

Saskatchewan

Anglican

The newspaper of the Dioceses of Saskatchewan, Saskatoon and Qu'Appelle • A Section of the Anglican Journal • Winter 2026

Catching up with a
former youth minister

6

Hidden message in
church's attic discovered

7

Rev. Dr. Iain Luke's
final column

8

A talk with postulant
Laura Woolner

14



Saskatoon welcomes new refugee families

On Nov. 4, 2025, the refugee committee of the Parish of Christ Church, Saskatoon, was among those who welcomed two refugee families to their new home in Saskatoon. Welcomed were Alem Mihrotu

Weldetensay and her daughters, Eldana and Fayruz, and Eldana's brother Goitom Meheretu Weldetnsae and his family. For full story, see page 5. Photo by Stephanie Sydiaha

AFC grants strengthen ministry province-wide

Submitted

TORONTO — The Anglican Foundation of Canada (AFC) awarded more than \$82,000 in grants to ministries across the dioceses of Qu'Appelle, Saskatchewan, and Saskatoon through its 2025 grant cycles.

Funding last year spanned youth formation, theological education, parish infrastructure, diocesan archives, community ministries, and outdoor ministries, reflecting the province's rich and diverse Anglican life.

The largest award to Saskatchewan this year is a \$30,000 Category C Building & Program Grant to the Okema Society for Christian Development for the *Sleepy Hollow Rebuild* project at



Camp Okema (Diocese of Saskatchewan).

This major investment will support the replacement of one of the camp's most iconic and well-loved cabins, strengthening the ministry's long-term capacity to serve children, youth, families, and diocesan programs.

"Camp Okema is a place of deep formation and belonging," says Dr.

Scott Brubacher, executive director of AFC.

"The Sleepy Hollow rebuild is more than a construction project — it is an investment in the spiritual and communal life of future generations. We are proud to support a ministry that has shaped so many young people across Northern Saskatchewan."

In addition to Okema, Saskatchewan dioceses received several other infrastructure and education grants, including:

- \$15,000 to The Cathedral of St. John the Evangelist, Saskatoon for Stage 2 of its *Building Envelope Restoration*

- \$10,000 to the Diocese of Qu'Appelle for its *Diocesan Archive Relocation* project

- \$5,000 to the College of Emmanuel & St. Chad (Saskatoon) for its new *Certificate in Theology and Society*

"These kinds of investments may not always draw the spotlight," Brubacher notes, "but they strengthen the backbone of ministry. Healthy archives, safe buildings, and excellent theological formation—all of these prepare the Church for faithful service in the years ahead."

Saskatchewan also stood out for its community ministry and youth programming, receiving a total of \$17,860 across multiple initiatives.

This included an RFP award of \$3,100 to the Parish of All Saints, Leask for

the *Small and Simple Acts of Kindness* project — an Indigenous-non-Indigenous seniors' partnership that models neighbourly care and shared leadership in rural ministry.

Three youth-centred ministries also received support through AFC's *Say Yes! to Kids* partnership fundraising appeal:

- Camp Harding (Diocese of Qu'Appelle) — *Camp Harding Bursary Fund* — \$3,980

- St. Aidan Church, Moose Jaw (Qu'Appelle) — *Children and Youth Program Renewal* — \$2,847

- Diocese of Saskatchewan — *Youth Retreats* — \$7,934

Continued on page 4

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The Bishop's Corner

Trust in the Eternal

By the Right Rev.
Chad McCharles
Diocese of Saskatoon

Travel is a big part of episcopal ministry, a reality I was aware of from serving as a priest in the dioceses of Brandon and Nova Scotia and Prince Edward Island, and aware of the many, many miles my bishops put on travelling in the diocese and elsewhere.

My first parish was a five-point charge spanning roughly a 100-kilometre area, and believe me when I say I put on my fair share of kilometres.

As a bishop, air travel is a part of the job I am enjoying, but something that also takes some getting used to. There is one aspect of flying that I am not sure I will ever be comfortable with, and that is having to part with my personal belongings.

Namely, wallet, phone, passport, even my suspenders at times. That inevitably leads me to worry that I will soon be parted from more of my wardrobe than



jacket and shoes!

I understand the necessity of having to be momentarily separated from such personal, private, valuable items for security reasons. However, it triggers within me feelings of vulnerability, which is not at all about a lack of trust for the very excellent and well-trained Canada Customs agents.

Rather, this stems from a sense that I can do without these items.

All our lives we are instructed to safeguard our personal belongings, especially our valuables and that which we hold dear.

But, when we try to cross a border or travel by plane we are expected to automatically suspend that ingrained concern. This anxiety of parting with valuables is more deeply embedded than we realize, reaching far beyond our wallet, phone, and other personal items.

We all struggle with our attachment to worldly things. We cannot seem to help ourselves. My family is in the process of trying to sell our home in Neepawa, Man., which we have been endeavouring to do for over

six months now.

As frustrating as this delay is, there is a part of me that secretly rejoices because I am very much attached to the home where we raised our family, and I will admit to experiencing anticipatory grief at the thought of its sale.

That makes me a walking contradiction because I am also praying for the place to sell!

We tell God what we want, all the while being unsure of what it is we want! And then we wonder why God is not answering our prayers precisely as we direct Him to.

In Luke Chapter 21, Jesus reminds us in His startling and provocative way that we are in danger when we focus too much on the things of this world, hanging onto the material, cherishing, protecting, and concerning ourselves with all that will one day tumble and crumble into rubble.

If we doubt this, we need only to look around us to realize many things we thought were stable and eternal, things we have surrounded ourselves with, everything we know and love and have grown accustomed to, is being torn down, dismantled, and heaped into rubble, much like Jesus' prediction of the Temple.

Even relationships with our

beloved family and friends will not last.

All of which is a painful reminder to set our priorities straight, and to focus on the one truth that will not be shaken or destroyed — the love of God in Christ Jesus, our Lord.

As disciples of Jesus, we are called to stand firm on the truth that God's faithfulness is what truly lasts.

This raises a fundamental question: where do we place our hope and whom do we trust?

If our source of joy and security rests entirely or even partially in money, house, passport, or anything else that can be taken, sold, stolen, lost, or crumble, I am afraid we are very much at risk.

Thankfully, by the grace and mercy and unfathomable love of our God, Jesus reminds us *"not a hair of your head will perish. By your endurance you will gain your souls."*

May we all focus our hearts and lives upon Jesus so that we are free to enjoy the blessings of this life without living in terror of losing them, travelling as we are meant to, secure in the knowledge that although everything of this world will one day crumble and fall, the love of God stands firm through it all.

Transitions

By Bishop Helen Kennedy

Our lives are marked by transitions. Some arrive with ceremony — births, graduations, weddings, retirements — while others unfold quietly in the hidden spaces of grief, aging, doubt, or change.

Scripture does not shy away from these moments of crossing. Instead, the biblical witness consistently portrays transition not as an interruption of faith, but as one of its primary settings. In the economy of God, transitions are places where renewal takes root and love is lived again, day by day.

The Bible opens with transition: creation emerging from chaos, light separating from darkness, life called forth from formlessness. From the beginning, God is revealed as one who brings order, meaning, and blessing out of change.

Human life mirrors this divine pattern. We are continually moving — from one season to another, from certainty to questioning, from strength to vulnerability and back again.



Faith does not remove us from these movements; it gives them meaning.

Throughout Scripture, God meets people at thresholds.

Abram is called to leave his homeland and step into an unknown future, sustained only by promise.

Moses encounters God not in settled comfort but while tending sheep in exile. Israel's identity is forged in the transition between slavery and freedom, wandering between Egypt and the Promised Land.

Even Jesus' ministry unfolds largely on the move — between towns, across seas, from desert to table, from cross to resurrection. These stories remind us that God is often most present not in what is finished, but in what is becoming.

Transitions can be unsettling because they disrupt familiar

patterns. They expose our limits and invite questions we would rather avoid: Who am I now? What is being asked of me? Where is God in this change?

Yet theology insists that such moments are not empty or abandoned. The apostle Paul writes, "So we do not lose heart ... even though our outer nature is wasting away, our inner nature is being renewed day by day" (2 Corinthians 4:16).

Renewal is not a one-time event but a daily grace, offered precisely as life shifts and unfolds.

Christian faith understands renewal not as self-reinvention but as participation in God's ongoing work of love. Each day we are renewed to live again the love of God — not because we have mastered life's changes, but because God's mercy is "new every morning" (Lamentations 3:23).

This daily renewal allows us to meet transitions not merely as problems to solve, but as invitations to trust, to deepen compassion, and to practice hope.

Transitions are not simply personal affairs; they are communal experiences. While they may feel deeply personal,

they are rarely meant to be carried alone. The church itself is a people in transition, always being re-formed by the Spirit.

Baptisms mark a transition into new life; that is why they are conducted as part of Sunday worship. Communion is a time where we gather and share in the common cup and the broken bread that sustains us in the ongoing journey.

Funerals and weddings gather the community at moments of profound change to acknowledge and mark the moment. In these shared rituals, the church bears witness that God's love accompanies us at every crossing.

