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Honouring a former indigenous bishop

Jim Meachem from St. George's Church in Prince Albert stands near a wood plaque he crafted to honour the work of the late Bishop Charles Arthurson, who was known for his efforts at the parish, in the diocese and in the Anglican Church of Canada. The parish dedicated the new plaque during a recent service. Arthurson died

last August at age 88; he was the first indigenous bishop in Canada upon his election as suffragan bishop of the Diocese of Saskatchewan in 1989 — a position he held until his 2008 retirement. For full story about the plaque dedication ceremony, see page 5.

Photo by Kathleen Stewart

Goodales reflect on five years working for Canada in UK

By Ralph & Pamela (Kendel) Goodale

REGINA — We are happy to be back home in Regina, trying to retire once again, after five years at the Canadian High Commission in the United Kingdom (2021-2025).

Our time there was an exceptional experience. Neither of us had lived or worked for any extended period outside of Canada. But once we got the hang of the British way of doing things, every minute was fascinating and rewarding.

Canada's diplomatic mission in the UK was our country's first in the

world, reaching back to 1869, and it's now our second-largest, after only Washington.

The High Commissioner's job, equivalent to "ambassador," is to look after Canada's relationship with the UK government and the British people in terms of public and foreign policy; trade and commerce; security, intelligence, law enforcement and defence matters; migration; academic, scientific and cultural affairs; consular issues — indeed, every dimension of bilateral activity.

In purely economic

terms, the Canada-UK relationship is worth something approaching \$600 billion in two-way investment and trade, and it is growing steadily — especially as Canada strives to diversify its economic connections far beyond North America.

But more importantly, the relationship is rooted in hundreds of years of lived experience with one another; the understanding, respect and trust that such a lengthy heritage engenders; and the shared values — freedom, democracy, human rights, human decency and the rule of law — that we have

promoted and defended together in the world for a very long time.

Our sojourn in Britain happened to correspond with a particularly busy time in global affairs — the aftermath of COVID-19, the consequences of BREXIT, the evacuation from Afghanistan, Putin's brutal war of aggression against Ukraine, HM Queen Elizabeth II's magnificent Platinum Jubilee, and then her sad death and historic State Funeral, the accession and coronation of HM King Charles III.

Also, the horrific terror attack by Hamas on Israel and the ensuing

war in Gaza, further destabilization in the Middle East, prolonged political turbulence in the UK that cycled through four different Prime Ministers, then the return of Donald Trump in the United States, and the rupturing of eight decades of international relationships around the world.

Each of these developments (and more) generated issues to be tackled by our diplomatic team at Canada House at Trafalgar Square.

Our diplomatic duties took us frequently to official events at

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The Bishop's Corner

Acting on dreams from God

By Bishop Richard (Rick) Reed

As I sit staring out my living room window, the snow and ice are finally retreating, and spring has finally sprung. The sky is that perfect blue, with the occasional fluffy cloud floating by.

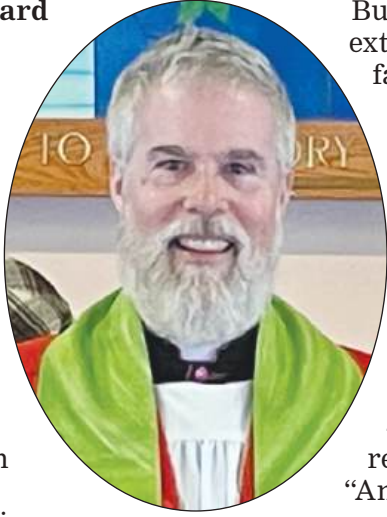
As I took this short moment to reflect, memories of my youth flashed in my mind, of being a kid in the summer, lying in the grass with friends, carefree, nowhere to be, enjoying the heat of the day, staring at the clouds, and daydreaming.

We all remember Joseph, Jacob's 11th son. He was a dreamer. He was only a teen when he had those dreams about his future. Did he really know what they meant at the time?

Probably not, and he wasn't wise enough to keep them to himself, and in his pride, he unwisely shared his dreams with his brothers, who, in their jealousy and anger, plotted to get rid of him. But we know his dreams were from God.

I wonder if he thought very much about those dreams when he was thrown into a pit, sold into slavery, and eventually imprisoned?

I doubt it. If he remembered them at all in those days, I doubt they seemed significant in a prison cell. And even when he was elevated to second in command of all of Egypt, I suspect the dreams were a distant memory.



But when extreme famine struck, it drove his brothers to Egypt to find food for the family. And in Genesis 42 we read:

“And Joseph recognized his brothers, but they did not recognize him.

And Joseph remembered the dreams that he had dreamed of them” (Gen. 42:8-9 ESV). He remembered, and it all made sense to him now.

When my wife and I were engaged, she took me to meet May. May was a widow in her 80s. She had always dreamed of being a missionary, but life and circumstances meant those dreams were never fulfilled.

One day, her pastor was talking to her about this and said, “You know, you can still fulfill that dream now, but through others.”

And so she began giving money to support young missionaries who went all over the world. One of them was my wife, and we would not have met if it were not for May recovering the dreams of her youth.

I bet there are many of us like May and Joseph, who had dreams of our youth, dreams and visions of the future, things God had put in our hearts long ago. Ways to



Joseph interpreted the dreams for Pharaoh and said, "God is going to send seven years of plentiful harvests, followed by seven years of famine." Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt. Photo courtesy live.door43.org

serve Him, His Church, and His Kingdom.

But these dreams become dormant, lying beneath years of our lives that took turns we did not expect, or were perhaps squelched by hopelessness and despair.

Do you have dreams on which you have never acted? Do you have dreams, perhaps from God, that you are remembering now, and it is time to do something and bring them into reality?

What better time than as we move into the season of Pentecost. Pentecost reminds us of a group of disciples, following Jesus, who had hoped He was the Messiah, only to have their dreams seemingly destroyed, only to have them revived again on Easter Sunday.

And then, 50 days later, just

as He promised, the Spirit was poured out on them all, and they began to do things they could never have imagined, and see God use them in ways they had never been used before. Their dreams became reality.

This can be us today, in our time, in our communities, in our congregations. For God doesn't simply love you, but He has placed you here in this time for a reason.

And so may we remember our dreams, and may we ask the Lord to renew us, for He is the one “who satisfies you with good so that your youth is renewed like the eagle's” (Psa. 103:5 ESV).

And may we have hope and the will to step out in faith into those dreams, for “we can do all things through him who strengthens us” (Phil. 4:13 ESV).

... Reflecting on the Church's response to war

Continued from page 2
resists this. In the parable of the Good Samaritan (Luke 10:25-37), the question is not who deserves our concern, but whether we will extend it. The Apostle reminds us, “If one member suffers, all suffer together” (1 Corinthians 12:26).

To see clearly is to refuse indifference. It is to allow the suffering of others to matter.

The responsibility of speech

In times of conflict, words carry weight. They can deepen division or make space for understanding. Scripture teaches, “Let no evil talk come out of your mouths, but only what is useful for building up” (Ephesians 4:29). The Letter of James warns that the tongue can set great harm in motion (James 3:5-6).

As Christians, we are called

to speak with care, to avoid dehumanizing language, to resist quick judgments, and to remain truthful without becoming harsh. The way we speak about others, especially in moments of tension, is part of our witness.

The responsibility of compassionate action

Faith cannot remain abstract. “Faith by itself, if it has no works, is dead” (James 2:17).

Even when we are far from the places of conflict, there are ways to respond. Supporting humanitarian organizations, welcoming those displaced by war, and caring for those affected in our own communities are all expressions of Christian responsibility.

Christ identifies Himself with those in need: “Just as you did it to one of the least of these, you did it to me” (Matthew 25:40).

Acts of compassion, however small, are never insignificant.

The responsibility to resist hatred

One of the greatest dangers in times of war is the spread of hatred. Fear and anger can quickly turn into contempt, and contempt into dehumanization. Yet Christ teaches, “Love your enemies and pray for those who persecute you” (Matthew 5:44).

This command is difficult, but it is central to the Gospel. To resist hatred does not mean to ignore injustice. Scripture calls us to “seek justice: (Isaiah 1:17).

But it does mean that we refuse to let hatred define our response. We remain rooted in a love that does not depend on agreement or likeness.

The responsibility of hope

We are reminded that the

Christian story moves through suffering and death, but does not end there. Through the resurrection, we are given “a living hope” (1 Peter 1:3).

This hope does not deny the darkness of the present. It sustains us within it. In a world marked by war, Christians are called to live as people of hope, not a naïve optimism, but a steady trust that violence does not have the final word.

War confronts us with realities we cannot control. Yet it does not leave us without responsibility. We are called to pray, to see clearly, to speak carefully, to act with compassion, to resist hatred, and to remain rooted in hope.

In these ways, we bear witness not to the power of the world, but to the love of Christ, which endures even in the darkest of times.

Stewards of God's abundance

Who is this cheerful giver whom God loves?



