the cosmos, but then presumed the universe now runs "naturally" according to scientifically discernable "laws of nature," with no further divine

the result of supernatural causes.

This notion, however, is quite different from the biblical understanding, which portrays God's ongoing sovereign and intimate involvement in all of creation (Psalm 104, Col. 1:17).

If all nature is the ongoing work of God, there is no need to suppose that some events are more supernatural than others.

We merely allow that

a few of the things that God does just seem unusual and inexplicable. Discoveries such as quantum entanglement and dark energy suggest there is quite a bit in the cosmos that is unexpected.

Those with a romantic sentiment might say that every beautiful sunset or every newborn child is a miracle. I used to think such sentiment was a cop-out, a way to use the word miracle without ever expecting God could or would manifest power in more unusual ways.

But if miracles are just the more unusual things that God does, it is not surprising that God's "normal" providential actions also include a few abnormalities.

What are miracles for? The Scriptures often refer to events we call miracles as signs and wonders. What are they signs of? What reasons might God have for performing them? One repeated divine purpose for signs and wonders is "so you will know" that I am the LORD.

Apparently, God works wonders to show the reality of divine power and authenticity of sovereign leadership.

Continued on next page

... Miracles open our hearts and minds to God's instructions

Continued from page 2

Yet, signs are not just God "showing off," but seem intended to elicit responses in us of attentiveness, respect, obedience and worship.

God uses signs and wonders to get our attention so we can receive instructions about the ministries to which we are called. (An example is Moses at the burning bush and the people at Mount Sinai).

Jesus' miracles have been understood as the out-working of His compassion for those in need and in distress (Matt 14:14). However, Jesus' miracles also served, perhaps primarily, the purposes of teaching and revelation.

Jesus used the miracle of healing a paralyzed man as a sign to confirm His claim to have authority to forgive sins (Mk. 2:1-12).

On other occasions Jesus actually rebuked those who demanded signs (Matt 12:39-40). When Jesus returned to His hometown Nazareth, "he did not do many deeds of power there, because of their unbelief" (Matt 13:58).

This might seem as though Jesus needed their faith in order to "work his magic." However, clues suggest it wasn't His ability that was hindered, but rather His broader purposes for performing signs could not be fulfilled if the observers had already taken offense at His claim to authority.

If their prejudices made them unteachable, then miracles would only increase their culpability, guilt and jeopardy on the day of judgment (Matt 11:20-24).

If miracles are for opening our hearts and minds to allow God's instructions and teachings to get in, then our hard-heartedness and unteachable spirits may cause miracles to do us more harm than good. We might even be thankful for their absence.

Although miracle signs are intended to motivate repentance, Jesus admitted that even the sign of His resurrection would not be adequate to convince those who were unmoved by the Scriptures (Luke 16:29-31).



Jesus heals people in a crowd, in this stained-glass window design.

Photo by Diego F. Parra/Pexels.com

The story of Jesus healing the blind man in John 9 can be summarized as "there are none so blind as those who refuse to see."

Those who study revivals observe that overt manifestations of God's power appear to be somewhat seasonal: more evident at times than others.

Israel saw wonders such as manna in the wilderness but once they entered the Promised Land they were nourished by more usual "natural" means.

Perhaps this is also a pattern in the lives of Jesus' followers.

In my own experience through uncertain times of unemployment, we noticed frequent unusual providential provisions, but then as our trust relationship with the Lord deepened and our faith became more established, along with steady employment, such unusual provisions of our daily bread were no longer as evident.

Of course the Lord remains free to act whenever and wherever, so if we are teachable and ask in faith, and like the Emmaus road travellers show hospitality to strangers, perhaps we may yet see the Lord work more unusual wonders in our generation as well.



Christ Church Anglican, Saskatoon

presents:

Joy of the Season

Saturday, November 29th 2025

11 a.m. to 2:00 p.m.

In our Parish Hall at: 515 28th St. West, Saskatoon

Please join us for our annual:

Festive Luncheon,

Christmas Bake Sale

Sale of Turkey Pies and Poinsettias

and Great Door Prizes





Mary Lou and Archdeacon Andy Hoskin.
Photo by Mary Brown

Two minutes with the Hoskins

By Mary Brown

PRINCE ALBERT — The Venerable Andrew Hoskin has officially retired but on any given Sunday he and his wife Mary Lou will be in an Anglican Church in the diocese, either attending a service or officiating at a Sunday Eucharist.

Many will recognize him as the priest at a funeral you may have attended. The Hoskins are a wonderful gift to the diocese.

Questions for Andy

Favourite Book of the Bible: Gospel of John

Birthplace: Carman, Man.

What you love most about God: His love, forgiveness

Favourite place: Rocky Mountain Foothills

Farthest you've been from home: Capetown, South Africa

Favourite meal/ dessert: Roast Beef, Yorkshire Pudding, any berry pie

Biggest fear: House fire
Hidden Talent: historical knowledge

Favourite movie or book: Lord of the Rings Trilogy, Battle of the Helms Gate

Hobby: Stamp Collecting
Three things always in your fridge: Juice, pop, cheese

Favourite team: Saskatchewan Roughriders

Questions for Mary Lou

Favourite Book of the Bible: Gospel of John

Birthplace: Ft. William, Ont.

What you love most about God: His unconditional love

Favourite place on Earth: Rocks and Trees

Farthest you've been from home: Namibia, Africa

Favourite meal/dessert: Roast Beef Dinner, Carrott Cake

Biggest fear: Being trapped

Hidden Talent: Good at word games

Favourite movie or book: "In His Steps" by Charles Sheldon

Your hobby: Genealogy

Three things in your fridge: Apples, carrots, pop

Favourite sports team: Not a sports fan

DIOCESE OF SASKATOON EVENTS

Announcements for December 2025

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

Visit www.anglicandio-cesesaskatoon.com/saskanglican or on Facebook at www.facebook.com/saskatchewananglican or on Issuu.com.

■ Camp Okema

AGM: The Camp Okema AGM will be held on Saturday, Nov. 29, from 1 to 3:30 p.m., at St. Stephen's Anglican Parish, 10 Grosvenor Cres., Saskatoon. For more information visit www.campokema.com or email campokema@hotmail.com.

■ **Church Anglican, Saskatoon:** Joys of the Season, Saturday, Nov. 29, 11 a.m. to 2 p.m., Christmas crafts, baking, turkey pies, lunch and door prizes (see notice elsewhere in this issue); Blue Christmas Service, Tuesday, Dec. 16, 7 p.m.; Christmas Eve Service, Wednesday, Dec. 24, 7 p.m.; and Christmas Lunch, Thursday, Dec. 25, noon.

Further, there is Celtic Eucharist, Tuesdays at 7 p.m.; Mid-Week Mid Day Prayer, Wednesdays at 12:15 p.m. in the chapel; Bible study, Wednesdays at 1 p.m.; Free Community Supper, 5 to 7 p.m., (once per month, usually third Tuesday of the month,

check church Facebook page or web page for dates and times).

Also, Community Coffee House, every Friday, 10 a.m. to noon; Nutflakes Videos (video lending library), Friday and Saturday 11a.m. to 2 p.m.; Free Bread Program, Friday mornings, 10 a.m. to noon; Men;s Shed meetings, Thursdays at 7 p.m.

