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Unveiling a new bell at St. John's, Borden

Bishop Chad McCharles balances on a ladder as he blesses "the travelling bell" at St. John's, Borden. Also present were, from left, Tim Latimer, David Harkness, Gordon Harkness, Rita Harkness, Allison Harkness, and the Rev. Sheldon Carr. For story, see page 5.

Photo by Mary Hunchak

Advent campaign helps Muyinga's retreat centre

By Kate Berringer

REGINA — In the Christian tradition, hospitality is not simply a gesture — it is a calling. A doorway is a symbol of welcome, relationship and hope. We open our doors so others may find rest.

In Advent, the Diocese of Qu'Appelle invited parishes to open the

door to others by helping furnish the new diocesan retreat centre in our companion Diocese of Muyinga in Burundi, Africa. Qu'Appelle and Muyinga have been companions since 2009.

This centre will serve as a welcoming place for diocesan meetings, training workshops and community gatherings in Muyinga.

It will reduce accommodation costs for parish delegates and allow important ministry to happen year-round in one space.

Just as our parish churches welcome the faithful, the new retreat centre will welcome clergy, lay leaders and community members seeking space for learning, prayer,

training and fellowship.

The Diocese of Muyinga is raising money for mattresses, bedding, towels and furniture for bedrooms, the meeting room and the dining hall.

We are very blessed to have collected \$2,150 from our diocesan family, with an additional \$500 to be added from the Diocesan office.

Saskatoon's new territorial archdeacon offers thanks

Editor's Note: On Jan. 13, the Rev. Amy Bunce was collated as territorial archdeacon of the Diocese of Saskatoon by Bishop Chad McCharles at a joyous service at St. Stephen's, Saskatoon. Pictures from this event accompany this letter. This letter has also appeared in the February issue of the Diocesan Newsletter.

SASKATOON — It is an honour to have been asked to take on the role of territorial archdeacon in the diocese, in the service of God and the church and in support of Bishop Chad.

The invitation from Bishop Chad felt weighty, as if I was being asked to carry something precious.

When the cope was placed on my shoulders at the collation service by Archdeacon Alex and Karen Duncan (people's warden at St. Stephen's), I felt that weight even more tangibly, even if it is fringed with velvet and stitched with gold.

All of us are given such things to carry, but we don't do so alone.

And so we respond and say "yes," the Lord being our helper.

The precious cargo, I believe, is the collective ministry of the church, in the particular setting of the Diocese of Saskatoon, a ministry shepherded by Bishop Chad and shared with all of us.

I have been in this diocese as a priest since we moved here in 2006, serving in various capacities, and almost entirely at St. Stephen's (I served at St. Timothy's when I first moved to Saskatoon). I have been **Continued on page 6**

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Bishop confirms six people at St. Mary's, Regina

Bishop Helen Kennedy conducted the service of Confirmation at St. Mary, Regina, on Jan. 25. During the service the bishop said, "Confirmation is not about arriving at the end of the journey; it is about claiming the journey as your own. Today, you say yes — not because someone else believes for you, but because you are ready to

say, 'This is the faith I want to walk in.'"

Pictured from left are Heather Schemenauer, Eli Der, Lucy Der, Bishop Helen Kennedy, Connelly Dupont, Josh Ortman and Katie Faulkes.

Photo by Kate Berringer

... The Spirit's gifts make us dependent on each other

Continued from page 2
rare. Personally, I have only witnessed this once, but a compilation of such reports appears in *The Miracle of Tongues* by Don Basham.

Curiously, the other mentions in the Book of Acts do not say explicitly that the tongues were translatable, only that they were associated with praise and prophecy and were accepted as evidence that the Holy Spirit had come "upon" the speakers (Acts 10:46, 19:6).

This association is fairly commonplace because we usually think of our worship as a combination of speech addressed to God — prayer and praise, as well as speech on behalf of God — and Scripture, prophecy and preaching.

We give thanks when we occasionally perceive that the Holy Spirit has uniquely inspired both types of speech.

When Paul writes to the Corinthians, he accepts

that tongues, like other forms of prayer, are speech addressed to God. He adds further rationale by stating: "Those who speak in a tongue build up (edify) themselves" (1 Cor.14:2-4).

Apparently, there is spiritual benefit or strengthening to be gained by "speaking mysteries to God" in a tongue that is not understood.

However, this notion tends to be problematic for many of us. Having been culturally influenced by rationalism, pragmatism and managerial approaches to life, we tend to assume that unless we understand something, it can be of little benefit to us.

Perhaps the poverty of such an assumption may be seen by comparing it with our understandings of the benefits of sacraments. Scientific studies on the benefits of baptism and Eucharist are rare, yet Christians practise them faithfully

and even refer to them as a "means of grace."

Just as individual experiences of baptism and Eucharist may vary from person to person, so our experiences and comprehension of the various spiritual gifts will also vary.

Apparently, some things we don't completely understand can nevertheless spiritually benefit us. Paul makes this explicit, "... if I pray in a tongue, my spirit prays, but my mind is unproductive" (1 Cor.14:14).

It seems the benefits of spiritual prayer can occur, even though in the absence of either gifted interpretation or natural translation, even the person speaking will not understand what they are saying.

The possibility that praying in tongues may also be an effective prayer support for particularly difficult ministries is mentioned in Jackie

Pulinger's book *Chasing the Dragon*, about her ministry among gang members and heroin addicts in old Hong Kong.

A host of related questions remain. How can I discern if either I am or anyone else is actually exercising the genuine gift? How should I feel if I ask for the gift but don't seem to receive it? When is it wise to use it or wise to refrain? What are the risks of offering opinions on controversial issues?

From New Testament teaching, the exercise of the gift of tongues appears relevant for followers of Christ who simply wish to be edified or strengthened in their faith and ministry.

But this does not resolve the oddness we may feel since some seem to experience tongues as a gift of the Spirit, while others do not. Perhaps even this hints at a deeper significance.

The Spirit's prerogative to give different gifts

to different people (1 Cor.12:8-12) is itself a strong argument for our interdependence. We need each other to fully achieve the common good of all.

If we are serious in our rhetoric of embracing diversity, we will respect and work alongside those who do not speak in tongues as well as those who do.

In the end, whether or not we ever experience or even witness the gift of speaking in tongues, the reported existence of such an unusual phenomenon is evidence that our loving Creator has placed us in a very wonder-filled world.

There are also "many dangers, toils and snares," but every diverse individual experience of grace is an indication that, through it all, God is leading us home.

* A cessationist believes that certain miraculous gifts ended with the Apostolic Age (the time of Jesus's original apostles).

DIOCESE OF SASKATCHEWAN

Prayer conference to focus on the Lord's Prayer



Beginning Feb. 25, all are invited to St. Alban's for its 2026 Lenten Study, "The ABCs of Our Faith," every Wednesday at 7 p.m.

March 20-21: The annual Prayer Conference on the Lord's Prayer will be held in Waskiseu

June 8-11: The ACW Ladies' Retreat at Camp Okema is \$60 (bring your own bedding, etc. and a contribution of a casserole or such).

Noreen Hareuther will lead

a Bible study beginning on the Tuesday. There will be five sessions and her topic will be on Women from the Bible.

