Saskatchewan Anglican

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

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Splashin' around

Hansel Kotov, front, makes a splash at the pool in Cypress Hills Provincial park during Camp Harding's Junior Camp program this summer. For the story and photos, see page 8.

Photo by Eli Der

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Why don't you answer, God?

Why do prayers sometimes go unanswered?

By Rev. Cheryl Toth



Most of us are not faced with Garden of Gethsemane moments, but we do know what it's like to pray for something we do not receive, writes Rev. Cheryl Toth.
Photo courtesy pexels.com

Jesus' disciples knew Him as a person of prayer. In the gospel of Matthew, we see Jesus trying to get alone to pray.

It wasn't easy for Him to squeeze in that time when crowds were seeking Him out and His disciples wanted to talk about the meaning of what He said or did each day. But Jesus needed to be with God in prayer — to communicate, to listen, to discern and to be guided.

His disciples knew prayer was a source of strength and wisdom for Jesus. So, it's not surprising that Jesus' disciples asked Him to teach them how to pray, too.

He modelled prayer for them and gave them a model of prayer that has come to be known as The Lord's Prayer. We pray it in corporate worship whenever we gather as disciples of Jesus.

We learn early in our faith life to pray The Lord's Prayer as a way of orienting ourselves to God and placing our trust in the One Jesus called Father. Yet I find there to be a certain irony in praying this prayer because it incorporates the dilemma of unanswered prayer within it.

"Save us from the time of trial and deliver us from evil" is a petition with which we see Jesus struggling in the Garden of Gethsemane.

Knowing His betrayal and arrest were at hand, Jesus prays, "Father, if you are willing, remove this cup from me." He was asking to be spared the time of trial and to be delivered from the evil He was about to face.

One might argue that He was delivered from evil in that He was not overcome by it and that His resurrection was a triumph of God's goodness over the power of death.

Even if that is so, He was not spared a time of trial and testing through the betrayal of Judas, the denial of Peter, the fleeing of His disciples, the torture of His captors, the false witness of His trial and the cruelty of His crucifixion.

Jesus taught us a prayer of faithfulness even as He knew that not all prayers are answered — or at least not in the way we want them to be.

Perhaps that is why Jesus adds "yet, not my will but yours be done" to His petition in the Garden. He knew that what He wanted might not align with what God was seeking to do through Him.

In the honesty and transparency of His prayer, Jesus was clear about His desire to be spared a time of trial and suffering. He made His petition known to God. Yet, He also acknowledged that His personal will yielded to God's redemptive will.

Most of us are not faced with Garden of Gethsemane moments, but we do know what it's like to pray for something we do not receive. For example, when I moved to Saskatchewan in 2002 to begin as chaplain for Luther College at the University of Regina, my youngest child was still in high school.

I had prayed mightily that God would make it possible for her to join me. I believed it to be in her best interest and certainly in mine, because moving away was very difficult. I was counting on God's will aligning with mine because I believed the call I was accepting was God's will.

And maybe God did think that it would be best if she came with me. But she didn't! She wanted to finish high school where she had started it and to run for student council there. I could not and would not force her to come, and God does not force any of us. We are invited but not forced.

When my initial prayer was unanswered, my petition changed. I asked God to help me develop a good long-distance parental relationship with her. And that petition was answered. It turns out that daily 30-minute phone calls with a teenager go a long way in keeping a relationship open, honest and loving!

Unanswered prayer often helps us go deeper in determining what we really need or want. Sometimes it changes us.

Sometimes it helps us see things from another person's perspective or from God's wider and deeper understanding. Sometimes we realize unanswered prayers are guideposts pointing in another direction.

Sometimes we realize God (or another person) is saying "no." Sometimes they remain a mystery or an ache for which we need God's wisdom or comfort.

I pray that whenever you face unanswered prayer, you find the strength to go deeper into that dilemma and find within it God's always-present love upholding you.

Rev. Canon Cheryl Toth is a retired priest in the Diocese of Qu'Appelle and Honorary Assistant at St. Paul's Cathedral, Regina.

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Published by the dioceses of Saskatchewan, Saskatoon and Qu'Appelle.
Published monthly except for July and August.

Whole No. 292,
Vol. 55, No. 2
A Section of the
Anglican Journal

SUBSCRIPTIONS
For change of address, undeliverable copies and subscription list updates, contact:

• Your parish
• e-mail: circulation @national.anglican.ca
• Or send to Saskatchewan Anglican, c/o Anglican Journal, 80 Hayden Street, Toronto, Ont. M4Y 3G2

RATES
$10 in Canada
$17 outside Canada

SUBMISSIONS
Submissions for the December issue must be received by the diocesan editor no later than Oct. 27
All pictures must be sent as JPEGS and 1 MB (megabyte) in size.

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PUBLISHING DETAILS
Published from
59 Roberts Place
Regina, Sask., S4T 6K5

The Bishop's Corner

Faith in the public square

By Bishop Helen Kennedy



Earlier this summer, Regina found itself in the middle of a conversation that is as old as pluralism itself: what happens when a faith community wants to be heard, quite literally, beyond its own walls?

The Regina City Jamia Masjid, downtown on McIntyre Street, began broadcasting a brief Friday call to prayer — the adhan — from its rooftop speakers. It lasts only a few minutes, once a week, ahead of Jumu'ah prayers.

For the mosque's director, it was meant as an introduction: a way of saying, simply, we are your neighbours. For many residents nearby, it raised real and understandable questions about noise, precedent, and the character of a shared downtown core. And for a smaller number, it became an occasion for something uglier — criticism curdling into hatred.

Some might ask why a Christian bishop has anything to say about a mosque's call to prayer. I would answer that it is precisely because we are Christians that we have something to say — and it is not what some might expect.

We do not support the right of our Muslim neighbours to call the faithful to prayer because we are indifferent to the truth claims of our own faith, or because all religions are somehow interchangeable.

We support it because we believe, on Christian grounds, in the dignity of conscience and the freedom of worship. Our own tradition knows what it is to be the minority voice asking for room to exist — dissenters, recusants, and reformers of every stripe have at various times needed exactly the kind of public tolerance we are now called to extend.

A church that forgets this history, and asks for freedom only when it is the one seeking it, has confused self-interest with conviction.