The hope of the Christian faith is the greatest transition of all — from death to life. The resurrection of Jesus transforms the pain of death and loss into a hope that carries us through the tough times after the death of a loved one.

Resurrection faith teaches us that endings are not ultimate, and that God is at work even when the future is unclear.

To live faithfully in times of transition is to remain open to

Continued on page 5

... Provincial dioceses have benefited from AFC grants

Continued from page 1
“These programs show the breadth of youth engagement across the province,” says Brubacher. “Whether through camps, parish programs, or diocesan retreats, Saskatchewan continues to nurture young people with imagination and generosity.”

The province also received leadership and education support through 2025 theological education bursaries, including awards to Bryan Kenwell (Qu’Appelle) and Matteo Carboni (Saskatoon).



Brubacher emphasizes that all these grants—across the Prairies and throughout Canada—are made possible by

the generosity of AFC’s national membership.

“Every gift to AFC becomes part of a much larger story,” he says.

“When members support the Foundation, they help ministries in places like Leask, Moose Jaw, Prince Albert, Saskatoon, and

Regina thrive. It is a shared offering for a shared future.”

AFC invites Anglicans across Saskatchewan to consider becoming members and helping sustain this work. Membership directly supports grants and bursaries like the ones highlighted here, ensuring that ministries throughout the province continue to grow in strength, resilience, and imagination.

Learn more at www.anglicanfoundation.org/membership.

DIOCESE OF SASKATOON EVENTS

Announcements for February 2026

■ **Due to unforeseen complications, there was no printed edition of the Saskatchewan Anglican newspaper in January 2026. However, this February issue is a combined January/February winter 2026 issue.**

■ **Ways of getting the Saskatchewan Anglican online!** Did you know that you can also read current and past issues of the Saskatchewan Anglican online on the Diocese of Saskatoon website at www.anglicandiocesesaskatoon.com/saskanglican, or on Facebook at www.facebook.com/saskatchewananglican, or on ISSUU.com and, the Saskatchewan Anglican is now available on the Anglican News Network at <https://saskanglican.anglicannews.ca/>.

You can also look at news from other dioceses across the country on the Anglican News Network.

■ **Cathedral Restoration Project:** With the scaffolding now down, you can see the brick repointing and terracotta restoration that has been completed on the south and west faces of the Cathedral of St. John the Evangelist in Saskatoon.

“Buy a Brick ... or a Bundle” continues as the cathedral raise the funds to complete this stage of the Cathedral Restoration Project. Totals as of Oct. 31, 2025, are 15,383 bricks or \$384,585 (goal 94,500 bricks/\$2.2M).

Donations of any amount are gratefully received with tax receipts issued at year-end. Thank you for your continued support.

■ **Christ Church Anglican, Saskatoon:** Celtic Eucharist, Tuesdays at 7:00 p.m.; Mid Week Mid Day Prayer, Wednesdays at 12:15 in the Chapel; Bible Study, Wednesdays at 1:00 p.m.; Community Free Supper, 5:00 to 7:00 p.m., (once per month, usually third Tuesday of the month, check church Facebook page or web page for dates and times).

Further, there is Community Coffee House, every Friday, 10 a.m. to noon; Nutflakes Videos (video lending library), Fri. and Sat. 11 a.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 from noon to 1 p.m.

■ **Courses at the Refinery:** 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 until May 2026 from 7:00 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 for monthly study of the Rule of St. Benedict and a Service of Compline meet in chapter with Bishop Chad, the third Tuesday of each month, from September through May, at All Saint’s Anglican Centre 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. For more information, contact Bishop Chad at bishopchad@sasktel.net www.benedictinecanons.org.

■ **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 clergy and lay-pastoral visitors will carry out these duties for the near future until a new Hospital Chaplain is appointed.

To reach the Anglican Hospital Chaplain call or text 1-639-470-7732.

■ **The Collation of the Venerable Amy Bunce as territorial archdeacon,** Diocese of Saskatoon, was held on Jan. 13, at St. Stephen’s Parish, Saskatoon.

■ **A Clergy Quiet Day** will be held on Tuesday, Feb. 24, from 10 a.m. to 2 p.m., at All Saints’ Centre.

■ **Diocesan Council:** The next Diocesan Council meeting will be held on Saturday, March 14.

■ **A Chrism Mass and Renewal of Priestly Vows** will be held on Sunday, March 31, at 11 a.m., at St. John’s Cathedral.

■ **Diaconal Ordinations** will be held at 2 p.m., on May 30, 2026, at St. John’s Cathedral.

■ **Diocesan Synod:** The next diocesan synod will be held on Saturday, Oct. 24, with the location TBA.

■ 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 will not be included here, but should space allow, could be the subject of articles and notices elsewhere in the *Saskatchewan Anglican*.



On Dec. 7, 2025, Alem and her brother Goitom and their families were welcomed by their sponsors, supports and members of the Parish of Christ Church and formally welcomed to the diocese and blessed by Bishop Chad McCharles (at right). Photo by Stephanie Sydiaha

Two new refugee families arrive in Saskatoon

By Stephanie Sydiaha

SASKATOON — On Nov. 4, 2025, the refugee committee of the Parish of Christ Church, Saskatoon, was among those who welcomed two refugee families to their new home in Saskatoon.

Welcomed were Alem Mihrotu Weldetensay and her daughters,

Eldana and Fayruz, and Eldana's brother Goitom Meheretu Weldetnsae and his family.

Their journey has been long and difficult, from Ethiopia to Sudan to Egypt to Saskatoon, with triumph and tragedy along the way.

We are grateful for their safe arrival and

to all who made this possible, including Roko and Negasi, the members of our refugee committee — Bev, Carla, Stephanie, Mark, Barbara, the Rev. Jan Bigland-Pritchard and Brad Redekopp MP — and to all who prayed, made financial contributions, and donations of household items.

The families are now getting settled, the children are attending school, and the adults are learning English and beginning the long process of adapting to their new home.

We praise God for keeping them safe and bringing them to their new home.

On Dec. 7, 2025, both

families and many of their sponsors and supporters attended a service at Christ Church, where they were formally welcomed and blessed by Bishop Chad McCharles.

Following the service, both families shared a light lunch and a time of fellowship with the congregation in the parish hall.

... Transitions are sacred spaces where faith is renewed and love is made new

Continued from page 3
God's presence, to the needs of others, and to the quiet work of renewal within our own hearts. It is to trust that each day, however uncertain, is held in love.

As we awaken each morning, we are invited once more to receive this gift: to live again the love of God, to embody it in our choices, and to carry it with us as we move from one season of life to the next.

In this way, transitions become not merely passages to endure, but sacred spaces where faith is renewed and love is made new again.



Self-care addresses our heart's desires

How does God restore and renew you when you feel spent and wrung out?

By the Rev. Dr. Laura Marie Piotrowicz

Having come through the busyness of Advent and Christmas, it is normal for us to have spent at least part of our festive season feeling overwhelmed and overtired.

We've all had energy going into family commitments, work commitments, social commitments, church commitments — it's a lot!

And that's before we add in some normal, but not always realistic, pressure to make things "picture perfect."

And here we are: the cards were posted, the halls were decked, the gifts unwrapped, the thank-yous sent, and now that the to-do list is more clean-up than prep, the exhaustion kicks in.

Though our minds can assure us that this is entirely normal, we can so



Knitting for others can be an act of self-care. Photo by unsplash.com

often feel like this is some flaw or deficiency after such a holly jolly season.

It's when I'm in this space that I remind myself that it is OK to have the post-celebration pause; not a hard stop, but a rest. An opportunity to recharge myself physically, emotionally, and spiritually.

Making time for self-maintenance and self-care is important, and can change the trajectory of exhaustion into one of

fulfillment.

Of note: I describe moments of self-maintenance to be those activities that provide a bit of elevated attention to myself: a manicure is hygiene; a gingerbread latte is an opulent piece of nourishment.

By contrast, I define self-care as those activities of intentional action to renew my spiritual self. Both maintenance and care are valuable, but with different impact and focus.

God offers opportunity for self-care. God has already given us all things that speak to our souls: those things that we know give us energy, that build our enthusiasm, that serve to spark joy.

These things may be different for each of us, and they may change for us depending on the season and situation.

Self-care will respond to the desires in our hearts that God already knows: It may be as simple as an unrushed walk in the neighbourhood; it could be volunteering at the food bank to re-stock

shelves; it may be knitting scarves for those without in these cold months.

As this restoration of self is based on what has been depleted, however, it is important that we spend time reflecting on what that looks like for ourselves.

I find it easiest to begin with Scripture and prayer, going back to my Creator when I am trying to better understand myself as the created one.

In this, I am re-establishing and strengthening my relationship with God. The result of this is making peace with God and with myself, which, of course better allows me to replenish my joy and my natural desire for connection with others. After all, we are designed for community!

So, this season, as we leave the holidays, let us continue to make our days holy: to savour the chance to rest and renew, to return to the source of our joy and our hope, who is always with us, delighting in our journey towards wholeness.