Condolences to Sandy Pollock on the death of her husband Ron. Sandy was the secretary at St. David's Church for many years.

Congratulations to Archdeacon Brody and Sarah Albers, who are expecting their second baby in June, around the

ninth day.

Youth Group meets at St. David's at 5:30 p.m. on Wednesday nights.

The Joyful Sound Singing Group is meeting every Sunday to practice singing, "Eternal Lord of Love, Behold Your Church."

The debut was to be held on Feb. 22. Watch for information about dates for other performances by the group.

DIOCESE OF SASKATOON EVENTS

Announcements for March 2026

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.anglicandiocese-saskatoon.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 parish raises the funds to complete this stage of the Cathedral Restoration Project. Donations of any amount are gratefully received with tax receipts issued at year-end. Thank you for your continued support.

Solstice Fund-raiser: Also in support of the Cathedral Restoration Project, a benefit concert called "A Little Gospel with Solstice" will be held at St. John's Cathedral on Thursday, April 23 at 7:30 p.m. Tickets are \$30 and may be purchased/

reserved online at Eventbrite or call 306-242-5146.

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.; it is now at the new Men's Shed location. Check the parish Facebook page or call for the location.

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 College of Emmanuel and St. Chad: Please check the article by Adam West, acting principal of the college, in this issue.

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. See pictures and associated article elsewhere in this issue.

The installation of the Ven. Don Byrt as honorary assistant at St. Stephen's, was held on Jan. 25. See picture elsewhere in this issue.

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 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*.

'The Travelling Bell' finds a new home in Borden



Present for the installation of "The Travelling Bell" in its new home in the St. John's, Borden churchyard were, from left, the Right Rev. Rod Andrews (retired), Lucas Saunders, the Rev. Sheldon Carr, Cyril Saunders, Ray Latimer, the Right Rev. Chad MacCharles, and Mel Brooke. Photo by Mary Hunchak

By the Rev. Sheldon Carr

SASKATOON — A new bell was installed at St. John's Borden in 2025.

The bell was cast in Rome, New York, and was originally for the parish of All Saints, Radisson, in 1912.

When that church was deconsecrated, Cyril Saunders brought the bell to St. John's, Borden, but the belfry was found to be too small for it.

After waiting in Cyril's shop for several years, the parish of St. Augustine's in Rosthern said it needed the bell, so it was moved to Rosthern and installed in the St. Augustine's belfry.

Then, when St. Augustine's was deconsecrated, Cyril Saunders and a group of people, including Lucas Saunders and Mel Brooke, removed the bell.

It then spent some time in Cyril's shop again until Cyril and his family and friends were able to mount the bell in its new and,

hopefully, final location in the St. John's, Borden churchyard.

To install the bell in its new home in the Borden churchyard, Lucas and Emily Saunders lifted the bell into its place and Archie Wainwright made the rope for the bell.

It was blessed, in its new location, by the Right Rev. Chad McCharles, Bishop of Saskatchewan, on Oct. 19, 2025.

A brief history of St. John's, Borden

A worshipping community was established at St. John's in 1905.

The original building was rebuilt in 1963. St. John's is now the only dedicated church building in the village of 300 souls.

The church is accessible with a ramp, a vertical platform lift to access the hall and an accessible washroom.

In recent years St. John's has become more of a community church with an Anglican flavour.

Anglicans begin year-long Bible study in Prince Albert

By Mary Brown

PRINCE ALBERT — St. David's Church began a Monday evening Bible study on Jan. 14 that will run until the summer and then restart in the fall.

The study will move through several topics, beginning with six weeks before Lent, to give an overview of the biblical narrative and what the Bible is all about, basically.

Deacon Matthew Hoskin recommends that you come to the Bible study and bring a friend! Why, you ask? Because of what the Bible is.

As the official Book of Homilies of the Anglican Church puts it: "The words of Holy Scripture are called words of everlasting life (John 6:68), for they are God's instrument, ordained for that purpose.

"They have power to convert through God's promise and they are effectual through God's assistance. Being received in a faithful heart, they always have a heavenly spiritual working in them (Colossians 1:5-6, 25-28).

"They are lively, active and mighty in operation, and sharper than any two-



Deacon Matthew Hoskin is leading a Bible study in the Diocese of Saskatchewan that will take almost the entire year; he has already completed a six-week overview of the Bible. Photo by Mary Brown

edged sword, penetrating even to dividing soul and spirit, joints and marrow (Hebrews 4:12)."

The Bible is God's message to us and His means of converting and transforming us, empowering us to live holy lives both here and now and into eternity.

Reading the Bible will bring you closer to God. Understanding it helps us

understand Him.

As Christians, we are disciples of Jesus Christ, and knowing Him is the best way to know God. And the best way to know Jesus is to read about Him in the Scriptures.

Deacon Matthew has organized a Monday night Bible study around knowing the Bible better to help us be faithful disciples of Jesus who



Bible reading. Photo courtesy unsplash.com

pursue Him and His holiness.

It's not too late to attend these Bible studies on Monday nights, either, at St. David's in Prince Albert, or alternately, at Emmanuel, St. Louis or St. Stephen's, MacDowall.

Here are the lessons already covered in previous weeks, with a clue about what to expect in the coming weeks.

Overview of the story of the Bible in 6 weeks.

Week 1 – introduction, plus 10 Bible verses about the Bible.

Week 2 – God the Good Creator (Genesis 3:14-19) Faithless People, Faithful

God (Deuteronomy 30:15-20).

Week 3 – God gives His people a king (1 Kings 10, Psalm 57) God Punishes His People (2 Kings 17:6-23) God Promises Restoration (Isaiah 60).

Week 4 – Restoration Begins (Malachi 4), Jesus Begins God's Kingdom (Mark 10:32-45).

Week 5 – Jesus Establishes God's Kingdom (Acts 2:14-41). Week 6 – God's Promises

Come to His People (Revelation 21:1-8), applying the whole Bible (a warm-up for the next six weeks). Feb. 23 — How to Interpret the Bible



The Ven. Amy Bunce (centre) with Bishop Chad and clergy who attended her collation as diocesan territorial archdeacon, at St. Stephen's, Saskatoon, on Jan. 13. Photos by Dawn McCharles

... New territorial archdeacon listening for the Spirit's voice



The Ven. Amy Bunce with Bishop Chad McCharles after her collation as diocesan territorial archdeacon.



The Ven. Amy Bunce with members of her family after her collation as diocesan territorial archdeacon.

Continued from page 1
the full-time rector here for eight years, having served in a part-time capacity in some way for the other 12.

As archdeacon in the diocese, I am available to support the bishop as he makes decisions for the good of the diocese, and come alongside clergy and others as called upon and needed.

I will be a listening ear and a prayerful support to the bishop and others.

This diocesan newsletter is one of the signs of improved communication and teamwork in the diocese, and as archdeacon, I will be in a position to keep this momentum going, as we work together to serve God, the community and each other.

I will continue to serve on diocesan council and other committees or groups as called upon and needed.

In a recent gospel reading, Jesus invited the new disciples to "come and see" (John 1:29-42).

