

## No solution to HR issue during one-day Synod

By Basil Pogue

REGINA – The Diocese of Qu'Appelle held a special meeting of its Synod of Nov. 5, with the intent of discussing and enacting new rules touching on some human resource issues.

Of particular interest and concern were hours of work, holidays and various types of leave. While the current Canons and Regulations refer to some of these issues, particular regulations had never been put in place.

The diocese is concerned, like other parts of the Canadian church, about wellness of its employees, both ordained and lay, and about how the work/life balance can be properly maintained. Like a few other professions, clergy are often treated as if they are on call 24/7, and this takes a toll on both their professional and private lives.

While it is impossible for a Synod to legislate in absolute terms, it was hoped the proposed changes would clarify expectations and enable congregations to understand more fully the ministry of the clergy and what their responsibilities are in nurturing the clergy entrusted to their care.

A special task force had done considerable preparatory work in advance. The Diocesan Council and the Finance and Legislation committees had worked through its recommendations and prepared a workable package of legislation for the Synod's consideration.

As the meeting progressed it became apparent that significant questions still remained in many minds – clergy and lay alike – especially over how to control hours of work and how to determine the limits of a reasonable work week. As a result, the motion was withdrawn and instead the time allotted to Synod was used to receive feedback on the proposals.

Whether this was an effective decision is a moot point, but it appeared to lower the level of concern and debate. Synod referred the proposed legislation (Continued on page 8)



Saskatoon's Festival of Faith ceremony began with the sounding of the Shofar, the Jewish call to worship, by Cantor Neil Schwartz. This was the 27th year for the event and included such faiths as Anglican, Roman Catholic, Baha'i, Buddhist and Doukhobor. The purpose of the event is to bring together many faiths and share each's spiritual traditions while building understanding and respect.

Photo – Patricia Pavey

## Pilgrims of Peace

### Celebrating a Festival of Faith

By Rev. Canon Colin Clay

SASKATOON – For 27 years, Multi-Faith Saskatoon has brought together men and women from many faiths who have, with prayers, songs, music and dancing, shared their spiritual traditions in a festival of mutual understanding and respect.

Two members of the Congregation Agudas Israel, Dr. David Kaplan and Dr. Sydney Fogel, brought together many faith communities in the first festival, held at Third Avenue United Church.

This year, the archbishop of the Roman Catholic Diocese of Saskatoon, Most Rev. Donald Bolen, invited Multi-Faith Saskatoon to share in the commemoration of the inter-faith

celebration, Prayer for Peace, convened 25 years ago on Oct. 27, 1986, by Pope John Paul II at Assisi, Italy, the home of Saint Francis.

As always, in an event such as this, many people are involved in its preparation, and members of Multi-Faith Saskatoon and the inter-faith committee from our diocese met regularly together.

In Multi-Faith Saskatoon (a partner with MultiFaith Saskatchewan), each member remains faithful to his or her religious community, but we share which is common – the spiritual centre of our lives – and respect each's beliefs and traditions.

This year's celebration, attended by 250 people, was held in St. Patrick's Roman Catholic Church in Saskatoon.

Sister Donna Purdy played the church piano as the congregation assembled. The ceremony began with the sounding of the Shofar, the Jewish call to worship, by Cantor Neil Schwartz. As president, Rev. Canon Colin Clay greeted everyone on behalf of Multi-Faith Saskatoon. This was followed by the pastor of St. Patrick's, Fr. Kevin McGee, who extended a warm welcome to all.

Archbishop Donald Bolen spoke of the 25<sup>th</sup> anniversary and the importance of the inter-faith gathering with Pope John Paul II in Assisi in 1986.

Bolen (who had been present at another Assisi assembly in 2002) then explained the meaning of the Water Ceremony, which would take place at intervals (Continued on page 7)

*“We will all be changed by the victory of our Lord Jesus Christ”*

**Week of Prayer for Christian Unity 2012**

By Rev. Rob Stringer  
Diocese of Saskatchewan  
ecumenical officer

PRINCE ALBERT – Throughout the Diocese of Saskatchewan, ecumenical co-operation seems to be on the rise.

Over the last year, congregations in Spiritwood and Meadow Lake (my home parish) have entered shared ministry agreements. These partnerships add to our other ecumenical parishes, such as Turtle River Parish and Birch Hills/Kinistino.

The Mission of Christopher Lake has also had a long history of welcoming members from a diversity of denominational backgrounds. I am sure these trends in are evidence throughout the province of Saskatchewan.

Ecumenical co-operation challenges the disciples of Jesus to strive for the unity He prayerfully desires for His Church (see John 17:20-21). But such co-operation should also lead us to thoughtful, biblical and prayerful reflection on what it means to be the Church and how we might move forward with our ecumenical partners.

Unfortunately, our approach to ecumenism is often guided by the common difficulties we face and not the common blessings we share. Such difficulties may include dwindling and aging congregations, financial troubles and inability to secure a pastor.

While these difficulties may be a means by which God draws us together, we must be willing to acknowledge the challenges we face are not due to God's unfaithfulness to us, but perhaps our unfaithfulness to Him and the priorities He has given to His Church.

It may also be that God uses such challenges to deepen our dependence on Him and reorient our priorities.

The Week of Prayer for Christian Unity, from Jan. 18-25, 2012, gives us the opportunity to fervently and sincerely pray for the unity of all Christian (Continued on page 8)

# Sharing faith with the “spiritual, but not religious”

By Rev. Shawn Sanford Beck

*Editor's note: This is the continuation of a rotating series of monthly theological articles by clergy of the dioceses of Saskatchewan, Saskatoon and Qu'Appelle. Rev. Shawn Sanford Beck is currently serving at St. John's Cathedral in Saskatoon. Shawn is also the Dean of Chapel at the College of Emmanuel and St. Chad and the training co-coordinator for the diocese's locally-trained priest program.*

*He is the founder of the Ecumenical Companions of SOPHIA and the co-founder of JADE, an emerging “fresh expressions” ministry in the diocese. He can be contacted via greenpriest@hotmail.ca.*

SASKATOON – When my wife Janice was doing her undergrad degree, back in the '90s, she was involved in several Christian groups on campus, including the Student Christian Movement and InterVarsity Christian Fellowship. She was also involved in a student ecology club, working for social and environmental change.

When her friends in the ecology group found out that Janice was Christian, this was their response to her: “You’re a Christian? But you seem like such a good person!”

Surprising response, isn't it? For an earlier generation, “Christian” was simply synonymous with “good”. But for those who came of age after the massive social upheavals of the '60s and '70s, “Christian” often means “bigoted, ignorant and

spiritually regressive”. Among my peers, being a Christian is seen as an ethical liability, rather than a sign of maturity and goodness. Wearing my collar to an activist rally, a pride parade, or a powwow can attract not only benign curiosity, but also hostility.

