

Saskatchewan

Anglican

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The ascension of Jesus into heaven

"So when the apostles were with Jesus, they kept asking him, 'Lord, has the time come for you to free Israel and restore our kingdom?' He replied, 'The Father alone has the authority to set those dates and times, and they are not for you to

know. But you will receive power when the Holy Spirit comes upon you. And you will be my witnesses ... ' After saying this, he was taken up into a cloud while they were watching" (Acts 1:6-11). Artwork by Andrea Mantegna/artesvelata.it

Tasty food, uplifting prayer feed the soul during conference

By Mary Brown

WASKISEU (Skwn) — The annual diocesan prayer conferences are an opportunity to receive food for your soul while enjoying the company of like-minded people and great music.

But you also get food for your body. The Hawood Inn in Waskiseu has a reputation for excellent meals.

The first meal was at 6 p.m. on Friday, where you are treated to a delicious meal of prime rib beef, Yorkshire pudding, vegetables, roasted potatoes and two salads, plus pie and cheesecakes for dessert.

After a restful sleep in a luxurious room, a breakfast of eggs, bacon, fruit, yogurt, juice and danishes was ready for your consumption. Lunch consists of soup, cheese, a variety of meats, salads and breads, and fruit.

Where can you get all of this for \$100 (single) or \$150 (double room)?

Of course, this is subsidized by the diocese, so that attending these events is affordable. It is like a mini retreat and is a welcome break from the rigours of winter.

This year, the topic for discussion was the Lord's Prayer. It was a smaller group than usual due to

illnesses and previous commitments.

There were still familiar faces and friendships to rekindle. Archdeacon Brody Albers led the conference and was the first speaker, who introduced the topic on Friday night.

The newly ordained Rev. Matthew Hoskin spoke in the morning, and Bishop Rick Reed gave the final address.

The Our Father was divided into three sections, with sessions about each section. The bishop suggested that each leader submit an essay on their presentation.

The talks by Rev. Albers, Rev. Hoskin and Bishop Reed will be in the June paper.

Be sure to read their dissertations, which will give you an idea of the calibre of work presented at these conferences.

In between sessions, participants played Kahoots, an interactive computer-based multiple-choice game.

People in the audience logged into the program using their digital devices and used different icons and names. They then proceeded to see who could answer biblical questions the fastest and correctly.

It was fun and very competitive!



Breakfast at the conference. Photo by Mary Brown

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The Bishop's Corner

Of books and belt buckles

By Bishop Helen Kennedy,
Diocese of Qu'Appelle

To be invited as a contributor to the Archbishop of Canterbury's Lent Book was, for me, an unexpected and deeply humbling honour. Lent is a season that asks us to look both inward and outward — to examine our lives, and to rediscover our place within the wider story of faith.

To offer words that might accompany others on that journey felt like being entrusted with something both fragile and profound.

In my own contribution, I found myself returning again and again to the landscape that shapes life and ministry here on the Prairies. There is something about that vast openness — the place where horizon and Earth seem to meet, where the line between them feels almost like a thin veil — that invites contemplation.

It is a space where distance and nearness co-exist, where the eye is drawn outward even as the heart turns inward. That “thin veil” has become, for me, a metaphor for ministry itself: the sense that the boundary between the earthly and the divine is not fixed or distant, but shimmering just at the edge of perception.

This Prairie vision inevitably shapes how we understand our calling. Ministry here is not confined to buildings or bounded spaces; it stretches across distances, carried in relationships, in quiet acts of care, in communities that gather faithfully even when separated by kilometres.

The horizon reminds us that we are always looking toward



something more, something beyond ourselves — yet never disconnected from what is immediately before us.

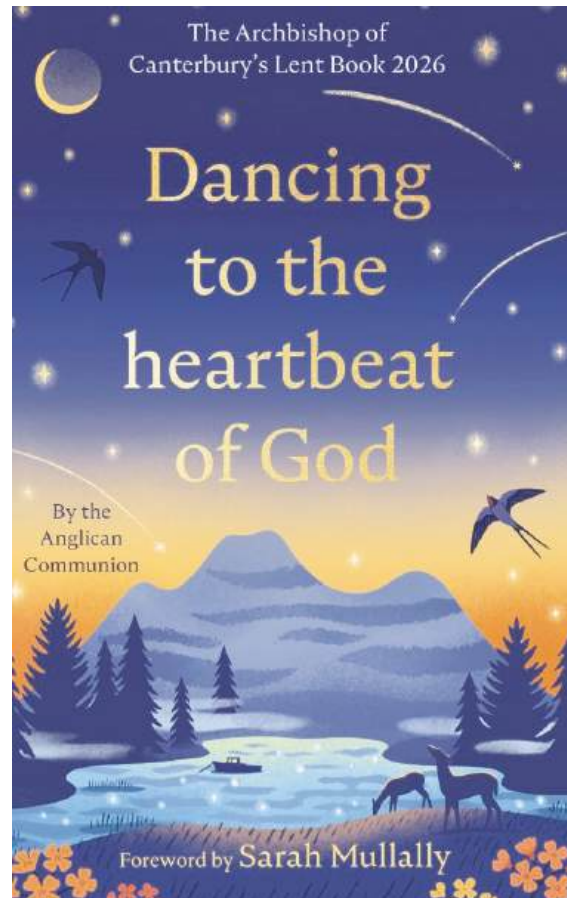
What made the experience of contributing to the Lent Book even more meaningful was the knowledge that it was not a solitary voice,

but part of a chorus drawn from across the Anglican Communion. Contributors from different countries, cultures and contexts each brought their own perspective, their own landscape, their own lived experience of faith.