In the Resurrection procession, children paraded with music, flags and banners, during the offertory in the Easter service at St. Aidan, Moose Jaw. Photo by Michelle Josefson

By Deacon Arleen Champion

“God loves a cheerful giver” (2 Corinthians 9:7B). This is a familiar phrase that often shows up in stewardship and fundraising campaigns, possibly even on the front of your offertory envelope or online giving form.

It is one of those lines of Scripture that is easily memorized and often applied. God loves a cheerful giver, but what does a cheerful giver look like?

As the plate is quietly passed from person to person during the offertory hymn, do you see or feel joy in the communal giving, or is there just a sense of duty or familiarity? How do you personally feel as you give?

Do you experience joy and gratitude as you
Continued next page

DIOCESE OF SASKATOON EVENTS

Announcements for June 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.anglican-news.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 Grevener Cres., the second and fourth Wednesdays of each month from noon to 1 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.

■ **STU Convocation:** The 2026 Spring Convocation of the Saskatoon Theological Union

will take place at Augustana Lutheran Church, 1201 Broadway Ave., Saskatoon, on Friday, May 29 at 7 p.m.

■ **Diaconal Ordinations:** God-willing, the Right Rev. Chad D. McCharles, XIV Bishop of the Anglican Diocese of Saskatoon, intends to ordain to the sacred order of deacons Anastasia Gheysen, Elliot Lou and Judith Herbert on the Pentecost Ember Day of Saturday, May 30, at 2 p.m. at The Cathedral Church of Saint John the Evangelist in Saskatoon.

All clergy and people of the diocese are encouraged to attend. Lay Readers are encouraged to vest and process along with the clergy. The liturgical colour is red.

Your prayers are requested for Ana, Elliot, Judy and the bishop as they prepare for this ordination.

■ **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*.



Archdeacon Emeritus Andrew Hoskin (left) led a service at St. George's Church in Prince Albert that saw the dedication of a plaque that honoured the late Bishop Charles (Charlie) Arthurson. Beside Hoskin are lay reader Lynn Meachem, Jim Meachem, who made the plaque, and Faye Arthurson. Photo by Kathleen Stewart

Plaque installed to honour the late Bishop Arthurson

By Kathleen Stewart

PRINCE ALBERT — Archdeacon Emeritus Andrew Hoskin dedicated a plaque with a prayer that honoured the Right Rev. Charles Arthurson's

work in the diocese and at St. George's Church in Prince Albert on March 8 during the communion service.

Lynn Meachem served as lay reader. (Andy waved his arm, directing

everyone where the plaque would be placed.)

Jim Meachem made the plaque and Faye Arthurson received it on behalf of her late husband.

She was so pleased that she sent a text picture to

her family right after the service.

Jim hung the plaque immediately after the service above the stairs on the wall of blessings as a reminder of how much Charlie is loved

and will be missed in our congregation now and in years to come.

All were invited for food and fellowship at the bottom of the stairs in the hall, where the ACW had prepared a feast!

... Let your actions demonstrate your gratitude toward God

Continued from page 4
present your offering or process your online giving?

The service for the World Day of Prayer (WDP) 2026 was written by the women of Nigeria. The WDP Moose Jaw team invited the local Nigerian community to plan and lead the World Day of Prayer worship service for Moose Jaw.

Their approach to giving, their joy and engagement with God in thanksgiving for blessings, opened the eyes of all in attendance to what truly joyful giving can look and feel like.

Their giving started with an uplifting song accompanied by a variety of Nigerian musical instruments. A basket was placed in front of the altar and they joyfully danced their way forward, bearing their gifts to be placed in the basket.

Everyone in attendance was invited to join with them, and most did, singing and dancing their gifts to the altar, infused with pure joy of it. A hearty applause signalled the completion. Wow!

Personally speaking, I had never experienced such joy in giving as I did in that service. The



Nigerians and Canadians dance their way up the aisle as they deposit their offertory donations at the altar, during this year's World Day of Prayer at St. Aidan, Moose Jaw. Photo by Jason G. Antonio

vibrancy and celebration shown by the Nigerians in giving back to God changed me and the way I see our offerings.

Paul, in his second letter to the Corinthians, tells us, The point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully.

"Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver.

"And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work" (NRSV).

God's abundance is a grace-filled provision that enables us to share in His work and answer His call.

Anglicans are sometimes, laughingly, called God's "frozen chosen." But being chosen doesn't have to mean frozen.

We have been blessed, and we can experience

this and show our thanks in ways that move us out of our pews and into an embodied expression of gratitude.

Drawing on the World Day of Prayer experience, St. Aidan Anglican Church in Moose Jaw made a step in that direction on Easter Sunday.

As our offertory was collected, the children paraded around the church waving flags, carrying banners and making music. A vibrant air of celebration and

thanksgiving was undeniably felt! It was a start.

On Pentecost Sunday, the Nigerians in the congregation will lead our offertory in the same way as they did on the World Day of Prayer.

As some won't be able to sing and dance their way to the altar, while some might not feel comfortable, the offertory plate will be made available, but all will be encouraged to join in as they are able, including online givers.

Singing and dancing each Sunday is not likely to become the norm, but as you present your gift, how might you do so in a way that shows your thanksgiving and celebration, acknowledging how the Lord has blessed you?

Perhaps start with a smile. Let your actions demonstrate your joy or actually change you into a cheerful giver from the inside out! Let your gratitude flow in celebration. Thanks be to God. Alleluia!

Deacon Arleen Champion is from St. Aidan Church, Moose Jaw, and a member of the Diocese of Qu'Appelle Stewardship team.

... Serving Canada in the UK 'a distinct honour' for Goodales

Continued from page 1
Westminster Abbey (where Canada has its own special seat in the Quire), but we also enjoyed occasional visits to historic St. Paul's Cathedral.

We also visited Canterbury, Salisbury, York and Durham cathedrals, St. Martin-in-the-Fields Church on Trafalgar Square, St. George's Church in Mayfair, St. George's Royal Chapel at Windsor, Grosvenor Chapel, All Souls on Langham Place (right next to the BBC), All Hallows Church by the Tower (probably the oldest church in London), the Guards' Chapel, St. Clement Danes Church (for the RAF), and Temple Church where the Magna Carta was negotiated.

Two blocks from Canada's official residence in London, we were introduced to the Cathedral of the Holy Family in Exile, which is the religious home of the Ukrainian Catholic Eparchy of London, presided over by Bishop Kenneth Nowakowski.

He is an ardent Saskatchewan Roughriders fan because he was born and raised in Hafford, Sask. We became great friends, especially around his work to support the distressed Ukrainian diaspora in the UK.

For the most part, on Sunday mornings, we attended St. James's Church, wedged between Piccadilly on one side and Jermyn Street on the other. Its history stretches all the way back to the 1600s — St. James was designed and built by Sir Christopher Wren.

The building was severely damaged during the Blitz, but was restored after the Second World War. The rector is currently the delightful Rev. Lucy Winkett, who presides over a very warm, open and inviting parish in central London.

Their musical program is particularly inspiring.

One final note, on several official occasions (Remembrance Day, for example, or the Lady Mayoress's Dinner), we were pleased to be in the company of the Bishop of London (now the first woman to be chosen Archbishop of Canterbury), the Right Rev. and Right Hon Dame Sarah Mullally. We wish her well!

Our time in London was a great adventure. Having the opportunity and responsibility to represent our country on the world



Ralph Goodale and Pamela Kendel-Goodale sign the Book of Condolences for HM Queen Elizabeth II, who died in September 2022. Photos by Ralph Goodale



Canada's Red Maple Leaf flies above Westminster Abbey every Canada Day.



Canada House facing Trafalgar Square in the spring of 2021 when the Goodales arrived.



The view from Canada's reserved seat in the Quire in Westminster Abbey.

stage is a distinct honour for which we will always be grateful.

Fulfilling that function in the United Kingdom is a special privilege because of Canada's deep historic connections there.

In this difficult and dangerous world, we need to carefully nurture our relationship with our oldest and closest allies,

partners and friends.

Ralph Goodale was a long-time Member of Parliament from Regina. His wife, Pamela Kendel-Goodale, was an active member of St. Paul's Cathedral before the couple moved to London. This article was first published in Cathedral Calling, the newsletter from St. Paul's Cathedral.



The tower and steeple of St James's, Piccadilly, which the Goodales attended most Sundays when in London.



Youths gather for a time of prayer during a past summer camp at Camp Okema near Emma Lake in northern Saskatchewan.

Photos courtesy Marilyn Whelan

Camp Okema to celebrate 50 years of fun and faith

By Marilyn Whelan

EMMA LAKE (Skwn) — The Okema Society for Christian Development is proud to be celebrating 50 years of summer camp programming. We continue to share God’s love through the beauty of His creation, fostering fun, faith and friendship.

This summer, the Okema Society Board is planning a special open house on Saturday, July 4 to celebrate this milestone. We invite campers, volunteers and friends from the past 50 years to join us in celebrating God’s love.

Everyone is welcome to attend any or all of the day’s events. Registration for the banquet and Colour Run is available on our website and social media.