■ **St. Stephen's, Saskatoon:** *Book of Common Prayer* Eucharist Services are offered at St. Stephen's, Saskatoon, 10 Gravenor Cres., the second and fourth Wednesdays of each month (Dec. 10) from noon to 1 p.m.

■ **Courses at the Refinery:** Beginning in October, The Refinery at Emmanuel Anglican Parish, Saskatoon, 607 Dufferin Ave., is offering a series of courses on a variety of subjects.

Last spring these subjects included painting and various other art media, with "The Painting Table" Zumba, and a number of spiritual and meditative modalities.

The Painting Table will be offered on Wednesdays from October to May 2026 (not in January 2026) from 7 to 8:30 p.m.

For more information on the various courses that will be offered or to register, please contact

the Refinery at www.emmanuelrefinery.org or 306 653-3549.

■ **Emmanuel Anglican Parish, Saskatoon:** Emmanuel Parish, 607 Dufferin Ave., is offering a Taize/Contemplative Prayer Service the last Tuesday of each month from 7:30 p.m. to 8:30 p.m.

■ **St. Benedict's Chapter Meetings at All Saints', Saskatoon:** The Canon Communities of St. Benedict (OSBCn) provide a contemporary Anglican framework for the living out of Benedictine Christianity.

It is, in part, a recovery of the English tradition of canon communities that flourished before the English Reformation, but is also an adaptation of St. Benedict's Rule suitable for Christian living in today's world.

The Brothers and Sisters interested in forming a community in Saskatoon meet in chapter the third Tuesday of each month, from September through May, at All Saints' Anglican Church in Saskatoon.

They also worship together and come together spiritually several times a day in prayer by praying the Daily Office. All are most welcome to attend.

■ **Hospital Chaplaincy:** A friendly reminder to all Anglicans

who find themselves being admitted to any hospital in Saskatchewan.

Upon being admitted you are supposed to be asked if you wish to be identified according to your denominational affiliation.

Up until recently, this information was permanently kept on your personal hospital record. But due to changes with the SHA, this is no longer so. Unless this information is registered every time you are admitted, the local hospital chaplaincy may not know that you are in hospital.

Of course, you can ask your nurse or family to contact your local chaplain at any time; that is the surest way to get a visit during your stay in hospital.

With the resignation of the Venerable Dan Hughes, who had served as hospital chaplain for a number of years, a team of various deacons, priests and lay-pastoral visitors will carry out these duties for the near future until a new hospital chaplain is appointed.

Appointments, Retirements, etc:

■ **Bishop Chad has announced the following:** The Rev. Sheldon Carr has been

appointed as examining chaplain for the diocese; Father Perry Siddons has been appointed as priest-in-charge of St. Stephen's, Merrill; and The Rev. Amy Bunce has been appointed as archdeacon of the Diocese of Saskatoon. A date for Amy's collation will be announced for early in 2026.

■ **It has been announced that The Reverend Canon Doctor Iain Luke**, who has been serving as the Principal of the College of Emmanuel and St. Chad, has been appointed as executive archdeacon of the Diocese of Rupert's Land.

This new role marks an important next chapter in Iain's faithful ministry within the wider Church.

■ **Bishop Chad has also asked for prayers for those, both lay and ordained, aspirants and postulants** who are in the process of earnest and prayerful discernment of God's call for their service to Him. Aspirants and postulants of our diocese are Ana Gheysen, Judy Herbert, Simon Lisair, Elliott Lou, and Rob Maguire.

The Rev. Deacon Alexa Wallace should also be included in our prayers as she discerns her calling to the priesthood.



The congregation of St. George's, Battleford, poses with Bishop Chad McCharles, the Reverends Trevor Malyon and Jan Trost and the Rev. Canon Neil Haines, after the 25th anniversary service. Photos by Kathy Johnson

Celebrating God's blessing on St. George's, Battleford over 25 years

By Kathy Johnson

BATTLEFORD (S'toon) — On Oct. 5, Battle River Parish (St. George's, Battleford and St. Paul's, North Battleford) held a special 25th anniversary service to commemorate the construction of a "new" church for St. George's in Battleford.

We were honoured to have the recently elected Bishop Chad McCharles in attendance to lead the service. A large gathering of church members, friends and supporters filled the church to capacity in honour of the occasion.

As noted by Rev. Trevor Malyon, while we were celebrating 25 years in the "new" church, the Anglican ministry in the Battlefords has been in existence much longer, as ministry started in 1876.

Bishop McCharles, Rev. Trevor Malyon, Rev. Jan Trost and Habren Jones, crucifer and the Rev. Canon Neil Hanines participated in the service.

Bishop McCharles prayed: "Almighty God, we have heard your words to us in Holy Scripture and know your call to each of us. In every age you have spoken through the voices of prophets, pastors, and teachers. We give you thanks that over the years we have heard you speak to us through the preaching of your word in this place.

"Grant that those who preach in this place may proclaim the crucified and risen Christ with sensitivity and insight, that we may hear that word inwardly and response to it in all our life. This we



Three of the priests of St. George's, Battleford, from left, the Rev. Jan Trost, the Rev. Canon Neil Haines and the Rev. Trevor Malyon pose with the Rt. Rev. Chad McCharles, Bishop of Saskatoon after the 25th anniversary service.

ask in the name of Jesus Christ, your living word. Amen."

The Rev. Canon Neil Haines, who was the rector at the time of the construction in 1999 to 2000, was in attendance and led the Prayers of the People: "For this place where we may be still and know that you are God, we thank you Lord."

The flowers behind the altar were given to the greater glory of God and in

memory of the Rev. Deacon Gordon Yarde.

Following a moving service, a potluck lunch was held in the church hall, where we enjoyed a wonderful meal, cake and time to visit and reconnect with friends and acquaintances.

In 1877, Bishop MacLean and Rev. MacKay held a service for construction workers who were building Government House; that was the beginning of

Anglican services in the Battlefords.

In June 1886, St. George Anglican Church was built for \$2,200. The first service was held in the Gothic-style wood frame church on Oct. 10, 1886; the service was led by the first minister, Rev. Pritchard.

The St. George's parish extended from Bresaylor to Saskatoon, a rather extensive area. St. George's is the oldest congregation in the Diocese of Saskatoon.

The stained glass rose window was installed in 1893 and this window is still in the present St. George's Church above the altar. At the same time, the Gothic windows were replaced with tri-coloured glass in memory of the first four bishops of the diocese, and these windows are still in use at St. George.

In the early 1900s, a bell was sent to the church from friends in England and was placed at the entrance to the church grounds.

The tower bell was removed during construction in 1999 and moved to the Battleford Fred Light Museum.

A couple of interesting side stories include the rector who walked from Winnipeg to work in the parish in Battleford.

Also, of Rev. McKay who had to build his own house with his own axe.

In 1967, St. George's was the centennial project of the Diocese of Saskatoon and was completely refurbished. The original pews and pipe organ were replaced. (The organ was originally purchased for \$200 and was said to be the finest in the country.)

A support beam was added to the church as well as insulation.

The large furnace, with one central floor grill, was replaced with a gas furnace and ducts, and a kitchen and bathrooms were built in the hall. The congregation must have enjoyed all these modern conveniences.

In 1977, St. George's celebrated the 100th anniversary of the

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Qu'Appelle ordains two priests on All Saints Day

By Joanne Shurvin-Martin

REGINA — Jessie Leigh Johnston and Bryan Kenwell were ordained priests during a joyful service in St. Paul's Cathedral on All Saints' Day on Nov. 1. Bishop Helen Kennedy celebrated and preached.