And yet, together, those voices formed something cohesive — a shared witness to our connectedness as one body. It is a powerful reminder that, however varied our contexts may be, we are bound together in Christ, participating in a common life that transcends geography.

That sense of connection found a vivid expression in the recent installation service of the new Archbishop of Canterbury. It was, in many ways, a moment that spoke to the “macro” level of our life together: a visible sign of unity across the Communion, a gathering of voices and traditions held within a single act of worship.

To see that role described and embodied as an instrument of unity was both reassuring and inspiring. It speaks to a calling



that is not about uniformity, but about holding together a richly diverse family with grace and faithfulness.

Yet what struck me just as deeply was the “micro” level of connection — the way in which Archbishop Sarah Mullally's own life story continues to shape her ministry. Her background in nursing is not simply a chapter left behind; it remains an integral part of who she is as a leader in the Church.

There is something profoundly theological in that continuity, a reminder that vocation is not erased but transformed and carried forward.

I am particularly moved by the story of her nurse's belt buckle, now used as the clasp that holds her episcopal cope together. It is such a simple, tangible detail, yet it speaks

volumes. Here is an object shaped in one context of care and service, now quite literally holding together a garment that signifies her episcopal ministry.

It is a visible sign that what we bring from our lives — our skills, our histories, our callings — does not stand apart from the Church, but becomes part of its very fabric.

In many ways, that small symbol mirrors the larger truth expressed in the Lent Book itself. Each contributor brings something distinct, something rooted in their own place and experience. Yet when those offerings are gathered together, they reveal a deeper unity — a connectedness that is both gift and calling.

For me, the Prairies, the horizon, and that thin veil between Earth and sky have become a way of understanding this mystery. We stand in our particular places, shaped by our own landscapes and lives, yet we are always reaching toward something greater.

And in that reaching, we discover that we are not alone. We are part of a communion that spans the globe, held together not only by shared belief but by the countless ways in which our lives, like that simple belt buckle, are offered and woven into the life of the Church.

To have played even a small part in that shared expression, through the Lent Book, is a privilege I will carry with gratitude — and with a renewed sense of hope for the future we are being called to embrace together.

Obituary

Helen Harradence a long-time supporter of Anglican Foundation



Helen Harradence (centre) celebrates her 100th birthday in August 2023, with bishops Stephen Andrews and Anthony Burton on either side.

Photo by Mary Brown

By Mary Brown

PRINCE ALBERT — It will be three years ago this August that Helen Harradence celebrated her 100th birthday, and she almost reached her 103rd birthday, but unfortunately, she died on March 10 at 102.

Helen received the Order of Saskatchewan in 2007 for her dedication to the church through her membership in the ACW, acting as a delegate to both the Provincial and General Synods, and serving as a long-standing member of the Anglican Foundation.

She came to Saskatchewan at the age

of 16, from Winnipeg, with her parents.

Her father was the bishop of the Diocese of Saskatchewan for the next 20 years.

She married Clyne Harradence in 1950, practising medicine until she had their four sons. She also had six grandchildren.

As Bishop Anthony Burton said at Helen's 100th birthday, “We have gathered to give thanks to God for his gift to us of a hundred (102) years of Helen's life; for all he has accomplished in that life; and specifically for all God has accomplished through her in our own lives.”

DIOCESE OF SASKATCHEWAN

Household items needed to support this summer's VBS leaders

■ **May 2: Annual Lay Readers Renewal Luncheon** beginning at noon with lunch and service to follow at 2 p.m. at St. Alban's Cathedral

■ **Exciting news for the summer:** The diocese is hiring seven students from King's College to participate in several summer initiatives, as noted below.

■ **Cameron Lowe**, who was here last year, will head up and coordinate a VBS team

of three students: **Miss Sydney (Syd) Hohlweg**, **Joseph Weatherly** and **Coagn Aiken**. Their headquarters will be in the Birch Hills rectory. The sessions will cover the Apostles' Creed. There will be seven weeks of VBS, and if you are interested, contact the Synod office.

■ **There will also be three ministry interns:** Jonah Folkman, who graduates this year; Gabriel Hopkins, who was also here last year and

is in his third year; and Anil Pinto Gfoerer, who already graduated last year. She was on the VBS team with Gabriel and Cam last year.

It is hoped they can reside in another empty rectory in the diocese. They are young people who are discerning a possible call to ordained ministry and will be visiting parishes throughout the diocese this summer.

■ **If you would like to provide financial**

support, you can "Say Yes to Kids" through the Anglican Foundation, which supports national youth ministry projects.

About 80 per cent of the money raised goes to the diocese, with the other 20 per cent earmarked for youth ministry. Our diocese received \$9,000 last year.

■ **The diocese will also apply for Canada Summer Job grants**, while some host VBS parishes contributed to their VBS programs.

■ With so many youths coming, **they will need household items** such as kitchen items like pots, dishes, cutlery, tools, glasses, dishcloths and tea towels.

They also need bedding like pillows, blankets, sheets, comforters, face/hand/bath towels, etc., and furniture plus dry goods such as sugar, tea, etc., and cleaning supplies.

These items can be dropped off at the Synod Office.

DIOCESE OF SASKATOON EVENTS

Announcements for May 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.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 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.

■ **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 Grave-nor 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 the hospital. A team of clergy and lay-pastoral visitors are currently carrying out the duties of hospital chaplain.

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

■ **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*.

... ARM: Re-consecrate yourself daily to Jesus through prayer

Continued from page 11 find they also remind me of things I'd forgotten to pray about.