Showing up for others even when it's awkward

By Mary Brown

PRINCE ALBERT — A couple of years ago, I was in Fredericton, N.B., and took the time to meet up with a few people who had worked in our diocese.

One of the people I spent some time with was Shawn Branch. He was the youth minister in 2005 and 2006.

When he left our diocese, he went to work at the National Church Army office, he married and divorced and now works for the Diocese of Fredericton as director of mission and ministry supporting the bishop's vision for vibrant, mission-focused communities.

He oversees clergy and lay formation, vocational discernments, leadership development, and parish health. In November 2025, he was appointed canon of Christ Church Cathedral, Fredericton.

He also offers leadership and vocational coaching for ministry and non-profit leaders through a website called Stuck out on a Limb?

As an editor of this paper, I receive all the papers across the country every month. When looking through the New



Shawn Branch, the former youth minister in the Diocese of Saskatchewan, now works in the Diocese of Fredericton as director of mission and ministry.

Photo courtesy Giselle McKnight

Brunswick paper I noticed a column entitled 'Along the Way' (with Shawn Branch).

I asked Giselle McKnight, the editor, if I could copy it into the *Sask. Anglican*. She checked with Shawn and she said that he replied, "Anything for Mary."

Showing up when it's awkward

By Canon Shawn Branch

I am sure that we've all had moments where we felt the nudge to reach out, speak up, or step in, but just didn't.

Maybe it was a

neighbour going through something, and you weren't sure what to say. Maybe it was a tense moment at work, or around the family dinner table, and you stayed quiet to avoid stirring things up.

Or maybe you spotted someone at church who looked pained or burdened, and you hesitated, unsure of how to begin.

Sometimes the hardest part of living our faith is showing up when it's awkward. Not when everything is planned and predictable, not when we have the right words or the perfect thing to offer, but in the messy, uncertain moments where we sense that presence matters more than perfection.

We live in a time when many are nervous about saying the wrong thing. We worry about overstepping, offending, or just not knowing how to handle a situation well.

And so, without meaning to, we pull back. We stay polite. We play it safe. We wait for someone else to take the first step.

But the gospel doesn't call us to play it safe. Jesus consistently

moved toward awkwardness, not away from it. He approached people others avoided. He noticed the ones who were easy to overlook. He engaged in difficult conversations and asked honest questions.

And through it all, he offered connection, not performance. There's nothing in the life of Jesus that suggests we need to have things figured out before we step toward others. He didn't lead with polished scripts; He led with compassion.

Part of St. Paul's letter to the Romans keeps coming to mind: "Rejoice with those who rejoice; weep with those who weep" (12:15).

It sounds simple, but it's not always easy. It requires us to enter someone else's experience, to walk into their joy or pain without needing to fix it, solve it, or sanitize it. Just to be there.

And that kind of presence? It can feel vulnerable. It opens us up to uncertainty. We might not say the right thing. We might not get it all right.

But we're not called to perfection. We're called to love.

I recently heard someone describe a friend who had shown up for them in a difficult time. They said, "She didn't have the answers. But she didn't flinch. And that was enough."

What a beautiful image of how love can work in real life: being present. The older I get, the more I realize that most people aren't looking for someone to rescue them. They're looking for someone who won't look away — someone willing to stay present even when things are hard, unclear or uncomfortable.

This month, I invite you to reflect on where you might be holding back, not from indifference, but from discomfort.

Is there someone you've been avoiding reaching out to, simply because you're not sure what to say?

Is there a situation in your life where you've felt a nudge to check in, offer support, or just be present, but you haven't yet, because ... well, it might be awkward?

What might it look like to show up anyway — to

Continued next page

The Companions Program September 2026 – June 2027

The residential Companions program is an immersive opportunity to experience a contemporary monastic community rooted in the Benedictine tradition. It is open to women aged 21 and up regardless of Christian denomination.

Companions live, work, and pray alongside the sisters, learning from them but also sharing each companion's own gifts with the sisters and their ministries. They will:

- ✂ Learn to cultivate peaceful and creative ways of living in a diverse intentional community
- ✂ Appreciate silence and solitude as well as community and service for a healthy life
- ✂ Put down deep roots of spiritual intimacy with God and each other
- ✂ Develop a personal path to ongoing spiritual growth



Application start & end (both programs):
January 1, 2026 – May 1, 2026



Cost:

Residential Companions: sugg. \$150/month.

Companions Online: sugg. \$100/month.

If cost is a hindrance, assistance is available.

Open to women of all Christian expressions, **Companions Online** is an opportunity to become "monastics in the world," living a Benedictine rhythm of prayer, work, study, and recreation. Online Companions learn to develop practices that support and nurture their spiritual life from the comfort of their homes.

They meet regularly for classes and discussion groups, and commit to times of personal prayer at home. They share in book studies, participate in online worship and sometimes screen a film relevant to spiritual growth and self-understanding. Online Companions also develop spiritual disciplines that follow the liturgical year.

To learn more about either program, or to apply, email:

Canon Sr. Elizabeth Rolfe-Thomas, SSJD, at
companions@ssjd.ca, or phone St. John's Convent:
416-226-2201, ext. 304

The Sisterhood of St. John the Divine

DIOCESE OF SASKATCHEWAN

Camp Okema finished 2025 in the black

News from the Camp Okema Board meeting is good. This past year the operational budget ran a surplus. They were able to purchase a new riding lawnmower.

There is an upcoming capital campaign to replace Sleepy Hollow. The plan is to have a winterized building with a chapel, craft area, etc.

The camp is receiving a \$30,000 Category C Building & Program Grant from the Anglican Foundation, which will be a good start in their long-term renewal plan to strengthen Okema's capacity to host retreats, summer camp programs, leadership development and community outreach.

All Saints Church in Leask was successful in its application for a grant of \$3,100 from the Anglican Foundation for projects that partner with organizations in their community to meet a need.

The "Small and Simple Acts of Kindness Project" would be located at the Leask Happy Homesteaders Seniors' Centre with volunteers from All Saints Church and the seniors' group. There will be a kickoff

event in the spring of 2026.

The annual Prayer Conference in Waskesiu is planned for March 20 and 21. Call the Synod Office to reserve your spot.

A Come and Go Tea was held at All Saints' Church in Melfort to show appreciation for Grace Ellis (pictured left). Grace played the organ every Sunday and she has now retired, but will still play occasionally.

Besides playing the organ, Grace decorates in the sanctuary, provides baking for coffee time after services, and tends the flower bed. She also received the Order of Saskatchewan and was acknowledged for being a wonderful school teacher.

Camp Okema's schedule for 2026 includes July 4's 50th Anniversary Open House, July 4-8 is Cabin Leader Training, Junior Camp is July 12-17, Junior Teen is July 19-24, Youth Canoe Camp is July 26-31, Family Camp is July 30 to August 2, Small Fry is August 3-7 and Teen is August 9-15.

Parishes' annual statistical returns are due March 27.



When St. Thomas' Church, Vernon, located midway between McLean and Qu'Appelle was constructed in 1898-99 no one realized that the flat roof in the tower would be prone to developing minor leaks over the years. But leak it did, and various repairs have been done over the years. Photos by Bruce Farrer

History recorded in wood

By Bruce Farrer

(VERNON, Qu'A) — When some members of St. Thomas Church recently did repairs in the tower of the church building, they made a surprising discovery.

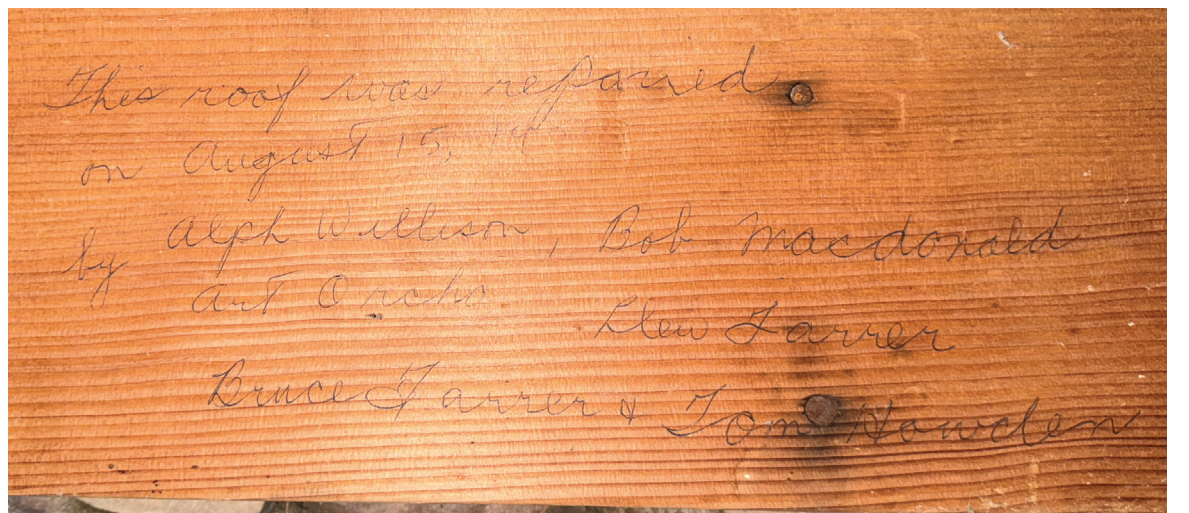
Fifty-five years ago, when six members of the congregation replaced some beams in the attic of the tower, they wrote

their names on one of the 2-by-8 beams. All these parishioners, with one exception, are now deceased, with three of them buried in the adjacent cemetery.