There is also something simpler at work. When Dean Mike Sinclair of St. Paul's Cathedral — quite literally across the street from the mosque — walked over to welcome its director as a new neighbour on that same block where Christians have gathered for generations, he was not blurring the lines between faiths.

He was doing something very old and very Anglican: recognizing that neighbourliness is not contingent on agreement. "We're the oldest place of worship downtown," he told them. "You'll now be the newest ... we're glad that you're here."

That is not a theological compromise. It is hospitality, which is a Christian virtue long before it is a civic one.

We sometimes talk about "the public square" as though it were a blank, secular space that faith communities are graciously permitted to enter. I would push back gently on that picture.

The public square has never been neutral; it has always been contested, always full of competing claims about what is true, good, and worth saying out loud.

The question was never whether faith belongs there. The question is whether we can share it without demanding that every other voice fall silent.

A society that only tolerates religious expression when it is quiet, private and inoffensive to everyone has not actually solved the problem of pluralism — it has simply exiled faith from public life altogether, Christian faith included.

The same civic reflex that would silence a call to prayer because it is unfamiliar is the reflex that, on a different day, would find our own church bells, our processions, our Ash Wednesday crosses on foreheads in the grocery store line, equally inconvenient.

We do not get to borrow the protections of a pluralist society and then withdraw them the moment someone else wants to use them.

When disagreement turns to threats, when "I have concerns about the sound" becomes "you are not welcome here," something has gone wrong that people of every faith, and none, should be willing to name.

Supporting our Muslim neighbours' freedom to pray audibly in their own city is not a departure from Christian conviction. It is an expression of it — the same conviction that insists every person is made in the image of God, and that the peace of a city is measured not by how quiet it can be kept, but by how much genuine difference it can hold without turning on itself.

Regina has, on the whole, chosen the harder and better path this summer: dialogue over exile, survey over silence, welcome over suspicion. That is worth naming, and worth continuing to choose.

Feeling the Holy Spirit

On plain speaking

By Rev. Gene Packwood



Jesus once told His disciples, "The Father himself loves you, because you have loved me and have believed that I came from God." To which they gratefully replied, "Now you're speaking plainly and not using any figurative language" (John 16:27 & 29).

The Father Himself still loves us, and Jesus still speaks plainly, albeit often with parabolic language, through the Holy Scriptures, the Sacraments and through the Gifts of the Holy Spirit.

The challenge for us 21st century Christians is that Jesus' plain speaking comes from a foreign and ancient culture that can be shrouded in mystery since, as St. Paul writes in his letter to the Colossians, Jesus, in whom is hidden all the treasures of wisdom and knowledge (Col. 2:2-3), is both God's mystery personified and the one in whom "the entire fullness of God's nature dwells bodily" (Col. 2:9).

So the plain speaking of Jesus is far from facile, bland or trite. It is something much richer, multifaceted and powerful than that — think God's Word Incarnate mixed with Hebrews 4:12-13.

The irony is that we enlightened, rational 21st-century folk are often tempted to treat the plain words of Jesus as figurative or even mythological, because we'd rather not deal with the plain meaning.

For example, I believe that what Jesus, the Gospel writers and St. Paul wrote about the supernatural activity of the Holy Spirit is plain, still true, and I'd like to see more of it — so I have been praying accordingly for the last 40 or so years.

I'd like more Anglicans to see the 1 Corinthians 12 gifts of the Spirit in action and things like "those unable to speak talking, the crippled restored, the lame walking, and the blind seeing" (Matthew 15:31), so they might be amazed and give glory to God.

But we seem to be living in an age like Samuel's when he was a boy: In those days the word of the Lord was rare and prophetic visions were not widespread (1 Sam. 3:10).

Jesus Himself encountered something similar in His own hometown. As He taught in the synagogue, the townsfolk who knew Jesus and His family were so familiar with Him as part of their ordinary day-to-day life that they couldn't get their minds around Him being who He really was. So, "he did not do many miracles there because of their unbelief" (Mt. 12:8).

What if we have relaxed into our familiar Anglican parish worship routine so much that we just don't expect Jesus to do anything special anymore, either? Our catechism defines a sacrament as an outward and visible sign of an inward and spiritual grace (BCP, p550).

What if, as we practise our Anglican rather introverted sacramentalism, we have become so focused on and immersed in the inward and spiritual graces in our liturgy, worship, practice and behaviour that the outward and visible — dare I say supernatural? — signs of our belief in what the Bible plainly says Jesus can do, have atrophied?

To be fair, personally, I've not been aware of having been blessed with obvious and spectacular supernatural signs and wonders in my life and ministry.

But the LORD has blessed me with some more quiet and modest experiences that have been enough to whet my appetite for more.

For example, it was at a Wednesday evening Prayer and Praise service at Holy Trinity Anglican Church in Calgary, in April 1986, when, after my praying with varying degrees of intensity for two years for the gift of tongues (1 Cor. 12:10), a woman prayed for inhibitions to be removed — not for me, in

Continued on page 4

... ARM: God builds His kingdom in you through the Holy Spirit

Continued from page 3
particular, but generally — and the gift was suddenly released in me.

I'd tried making



noises before, but all at once something began flowing from my lips, sounding like some sort of language.

It has humbled and blessed me ever since. I don't know what I'm saying, but I believe I'm speaking "mysteries in the Spirit" (1 Cor. 14:2) and that whether I see or feel anything or not, what Paul wrote is happening:

"In the same way, the Spirit also helps us in our weakness, because we do not know what to pray for as we should, but the Spirit himself intercedes for us with inexpressible groanings. And he who searches our hearts knows the mind of the Spirit, because he intercedes for the saints according to the will of God" (Rom. 8:26–27, CSB).

In my inexpressible groanings and half-baked theological understandings, the God and Father of our Lord Jesus Christ is building His Kingdom in my little life through the mysterious and supernatural power of the Holy Spirit.

God will do the same through yours. After all,

Glory to God,/ whose power, working in us,/ can do infinitely more / than we can ask or imagine.

Glory to God from / generation to generation, / in the Church and in Christ Jesus, / for ever and ever. Amen.

So why not keep asking?

Photo courtesy pexels.com

DIOCESE OF SASKATOON EVENTS

Announcements for October 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.anglicandioceseasaskatoon.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.