I've quoted her before in these pages, but I'm fond of one of Sister Monica Joan's sayings in *Call the Midwife* about the effectiveness of liturgy, so here it is again.

As she struggled with her

dementia, she said, "The liturgy is of comfort to the disarrayed mind. We need not choose our thoughts; the words are aligned, like a rope for us to cling to."

It doesn't matter how well arrayed my mind is, or how spiritually dry I am feeling. If I just take hold of the rope, as

Sister Monica Joan suggests, the liturgies in our Prayer Books will pick me up and carry me along.

As I surrender myself to the words of the liturgy and the Scriptures, they will accomplish in me what the God and Father of our Lord Jesus Christ purposes.

They will succeed in the things

for which he sent them (Isa. 55:11).

I don't have to be holy, or clever, or erudite or eloquent. All I have to do is take hold of the rope. I cling happily still.

I can enjoy being clingy in a good way.

I hope you can find your way to get a good grip, too.

Archives are us: An update about storing important materials

By Rev. Peter Coolen
Diocesan Archivist,
Diocese of Saskatoon

Editor's note: This is an update of an article that appeared in the Saskatchewan Anglican in December 2011 and 2018.

SASKATOON — Who are we, how did we get this way, and where did we come from?

These are questions that, at least from a historic and spiritual point of view, can be addressed by the archive of records and materials from our diocese, its parish churches, individuals and organizations preserved in the diocesan archives.

The archived materials in the archives represent a treasure trove of info from our past for us to use now and are also a gift from us to the future.

History and archives can be fun! Here are a few examples of the oddities of history in our diocese that you may not know:

1) What parish's name was changed after the Second World War in exchange for cash provided by a parish in London, England, which was bombed during the Blitz in the war?

2) What parish contains a Great Window of stained glass dating from before the 1642 to 1651 English Civil War?

3) How is the College of Emmanuel and St. Chad Anglican Theological College, located in Saskatoon, responsible for the University of Saskatchewan having the name it has?

(Answers at the end of the article)

Storing the archives

The archives of the diocese are the property of the Synod and are stored in two locations in Saskatoon: the old synod office at the former St. Mark's Parish and the new All Saints' Diocesan Centre in the former All Saints' Parish building.

A significant group of the archived holdings also remains in the Provincial Archives Board offices in Regina, awaiting to be moved to Saskatoon soon.

All these files, for the first time in three decades, after living in many separate locations (often in places difficult to access), are in the process of being centralized in a new archives room in the Diocesan Centre. This should be completed this summer.

Following this, there will be an effort to sort through the entire archive holdings to ensure that



The Archives of the Anglican Diocese of Saskatoon is now housed in the All Saints' Diocesan Centre in Saskatoon. Photo submitted

all files are catalogued in one uniform systematic way and to confirm that nothing is missing.

The services of the archives to those seeking information, during this time of consolidation, will not be interrupted, but there may be significant time delays.

Access to the records is provided through the diocesan archivist, who manages the daily sorting and cataloguing of new materials submitted, and searches for, locating, materials already catalogued in the system.

Materials suitable for archiving

What could our archives contain? Sadly, not everything that should be included is there. Many records have been lost, destroyed or otherwise have disappeared and/or have never made it to the door of the archives.

Normally, all records and other materials about the operation of a parish, diocesan organizations and Synod Office should be archived after a suitable period of time has elapsed, such that these records are no longer necessary for the running of a parish, the organization or the Synod Office.

The Synod Office, individuals, parish organizations and parishes of the diocese may submit any materials they consider worthy of preservation to the archivist, who will determine if the material is suitable for inclusion in the archives.

If found suitable, the archivist will arrange and catalogue these materials within the archives.

Materials suitable for archiving include, but are not limited to, the minutes of parish

vestry and all parish and synod committees and organizations; Synod Office and diocesan council meetings; the annual financial statements from all parish vestries and parish committees and organizations (or other financial records if annual financial statements are not available), and the minutes of synod committees and diocesan council and deanery meetings.

Also, reports of annual parish meetings and diocesan synods; records of the diocesan ACW and Mothers' Union; cemetery records; land title records; architectural plans and designs; and all registers of services, baptisms, burials, confirmations and marriages.

In addition to these items, more personnel materials, photographic materials, books, ceremonial objects, memorial plaques, etc., of a historic nature can also be included.

Protection of historic records is especially important at the time of the disestablishment or closure of a parish.

In such a case, the archivist, in consultation with the diocesan registrar, the diocesan administrator and the bishop, will advise those responsible for handling the closure of the affected parish of the need for the transfer of these materials and may be involved in doing this.

Also, in order to preserve and make access easier, parishes should ensure all registers of services, baptisms, confirmations, burials and marriages are given to Synod Archives once they have been completed or have been in use for an

extended period of time.

Viewing the materials

Registers of baptism, burial, confirmation and marriage and personnel files are legal documents and contain information considered to be personal and confidential.

If the records are more than 90 years old, the registers may be viewed in the presence of the archivist; if less than 90 years old, access to the registers is restricted, and the registers cannot be viewed. But, details of the information contained may be requested by family members of individuals or the individuals themselves named in the record sought.

In rare cases, records may also be requested by a person authorized by the family or individual named in writing.

Please note that access to the archives does not constitute permission to publish all or portions of the material.

Permission to quote unpublished material or to reproduce any material obtained from the archives must be obtained in writing.

The archived records are also catalogued and searchable in a computerized database by subject, but not by individual name.

In the case of the registers of baptism, marriage, burial and confirmation, all searches of the registers must be done manually in the order of parish, date and then name, as there are currently no keyword, name or subject indexes or databases to assist in these searches.