Of course the new five-member work crew (including the one surviving parishioner of 1970) wrote their names on another replacement beam.

The three parishioners who assisted with the repairs this time are all children or grandchildren of some of those original workmen.

Some day, decades from now, future parishioners at St. Thomas will discover these two unique historical records, and if new work is needed, a third set of names and dates will probably be added.



The lighting makes it hard to make out the date, but parish records confirm this beam was signed during repair work done on Aug. 15, 1970. The workers were Alph Willison, Bob Macdonald, Art Orchard, Llew Farrer, Bruce Farrer and Tom Howden.



Two carpenters, Kostiantyn Postnikov and Dmytro Kotenko, and parishioners Bruce Farrer, Brian Herman and Don Howden repaired the tower once more, on Nov. 15, 2025.

... Gospel-shaped love shows up imperfectly

Continued from page 6 say, "I've been thinking of you" or "I don't know what to say, but I'm here."

What might it look like to start the conversation, or risk the silence, to lean in with kindness, rather than waiting for things to feel comfortable?

Maybe there's someone in your life who's grieving and you're afraid to say the wrong thing. Maybe it's someone you disagree with, and it feels easier to avoid them altogether.

Maybe there's someone who's been gone for a while and you're wondering if

it's your place to check in.

Do it anyway. Show up anyway.

These are the moments when our faith becomes real. Not in the polished, scheduled parts of our lives, but in the in-between spaces, the unexpected phone call, the difficult visit, the quiet act of noticing. Sometimes it's just about choosing to show up, even when it's awkward.

Because love — gospel-shaped love — shows up imperfectly. But it shows up. And sometimes, that's enough.

Faith in God's call: A vision and message on leaving

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



Editor's Note: *This is the last column that the Rev. Dr. Iain Luke will be preparing for this paper as he assumes his new position of executive archdeacon of the Anglican Diocese of Rupert's Land.*

We extend our thanks for his many columns over the past several years and for his inspiring presence and collegiality and we also extend our prayers and best wishes to him and his family as they begin a new and different ministry and return to a diocese they had called home for many years.

Keen-eyed observers may already know this is my last column for the *Saskatchewan Anglican* in my role as principal of the College of Emmanuel & St.

Chad. If you are reading this in January, I will already be in my new post as executive archdeacon for the Diocese of Rupert's Land.

So, this column is a thank-you and a farewell. Thank you for reading, and thank you for letting me know you were reading! Any time I've been at a church event over the last 10 years, someone has expressed appreciation for this column, which has been very encouraging.

Thank you, more importantly, for being the church. You are the reason the college is here. Your work is the work we exist to support.

In training stipendiary clergy, and now also equipping disciples who are leading in their home churches, the college's goal is to offer you theological education and formation, to empower the church's ministry here in Saskatchewan.

Thank you to those who have become students, or are about to give it a try.

And to those who support students, in their home parishes and internships. Thank you to those who help student preachers find their voice. And thanks to people who serve the college in particular roles, past and present staff, officers, members of council and senate.

Thanks to donors, whose gifts show us something of how much our work means to the wider church. Thank you to individuals, to parishes and ACW groups, who make the support of theological education and training a priority in their hopes for the church's future.

Thank you all for the opportunity to serve you, to learn with you, and to share in the building up of God's Church.

Not only in writing this column, but in all my work as principal, I've felt your support and trust, and have been strengthened by the purpose we share, to live our part in God's mission where we live.

As I say goodbye, the strongest impression I have is one of confidence. It's not that I don't think churches here (or in the Winnipeg area, either) won't face profound challenges in the years

ahead. I know we will.

The confidence comes from seeing, and knowing, the work God is already doing in people like you.

We are all different from one another, yet as you go from one end of Saskatchewan to another, you find people responding to God's call and putting their faith into practice, often in new and unexpected ways.

God has a way of meeting the challenges, by giving us the one gift we need: faith, which can also be described as trust, or reliance. When that gift is shaped and equipped by study, reflection, and practice, it can become enormously effective.

The effect is not judged by how faithful we feel, or look, but by what God achieves when we are willing to trust Him.

As we move into the future, we will see ourselves more and more as communities of disciples.

Those communities need good leadership to function well, and that will continue to be true, even as we move away from traditional models of leadership, like bringing in a clergy person from somewhere else.

You are the leaders your church needs.

Throughout my time at Emmanuel & St. Chad, I have seen communities discerning new gifts, supporting each other, and growing in commitment, love, and knowledge of their faith.

Take care of one another, build up your college, and serve God with confident hearts!

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Todd Lumbard
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Letter to the Editor

Priestly vestments useful for special occasions

Editor's note: *In the December issue of the Saskatchewan Anglican, in her article "From Heaven to Earth and Back," the Rev. Marie Louise Ternier wrote about orders of service, ceremonial conventions and clergy vestments as being important parts of both spiritual celebrations and identity.*

This is the second Letter to the Editor responding to this article and we welcome more comments to the editor on this subject.

Talk about God's timing! It still amazes me. A few days ago, I finished reading the Book of Numbers. In it, God was

Continued next page



Cutting the confirmation cake was a team project. From left are Rev. Leonard Botchway, Princess Botchway, Bishop Helen Kennedy, Angel Botchway, Tyson Stobbs, Quinton Stobbs and Wyatt Mantei. Photos by Amber Mantei

Five young people confirmed in Estevan



St. Giles, Estevan arranged for pictures of the newly confirmed members to decorate a cake in their honour.

By Wendy Godfrey

ESTEVAN (Qu'A) — Five young people were confirmed in a service at St. Giles Anglican Church on Nov. 16, 2025.

Angel Botchway, Princess Botchway, Wyatt Mantei, Quinton Stobbs, and Tyson Stobbs were confirmed by Bishop Helen Kennedy, who also preached at the service.

Bishop Helen Kennedy reminded the confirmands that God is always with them even when they mess up. And she assured them they would mess up, as we all do. But God would still be with them and would always love them.

Following the service

a potluck lunch was held in honour of the newly confirmed. Following a parish tradition, there was a cake with their (edible) photos on it.

They joined the bishop, cutting the cake together, and then received gifts from the Synod office.



... Vestments a reminder that worshipping is a holy experience



Continued from page 8 very specific about the Ark of the Covenant, the

tent that was to be His temple and the priest's clothes, everything from

measurements, colours, material, jewelry, types of metals and woods used in the construction.

He was a very detailed Lord. I must admit it was a bit dry reading, but I understand why; the people couldn't be trusted to do what they were asked without detailed instructions.

Then I got my copy of December's *Saskatchewan Anglican* and read the Rev. Canon Marie-Louise Ternier's column. I don't know much about ancient Roman dress codes, but I do know that God decided what the priests should wear.

They were His representatives and needed to stand out from the rest of His people. I do appreciate the vestments; it reminds us that what we are about to do/experience is Holy.

Last year, we laid my sister to rest. Her son said I could say a few words, so beforehand I went looking for the minister. I found him accidentally: I thought he was an employee of the funeral home.

He wore nothing special to let me know what his role was. I didn't expect vestments, but there was no collar, no cross pin or pendant, nothing.

I don't expect to see priests in vestments when not in church or at a summer barbecue service, but there are certain times when they are appreciated for many more reasons other than identification.

In the December issue, I turned the page and the Rev. Coolen has added his thoughts, which I found myself agreeing with wholeheartedly. Thanks to both for a discussion topic that could prove to be very interesting.

Valerie Middleton, Unity, Sask.

Photo courtesy Wikimedia



Attendees line up for a feast of traditional foods from Ghana, at “A Taste of Ghana” held in Estevan.

Photo by Wendy Godfrey

Estevan parish experiences a taste of Ghana

By Wendy Godfrey

ESTEVAN (Qu’A) — A “Taste of Ghana” was held at St. Giles Church on Nov. 2, 2025, with over 50 people attending as Rev. Dr. Leonard Botchway, originally from Ghana, and family and friends, spoke about their home country.

Botchway started with the land acknowledgment, followed by O Canada and Ghana’s national anthem.

Rev. Emmanuel Appiah offered a geography lesson, explaining where Ghana is in Africa. He also gave a brief history, including when the region was known as the Gold Coast, to when it joined the British Empire, and how it gained independence in 1957.

Botchway described Appiah as “the leader of the Ghanaian community in Swift Current. He is like a father to me.” When Botchway first came to Swift Current, Appiah, a retired Presbyterian minister, helped him settle and supported him.

Botchway played videos showing the sights, people, landscape, music and dancing, with beautiful colours worn by the people.

The Botchways also prepared a feast of many foods, including jollof rice, waakye (rice and beans), kelewele (fried plantain), grilled turkey and more.