■ **FLAG 2026**: FLAG stands for Fall Lutheran Anglican Gathering, hosted by the ELCIC Sask Synod and the Diocese of Qu'Appelle. The gathering will take place Oct. 13 to 15 at Temple Gardens Spa in Moose Jaw. To register online: pci.jotform.com/form/262046065542251; registration closes Sept. 28.

■ **LAW Retrea**t: The Lutheran Anglican Women's Retreat will take place on Saturday, Oct. 31, from 9:30 a.m. to 4:30 p.m., at Redeemer Lutheran Church, 812 Preston Ave. S., Saskatoon. Registration Fee: $30.00 (please bring a bag lunch). For more information or to register please contact Bev Otsuka at: 306 227-9102 or bevotsuka@gmail.com.

■ **Preaching From the Margins**: A conference for Canadian deacons sponsored by Anglican Deacons Canada in partnership with The Episcopal Preaching Foundation. A weekend of inspiration, community and practice for deacons. Oct. 23 to 25, online via Zoom.

To register, visit https://hov.to/9373e813. Please note that the $50 registration fee is in US dollars. Questions or concerns? Please contact Archdeacon Kyn Barker, co-ordinator of Deacons - Anglican Diocese of Toronto at deacons@toronto.anglican.ca.

■ **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.

Also, Men's Shed meetings, Thursdays at 7 p.m.; it is now at the new Men's Shed location. Check the parish Facebook page or call for the location.

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

■ **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 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.

■ **Diocesan Synod:** The 77th regular Synod of the Diocese of Saskatoon will take place at the Cathedral of St. John the Evangelist, Saskatoon on Saturday, Oct. 24. Registered delegates to Synod should have received their packages of information for this upcoming synod either by mail or e-mail by now.

If you are a registered delegate and have not received your information package, please contact the synod office. Nominations to serve on Diocesan Council, on the Canons and Constitutions Committee or be a delegate to either the 2027 Provincial Synod or the 2028 General Synod are now being received for elections to be held at the upcoming synod.

If you are a delegate to synod and wish to be nominated for any of these positions, please contact the synod office or the chair of the Nominations Committee, Archdeacon Amy Bunce.

Appointments, Retirements and Jobs:

■ **Posting for Position, Diocesan Executive Assistant to the Bishop:** With the approaching retirement of the current Executive Assistant, Canon Lorea Euphemia, the Diocese of Saskatoon is seeking a new executive assistant to the bishop.

For a list of requirements, duties, compensation and benefits and application information for this part-time position, please view the job description posted on the website of the Anglican Church of Canada at jobs.anglican.ca.

■ The Right Rev. Chad McCharles, XIV Bishop of the Diocese of Saskatoon, has made the following announcements and appointments:

He has appointed the **Rev. Elliot Lau** as the next incumbent of St. John's Minster, Lloydminster, effective Sept. 1. The Service of Induction for Elliot will take place at St. John's Minster on Thursday, Oct. 1, at 7:00 p.m.

He has announced that the **Rev. Sheldon Carr** has made the decision to resign as priest-in-charge of St. John's, Borden.

He has announced that the **Rev. Victoria Luke**, an honorary assistant at the Cathedral of St. John the Evangelist, has been appointed by the Right Rev. Naboth Manzongo, Bishop of the Diocese of Rupert's Land, to serve as rector of St. Peter's, Winnipeg, effective Oct. 15.

He has announced the appointment of the Rev. **Judith Herbert** as Secretary of Synod.

■ 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*.

Alongside Hope staff visit Grow Hope Sask. farms

By Joanne Shurvin-Martin

REGINA — Grow Hope SK is an ecumenical partnership between the Canadian Foodgrains Bank and six other agencies, designed to connect local churches and farmers and make an impact on global hunger.

One of those agencies is Alongside Hope (formerly PWRDF), the Anglican Church of Canada's agency for relief and development worldwide.

In August, two staff members from Alongside Hope spent four days in the Diocese of Qu'Appelle, visiting Grow Hope SK farms and sharing information about the organization's work.

Kim Umbach, volunteer co-ordinator for Alongside Hope, and Sarah Bird, the youth engagement co-ordinator, attended two Field Days, where members of the public are invited to farms to learn about local agriculture.

At each event, they staffed an information booth for Grow Hope SK.

Farmers volunteer their land and their labour to grow crops and donate the proceeds to Grow Hope SK. Donors raise money to pay for seed, fertilizer and other input costs.

Last year, farmers and supporters raised more than $326,000 through a combination of crop sales and acre sponsorships. The Government of Canada matches donations to the Foodgrains Bank, up to four times.

At Creekridge Farms, near Yorkton, Josh, Janelle and Richard Prybylski are raising canola for Grow Hope SK.

Umbach and Bird, along with Bishop Helen and Stephen Kennedy, attended the Field Day on Aug. 8, where they toured the livestock and crop operations of the farm and saw displays of farming equipment and the crops grown at Creekridge Farms.

This field day was part of Saskatchewan Open Farm Days, an initiative to connect community members with farm families to build a better understanding of farming and food production in Saskatchewan.

"It was so nice to enjoy the hospitality of the Prybylski family and meet so many folks from Saskatchewan who are longtime supporters of Grow Hope Saskatchewan," says Umbach.



Kim Umbach and Bishop Helen Kennedy sit in a combine, during the Field Day at Creekridge Farms. Photo by Sarah Bird



Sarah Bird (left) and Kim Umbach reach into different buckets of seeds and grains, at a Grow Hope Saskatchewan Field Day in August. Photo contributed



Bishop Helen Kennedy (third from left) participates in a photo in the shadow of huge granaries with others from Creekridge Farms. Photo contributed

"There are several parishes supporting this project, but we can always use more!"

The next day, Umbach and Bird attended the Bruno Cherry Festival and answered questions at an information booth, teaming up with Michael LeBlanc, a representative of Development and Peace, Caritas Canada.

Alongside Hope is looking at the feasibility of working with other Grow Hope SK members to offer local learning tours, giving people from urban communities the opportunity to explore food security issues and further understand how crops grown in Saskatchewan support conservation agriculture projects around the world through the Canadian Foodgrains Bank and its members.