On request, the archives can provide either the information on

the data recorded, hard copies of the records in the registers, or it can also issue new, signed and sealed certificates of baptism, confirmation, marriage and burial.

There is a small charge for each of these services to offset office costs.

So, where does this leave us? The archives represent an important historical resource and reference for the safekeeping of our history.

The diocesan archivist is here to help you sort through, locate and retrieve historic material while at the same time safeguarding and preserving these materials for future use.

If you have materials of a historic nature relating to our Church and the Diocese of Saskatoon that you would like to have considered for preservation within the diocesan archives, please contact the diocesan archivist, Rev. Peter Coolen, at 306-244-5651 or 306-244-0935 or at anglicanarchivist@sasktel.net.

When submitting materials, it is better not to pre-sort them, as this may remove important information and context.

Attaching notes to individual items explaining the importance or background for particular items is, however, often very useful.

See you in the future!

Answers: 1) Holy Trinity, Maidstone was renamed St. Andrew's by the Wardrobe, Maidstone in 1942; 2) The tryptic window of Peter, Paul and Christ at All Saints', Watrous, 3) Emmanuel College was founded at Prince Albert in 1879. An Act of the Dominion Parliament established and incorporated the College as "The University of Saskatchewan" in 1883.

When the provincial government established its own university in Saskatoon in 1909, Emmanuel College moved to that city and, while retaining its university status, relinquished its charter title to the new university, taking as its new name, The University of Emmanuel College. St. Chad's College was established in Regina in 1907, where it continued its work until 1964, when it amalgamated with Emmanuel College. Together, they formed the College of Emmanuel & St. Chad, which continues as an affiliate college of the present University of Saskatchewan.

Camp Okema offers exciting, God-filled activities for all ages

By Marilyn Whelan

CAMP OKEMA (Skwn) — 1 John 4 reminds us that “God is love,” and that love becomes real when we live in community.

At Camp Okema, children and adults are welcomed, valued and reminded that they are deeply loved by God and by others. This past summer, Camp Okema had the opportunity to work in ministry with over 300 adults and youths.

We started the summer by celebrating God’s love with a Fun Run and Open House. Camp Okema hosted 70 people to take a walk or jog in the gorgeous boreal forest and experience love and laughter.

The run was followed by a swim, camp crafts and tours. Bishop Rick led us in a Morning Prayer service around the campfire. It was a great opportunity to get acquainted with Camp Okema and make new friends and rekindle some older acquaintances.

After a great opening, Cabin Leader Training for participants over age 14 was held to prepare staff and volunteers for a fun-filled summer.

The focus was for teens and adults from across the province to come together to learn about God’s love and learn the practicalities of supporting campers to have the best week possible while at camp. We practised many leadership skills surrounding safety and communication as well as canoeing, archery and drama skills.

Though topics were often serious, everyone had fun and new friendships were forged.

Junior Teen campers aged 13 to 15 enjoyed a sunny week with the theme, “Follow the Word, Not the Herd,” a Western Theme.

Twenty-one campers participated in many sports, crafts, and outdoor adventures around this theme. They danced, had cookouts, and went on an outing to Murray Point.

Campers learned to rope, went tubing and closed the week with a talent show. In the chapel, students learned about Daniel’s story.

Junior Camp saw 23 10- to 12-year-olds speed along in a Mario Theme. They enjoyed crafts, canoeing, archery, games, a crazy gorilla meal and decorated cupcakes. Fun was had by all, and everyone was sad to see the week conclude.

Ten Canoe Campers at Youth Canoe Camp and 15 participants at the Adult



Youths in the Small Fry (ages seven to nine) summer camp program share some laughs in 2025.

Photos by Marilyn Whelan

Canoe Camp start at Camp Okema to get organized and learn the basics.

They then ventured north for an amazing trip to Stanley Mission and the Nistowiak Falls. They portaged, cooked out over the fire and ran rapids for a week filled with adventure. They spent time together in nature, sharing and hearing God’s Word.

They arrived back at camp excited and exhausted from a very rewarding week.

Small Fry Camp for 24 seven- to nine-year-olds was themed in God’s Universe (a space theme). Campers created jet packs to jet around the camp, played games, swam, canoed and did science experiments.

Water day with a slip and slide and crazy body painting wound up the week together.

Over the August long weekend, Family Camp hosted 27 people of all ages. Families enjoyed time to relax, enjoy time at the beach, crafts and time on the playground.

The adults spent time sharing God’s love and visiting with each other while joining their children in many activities.

The last summer camp is Teen Camp. This year’s camp boasted 33 campers from ages 14 to 18. They have a week like no other with theme days, of pirates and at the old folks’ home.

Days were filled with challenges as they competed for the Okema Cup. Evenings were spent around the campfire, singing and laughing at



Youths in the cabin leader training program (over age 14) spend time bonding before the start of summer camp in 2025.

... Youths, families encouraged to attend Camp Okema this summer



Youths in the teen camp program (grades 9 to 12) enjoy a fun game.



Camp Okema offers summer programs for all ages, from family camps to Small Fry (ages seven to nine) to Junior Camp (ages 10 to 12).

and wiener roast over the fire. This summer, we had 189 campers participating in our summer programs, which is up from 142 in 2024.

The summer program is not possible without our volunteers, who are the core of Okema.

Each summer, the adults and teens who volunteer lead camps, run activities, nursing, cabin leading and cooking to name a few. Many, many thanks to all those who volunteer and call Okema their family.