The Scriptures were those for All Saints' Day, and were read by Diane Peters from Coteau Hills, Blake Kelly from Saskatchewan Gateway, and Deacon Susan Haacke from the cathedral. Later, Dean Mike Sinclair sang the litany during the service.

In the sermon, Bishop Helen spoke of a "beautiful intersection of faith" where at the same service, we remember all the saints who have gone before us, and create two new priests to continue the work of the saints into the future.

"What makes a saint?" asked Kennedy. "It's not to be perfect," she replied, but to bear witness to the love that will not let us go. "Saints are ordinary people who lived with extraordinary faith. Sainthood is the calling for every believer," she continued.

"We are called to be stewards of this inheritance from God." She said Christians are called to usher in the kingdom of God, "one act



Newly ordained priests Bryan Kenwell (l) and Jessie Leigh Johnston (r) pose with Bishop Helen Kennedy immediately after the ordination service on Nov. 1.

Photos by Kate Berringer

of blessing at a time."

Speaking to the ordinands, Kennedy told them to "stand with God's people, not above them."

Johnston was presented by Dean Mike Sinclair, and lay people Blake Kelly and Rosanne Kelley, from the parish of Saskatchewan

Gateway. Kenwell was presented by Canon Dr. Grayhame Bowcott and Rev. Gille Haché, both from Kenwell's home

diocese of Huron, and lay person Jennifer Wells from Coteau Hills Parish.

After the two ordinands had been presented, the service calls for the bishop to ask the congregation, "Is it your will that these persons be ordained priest?" and the congregation is to reply, "It is." Bishop Kennedy thought that the initial response was a bit weak, so she asked again, and then the congregation replied loudly and enthusiastically!

The service continues with the bishop asking, "Will you uphold them in this ministry?" and this time the congregation replied with gusto, "We will!"

Following the consecration, the new priests were dressed in priests' (rather than deacons') robes, and each was presented with a Bible and chalice and paten.

The new priests assisted the bishop in the celebration of Holy Eucharist.

David McIntyre was organist for the service, and played several of his own compositions during the Prelude and Postlude.

Johnston had been deacon-in-charge of Saskatchewan Gateway, and Kenwell deacon-in-charge of Coteau Hills. (see related articles on pgs 6 and 7). Each has become incumbent of their respective parishes.

Rev. Bryan Kenwell describes how he came to ministry



Rev. Bryan Kenwell (centre) poses with Bishop Helen Kennedy and his presenters (from left) Rev. Gilles Haché, Jennifer Wells, and Canon Dr. Grayhame Bowcott.

By Rev. Bryan Kenwell

BEECHY (Qu'A) — My call to ministry has taken a wandering path, one that in retrospect is rather clear as God placed signposts along my journey.

The most pivotal of these markers was in 2017 as I was home to help my mother as she dealt with some medical conditions.

This time brought me to grapple with God and seek more understanding both through spiritual guidance of my minister, at the local Presbyterian Church, and through intellectual engagement as I began my studies in biblical studies and theology through Tyndale University in Markham, Ont.

During this time, I

worked full-time nights at a group home and attended to my studies throughout the week.

It was with the support of Rev. Peggy Kipfer and my Tyndale community that I first sensed a call to the ministry. Through the years to come, I found myself called to the Anglican Church and sought to transfer my support in studies from the Presbyterian Church to the Anglican Church, beginning in the Diocese of Huron.

In September 2022 I began my master of divinity at Huron University College in London, Ont., and was accepted into the postulancy program through the Diocese of

Continued next page

Rev. Jessie Leigh Johnston tells her faith story

By Rev. Jessie Leigh Johnston

ROCANVILLE (Qu'A) — My story doesn't have a particular light bulb awakening moment, but rather a long process. I won't get into the long story but I will try to sum it up for easy reading.

When starting my family at a young age, we welcomed our second child to find that they had a congenital heart defect that had put them into heart failure at three months old.

After a long road of treatment and surgery we continued to grow our family again, to find that our youngest also was born with congenital heart defect. They too ended up in heart failure.

Thankfully, our two youngest children have had wonderful success in their treatments, but they will need a lifetime of treatments. Our middle child has so far only needed one open-heart surgery as a baby, and is now 13.

Our youngest has undergone two surgeries. The second surgery was a miracle fix that has lasted five years already. Even the surgeon and doctors admitted that they have no idea how the surgery worked as well as it has.

Over a short period of time I was faced with the likelihood of incredible tragedies and it seemed that I might lose most of my family. This led me into a deep spiritual journey.

I have witnessed so many miracles that saved



Rev. Jessie Leigh Johnston (centre) was presented by (l) Dean Mike Sinclair, Rosanne Kelly and Blake Kelly. Bishop Helen Kennedy celebrated the ordination service.

Photo by Kate Berringer

members of my family, and even me when, as a teenager, I escaped a house fire with my parents.

The miracles just continued to stack up, becoming something I couldn't ignore, and that's when I finally gave all of my thanks and gratitude to the Lord.

Thankfully my priest at the time was also a close personal friend, and she walked me into a faith journey with grace, patience and strength. She became my mentor. Rev. Delta Kelly was the most influential spiritual advisor for me.

She was the one who piqued my interest in

the Scriptures and made me work to look deeper into faith and a calling that she saw plain as day. Unfortunately she was not able to witness my ordination as deacon.

I will always be grateful for her faith in me and the willingness to work through my stubbornness. If it wasn't for her I would not be where I am today.

The congregations of St. Alban in Moosomin and St. Thomas in Rocanville and Rev. Delta encouraged me to lean into my curiosities and take some classes. This led me to the Qu'Appelle School for Mission and Ministry (QSMM) courses through the diocese.

After a prayer class, I knew without a doubt that God was calling me and I just needed clarity to know how. I was led to some conversations with Archdeacon Catherine Harper and the bishop at the time, Rob Hardwick.

They were the ones who got me started in January 2020 towards a local ordination route through the QSMM program. Over the years I took online and in-person classes.

Eventually QSMM joined Emmanuel and St. Chad with the WECAN program. I have completed an LTh program through this process and became locally ordained. I say

this because I did not go through typical seminary training, and was completely supported by my congregation and the diocese for the proper education and discernment process.

The Council on Ordained Ministry in the diocese continued to meet with me and help direct me through my education and theological needs. The Diocese of Qu'Appelle is continuing to support me in education as needed.

Through my discernment process I have continued to grow my farm as my husband and I raise purebred Berkshire pigs. We raise dual-purpose pigs for top quality pork but also for conservation purposes.

The Berkshire breed is on the Canadian Conservation list for endangered species. I have worked over the years with a multitude of organizations working to continue this breed within Canada.

It is an endeavour of love for these animals, but also a difficult one with a lot of red tape and complications when there are so few people doing this difficult work anymore.

This past year, I have been the deacon in charge of the Saskatchewan Gateway Parish in Moosomin and Rocanville. Being the only clergy in this parish means that I took on more than just deacon's roles. This past year has allowed me to take on the wonderful opportunity to

Continued on page 11

... Rev. Bryan Kenwell's journey to ordination

Continued from page 7
Huron. The following summer I found myself called to serve in Swift Current as their student, and fell in love with the people and the area.