And there are often good reasons for that hostility. For many in our society, the Church is seen as an enemy, outmoded at best and dangerous at worst. And that makes faith-sharing, even at the best of times, a challenge.

Most of us have had the experience

of talking with a family member, colleague or friend, who, when issues of faith arise, make the statement that they are “spiritual, but not religious”.

The translation of that phrase usually means this person is seeking and experiencing depth and meaning in life, but wants nothing to do with Christianity and the church. So what do we do with that conversation? How can we respond in a way that is both faithful and respectful?

I have those conversations on an almost daily basis, and here are a few things I've learned along the way. First of all, don't be afraid to jump in with both feet! Ask your “spiritual, but not religious” friend to tell you a bit about what he means by that, what her experience of spirituality is in her own life. **And then be**

**prepared to listen, listen, listen. Respectful listening is the key** to so many good things!

Be prepared as well to be surprised to find the Spirit in the words and stories of your friend. Be prepared even to have your mind changed, and your heart opened, and your own faith deepened by what you hear. And then, **when the right time comes, share deeply and honestly about your own faith.**

But don't use “Christianese”, that code-filled language of Christian

*The translation of (“spiritual, but not religious”) usually means this person is seeking and experiencing depth and meaning in life, but wants nothing to do with Christianity and the Church. So what do we do with that conversation? How can we respond in a way that is both faithful and respectful?*

catchphrases which only makes sense within the church. Speak from the heart about who God is for you and how the Spirit has worked in your own life. And don't be

afraid to mention Jesus.

In fact, many of the “spiritual, but not religious” are quite taken by Jesus; however, don't ever use Jesus as a sledgehammer to prove you are right! Trust, rather, that Christ is present in your friend, present in the conversation and present in the loving relationship you are building with this person.

In the old days, the technical term for this type of conversation was “apologetics”. In the early church, this meant providing a reasoned “defense of the faith”, but in our context, I think it has to take a very different form. So here are my **three easy steps to contemporary apologetics**:  
First of all, **apologize**.

Christianity is filled with horrible episodes which we would much rather forget: the crusades, witch burnings, the Inquisition, support of slavery, residential schools, gay-bashing and many other abhorrent things. Acknowledge this. Own up to it and apologize. This is the first step.

Secondly, **re-interpret**. Our culture is filled with many misconceptions about what Christianity is really about. So be prepared to face tough questions about the nature of your faith and the meaning of the Gospel.

Think it through: what, for you, really IS the Good News about? How would you explain the meaning of the Trinity, the Incarnation, the Cross the Resurrection in ways that are fresh and life-giving, rather than dogmatic and oppressive?

Re-interpret Christianity in ways which are faithful to our traditions, but which also make sense to those who have been hurt or alienated by the church. Tough work, but necessary.

And finally, **invite**. At some point in the ongoing conversation, maybe days from now or maybe years, your “spiritual, but not religious” friend may express a curiosity, an openness, to exploring the Gospel more deeply, to meeting Christ in a more personal way. If and when this time comes, don't be afraid to invite them to take the next step, whatever that step may be.

In the meantime, be faithful to the conversation. Recognize that the Holy Spirit is alive and well in those who ARE “spiritual, but not religious”. And that He may even change YOU in the process.



Saskatchewan  
anglican

Published by the  
Dioceses of Saskatchewan,  
Saskatoon and Qu'Appelle.

Published monthly  
except for July and August.

Whole No. 292, Vol. 40, No. 5

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 **March issue** must be received by the diocesan editor no later than Friday, January 27.

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#### PUBLISHING DETAILS

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

Printed and mailed by  
Signal Star Publishing  
A division of Bowes  
Publishers Ltd.  
Goderich, Ont.,  
N7A 4B6

## Private sponsorship of refugees

By Klaus Gruber

*Editor's note: Klaus Gruber is refugee co-ordinator for the Diocese of Saskatoon and lecturer with the University of Regina's Faculty of Social Work. Klaus Gruber was awarded the Anglican Order of Merit by Most Rev. Fred Hiltz, primate of the Anglican Church Canada, in 2009.*

SASKATOON – There are about 12 million refugees in the world. There are also millions of “Internally Displaced People (IDP)” who flee from persecution within their own countries.

Canada provides support for refugees in many ways. We are a signatory to the United Nations convention of 1951, which outlines how governments should respond to asylum seekers. The Government also sponsors refugees overseas and assists them in coming to Canada to settle as

permanent residents.

The Canadian Government also encourages private citizens to add to the Government's efforts by sponsoring refugees to come to Canada. We are the only country in the world with such a program. Canada is also the only nation that has been awarded the Nansen Refugee Award for its efforts in refugee resettlement.

The Private Sponsorship of Refugees Program (PRSR) began in 1978, when Canada urged its citizens to support the effort to rescue refugees fleeing the countries of Vietnam, Cambodia and Laos, as the western-supported government of Vietnam collapsed. The Canadian Government agreed to sponsor a refugee family for every privately-sponsored refugee family and the response, especially from church groups, was overwhelming.

About 60,000 refugees were

rescued during the 1979-80 period. Since then, private sponsorships have contributed to refugee resettlement substantially. Last year brought more than 5,000 refugees to safety and a secure future in Canada, the largest total since 1992. The Government hopes for 6,000 landings in 2012.

As Christians, we are called to support those most vulnerable. That certainly fits the definition of refugees, who have a well-founded fear of persecution, including the fear of imprisonment, torture and death.

We need to continue welcoming refugees and giving them a chance for a better, safer life. We can add to the Government's efforts and sponsor visa office-referred refugees.

The private sponsorship of refugees can be done through either the Diocese of Qu'Appelle or the Diocese of Saskatoon, both of whom have a Sponsorship

Agreement with Citizenship and Immigration Canada, which makes sponsoring easy.

To sponsor a family, the sponsor takes responsibility for the family for the first year, or until the family becomes self-sufficient, whichever comes first. Training and support are available through diocesan reps and PRSR.

Currently, Canada is looking for sponsors for 91 Iraqi refugee families. These families have already been processed and found to be refugees and have had their medicals and security checks. These families have been driven from their homes and cannot return. Sponsoring Iraqi refugees to come to Canada and giving them hope for a brighter future is a great way to show compassion, Christian love and support.

For more info, contact Klaus Gruber at (306) 343-6791 or klaus.dieter.gruber@gmail.com.

# “This is my Son, whom I love”

## The baptism of our Lord

By Bishop Michael Hawkins  
Diocese of Saskatchewan

PRINCE ALBERT – St. Mark

dives right into the account of Jesus' baptism in his Gospel, always a part of Epiphany, especially as it is celebrated in the East.