As one of those volunteers, I'd say that the volunteers find camp a great chance to renew one's spirit and spend a week laughing and creating memories that are like none other.

We would love to have you join us this summer as a volunteer or as a camper. Our website at campokema.com is a great way to get more information.

The email at office@campokema.com is a great way to reach out if you have any questions or would like to volunteer. Below is our schedule for the summer. Early Bird pricing is available until June 1.

Schedule

May 15-18: Work Weekend, come volunteer for a day or the weekend

June 5-7: Ladies Retreat - \$150

July 4: Okema Society 50th Anniversary and Fun Run/Open House

July 5-8: Cabin Leader Training (14+) \$50

July 12-17: Junior Camp (ages 10-12) \$335 after \$385

July 19-24: Junior Teen (ages 13-15) \$335 after \$385

July 26-31: Canoe Camp (ages 13-18) \$450

July 30 to Aug. 2: Family Camp (all ages) Under 3 free; 4-10, \$125; 11+, \$150

Aug. 3-7: Small Fry (ages 7-9) \$290, after \$310

Aug. 9-15: Teen Camp (Grades 9-12) \$380, after \$380

Sept. 11-13: Young Adult Retreat \$150

For more pictures about the many fun and exciting activities that happened at Camp Okema last summer, **check out page 12.**

skits. The week ended with a fantastic talent show proving just how talented our youths are.

Then last to round out the summer is the Young Adult Retreat, where 25 participants spent the second weekend in September relaxing, participating in some craziness and enjoying each other's company.

Though our camps are different, they all have common activities. Everyone enjoys the beauty in nature and time together, enjoying each other's company in the activities of the week.

All camps spend many hours outside going on nature walks, playing wide games like capture the flag and Bible smugglers.

Campers get their chance to learn new skills in outdoor survival skills or learn a new craft.

Many activities centre around the lake, with canoeing, kayaking or campfires on the beach.

Music is a huge component of camp as each week they sing their favourites, whether that is Days of Elijah, Pharoah, Pharoah, All in All or Amazing Grace.

Okema spends time learning about the scriptures through music, drama, Scripture readings and prayer. God's love is modelled by the many volunteers who help each week.

As always, the food at camp is good. Many favourites are repeated throughout the summer, including pizza, baked oatmeal, spaghetti and meat sauce or a dough bake

99th annual World Day of Prayer highlights

By Jason G. Antonio

MOOSE JAW — It's not every day that dancing breaks out in an Anglican church, but a recent service saw people dancing up the aisle as they deposited their offertory donations at the altar.

More than 60 people attended the 99th annual World Day of Prayer event at St. Aidan Anglican Church in Moose Jaw on March 6, with the Nigerian community organizing the service using a script that women in the West African country wrote.

The service's theme was "I will give you rest: come," based on Jesus' words in Matthew 11:28-30.

Some cultural items on display included vibrant textiles that embodied Nigeria's rich tapestry of cultures, told a story of heritage and identity through patterns and colours, and represented the people's resilience and creativity; rice that symbolized the interconnectedness of poverty and despair; and olive oil representing the country's complex history with crude oil.

The hymns included "In Christ Alone," "I Heard the Voice of Jesus Say," "Great Is Thy Faithfulness" and "Jesus Loves Me."

There was also a praise song called "Keleya (Praise God)," which was partially sung in the Nigerian language of Igbo, and an offertory song called "This is the Day of Joy."

The Women's Inter-Church Council of Canada distributes World Day of Prayer materials across the country. Worldwide, more than 1.5 million Christians in 150 countries and speaking 90 languages gather in spirit and unite

to pray for issues affecting women and children in the particular country.

Agwalonye Aghamelu and Ndidi Uzo, both of whom attend St. Aidan, were two of the four event organizers; Deacon Arleen Champion from St. Aidan and Bev Ruehs from Trinity United were the other co-leaders.

The two Nigerians said they were thrilled with how the service went and with the number of people who attended.

Aghamelu said she enjoyed the stories about several women and girls from Nigeria who have overcome the challenges in their lives. Furthermore, she enjoyed watching people sing and dance up the aisle as they delivered their donations to the altar.

Laughing, Aghamelu agreed it's not often one sees dancing in an Anglican church — especially in a service.

Uzo noted that the service was "very glorious," while she was happy that the Nigerian community could showcase its cultural and religious practices to Canadians.

Moreover, she was pleased that the event highlighted the struggles Nigerians are facing in their country.

All of the Nigerian women who participated in the service wore colourful dresses with various patterns, which Uzo noted was part of their culture. Furthermore, she and Aghamelu said women wear such clothing when they attend church because of how important it is in their lives.

Meanwhile, Aghamelu said organizing the service wasn't easy, especially since the leaders had to contact other churches to encourage them to

participate.

"And they really, really complied (and) turned up," she remarked. "To me, I thought it was a great success."

Aghamelu admitted that she hadn't expected the church to be so full. However, the fact that so many people attended indicated that many Canadians still pray.

"I was here last year, and I think this year, many more people came," she said. "And many people testified that having Nigerians lead the service made it richer, (compared to) last year, (when) no one from the country (of the Cook Islands in the Pacific Ocean) came."

"But this year, mainly, Nigerians took (the) lead of the service, the prayers, the reading of the stories (and) the cooking ...," Aghamelu added. "To God be the glory."

Uzo highlighted the food, which included puffs-puffs, a spongy, deep-fried doughnut-type ball; fruits; calzone-type meat pies with beef, carrots, onions and spices; and juice.

Aghamelu also noted that the large crowd showed Western support for the West African country, which is positive, since many Nigerians have given up on their country because the government doesn't listen to them.