Through this experience I sought transfer from the Diocese of Huron to Qu'Appelle, a decision that continues to prove to fall strongly within my calling to rural church ministry.

Having attended both Huron and Tyndale Universities, I find myself in a position to appreciate two very distinct theological approaches.

Tyndale represents a more conservative evangelical approach and Huron has a more liberal

social justice angle.

This balanced background has prepared me to better serve the broad tent of theological positions in which we in the Anglican Communion find ourselves.

I look forward to seeing where God calls me to push my understanding and encourage spiritual growth in those around me.

This past year as a deacon in the Church I have found to be both challenging and uplifting.

While I have found many areas for learning and growth, the support of the clergy and congregations has been overwhelming, as I come to understand what it is to serve the Church

and community in an official role.

From being blessed with the chance to celebrate Remembrance Day and the Beechy centennial with the community, to providing pastoral care as families grieve the loss of their loved ones.

The privilege of being asked to share in these spaces of celebration and longing, to the very real moments that show the core of what it is to be human, has been incredibly humbling and provides a constant reminder of my need for God's presence throughout all points of my ministry.

I can't wait to see where God continues to lead!

... St. George's, Battleford

Continued from page 5
establishment of the Anglican Parish in Battleford.

In 1999, the decision was made, for safety and health reasons, that the church had to be demolished, and a new church was built on the site.

Twenty-five years,

later this beautiful and fully accessible church continues, as part of Battle River Parish, to offer weekly Sunday services, Bible study and community outreach lead by incumbent, the Rev. Trevor Malyon and priest's assistant, the Rev. Jan Trost.



St. George, Battleford.

Photo by Kathy Johnson

... Diocese of Saskatchewan holds 71st Synod session

Continued from page 1
world, and ours and of the
lives of those we love.

The answer is simple and at the heart of who we are as Christians, "On Christ the Solid Rock I Stand." This is where our hope is found, not in our gifts and talents, or liturgical innovation, new type of music, some prophetic word, or new program. Our hope is built on the blood of our Lord Jesus Christ.

"Isay to you this evening, the Lord has seen your toil, he has heard your prayers, and he knows your every need. And he is with us in this time and his call upon us remains."

What is the answer to the question, Bishop, what are we going to do?

It is the same for every Christian and congregation: be who you are as Anglican Christians. Worship together, pray together, bear one another's burdens, fellowship together, praise the Lord and be thankful together and be present in our communities as ambassadors of Christ Himself.

We need vision, and there are good works that the Lord has prepared for us in advance to walk in, but this task is not a burden He has placed on us. It should be a joy.

Financial hardships also lead to despair. Ministry, apportionment and insurance are our major costs. As a diocese of the Council of the North, our stipends are the lowest in the Anglican Church of Canada.

Bishop Rick and the diocesan accountant are looking at other options for insurance coverage. Regarding apportionment, the executive committee



Elaine Thorne



Ethel MacFie



Grant Laird



John Hareuther



Noreen Hareuther



Lawrence Joseph
(posthumously)



Opal Harris



Priscilla Joseph

has approved a halt on our national church apportionment, and this will be used to reduce parish apportionment in 2025 fairly.

The costs of Indigenous Ministry are running a massive annual deficit, and because of this, we cannot at this time afford to pay a new diocese Indigenous bishop.

Another issue is divisions in our church. Divisions not only threaten to pull congregations apart, but they can be a threat to the diocese itself. Our togetherness in the Gospel (Mamawe), which is so important is at threat.

There is only one Diocese of Saskatchewan, and the future of the diocese depends on us walking together.

The twinning of parishes in the diocese, Indigenous with non-Indigenous, will be revived so we can pray for one another, worship with one another and fellowship with one another.

With the retirement of Bishop Adam Halkett in September, that means there is now only one bishop to ordain and confirm. This creates opportunities for Reed to get to know the parishes and communities in the north in a new way,

which he looks forward to.

His closing thoughts: We must recover the missionary roots that founded the Diocese of Saskatchewan in our day.

And we must remember that the future of the church when we have prayerfully done what we believe we are called to do in our day, is not ultimately in our hand, but it is in the hand of the Lord Himself.

He is our Head, and this is His Church. The task of fulfilling the great commission is ours in the Lord, but the fruit come that is born is His. And so, for us the real task is to keep the Lord Jesus Christ and

the Gospel at the centre. And we must remember that unless the Lord builds the house, those who build it labour in vain.

In keeping with the bishop's message, recognition was given to Elaine Thorne, Opal Harris, Ethel MacFie, Grant Laird, John and Noreen Hareuther, Priscilla Joseph, and Lawrence Joseph (posthumously) by bestowing on them the Order of Saskatchewan, recognizing them as exemplary witnesses to Jesus Christ and who have offered exceptional service to the Diocese of Saskatchewan.

Synod focus on updating canons, drafting new vision, mission

By Mary Brown

PRINCE ALBERT — The first session of synod began with the reception of various committees, appointments and reports followed by two motions from the constitution and canons committee.

Motion No. 1 That Canon IV.16 on Youth and Vulnerable Persons be removed from Canon IV; and that we re-title Canon V to Canon VI.16, that we place the former Canon IV.16 as the only canon that

would constitute Canon V.

Motion No. 2 on page 4: Introduction, we add a footnote to the word "Indian" to the phrase, "Cree-speaking Indian as suffragan," with the word "Indigenous person"; and change the word "Indian" on page 12 section 3.19 Diocesan Indigenous Bishop to the phrase "First Nations person." Both motions carried.

Following the nominating committee report, there were nominations from the floor

and delegates voted.

Sarah Groat gave a very informative presentation on Legacy Giving. She would be willing to come to parishes to do her presentation.

The Rev. Dixie Bird, representing the Anglican Church of Canada's Indigenous Ministries, spoke about an initiative where Indigenous youth can learn the traditions of the past while forging towards the future.

There will be a Sacred Beginnings event held in

Saskatchewan at Camp Harding in 2026.

In the second session of synod, the bishop took questions from the floor about the convening circular. He also informed the meeting that the diocese purchased a new residence for the bishop. Two funds were used to cover the costs: Bishopthorpe (\$330,000) and Synod Property Reserve (\$50,000).

The topic of a new Indigenous bishop (suffragan bishop) was discussed. There is nothing

in place to cover the costs, travel, etc., of the position. There is no guarantee on the grants from the national church.

During 2025, the mission, vision and values commission had regional engagements throughout the diocese and presented their report to the synod. The report highlighted three specific topics.

Vision: The diocese seeks to be a Christ-centred, Bible-focused, Spirit-led family of
Continued next page

... Synod sees ordination of five new deacons

Continued from last page churches reaching out to those around us with the hope of Jesus.

Mission: The diocese exists to share the Gospel of Jesus Christ with the people of northern Saskatchewan and to enable all members of the church to live out their faith in their parishes, their communities, and the world.

Values: The Bible, communion, community and missional heritage. Members put forward ideas and discussions on improving the draft presented.

Archdeacon Brody Albers assured the delegates that other concerns like finances, church attendance, sustainability of ministry and communication have not been forgotten about.

He indicated that these concerns will derive naturally out of the next step of the process, which will be developing and implementing a strategic plan for the next triennium with the newly elected executive committee.

The committee on the bishop's charge gave its report in which it proposed the diocese begin a dialogue to pair Indigenous and non-Indigenous parishes in their church life.