Six agencies make up the Grow Hope SK group, as they represent Anglicans, Baptists, Lutherans, Mennonites, Presbyterians and Roman Catholics.

You can get involved!

Your parish can raise funds to sponsor acres for Grow Hope SK. Alongside Hope is also looking for parishes who would be interested in learning more about the organization and ways to bring it into your church.

For more information, contact Alongside Hope's volunteer co-ordinator, Kim Umbach, at kumbach@alongsidehope.org.

Youths dress as sheep in VBS skit about the Good Shepherd

By Mary Brown

PRINCE ALBERT — For the summer of 2026, the diocese hired four individuals to carry on its yearly commitment of offering Vacation Bible School sessions in various parishes.

Cam Lowe, who was here a few years ago with the program, is now the leader, phoning parishes, making contacts, doing transportation and accommodation for his three proteges.

All of the students live with him at the rectory in Birch Hills when they are not staying in the host VBS communities.

Syd Hohlweg is in her fourth and final year at King's College in Halifax and is studying the classics and Jewish studies.

This was her first time in Saskatchewan and she said she loved it. Everybody is so helpful and kind. These two months have been very busy and she is sad to be leaving.

Cohen Aiken is also in his fourth year at King's and plans, upon graduation, to continue his education by getting his master's in Classics. One of his fond memories was of a little eight-year-old boy who was attending VBS in St. Mary's Church in Birch Hills.

This boy had never been in a church and was awestruck by the many religious statues and pictures adorning the church.

He was especially interested in the picture of the Last Supper, and Cohen was honoured to explain the significance of this iconic image.

Joe Weatherby is a graduate of King's and attends church in the Chapel, where he saw the job posting for VBS in Saskatchewan. He was teaching chemistry at Dalhousie.

He is from Charlottetown, PEI and will be going back to attend the University of PEI to get his master's in Chemistry. One of his favourite things about Saskatchewan is the kindness of everyone and the open skies.

The theme this year was the Apostles' Creed, and part of their instruction includes dressing up and putting on a skit.

They were doing a skit about the Good Shepherd, and of course all of the kids wanted to be sheep.

They wore headbands with white fleece and little black ears.



This year's Vacation Bible School theme in Prince Albert focused on the Apostles' Creed, with instructions to have the kids dress up for a skit. The skit focused on the Good Shepherd. Photos by Mary Brown



Leader Joe Weatherby attacks the sheep during the skit, with stained-glass windows behind him dedicated to Bishop Charles Arthurson.



VBS leaders and participants pose for a picture. The leaders in the picture are, in back from left, Joe Weatherby, Syd Hohlweg, Cam Lowe and Cohen Aiken.

It's hard to tell who enjoys this the most: the instructors or the kids. The camp goes from 10 a.m. to 2 p.m. with lunch provided.

In some cases, the community provided lunch and in others, the leaders would make lunch for the kids.

Posters are sent to the communities with information about the upcoming VBS camps. In one community, the leaders were all set up and ready at 10 a.m. for kids to arrive, but no one came.

So, they went out inviting kids they saw on the street to come to the church.

By invitation and word of mouth, this community had 19 kids. Attendance varied in each location, with a total of nearly 100 participants.

This year there were sessions in St. George's, Prince Albert, Birch Hills, Muskoday, Arborfield, Cumberland House and Holy Trinity, Prince Albert. Either these communities requested the VBS team, or the leader, Cam, reached out to them.

His ideal would be two teams of four each, as was done in 2019 with great success. There were so many more opportunities for camp, but with limited staff and funds, it was not possible to go to every community.

Donations to the VBS program would be greatly appreciated.



College of Emmanuel and St. Chad holds 2026 convocation

On May 29, the College of Emmanuel & St. Chad (ESC) celebrated convocation 2026 as part of the Saskatoon Theological Union's joint convocation ceremony at Augustana Lutheran Church, Saskatoon. This year's graduates included Bev Otsuka and Jessie Leigh Johnston, who each received the Licentiate in Theology; Cynthia (Cindy) Corrigan, who received a bachelor of theology; Judy Herbert, who graduated with a master of divinity (honours); and Kehinde Ajadi, who received a master of theological studies. These graduates represent a variety of ministries, experiences, and callings within the life of the Church. ESC gives thanks for their dedication, scholarship, and service, and looks forward to the ways they will continue to contribute to their communities and the wider Church. Pictured at the 2026 Convocation were, in front, from left, Bev Otsuka (Licentiate in Theology), Jessie Leigh Johnston (Licentiate in Theology), Cynthia Corrigan (Bachelor of Theology), Judy Herbert (Master of Divinity, Honours), and Kehinde Ajadi (Master of Theological Studies) at Convocation 2026. Photo by Timkip Imaging

Becoming places of welcome: Three Prairie cathedrals, one story of stewardship

By Michelle Hauser
Anglican Foundation of Canada

In the dioceses of Saskatoon, Saskatchewan, and Qu'Appelle, recent grants from the Anglican Foundation of Canada (AFC) are helping historic cathedral churches respond to the needs of the present while preserving their ministry for the future.

Together, AFC awarded $32,000, including $15,000 to the Cathedral Church of St. John the Evangelist in Saskatoon (Diocese of Saskatoon), $5,000 to St. Alban's Cathedral in Prince Albert (Diocese of Saskatchewan), and $12,000 to St. Paul's Cathedral in Regina (Diocese of Qu'Appelle).

Though different in scope, each project reflects the same commitment to sustaining places where faith, community, and diocesan life continue to flourish.

At St. John's Cathedral in Saskatoon, that work is unfolding on a large scale. The cathedral has served as the cathedral parish of the Diocese of Saskatoon for more than a century.

Located in the city's central business district, it draws worshippers from across the Saskatoon metropolitan area and welcomes a wide range of community groups,



St. John the Evangelist Cathedral, Saskatoon



St. Alban's Cathedral, Prince Albert



St. Paul's Cathedral, Regina.

support programs, performing arts organizations, and diocesan gatherings.

Its acoustics have also made it a valued cultural venue, while its parish hall and worship space support ministries extending well beyond the Sunday congregation.

The current project forms part of a long-term restoration of the cathedral's building envelope.

After an earlier stage of roof, gutter, insulation, and structural work, the cathedral began the next phase: repointing exterior brick and terracotta, replacing damaged masonry, restoring decorative elements, and carefully cleaning the exterior.