July 4 celebration schedule

11 a.m. – Service of Thanksgiving and 50th anniversary program

12:30 p.m. – Okema Banquet (pre-registration required)

2 p.m. – Colour Run (walk or run; pre-registration required)

3:30 p.m. – Summer swim, crafts, tours and Walk Through History

5 p.m. – Wiener roast and campfire

You are welcome to participate in as much or as little of the day as you wish. Overnight stays will be available on Friday and Saturday evenings, if you are interested; special 50th anniversary merchandise will also be available

As we reflect on Okema’s history, Jesse Holmes spoke with Bishop Tom Morgan about the formation of the Okema Society. Up until 1976, the diocesan camp, known as Camp Okema, was owned and operated by the Diocese of Saskatchewan. In the late 1960s and early 1970s, the diocese began considering selling the camp.

A significant portion of the property had already



Volunteers build an outdoor fireplace in the 1970s.

been sold to local buyers — land extending east of the current camp site toward the Kenderdine Campus School of Fine Art near Murray Point. Summer cabins had been built, and that area was beginning to flourish.

Meanwhile, the diocese recognized that the remaining camp property was becoming difficult to sustain.

It held considerable financial value — perhaps \$1 million or more — but maintaining it was increasingly challenging. Diocesan Council faced a difficult question: Should the camp continue?

At the time, only two or three camps ran each summer, lasting just a few weeks.

The responsibility for maintaining the camp fell on a very small diocesan staff — the bishop, the executive archdeacon and a secretary. Their duties included repairing buildings, recruiting staff, finding cooks, ordering food and preparing the site.

It was discouraging work, and camps were

sometimes cancelled at the last minute due to staffing shortages.

Two parish priests, Ken Burningham of Arborfield and Tom Morgan of Kinistino, could not bear to see this beautiful place disappear.

Together, they developed a plan to relieve the diocese of the burden of operating the camp while allowing its mission to grow. They recruited local lawyer Terry Bekolay to help incorporate the Okema Society for Christian Development.

Under this new structure, the camp would operate independently from the Diocese of Saskatchewan, welcoming participants from across the province — including the dioceses of Saskatoon and Qu’Appelle — and beyond.

The Society would lease the camp for a symbolic fee of \$1 per year and focus on its mission: sharing the Gospel and nurturing Christian discipleship.

After much consultation and careful planning, the proposal

was presented to Bishop Vicars Short and received unanimous approval from Diocesan Council. In 1976, the Okema Society for Christian Development was officially established — and, as they say, the rest is history.

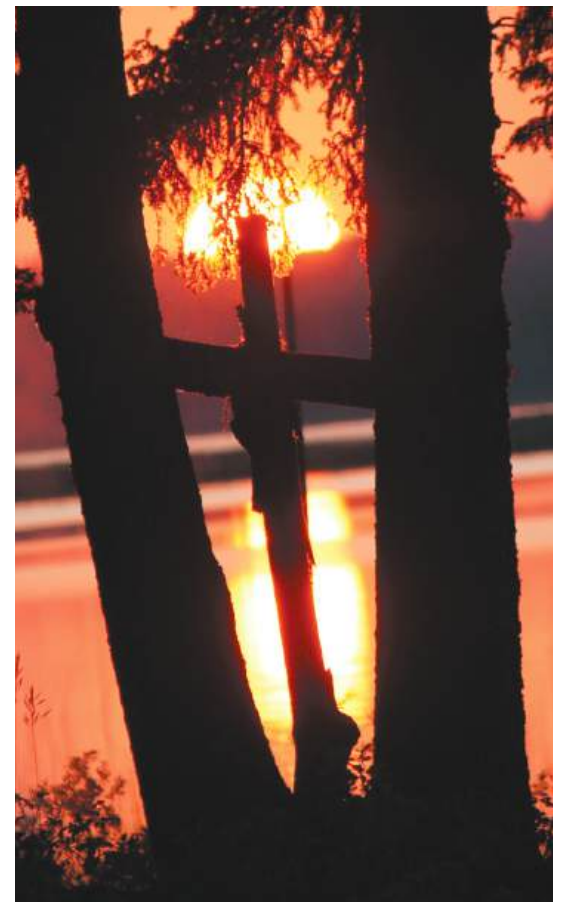
Since then, Camp Okema has grown from strength to strength. This growth has not come without hard work, prayer, and perseverance, but always with a clear vision: to offer renewal and a place of belonging to all who come to the shores of Emma Lake.

We give thanks for the many dedicated volunteers and leaders — especially the younger generations — who continue to carry this mission forward.

The Okema Society remains committed to building a Christ-centred community rooted in the vision of its founders. In recent years, the board has renewed its mission and vision statements.

They are:

Mission Statement: Camp Okema is an Anglican Church camp that celebrates God’s



A cross hangs in a tree overlooking a lake, during a 2016 Junior Camp.

love within His natural creation. Our mission is to deliver programs that develop lifelong friendships, provide new experiences and nurture faith and spiritual growth.

Vision Statement: Our vision is to be a continually growing and evolving camp — a welcoming community that

inspires spirituality and fosters enduring relationships with God and others.

These core values guide Camp Okema:

Christ-centred: We seek Christ through one another, through prayer, and through spiritual growth.

Welcoming: All are welcome to encounter Christ at Okema; we value acceptance and respect each person’s spiritual journey.

Community: We are a caring, intergenerational community that values relationships, fairness, and respect.

Stewardship: We strive to be good stewards of our gifts, acting with integrity, accountability, and transparency.

Worship, serve, grow: Vocations Afternoon plants seeds for the future

By Joanne Shurvin-Martin

REGINA — The fourth Sunday of Easter is called “Vocations Sunday,” when there is often a special emphasis on vocations — the roles that God calls His people to do. The Diocese of Qu’Appelle held a “Vocations Afternoon” at Immanuel Anglican Church that day and two dozen people responded.

Bishop Helen Kennedy, who was in Britain at the time, wrote a message for all the attendees. She said, in part, “Vocation is not first about roles or titles, but about relationship — God calling us, and our response in love and faithfulness.

“Each of us, in different ways, is invited to share in the life and ministry of the Church: to offer our gifts, to grow in discipleship, and to serve Christ in the world.”

Executive Archdeacon Jonathan Bauer organized the event, and gave a brief overview, mentioning the diocese’s draft five-year strategy, A New Way for a New Future, which will focus on three actions: worship, serve and grow. He said “Look around — you’re seeing the future of the church.”

Bauer introduced three members of the Committee on Ordained Ministry: Deacon Susan Page, Rev. Leonard Botchway, and Susan Gorges.

Carla Hoffmann of St. Aidan, Moose Jaw, spoke about being a Licensed Lay Reader. She described what she does in worship, parish administration and teaching, and said, “I’m able to serve God in this way.”

Deacon Susan Page described the role of a deacon, specifically in pastoral care. She said deacons look after spiritual needs, combat loneliness, provide guidance and support people during bereavement.

She emphasized the need for confidentiality and spoke about diversity in the population.

Page is also a member of the council of the College of Emmanuel and St. Chad, and recommended ethics courses offered by the college for anyone doing pastoral work.

Deacon Arleen Champion also spoke about the role and work of deacons. She described the two different types of deacons: transitional, who serve a short time as a deacon before being



Rev. Eimsook Joung spoke about how God called her to serve in the Canadian Arctic, and from there to Immanuel Church in Regina.



Executive Archdeacon Jonathan Bauer samples a scone during a tea-time break at the event.

Photos by Joanne Shurvin-Martin



Twenty-four people attended the Diocese of Qu’Appelle’s Vocations Afternoon at Immanuel Church, Regina.

ordained to the priesthood, and permanent, who do not intend to become priests.

Champion described what a deacon does during worship, and said one of her favourite things is “sending out” at the end of the service, commenting that she doesn’t use the term “dismissal.”

She said that the deacon goes out with the people, together, to serve God and His people in the world.

She also said that it is very important to involve your spouse and family when considering your vocation, as the work done for the church and the community will have an effect on family life.

Susan Haacke described how she came to be a deacon, after serving roles in secular employment, in her family and as a layperson in the church. “The timing was

on God’s schedule, not my own,” she said.

Lay Canon Trevor Powell spoke about lay people assisting at the altar and preparing intercessions (also called Prayers of the People).

He said that modern liturgies allow for more lay participation than earlier liturgies, and that he was pleased to become part of the liturgical team at St. Paul’s Cathedral. Powell said it is both a privilege and a responsibility to prepare intercessions for worship services.

“I’m serving as an intermediary between God and His people.”

The final speaker was Rev. Eimsook Joung, incumbent of Immanuel. She described her faith journey, which took her from her Roman Catholic family in South Korea, to the U.S.A., China, Britain, and then the Canadian

Arctic and now Regina.

She went from serving in an English mega-church with 2,500 members to Rankin Inlet with a community population of 3,000. She described how she arrived at the beginning of a four-day blizzard.