While crowds did come to John the Baptist, Mark's description of Jesus' baptism, like many paintings of it, appears much more intimate. It is, dare I say, almost a private baptism, a secret Epiphany.

As the story is told, the emphasis is upon the identification of Jesus of Nazareth as the Son of God. When Jesus is baptized, the heavens are opened, the gate and door once closed by sin is opened through Him for all who will follow our Lord into the water and



way He sanctifies.

Heaven is torn open because by this One, the veil would be torn in two from top to bottom.

The Spirit descends upon Jesus, witnessed by visible form, for us. He receives the Spirit for us, in His humanity, that we might receive the Spirit too in our baptism. Finally a voice comes, a voice upon the waters which owns Jesus as the unique and beloved Son of God.

Now the details of the baptism of Jesus are common in the Gospels, except for the issue of to whom the signs and voice came.

St. Augustine assures us that whether the actual voice was spoken to Jesus, “You are my Son, whom I love”, or to us, “This is my Son, whom I love”, the voice came for our sakes. Yet there is in

Mark's account a particular meaning to Jesus' baptism we should not neglect. In Mark's account, what we see, what is revealed to us and for us, is this inner relation of God the Holy Trinity, the Father and the Son united in the Holy Spirit.

He gives us a compelling Gospel picture of God the Holy Trinity. God, his Voice and Spirit, as three distinct and interrelated persons in one God. Jesus' baptism is a Revelation or Epiphany of the Trinity.

While scholars have debated fruitlessly about Jesus' self-consciousness as Messiah and Son of God in relation to His baptism, what is more to the point is the relation of Christian baptism to the Christian's awareness and assurance that we are God's beloved and anointed children.

The feast of the Baptism of our Lord is an occasion not only to recall Jesus' baptism for us, but our Baptism into Jesus.

The Gospel that reveals who Jesus is also reveals who we may become in and through Him. He is our King, God and Saviour, but He shares that with us so that we enjoy His royalty and understand we are God's children and His

saved people. In baptism, God effectively communicates these gifts to us.

In Jesus Christ, the heavens are opened to us, the Spirit is given and God claims us as His own adopted children. Christian baptism, like our Lord's, involves both “You are my Son, whom I love” – for in it God assures us of our adoption and His love – and “This is my Son, whom I love” – for in it God publicly declares us to be His own redeemed children. Baptism is a

both a personal assurance and a public declaration of our status in Jesus Christ.

In baptism we were made members of Christ. Baptized into him, the Royal Messiah, we were born again as the children of God and we were made inheritors of the Kingdom of Heaven.

In our baptism, we were brought into very life of the Trinity, adopted by the Father, through the Son, in the Holy Spirit.

Jesus Christ was born for us, baptized for us, died a cruel death for us and rose again for us, taking our place that we might share in His. He emptied Himself of all the privileges and dignity of His own Kingship, Sonship and Innocence, for us and for our salvation.

*The Spirit descends upon Jesus, witnessed by visible form, for us. He receives the Spirit for us, in His humanity, that we might receive the Spirit too in our baptism. Finally a voice comes, a voice upon the waters which owns Jesus as the unique and beloved Son of God.*

God has spoken to you in baptism, “You are my Child, whom I love,” and He assures you of His grace in the Eucharist, that you are truly a living member of Christ's body, that you belong

to that company of His children, and that you are an heir of His Kingdom.

Let this be our boast, let this be our strength, let this be our comfort, assurance, rest, peace and delight, and let this be our aim, that we should be called the children of the living God.

## Diocese of Saskatoon Announcements for January 2012

In order to be included in a timely manner, brief notices for events should be supplied to the Associate Editor by fax, e-mail or “snail mail” by the last week of the month, two months before the month in which the insertion is desired (for example, January submissions will be in the March issue).

Detailed and longer texts of events will not be included in this section but, should space allow, could be the subject of additional articles or notices elsewhere in the Saskatchewan Anglican.

**Happenings at St. James with the Refinery:** The “Re[de]fining Church” Service is a regular 7 p.m. Sunday evening gathering in the church. It is an informal gathering of 15-25 people, sitting in a candlelit circle, with music led by our youth band “Reaching Out”, reading, group reflection on the day's Gospel and a gentle time of prayer. People of all ages come, with youth and young adults especially well represented.

**Refining Readers** is for people who love to read and want to explore spirituality, theology and issues of social concern in a relaxed, accepting and friendly environment. Newcomers are

always welcome and long-term commitment is not required. This is one Wednesday evening a month. **A DVD New Testament Bible Study** will be presented on Wednesdays at 10:30 a.m. in the parish library.

**The St. James' Farmers' Market and International Bazaar** brings people and energy into the church every Wednesday from 11 a.m. to 6 p.m. Delicious food is available for sit-down lunch or to take home. We are also delighted that some of the vendors have organized a monthly drop-in for international students.

International Drop-Ins are held on the second Sunday of every month from 2-5 p.m. in the lower level of the church. Also visit [www.stjamesrefinery.org](http://www.stjamesrefinery.org) for more information on events.

**Volunteers Needed:** Saskatoon Anglican Youth (SAY) is calling all cooks, kitchen helpers and other adults to participate in their Youth Retreats and Camps. Volunteer cooks do not need to have their chef's licence to volunteer in the kitchen. A heart of service and a desire to nourish is all that is needed.

If interested, please contact Emily Carr, diocesan youth co-

ordinator, at (306) 653-1668 or by e-mail at [sayouth@sasktel.net](mailto:sayouth@sasktel.net).

**East Meets West:** A series of potluck suppers are followed by Services of Contemporary Evening Worship and “Drawing on the Gospel”. These are held at 6 p.m. on Wednesdays at St. Matthew's, Sutherland and Christ Church Anglican, Saskatoon. The January event will be held at Christ Church.

**St. Mark's, Saskatoon cookbook:** The St. Mark's cookbook, “More than just a Cookbook”, assembled as a part of the centennial celebrations of the parish, is now ready for sale. It contains recipes, history of the church and history of the names who submitted the recipes.

The cookbooks are \$15 each plus shipping. To order, contact Beverly Martin at 242-7180, [bwmartin@shaw.ca](mailto:bwmartin@shaw.ca) or write St. Mark's at 1406-8th Avenue North, Saskatoon, Sask., S7K 2X7.

**Integrity/Saskatoon:** Meetings are held at St. George's, Saskatoon, on the second Wednesday of each month at 7:30 p.m. For more information, contact Tom and Rose Rogers at (306) 373-5165, or Rev. Ann Marie Nicklin at (306) 381-

9780 or [benjie60@gmail.com](mailto:benjie60@gmail.com). For further information and to view related articles, links and photographs of Integrity events visit [www.integritysaskatoon.blogspot.com](http://www.integritysaskatoon.blogspot.com).