The work is expected to unfold over several years and, once complete, is intended to protect the cathedral exterior for decades with routine maintenance.

"Restoration is never simply about preserving bricks and mortar," says the Ven. Brody Albers, Archdeacon of Prince Albert, who formerly served on the AFC Board of Directors.

"It's about ensuring these places can continue gathering people in worship, service, and community. Every generation receives that responsibility, adds its own chapter, and then faithfully passes it on."

In Prince Albert, St. Alban's Cathedral is undertaking a more modest project, but one rooted in the same responsibility to steward a historic place of worship.

The cathedral stands at the centre of the Diocese of Saskatchewan and serves a congregation shaped by the breadth of northern Saskatchewan. Its life includes worship, diocesan gatherings, community outreach, and relationships with both Indigenous and non-Indigenous members of the diocese.

The AFC grant supports improvements to the cathedral roof and insulation, helping reduce heat loss and improve the building's long-term energy efficiency.

"Improving the roof may sound like a practical project," says Bishop Richard Reed, "but it's really about preserving the place where our diocese gathers to pray, celebrate, mourn, and begin again. Caring for this cathedral is ultimately about caring for the generations of people who will find Christ here long after we are gone."

At St. Paul's Cathedral in Regina, stewardship means responding to the realities of downtown ministry. Situated in the heart of the city, the cathedral remains a place of worship, pastoral care, hospitality, and public witness.

At the same time, the parish has faced increasing concerns related to graffiti, property damage, discarded needles, litter, and unsafe waste on the cathedral grounds.

Clergy and staff have regularly been required to remove debris and address damage to the property.

The cathedral's project combines security with the renewal. Plans include wrought-iron fencing along two sides of the property, site preparation, sidewalk repairs, drought-tolerant landscaping, and a

Continued on page 11

Looking at the secret to a successful camp ministry

By Kate Berringer



Campfires were a popular feature of all the camps. **Photo by Kate Berringer**

REGINA — Camp is full of fun, laughter, and adventure — but those are not the primary reasons we do this ministry. Our greatest hope is to create opportunities and experiences that draw campers closer to Jesus.

Our walk of faith is built on choices.

During our youth camps, campers make countless decisions about how they participate, how they treat one another, and whether they are willing to trust God in new ways.

Camp offers a safe place to step out in faith, invite God into everyday moments, and allow Him to shape our attitudes, decisions, and actions.

Every part of youth camp is intentional. Chores, Bible lessons, games, challenges, activities, sleeping in cabins, being away from home, and sharing life with others are all designed to help campers learn more about themselves, those around them, and their Heavenly Father, whose love for them is beyond measure.

Many of these experiences also make campers a little more vulnerable.

Away from the comforts of home and their usual routines, they begin to recognize their need for God and discover that He is always present, guiding, strengthening, and loving them.

Since camp ministry is kingdom work, we also recognize that it is spiritual work. Whenever lives are being drawn closer to Christ, some challenges seek to distract, discourage and divide.

That is why we surround every camp with prayer. Faithful supporters pray for the campers and staff before camp begins and throughout the week, asking God to protect them, strengthen them and prevent anything that would hinder His work.

Their prayers are an essential part of the ministry, covering every lesson, conversation, challenge and moment of growth.

At its heart, camp ministry is about transformation. We pray that every camper leaves not only with wonderful memories and new friendships, but with a deeper faith and a growing relationship with Jesus that continues long after camp has ended.

We are grateful for everyone who makes that transformation possible — our staff, volunteers, supporters, and especially those who faithfully uphold this ministry in prayer.

We have completed another great season of camps for adults, youths and families at Camp Harding. We have been truly blessed by His provision through our donors and give all the glory to God.



A trail ride during teen camp wound through beautiful countryside in Cypress Hills Provincial Park. **Photo by Anya Mandziak**



One of the boxes a junior camper decorated that was connected to the theme of the Beatitudes.
Photo by Kate Berringer



Each cabin made a centrepiece for the final supper of Junior Camp, which was a blessings banquet.
Photo by Kate Berringer



Campfire circles are a tradition for all camps, including this family camp outing. **Photos by Kate Berringer**

Celebrating another great season at Camp Harding

By Kate Berringer

CYPRESS HILLS PROVINCIAL PARK (Qu'A) — We had another wonderful season of camps at Camp Harding, filled with fellowship, learning, worship and plenty of fun!

In June, we welcomed women to our Craft Camp, where they enjoyed a weekend of creativity, fellowship, worship and fun activities.

July brought our Junior and Teen Camps.

Our Junior Camp focused on the Beatitudes, with campers taking part in music, drama, art, cooking and games that helped bring Jesus' teachings to life.

The camp maintenance supervisor, Steve Gloin, led two carpentry sessions during which the campers made wooden boxes. Campers also decorated keychains with words to reinforce each Beatitude.

They were given tiny locks and keys to put on the keychains: Jesus taught the Beatitudes to explain how certain human experiences are actually blessings and "unlock" true happiness, contrary to what the world would suggest.

At Teen Camp, we explored creation care and food insecurity through the National Youth Project resource And It Was So. Teens participated in hands-on activities, including creating a food system labyrinth and simulations that helped them experience some of the realities of global and local food insecurity.

We also visited the Maple Creek Food Bank and wrote letters to Parliament, encouraging action and change.

In August, we welcomed four families for Family Camp. Families enjoyed activities at the park during the day, and each evening, we gathered around the table for a shared meal, followed by activities, worship and a campfire.

It was another season full of opportunities to learn, grow, build relationships and draw closer to Jesus. We are grateful for all the campers, families, volunteers and supporters who made this summer at Camp Harding so special.

For more pictures, see page 14.



From left, Abby Provencher and Kaleesi Pekar (facing camera) learn about food insecurity with leader Andrew MacPhail (standing, right).



Even this cute squirrel attended summer camps at Camp Harding this year, giving attendees an up-close look at God's many creatures.

Primate visits Anglicans in northern Saskatchewan

By Mary Brown

PRINCE ALBERT — The Most Rev. Shane Parker, Primate of the National Anglican Church in Canada, was in Saskatchewan for one week in July.