The results of the elections are as follows:

General Synod

Clerical: The Rev. Deacon Matthew Hoskin, the Rev. Ted Williams

Lay: Caron Hallen, John Henry Charles

Youth Delegate: Taylor Henderson

Provincial Synod

Clerical: The Rev. Deacon Kathleen Stewart, the Rev. Michael Lyons

Lay: Ethel Rutherford, Connie Jessop

Youth Delegate: Taylor Henderson

Executive Committee

Clerical: The Rev. Deacon David Zulkoskey, the Rev. Deacon Beatrice Fremont, the Rev. Deacon Trevor Roberts

Lay: Art Pederson, Jeff Bates, Nancy Bonyai, Ethel Rutherford and Noreen Hareuther

Court of Appeal

Clerical: Archdeacon



The head table listens to the results of those elected to committees and as synod delegates. Photos by M. Brown



Rev. Dixie Bird talks about next year's Sacred Beginnings event, to be held at Camp Harding.



Sarah Groat gives an informative presentation about legacy giving and has offered to visit parishes to discuss the issue.



Synod delegates listen to reports in the basement of the newly refurbished St. Alban's Cathedral in Prince Albert.

Andy Hoskin, the Rev. Deacon Helen Roberts

Lay: Connie Jessop, John Hareuther and Nancy Carruthers

Constitution and Canons Committee

Clerical: The Rev. Wendell Brock, the Rev. Deacon Matthew Hoskin

Lay: Caron Hallen, Nancy Bonyal and Katherine Sutton

The synod adjourned and proceeded to the cathedral for the ordination to the diaconate of Beatrice Winnifred Fremont, Matthew James Hoskin, Helen Jane Roberts, Trevor Doyle Roberts and Kathleen Sheila Stewart.

The pictures of the newly ordained deacons can be found on the next page.

New deacons ordained during Synod



Kathleen Sheila Stewart (above) and the four other candidates recite and sign their oaths and subscriptions before being ordained deacons, at the conclusion of the Diocese of Saskatchewan's 71st Synod. Photos by Mary Brown



Beatrice Winnifred Fremont



Matthew Hoskin



Trevor Roberts



Helen Roberts

Compassionate by nature. Committed by choice.

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Todd Lumbard
President

Feeling the Holy Spirit

Make room for Jesus in your life

By Rev. Gene Packwood

Not many sleeps before Christmas by the time you read this. Another Advent is upon us. Another season to try and not let the mad Christmas rush dazzle us too early with tinsel, twinkling lights and jingle bells.

Instead, we try to watch, wait and ready ourselves for the return of our Lord and Saviour Jesus Christ.

Time, again, to cast away the works of darkness and put on the armour of another kind of light, so we may rise to the life immortal when Jesus comes again and the chips are down (see The Collect for Advent (BCP p95 and BAS p268).

And as we wait, consider how it all started.

This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, **she was found to be with child through the Holy Spirit** (Mt. 1:18).

It started supernaturally. The Holy Spirit of God working through an extraordinary young woman. Mary, "the greatest merely human being that ever lived," wrote Peter Kreeft, theologian, philosopher, teacher and author.

And then, to her betrothed, an angel of the Lord appeared in a dream and said, "Joseph, son of David, do not be afraid to take Mary home as your wife, because **what is conceived in her is from the Holy Spirit** (Mt. 1:20).

God helped and directed Joseph by speaking supernaturally through an angel and a dream.

The angel went on: The virgin will be with child and will give birth to a son, and they will call him Immanuel — which means, "God with us" (Mt. 1:23).



Matthew is quoting Isaiah 7:14 here. This is not a coincidental proof-text.

He was prompted supernaturally to make that connection. And in doing so he transmits the supernatural reality of Jesus into our world. This is Good News.

News.

Because Mary (and Joseph) made in these extraordinary circumstances, what on the face of it, were irrational, heart-decisions to say yes to God, she brought Jesus into the world for us.

She offered her body so God could take on human flesh to save us. Through Mary, Jesus was embodied and made flesh for our benefit.

Madeleine L'Engle, in her poem *After the Annunciation*, puts it like this:

This is the irrational season/ When love blooms bright and wild./ Had Mary been filled with reason/ There'd have been no room for the child.

So Mary made room and "was found to be with child through the Holy Spirit" (Mt. 1:18).

With that in mind, here's an Advent question for us to consider: how might you and I be being called to make room for Jesus in our lives, and what new Gifts and Fruits of the Spirit might be found in us as a result?

Read about the Gifts and Fruit of the Spirit in 1 Corinthians 12:1-11, Romans 12:6-8, Ephesians 4:11-12 and Galatians 5:22-23.

Ask The LORD to transcend our limitations and enable us to risk getting irrational, like Mary, and to let love bloom brighter and wilder and make a more room for Jesus in our lives this Advent.



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News on courses at the College of Emmanuel and St. Chad

By Dr. Adam Z. Wright

I am very excited to write to you about the many new things that are happening at ESC.

This past year, our council approved the delivery of a series of new courses that aim to conjoin theology and the field of health care.

The idea for these courses came about because of many conversations with clergy and bishops that highlighted a great number of challenges we face in our society.

So, with some special help and teaching from our friends in the health authority, we were able to begin to address some of these challenges. I will mention two of the new courses here and how you can enrol.



Our first class began in September, and is called "A Theology and Ethic of Healthcare."

In it, we address many topics that pertain to how we think about our health. Topics such as addressing trauma with our health-care system, what it means to be created in the image of God, and medical assistance in dying (MAiD) were at the forefront of many conversations.

Our instructor, Erika Mills (SHA), brilliantly

wove together her experience with scholarly opinion and led our students to a more robust understanding of the topics and of themselves.

In January, we begin to address a very difficult topic: addiction. The statistics are very bleak, and overdoses have reached record highs in our province and elsewhere.

We have all been affected by this terrible crisis. This is why we have teamed with Dr. Andrew

Yang (SHA), himself a specialist in addiction treatment, to teach and guide our students through this complicated subject as we attempt to make

a positive impact in our communities.

Our goal is simple: to educate as many people as we can about what addiction is and prepare everyone for how to deal with it in theologically thoughtful and helpful ways.

If you are interested in joining our class in January, please reach out to me.

We will be happy to have you. If you are Anglican, we are offering

bursaries to lower the cost of each class and make our classes as accessible as possible.

Please reach out to me should you have any questions and would like more information about these and future courses. You can email me at adam.wright@saskatoontheologicalunion.ca.

Dr. Adam Z. Wright is an associate professor of New Testament and director of programming at the College of Emmanuel and St. Chad.

ESC is also part of the The Western Education Collaborative Anglican Network (WECAN), which is comprised of a group of educators, program administrators, program designers and judicatory leaders with a passion for training disciples to take on leadership in the Anglican Church.

... Rev. Jessie Leigh Johnston's story

Continued from page 7 provide reserve sacrament Eucharist to my congregations, which has been deeply missed for many years.

It has allowed me to provide more pastoral care for those in need now that I am working more with our local ministerial association. I have been able to provide regular services to the local care home in Moosomin and also a devotional Bible study.

I have been able to bring services back to these communities that they have missed for so long. Within this last year I've had the joyous opportunity to have four baptisms.