"And so, to us ... when this (Nigerian-themed service) came, I was like, we've prayed (and) we've prayed, and it feels like our prayers were ... being heard," she said, adding that many Canadians today are talking more about Nigeria, which shows that they care.

For more info visit wdpcanada.ca/world-day-of-prayer.

For more pictures see page 13.



Nigerians and Canadians dance their way up the aisle as they



Temitope Adewumi leads intercessory prayers during the service.



An altar covered with various Nigerian items, including clothing, a drum and the Bible in the Igbo language.

s Nigeria through stories, dance, song, food



They deposit their offertory donations at the altar.
Photos by Jason G. Antonio

People who attended the service deposit their donations at the altar after dancing up the aisle, with the Nigerian women continuing to sing and dance during the offertory.



Nigerian women serve cultural cuisine after the service, including puffs-puffs, a spongy, deep-fried doughnut-type ball (foreground);

calzone-type meat pies with beef, carrots, onions and spices; and fruit.



Wilma Mantei, standing, teaches a new song in St. Giles Anglican Church, Estevan, during the monthly Messy Church service. Photo by Wendy Godfrey

Messy Church services attract young families in Estevan

By Joanne Shurvin-Martin

ESTEVAN (Qu'A) Once a month, three Estevan

churches hold Messy Church, an informal service especially geared to young families. Messy Church is biblically

based for all generations together. It celebrates faith with creativity and hospitality.

In Estevan, St. Giles

Anglican, Trinity Lutheran and St. Paul's United take turns hosting, and have story time, crafts, music and supper,

all free. At the latest Messy Church service, a three-year old was overheard saying, "This was the best day ever!"



After learning about Lent and Easter in Messy Church, kids painted and decorated crosses. Photos by Rev. Leonard Botchway



Paintbrushes and markers are in action in the St. Giles parish hall during Messy Church in Estevan.



Volunteers sing a song during the 2025 World Day of Prayer event in Borden in early March. Photo by Lorraine Olinyk

World Day of Prayer held in Borden

By Rev. Sheldon Carr

BORDEN (S'toon) — On the first Friday afternoon in March, the women of St. John's Anglican Church, Borden and St. Paul's Lutheran Church in Radisson, along with women from the wider community, gathered in the parish hall of

St. John's, Borden, to celebrate the annual Women's World Day of Prayer.

The program was prepared by three groups of Christian women from Nigeria. Peace Ojong, a woman studying in Canada, made Gele head scarves as a demonstration.

She also made samosas, spring rolls and puff puffs for the 32 women gathered.

Brenda Tumbach decorated the hall, and Linda Hosegood provided the musical accompaniment for the service.

Through the service, we learned about the difficult lives of women in Nigeria.

Feeling the Holy Spirit

Something to cling to

By Rev. Gene Packwood



The Canadian Book of Common Prayer was my

introduction to Anglican daily prayer back in the '80s.

I prayed through it thoroughly: THE ORDER FOR MORNING AND EVENING PRAYER DAILY TO BE SAID THROUGHOUT THE YEAR, PRAYERS AT MID-DAY, THE LITANY, the PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS, and the FORMS OF PRAYER TO BE USED IN FAMILIES.

I prayed them all. Systematically. All 46 of the PRAYERS and nine THANKSGIVINGS. I read through the lectionary. I loved it. As a result, I got to know it pretty well. So can you! And, as you do, you will find it a rich Spirit-filled source of prayer for all circumstances.

When *The Book of Alternative Services* came on the scene, I explored the Offices and prayers in it, too. Back then, I was an ordinary, if new, Anglican with a family and a job. I don't remember it being particularly difficult to find the time to pray. I suspect that, with the Lord's help, we are all able to find time for what is important to us.

These days, my wife and I use the free and excellent Daily Prayer app (<http://itunes.apple.com/app/id818491760>) from the Church of England when we pray Morning Prayer together. The app can use the traditional language and format, too.

I have found that when I do make the time to pray, and make the effort to pay attention during Daily Offices and Sunday liturgies, charismatic treats pop up when I least expect them. For example, in Litany 7 in *The Book of Alternative Services*, one of the petitions is this:

For all who have consecrated their lives to the kingdom of God, and for all struggling to follow the way of Christ, let us ask the gifts of the Spirit. Lord, hear and have mercy (p.116).

It can be all too easy to breeze past such a charismatic treat.

Let's take a moment here to unpack it. If we were baptized as infants, our parents first consecrated our lives to the kingdom of God. We then consecrated them ourselves when we were confirmed.

We continue to consecrate and re-consecrate ourselves day by day, Sunday by Sunday, as we struggle (wrestle) to follow the way of Christ as we live our lives and as we pray, read and listen to Scripture and as we enjoy feeding our souls in the Holy Eucharist.

What do we need in order that we might succeed in the struggle, according to this petition? The charismatic gifts of the Spirit, the manifestations of the Spirit given to each of us for the common good (1Cor. 12:7). Here they are again:

- o Words of wisdom
- o Words of knowledge
- o Faith
- o Gifts of healing
- o The working of miracles
- o Prophecy
- o The ability to distinguish between spirits
- o Various kinds of tongues
- o The interpretation of tongues (1 Cor 12.8-10)

Sadly, not many Anglicans, or Christians of many other denominations, are experiencing any of those very often, if ever. Our devotional lives and our worship are the poorer for it.

So, pray. Pray, asking the Lord to release the gifts of the Spirit anew. Pray that these gifts will become an obvious and vibrant part of our worship and devotional landscape. Use that petition from Litany 7 in your daily prayers.