I am quite sure that being archdeacon involves a similar openness to where the Spirit leads, as I follow Christ and serve in the church in this time and place.



Worship that does not lead to justice is incomplete, bishop says

By Joanne Shurvin-Martin

REGINA — “Ecumenism is something God has already given us in Christ. Our calling is to live into it,” said Bishop Helen Kennedy at the final service of the Week of Prayer for Christian Unity (WPCU) on Jan. 25 at the Living Spirit Centre.

“Today, we gather as Christians who do not all worship in the same place, who do not always speak the same theological language, and who do not share the same histories,” she said.

“And yet, we hear in Ephesians, ‘There is one body and one Spirit... one Lord, one faith, one baptism, one God and Father of all.’”

Each year, the WPCU highlights one denomination, which prepares services that are used around the world.

The Armenian Apostolic Orthodox Church was highlighted in 2026, and chose the title “Light from Light for Light” for the service. It was adapted from the “Sunrise Service,” one of the daily prayer-hours of the Armenian Church.

Information provided in the service bulletin said the service has no counterpart in other denominations, and “has a specifically ecumenical intent: to return to Christ’s embrace a sect of sun-worshipping



Bishop Helen Kennedy preached at the closing service of the Week of Prayer for Christian Unity on Jan. 25. “Unity is not uniformity,” she said. “Christian unity is not about erasing distinction; it is about learning how to belong to one another in Christ.”

Photo by Joanne Shurvin-Martin

pagans active in Armenia in the 1100s.

The imagery of Christ the Light suffuses the prayers, hymns and Scripture readings ... and surely would have

attracted the interest of the sun-worshippers.”

All the hymns featured the theme of light: *Here in this place new light is streaming (Gather us in), Christ be our light, The*

church’s one foundation, and the closing hymn, We are marching in the Light.

“When Jesus says in today’s Gospel, ‘Walk while you have the light, so that the darkness may not overtake you,’ said the bishop, “this is not about daylight savings time.

“Jesus is talking about our faith, and He is not speaking only to individuals about private faith. Jesus’s words are for a community then and our community now — a people who are called to walk together.”

The Old Testament reading was from Isaiah 58:6-11 in which God challenges His people that being religiously observant is not enough, and describes the kind of fasting He wants: Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?

Is it not to share your bread with the hungry, and to bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?

“In other words,” said the bishop in her sermon, “worship that does not lead to justice is incomplete. Faith that does not move outward toward mercy and compassion is hollow. And unity that does not

express itself in love for the vulnerable is not the unity of Christ.

“Then comes the promise: Then your light shall break forth like the dawn.

“Notice again: the light comes when God’s people act together for the sake of others. Unity becomes visible not when Christians agree on everything, but when we stand side by side in acts of justice, healing, and hope.

“The world recognizes the light of Christ not through our arguments, but through our shared love.”

Referring to the epistle of Ephesians 4:1-13, Kennedy said, “Unity, Paul reminds us, is not uniformity. Christ gives different gifts to different people so that the whole body may grow into maturity.

“We need one another — not despite our differences, but because of them. Christian unity is not about erasing distinction; it is about learning how to belong to one another in Christ.”

About three dozen people braved the frigid weather to attend the service on the Sunday afternoon.

The officiants were Rev. Russell Mitchell-Walker of Eastside United Church and Rev. Lynn Robertson of Bread of Life Lutheran Church, both of whom worship at Living Spirit Centre.



Ven. Don Byrt installed as honorary assistant in Saskatoon

On Jan. 25, the Right Rev. Chad McCharles, Bishop of Saskatoon, installed the Ven. Don Byrt as the honorary assistant at St. Stephen’s, Saskatoon.

Pictured are the Ven. Amy Bunce, territorial archdeacon and incumbent, St. Stephen’s, Bishop Chad, and the Ven. Don Byrt. Photo by Dawn McCharles

Getting to know Deacon Matthew and Jenny Hoskin in P.A.

By Mary Brown

PRINCE ALBERT — Matthew and Jennifer Hoskin and their two sons, Marcus, 8 1/2 and Killian, 7, arrived in Prince Albert last September.

He was appointed incumbent of St. David's Church in Prince Albert, Emmanuel, St. Louis and St. Stephen's, MacDowall on Oct. 1, 2025 and ordained a deacon at Diocesan Synod.

Before coming back to Canada, they lived in Scotland for some years, after which they came to Ontario and then to Saskatchewan.

Deacon Matthew will be ordained to the priesthood in St. David's Church at 2 p.m. on Saturday, Feb. 28.

Here is a two-minute interview I had with them.

Matthew's interests

Favourite Book of the



Jenny and Matthew Hoskin and their two sons. Photo submitted

Bible: Gospel of John
Birthplace: Brooks, Alta.

What you love most about God: His relentless compassion

Favourite place on Earth: Scotland

Farthest you've been from home: Cypress, Egypt

Favourite meal or dessert: Spaghetti with meatballs

Biggest fear: Being attacked by a wild animal in the woods

Hidden Talent: Drawing artistic stick men in kilts!

Favourite movie or book: Lord of the Rings

Your hobby: Stamp collecting

Three things always in your fridge: Water, cucumbers, salad dressing

Favourite sports team: Hearts of Midlothian soccer team

Jenny's interests

Favourite Book of the

Bible: Esther & Ruth
Birthplace: Burlington, Ont.

What you love most about God: His forgiveness
Favourite place on Earth: Scotland

Farthest you've been from home: Cypress and Egypt

Favourite meal or dessert: Fresh fish, key lime pie

Biggest fear: Heights
Hidden Talent: Baking fancy birthday cakes

Favourite movie or book: Shawshank Redemption

Your hobby: Reading and doing crafts

Three things always in your fridge: Formosa, olives, cheese

Favourite sports team: Scottish Rugby Team



Compassionate by nature. Committed by choice.

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



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Todd Lumbard
President

Letter to the Editor

Unstoppable church growth

Dear editor:

Unstoppable church growth is not easy, but it is not really a secret. In our discussions about how to grow our congregations, suggestions are often made about ways to make guests comfortable and want to become involved.

I used to print on the bottom of my email: "If we want people to join us in the adventure of following Jesus, we ought to be the kind of people that people want to be with!"

But as I think it over, perhaps there is something even more basic than making our churches and ourselves attractive and accessible. I am not sure how to express this, but I think the sense of growing in a personal relationship with Jesus is an even stronger motivation than just being part of a church community.

I realize this may sound simplistic, and I hope not too pedantic, but my point is: If we bring people to church, they may or may not come back, depending on whether they like us or our particular ecclesiastical product.

But I am pretty sure if we bring them to Jesus, we won't be able to keep them away from our church, provided our church is actually helping them to learn more about how to love and be loved by Jesus.

If people find Jesus in our midst, they will come to be with Him, even if the rest of us are still showing our imperfections.

We may feel some social awkwardness in getting this personal with people, but what they think of Jesus is probably more important than what they think of our church.

Once we get a glimpse of the wisdom and compassion of Christ, we are apt to tolerate all manner of circumstances and people as long as it means we are learning to follow Him, remain in His love, and be guided by His wonderful purposes for our lives.