**Seniors' Lunch, St. George's, Battleford:** The Friendship Committee of St. George's, Battleford, invites all seniors to join them for lunch on the first Monday of each month.

**A Healing Service with Anointing and Laying on of Hands** is held on an alternating basis monthly in the two Battle River Parishes. Please contact Rev. Peter Norman at (306) 445-4155 or by e-mail at [stpaulnb@sasktel.net](mailto:stpaulnb@sasktel.net) for dates and times.

**Men's Breakfast, St. George's, Saskatoon:** The men of St. George's, Saskatoon, invite everyone (not just men!) to their hot breakfast, which is held the second Sunday of each month from 9-10 a.m. in the parish hall. The address is St. George's Anglican Church, Parish Hall, 624 Ave I South, Saskatoon.

**St. George's, Community Coffee House:** All are welcome to join the Parish of St. George's on Tuesdays and Thursdays from

8 a.m. to 12 p.m. for coffee, muffins and fellowship. The address is St. George's Anglican Church, Parish Hall, 624 Ave I South, Saskatoon, 242-7973.

### APPOINTMENTS, ETC.:

On Oct. 16, 2011, during the Feast of St. Luke (transferred) at the Cathedral Church of St. John the Evangelist, Saskatoon, Bishop David Irving of Saskatoon ordained **Jessica Latshaw** to the Diaconate. Congratulations to Jessica on being ordained and her appointment as diocesan Hospital Chaplain.

**Rev. Debbie Ramage** has accepted the position of Incumbent of the River Valley Parish effective Nov. 1, 2011.

**Gwendolyn Elizabeth Gresham**, the wife of Archdeacon Richard Spencer, passed away in Saskatoon on Dec. 2, 2011. Our sincerest condolences go out to Richard and his family.



Photo – Alvena Oryszczn

## Saskatoon fall curate seminar a success

By Peter R. Coolen

SASKATOON – Braving the first heavy snowfall of the season, in mid-November the members of the Curate Training Program (otherwise known as the “locally raised clergy” or “LRC”) in the Diocese of Saskatoon meet at Queens House of Retreats in Saskatoon, for an intensive three-day seminar. The seminar included: a review and discussion of the program with other participants, instructors and Bishop David Irving of Saskatoon; an Introduction to the Liturgy; an Introduction to Preaching; Scripture study; and several daily services.

instructors reported that the seminar time provided a venue for an energetic sharing of the Spirit, information, mutual support and encouragement. It also provided useful tools, knowledge and skills, and an opportunity to practice on an interactive basis what was learned.

The seminar weekend closed with the students attending the regular Sunday Eucharist Service at the Cathedral Church of St. John the Evangelist. At left, the students present for the weekend seminar were, from left, Jan Trost, Sharon Buchinski, Peter Coolen (seated), Gordon Yarde, Jim Siddons and Alvena Oryszczn. Additional seminars are planned to continue this process in the coming year.

Both the students and instructors reported that the seminar time provided a venue for an energetic sharing of the Spirit, information, mutual support and encouragement.

### Opinion

# Qu’Appelle: Ministry on the cheap?

By Michael Jackson

REGINA – Do Anglicans in the Diocese of Qu’Appelle expect ministry on the cheap? This is a conclusion that could be drawn from the one-day special Synod of the diocese held on Nov. 5.

As the article by Basil Pogue in this issue (Page 1 and 4) points out, its main purpose was to approve recommendations for a long-overdue human resources policy for clergy and other employees. Yet such changes to regulations can be approved by Diocesan Council, which is exactly what is going to happen, leaving one to wonder why a synod was called in the first place.

On the other hand, synods can serve as useful sounding boards, and the Nov. 5 event did that. The most provocative topic was, however, not the proposed human resource policy but that of stipends; that is, how much we pay our clergy.

Overshadowing the discussion was the stark fact clergy in the Diocese of Qu’Appelle are the lowest paid in the Anglican Church of Canada, even less than those in the dioceses of the Council of the North, the “assisted” dioceses to which, ironically, Qu’Appelle indirectly contributes.

One synod delegate started the debate with a call for a reality check. If we are not prepared, or cannot afford, to pay our clergy reasonable stipends, then hard decisions must be made as to which parishes we continue to maintain. My own intervention was that it was disgraceful, and

should be unacceptable, that Qu’Appelle clergy are the lowest paid in Canada.

We could maybe get away with it (although we should not have) when the cost of living, notably housing, was lower than in much of Canada. But this is patently no longer the case. Southern Saskatchewan is booming and prosperous. Housing costs have skyrocketed. How can we expect clergy coming from other dioceses to take a major pay cut in order to serve in Qu’Appelle?

For that matter, why should we pay our clergy poorly in the first place? Are our numerous parish vacancies a coincidence?

For this veteran of Qu’Appelle Diocesan Synods, the ensuing discussion was as predictable as it was discouraging. Instead of resolving to speedily right a wrong, delegates focused on the difficulty of raising clergy stipends to an acceptable level.

One said we should slowly phase it in so as to avoid hardship for parishes (one wonders about hardship for the clergy, but that barely hit the radar). Other delegates tearfully informed us that their parishes could barely pay the stipend now and an increase might mean the end of stipendiary ministry (presumably the expectation is that priests should subsidize these parishes through low wages).

Another emotional intervention concerned excessive hours for non-stipendiary clergy; that is, those who are not employed by the church (but they are

exactly that, non-stipendiary, and it is surely up to them to determine with their parishes how much volunteer work they can reasonably be expected to do).

Some asserted the deployment of stipendiary clergy should not depend on the ability of a parish to pay. Theoretically, this is appealing. But what are the practical alternatives? Are we prepared to institute a central salary system, paying all clergy at a similar rate? If we did, how would it be funded? And would it simply mean a drop in the already inadequate giving in many parishes? Another dubious idea suggested by a diocesan committee was to share, or tithe, the time of stipendiary clergy from parishes which can pay with parishes which cannot or will not.

But why should parishes be expected to provide the time of their busy priests, even with some compensation? Is this not a recipe for lowering the already low expectations and giving of the other parishes? Then, how about a fundraising campaign? Anglicans tend to be more generous with one-time appeals than regular annual giving. But that is precisely the drawback – lack of sustainability.

Anglicans in southern Saskatchewan have a long history of not adequately supporting their church. Until the Second World War, they relied on contributions from England. When these dried up, they looked to the national church for support as an assisted diocese. From the 1970s, Qu’Appelle balanced its

books only thanks to the sale of the diocesan property.

It is in this context that parishes have gotten into the habit of ministry on the cheap. Some have reverted to paying a priest part-time, with the unspoken assumption this person would effectively work close to full-time. Others have taken advantage of locally-ordained, non-stipendiary ministers.