He started the week on July 12, participating in a communion service at St. Alban's Cathedral.

Parishes were invited to attend the service. Everyone proceeded to the hall following the service for a luncheon and a chance to speak with the Primate.

Other highlights of his visit included a tour of historic St. Mary's Cemetery and a trip to the north, where he took in some fishing and canoeing and visited Holy Trinity Church at Stanley Mission.



A group of clergy and lay leaders gathers at St. Alban's Cathedral in Prince Albert after a service featuring the participation of Prime Shane Parker. In the picture, in back, are Bishop Rick Reed and Primate Shane Parker, while in front, from left, are Jonah Folkmann, Deacon David Zulkoskey, Kathleen Sutton, Deacon Kathleen Stewart, Rob Sterling and Gabriel Hopkins. Photo by Mary Brown



The Schemenauer family presents the church canons to Rev. Michael Lyons, at right, during his installation at St. Mary's, Regina. Also shown are diocesan archivist Canon Trevor Powell (left) and Bishop Helen Kennedy (centre). Photos by Mike Hauser

Rev. Michael Lyons welcomed to St. Mary, Regina

Files from Mike Hauser

REGINA — Bishop Helen Kennedy officiated at the service that officially inducted and installed Rev. Michael Lyons as incumbent priest of St. Mary the Virgin on Aug. 13. About 120 people attended the celebration and showed their support for their new priest.

Lyons came to the Diocese of Qu'Appelle from Nipawin in the Diocese of Saskatchewan. Ven. Andrew Hoskins, the Emeritus Archdeacon of Prince Albert, travelled from the Diocese of Saskatchewan to preach at the service in Regina.

Many parishioners took part in the service. Judy Packwood read the Old Testament lesson, Jeremiah 1:4-9, and Andrew Davis read the New Testament, Ephesians 4:7,11-16. Archdeacon Dr. Jonathan Bauer also read Psalm 84.

Seven items that symbolize aspects of priestly ministry were presented: the Bible by Josh Ortman, water for baptism by John and Roberta McGregor, holy oils for healing and strengthening for service by Rev. Nathaniel Deng (honorary assistant at St. Mary) and his family.

Also, the canons (diocesan set of rules) by the Schemenauer family, the church keys by Warden Mike Hauser, the *Book of Common Prayer* and *Book of Alternative Services* by Mervyn Crozier-Smith, and bread and wine for Eucharist by Derek and Li Elliot.



Rector's Warden Mike Hauser (left), Rev. Michael Lyons and Bishop Helen Kennedy pose for photos after the Celebration of New Ministry in St. Mary the Virgin, Regina, on Aug. 13.



Celebrating Pastor Daphne Bender's ministry

A joyous celebration was held in Biggar on June 28 as PALS (Presbyterians, Anglicans, Lutherans in Service) and Bishop Ali of the Saskatchewan ELCIC Synod and Bishop Chad gathered for Pastor Daphne Bender's last service before retirement. Well done, Daphne! Enjoy retirement! Pictured is Pastor Daphne Bender (centre) with Bishop Chad McCharles, Anglican Diocese of Saskatoon (left) and Bishop Ali, Saskatchewan Synod ELCIC (right). Photo by Dawn McCharles



A cross-cultural experience

By Rev. Dr. William (Bill) Richards

Editor's note: Rev. Dr. Bill Richards is professor emeritus and former principal of the College of Emmanuel & St. Chad in Saskatoon.

SASKATOON — In October 2024, I returned to Nanjing, China, for a second fall term of volunteer teaching at the Nanjing Union Theological Seminary.

NJUTS is the Chinese Christian Council's national educational centre, drawing students from across China's 23 provinces and five autonomous regions, enrolled in basic and advanced degree programmes.

Nanjing's population is nine million, located on the Yangtze River, about 90 minutes by high-speed train from metropolitan Shanghai on the coast.

The seminary is in the southeastern advanced education suburb, served by a Metro that allows access to areas of the city

During my three months at the seminary, I taught three term courses, one for basic degree students ("Paul's Letter to the Romans"), attended by103 students, and two for advanced degree students ("Introduction to Early Christian Literature, I and II"): about 35 students in each section.

They were a delight to work with, as we worked through the material. In each course I had a co-instructor who was also my interpreter.

Though I provided them with a script of each class presentation ahead of time, they handled my frequent asides with grace and ease, or there were always keen students comfortable enough in English to help them sort out my sometimes long and tortured compound-complex sentences!

Living in residence on campus (almost all of the 450 students lived on campus), sharing daily meals in the cafeteria, attending morning prayer three days a week and the Sunday service on campus (which drew many Christians from the neighbourhood), and joining the calligraphy club on Friday nights to practise Chinese characters, allowed for many more informal opportunities to learn about the lives of these kind, dedicated, and generous young people who welcomed me into their world.

After sharing in the Christmas celebrations on campus, I returned to Canada in mid-January 2025, just as term was ending and before the nation's major annual holiday, Lunar New Year.

For me, it was an amazing two years of volunteer teaching in an environment full of passion for learning. ("Please, Father Bill, can you suggest more reading we should be doing"!).

I have been able to keep in touch with many of these dear students and colleagues by WeChat.

Some of them graduated just this past June, but I know they all will be a gift to their church.

... Prairie cathedrals promote stewardship

Continued from page 7

rainwater collection system. Commonly used entrances will remain open. The intention is not to withdraw from the neighbourhood, but to create a safer and more dignified setting in which welcome can continue.

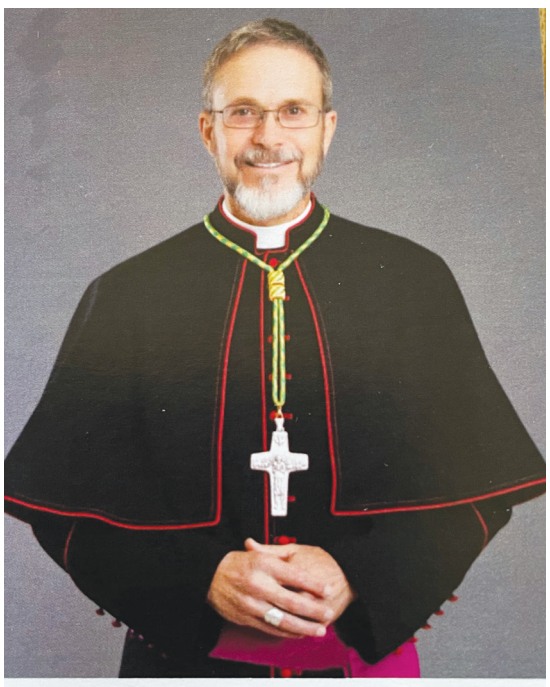
"Every cathedral has to hold two things together," says Bishop Helen Kennedy.