Jesus' church has not stopped growing since its beginning because disciples who love Jesus make the next generation of disciples who love Jesus and follow Him to the cross.

By Rev. Dell Bornowsky

Find the resources you need to Grow in Faith

- Amazing selection of books
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Retiring with grace

By Rev. Marie-Louise Ternier

I felt the greatest sympathy for Nurse Phyllis Crane in the BBC series *Call the Midwife* when she was summoned by the local board of health to justify why she was still actively involved in her profession as a midwife well past her retirement age.



The mandatory retirement age of 65 was legally abolished in Canada only in November 2025. However, our culture still assumes entering a certain age bracket makes one halt all professional activity with glee.

It might feel that way mostly if one has accumulated so much professional failure and burnout, hurt and grief that retirement looks like a veritable final pass out of jail. In contrast, retiring from a professional life that has been a source of joy and accomplishment can feel like a very mixed blessing that can include a certain amount of sadness and grief over its ending.

Besides, spending one's days on the golf course or on yet another trip on one's bucket list is only reserved for a privileged few and clearly out of reach for the masses.

The retiring process for clergy is precisely such a mixed blessing, presenting challenges and opportunities. The challenges seem easily acknowledged: reduced energy, aches and pains, waning interest, and

Yes, I'm several seasons behind in watching, but I savour my favourite TV show one episode at a time. Nurse Crane sees her work as a life-long vocation, not unlike those of us who have been called to ordained ministry.

Having turned 70 recently, the concept of retirement is a frequent topic in my circles.

How is retirement? Are you settling into it? What's it like to be retired?

I'm never quite sure how to answer, since that term conceals a world of assumptions in the questioner, some that might match my understanding and experience, and others not at all.



Nurse Phyllis Crane (Linda Bassett) in "Call the Midwife." Photo courtesy IMDB.com

mental and physical fatigue.

The opportunities do not often seem to be sufficiently appreciated; to continue serving in a ministerial capacity with the freedom to make adjustments when health issues and stamina begin to encroach on one's zeal to remain in the ministerial saddle.

Retirement comes in different forms and expressions, depending on the life circumstances of the priest. If health and family matters are reasonably stable, there is no reason a priest needs to halt all ministry when the employment paycheque no

longer arrives.

For sure, a realistic view of commitments is essential, as is the awareness of engaging more intentionally in health-affirming lifestyle choices.

For me, I have become quite committed to daily exercise with walking and swimming. Not only do I now have the freedom and time for this, but my body requires the physical discipline of exercise lest I become overly dependent on medical care before my time.

Given my reasonable health, I derive great joy and satisfaction from the ways I can continue to

serve the diocese and the church at large. So, when asked "how is retirement," I reply that the best part of retirement is the freedom to choose ongoing ministry tailored to my life circumstances, health and personal stamina.

I am grateful for a bishop who can appreciate this and for colleagues who are happy to call on me to provide Sunday ministry when needed.

Sadly, not everyone freely chooses and appreciates retirement. Financial insecurity, health issues and family instability can all impinge on "enjoying" retirement.

Ministry burnout is an especially dark cloud that can force early retirement. I ache for colleagues whose burnout has led to a total abandonment, not only of ministry, but also to an abrupt ending of collegial friendships and social interactions.

Healing of such crushing experiences does not come easily — I pray for healing in vocational broken hearts and for the recovery of a sense of joy and a life-giving connection to the church.

The Anglican tradition has a practice of bestowing on retired clergy the title of honorary assistant. This is not a hollow title or a way to park a senior cleric in the pews.

The term conveys a certain acknowledgement and respect toward those whom God had set apart to lead His holy people in worship and guide them in discipleship. While the job may cease, most often the vocation does not.

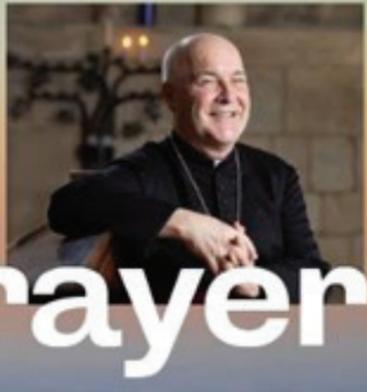
Some clerics are perfectly content to take their place in the pews, but others yearn for ongoing expression and appreciation of their priestly calling as the limitations of age and the levels of interest/desire permit. To those in active ministry, I would like to say: pay special attention to the retired priest moving into your parish.

We need both your pastoral attention and your collegial company. Don't assume that you know our needs, or what we should or should not be doing. Retirement holds different blessings for different clergy, so listen, pay attention and make space for the priestly ministry they can bring.

Anglican Fellowship of Prayer presents

Archbishop Stephen Cottrell

The Lord's Prayer



The AFP's 2026 Lenten Speaker Event welcomes

the Most Reverend & Right Honourable Stephen Cottrell, Archbishop of York

Saturday, March 7, 2026;
12pm-2pm CST

Link: <https://us06web.zoom.us/j/83298720043?pwd=WRD1u0zFajblKwxi7xatdHni61vF9U.1>

This is a free event, open to all.

Historic stained-glass windows

Information provided by Rev. Ed Dunfield

DYSART (Qu'A) — A small rural church is now graced with historic stained-glass windows, rescued from a large deconsecrated church. These windows illustrate the history of the huge area called Rupert's

Land and the Diocese of Qu'Appelle.

St. Matthew, Regina, had 16 small stained-glass windows lining the nave. St. Matthew was one of the five Regina churches that amalgamated in 2020, forming the new parish of Immanuel.

Dysart is a village

situated north of the Qu'Appelle Valley, about 90 km northeast of Regina. It is part of the Touchwood Trail parish.

After the deconsecration of the St. Matthew's building on Winnipeg Street in Regina, Rev. Ed Dunfield saw the windows and thought of

St. Cuthbert, Dysart.

After measuring the windows and the window openings at St. Cuthbert, it was determined that they would fit.

With the bishop's permission, the historic windows were relocated to St. Cuthbert. Two parishioners of St.

Cuthbert, Brian Bradshaw and Stephan Mottershead, installed the windows, which "took the better part of a day," reports Dunfield.

The congregation of St. Cuthbert is thrilled to have these stained-glass windows, which enhance the beauty of their church.



Above: St. Cuthbert's Church in the village of Dysart now houses historic stained-glass windows which illustrate the history of Rupert's Land (much of Western Canada) and the Diocese of Qu'Appelle. The windows were saved from the former St. Matthew, Regina. Photos by Rev. Ed Dunfield

Right: A "vanner" is shown visiting a farm family as part of the Sunday School Mission. Rural children received lessons through "Sunday School by Post" and were visited by the "vanners" during the summer.

Far right: Two Sisters of St. John the Divine and two students stand outside the Qu'Appelle Diocesan School in Regina, which the sisters operated as a boarding school for girls.



Installed in St. Cuthbert, Dysart



This window represents all the ordinations that have taken place in the Diocese of Qu'Appelle.



Rev. James West, the first missionary priest sponsored by Hudson's Bay Company, travelled from Norway House, in present-day Manitoba, to establish a mission at Fort Qu'Appelle in 1820.