One synod delegate pointed out, regardless of its theological merits, locally-ordained ministry has sometimes been used as a ploy to avoid paying stipendiary clergy. Furthermore, all of the non-stipendiary priests in Qu’Appelle are women.

The reluctance or inability of some parishes to pay reasonable stipends means the other parishes are dragged down to the lowest common denominator of an inadequate minimum. True, parishes can pay more if they wish. But what is the incentive?

It has been reported that in at least two instances, parishes wanted to increase their priest’s stipend, but were reprimanded by the diocese because the proposed stipend would be higher than the bishop’s!

Which is yet another sad story: *the Bishop of Qu’Appelle is the lowest paid diocesan bishop in the Anglican Church of Canada.* This too is outrageous and unacceptable – or should be. To repeat, southern Saskatchewan is a prosperous part of Canada and has been for decades. We cannot continue to treat seminary-trained clergy and their families as an

economic underclass.

Solutions to this unfortunate situation are difficult, indeed painful. But they must be found. And found soon. No procrastinating and stalling, no phasing in adequate stipends over several years or even a decade, as proposed by the committee report.

Realistically, Anglicans are too thin on the ground in many parts of southern Saskatchewan to justify stipendiary ministry from their church. Is this an entitlement? Arguably not.

Parishes which are unwilling or unable to meet increased stipends should be politely but firmly told they cannot expect to have stipendiary clergy. Yes, this will regrettably mean the closing of some churches and merging of some parishes.

It would be sad to see the disappearance of the Anglican Church in some communities. Yet it might be healthier for the local Christian presence if these Anglicans became active members, for example, of the Lutheran or United churches, which no doubt pay decent salaries to their pastors.

The Diocese of Qu’Appelle has tolerated ministry on the cheap for far too long. We must end our dismal and shameful record of imposing the lowest clergy stipends of the 30 dioceses of the Anglican Church of Canada.

*Michael Jackson is a (non-stipendiary) deacon at St. Paul’s Cathedral, Regina.*

# Stir up Sunday at St. Luke's, Regina

By Nigel Salway

*Stir up, we beseech you, O Lord, the wills of your faithful people; that they, plenteously bringing forth the fruit of good works, may be plenteously rewarded by you; through Jesus Christ our Lord.*

REGINA – The Reign of Christ Sunday is the Sunday before Advent. As such, it is the last Sunday in the liturgical year. The Sunday is often colloquially called “Stir Up Sunday”.

The source of this name is twofold: the Collect of the Day begins with the words “Stir up”, and the day is often chosen by families to start their preparations for Christmas by starting their Christmas cake. Starting the cake before Advent gives the flavours time to blend and age before eating at Christmas.

Those stirring are careful to stir from east to west, to remember the direction the Magi travelled to reach Bethlehem. The content of the cake, including several types of fruit, is a reminder of the “fruit of good works” mentioned in the Collect.

On Nov. 20, St. Luke's



St. Luke's Sunday School students stir up the Christmas cake as Ian Brace holds the bowl while Rev. Christopher Snook watches.

parishioner Ian Brace brought the tradition of making a Christmas cake from the home to the church.

Ian came to the 10:30 a.m. service prepared with the complete set of ingredients to make a wonderful cake. Sunday

School students and parishioners were enlisted to help.

At the start of the service, a special cake-making session was held at the front of the church. Ian started things off with the first ingredient, and then each member

of the Sunday School added an ingredient and took a turn stirring the cake mixture.

When the ingredients were mixed, the bowl was covered and set in the narthex. At the end of the service, all parishioners

took their turns in stirring the cake. When the mixing was complete, Ian took the mixture home. He will bake the cake and share it with the parishioners at Christmas.

Photo – Nigel Salway

## Anglicans can offer much to the Christian community

Rev. Norbert Haukenfrers

PRINCE ALBERT – Are you an Anglican? What makes one an Anglican? Why are you an Anglican? The answers to these questions vary depending on where you were born, your parent's faith traditions and practices and your own faith experiences and understanding of Jesus and Church.

Having grown up within the Christian tradition, I know the hurts that churches can inflict: sometimes intentionally; sometimes accidentally; sometimes theologically; and sometimes deeply. (This wounding is an unacceptable, unchristian practice).

One of the beauties of the Anglican tradition is there is room to be a wounded worshipper. You don't have to have it all together, it is not even expected! Our liturgical tradition of weekly confession places us all beside the publican crying, ‘Lord have mercy on me, a sinner.’

There are some that find this weekly practice of confession and humility tiresome and even medieval. Yet, it is oddly life-giving, finding one's identity in the forgiveness Christ offers, being restored and renewed. In

*Is our tradition perfect? It never claimed to be, but it is a determined effort, “by the help of God to hold and maintain the Doctrine, Sacraments and Discipline of Christ, as the Lord has commanded in His Holy Word.”*

*This intentionality of faith and practice ... is one of the greatest gifts we as Anglicans can offer the church universal.*

my community I see many places where restoration and renewal are desperately needed. How many relationships do you know that are in want of restoration and renewal, perhaps even some of your own?

We live in communities filled with pain and struggling towards peace. One of the great things we as Anglicans can offer is a place to be hurt, a place not to be judged but forgiven and loved. A place of peace-committed

healing, a place to have our identity restored and renewed.

This is one of the many reasons why I am an Anglican. Is our tradition perfect? It never claimed to be, but it is a determined effort, “by the help of God to hold and maintain the Doctrine, Sacraments and Discipline of Christ as the Lord has commanded in his Holy Word” (Solemn Declaration 1893, BCP, viii).

This intentionality of faith and practice found and encouraged in The Book of Common Prayer is one of the greatest gifts we as Anglicans offer the church universal. For it is a book of devotion intent on the formation of sinners redeemed by grace, participating with Christ in His kingdom movement.

The Prayer book offers a way of knowing God and ourselves. Inviting us into the larger community of those who have gone before us.

While I did not grow up in the Anglican tradition, thankfully it is a living environment for me to put down roots, as place that has a plot for you, wherever you are in your relationship with God the Father Almighty.

## Qu'Appelle news, notes and events

### Appointments to Whitewood Parish

Rev. Brian and Rev. Wilma Woods are the new clergy for the Anglican/Lutheran Congregations in the Parish of Whitewood. The parish includes St. Mary, Whitewood (Anglican) and two ELCIC congregations.

Both attended the College of Emmanuel and St. Chad and interned in this diocese, before moving to the Diocese of Quebec.

### Obituaries

Rev. Ann Janette Cheetham died Nov. 10 at 76. Ann was born in Saskatoon and received degrees from the Royal Conservatory of Music, Toronto, LTCL from Trinity College of Music, London, Ont., and Bachelor of Theology from the College of Emmanuel and St. Chad.