It has been a beautiful year with a lot of growth and rejuvenation in my parish. I am pleased to provide a full-time leadership role to my congregations.

I am so honoured to have been supported by so many incredible people throughout this journey. I really don't think I would have acknowledged God's calling for me if it weren't for these wonderful people. Miracles come in ways we don't even realize sometimes.

I am truly blessed to be of service to Christ's will.

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Bp. Adam Halkett retires after 13 years as suffragan of Missinippi



Bishop Adam Halkett.

File photo

By Mary Brown

PRINCE ALBERT — Bishop Adam was a lay reader in St. Joseph's Church in Montreal Lake for many years.

He was a regular at the James Settee College classes. He then became a deacon and a priest. Both of these ordinations were memorable, but the subsequent election as bishop in 2012 and his consecration were awesome.

Both events were held in the Senator Allen Bird gym in Prince Albert. There were over 100 delegates attending the election. There were no ballots or speeches.

The two candidates running for bishop stood facing the wall and the delegates lined up behind their chosen contender. They were

lined up behind Halkett all along the outside wall and around and along the back of the room.

He won, making him the first diocesan indigenous bishop of Saskatchewan.

Halkett was preceded in his role by, Charles Arthurson, who served as suffragan bishop from 1989 to 2008. Arthurson was also first aboriginal bishop in Canada, after the diocese elected him in 1988.

On top of the 120 delegates, Council of Elders, Archbishop David Ashdown, Bishop Michael Hawkins, the diocesan chancellor and many local non-indigenous clergy and laity, the electoral assembly in 2012 was blessed by special guests from Saskatchewan, Manitoba and Ontario.

Later, it was a full house for the consecration of

the newly elected Bishop of Missinippi.

The service was held under a makeshift teepee. There were many chiefs and bishops in attendance. What stood out for me was when all the dignitaries settled themselves at the head table for the feast, no one could find the guest of honour, Bishop Adam.

Instead, he was in the back of the room sitting with his family.

He is a humble man who has a great love for his family and for his extended church family. In his charge at the diocesan synod, Bishop Reed thanked Bishop Adam for his decades of service to our Lord and to the Diocese of Saskatchewan.

Reed said he was also grateful for Halkett's ministry in the diocese.

Rev. Jordan Draper departs for East Coast

By Archdeacon Brody Albers

PRINCE ALBERT — Join us in thanking Fr. Jordan Draper for his many years of service to the diocese and to his parish of Birch Hills, Kinistino, and Muskoday.

Fr. Jordan was licensed in the diocese until Oct. 31, although he took two weeks of holidays, before beginning his new ministry in his home Diocese of Nova Scotia and Prince Edward Island in the parish of Annapolis Royal.

First joining us for a couple summers in the diocese in our VBS program and as a summer student in La Ronge, and then later moving here to take up the post as priest-in-charge at the parish of Birch Hills, Kinistino, and Muskoday, Fr. Jordan has been hard at work since he arrived, serving in a wide variety of roles.

This has included executive committee, serving on the search committee in 2024, and serving as regional dean of the Melfort Deanery.

Since 2022, he has been instrumental in reviving the VBS program in the diocese post-pandemic,

which today is as strong as it ever was. Fr. Jordan is pictured here on a canoe trip in 2022 with Camp Okema near Stanley Mission teaching youths about the Lord's Prayer.

Pray for safe travels as he makes his way across Canada, visiting friends and family along the way. Pray for a restful time of transition between these ministries.

Lift up Birch Hills, Kinistino, and Muskoday in your prayers as they look to the future, and pray for Annapolis Royal as they receive their new pastor.

Photo courtesy Facebook



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Staff at Village Health Works serve homemade peanut porridge to children, while the production facility is being built.

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From heaven to Earth and back

By Rev. Canon Marie-Louise Ternier
Ecumenical Officer, Anglican Diocese of Saskatoon



Suggestion: This piece is intended as a conversation starter in your context. If you have a viewpoint on this subject that you would like to share or begin a conversation, please send a note to the associate editor, Rev. Peter Coolen, at ptrcoolen@sasktel.net and your comments could be included in a future issue of the paper.

God is intimately engaged with us in the daily grind of living. In Jesus, God has stooped down to enter our reality of love and hate, of pain and joy, of sorrow and happiness, of despair and hope, of life and death. What an unfathomable and lavish generosity of the Almighty.

On Sunday, the tables are flipped. On Sunday it is God who invites us into His heavenly dwelling place through worship and praise, through mercy and instruction, and in feeding us at the heavenly banquet called the Holy Eucharist/Communion.

The heavenly and sacred spirit of Sunday worship is expressed in many and varied ways, in order to engage all our senses. We gather in a special place called a church or other designated holy place. We sing hymns to our God, letting our spirits soar on the melody and through joining our voices.

The celebrant/worship leader wears special attire, a reminder that we are entering a holy space where God dwells with us, a holy people. The Anglican tradition will see the priest communicate reverence, care and respect in recognizable gestures and body language; think of the *orans* position.

His/her entire being is focused on the holiness, mercy and generosity of God among us.

The architecture of the church reflects the symbolic meaning of each liturgical part: the lectern to proclaim the Scriptures, the altar rail to kneel for Holy Communion, the

pulpit to listen to the Holy Word as applied today, the altar for the sacred meal, the pews for the people of God.

Each spatial item is intended for a distinct part of worship while serving a common purpose: to raise our praise and thanks to our God, to pray for the world, to listen to the ancient words in the Holy Book, to instruct us in holy living and to seek mercy, to be fed holy food at Christ's holy table.

Ultimately all aspects of the liturgy serve to raise our spirits into a foretaste of the heavenly realms where all are fed and loved, forgiven and comforted.

Now it wasn't always like this of course. Church buildings and today's ritualized clothing, gestures and movements seem far removed from the home-based practices of the early church in the breaking of the bread.

It was only over time that God's people grew the desire to clothe the sacred meal with honour and care, beauty and creative expression, in the best way they knew how.

It is thus that daily ancient Roman dress codes turned into ceremonial attire for the Holy Mass that continues to characterize the

celebration of the Holy Eucharist/Communion today in several liturgical traditions.

The one constant remains throughout time and place: six days per week, God stoops down into our daily grind in and through Jesus, the Word made flesh. Every Sunday, the day of the resurrection, God draws us into the heavenly sanctuary to feast on love, grace and mercy.

I for one find this understanding deeply inspiring and comforting, and rich in meaning and purpose.

So, what if each designated space and liturgical act are changed and/or altered from this purpose and meaning?

While the Anglican Church does not officially mandate the wearing of vestments, it is understood that Anglican worship leaders will wear vestments in a church setting to symbolize order, office, and role or function, and as a way to draw attention away from themselves and more on the action of worship.

So what happens when the celebrant does not don liturgical garb, when aspects of presiding happen from a place in the sanctuary not designed for that, when body language

is reduced to accidentals and casual gestures?

I'm not referring to worship services in informal, home-style, outdoor settings, or in non-liturgical denominations but primarily to services in church buildings in largely liturgical traditions such as Anglican and otherwise.

The argument used to justify casual worship in formal church spaces tends to be to make worship feel closer to the people, and because today's secular culture is unfamiliar with our liturgical formality.

I have attended such worship services from the pew, some in other church traditions. The shifts and changes can make for a markedly different experience. The worship leader can become more visibly distracted while neglecting appropriate body language.