After, the Botchway daughters sang the CeCe Winan’s hit “Worthy of it All.”



Rev. Emmanuel Appiah, from Swift Current, holds the attention of his audience as he describes the history of Ghana.

Photo by Wendy Godfrey



Sisters Princess and Angel Botchway sang to entertain folks at A Taste of Ghana.

Photo by Preesei Mo



Rev. Leonard Botchway, priest at St. Giles, was host of “A Taste of Ghana,” held Nov. 2.

Photo by Preesei Mo

Youths discuss favourite interests during retreat

By Mary Brown

PRINCE ALBERT — Eight youth gathered at the Quest Camp at Christopher Lake this year, with some of them from Prince Albert, with the rest coming from Paddockwood, Christopher Lake and MacDowall.

It was a good number of youths to ask a few two-minute interview questions.

Our first question was what their favourite book of the Bible is. The Gospel of John was the winner with Exodus, Matthew, and Genesis getting honourable mention.

Answers to the second question, “What you love most about God?” varied. Rosalyn — He is always there watching over you, you are never alone. Nathan — He brings people together. Rachel — He comforts and helps people in their lives. KayLee — He brings people closer together. Colter — He created nature. A.J. — His never-ending love and forgiveness.

When asked what their favourite place on Earth was, the answers were nature-related: the lake, mountains, Camp Okema and where their friends are.

The answer to the furthest they have been from home started with Colter, who will be going to New Zealand in the spring. Norway, Edmonton, Churchbridge, California, London, England, Amsterdam and Cancun were other places the rest had travelled.

Nathan’s favourite meal was his grandma’s Thai salad, and Colter’s grandma’s Christmas morning breakfast of lemon meringue pie, quiche, sausage rolls was his favourite.

Rosalyn likes steak and potatoes grown on the farm, while Melissa likes cheesecake and MiKayla’s favourite was poutine. Other favourites were curry, roast beef and Yorkshire pudding and their mum’s lasagna.

Spiders were the biggest fear for some, along with the unknown, losing their dog, the dark, heights, not being successful and — my favourite from A.J. — being killed by an Orca Whale.

The next question was what their favourite book or movie was. These answers stumped me as I had never heard of half



Participants at the youth retreat — Rachel, Nathan, A.J., Colter, RayLee, Melissa, Mikayla and Rosalyn — have some fun during the event. Photo by Mary Brown



A retreat participant makes friends with a furry feline. Photo by Rachel



Youths enjoy an open fire during their Quest Camp retreat at Christopher Lake. Photo by Rachel

these shows. They include Talledega Nights, Central Intelligence, Fast and Furious, 21 Jump Street, Catch Me If You Can, To Build a Fire, Blues Brothers, The Office and Brooklyn 99.

The answers to what three things would always be in their fridge were interesting: chocolate milk and eggs/ deer meat, spinach, peach juice/ Dr. Pepper, Red Bull, vanilla ice cream (a gallon)/ ginger ale, strawberries, raspberries/ cottage cheese, iced coffee, cucumbers/ lemonade, strawberries, blueberries/

stevia, frozen yogurt, raspberries.

Their hobbies included hunting, canoeing, crocheting, volleyball, scrapbooking, diamond art, skating and driving.

Rachel loves photography, so I had her take some pictures outside at the campfire where everyone roasted smokies for lunch.

The topic for this year’s retreat was the Lord’s Prayer. On Saturday night, everyone went to Camp Kinasao to take in the Twinkle Light Tour. The retreat ended on Sunday morning at St. Christopher’s Church.



The Camp Okema logo.

Photo courtesy Facebook

Winnipeg college honours Bishop Chad McCharles

Submitted

SASKATOON — On Nov. 2, 2025, St. John's College, Winnipeg community members came together to recognize the accomplishments of their 2025 graduating members, along with students, fellows, and alumni who have made meaningful contributions to the college.

This year, St. John's College has been proud to support students across the University of Manitoba by awarding over \$200,000 in scholarships and bursaries.

The day's celebration began with the Founder's Day Service at the St. John's Chapel, a time to reflect on the history of the college and remember those whose legacies continue to inspire.

Afterward, alumni gathered in the Robert Schultz Galleria for a luncheon recognizing Johnians who graduated 25, 40, 50 and 60 years ago.

The afternoon convocation ceremony was the highlight of the day: recognizing this year's scholarship and bursary recipients, and conferring honours on outstanding members of their community:

Dr. Karla Jessen Williamson, B.Ed., P.B.Dip.Ed., M.Ed., Ph.D — Doctor of Canon Law (*honoris causa*)

The Right Reverend Chad McCharles, O.S.B.Cn — Doctor of Divinity (*jure dignitatis*)

The Right Reverend Geoffrey Woodcroft, Construction Technician, B.A., M.Div., D.D. — Honourary Fellowship, and

Mrs. Jocelyn (Burgess) Barnard, B.Sc., B.S.W. — Honourary Fellowship

Following the conferring of his doctorate, Bishop Chad wrote: "I am deeply honoured to have been awarded the degree of doctor of divinity (*jure dignitatis*) by St. John's College (my alma mater) at the University of Manitoba today.

"I am profoundly grateful to the chancellor,



Bishop Chad McCharles processes into the chapel at St. John's College to receive his doctor of divinity (*jure dignitatis*) degree. Photos by Dawn McCharles



Bishop Chad (standing, middle) waits to receive his degree, along with other guests.



Bishop Chad and his children, Amy and Jacob, gather after the bishop received his doctor of divinity from St. John's College, Winnipeg.



Bishop Chad McCharles and his wife, Dawn, after the ceremony.

warden and fellows of St. John's College for this honour, and for the college's ongoing witness as a place where faith and learning meet in service of God's world.

"This distinction, as it was explained today,

is rooted in the long tradition of the Church and the academy, in recognition of the ministry and leadership of those who serve within the life of the Church and community.

"This recognition is not

mine alone, but shared with all those, lay and ordained, who faithfully serve the Church and its mission, and most of all my family, without whom none of what I do would be possible.

To God be the glory."



Feeling the Holy Spirit

Flowing with Epiphanytide

By Rev. Gene Packwood

Jesus made manifest — revealed, made more obvious — is the theme of the season we're in now. Happy New Year!

We're another year closer to the big and ultimate reveal, when Jesus comes again in glory and every knee will bow. Another Epiphanytide to carry us along on our journey from Glory to Glory about which I wrote back in November.

This time I want to remind you of (or introduce you to) some more "Glory to Glory" helpers in our Canadian Daily Offices — Canticles, Introductory Responses and Responsories.

Not only do they make Jesus more manifest — more obvious — to each one who prays them, but they will also help



launch us into the deep spiritual flow of Epiphanytide so the Jesus in us will become more obvious to the people around us.

CANTICLES

The Book of Alternative Services (BAS) Morning and Evening Prayer rubrics (or directions) state:

The readings may be followed by silence, a canticle, a responsory, an anthem or other music, or a hymn. A combination of these responses may be appropriate (pp 51 & 68).

A canticle???!! What's a canticle? To quote St. Wikipedia: *In the context of Christian liturgy, a canticle (/kæntikel/; from the Latin canticum, a diminutive of canticum, "song") is a psalm-like song with biblical lyrics*

taken from elsewhere than the Book of Psalms, but included in psalters and books such as the breviary.

The BAS provides a generous set of 27 Canticles for the Divine Office along with detailed suggestions, instructions and various seasonal arrangements for their use (pp72-95).

The BCP also provides a shorter selection of Additional Canticles (pp25-29) with rubrics suggesting various seasonal alternatives in addition to the regular *Benedictus*, *Magnificat* and *Nunc Dimittis* in Morning and Evening Prayer.

Essentially, canticles are worshipful responses to the readings in Morning and Evening Prayer. Learning them by heart is a particularly rich practice since it is with all our hearts we are to love The LORD our God (Mark 12:30).

INTRODUCTORY RESPONSES

The BAS rubrics tell

us that, "Introductory responses may be used at the beginning of Morning Prayer and Evening Prayer instead of O God, make speed to save us, etc., and O Lord, I call to you, etc. On weekdays they may replace all that precedes the Psalm (p96)." There are 10 of them.

Introductory Response 3 for Christmas and Epiphany, for example, is a lovely hymn that celebrates the ways Jesus became and remains manifest among us.

It is very much worthy of allowing to soak into our hearts as we enjoy Epiphanytide.

Check out the others as you pray from Glory to Glory through another church year.

RESPONSORIES

And then there are the Responsories (BAS, pp101-109) which are verses from Scripture arranged as anthems to be said or sung by a soloist and choir, or leader and congregation, or group —which doesn't mean they shouldn't

also be used by solitary pray-ers. They provide a repetitive pause for worshipful reflection on what has just been heard in a lesson.

Some are keyed to particular seasons, such as Number 8 which is set for Incarnation of which Epiphanytide is a part.

Also Responsory 12, entitled "The Holy Spirit—Thanksgiving" (p108) is dear to my Anglican Renewal Ministries heart.