She was ordained deacon in 1986 and priest in 1987. She served as hospital chaplain in the Diocese of Saskatoon from 1986-90 and moved to Qu'Appelle in 1991. Ann served as incumbent of Good Shepherd Parish from 1991-93 and Last Mountain Parish from 1994 until she retired in 2003.

After she retired, she moved to Regina and was a member of the Cathedral. The service to celebrate Ann's life was at St. Paul's Cathedral on Nov. 16.

Mary Sargent, widow of Rev. Adolph Sargent, has died in British Columbia. Adolph was

priest at St. Michael's, Regina. Mary was an active member of the diocese for many years until moving to the West Coast. The funeral was held at St. Stephen's, Saanichton, B.C., on Dec. 1.

### Upcoming Events

“Heroes of the Faith” Sunday Forum at All Saints Anglican Church, Regina. The Church has always been more than beliefs and rituals. The Body of Christ exists in and through the community of the faithful. Over the past two centuries the Church has been faced with many challenges.

Out of these situations, individuals have appeared who go beyond the ordinary to embody what faithful servanthood meant for their day. The Winter 2012 Forum will celebrate a few of these heroes of the faith. This free series starts at 7 p.m.

**15 January:** The Struggle Against Slavery – William Wilberforce

**22 January:** Voices for the Poor – Emily Ayckbownm and Dorothy Day

**29 January:** Martyr of the Confessing Church – Dietrich Bonhoeffer

**5 February:** Pulpit and Politics – J.S. Woodsworth and Tommy Douglas

**12 February:** Witnesses for Peace – William Coffin and the Berrigan Brothers

**19 February:** Bishops for Justice – Oscar Romero and Desmond Tutu



Some of the clergy of the diocese who have served at Christ Church, Delisle, with Bishop David Irving of Saskatoon include, from left, Rev. John Seib, Archdeacon Henry M. Comerford, Rev. Dave Tyler, Archdeacon Dan Hughes, Bishop David Irving, Rev. Canon Bill Christensen, Rev. Quenton Little, Rev. Debbie Ramage and Rev. Canon John Davies. Right, Christ Church in Delisle, 1912 to 2011.

Photos this page – Joan Irving

## Book Review: *Creation, Spirituality and the Dreamtime*, by Matthew Fox

Book Review: *Creation, Spirituality and the Dreamtime* by Matthew Fox (Newtown NSW: Millennium, Copyright 1991)

By Karen Walter

*Editor's note: This review was prepared for a Spiritual Formation Reading Course, taken by Karen Walter, in March 2011. The book is a collection of articles by various writers (Matthew Fox, Joanna Macy, Veronica Brady, Kevin Treston, Elizabeth Cain and Eddie Kneebone; Editor's Note by Catherine Hammond; and a writer not mentioned in the list of authors) writing on the same topic of Creation, Spirituality and Dreamtime.*

SASKATOON – Matthew Fox tells us we live both in dreamtime and clock time simultaneously.

Children naturally live by dreamtime, with their world full of imagination and wonder in the present moment through play. The present moment brings us closer to God and is intended for all creation through the intuitive creative side of living in harmony.

The Indigenous people lived in dreamtime, the sensual. Europeans lacked understanding to this way of life and tried to destroy the Indigenous way of life by seeing the people as savages and exploiting their land and resources. This dreamtime place was a gift from the first peoples.

This dreamtime place teaches us about God and the beginning, always starting anew, and always being in the now, always creating.

This idea reveals the Christian doctrine of the Communion of Saints as here now with all the living in the eternal realm and the living on Earth.

The Kingdom of God is already here among us. God continues to create life anew now.

Joanna Macy tells us in *Waking up in the Turning Time* that, in waking up together, we will have a love for the environment by

*Caring for the Earth holistically as we care for our bodies gives us a future by taking action through lobbying and speaking out. When we pray and take action, the past and the future are compressed into one.*

healing from consumerism and heal our common home. We are in a time of waking up to this deep time of living in a new way.

We see what the Earth has to offer as a gift and work to save what remains. This waking up will help us to serve rather than exploit the world and honor all the gifts the Earth has to offer.

Barbara Mor tells us in *The Great Cosmic Mother: Rediscovering the Religion of the Earth* that, when we wake up to our living connection with the Earth, we own our pain, turning from a personal individual memory into a collective memory fragment of the Earth, the peoples and the fruits of the Earth.

She means if we can heal from the past by reconnecting to the past, then we can heal the future by what we do now to stop the destruction happening to the Earth. In this healing, we then re-inhabit time in the present psychologically and spiritually.

Caring for the Earth holistically as we care for our bodies gives us a future by taking action through lobbying and speaking out. When we pray and take action, the past and the future are compressed into one.

We are not alone because we are all present together from the past, the present moment, and the future.

Veronica Brady tells us in *Called by the Land to Enter the Land* that we all have a part to play in the cosmic dance and in this call to return to God. Mors tells us the returning happens when we wake up to the reality of what God is calling us to do, by joining in the dance of creation and actively creating life anew.

In waking up, we hear the call to return to the land and covenant with God in a new way. The land has not been seen as sacred but as something to exploit.

In the turning to God as other and the land as other, rather than away from, we begin to see the unfolding of new possibilities within ourselves and within creation.

If we can hold the land as sacred as God created it, then we can be open to the unfolding of God's mysteries within our lives and within all creation. We can learn from the Indigenous peoples to live differently by living more in tune with the land and the rest of creation and therefore live more prayerfully.

The call to return to the land is a call to conversion that changes the way we live, a call to become friends of the Earth, its creatures and all peoples who share the Earth with us.

Eddie Kneebone tells us in *An Aboriginal Response* that everything in creation is living and shares the same soul or spirit as the Aboriginal people. The Dreamtime place is not a separate place but a place present all the time.

They believe in the life force that is present in everything and their spirituality is about sharing with each other. Dreamtime and Creation Spirituality share the commonality of being at one with the universe as being part of our lives. Kneebone tells us that Creation Spirituality is like the Dreamtime because it brings the entire cosmos into one.

Each of the essay writers tell of creation spirituality reflecting God's kingdom here on Earth right now, in this moment continuously creating and changing the Earth.

All of the essays in this book reflect a commonality to return to the land in a new way, to care for the Earth, to treat the Earth and all creation as a sacred symbol, a sibling, as all who come from the same Creator.

# Christ Church in Delisle deconsecrated

Parish celebrated 99 years in 2011



By Peter R. Coolen

DELISLE – In 1911, Rev. F.H. King of the Railway Mission held his first service in Delisle in the Orange Hall. In August of that year, he presided over the formation of a vestry and the election of the first church officers (Rector's Warden W. H. Morgan; People's Warden F.H. McKiernan; and J.W. King, E. Hall, J. Bell and W.P. Hurst).