The Arctic church was bankrupt and had no records. Many residents welcomed her, but some were aggressive because of what they experienced in residential schools.

Joung was overwhelmed and was given two months’ leave to go to Korea to pray and regroup. She says she was tempted not to return because life was so difficult, but then she heard God’s voice say, “My beloved daughter, search for where my heart is.”

Joung knew that God’s heart is with the lost, the poor, the powerless, the widows and the orphans.

“I knew I had to go back to the Arctic ... As God’s servant, I had to follow God and go where God wanted me to go.”

After eight years in the Arctic, she has been at Immanuel in Regina for more than two years, and because of her experience in the Arctic, she knows how much people in Regina are blessed.

The afternoon ended with Eucharist, celebrated by Archdeacon Bauer. The readings had examples of how God calls people and gives them gifts.

Bauer also preached the homily and spoke of how God called Moses by name, and calls us now; how the disciples went, although they had doubts; and how when Jesus said, “... make disciples of all nations,” he added, “And remember, I am with you always, to the end of the age.”



Members of the Leask community enjoy a game of cards during a fundraiser that the Anglican Foundation supported. Photos by Mary Brown



Connie Jessop (pictured) and Joanne McHanson helped organize the fundraiser.

Leask residents demonstrate kindness during fundraiser

By Mary Brown

LEASK (Skwn) — Connie Jessop and Joanne McHanson, who are members of All Saints Anglican Church in Leask, decided to apply for a grant from the Anglican Foundation of Canada.

The Foundation's goal with the Request for Proposals (RFP) was to encourage more churches to go beyond their walls to establish or expand connections and relationships with external community partners.

Grants were considered based on impact and how the project would help establish a new community ministry partnership or meaningfully expand an existing partnership in a local context.

Eligible uses of the funding included administrative expenses, travel costs, equipment, technical costs, remuneration, honoraria and food.

Leask received \$3,100 from the Anglican Foundation, while SUMA insurance donated \$500, which covered their costs with some left over for a future event in the fall.

Posters were sent out advertising a night of potluck supper, fun, fellowship and dancing to the music of the Turtle River Outlaws Band. Sharon Prystupa made up different posters every two weeks in March for display in the Price-Less Market.

Support letters were received from the R.M of Leask and the Village of Leask.

The Leask Happy Homesteaders (seniors'



A handmade table cloth covers one of the tables at the fundraiser.



The supper featured a yummy-looking cheesecake and other desserts.

group) volunteered along with members of the Legion, who also donated the Hall rent-free.

"One night, One Community, Infinite Kindness in Small and Simple Acts" was the theme, with signs at the end of each table about the benefits of kindness.

Kindness turns challenges into chances to care; it is the best kind

of strength, a choice, make it often, every act of kindness plants hope, creates the world we want, is love in action, the heart's way of smiling and building strong communities through one act at a time.

Tables were covered with paper decorated by the school kids with messages of love and kindness.

Gift pouches were given to each person with miscellaneous items promoting kindness, including a Bingo card where you mark off acts of good deeds (visit a senior, wave on main street, leave a thank you note ...) to complete your card.

There were about 80 people at the supper, young and old, families and young couples. Some had decks of cards out, others were just happy to visit.

Everyone brought food, and as with any community potluck, there was lots of it. There was no cost and people could put their name in a draw for door prizes.

They also had a chance to guess how many jelly beans were in a jar. Interestingly, my guess was the winning guess!

Some also made donations of money and

items to the food bank. Joanne told me she received three cases of soup and donations of cash to the food bank from people she met on the street who were unable to attend the supper.

Before saying the grace before the meal, Connie spoke of the benefits of living in a small community: you don't need a weather app, as someone will tell you what's coming, while you know who's driving down Main Street by the vehicle they are driving. In a small community, organized committees are also essential acts of kindness.

We cannot attend every event or sit on every committee, but to quote Helen Keller, "We can't do everything, but we can do something."

"Something" is where kindness begins.

Loop feeds people and animals

By Joanne Shurvin-Martin

REGINA — Why would members of a small, rural congregation regularly go to the city and pick up a lot of food that nobody wants to buy? How does that fulfil the gospel? Read on.

The rural parishioners do that because they are involved with Loop Resource, which works to reduce food waste, feed hungry people and support farmers by providing free food for their animals.

Every second Friday, a small group of volunteers from St. Thomas, Vernon, picks up unsaleable food from a grocery store and distributes it to people in need and feeds it to a variety of farm animals.

Bruce Farrer, a member of the St. Thomas congregation, says the Loop program is a three-way win.

“The store wins because they don’t have to throw out food they can’t sell but still need to pay for its disposal,” he said. “(Also), the church wins because feeding the hungry is something that a church should be doing; and it’s a win for recipients because they receive food that they need.”

Loop Resource began in British Columbia nine years ago and has spread all across the country, except for Quebec. The idea was born when a farmer realized he was struggling with the cost of feeding his livestock, and at the same time, grocery stores had to throw out huge amounts of food.

Stores cannot sell food that is past its “best before” date, or if the packaging is ripped, or even if the produce doesn’t look perfect. But that food is generally completely safe to eat, especially for animals.

Loop operates 364 days of the year — every day but Christmas. A participating store has a list of farmers who each pick up the food according to a schedule.

Loop is a very popular idea with farmers, so there is a list of people to collect the food if the scheduled farmer cannot pick up for any reason.

Farrer reports that in Saskatchewan, only a small number of stores allow farmers to give any of the food to charitable organizations such as St. Thomas. The two Save-On-Foods stores are the only ones he knows of in Regina that permit it.

The grocery store staff



Boxes of unsellable food from Save-On-Foods are brought to Immanuel parish hall to be sorted for human and animal recipients.
Photos by Joanne Shurvin-Martin

are very obliging, he says. He notes that other local grocery stores participate in Loop, but restrict the food to go only to animals.

Late in the afternoon every second Friday, Farrer picks up whatever the staff at the East Save-On-Foods has set out for Loop. The average is about 15 large banana boxes full of food items, but sometimes there are as many as 23 or as few as five boxes.

Besides produce, Loop receives items from bakery, deli, fish and meat departments, frozen food, some cereal and occasionally canned goods.

He takes all the food to the parish hall at Immanuel Anglican Church, which provides the hall for the St. Thomas Loop group. This arrangement started when All Saints parish operated the building.

There, a team of usually six or seven people carefully sort through all the food. Anything that is still in good condition for people is shared among the 11 boxes for human recipients. The remainder goes into many boxes for Farrer’s three dozen cows, his flock of chickens, and even the farm cats.

He has discovered that “none of the animals will eat mushrooms, but the cows love bread and buns. When they see me coming they run up, expecting their treats, and will fight



One of these jugs (foreground) had leaked, so the store was unable to sell any of them, but five jugs of juice were perfectly good. In the background, Kerri Farrer works on a large box from the meat department, checking best-before dates and packaging.

...ls while reducing food waste



Bruce Farrer shows a bag of bakery items that look like a mess, “but the chickens will love it!” he says.



Judy Grimsrud divides large bags of apples, before moving on to salads and baked goods.

over their ‘candy’; and, like pigs, chickens will eat nearly anything!”

The sorting process takes about an hour, and then volunteers put away the tables and clean up the hall, while Farrer and a few others deliver food to the human recipients first, and then to Farrer’s farm. Recipients live in Regina and several neighbouring small towns.

Farrer is pleased to say that some people whom they previously helped have told them that they are doing OK now and no longer need the free food, which makes the Loop volunteers happy to see.

Farrer calculates that at present 25 people are benefiting from the St. Thomas work with Loop, including a single father with a number of children, some students, single people and couples. Some of the recipients also volunteer on the sorting crew, or pick up from the church or the farm, saving the volunteers a delivery trip.

Those 25 people, as well as Farrer’s whole farm, receive nutritious food, which otherwise would go into the city landfill and benefit no one. Loop and its volunteers are acting as faithful stewards of the food supply, and feeding hungry people as the gospel instructs.



Any produce that has started to spoil, or anything in opened packaging, will go to farm animals.



Using whatever food is available on the day, Loop volunteers assemble a box for each recipient, using their knowledge of each person’s preferences, the size of their household, and any dietary restrictions.



Lawson, a university student, receives his box of food from Loop, which he and his fellow student housemates really appreciate.



Century-old piano makes grand entrance in Battleford

By Sherri Solomko,
freelance reporter,
SaskToday.ca

BATTLEFORD (S'toon) — A century-old grand piano arrived not with fanfare, but with a quiet reverence; its polished surface reflecting a lifetime of music, memory and meaning.

Once the cherished instrument of the Battlefords' Glenn Goodman, it now rests in its new home in the town of Battleford, filling the space with echoes of a legacy deeply rooted in the community.

Goodman's family donated this prized grand piano to St. George's Anglican Church in the town of Battleford, and the act of generosity ensures his music will continue.

For more than 60 years, Goodman's name has been inseparable from the soundscape of the Battlefords.

A concert pianist, organist and tireless advocate for the arts, he shaped the region's musical identity through countless performances, choirs and festivals.