It is another good Glory to Glory prayer invoking the Holy Spirit: *You send forth your Spirit, O Lord; *you renew the face of the earth.*

One of the ways in which the God and Father of our Lord Jesus Christ sends out His Holy Spirit to renew the face of the earth by continuing to make Jesus manifest in the world is through faithful Anglicans who choose to worship Him as they pray the Divine Office of the Church day, not just in Epiphanytide but day in and day out, from Glory to Glory, come what may.



Correction

The Saskatchewan Anglican featured the wrong photo in the December article about Bishop Adam Halkett's retirement; this is Bishop Adam during this final service. Also, he was the bishop of Missinippi and not the suffragan. We apologize for the errors.

Photo by Mary Brown

Shine the Light

SEE THE STORIES, NOT THE STATISTICS

4th Annual

HUMAN TRAFFICKING AWARENESS DAY

FRIDAY, FEBRUARY 20, 2026

11:15 am
Flag Raising
Saskatoon City Square

11:45 am
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12 noon to 1:00 pm
Lunch at the Parktown Hotel

1 pm to 3 pm
Panel Discussion
Hosted by
Stephen Moorgen

For More Information Email:
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At the October 2025 annual fall gathering of Lutheran and Anglican women in Saskatoon, each woman prepared a visual chart, a take-home poster, of photo-copied line drawings representing the themes in the hymn "Christ be our light." Photo by Margaret Fast

Retreatants learn to be the light of Christ to others

By Margaret Fast

SASKATOON — The annual fall gathering of Lutheran and Anglican women in Saskatoon was held on Oct. 18, 2025, in the welcoming Fireside Lounge at Redeemer Lutheran Church. There were 33 in attendance from Saskatoon and surrounding areas.

Our leader for the day was the Rev. Dr. Ann Salmon, the director of the lay ministry program for the Saskatchewan Synod of the ELCIC and currently providing ministry at St. Martin-in-the Field Anglican Church in Pike Lake, and in Watrous at Our Redeemer's Lutheran and All Saints Anglican.

Using the words of the hymn "Christ, Be Our Light" (No. 715 in the cranberry ELCIC hymnal) the women were led through its five verses to consider how, turning to Christ, we ask Him to be

our light so that we can shine His light in the world.

How then, as people of God, are we Christ for others?

Through word and Scripture, and through song, questions and discussion.

Ann led us through the themes of the verses in our longings for light, truth, peace, hope, food, shelter and belonging. We discussed our own do-able roles, now and in time to come, to bring the light of Christ through acts of justice, and the provision of food, shelter, compassion, hope, peace and freedom.

We confirmed through the study that, as Christian women we are the light of the world, we are Christ's living voice, we are Christ's bread, broken for others, we are Christ's building, we are servants one to another.

Each woman prepared a visual chart, a take-home

poster, of photocopied line drawings representing the themes; while they used markers and pencils to colour the drawings and glue them to posterboard, they spoke amongst their table groups of their own do-able things to be the light of Christ.

Realizing that although we know we want to help and make a difference, and that we often do not know exactly what is needed, the committee prepared and handed out a page listing many Saskatoon organizations and their suggested list of donated items of which there is need.

For the annual mission project of the fall retreat, the committee chose to highlight the Church in the Hood Warm-Up Bus, which is exactly what it says, a bus for shelter in the freezing winter nights, offering welcome and warmth.

Ralph Nicotine comes

from the Red Pheasant First Nation; he is a hip-hop artist and works full-time jobs on top of his volunteer work with the Church in the Hood Ministries.

Ralph is the driving force behind the school bus converted to a warm-up bus where hot coffee, soup, and sometimes a sandwich or a pastry are provided to those who come.

And they come — as many as 100 each night the bus runs. But it is about more than shelter from the cold — it is about the mental health issues of trauma, addictions, and being unhoused. It is about vulnerability, survival, compassion, empathy and hope.

The bus offers rides to overnight shelters and keeps a stock of jackets, blankets and toques to give away.

Ralph touched our hearts with his gentle and honest compassion; the

women at the gathering responded with many questions as to how they could help, in addition to collecting a cash donation of nearly \$500.

If you are moved to help, do an online search for the ministry. The needs of the people are immense; keeping the bus running is costly; repairs and fuel are uppermost.

A meaningful worship service closed the retreat and reinforced the learnings of the day through word, song and Communion.

"O God of power and might, your Son shows us the way of service, and in him we inherit the riches of your grace. Give us the wisdom to know what is right and the strength to serve the world you have made, through Jesus Christ, our Saviour and Lord, who lives with you and the Holy Spirit, now and forever. Amen"

A conversation with postulant Laura Woolner

By Joanne Shurvin-Martin

A postulant is a person who has been admitted to a program of training for diaconal or priestly ministry and is discerning, with the Church, a call to ordained ministry.

Most postulants begin this process before beginning seminary or in their early seminary education. It is not a guarantee of future ordination, but is an early step along that path.

Laura Woolner has been accepted as a postulant for the Diocese of Qu'Appelle. The *Saskatchewan Anglican* interviewed her in order to introduce her to the diocese.

How did you come to be a postulant for this diocese?

I was discerning where the Lord may be calling me to serve. I've always said I will go and serve wherever I was called, but

I had southern Ontario or some far off country in my head. For some reason, it had never really occurred to me that I may be called to another province.

My hometown priest, Rev. Canon Dr. Grayhame Bowcott, in the Anglican Parish of the Blue Mountains, knows Bishop Helen Kennedy, of Qu'Appelle, and mentioned me to her, opening a conversation about me coming to Saskatchewan, where I had never been,

and exploring ministry.

At that time, the bishop asked me if I was serious about coming. My answer? "I just want to serve." If Qu'Appelle was where God was opening a door for me to serve, that's where I'd go.

Where were you born and grew up?

I grew up in Thornbury, a small town in southern Ontario on the southern shore of Georgian Bay, off Lake Huron. With the exception of five years of

university and two years living in Singapore, I lived there my entire life up until 2022, when I moved to London, Ont. for a clinical pastoral education unit.

Thornbury has changed a great deal over the years, and the culture I've experienced so far in Saskatchewan is very much like going back in time to the way my hometown used to be; slower paced, community-minded, and welcoming.

Continued next page

... Postulant Laura Woolner discusses path toward ministry

Continued from page 14

Please tell us about your post-secondary education and previous career.

I can't really remember a time before working, since even before I was old enough to babysit, I would cut lawns, and I've held various jobs over the years. Before my teaching career, I worked for several years with children who have Autism, as a babysitter, mother's helper, and respite worker.

After doing a joint undergraduate program in art and art history at the University of Mississauga and Sheridan College from 2001 to 2005, I was blessed to participate in the specialized Artist in the Community Education Program at Queen's University, completing a practicum in India and graduating with a bachelor of education, certified to teach high-school visual art and English.

From 2006 to 2008 I taught visual art, English, and communications technology at the Canadian International School in Singapore, before returning to Ontario and being hired as an occasional teacher with the Bluewater District School Board.

Since then, I have been supply teaching, have done further qualification to teach from kindergarten to Grade 12, including special education qualifications.

I began a master of divinity at Tyndale University and Seminary in North York in 2015, and after completing it in 2020, began a master of pastoral studies with a certificate in spiritual care and psychotherapy at Knox College, part of the Toronto School of Theology.

This gave me access to Anglican courses at Wycliffe and Trinity, while I completed the requirements to register with the College of Registered Psychotherapists of Ontario.

My final practicum had me moving to London, Ont., so I began supply teaching in Thames Valley District School Board as well.

After graduating from Knox, I began a job working for an employee assistance program as a counsellor, a job that came with me to Saskatchewan as I explore bi-vocational ministry.



Postulant Laura Woolner visited several rural churches during her time in Qu'Appelle. Here she proclaims the Good News in Christ Church, Churchbridge, where she also delivered the homily, and experienced "the flavour of rural ministry in Qu'Appelle." Photo by Archdeacon Kim Sherwin

When did you feel you were drawn to ministry?

That's a very long answer! The short answer would be high school. The long answer is that I figured I must be hearing the Lord incorrectly, because I was terrified of public speaking.

It would be over 15 years,

minister (I grew up in the United Church).

She was the first to voice what I had only discussed with God.

What has interested or surprised you about the Diocese of Qu'Appelle?

I think the thing that really stands out about the

up with; a slower and more community-oriented way of life where random strangers offer help or say hello.

Other information about Laura:

I very much enjoy reading and Bible study; outdoor activities like hiking, skiing, snowboarding, kayaking and camping; and I enjoy both the study and creation of visual art, including church building architecture, windows, and decoration.

If I had all the space in the world to create, I'd likely be doing sculptural installation and oil painting, but, as it is, I usually stick to drawing, photography, and acrylic painting right now.

I am a firm believer in the unity of God's Church, but that does make sense given I attended programs at all five churches in my small town growing up.

I grew up in the United Church tradition, and have attended various churches over the years as long as they had solid biblical teaching and felt like community.

I spent about eight years worshipping with a Free Methodist congregation before I found my way to St. George's Anglican Church in the Parish of the Blue Mountains. In the 8 a.m. said service, I found a quiet

reverence for the Almighty Creator and, in the liturgy of the Prayer Book, a grounding in Trinitarian theology.