At that meeting, Morgan generously presented the deed of title to a portion of land 100 by 125 feet in the townsite for the future the church and rectory.

Bequests were received and money was collected for a church and, at a meeting of vestry on Oct. 26, 1911, it was decided to proceed with the building of a church to be called Christ Church, Delisle. It was expected to cost \$1,750. The excavation, foundation and exterior work was contracted and the interior work was completed by volunteers.

The first service in Christ Church was held on Sunday, Jan. 14, 1912, by King, the priest. The congregation of 20 included nine communicants. The first baptism was performed the same year.

A choir was soon formed, and on April 13, 1913, it performed for the first time. On June 14, 1912, Bishop Malcolm Harding dedicated the church, and on June 2, 1913, the bishop confirmed 26

church members.

In May 1915, Christ Church was officially accepted into the Diocese of Qu'Appelle. Due to the First World War and low parish numbers, between 1918 and 1926, the church was closed, except for intermittent services.

The parish was transferred from the Diocese of Qu'Appelle to the new Diocese of Saskatoon in 1932. In recent years church life has declined. As a result, it was decided to sell the rectory and later to deconsecrate and sell the church.

On Tuesday, Nov. 29, 2011 a "Service of Thanksgiving and Deconsecration" was held at Christ Church, Delisle. The service, presided over by Bishop David Irving of Saskatoon, was both joyous and sad.

The 50 or more former and present parishioners and friends in attendance gave thanks for the parish's ministry over its 99-year life; for all those baptized, confirmed, married and buried from the church; and for parish involvement in the community of Delisle and the diocese.

The service was followed by supper in the parish hall, during which many happy stories of the life of the parish were shared. Of particular note, at the service and dinner, were the numerous clergy of the diocese in attendance who had served at Christ Church in a variety of capacities: as clergy, priest-in-charge or student.



Ladies of the Parish of Leask and Shellbrook ACW gather after their annual Christmas party on Dec. 1 in Shellbrook, along with Rev. Stephen Harnish (back right). One of the ladies, Dora Fraser, was honoured by the Diocese of Saskatchewan with a certificate of appreciation.

Photo – Joyce Brunton



Dora Fraser receives a certificate of appreciation from Father Stephen Harnish, during the St. Andrew (Shellbrook) ACW's Christmas party on Dec. 1.

Photo – Joyce Brunton

## A study in good nutrition

OTTAWA – A \$10,000 grant from the Diocese of Ottawa will allow students at the Greater Gatineau Elementary School to continue learning about how to eat healthy.

The school's principal, Judy Millar, initiated the Greater Gatineau Elementary Health and Wellness Project – which ran from March to June 2011 – with a \$6,000 grant from the province. When the funding ran out, the diocese offered to finance the program for another year, under the title "Daily Bread Project".

The project provides children from Kindergarten to Grade 6

with practical and hands-on lessons about nutritious and affordable food choices. After class discussions, children make a shopping list and are taken to a local food store, where they learn the ABCs of buying food wisely.

Nutritionists, parents and community volunteers guide the children about how they can take advantage of store promotions and sales to make healthy meals.

After paying for the provisions, the children go back to school and prepare the healthy lunches, which they eat together.

Last Oct. 19, Millar invited Diocesan Bishop John Chapman and

other guests to a healthy lunch prepared by the students. Banana smoothie, tuna pasta salad, seven-layer salad, tortilla pinwheels and blueberry muffin trifle were some items on the menu.

Bishop Chapman said his diocese was "absolutely thrilled" to be part of the project, which was essential in building a "healthy, viable and just society."

The diocese has earmarked \$300,000 from its \$12 million fundraising campaign for an initiative aimed at helping children living in Western Quebec and Eastern Ontario.

Crosstalk

## Martha or Mary, which one are you?

By Doris Wideen-Bazley

LEASK & SHELLBROOK PARISH (SKWN) – In June, 20 ladies from across the Diocese of Saskatchewan enjoyed a week-long retreat at Camp Okema. Pat Ribey from Lloydminster was the



enthusiastic retreat leader who led the ladies in hymns and drums as music accompaniment. Much fellowship

was exchanged as the ladies explored the retreat's theme of "Martha or Mary, which one are you?" On Wednesday evening compline was led by the lay readers, while the Eucharist was celebrated by Rev. Joanne Beacon.

## Water used to unite many faiths

(Continued from page 1)

throughout the festival. Starting with representatives from First Nations, water was brought from each group, poured into a large bowl while offering words or a prayer that spoke of each community's commitment to peace.

Interspersed with music and dancing, 11 faith communities mingled their water offering into the bowl. These faiths included representatives of Roman Catholic, Hindu, Lutheran, Unitarian, Muslim, Doukhorbor, Anglican, Jewish, Baha'i, Ahmadiyya Muslim, Vietnamese Buddhist, United Church and Ukrainian Catholic faith groups.

Presentations were made by the Sai Baba young people's group from the Hindu community. Music embracing the unity expressed in Psalm 133, and a song, "Evening of Flowers", was played by Dr David Kaplan and the Klezmer (Jewish) Band.



Archbishop Donald Bolen of the Roman Catholic Diocese of Saskatoon pours water into the bowl to mingle with the waters of other faiths, seeking peace at the Festival of Peace held in Saskatoon on Oct. 27, 2011.

Photo – Patricia Pavey

Songs of Peace and dancing were presented by the Filipino El Shaddai choir and the Filipino children and a song and a dance by the Japanese Children's Choir. Poems about peace were said by

the children from the Ahmadiyya Movement in Islam.

And finally, the Klezmer Band, with Sister Teresita accompanying on organ, provided music for a Prayer for Peace, composed by Kaplan. This was sung by the Senior Choir of Bishop Filevich Ukrainian Bilingual School and the Saskatoon Men's Chorus.

At Assisi the assembly had recited a Decalogue for Peace. Bolen had abbreviated this and transformed it into a litany for which the congregation stood and in which the people participated.

The ceremony concluded with a First Nations Round Dance, led by the drummer, and the congregation danced its way from the church before going downstairs for the reception.

This year we rejoiced especially in the fellowship expressed at Assisi, led first by Pope John Paul II in 1986, and this year, by Pope Benedict. Together we pray we may all be true Pilgrims of Peace.

## Parishioner honoured in Shellbrook

By Joyce Brunton

SHELLBROOK (SKWN) – Rev. Stephen Harnish presented Dora Fraser with a certificate of appreciation, on behalf Bishop Michael Hawkins, for her commitment and devotion to the Anglican Church and in particular St. Andrew's ACW, during the annual Leask and Shellbrook ACW Christmas party on Dec. 1 in Shellbrook.

Dora has been a lifetime member of St Andrew's since her baptism in 1919. Dora ensured her children were brought up in the Anglican faith, having all six baptized, attend Sunday school and brought to the bishop for confirmation.