Rev. Robert Wolfall (l) celebrated a service of thanksgiving when Admiral, Sir Martin Frobisher, (r) thought he had discovered the North-West Passage in 1578. This is the first recorded Anglican service in what is now Canada.

Introducing postulant Nathan McLean from Qu'Appelle diocese

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 starting seminary or in their early seminary education. It is not a guarantee of future ordination, but is an early step along that path.

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

NM: It all started with our former rector at St. Aidan, Moose Jaw, Dean Pinter. He was my New Testament professor at Eston College, long before he was my priest. He, along with several other faculty, modelled a faith that was grace-filled, that respected tradition and history, was intellectually honest, and above all, was rooted in love. I was in.

From there, I attended Regent College (affiliated with the University of British Columbia), spent some time doing outreach work in Vancouver, and eventually landed back in Saskatchewan.

Once again, my path and Dean's crossed at St. Aidan, and under his tutelage, I took concrete steps to start my ordination discernment process.

From there, I have continued through the concentric circles of



Nathan McLean recently completed a three-month placement at St. Andrew Anglican Church in Calgary. Photo submitted

parish discernment, ACPO (Advisory Committee on Postulants for Ordination), COOM (Committee on Ordained Ministry), and now my ministry placement at St. Andrew in Calgary.

What a ride it has been!

Where were you born and grew up?

I was born in the small farming community of Eston, Sask. I grew up

there, had many close friends, and had a blast for far too long. I spent many years farming, playing hockey and doing the things you do in a small town of 1,000 people.

In 2015, Sarah and I were married and we decided to try something new. We moved to Vancouver for three years (which was also a blast) and eventually moved back to Saskatchewan to start a family in 2019.

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

I completed a civil engineering diploma at SAIT in 2002, a bachelor's degree at Eston (Bible) College in 2005, and completed my master's in theological studies at Regent College in 2012.

All were significant benchmarks in my journey and formed who I am today.

For work, I farmed for most of my life with my dad and family. But after Sarah and I moved to Vancouver, I ended up doing outreach work at Union Gospel Mission in the Downtown Eastside of Vancouver. I loved it.

I would walk through the alleys of the Downtown Eastside and drive the "Mobile Mission" around the city to connect with people on the streets and offer them hope through a sandwich, coffee, a backpack, or a ride to our shelter or recovery home. It was a gift.

I continued in this field when we moved back to Saskatchewan, with stints at The Salvation Army and Souls Harbour Rescue Mission in Regina.

When did you feel drawn to ministry?

That is hard to pin down. I have always loved people

and have had a pastoral heart. That's always been who I am. Sometimes this gets expressed through work, through the church, or simply through living my day-to-day life as a husband, father and friend.

But ever since I can remember, I've always had this feeling — a call, a desire, a tug towards the church and some form of ministry. So here I am.

As I journey through postulancy, it remains, and if anything, has only grown stronger. So, we'll see where it ends, but life is rich and full and God has been so good and faithful.

Ordained or lay ministry, addictions or incumbency, paid work or voluntary, Moose Jaw or Vancouver — no matter where I may land, I know I will be held in God's incredible grace and grip, and that my pastoral heart will remain.

Other info about me:

I am the grateful husband to Sarah, proud father to Theodore, and expectant parent for another little peanut in May. I have been attending St. Aidan Anglican Church in Moose Jaw since the fall of 2019.

I love hoppy IPAs, sports, camping, board games and books, hosting Argentinian barbecues in summer, and sitting around our wood-burning stove in winter.

Stewards of God's abundance

Is everything worth stewarding?

By Rev. Christine M. Burton

In the long-ago days before I became familiar with the concept of "stewardship," my awareness of the term was largely limited to the wine steward, mentioned in the story of the wedding at Cana.

So, while in time I have learned about different approaches to stewarding resources, he still comes to mind when I think about what is required of us as stewards.

As you will recall, the miracle story involves a wedding feast where the host family runs out of wine — a serious "loss

of face" in first-century Israel. Reluctantly, Jesus turns water into wine, which is then taken to the wine steward to be checked before serving.

Upon tasting it, the steward speaks to the bridegroom, saying, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."

This story illustrates a few aspects of stewardship.

First, the steward is responsible for the quality of what is served. In fulfillment of this, the steward checks everything before it goes forward.

Second, the steward

is expected to have some level of expertise so he or she can pass an "evidence-based" judgment on whatever they are stewarding.

They need to be knowledgeable to some degree regarding the resources they are stewarding. They are to know the difference between good, better, best, and to be able to identify that which is "not so good."

Third, they are expected to report on their findings.

Also, I think, there's a fourth aspect — they are to advise on the use of the resource, whatever its quality or state.

The steward in Cana

was able to assess the wedding wine on its merits, without reference to its source, or fancy labels or lack thereof.

And he clearly knew that inferior wine was served at weddings — but later, after the guests were already drunk. So even poorer quality resources can have a positive use.

In the case of wine, if it is kept too long, it becomes vinegar. And while it's no longer drinkable, vinegar has many important uses — it adds flavour to food, both cooked and fresh; it can be used to preserve food through pickling, thus saving food that could spoil; it can clean, disinfect and deodorize

glass, spaces, clothing and bodies; it can be a healthy hair tonic; it relieves the pain of insect bites and can get rid of weeds.

That's a lot of uses for wine that has "gone bad"!

Of course, there will be cases where a resource is no longer usable — for example, the pickles that "go off."

But again, the person opening the jar has to assess the quality/state of the pickles (first and second responsibility of the steward), and if you were me, going down to the basement to get foods from the storage room, you had to report your findings to mom ... who, in turn,

Continued on page 13

Introducing postulant Michelle Josefson from Qu'Appelle diocese

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

MJ: After serving as parish administrator at St. Aidan (Moose Jaw) for six years, the rector commented on my suitability to the priesthood, as my own sense of call had been surfacing in a renewed way. Further conversation led to him putting me forward as a candidate in late 2023.

After both a parish discernment group and ACPO (Advisory Committee on Postulants for Ordination) recommended me to the bishop, I was made a postulant in November 2024.

Where were you born and grew up?

I was born and grew up in Quebec; Sherbrooke and Chambly, respectively.

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

I completed a BA in business administration and a graduate certificate in theology. I've spent the majority of my adult life in a variety of administrative and leadership capacities — primarily in Christian



Michelle Josefson completed a 10-week placement in the Diocese of Lichfield, in England, in 2025. Here she is photographed in front of the high altar of Lichfield Cathedral.
Photo by Penny Barr

higher education and church contexts. I also enjoyed a couple of seasons working on small farms/ranches and a few years as office manager for a wine importer.

When did you feel you were drawn to ministry?

I grew up as a pastor's kid, and the whole family

was involved in the life of the church. I first expressed a sense of vocational interest as a teenager. The draw has essentially been lifelong, and I've found myself in ministry contexts most of my life.

My first active step toward exploring ordination in the Anglican

church was a vocations weekend in 2014.

Other info about me:

I have always lived with the realities of both loving people deeply and being very strongly introverted.

I relate best in one-on-one or small-group contexts, which means this kind of broad sharing with

an unknown audience is uncomfortable.