This balanced the personal and relational nature of God, with the AWESomeness of creation's Designer. The worship was grounding and healing, the preaching was conversational and relational, and the people were welcoming and hospitable.

I'm one of those people who will take in three services on a Sunday, one on Saturday, and Bible studies during the week, given the chance.

I am forever reminded of the endless depth of Scripture to continue teaching us and I revel in theological conversation. This was one of the things I missed the most when COVID-19 shut down Ontario almost overnight.

I was in my last semester of seminary and enjoyed the seminary lounge, where deep theological conversations arose on a daily basis. Suddenly, we were not even allowed to go to school.

I am very much an extrovert, and a talker, and the relational aspect of the Church — our relationship with God and our relationship with each other — is extremely important to me.

As I write this I am only three weeks into my six weeks here and I am already so grateful for all the support and outpouring of knowledge from Dean Mike Sinclair and so many others at St. Paul's Cathedral.

I headed back to Ontario in early December for Christmas with my family when this placement time at St. Paul's was done. As I anxiously await, then joyfully celebrate, the birth of our incarnate Lord, Christmas this year will be bittersweet.

It may be my last Christmas with family for quite some time since I hope to return to Qu'Appelle in the near future and resume exploring bi-vocational ministry here.

I think the thing that really stands out about the Diocese of Qu'Appelle is the welcome of the people and the feeling of family. There is an air of grace for imperfections and acceptance of differences, which speaks to the overall expression of the Church here. As I've said, the culture of Saskatchewan is like returning home to the small-town culture I grew up with; a slower and more community-oriented way of life where random strangers offer help or say hello.

and many conversation where others told me I should be a minister or pastor, before I would begin seminary, still sure I could not be clergy, but being willing to be led and used.

I would be told years later that, years before I began attending seminary, perhaps even back in high school, my Grandma Pyatt said I was going to be a

Diocese of Qu'Appelle is the welcome of the people and the feeling of family.

There is an air of grace for imperfections and acceptance of differences, which speaks to the overall expression of the Church here.

As I've said, the culture of Saskatchewan is like returning home to the small-town culture I grew





During the gathering at the Battleford Industrial School cemetery, on Orange Shirt/Reconciliation Day, a large number of band and tribal leaders and members, children and others came to witness and participate in the powwow. Photos by the Rev. Canon Marie-Louise Ternier

Once forgotten, now raised up at Battleford Industrial School

By the Rev. Canon Marie-Louise Ternier

Buried, forgotten, invisible for over a century. A cemetery in a farmer's field with numbered graves, so forgotten that it was not even included in available historical documentation until very recently.

Such has been the lot of the 55 to 60 children who attended the Battleford Industrial School and were buried there.

There are more graves than that but these likely include several teachers who served at the school as well as people from the surrounding communities and Indian reserves; the graveyard was for many years a place for free burials.

Now an entry on Wikipedia brings the story of the Battleford Industrial School (BIS) to light, making the children known and visible.

"Battleford Industrial School (BIS) was a Canadian Indian residential school for First Nations children in Battleford, Northwest Territories (now Saskatchewan) operating from 1883 to 1914.

"It was the first residential school operated by the Government of



On Orange Shirt/Reconciliation Day, in September 2025, a crowd gathered to remember schoolchildren. The ceremonial walk/procession to the cemetery of the Battleford Industrial School was led by the drummers in the pickup truck, followed by the flag-bearers and elders, who marched along the cemetery access road to attend a memorial powwow at the cemetery site.

Canada with the aim of assimilating Indigenous people into the society of the settlers. It operated out of the former Government House building, which

was the seat of the NWT government until 1883.

"Then, in 1914, after the school closed, it became the property of the Seventh Day Adventist

Church (1914 – 1932) and then the RC religious order of the Missionary Oblates. The building burnt down in 2003."

The Truth and

Reconciliation Commission of Canada noted in its final report: "The opening of the Battleford Industrial School (BIS) in 1883 marked a turning point in Canada's direct involvement in residential schooling for Aboriginal people.

"Prior to that, the federal government had provided only small grants to boarding schools in Ontario and the Northwest that had been founded and operated by Christian missionary organizations. By 1884, there were three industrial schools in operation: Battleford, High River, and Qu'Appelle."

The school was opened as an "industrial" school where children lived and attended school for a few hours per day but also worked in various occupational roles within the school such as the dairy, bakery, print shop, laundry, carpentry, shoe making, and farming.

The male students were often sent out as cheap labour for farmers harvesting produce or constructing buildings. They were also employed to construct buildings in the community. Girls would be sent out for periods of time "on

Continued next page

St. Matthew's message the same no matter what Bible is used

By Rev. Christine Burton

WEYBURN (Qu'A) — The last day of the 2024-2025 church year was marked with an Advent retreat at All Saints Anglican Church.

Twelve people from Regina and Weyburn gathered to learn more about St. Matthew and his gospel. This gospel is the primary source of readings in Year A, which began on Nov. 30, 2025.

The group read through the gospel using a range of versions of the Bible. Together, the group discussed how lessons in this message to First Century Jews applied to us in the 21st century.

It was noted that St. Matthew starts with a lengthy genealogy of Jesus that would have been of great interest to the Jewish people, as it linked Jesus to the messianic prophecies of the Hebrew Bible (also called the Old or First Testament).

This was to demonstrate that Jesus fulfilled the prophecies, and was therefore legitimately the Messiah.

Jesus' genealogy tends to be less important to modern readers, particularly as we work to avoid a Christian-centric 'supersessionism' view (using Hebrew scripture as a tool to interpret Jesus as superseding,



A participant at the Advent Retreat held at All Saints, Weyburn, threads a little gold angel on a cord. The retreat focussed on the Gospel of Matthew, who is often depicted as, or with, an angel. Photo by Rev. Christine Burton

and thus potentially negating God's eternal promise to the Jewish people).

Current readers may, though, be interested

in the fact that the genealogy includes several women, including some non-Jews, and some outside the bounds of "polite" society — plus

St. Matthew, who was himself originally a "despised" and ostracised tax collector.

This was seen as reflecting God's ability

and desire to collaborate with those who have been marginalized, and calling on us to embrace and collaborate with those marginalized in our society.

St. Matthew includes many similes of "the kingdom of God." Retreat leader, Rev. Christine Burton, encouraged the group to consider what some modern descriptions might be.

Her suggestion was: "The kingdom of God is like a winter coat that you put on again for the first time in ages, discovering a \$20 bill in the pocket!"

"The coat keeps you safe and warm, and the money is a wonderful surprise — unexpected and unearned, essentially a gift, that you can spend on yourself, or, even better, on others ... just like God's love keeps us safe and warm, and is an unearned gift that we can share with others."

In addition to videos and readings of Scripture, the participants used angels and angel wings to make necklaces, bracelets, bookmarks, or rearview mirror ornaments.

St. Matthew is often represented as a winged man, an angel, or as accompanied by an angel, and the participants were encouraged to put their item where they would encounter it often, and to use it as a tool to recall what they had learned in the session.

... Powwow, ceremony help people remember schoolchildren

Continued from page 18

service" as cheap labour for families in the region where they would work as nannies or help in family homes. (Source: https://en.wikipedia.org/wiki/Battleford_Industrial_School).

The operation of the BIS was entrusted to the Anglican Church of Canada with an Anglican minister appointed by the federal government as the principal.

Given the historical



time-period, this would have been under the auspices of the Anglican Diocese of Saskatchewan though, since 1936, the location has been within the borders of the Anglican Diocese of Saskatoon.

I felt the Anglican shadow of history hanging over me when, on Orange Shirt/Reconciliation Day in September 2025, I found myself in a sea of orange up on that same hill where the school once stood.

The heavy, painful

shadow slowly began to lift as a powwow, ceremony, speakers and drummers called out to the children to come back to life in our collective memories, in order to bestow honour and recognition and respect, none of which they received in their lifetime nor in their death.

The ceremonial walk/procession to the cemetery, led by the drummers in the pickup truck, followed by the flag-bearers and elders, felt like an opportunity for atonement and reparation, for healing and reconciliation.

Standing at the gates of the cemetery, listening to the ceremonial prayers and blessings, it was as if I heard the children whispering: we hear you, and we are rising.

In 2021 the property was bought by the Mosquito Grizzly Bear's Head Lean Man First Nation from the RC religious order the Missionary Oblates, the same religious order that had operated numerous residential schools throughout Western Canada.

The Oblates ran their own seminary and formation centre there from 1932 to 1972, followed

by a home for retired priests and brothers. The property, which has now been renamed "The Ridge," now operates a wellness centre, serves as a hub for Indigenous economic development, and hosts numerous Indigenous events.

An interpretive centre and art gallery are under construction.

Oblate priests and brothers continue to be buried in their own cemetery on that same hill, with the First Nations people as their cemetery custodians.

History has come full circle.