His influence reached beyond the stage and into classrooms, where he served as a sessional pipe organ instructor at the University of Saskatchewan, and into adjudication halls, where he guided aspiring musicians with a practiced ear and a generous spirit.

The donation of his beloved grand piano was no simple task. It required the careful co-ordination of five certified piano movers, who skillfully guided the delicate instrument into its new space.

Their effort was met with admiration by the recipients, who welcomed the piano not just as an addition, but as a gift with history and heart.

Goodman's wife, Myrna, acknowledged that her husband's dedication to music and the arts in his community was a lifelong passion.

Goodman's legacy, already etched into the cultural fabric of the Battlefords, finds new expression in this gesture. It lives on in every note that will be played, every voice it will accompany, and every listener it will move, just as Glen did for decades.

Jan Trost, an assistant priest at St. George's Anglican Church in Battleford, says the family's generous gift was a remarkable gesture.

"I knew Glenn when



Glenn Goodman was a long-time contributor to the arts in the Battlefords. Goodman, who died in 2025, donated his century-old piano (not pictured) to St. George Church in Battleford. Photo courtesy of the family of Glenn Goodman



Glen Goodman's century-old grand piano has been donated to St. George's, Battleford. Photo courtesy of Myrna Goodman

he had his business in Saskatoon, so (I) have been privy to his musical talents for a lifetime," said Trost.

"He used to play accompaniment for a dance teacher when I was part of a dance group, so (I) have known him since I was a little girl."

Enhancing the church with the new addition

The 100-year-old grand piano was received in November, although news about it came out only recently.

Trost, along with the Goodman family, says this addition enhances the role

of the church, allowing for an expansion into a concert venue as well as church services.

Trost adds, "We as a group don't really know a lot of people in the arts culture, so we are hoping the addition of this grand piano will add to our location's exposure."

Although Goodman was not a member of this Anglican church, Trost noted that he really liked the venue and wanted his piano to be loved and appreciated somewhere special, so the family selected this recipient.

"Glenn would check our organ for us, and it seemed

he felt a connection here. We love it and polish it up every Sunday for services," says Trost.

"We are networking and hoping our congregation also helps us spread the word for music instructors and/or performers to host an event at our location, increasing the use of our facility and adding the experience of playing on this magnificent grand piano."

Trost said that people often don't know what to do with these magnificent instruments, so it was great to find a match, and when Glenn's piano was offered to them, they were

happy to accommodate and are grateful this piano has found a new home in Battleford

Gift was welcome

The gift wasn't just accepted; it was welcomed with gratitude and a sense of responsibility to carry its story forward in Battleford.

Myrna Goodman shared a detail that deepens the instrument's significance: "The Weber grand piano, 6'6", was made in Canada in 1923. This was the first grand piano Glenn ever played."

Long before it filled a church with music, it was the beginning of something: of a lifelong devotion to sound, to teaching, to community.

Myrna also adds that the grand piano's journey itself began with a gift. The instrument had been gifted to Glenn by Bill De Stroke, who believed it would be both played and appreciated in Goodman's hands.

It was a belief that proved true for decades, and one that continues now in its new home.

"It all came together so well and sounds marvellous in its new home and was in place just in time for Christmas season 2025," Myrna added.

Fittingly, the piano didn't wait long before finding its voice again.

On Dec. 27, the family gathered to hear its first concert in its new setting, performed by a visiting artist from Toronto. The verdict was immediate: the tone of the vintage instrument was as rich and vibrant as ever.

Glenn's roots in North Battleford shaped both the musician and the man.

Guided by dedicated teachers and mentors, he grew into someone who gave his time and talent: at churches, weddings, funerals, fundraisers, musical theatre productions, and community events.

His music became part of the rhythm of everyday life in the Battlefords.

The rhythm continues

Though his list of contributions to the musical community is long, the family finds comfort in something simple and profound: the piano has a home again. More than that, it has its voice back.

And in every note that fills the church, there is a quiet reminder that Glenn Goodman's music was never meant to end; it was meant to be passed on.

Mission-driven stewardship reaps rewards at Immanuel

By Joanne Shurvin-Martin

REGINA — Immanuel Parish declared 2025 the Year of Mission-Driven Stewardship, and now the parish is reaping the rewards of that year.

From the beginning, the small stewardship group stressed that stewardship was not just saying, “We need more money to keep the lights on.”

The group organized its work and directed its messaging to parishioners around giving time, talent, treasure, testimony and tending to creation. The “Five Ts” not only describe the components of stewardship, but also reflect the Marks of Mission of the Anglican Church, and the parish’s Mission Action Plan.

During the year, the working group introduced several initiatives to bring attention to the goals of stewardship.

To highlight Time and Talent, they introduced individual parishioners in a monthly “Spotlight” that was emailed with weekly announcements, and also



Colour-coded cupcakes create a pie chart of how money supports various mission activities at Immanuel, Regina. Photo by Jenny Williams

included on the screen at the front of the church before Sunday services.

To date, they featured 16 parishioners (and a few couples) who volunteer in various roles including serving on altar guild, vestry and other committees; working in the tech booth to live-stream services

and project the service on screens; maintaining buildings and grounds; serving coffee and working in the kitchen; teaching Sunday school; running fundraising events; and many more.

To illustrate Testimony, videos showed two parishioners who described why they are

active in the church and why it is important to them.

Several other short videos illustrated how the parish’s mission and outreach programs benefit others in the community — such as providing Christmas and Easter hampers, programs for kids on days off school, and giving school supplies to students in need.

A verse of Scripture relating to one of the Ts of stewardship was included in each week’s announcements, and a special stewardship prayer was written and became part of the weekly Prayers of the People.

Even music was involved, with regular use of hymns with a stewardship theme.

Of course, actually keeping the lights on in the church buildings is necessary, but the working group showed how having the church, hall and meeting rooms makes it possible to fulfil the mission of the church in serving its neighbours.

Realizing that many people are not “numbers people,” the stewardship working group presented financial reports in a variety of ways, including a narrative budget and a variety of graphs and charts, so members of the congregation understood the parish’s financial situation and plans and their connection to ministry and mission.

The various initiatives were introduced over the year to encourage parishioners to think of stewardship in a wider way, including the Five Ts.

The parish set Sept. 21 as Stewardship Sunday, when members of the stewardship group spoke, and each parishioner was given a stewardship

response form.

This did not just ask them to pledge financial support for the coming year, but also invited them to indicate which aspects of Immanuel’s work and life they would support with their time and talent, and asked about their priorities for the parish.

The results from the pledging event were tabulated and provided valuable information about what parishioners were most interested in supporting. Worship was the feature most mentioned by respondents, closely followed by Mission and Fellowship.

The financial results were very encouraging. The campaign generated additional yearly contributions of close to \$18,000 and almost \$10,000 in one-time donations. The parish finished the year with a very small surplus, instead of the anticipated deficit.

There were some disappointments from the pledging event, as less than half the members on the parish roll actually completed and returned the stewardship response form, and very few parishioners indicated they would take on additional volunteer commitments.

Nevertheless, the working group and vestry were pleased with the overall results. Vestry has adopted many of the stewardship initiatives introduced during the Year of Mission-Driven Stewardship and is continuing work to establish a “stewardship culture” in the parish.

For parishes interested in promoting stewardship, the working group encourages them to use resources on the Diocese of Qu’Appelle website.

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The members of the Saskatchewan LAURC Covenant met on April 9 in Saskatoon. From left are the Most Rev. Donald Bolen, RC Archdiocese of Regina; the Right Rev. Michael Smolinski CSsR, Ukrainian Catholic Eparchy of Saskatoon; Most Rev. Susai Jesu OMI, RC Archdiocese of Keewatin and The Pas (kneeling left); The Right Rev. Helen Kennedy, Anglican Diocese of Qu'Appelle; Mgr. Maurice Fiolleau, Administrator, RC Diocese of Prince Albert; the Right Rev. Rick Reed, Anglican Diocese of Saskatchewan; The Right Rev. Mark Hagemoen, RC Diocese of Saskatoon (kneeling right); and the Right Rev. Chad McCharles, Anglican Diocese of Saskatoon. Missing was the Right Rev. Ali Tote, Sask. Synod ELCIC.

Photo courtesy Diocese of Saskatoon

Saskatoon hosts LAURC meeting

By Diocese of Saskatoon

SASKATOON — What is LAURC? In 2020, the Lutheran, Anglican, Ukrainian Catholic and Roman Catholic bishops in Saskatchewan (10 in total) signed the LAURC (Lutheran-Anglican-Ukrainian-Roman Catholic) Covenant.

The Covenant aims to encourage local parish churches to grow closer together through practical ways, as listed in the Covenant. Since that signing in 2020, eight of the initial signatories have retired or moved on, yet the current bishops continue to meet twice a year in person to carry forward the vision of the LAURC Covenant.

Most recently, Bishop Chad McCharles met with these episcopal colleagues on April 9 at the Roman Catholic Cathedral of the Holy Family in Saskatoon to discuss the vision, framework and practical commitments we hold in covenant with one another.