However, the very inclinations that make this uncomfortable opened the door to explore spiritual direction — first to meet with a spiritual director myself and later to train as a director.

I'm grateful for the many opportunities to use those skills in life — both within and outside parish life.

One of the gifts of my postulancy was doing a 10-week placement in our companion diocese of Lichfield, England, during Lent through Pentecost last year.

Being exposed to dozens of parishes, many clergy members, the beauty of the Lichfield Cathedral and the countryside of the diocese was a wonderful experience.

The generosity of Bishop Michael Ipgrave, Bishop Jan McFarlane (Dean of the Cathedral), and the many others who supported my time opened my understanding of the Anglican Church and ordained ministry in new ways. I'm deeply grateful for that opportunity.

A further gift was a visit to Holy Island (Lindisfarne), a tidal island where St. Aidan ministered from in the seventh century.

... From ordinary to extraordinary

Continued from page 12 would tell you how to best dispose of them despite their "worst" quality — possibly to throw them out, give them to the pigs, or put them into the compost bin (not pickles!

The acid isn't good for the compost process), to avoid waste and to make positive use of the resources God gives us.

A long story about good wine and bad wine ... but hopefully one that will remind us to look at our personal and parish resources with an open and informed mind; to use our best judgment as to use, and to keep alternative uses in mind.

Also, to remember that something that might look ordinary could actually be an extraordinary part of God's miracles in our lives.

Anglican Fellowship of Prayer presents
Archbishop Stephen Cottrell
The Lord's Prayer

The AFP's 2026 Lenten Speaker Event welcomes
the Most Reverend & Right Honourable Stephen Cottrell, Archbishop of York
Saturday, March 7, 2026;
12pm-2pm CST
Link: <https://us06web.zoom.us/j/83298720043?pwd=WRD1u0zEqiblkwx7xatdHni61vF9U.1>
This is a free event, open to all.



Musician Donny Parenteau (left) and a student who attends his music school perform during the concert at St. David Anglican Church in Prince Albert. Photos by Larry Brewster



Deacon Matthew Hoskin welcomes people to the concert, which has been happening at St. David's Church in Prince Albert for more than eight years.

Singer Donny Parenteau and friends entertain in P.A.

By Mary Brown

PRINCE ALBERT — For more than eight years, St. David's Church have been putting on a Donny Parenteau and Friends Christmas Country Gospel Concert.

This year, they scheduled an afternoon concert and were pleased to see some new faces taking in the earlier event at 2:30 pm. Tickets were \$15, which included refreshments with desserts.

A portion of the proceeds supports students at the Donny Parenteau School of Music through two youth scholarships of \$100 each.

These donations are much appreciated and enable Parenteau to help students in need who have the opportunity to realize their dreams of becoming musicians.

Musicians included

Roland Corrigan, Carmen Robinson, Irene Savisky, Paul Lomheim, Kiana Carnegie, Al Rybchinski, Aiden Edwards, The Trudel Family and of course Donny Parenteau, and a backup band with Mike Gracias, Al Rybchinski, Janice Trudel, Donny Parenteau and Wilf Savisky.

The orchestra included violin, guitar, accordion and a portable organ. Concertgoers were treated to desserts and refreshments during the intermission that they could take back to their seats.

The first set was gospel music. Two of the musicians were young students who attend the school, along with two adults who graduated from the school and are pursuing their careers in music.

The young students are invited to play in order to get first-hand experience in playing for an audience.

After the intermission, the musicians played Christmas Carols and invited the audience to sing along. Members of the surrounding community are welcome to attend these concerts.

For more pictures, see the next page.



A singer performs a song with a band during the Christmas country gospel concert.



... Musicians entertain during Christmas country gospel concert



One of two students with the Donny Parenteau School of Music (right) talks about a song before he and the band perform.

Photos by Larry Brewster



The student musician performs gospel music with the band.



A band performs Christmas carols, with attendees invited to sing along.



A group of musicians performs at St. David Anglican Church in Prince Albert during the annual Donny Parenteau and Friends Christmas Country Gospel Concert.

Feeling the Holy Spirit

The Holy Spirit in the Litany

By Rev. Gene Packwood



As Lent rolls on, I draw your attention again to that wonderfully useful devotional tool for keeping us safely pointed in the right spiritual direction as we observe a Holy Lent.

Last time we looked at THE LITANY (BCP, p31. There is also a version in the BAS, p138).

After praying for God's mercy, that He will spare us from the consequences

of our — and our forebear's — offences and deliver us from an exhaustive list of perils, we then prayerfully recite another list of the things that The

Father has done to deliver us, including: *By thy glorious Resurrection and Ascension; by thy sending of the Holy Spirit (p31).*

This is the Holy Spirit who was sent to help us and fill us with all the fullness of God, as He teaches and reminds us of

Jesus and as He helps and empowers us to be faithful, effective witnesses of the Resurrection.

The Holy Spirit was sent by The Father and so are we. On the next page of THE LITANY we also pray:

To send forth labourers into thy harvest; to prosper their work by thy Holy Spirit; to make thy saving health known unto all nations; and to hasten thy kingdom, We beseech thee, good Lord (BCP, p32).

Be honest. Who still prays that regularly? Yet Jesus Himself exhorts His

disciples to pray it and to pray it *earnestly* (Mt 9.37, Lk 10.2).

There is work to be done and a key component of that work is to pray a prayer that Jesus specifically called His disciples to pray. The faithful, regular and frequent use of such tools for prayer provided by the Prayer Books as THE LITANY is a good way of getting the job done.

And if we pray what Jesus asks us to pray in this way, will our Heavenly Father not give the Holy Spirit to prosper our work, make His saving health and faith known to the nations and hasten the coming of His kingdom (Lk 11.13)?

The good news is that LORD promises not to leave us helpless orphans in this endeavour. To that end, THE LITANY also invokes God's good grace:

To give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruit of the Spirit, We beseech thee, good Lord (BCP, p33).

"Thy people" is us. God's Church.

God's grace, says James Ryle, is His empowering presence to be who He made us to be and to do what He calls us to do.

Dallas Willard writes that God's grace enables us to do things that we are not able to do on our own.

This includes things like pray and read the Scriptures every day, to hear them with the ears of our hearts, receive them with that pure affection (a

lovely prayer book phrase), and to bring forth the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal 5.22).

Surely, this is the very best way to make the Father's saving health known to all nations and to hasten the coming of His kingdom!

As THE LITANY draws to a close, we ask The LORD to forgive those who wish us harm and, *To give us true repentance; to forgive us all our sins, negligence, and ignorances; and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word. We beseech thee, good Lord (BCP, p34).*

Sin, negligence and ignorances — not much can escape that matrix. More grace.

More Holy Spirit. To amend our lives according to God's living-and-active (Heb 4.12), not-going-back-to-Him-empty, accomplishing-His-purpose, succeeding-in-the-things-for-which-He-sent-it (Isa 55.11), and holy, Word.

What we're praying for in all the above is for the Holy Spirit to be made manifest — made obvious, demonstrated — as the faithful are sanctified; as all come to know that the Holy Spirit was sent by the Father; as the work of the harvest labourers prospers; and as the fruit of the Spirit and grace abound.