Leading parts of worship from spaces in the sanctuary not designed for those particular aspects can cause dissonance and distraction in the congregation. Taken together such shifts could result in a diminished reverence and poise, unless the worship leader is very self-aware and skilled to remain focused and reverent.

One can thus be left with the unsettling feeling that the sacred nature of this human-divine encounter was compromised by careless misappropriation.

I am likely too much of a traditionalist. But I'd like to know if I'm the exception, or do others share the sentiments? Does the theological and spiritual meaning change by certain shifts in formality? Could this have ecumenical implications?

Some denominations would welcome a reduced formality, others would abhor it. What are we gaining by informality in formal worship settings and what are we losing?

In our shallow, distraction-driven culture, how do we draw people into a life-giving encounter with the Holy One in the crib and on the cross through worship that is both creative and faithful, inspiring and harmonious?

Am I simply too rigid to change and adapt, too "high" Anglican for my own good? Or are these legitimate concerns that need attention? Feedback and comments welcome.

For more reading: anglicanjournal.com/
anglicans-aliens-priests-ponder-wearing-vestments



Are church buildings, ritualized clothing, gestures and movements helpful to people? Or are such things distractions and lead people away from encountering God? Rev. Marie-Louise Ternier explores these questions in her column.
Photo courtesy João Saplak/Pexels.com



Diocesan youth gather around Tim Lenko at St. Aidan's grand piano.
Photos by Maegan Pekar



Zeke Poettcker and Abby Provencher mull over a trivia question at a Diocesan Youth Event.

Music and fun in Moose Jaw during Diocesan Youth Event

By Laura French

MOOSE JAW (Qu'A) — Teenagers from the Diocese of Qu'Appelle gathered in Moose Jaw on Oct. 4 for a Diocesan Youth Event (DYE) of fun and fellowship.

The teens enjoyed a workshop on worship music provided by St. Aidan's members, followed by pizza, trivia games, and evening



prayer.

DYE thanks Tim Lenko for his music ministry and Deacon Arleen Champion for leading Evening Prayer with the teens.

In 2025, DYE was hosted by St. Paul's Cathedral, Immanuel and St. Mary's Anglican churches in Regina and by St. Aidan, Moose Jaw.

More events around the diocese are being planned for 2026.

Letter to the Editor

Responding to the column 'From heaven to Earth and back'

By the Rev. Peter Coolen

The Rev. Canon Marie-Louise Ternier has expressed the hope that her article "From heaven to Earth and back" in this month's Saskatchewan Anglican on page 13 will excite some comment and perhaps start one or more conversations. To this end, I am beginning the process by giving my comments here:

For myself, I am always a bit annoyed by the lack of formality in modern society at special occasions — for church services, funerals, marriages, baptisms and also government, bank and more exclusive salespeople being casual.

If I am considering a bank loan, investing, buying a property, meeting an MP or MLA or maybe meeting God, I expect that I and they will make the effort to be dressed seriously for the occasion, rather than looking like the importance of the meeting is too slight to make it worth the effort to look respectable.

Or, that they trying to demonstrate that they being daring or being a rebel and showing a lack of respect for the person they meeting with, the subject of the meeting or for the occasion.

For church services, I think that it is in

the interests of the congregation not being distracted that clergy try to perform as clergy and not as someone who just dropped in or was just passing by in how they dress and conduct the service.

That does not mean all the robes, if that is not the convention of the community for their leader, but it should be at least what they expect and maybe/probably a bit more.

And for the clergy side it is a reminder that, when robed: I am not them, I am their leader, they have placed me in this position, and I stand before God for them in a place they have set aside for this purpose.

I come to lead them and speak for them if they cannot or do not wish to speak for themselves and to be the holder, exemplar and explainer of Scripture and tradition for them and to them as well.

In short, I represent them and what is best in them, not what is the lowest (or lower) common denominator, before them and God.

My duty, the requirements of the space and the objects therein, the words and music should be to actualize the community's expectations of myself and the worship to God without offering or creating confusion, distraction or dissonance.

DIOCESE OF SASKATCHEWAN

Upcoming craft sales, lunches, coffee hours throughout the diocese

■ **Dec. 2 and 9** – Community Lunch at St. Matthew's Church in Tisdale; worship at 11 a.m. in the sanctuary; noon lunch in church hall

■ **The Perkatory** – Weekly men's coffee hour in St. Matthew's, Tisdale, on Thursdays at 10 a.m.

with coffee, ping pong, discussion

■ **Dec. 6** – St. George's Church's Christmas craft sale

■ **Dec. 7** – At 3 p.m., a musical sermon with the Rev. Mark Curtis at St. Alban's Cathedral

Obituary

Rev. Blair Dixon embodied servant leadership

Submitted

REGINA — Rev. Canon Blair Dixon died on Oct. 12, at the age of 89.

Blair came to the Diocese of Qu'Appelle in 1991, and was priest at St. Matthew, Regina, until he retired in 2008. He became part of the new, combined parish of Immanuel, Regina, and led many Bible studies for the parish.

Blair was a devoted Anglican pastor, a compassionate police chaplain, a gifted youth camp director, and a beloved husband, father, grandfather, brother, uncle, and friend.

His ministry spanned decades, touching countless lives through his wisdom, warmth, and unwavering faith. Known for his eloquent sermons, gentle humour, and tireless commitment to justice and reconciliation, Blair embodied the spirit of "servant leadership."

Blair was born in Saint John, New Brunswick. After high school he joined the Royal Canadian Air Force and served for five



Besides 17 years in Regina, Rev. Canon Blair Dixon served parishes in Ontario, Detroit, South African and Malawi. He was known for his unwavering faith and tireless work for justice and reconciliation.

Photo submitted

years. He received a BA from Acadia University, Wolfville, Nova Scotia, in 1964, and a degree in

theology from King's College, Dalhousie University, Halifax in 1966.

While in university, Blair played sports, competed in track and field, and excelled in basketball. In 1999 he was inducted into the Sports Hall of Fame at Acadia University. Many church youth groups have benefited from having him as coach for their basketball teams.

He was ordained to the diaconate in 1965 and to the priesthood in 1966, both in Ottawa.

In addition to serving parishes in Ontario, Blair served five years in the Diocese of Detroit. This was at a time when racial tension was very prevalent.

While in Detroit, Blair chaired the Mayor's Committee on Poverty Medical Program, hosted a weekly children's program that focused on diversity, and produced a weekly adult religious show on Channel 7 with the ABC network.

In 2001, Blair spent a sabbatical serving in the

Diocese of Grahamstown, South Africa. In 2014 and 2015, at the invitation of the bishop of the Anglican Diocese of Lake Malawi, Blair served as rector of Ascension parish and assisted at St. Thomas parish.

While in Malawi, he provided leadership to the development and training of the national police chaplaincy in Malawi.

In recent years he organized a project to send church furnishings and clerical robes, no longer needed in the Diocese of Qu'Appelle, to new and growing parishes in the Diocese of Lake Malawi.

In addition to being rector of St. Matthew's Parish for 17 years, he served as regional dean and was named an honorary canon of the diocese in 2004.

During his time in Regina, Blair also served as chaplain to the Regina Police Service and interim chaplain to the RCMP.

Blair's family was a source of great joy to him.