New Sumner Parish chooses one building as location

By Archdeacon Kim Sherwin

CHURCHBRIDGE (Qu'A) — On Oct. 19, 2025, the Parish of New Sumner had a special meeting and voted to move to worship exclusively at Christchurch in Churchbridge.

For many years, the faithful group of about 15 people had alternated locations once a month, and celebrated Eucharist in Saltcoats, Churchbridge or Esterhazy. On the other Sundays, the congregations had Morning Prayer in their local churches.

The cost of keeping three buildings open was proving to be too heavy a burden, so they began



The congregation of New Sumner Parish gathers in Christchurch, Churchbridge, with the newly moved windows in the background. In the back, from left, are Allan Bolton, Gordon MacDonald, Sharon Gibler, Stan Gibler and Bill Johnston. In the second row are Darlene Fruin, Judy MacDonald and Lynda Johnston. In front are Archdeacon Kim Sherwin, Gloria Willis and Rick Willis.

Photo contributed

discussing amongst themselves, with the archdeacon and the bishop, about what should be done, and decided they should move to one building.

They collectively decided that Churchbridge was the most reasonable location, as it is the most central, and the building is all on one level with no stairs or basement.

This decision was made thoughtfully and prayerfully, although it was not easy.

These pictures are of the “new” stained glass windows in Churchbridge. The parish closed St John’s Esterhazy, and the stained-glass windows were removed; two were installed in Churchbridge, and the rest were donated to the museum in Esterhazy.

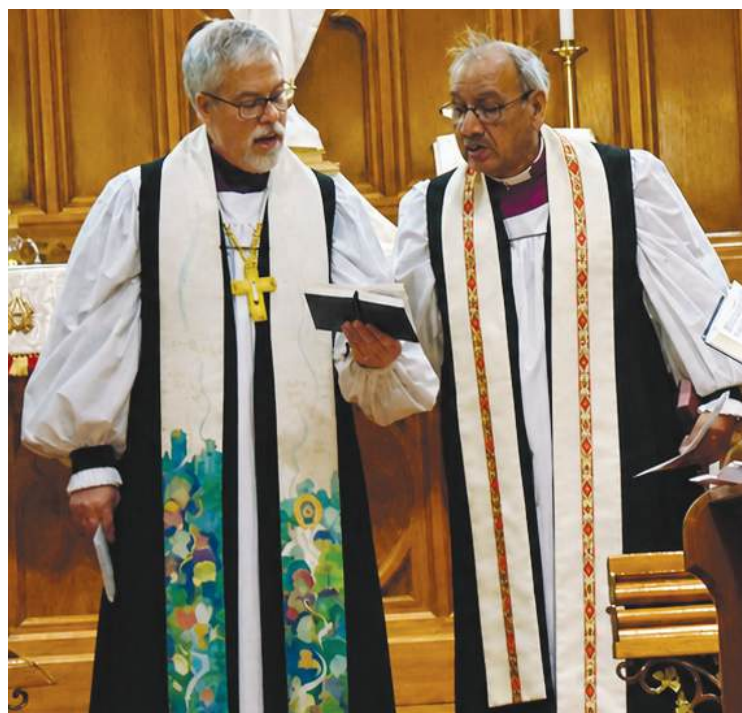
The picture shows most of the members of the parish who meet each week for Morning Prayer, and once a month for Eucharist. Missing is Edith Maddaford, whose family donated the windows that are now in Christchurch, Churchbridge.





Clergy from the Diocese of Saskatchewan gather for a picture after the Maundy Thursday service that also saw them renew their vows and replenish the healing oils they use in their ministry. Photos by Mary Brown

Maundy Thursday reminds clergy of addressing daily struggles



Bishops Rick Reed and Adam Halkett co-lead the Maundy Thursday service.

By Mary Brown

PRINCE ALBERT — Maundy Thursday is a special day for clergy in the year of the church. In the Diocese of Saskatchewan, they are invited to come together for lunch and fellowship in their shared duties within their parishes.

Following lunch, they meet in the church to renew their vows and replenish the healing oils they use in their ministry.

The deacons and priests come from as far as Stanley Mission, Pelican Narrows, Montreal Lake, Nipawin, Tisdale and Sturgeon Lake. However, some who were unable to

attend were dealing with a suicide in their parish and a death in their family.

In his message to his clergy, Bishop Rick Reed told of Bishop McLean, who read the vows he made at his ordination every day. Although they seem simple enough, it isn't easy.

We might think that daily prayer and hearing God's word would be the easiest part, but so often life and ministry collide, and you hit the ground running with no time for the essentials of your spiritual life, nor time to care for yourself as you seek to care for your people.

What we need to remember is that what we do is with the help of God, and without Him, it is impossible.

We are called to be precisely what we hope the members of our churches will also become. We are human, frail, weak and sinful just as they are and we are a target for the enemy, who would want to see us and our churches unequipped and failing.

So, it is hard, and this is why we are here today, and every year to be reminded of who we are and our calling in the midst of the struggle in our day. Recommitting ourselves and asking God again to help.

Feeling the Holy Spirit

Staying sharp in the Spirit

By Rev. Gene Packwood

We're into the season for Being Green again — the long parade of Sundays after Trinity and Pentecost — depending on which is your book. Only this Being Green is more about raising the temperature — our spiritual temperature — than cooling it.

And so we continue with our Anglicans for Renewal Canada quest, appreciation and reflection on the references to the Holy Spirit in our Prayer Books.

The more I dig into these brilliant tools



for prayer, discovering and enjoying their Holy Ghost references, the more I am convinced that, if you and I would just take them up and wield them in faith — not only would our spiritual temperature rise and our hearts be warmed, but our strength in the Lord

and in the strength of His might (Eph. 6:10) in our lives would increase exponentially.

We need that kind of strength because the fact is that we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic

powers over this present darkness, against the spiritual forces of evil in the heavenly places (Eph. 6:12).

This wrestling goes on in our relationships, how we entertain ourselves, what we do with our money, how we do church — in our worship, vestries, councils, synods and pastoral care — in every aspect of our parish and personal lives.

To pray the Daily Offices is to put on the whole armour of God. As I simply “take them up and wield them in faith,” the Holy Spirit, the Spirit of Truth, does His supernatural thing, enabling me to fasten the belt of truth around myself securely and properly.

The righteousness, which becomes a truly protective spiritual breastplate, becomes clear.

He provides me with the sensible, ready for The Gospel, shoes of the Holy Ghost; the shield of faith, the ultimate and eternal safety helmet; and the lectionary has me reading, marking, learning and inwardly digesting the word of God, which is “the sword of the Spirit.”

Praying the Daily Office helps me stay sharp in the Spirit, which is a line that has stuck in my mind from a 1989 worship song written by a fellow countryman of mine, Ramon Pink.

Keep on Praying is the song. The lyrics are as follows:

Keep on praying in the Spirit / Keep on praying in the Spirit / At all times with all kinds of prayers / Ephesians six eighteen says / Keep on praying

Keeping this in mind / Stay sharp in the Spirit

/ Praying all the time / For the people of God

Keep on praying, stay sharp in the Spirit, all the time, for the people of God. Sounds like an Anglican-praying-the-Daily-Office anthem to me.

Not only that, but Ramon Pink is a medical doctor who, up to 2023 as far as I can make out, was the Canterbury medical officer of health in Christchurch, New Zealand.

He would know something about what's good for us. You can hear the song here: https://youtu.be/yBQiLpKBE_U?si=-aR4SOpkkxLx-sC0

Pray at all times in the Spirit with every prayer and request, and stay alert with all perseverance and intercession for all the saints (Ephesians 6:18, CSB).

Relaxing, reflective and prayerful retreat held in Maple Creek

By Joann Haughian and Rev. Jesse Miller

MAPLE CREEK (Qu'A) — On March 9, St. Mary's Anglican Church held a Lenten retreat on prayer. It was a relaxing, reflective, and prayerful day, beginning with a Taizé-style morning service.

Retreatants then made pretzels before having a soup and pretzel lunch.

The pretzel knots looked like the prayerful pose of monks who pray in worship and service.

Hands-on activities followed, including decorating a container to plant Easter grass; drawing and colouring Lenten activity sheets; sanding and waxing "holding crosses"; and making Anglican prayer beads.

Next, there was a discussion around how to pray using the *Book of Alternative Services*. The retreat ended with a short BAS mid-day prayer service.

Participants for the retreat included many from the community, as well as a youth contingent from Regina.

Organizers were grateful that some of our Anglican family from



Retreat participants sand and wax "holding crosses" during the retreat at St. Mary, Maple Creek. Clockwise from top left are Dale Chant, Adeline Haughian, Nathan Haughian, James French (standing), Tom Magnusson, Rev. Jesse Miller, Ev Southwood and Eleanor French. Photos by Joann Haughian

Regina were able to make the trip and spend the day at St. Mary's.