Work through all the Litanies every now and then. Not only will they help you focus your prayers as you pray through the things you are particularly concerned about, but I

Continued on page 4

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Plenty of fun during summer camps at Camp Okema



Youths taking part in the cabin leader training program hang out around the campfire. For story, see page 6. Photos by Marilyn Whelan



A youth leader and adult leader perform songs during a summer program at Camp Okema in 2025.



Arr, matey, these Teen Camp participants likely won't make you walk the plank for your mistakes.



A young girl inspects fruit she picked from plants near Camp Okema.



Two teens take part in a fun craft, during a summer program at Camp Okema.

Learning about Nigeria's challenges at World Day of Prayer service



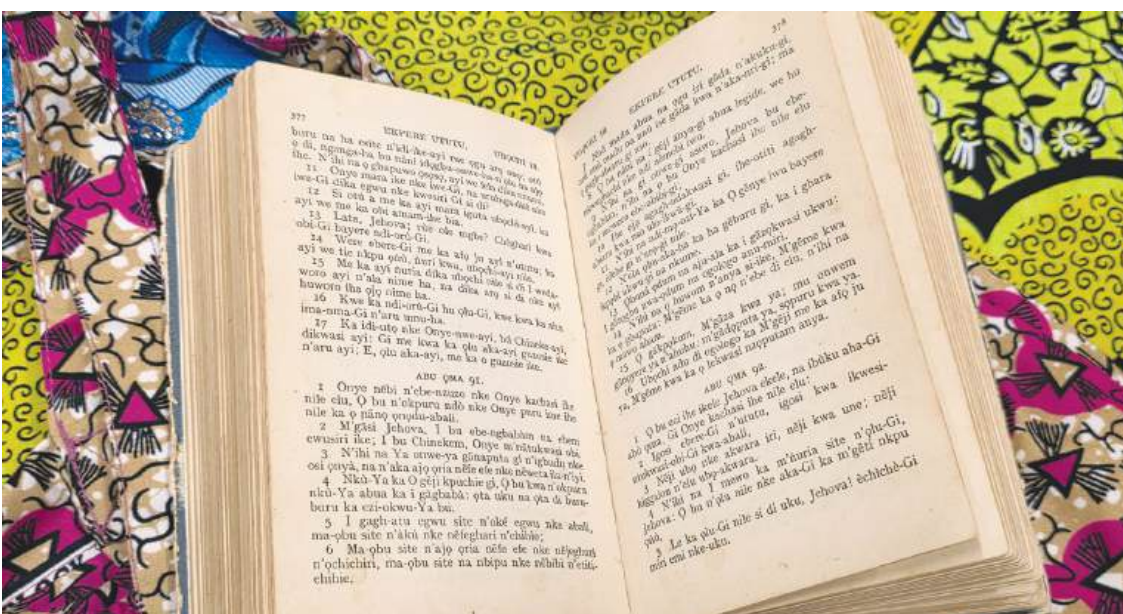
Deacon Arleen Champion from St. Aidan Church in Moose Jaw deposits the gospel candle in its holder during the service.



Co-organizers of the Nigeria-focused 2026 World Day of Prayer service include Deacon Arleen Champion, Agwalonye Aghamelu, Ndidi Uzo and Bev Ruehs. They are holding several cultural items, including rice, olive oil and textiles. Photos by Jason G. Antonio



Three items on the altar with significant cultural importance in Nigeria include, from left, rice, olive oil and vibrant textiles.



A closer look at the Bible in the Igbo language.



Grace Aghamelu carries the cross down the aisle during the recessional hymn.

Carrying the old rugged cross: Anglicans urged to 'turn and follow' Jesus during Lenten retreat

By Jason G. Antonio

MOOSE JAW (Qu'A)— The crunch of boots on snow was about the only sound as a dozen people walked a trail carrying a wooden cross, with the hikers thoughtfully pondering some reflections during a Lenten retreat.

"Turn and follow ... Jesus" was the theme for this year's retreat, which 13 people from St. Aidan Anglican Church in Moose Jaw attended early in Lent.

The bundled-up group started at a home in Wakamow Valley and walked a trail about two kilometres long, before going uphill and concluding at another parishioner's home for mid-day prayer and tea, coffee and cookies.

Onward Christian soldiers

Father Cal Macfarlane led the retreat, using four passages from the Gospel of Luke to reinforce the event's theme of following Jesus.

The readings occurred after Jesus' transfiguration on the mountain, where He "gathered up his courage and steeled himself for the journey to Jerusalem," as The Message Bible put it.

The first reading was from Luke 9:51-60, where several people said they wanted to follow Jesus, but made excuses about why they couldn't.

In response to one person, Jesus said, "No procrastination. No backward looks. You can't put God's kingdom off till tomorrow. Seize the day."

Afterward, Fr. Macfarlane told retreatants that as they reflected on how God's Spirit was calling them to follow Jesus during Lent, they should consider several ideas.

Those ideas included what discomforts God might be inviting them into, what important things in their lives must they lay aside to faithfully follow Christ, and what areas of procrastination in their spiritual journeys did they need to reject so they could "seize the day."

After each reading and reflection, a different retreatant took the cross and walked the trail, usually with his or her head down as they considered what they heard and how best they could respond — and to ensure they didn't slip on the icy crust of snow.



The Lenten retreat took participants over several bridges and along tree-lined paths, giving people a chance to connect with God through creation. Photos by Jason G. Antonio

Participant reflects

"The striking thing for me was the sensation the cross gave me — the feel of the wood, the vibration as it dragged on the ground, the sound it made — (as it) forced me to just focus on the next steps ahead, (while) there were no distractions," said Stan Peters.