"We are called to be faithful stewards of what has been entrusted to us while keeping our doors open to the community around us. Those aren't competing values. They depend on one another."

Though their projects differ, each cathedral is preparing to hand something forward: a stronger building, a more welcoming space, and a ministry equipped to serve the next generation.

"For AFC these projects reinforce the spiritual nature of stewardship," says Dr. Scott Brubacher, the AFC's executive director.

"No cathedral is ever truly finished. Stone by stone, prayer by prayer, generation by generation, each receives what others have built, tends it for a time, and entrusts it to those who come next."



Bishop Ken Thorson, O.M.I.
Diocese of Prince Albert
Episcopal Ordination: August 22, 2026

Attendees of the installation of Rev. Ken Thorson, OMI, as bishop of the Diocese of Prince Albert received this card to celebrate the occasion.
Photos by Mary Brown



Bishops of the Lutheran, Anglican, Ukrainian Catholic and Roman Catholic (LAURC) Covenant who attended the installation of a new Roman Catholic bishop in Prince Albert included Bishop Chad McCharles (Saskatoon), Bishop Helen Kennedy (Qu'Appelle), Bishop Rick Reed (Saskatchewan) and Bishop Dr. Ali Tote (ELCIC Saskatchewan).

LAURC bishops attend ordination of Catholic bishop in P.A.

By Mary Brown

PRINCE ALBERT — On Aug. 22, clergy and guests gathered at Sacred Heart Roman Catholic Cathedral in Prince Albert for the Episcopal Ordination of Kenneth Reid Thorson O.M.I. as the ninth bishop of the diocese.

The diocese, established in 1907, has 79 parishes and missions stretching from Lloydminster to Hudson Bay, and south to Hague, serving a Catholic population of 32,000.

OMI stands for Missionary Oblates of Mary Immaculate. Thorson was a seminarian for the Diocese of Prince Albert before he entered the Oblate Novitiate in Ontario in 1992, where he professed his perpetual vows in 1997 and was ordained to the priesthood in Nipawin in 1999.

He was born in Saskatoon, and his family moved to Nipawin when he was 12. He has two brothers and two sisters.

In his autobiography recorded in the bulletin, he says, "The Church, for me, is a community of pilgrims learning to recognize God's presence in one another and in the world around us.

I look forward to walking with the people of the Diocese of Prince Albert for years to come as we listen for, and respond to, the Holy Spirit, together."

Even though the ordination was over two hours long, it didn't seem that long. There was a choir of 38 people with a piano, organ, two guitars and a flute accompanying them and the lead singer, who had a beautiful voice.



Artwork by German-Canadian painter Berthold von Imhoff is painted on the ceiling of Sacred Heart Cathedral in Prince Albert. The artist is celebrated for his contributions to over 100 churches and cathedrals across North America.



Sacred Heart Cathedral in Prince Albert. **Photo by joinmychurch.org**

A lot of the service was sung. There were 21 bishops and 33 priests attending the event. At this kind of occasion, the diocese has available matching vestments to be worn by all of the participants.

Unlike the Anglican tradition, the Roman Catholic appointment process for a bishop is quite different. Every year a presiding bishop sends a letter to the Nuncio in Ottawa (an ambassador to the Pope in Italy) with the names of priests they feel could potentially be a bishop.

When a vacancy occurs, the Nuncio goes over these letters and makes a choice of a candidate. He then contacts the reference names (15) as to their opinion and observations of his choice.

This is carried on in the strictest secrecy and once he makes his decision, he then contacts the candidate. In Fr. Ken's case, he was in the process of packing up his belongings to move to a large parish in Ottawa as their priest.

He was given a few days to decide, and once he accepted, the Nuncio then informed the Pope, who then made the announcement.

Bishop Richard Reed from Prince Albert, Bishop Helen Kennedy from Regina and Bishop Chad McCharles from Saskatoon were some of the guests, along with the bishop of the Saskatchewan Synod of the ELCIC, Rev. Dr. Ali Tote.

Twice a year, the LAURC (Lutheran, Anglican, Ukrainian and Roman Catholic bishops) meet to share concerns, build relations and work on joint initiatives under their ecumenical covenant.

If you have never been to Sacred Heart Cathedral, you might not know that some of Bertholdt Imhoff's iconic paintings can be viewed on the walls and the ceiling of the church.

Also, like St. Alban's Cathedral, the best time of day to see the glory of the stained-glass windows in both churches is late morning into early afternoon.

There were about 500 people at the event and all were encouraged to cross the street to St. Mary's High School to partake of a delicious lunch provided by St. Michael's Parish in Prince Albert.

St. Augustine, Saltcoats closes as three parishes become one



A cake honoured the two churches, whose faithful members continue to worship, now in Churchbridge. **Photos by Sharon Gibler**

By Sharon Gibler

SALTCOATS (Qu'A) — The church building of St. Augustine has closed, but the congregation continues to worship in Christ Church, Churchbridge.

Bishop Helen Kennedy officiated at the final service on July 12, and said, "The church is not a building; it's the people who make the church."

The bishop encouraged those present to tell their stories about their connection with the church. The stories were heartwarming to hear and helped the people understand how difficult it is to say "goodbye."

Two former members, Pat Neal and June Gibler, were in attendance to represent their families

The service also marked the closing of St. John's Anglican Church in Esterhazy. Faithful members of both closed church buildings now attend Christ Church, Churchbridge.



June (Trowell) Gibler was the oldest member present. Her great-grandchildren, Sheena and Hanson Mathes, were the youngest.

Compassionate by nature.
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A metal silhouette of St. Augustine's Church was made to commemorate the church in the Town of Saltcoats. The town's Beautification Committee started the silhouette project to show the town's history.