Thank you to everyone who joined in prayer and activity throughout the day!



Young retreatants roll dough for pretzels during the Lenten retreat in Maple Creek.



Four of the holding crosses, made from reclaimed wood from the old bell tower of St. Mary, Maple Creek. Stan Peters cut and sanded the crosses before the Lenten retreat, and retreatants did the finishing sanding and used food-grade wax to seal the small crosses.

DIOCESE OF SASKATCHEWAN
Summer worship schedule at historic St. Mary's Church

3 p.m. SUNDAYS ON JUNE 28, JULY 26 and AUG. 23. St. Mary's Church cemetery is west of the Saskatchewan Federal Penitentiary.

Rumours of parish's death have been greatly exaggerated

Sadness, new life, and joy in Davidson

By Rev. Tracey Taylor

DAVIDSON (Qu'A) — On Feb. 1, the final worship service was held at All Saints Anglican Church in Davidson. The service of thanksgiving was led by Bishop Helen Kennedy, assisted by Rev. Tracey Taylor.

News of another church building being closed and put up for sale inevitably carries a sense of sadness, but the story of All Saints is also one of new life and joy.

Because, while the building that has been home to the Anglican church in Davidson since 1991 is up for sale, the Anglican Church that has been a part of the fabric of Davidson since 1905 is still very much alive and thriving!

All Saints Anglican Church has been on a journey. In 2021, like many congregations, we were struggling and fearful as to what the future would hold. But even in our fear, we could sense that God wasn't finished with this little flock yet.

On the feast of All Saints 2021, we began a stewardship campaign, but instead of money, we asked for prayer. The prayer was a simple one — asking for God's plan to be revealed, and for the courage to follow where he was leading.

In 2022, some exciting things started to happen. There has long been a strong ecumenical community in Davidson, but that fall we took advantage of the Anglican Church of Canada's full communion agreement with the Lutheran Church (ELCIC) and began working together more intentionally.

In 2023, we jointly celebrated Christmas Eve, Easter week, and other special services, as well as the joint confirmation of 10 young people.

When the Lutheran pastor retired at the end of 2023, we talked about what it might look like to share ministry in an official capacity.

In the spring of 2024, we made the bold move and began worshipping together as one congregation. For a year, we worshipped together, alternating between buildings, using Anglican and Lutheran liturgies.

In March 2025, we decided that the Lutheran building was more suited to the needs of our congregation, and we let



The former All Saints Anglican Church building in Davidson is now for sale. The building had housed the congregation since 1991. Photos by Rev. Tracey Taylor



A new sign at Redeemer Evangelical Lutheran and All Saints Anglican Church, located on the corner of Garfield and Third Street, Davidson, shows that the two denominations are worshipping together in one building.

Prayer for the Redeemer and All Saints Church, Davidson

Heavenly Father, through the power of your Spirit the body of your church is bound together; receive the prayers we offer for Redeemer Lutheran and All Saints Anglican Church. Hold this community in your grace and guide us in your will. Give us courage to follow where you lead; compassion for ourselves and others in our fears; and energy as we follow the path forward. Keep us ever mindful that where you send, you will be there to greet and empower. May all we do be to your glory, we ask this in the name of Jesus Christ, our Lord. Amen.

go of our fear and moved in. On April 13 of this year, the "All Saints Anglican Church" sign was taken down and a "for sale" sign was put up.

There is a new sign at the Redeemer Lutheran and All Saints Anglican Church building. It seems like a simple thing, but it represents a lot of prayer

answered and the courage of a group of people to come together; to keep moving and learning new things.

It also represents the

real grief of letting go of what we know, to allow for something new to grow and thrive.

We worship together every Sunday. We have a leadership team of a combined council and myself as their priest/pastor, assisted by retired Lutheran pastor Rev. Doug Schmirler.

We have been blessed with an amazing team of musicians and a combined history of some of the most beautiful liturgy ever written.

A new group of 12 young people will be confirmed this year; we continue to minister to our community; we rejoice in the gospel; and we continue to pray.

It has been a long road, one that we continue to walk by faith and borrowed courage. There are still so many steps to take.

We are moving slowly and intentionally with the understanding that we need to build a solid foundation so that what is built will last. I am often asked what plans we have for the future.

We never really had a plan; we just discerned a path and trusted the One who is leading us along it.





Attendees of this year's prayer conference in Waskesiu gather for a picture at the end of the event.

Photo by Mary Brown

Reflecting on the importance of The Lord's Prayer

Editor's note: What follows below are highlights from Bishop Richard Reed's talk during a recent prayer conference. Also, this article has been edited and shortened for clarity, while a longer version will appear on the Saskatchewan Anglican's web page on the Anglican News Service website.

By Bishop Rick Reed

WASKESIU (Skwn) — Why do we call it The Lord's Prayer?

This seems like a very basic question, and the answer is simple: The disciples ask Jesus to teach them to pray, and He gave them this in reply: "And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words.

"Do not be like them, for your Father knows what you need before you ask him. Pray then like this: 'Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil'" (Matt. 6:7-13).

The Church has been praying this prayer continuously for more than 2,000 years.

As Anglicans, we could pray this prayer three times together on a Sunday, 12 times from Monday to Saturday, or if we were a cleric, or just a super keen prayer-book Anglican, up to 30 times a week in private prayer and public worship.

In other words, this is not unfamiliar territory

for us. Having said that, we have two potential pitfalls.

One is precisely our familiarity, and that familiarity can lead us to do what Jesus warned us not to do, which is say this prayer without truly praying, without truly considering what it is we are asking, without thinking about the words and meaning of what we are praying.

Second, we can think we have the final word on its meaning. Thankfully, this is impossible. The meaning is inexhaustible.

I had a professor of Spiritual Theology at Regent, James Houston, who had meditated on the Lord's Prayer in his morning prayer time for five years, and the insights he gained were never complete. (Book plug: *The Transforming Friendship/ Power of Prayer*).

But at the same time, there is something fixed and eternal in the Lord's Prayer, something that takes us directly to the heart of the Christian faith, that brings us into the unchanging ultimate reality of what it means to be God's people.

We are a people mystically bound to one another as the body of Christ in the Holy Spirit, proclaiming the same message Jesus preached, "The Kingdom of God is at hand. Repent and believe the Good News."

A people living the same pattern of life that He lived. Engaging in the same ministry that the Father gave Him, which He now gives us.

And so, the Lord's Prayer is not simply a prayer Jesus gave His disciples, a prayer to teach us how to pray, but it is His prayer, the prayer of the Son to the Father, the

foundation of the Son's relationship to the Father, now our prayer, as God's children following Jesus, in this world, in a deep intimate relationship of trust with God, our Father.

One of the ways the prayer does this is by giving us a perspective, Jesus' perspective on our lives and ministry.

And His perspective demands we let go of all the things that distract us, all of our anxieties, everything that confuses us, and all of our fears, and turn our hearts to what is most important, the ultimate and highest reality in life; and direct our hearts to the one who speaks from the burning bush to Moses and says, "I AM. Tell them I AM sent you."

In his book on the prayer, Orthodox theologian Alexander Schmemmann says this: The first thing that Christ offers to those who ask Him to teach them to pray, the very first thing He leaves them as a priceless gift and consolation, as joy and inspiration, is the possibility of calling God "father," to regard Him as their father.

How many ideas have evolved in man's imagination about God! He has been referred to as the Absolute, the First Cause, Omnipotent, Creator, Lord, Benefactor, and so on. Each of these ideas relates to some element of truth, to a profound experience and depth of understanding.

"Yet, this one word 'Father,' together with 'our,' contains all these concepts, yet at the same time, reveals them as intimacy, as love, as a unique, unrepeatable and joyful union.

"Here faith opens to trust, and dependence yields freedom, intimacy

and joy. This is no longer an idea about God, but knowledge of God, communion with Him, in love, unity and trust."

And so, when you pray, pray, Our Father. With all of this in mind, we turn to the petition. And we need to keep all of this in mind because of the state of the world we live in. The world that God intended us to live in is a world where men and women know God as Father. But they don't.

This relationship was broken long ago when our original parents, Adam and Eve, partook of the forbidden fruit, and then hid from God in shame.

The world that was intended is one where God's name is hallowed, but instead, He is profaned, and even His people, Israel of old and the Church, have distorted His character, His reputation, and His identity among the nations.

The world that God intended was a world where men and women say, "Your Kingdom, not mine, your will, not mine."

The world God intended was a world where men and women understood that all things come of thee, a gracious and generous God, where we would be gracious and generous in turn. I could go on, but you get the point.

... So here is our victory over temptation. Christ Himself, who suffered and died for us, and was raised on the third day. Who, when He ascended, poured the Holy Spirit upon His Church, the very personal empowering presence of God Himself, with us and in us, the power to overcome evil and temptation.

And so we pray, Father ... deliver us from evil. Heavy, I know. But,

there is more, for the words, deliver us from evil, can also be understood to mean the evil one. And now evil is personal, a reference to the person or one who brings the evil upon us. We have already mentioned the devil. But who else might the evil one be?