He is survived by his wife Karen McBride,

his children Lisa Dixon (Mark Okeeffe), Lance Dixon (Kelli Taylor-Dixon), and Beau Dixon (Andrea Houssin), as well as Karen's children, Alicia Reschny (Trent), and Rebecca Petersen (Brent).

Blair was beloved "Papa" to his 13 grandchildren: Jade, Ray, and Nathan (Emma Scanlon) O'keeffe; Kalista, Mercy, and Soren Dixon; Cohen Dixon; Isak, Maura, Jonah, and Elijah Petersen; and Paxton and Grace Reschny.

Blair took a keen interest in the talents and potential of each of them. Raised in a tight-knit family of 12 siblings, Blair was a cherished uncle to his many nieces and nephews.

Each member of his family and extended family were influenced by Blair's commitment to family, passion for life, and unwavering faith.

A celebration of Blair's life and ministry was held in Peterborough, Ont. on Nov. 9. A diocesan Memorial service was held on Nov. 20 at St. Paul's Cathedral, Regina.

Young Anglicans, Lutherans ask for larger role

By Sean Frankling
Anglican Journal

SASKATOON — "The church doesn't always recognize or value young people. But we are the past,

present, and future of this church," begins a prayer drafted based on talks at this summer's Canadian Lutheran Anglican Youth (CLAY) gathering, held in Saskatoon.

This year's event, themed "Rooted and Rising," brought together around 350 youth from around the country, making it larger than the previous gathering of around 300 in

2023, but with substantially fewer than pre-pandemic highs of around 850, says Sheilagh McGlynn, the Anglican Church of Canada's animator for youth ministries.

The prayer was written by Lauren Odile Pinkney, chair of CLAY's national planning committee, based on discussions in which organizers asked the youth to name a message they wanted to send to the church.

"We have talents to offer if there was space for us to share them," it states. "By giving youth the chance to invest and sow seeds into the church, we will grow old and reap the benefits of a church we built together on the rock of Christ."

The message of the prayer mirrors a speech delivered to this summer's General Synod by lay youth member Noah Skinner, who told Synod the youth would not settle for being spoken of as the church's future when they were already here and seeking inclusion in its present.

"We're often thrown a bone, so to speak, being given issues that people believe the youth want," he said at the time.

Responding to a motion brought by Skinner and other youth members, General Synod voted in favour of forming a new Youth Council.

It was one of several major Canadian Christian denominations in which youth engagement was a major theme this summer.

The Evangelical Lutheran Church in Canada is creating a youth council of its own and there was a similar upsurge of youth voices at the United Church of Canada's general council in June, says McGlynn.

Taken together, these may represent a new current of involvement from youth after the pandemic impacted the high school years of an entire cohort, resulting in disruptions to the cohesiveness of youth groups in many parishes, she adds.

DIOCESAN YOUTH EVENTS 2025
AGES 13 AND UP

WORSHIP FUN FOOD YAY!

NEXT ONE SATURDAY DECEMBER 6
ARRIVE BETWEEN 11 A.M. AND NOON (EVENT SHOULD CONCLUDE AROUND 4 P.M.)

JOIN US AND THE COMMUNITY AT ST. MARY'S FOR THEIR ST. NICHOLAS FESTIVAL TO LEARN, SERVE AND HAVE SOME FUN!

ST. MARY ANGLICAN 3337 15TH AVENUE, REGINA

TEENS WILL HAVE THE CHANCE TO ENJOY FOOD, VISIT THE MARKET, BONFIRE, AND CAFE, HELP WITH ACTIVITIES AS WELL AS JOIN IN WORSHIP!

PLEASE RSVP TO KATE.BERRINGER@QUAPPELLE.ANGLICAN.CA



The little church of St. Stephen's, Lintlaw, which provided a home to the Anglicans of Lintlaw and the surrounding area for over a century, was deconsecrated and closed in October.

Photos by Dawn McCharles



Present for the closing of St. Stephen's, Lintlaw were members of the congregation and parishioners from neighbouring parishes as well as The Right Rev. Chad McCharles, Bishop of Saskatoon (third from left); former rector, Father Quinton Little (fourth from left and Exececutive Archdeacon, the Venerable Alex Parsons (second from right).

Photo submitted

Saying goodbye to St. Stephen's, Lintlaw

By the Right Rev. Chad McCharles
Bishop, Diocese of Saskatoon

LINTLAW (S'toon) — On Oct. 7, we did a sad thing and deconsecrated St. Stephen's Anglican Church in Lintlaw.

The faithful few of the congregation came, along with parishioners from neighbouring Anglican churches for the service.

A special guest and a former rector of the parish, Father Quinton Little, travelled from Ontario and attended the service as

well.

Thankfully, God's love isn't tied to a building or a place but is with us wherever we are. A genuine legacy of love lives on through the countless lives that have been touched by the ministry of St. Stephen's, Lintlaw.

Obituary

Rev. Joyce Hilton was devoted to faith and family

Submitted

REGINA — Rev. Joyce Hilton died Sept. 14, at the age of 83.

Hilton served in the Diocese of Qu'Appelle from the time of her ordination in 1997 until she retired from full-time ministry at the end of 2006.

Her published obituary noted: Joyce's life was marked by devoted service to both her family and her faith.

Born Joyce Loftus in Lestock, she grew up in East Coulee and Calgary, Alta., where she met Ron, who became her husband. The couple had three daughters together.

Joyce earned a BA from Athabasca University in 1987, as well as a B.Admin. After the family moved to Swift Current, she attended College of Emmanuel and St. Chad, receiving an M.Div. in 1997.

Hilton was ordained deacon in May 1997 by Bishop Eric Bays at St. Stephen the Martyr, Swift Current. In September of that year she was ordained priest at St. Paul's Cathedral.

Her first parish was Rosetown/Kyle, from 1997



Rev. Joyce Hilton

to 2001. Then she was appointed rector of St. James the Apostle, Regina. She also served as regional dean of Kinrose Deanery for two years, and after retirement was an honorary assistant at the Cathedral.

Hilton was an

accomplished knitter and avid reader, and enjoyed planning family meals. She was diagnosed with dementia in 2015. She moved to Golden Prairie Home in Indian Head in 2019.

She is survived by her sisters Alanna and Lynn; sister-in-law Brenda; daughters: Robin and partner Steve, Jennifer and partner Greg, and Jillian and partner Greg; four grandchildren, and several nieces and nephews.

Her husband Ron died in 2021.

The funeral was held Sept. 27 at St. Paul's Cathedral, with Dean Mike Sinclair officiating.

Donations may be made to the Alzheimer Society of Canada, 20 Eglinton Ave. West, 16th floor, Toronto ON M4R 1K8.

Photo contributed

Sask. Anglican wins seven awards during banquet

By staff

REGINA — The Saskatchewan Anglican won seven awards during this year's Canadian Christian Communicators Association's annual banquet.

Jason Antonio placed first in the feature story category for his article about a rescued pipe organ.

Rev. Dell Bornowsky placed second for his opinion piece.

Joanne Shurvin-Martin placed third in the service journalism category for

her work about Grow Hope Saskatchewan.

Jessie Leigh Johnston placed third for her photo about kids' visit to the Eastend dino museum.

Jason Antonio placed first for his photo essay about summer campers at Camp Harding.

Jason Antonio placed third for the best front page for September 2024.

Jason Antonio placed second for the feature layout and design on the story about Ralph Paragg.

Congratulations to all the winners.