And all for building up the church (1 Cor 14.12). Amen.

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Anglican Renewal Ministries
Canada

Doing new things in a new year

By Adam Z. Wright, Ph.D.

For those of you who may not know me, my name is Adam Wright, and I serve as the acting principal of the College of Emmanuel & St. Chad in Saskatoon.

I have had the privilege of working at the college for nearly 10 years as the professor of New Testament, and I am excited to explore the possibilities of this next chapter of service as acting principal.

As we look ahead to the 150th anniversary of preparing Christian leaders on the Prairies, I am pleased to share a few developments and to thank you for your support for this important work.

The first development is a series of courses that we have developed at the intersection of theology



and health care. This past autumn, we launched A Theology and Ethic of Healthcare, taught by Erika Mills, a member of the Saskatchewan Health Authority. Fifteen students

joined us on three Saturday mornings to talk about the theological implications of our approach to spiritual care within the health-care system, the effects of trauma and ministering to that trauma, as well as MAiD, among other topics.

It was a wonderful time of sharing, and I, for one, learned a great deal from Erika and the students. It gave me many things to think about and I continue to carry these talks into my ministry.

Building on that strong beginning, I am pleased to share the next course in this series,

entitled Addictions Ministry, taught by Dr. Andrew Yang, also of the Sask. Health Authority.

Dr. Yang brings extensive experience in addiction treatment and a deep understanding of the psychology of addiction, ministering to those who are affected by addiction, and current treatment protocols.

This course marks an incredible opportunity to learn and ask questions about the nature of addiction and how we can speak to the increasing number of drug-related deaths that affect so many of our communities.

If you, or someone you know, would like to learn how to think about, and minister to, addictions, let us know, and we would be very glad to welcome you.

Finally, I want to share how you can help us continue this work. We cannot offer high-quality



is through a financial partnership. To offer these important courses, there is a cost, and we rely on your giving to help us continue our work.

If you would like to partner with us in the form of a financial gift, please visit <https://emmanuelstchad.ca/donate>.

Once again, I wish to thank you for your continued support, and I would also like to express my personal gratitude for the many letters of support that I have received. I invite you to join us as we carry forward the long tradition of theological education on the Prairies!

May God continue to bless you and comfort you. May you continually be reminded of His steadfast love and compassion for us, and may you reflect that love and compassion towards others.

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General Synod hires new chancellor

By the Anglican Journal

TORONTO — The new chancellor of General Synod, George Cadman, describes himself as a cradle Anglican with over 35 years of experience in the role of chancellor. He has held that role in the diocese of New Westminster since 1988.

Cadman, who spoke with the *Anglican Journal* in January, became the national church's chancellor—a volunteer officer of General Synod who provides advice on both secular and church law—on Jan. 1.

He succeeds former chancellor, Canon (lay) Clare Burns, who submitted her resignation on Nov. 10, 2025, to take effect no later than Dec. 31, 2025.

Cadman was born and baptized in Trail, B.C. His family lived there for the first few years of his life before moving to Vancouver, where his father pursued an education in classical studies.

Remaining an

Anglican in his adult life was simply a natural development based on his family history, Cadman said, with a grandfather who was a member of the Church of England and parents who met through the Anglican Young People's Association.

"It is who I am, and that's all I can tell you," he said. "I grew up in the church and here I am."

Cadman holds a bachelor of arts degree from the University of British Columbia and earned his bachelor of law degree at Toronto's Osgoode Hall Law School.

According to his biography on the website of his law firm, Boughton Law, he has practised law for over 40 years at all levels of the Canadian judicial system and at various administrative tribunals.

Cadman will continue to serve as chancellor for the diocese of New Westminster during his term as General Synod chancellor, he told the *Journal*.

For the full story, visit anglicanjournal.com.

Renewing marriage vows on the river

By Sarah Groat

PRINCE ALBERT — We knew the trip was ambitious.

Here we were, a group of 18 adults and a baby, canoeing for three hours down Mountain Lake on the Churchill River into a strong headwind. Conversation dwindled as we dug into that inner grit and determination that builds character.

Finally, turning out of the wind, the iconic Holy Trinity Anglican Church across from Stanley Mission came into view, stretching high into the sky, majestic-looking.

Our weary yet accomplished group made our way the last few kilometres to our campsite, ate a hearty supper, prayed Evening Prayer, and turned in for the night.

This laborious day was only the second day of Camp Okema's adult canoe camp. The following day was nearly as exciting with a sudden, short, and spirited thunderstorm, leaving us stranded at a portage, waiting for a safe passage on our way back to our campsite from Nistowiak Falls.

The voyagers pulled together, showing their strength and resilience through the challenges. But you, reader, are here for a story about renewal, and all I've told you is the tough parts of the trip.

Rob and Rae Granberg renewed their marriage vows at Holy Trinity Church on the final day of our trip, Aug. 12, 2025.

Forty-four years before, my grandfather, Rev. Howard Green, had tag-teamed the wedding with Rev. Ray Clennett at St. Patrick's Church in Hudson Bay and now, here was my husband, Ven. Brody Albers, renewing those same vows.

Rob and Rae had talked about renewing their vows a few times over the years, but hadn't planned for it specifically on this trip.

"We had not thought of it at all; it was a gift from God," Rae reflected.

Rae wondered aloud if they could renew their wedding vows, and suddenly, the renewal was on! There was no hair done, no makeup, no nice clothes, just emotion and the deeply significant meaning of renewing one's wedding vows.



A group of canoers poses in front of Holy Trinity Anglican Church at Stanley Mission in northern Saskatchewan, during Camp Okema's adult canoe camp, held last summer. Photos by Sarah Groat



The Ven. Brody Albers (centre) leads a brief service that renews the wedding vows of Rae and Rob Granberg, who have been married 44 years. An interesting historical footnote is Albers' wife's grandfather assisted with the Granbergs' wedding in 1981.

The ladies picked a bouquet of wildflowers. A local caretaker rang the church bells, and I played a (shaky) rendition of Pachelbel's Canon in D on the foot-pump organ.

"I Rob, take thee Rae; I Rae, take thee, Rob, to have and to hold from this day forward, for better for

worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I give thee my troth."

These vows rang through the church, settling on our hearts. The lifelong sacrament of



The Granbergs' impromptu service to renew their wedding vows did not include fancy hair styles, make-up or nice clothes, but it did include a bouquet of wildflowers, a caretaker ringing the church bells and Pachelbel's Canon in D on the foot-pump organ.

marriage begins with these vows; marriage is a visible sign of the relationship between Christ and His Church; renewing and remembering these vows can help us when we encounter the highs and the lows of life.

Rob and Rae have many highlights of their life

together, including the joys and challenges of raising two boys, living close to the people who are important to them, the rhythm of work and life, and the blessing of eight grandchildren.

They see their life together and in the church as one and the same; **Cotnined 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

... Faithfulness in marriage and to the Gospel is challenging

Continued from page 18
“(God) is the centre of our marriage. There’s God, Rob and I, then our children. Because our marriage has been God-centred, we’re on the same page. It shapes our life.”