DYE participants gather around the fire outside St. Mary, Regina, on Dec. 6. From left, Hannah Rattai (Youth worker at Immanuel, Regina), James French, Cynthia French, Kaleesi Pekar, Abby Provencher, Eleanor French and Carson Doan. Photo by Megan Plumb

Teens celebrate St. Nicholas Day at St. Mary's, Regina

By Kate Berringer

REGINA — The December Diocesan Youth Event saw six teens celebrate St. Nicholas Day with the congregation of St. Mary on Dec. 6.

The day included all kinds of activities for children and adults, including a café with live music; an outdoor bonfire and sausage grill; a marketplace filled with craft items and gently used décor, toys and books; a bake sale; and a guided tour of our sanctuary and the stained-glass windows.

The teens did it all:

shopping, eating, touring the stained-glass windows, and spending time together.

After lunch, they each spent some time serving in some of the activity areas, helping out where needed.

The event concluded with a light and peace service of carols and readings, complete with a visit from St. Nicholas. Two of the teens read the Scripture selections during the service.

This was a fantastic way to bring Anglican youths from other worshipping communities together with the St. Mary's community to serve and worship.



Eleanor French works at the bake sale during the St. Nicholas Day event at St. Mary, Regina. Bake Sale coordinator, Amy Auton, is in the red shirt.

Photo by Kate Berringer



James French reads one of the lessons on St. Nicholas Day.

Photo by Kate Berringer

Feeling the Holy Spirit

Of ashes eternal

By Rev. Gene Packwood

Another Ash Wednesday will soon be upon us. Ash and ashes are gritty, rich and evocative symbols that remind us of fire and our mortality.

I have to confess that they usually also remind me of a rather naughty statement I came across once. I can't remember who wrote it — one of the big names in Christian literature, such as C.S. Lewis or Dallas Willard, come to mind, or maybe Peter Kreeft — "Hell," whoever it was wrote, "is where you make an eternal ash of yourself!"

Something to be avoided, methinks.

So, as some other wit said, when our churches are doing their job, they will, hopefully, make it hard to go there. Ash Wednesday and Lent, with all the exhortations to observe a Holy one, are a useful part of that effort.

On page 30 of our *Book of Common Prayer* (BCP) you will find a very useful devotional tool for an Holy Lent observation and for keeping our bearings with regard to our eternal destination: THE LITANY, which is five pages of prayerful goodness.

If ever there was a prayer that covers all the bases, that prays up one side and down the other of the Christian life, it is THE LITANY, "Which may be sung or said before the Holy Communion."

According to the BCP rubrics, "or after the Creed at Morning or



Evening Prayer, instead of the remaining part of the Service; or as a separate service, with Hymns, a Psalm, a Lesson, the Creed, and a Sermon, at the discretion of the Minister."

I'm sad to say, other than using it (there is a *Book of Alternative Services* version, too—

p138) as the Intercessions or Prayers of the People on the First Sundays of Lent and Advent on a few occasions, I've never experienced or used THE LITANY in that way, or as the rubrics also require, "The Litany should always be used at least once a month on a Sunday, and is commended for use on Wednesdays, Fridays, and Rogation Days."

For now, I'd like to suggest praying THE LITANY as a regular (even daily) Lenten Devotional Discipline. Here are two reasons why it would be worth the effort.

SANCTIFIER OF THE FAITHFUL

As usual, I'm pointing out the presence and work of the Holy Spirit in these resources. The first reference to the Holy Ghost in THE LITANY comes in the opening repetitive and thoroughly Trinitarian invocation of Divine Mercy upon us all.

O God the Holy Ghost, Sanctifier of the faithful: have mercy upon us.

Indeed! It is the Holy Spirit, the promised Helper, Comforter, Advocate and Guide who sanctifies — sets apart,



Ash Wednesday this year is on Feb. 18.

File photo

makes holy — and is an agent of God's great mercy.

How does He sanctify us? He teaches us all things and brings to our remembrance all that Jesus said (John 14.26). The more we learn and remember, the holier we can be.

We do need to engage, however. Some people can do it extemporaneously. They are able to worship, read Scripture daily and to pray, Holy Spirit-led, in such a way as to cover all the necessary bases and without focusing too much on their own concerns and biases.

I'm not one of them. I need some form of Prayer Book and lectionary framework to take me out of myself and into the vast and divine reaches of the sanctification that only comes from the barely apprehensible mystery who is the Triune God.

Using that framework, the Holy Spirit exposes me to all of Scripture, not just the pieces I enjoy, and He teaches me and brings Jesus to my remembrance throughout because there is the reading from one of the gospels every single day.

I know how easy it would be for me to miss Him if I were to run down the bunny trails of my own self absorption.

GOOD LORD, DELIVER US

And then, having invoked the glorious Trinity, we pray that God will not remember our sins, nor those of our ancestors, and that we will be spared their toxic after-effects.

It would be easy to slide on by the reference to our forefathers (and mothers) as being a mere antiquated formality.

But it is one of the many brilliant details to be found in Prayer Book prayer and very much worth a devotional pause.

Almost all of us labour to some extent under the toxic effects of the sin of our families of origin — generational sin, some call it — such as idolatry, sexual sin, rebellion, addictions, broken relationships.

I know I do. And I know that I, unwittingly, have passed that toxicity on to my children.

THE LITANY reminds me to pray for The LORD, in his mercy, to defuse any sinful effects coming down through my family which entangle me and that I may be passing on to my children—thus enabling the Holy Spirit's sanctifying and life-giving work—and helping us all to avoid making eternal ashes of ourselves!

Anglican Church of Australia installs new archbishop

Submitted

MELBOURNE (Anglican Communion News Service) — The Right Rev. Ric Thorpe has been installed as the 14th Archbishop of Melbourne and Metropolitan of Victoria, in the Anglican Church of

Australia.

In a service held recently, the Archbishop-elect was installed at St. Paul's Cathedral in Melbourne in front of 1,400 people, and to an audience online.

Ordained in The Church of England, the Right Rev. Ric Thorpe was formerly

the Bishop of Islington, in London. He is also a leading figure in church planting and has served as part of the Anglican Communion Network 'Plant Anglican'.

The network has developed a range of church planting resources and training initiatives,

and contributed to the revitalisation of many Anglican churches around the world.

Archbishop Ric was elected in May this year after the former Archbishop, the Most Revd Philip Freier, retired in February 2025.

The installation service was attended by clergy, leaders and episcopates from across Australia as well as representatives from indigenous communities. During the service, Archbishop Ric's wife, Louie Thorpe, read **Continued on page 20**



A garage sale attendee inspects some of the treasures.

Photos by Kathy Johnson



Enthusiastic shoppers attend one of the many garage sales that St. Paul's Anglican Parish in North Battleford holds during the year.

Garage sales put the fun in fundraising in North Battleford

By Kathy Johnson

NORTH BATTLEFORD (S'toon) — St. Paul's Anglican church in North Battleford has been holding several garage sales in the church basement.

This ongoing effort is supported by plenty of donations to the garage sale and by lots of enthusiastic buyers.

Eager shoppers show up early on the day to find treasures, trinkets

and practical items of all descriptions.

From seasonal and home decorations, games, toys, attire, tools, books and stationery, linens, glassware, furniture, antiques, garden and craft items there is sure to be something for everyone!

In the fall of 2025, the one-day sale raised \$4,000. The funds are used to support the maintenance and ministry of St. Paul's in the Battle River Parish.

More than just a garage sale, it has become an outreach into the community.

People become aware of St. Paul's, that it is alive and well. They may have an opportunity to meet Pastor Trevor or other church members who are present to assist with the garage sale.

People may come and find needed items at a "budget friendly" price that is so appreciated

because who doesn't love a great bargain?!

As well, it is an opportunity for service by church members. Volunteers from the congregation come days in advance to set up, organize, and price items so the sale will run smoothly.

Of course, a coffee break together is also an enjoyable time to visit with each other when the work is (mostly!) complete.

The willingness of those

who serve in this way is so essential and appreciated.

Helping with projects like this builds a sense of community in the parish, builds self-esteem and connections to others and promotes a sense of purpose when we can support organizations that we love and are important to us.

A question often asked at the garage sales is when the next one is. Stay tuned for more!

... Prayer, mission, church planting focus of archbishop

Continued from page 19 from the gospel of Matthew 28:16-20 which outlines the Great Commission.

The service featured lively music, including drumming led by Christian musician and founder of Psalm Drummers, Terl

Bryant, a long-time friend of Archbishop Thorpe.

In his homily, the new archbishop honoured his predecessor for 'almost two decades of faithful service,' and shared that his priorities for the diocese are prayer, mission, church

planting, developing leaders and schools.

Archbishop Ric also affirmed his commitment to unapologetic evangelism, 'I will proclaim the good news of Jesus Christ, crucified and risen, as long as God gives me breath.'

The Right Rev. Sarah Mullally, the Archbishop of Canterbury, also sent a representative to deliver her commendation. The Right Rev. David Urquhart, Bishop to the Archbishops of Canterbury and York, shared on her behalf

that Archbishop Ric 'had shaped many faithful lives through church planting' and commended his wife, Louie, saying she had 'formed many loving and prayerful disciples, particularly with her work with clergy spouses.'