Continuing, he said the walk allowed him to contemplate the work Jesus did for people as He carried His cross and submitted to death to redeem everyone.

"The event was very tactile, yet created time to reflect on Jesus' journey to Jerusalem and the cross," Peters added.

Putting the mind on God

The second reading was from Luke 13:22-30, where someone asked Jesus whether only a few people would be saved. In response, Jesus said it was none of the man's business whether few or many would be saved.

"Put your mind on your life with God. The way to life — to God! — is vigorous and requires your total attention," Jesus continued.

"A lot of you are going to assume that you'll sit down to God's salvation banquet just because you've been



Two retreat participants walk through the snow while pondering some theological questions based on passages from the Gospel of Luke.



Participant Pam Spier carries a wooden cross during part of the journey. Photo by Jason G. Antonio



With a disc golf basket supporting the wooden cross, retreat participants gather around Fr. Cal Macfarlane to hear a gospel reading and theological questions on which to reflect. Photo by Michelle Josefson

... Lenten retreat a chance to connect with God in nature

hanging around the neighbourhood all your lives,”

He continued. “Well, one day you’re going to be banging on the door, wanting to get in, but you’ll find the door locked and the Master saying, ‘Sorry, you’re not on my guest list.’”

While the people protested that they knew the master, the master pointed out that the people didn’t know anything about him. Jesus noted that those people would find themselves in the cold and “strangers to grace,” who would watch Abraham, Isaac, Jacob and the prophets marching into God’s Kingdom first.

“You’ll (also) watch outsiders stream in from east, west, north and south and sit down at the table of God’s kingdom. And all the time you’ll be outside looking in — and wondering what happened,” Jesus continued.

“This is the Great Reversal: the last in line put at the head of the line, and the so-called first ending up last.”

Fr. Macfarlane then encouraged the retreatants to ask God’s Spirit to reveal to them how they have been “hanging around the neighbourhood,” and what, during the Lenten season, required their total attention.

Telling Jesus our needs

The third reading was from Luke 17:11-19, where



Father Cal Macfarlane (standing, middle) leads retreat participants during a mid-day prayer, after the walking portion of the event concluded. Photo by Michelle Josefson

Jesus healed 10 lepers and only one came back, “shouting his gratitude, glorifying God. He knelt at Jesus’ feet, so grateful. He couldn’t thank him enough — and he was a Samaritan.”

Jesus questioned where the other nine were and why only “this outsider” returned to glorify God. Then He told the man to go, since his faith had saved and healed him.

“As we continue to journey with Jesus to Jerusalem, tell Jesus

about the needs you have. Ask Him for healing and wholeness,” Macfarlane said.

“Then also take time to reflect on all the ways God has already brought healing and wholeness to your life. Give Him thanks for these things.”

The ‘grand welcome’ in Jerusalem

The final reading was from Luke 19:28-36, where Jesus reached the Mount of Olives, and, after His disciples acquired

a donkey, He rode into Jerusalem. Along the way, the people threw their coats on the ground and gave Him “a grand welcome” — basically, the Palm Sunday narrative.

The retreatants were encouraged to reflect on what their Master Jesus needed from them and what the “colt” was in their lives that they were being asked to give Him.

Fittingly, as the participants walked up the hill and the event ended, the sun broke through the

clouds and fog, dispelling the gloominess and shining its rays across the land and into their hearts.



DIOCESE OF QU'APPELLE



Celebrating 30 years of ministry

Rev. Paula Foster celebrated 30 years of ministry on February 22. She is currently interim priest at St. Mary, Regina, where she was honoured with a cake after the service. Her husband, Boyd, is beside her.

Photo by Mike Hauser



Clergy receive new appointments

During the Chrism service on March 31, the diocesan clergy gathered at St. Paul's Cathedral with Bishop Helen Kennedy (standing, middle) where they renewed their ordination vows. Also, Rev. Dr. Leonard Botchway, (standing, left) was licensed as archdeacon for the St. Aidan Archdeaconry; Rev. Dr. Jonathan Bauer (standing, right) was licensed as executive archdeacon; and Rev. Allan Higgs (front) was installed as a Cathedral Canon.

Photo courtesy Facebook



Bishop Chad blesses the oil stock provided for priests in the Diocese of Saskatoon at a Chrism Mass for the Blessing of Oils and the Renewal of Vows at St. John's Cathedral on March 31.

Photo by Rev. Peter Coolen

Blessing of oils and renewal of vows service held in Saskatoon

By Rev. Peter Coolen

SASKATOON — On March 31, a Chrism Mass for the renewal of vows and the blessing of oils was held in the Cathedral of St. John the Baptist, Saskatoon; the service was attended by both the diocesan clergy and various members of parishes in the diocese. The service included readings from Isaiah 61:1-8, Psalm 8:19-29, James 5:13-16a and Luke 4:16-21.

The 14th Bishop of the Diocese, the Right Rev. Chad McCharles conducted the service, presided at the Eucharist and provided the homily.

In addition to the Blessing of Oils, the renewal of vows included a renewal of

lay readers' promises, the renewal of deacons' vows, the renewal of priests' vows and the renewal of episcopal vows by the bishop.

In his homily, Bishop Chad provided some thoughts on the meaning of Holy Week and the historic and present structure of the various services that make up this memorial, as well as providing a meditation on clerical dress.

In short, that true apostleship involves getting down and dirty with the realities of daily life.

That means being spotless in appearance should not be the objective, but rather, that garb should reflect the stains and the detritus of service to others.