“The longer we’re married and the more your faith grows, the closer we are. I’m praying for stronger faith. You work on the marriage and you work on your faith. They parallel each other.”

Rob adds, “The fact is, our marriage has been very smooth. We’ve been very fortunate. The trip down the lake was a lot more challenging than our marriage was.”

The couple exited the church as we threw rice in celebration.

Throughout the canoe trip, Bishop Rick Reed led us in the daily offices and mini sermons.

He challenged us to have our own spiritual

renewal, calling each person to take the next step to grow his or her relationship with Christ.

Encouraging a renewal of faith is in line with the original philosophy of the Okema Society for Christian Development — formed in 1976, or 50 years ago! — “To promote spiritual renewal among church-related people.”

It is through the joys and the challenges that we find this spiritual renewal and make our own “vow renewals” to our faith.

We knew the trip would be demanding. We know the lifelong commitment of marriage is ambitious. We know a life of faithfulness to the Gospel is a high and challenging calling.

We need these moments of joy and challenge to walk with Christ and reach the end saying, “We did it, together.”

Article from Ottawa's 'Perspective' newspaper

OTTAWA — Senior leaders of Cornerstone Housing for Women and Belong Ottawa, diocesan Community Ministries, can now say they have walked a mile in the shoes of people facing homelessness whom they serve.

They participated with 60 other front-line providers in the Empathy Project, described by the organizer, Alliance to End Homelessness Ottawa, as an exercise in social policy education.

Each one assumed a persona—a person who needed help from multiple service providers—that was fictional but was expertly designed to reflect real-life experience.

They were given a list of service locations such as Service Ontario, a health care clinic and community housing service which were scattered around a multi-storey building of the

Canadian Mental Health Association.

At the end of the exercise, some of their comments were: “meaningful and memorable...unsettling...very powerful...profound...overwhelmed at how awful it is...”

“The Empathy Project challenges participants to engage with the realities of navigating a complex and often dehumanizing system,” Moira Alie, chair of the Bishop's Panel on Housing Justice, said.

“Though the experience can be frustrating, its purpose is not to foster hopelessness, but to inspire action. If homelessness is a systemic problem, it is also a solvable one.”

Mark Holzman, chair of Cornerstone's board of directors, stepped into the situation of an Inuit man who had been living with his son and mother in Ottawa for two years, doing well enough to rent an apartment.

Until, one day he was

evicted, informed that the landlord was going to renovate. He was out on the street.

“I went to register on the housing list and was told it's a six-year wait... There were a lot of people waiting at the shelter. Often the answer was, ‘No...no, we can't help you, you need to go over there... no, you aren't going to be helped today.’ That was unsettling.”

Holzman noted that in the simulation the “clients” walked up and down stairs to locations in a multi-storey building. In reality they would have to take a bus; sometimes their first problem is getting bus tickets.

He added: “We hope the people making the rules can experience what it's like. Do they really need all that information before they can provide a service? If you're telling your story over and over again...Is there not a way to simplify that process?”

Project helps front-line workers in Ottawa understand homelessness

Archbishop Sarah Mullally becomes 106th archbishop of Canterbury

By ACNS

LONDON, ENGLAND — Archbishop Sarah Mullally took up the Primatial Cross as the 106th Archbishop of Canterbury during a Confirmation of Election service held at St Paul's Cathedral.

Her public duties begin in March, after an Installation service in Canterbury.

From bishops and clergy, to local school children and choirs, St Paul's Cathedral was full, for a Confirmation of Election service that enjoyed diverse participation of people from across the Church of England and the Anglican Communion.

The Confirmation of Election is a legal ceremony set within a church service. It marked the moment at which the legal functions of office become vested in the new archbishop.

Presided over by the Archbishop of York, the Most Revd Stephen Cottrell and other appointed bishops (with the assistance of the Vicar-General of the Province), they sat as a court, ensuring that the legal procedural steps have been carried out in appointing Archbishop Sarah to office.

The Archbishop-Elect took the oath of allegiance and made declaration of assent to her new office.

During the service, the Archbishop of York, along with others participants, gave words of encouragement to Archbishop Sarah. Described as 'the Charge' in the Order of Service, this was a moment of affirmation, mandating Archbishop Sarah in her spiritual, pastoral and missionary responsibilities.

Speaking directly to Archbishop Sarah, as they stood face-to-face on the Dais at St Paul's, Archbishop Stephen warmly encouraged Archbishop Sarah to 'Be Yourself.'

He said: '...standing here, one disciple speaking to another, and therefore one beggar telling another beggar where to get bread, it is the very best - and indeed the only - thing I have to say to you: Sarah; be yourself.'

"For it is you that God has called to be 106th Archbishop of Canterbury. It is you, with your particular blend of gifts,



Archbishop Sarah Mullally takes up her cross during the service. She is now officially the 106th archbishop of Canterbury, which is the spiritual leader of the Anglican Communion.

Photos by Graham Lachao / St. Paul's Cathedral



The Archbishop of York welcomes Archbishop Sarah Mullally during her confirmation of election service.

passions, experiences, and with your wisdom and your 'uniquely blessed-Sarah' lens through which to see and understand and share the gospel of Jesus Christ and build the Church.

'And while the world may be very interested in the fact that you are the first female Archbishop of Canterbury, I think God is very interested in the fact that this is the first time Sarah has been the Archbishop of Canterbury.

'And the only time. And you receive the baton - or in this case the crosier - from those who have gone before; and in due course

you will pass it on.'

Earlier, he also expressed support from the bishops present, saying: 'Recalling God's mission entrusted by Christ to His Church to proclaim God's Kingdom, to heal the sick, and to make disciples of all nations, we will share with you the tasks and ministries, discerned in consultation, prayer and reflection by those called to serve on the Crown Nominations Commission, to guide you as you take up your new office and ministry.'

Two of the Anglican Communion members

who were on the Crown Nominations Commission for the Archbishop of Canterbury were present at the Confirmation of Election.

The Reverend Canon Isaac Beach, from the Anglican Church in Aotearoa, New Zealand and Polynesia, shared a prayer and Joaquin Philpotts, Lay Minister in the Anglican Diocese of Argentina, spoke a message of encouragement during The Charge.

The service sought to reflect the breadth and diversity of the church. As well as clergy and

laity from The Church of England and Anglican Communion, the service featured groups with close ties to the Diocese of London, where Bishop Sarah has served since 2018. Participants included students from The Urswick School,

The Gospel Choir of Christ's Hospital Song and students from St Michael's CE Primary School, Enfield.

Archbishop Sarah's first act as Archbishop was to take up the Primatial Cross and give the blessing at the end of the service.

By tradition, Archbishop Sarah will begin her public ministry and full programme of public engagements following her Installation.

Speaking about the Confirmation of Election, The Rt Revd Anthony Poggo, Secretary General of the Anglican Communion, said: 'I give thanks for Bishop Sarah and the confirmation of her election as the Archbishop of Canterbury. As she prepares for her installation and public ministry this March, I assure her of our prayers and support.'

'May God grant the archbishop understanding and discernment as she works to serve the Member churches of the Anglican Communion, foster bonds of friendship, and encourage them in sharing the Good News of the Christian faith around the world.'