Well, we can see it in the passages I have already read. Men and women succumbing to temptation and bringing evil to bear, directing its force on the Son of God Himself. And now, the same being directed on us, the body of Christ, the Church.

And this is truly what we have in mind when we pray, Father, deliver us from evil, for the source of evil in this world is personal, a person.

And so, when we pray, deliver us from evil, we are not asking our heavenly Father to deliver us from some impersonal force, but from the evil one, a person, or persons, in whom sin has replaced goodness, who is living in this moment, in this world, in their lives by evil.

Again, I turn to Schmemmann: "It is perhaps here in these words about the evil one that we are given the explanation of evil, for here we discover that it is not some kind of impersonal force spread throughout the world, but rather as the tragedy of personal choice, personal responsibility, personal decision.

"And therefore, only in the person, not in abstract theories and arrangements, is evil defeated, and goodness triumphs; which is why we pray first of all for ourselves.

"For each time we overcome temptation, it is because we chose faith, hope and love, and not the gloom of evil."

Praying to promote God's good name among the nations

By Archdeacon
Brody Albers

Editor's note: What follows below are highlights from Archdeacon Brody's discussion on hallowing God's name, during a recent prayer conference.

WASKESIU (Skwn) — The Lord's Prayer is the only teaching we have from Jesus on how to pray. In the Anglican Church, we pray it twice in every service.

Tertullian, living in the second and third centuries, called it "a compendium of the Gospel," that is, a summary of the Gospel. This prayer is so central to Tertullian that the answer to the question, "What is the Gospel?" could be answered by this prayer.

It seems to me, then, that the Lord's Prayer is absolutely central to our lives and our faith.

Understanding this prayer is vital to understanding prayer itself. The first thing I need to do is talk briefly about the importance of the name of God. What is God's name? What does it mean to hallow or honour God's name?

The Israelites, all the way back in Exodus Chapter 3, had been given God's name by God's servant Moses. When Moses is chosen by this mysterious voice from a burning bush, he has a natural question.

"If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" (Exodus 3:13 ESV).

And God gives the name



Understanding The Lord's Prayer is vital to understanding prayer itself, writes Archdeacon Brody Albers. Photo courtesy Patrick Fore/unsplash.com

to Moses, which forever appears in English Bibles, as the small caps "LORD."

There was such a respect and an honour for this name that for many years, the way it was pronounced was lost to translators and scholars of the Bible, because devout Jews stopped saying the name altogether, in order not to transgress the second commandment: "Thou shalt not take the name of the Lord thy God in vain."

To make a long story short, for some time scholars believed Jehovah was the correct pronunciation, before some other scholars came and made a convincing case that Yahweh should be the preferred

pronunciation.

I won't bore you with the details of why I think Jehovah is almost certainly wrong, and why Yahweh is almost certainly right. But it all points to a question. Is this what it means to hallow the name? Or is it something else altogether?

Surely, treating something with such serious reverence is hallowing it!

Let's look at what the Bible itself has to say, specifically the Old Testament: "Therefore, say to the house of Israel, 'Thus says the Lord God: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned

among the nations to which you came.

"And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them" (Ezekiel 36:22).

This verse is just one example of how God expects the people of Israel to hallow His name in the Old Testament.

When we start to think of it, this is actually quite a common theme, from the second commandment of "You shall not take the name of the Lord your God in vain," to "And you shall not profane my holy name, that I may be sanctified among the people of Israel. I am the Lord who sanctifies you" (Leviticus

22:32), as God expands upon the instructions of the Law.

Here's the big idea: God's people profane His name regularly throughout the Scriptures, and the first petition of the Lord's Prayer, "Hallowed be thy name," is a prayer that actively invites us to do the opposite.

Sometimes I've heard this part of the Lord's Prayer spoken of as introductory material rather than a true petition itself, as though what Jesus is doing here is just addressing the one whose name is hallowed, that is, Holy. But I don't think that's what is going on here.

What I believe is going on is Jesus is instructing His followers to pray, "Lord, let your name be known as holy among the nations."

In other words, that whole thing where we mess up and drag your name through the mud? Keep us away from that. It's really a prayer for us, even as it's a prayer about Him.

It leads us to the natural question: what do we as Christians do that profane God's name among the nations, that is, among the people who do not know Jesus?

To put it simply, if we are those who are called by His name (James 2:7), then how have we given God a bad reputation?

The first petition of the Lord's prayer, "Hallowed be thy name," I believe can be best understood as a petition that asks God to use us for His good reputation, rather than His bad reputation.

Prayer sets us free from anxiety and various earthly cares

Editor's note: What follows below are highlights from Rev. Hoskin's talk during a recent prayer conference.

By Rev. Dr. Matthew
Hoskin

WASKESIU (Skwn) — To pray the Lord's Prayer is to be transformed in accordance with its petitions — to become living prayers (to borrow the title of a book by Anthony Bloom).

One approach to the Lord's Prayer that will help us transform into living prayer is to turn this prayer into a meditation. The Lord's Prayer is also worth meditating on.

In my talk, the focus was on how to meditate on

the petitions, "give us this day our daily bread," and, "forgive us our trespasses, as we forgive them that trespass against us."

When we meditate on this petition, or even just pray it at Morning and Evening Prayer every day of our lives, if we mean it, this prayer first and foremost sets us free from anxiety and every earthly care.

Of course, this daily bread is not just the material world, is it? "Man shall not live by bread alone, but by every word that comes from the mouth of God" (Matthew 4:4 ESV).

Remember how God feeds us physically and spiritually, and be thankful. Thank the Lord that you can meet Him in

the church, in Scripture, in prayer, in following His commands, in the still, small voice, in creation.

Ask Him to ready your heart for His spiritual food wherever it may be found.

You will need the spiritual sustenance that God provides to pray the next petition, to be able not simply to ask God's forgiveness, but to forgive others.

Meditate on the glory of Him to whom we owe the debt of sin, then move into meditative practice surrounding that debt.

In On the Lord's Prayer, St. Gregory of Nyssa encourages us to take stock of how we allow things to influence us negatively through our senses.

Go through the senses

individually. Consider the eyes. Have we witnessed something that would provoke anger? What have we been watching on TV? Has doomscrolling social media sapped our God-given joy?

Have we read things that will spur us closer to Jesus? That will help us get the rest we need? Or is it all brain rot?

Once you've made the inventory, bring it to the cross. Forgiveness of others is the great challenge of the Lord's Prayer.

Meditate on who has wronged you. Figure out how to forgive them.

A place to start is to pray for those who have wronged you. Say the person's name and pray for him or her. And when

you feel negative things in relation to him or her, ask the Lord to help cure you of the wounds of the passions in your soul.

Finally, in the words of Aphrahat: Prayer is beautiful, and its works are fair; prayer is accepted when it provides alleviation, prayer is heard when forgiveness is to be found in it, prayer is beloved when it is pure of every guile, prayer is powerful when the power of God is made effective in it (Dem. IV.16).





Bishop Helen Kennedy (centre) stands with the congregation of St. Martin, Raymore, on Christmas Eve, which was the church's final service, as it was closing after 115 years. Photo submitted

St. Martin's, Raymore, closes after 115 years of service

By Pat Benson

RAYMORE (Qu'A) — It was with mixed feelings that the parish of St. Martin welcomed Bishop

Helen Kennedy to officiate at their Christmas Eve service. Even though it was a joyous occasion on the birth of Our Lord, it was also sad because it

was the final service in the church building.

St. Martin's Church had served the community for more than 115 years. The first church was built in

1910, and a new church was built in 1963.

The original building is now part of the Raymore Museum, and plans are underway for the

disposition of the current building. The building will be deconsecrated after all the arrangements have been made for the change of ownership.



Senior leaders from province attend House of Bishops meeting

Assembled here, the bishops of the Ecclesiastical Province of the Northern Lights — formerly Rupert's Land — including the Indigenous Archbishop, Chris Harper (back, third from left) and the Metropolitan, Greg Kerr-Wilson (back, fourth from left), take

part in the House of Bishops' meeting in Niagara Falls, Ont., on April 19. Also pictured are Saskatoon Bishop Chad McCharles (far left) and Qu'Appelle Bishop Helen Kennedy (front, second from right). Photo courtesy Bishop Chad McCharles



Confirmation, baptism held in Regina

On the first Sunday after Easter, Kellianne Meeres (left) was confirmed at St. Mary the Virgin, Regina, while Spencer Kornelsen (right) was first baptized and then confirmed. Also pictured are Rev. Paula Foster, interim priest, and Bishop Helen Kennedy, who officiated. Photo by Kate Berringer



Making colourful bracelets for camp

Adeline Haughian, seven, wanted to donate her handmade bracelets to the Maple Creek ACW Easter tea and bake sale. Ev Southwood suggested people who donated to Camp Harding could get a bracelet. They set up a small table, a sign, and a collection jar. People at the tea liked the variety and colours of the bracelets, and donated about \$57 to Camp Harding. Photo by Ev Southwood