Young and old enjoy this summer's activities at Camp Harding



Teens pay a game called "secure the food," included with the National Youth Project. Yellow bandanas identify one team.
Photo by Kate Berringer



Lodgepole pines are a feature of Cypress Hills Provincial Park, home of Camp Harding. Photo by Joanne Shurvin-Martin



Cynthia French (left) and Kaleesi Pekar try their arms at archery.
Photo by Kate Berringer



A visit to St. Mary's "Shared Garden" in Maple Creek fit well with the Teen Camp theme of food security.
Photo by Kate Berringer

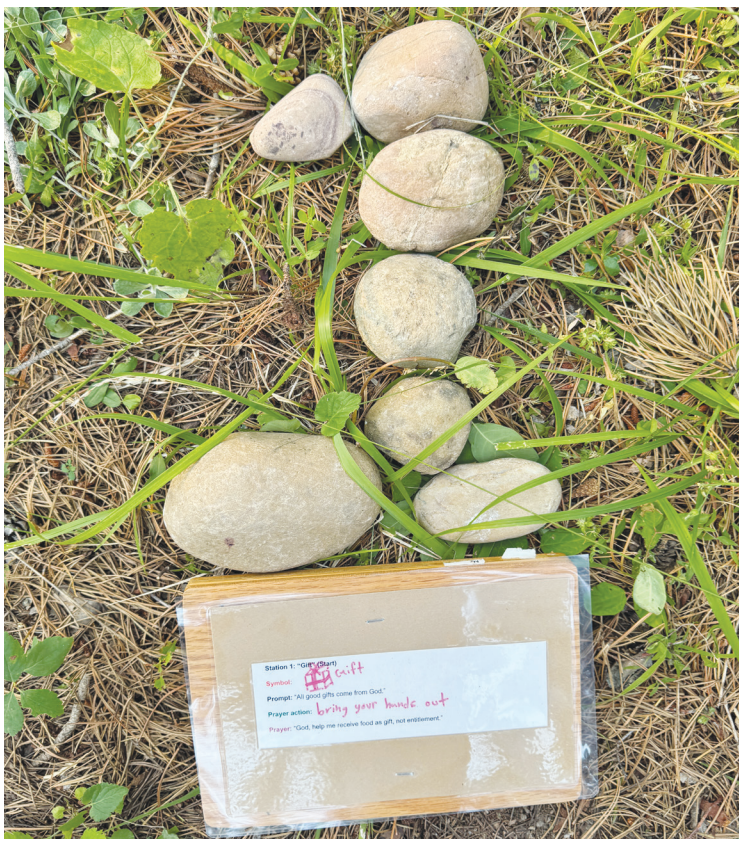


Tie-dyed socks and tote bags hang to dry during Family Camp.
Photo by Kate Berringer

... Fellowship, fun and worship highlights of Camp Harding in 2026



Micah Simenauer (left) and Lexxon Martinez are mounted for the trail ride during Junior Camp. Photo by Eli Der



Stones mark the first station of the food systems labyrinth, where campers looked at food as a gift from God and what it means to care for creation through how we eat, buy, waste and share.
Photo by Kate Berringer



Gillian Sandham and Jill Gloin prepared wonderful meals for campers at the Women's Camp and Junior Camp this summer. Jill was also the cook (with two others) for the Teen Camp and prepared the two suppers served to the group at Family Camp.
Photo by Heidi Dupont



A quilt top came together during the Women's Craft Camp. For more photos from this year's activities at Camp Harding, visit saskanglican.anglicannews.ca.
Photo by Joanne Shurvin-Martin

THE SASKATCHEWAN SYNOD, ELCIC · THE ANGLICAN DIOCESES OF QU'APPELLE, SASKATOON AND SASKATCHEWAN

FLAG 2026

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Ministry in the Sticks: Committing Acts of Imagination

WHEN

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Rostered leaders of the Saskatchewan Synod and clergy of the Dioceses of Qu'Appelle, Saskatoon and Saskatchewan

An invitation

Every autumn we set aside three days to stop, breathe, and think together about the ministry we share on this landscape — Lutheran and Anglican clergy side by side, as we have been for years now.

This year our keynote speaker is Bishop Shay Craig of North Dakota. At her consecration she invited people to *commit acts of imagination*. Much of Saskatchewan is rural, and rural ministry has been her whole vocation. We can think of no one better to lead us into that conversation.

> *Come and be fed, be rested, and be stirred. Bring your questions, your weariness and your good ideas — there is room here for all three.*

What to expect

- **Three keynote sessions**, each 50–60 minutes, on our presence on the prairies and how we resource and support ministry in this demanding landscape.
- **Worship together**, Lutheran and Anglican, morning and evening.
- **Table conversation** and unhurried time with colleagues who know exactly what your Sunday looks like.
- **Rest.** Temple Gardens is a good place to be looked after for a couple of days.

OUR KEYNOTE SPEAKER



The Right Reverend Shay Craig

XII Bishop of the Episcopal Diocese of North Dakota

Elected on the first ballot as the first woman to serve as Bishop Diocesan of North Dakota. Born in Omaha, granddaughter of western-Kansas ranchers and Missouri farmers, she was raised in northern California, brought up her own children in Chicago, served in Western Kansas, and has now come home to the plains.

Her whole ordained life has been rural ministry: church revitalizer, bi-vocational minister, a multi-point charge, and Dean of the Cathedral in Western Kansas. She speaks warmly of the resilience, humility and humour of the congregations she serves.

She is married to John Houston, who remains in Kansas for the time being, in charge of the livestock: two dogs, five cats, and a good many children and grandchildren.

REGISTER ONLINE

pci.jotform.com/form/262046065542251

Registration closes **Monday 28 September 2026**

ACCOMMODATION

Rooms are at Temple Gardens Hotel & Spa.
Accommodation costs are the responsibility of the parish for Diocese of Qu'Appelle delegates.

Questions? Anna-Marie Skogsrud, Office Manager, Saskatchewan Synod · 306-244-2474 · askogsrud@sasksynod.ca
Temple Gardens Hotel & Spa, 24 Fairford Street East, Moose Jaw SK · We gather on Treaty 4 territory, the traditional lands of the Cree, Saulteaux, Dakota, Nakota and Lakota peoples, and the homeland of the Métis Nation.