Sixty-eight years ago, Dora

joined the then Women's Auxiliary. During her years as a member of St Andrew's Church, Dora has held several lay offices, from prayer partner to president of the ACW, as well as a notable voice in the church choir for many years.

Many recall that her lemon pies were always a favorite at church suppers and various church functions.

Betty Barkway, president of the ACW, presented Dora with a gift and offered kind words about her years of service. Although we will miss her cheerful smile and friendly greeting on Sunday mornings, we wish her God's blessing as she makes her new home with her daughter in Saskatoon.



## Rev. Jan Bigland-Pritchard inducted in Saskatoon

On Nov. 27, 2011, Bishop David Irving of Saskatoon inducted Rev. Jan Bigland-Pritchard as the new priest of St. Stephen's, Saskatoon. The event was a wonderful celebration of the start of a new ministry. Roughly 140 people attended the service in the church and the lunch which followed. In the picture are the two wardens of St. Stephen's (Jeannette Markus on the left and Jerry Keeley on the right), Bishop Irving and Rev. Bigland-Pritchard.

Photo – Joan Irving

# That all may be one

By Frank Flegel

REGINA – God’s love of humankind and His desire that we “all be one” was the focus of an Ecumenical Workshop held Oct. 29 at Holy Rosary Cathedral.

Joint ecumenical workshops, among other events, are one of the tenets of the Covenant signed Jan. 23, 2011, between the Roman Catholic Archdiocese of Regina and the Anglican Diocese of Qu’Appelle. The morning session featured talks by Bishop Gregory Kerr-Wilson and Archbishop Daniel Bohan.

After lunch, small discussion groups were formed to talk about what the Covenant has achieved so far in working together, and what more can be done.

Both bishops talked about the theme, *That all may be one*, as Christ said many times in the Gospels. Bohan described the many ways God’s love is shown. He referred at one point to the Song of Songs (Song of Solomon) as an affirmation of God’s love.

He joked with Kerr-Wilson that he, Bohan, had an X-rated version of the biblical passage, a remark that resulted in hearty laughter from the attendees. The Covenant, he said, is a sign of hope. He noted too the happiness that seems to come when the two faith communities work together.

“We recognized this is a good thing and something resonates within us,” he said, adding how can we be divided if we truly believe we are one in God.

Kerr-Wilson discussed some of the documents authored by the International Anglican Roman

Catholic Commission for Unity and Mission, and noted the similarities to what the documents called for and what the Covenant contains. He also gave a short history lesson of what he again called “a little spat in the 16th century” that led to the division between the denominations, and what has been done to heal that division.

“Unity is getting our lives together. God has put it at the heart of who we are,” Kerr-Wilson said. The Covenant calling for each faith to pray for the other’s bishop is not just a nice statement, “but a profound

*“Unity is getting our lives together. God has put it at the heart of who we are.” The Covenant calling for each faith to pray for the other’s bishop is not just a nice statement, “but a profound statement of living in God’s yearning that all be one.”*

- Bishop Greg Kerr-Wilson

statement of living in God’s yearning that all be one.”

That’s not easy or simple, he said, but is what we must become.

The discussion groups heard examples of how and what has been done to bring them closer. One group described a very successful potluck supper and another talked about joint Bible study. Another allowed that Pere Athol Murray, who founded Notre Dame College in Wilcox, was an ecumenist long before the term became in vogue. “He treated everyone the same in his school.”

The two bishops’ friendship frequently came through as they joked about each’s cooking prowess and occasionally shared a private joke during an episcopal “tag team” question period.

They also spent their free time during the small group discussions in private conversation, often smiling and laughing together.

## One-day Qu’Appelle Synod

(Continued from page 1)

back to the Diocesan Council for further debate and action. Changes to Regulations are properly the purview of Council, not Synod.

Quite apart from the changes proposed, further work needs to be done on remuneration in order to achieve fairness. Clergy stipends often depend on parishes’ ability – and sometimes inclination – to pay, with wide variations from place to place.

It can be an emotional issue and one fraught with difficulty. For some reason keeping the clergy poor seems to be an almost universal norm that is not peculiar to Anglicanism.

Speakers drew attention to Qu’Appelle’s dismal record among the dioceses of Canada. Stipends here, they said, are the lowest in Canada, including those in the Council of the North. It is clear this situation is a justice issue that cannot continue to be ignored.

No solution emerged from the discussion. The diocesan Canons stipulate payment of stipend and allowances is a first charge upon the funds of a parish, but not how to calculate what a true living wage is, except it must not be less than the minimum approved by Diocesan Council.

Look forward to further work in the weeks and months to come on this issue.



### Hospital chaplaincy agreement signed

Four faith communities signed a new five-year chaplaincy agreement with the Regina Qu’Appelle Health Region on Nov. 1. The agreement lays out what the health region and the faith communities bring to provide spiritual care to patients in the Pasqua, General and Wascana Rehabilitation hospitals. Essentially the health region provides the facilities and the faith communities – Anglican, Lutheran, Roman Catholic and United – provide the chaplains. In the picture, from left, are Bishop Gregory Kerr-Wilson; Pastor Dennis Fingas, director of Spiritual Care for the Regina Lutheran Homes; Sister Anastasia Young, director of Pastoral Care, Roman Catholic Archdiocese of Regina; Jo Mader, United Church; and Jan Besse, executive director for the Regina Qu’Appelle Health Region.

Photo – Frank Flegel

## Praying for Christian unity

(Continued from page 1)

people. The theme for this year is “**We will all be changed by the victory of our Lord Jesus Christ**” (1 Corinthians 15:51-58).

The change the apostle Paul has in view here is the resurrection of the dead at the end of history, when “death is swallowed up in victory” and those who are in Christ will change from perishability and mortality to imperishability and immortality. At first reading, this is certainly a strange text for the Week of Prayer for Christian unity but prayer is ultimately about change.

We often use prayer to change our circumstances or to change the mind of God. Yet God’s will is perfect and His purposes are good, the same cannot be said of us as sinners living in a fallen world. Hopefully, the more we pray, the more we discover the need of our hearts and lives to be changed by God’s grace, presence and perfect will for our lives.

Here is how the authors of the resources of the Week address the theme: “**1 Corinthians 15:51-58** speaks of the transformative power of faith in Christ, particularly in relation to our praying for the visible unity of the Church, the Body of Christ.

“As we pray for and strive towards the full visible unity of the church, we – and the traditions to which we belong – will be changed, transformed and conformed to the likeness of Christ” (Resources, p. 10).

The full transformation which Paul envisions is yet to come but today, we are to be thankful, steadfast, immovable and always abounding in the work of the Lord. Prayer, particularly prayer for the unity of all Christians, is to be one of our steadfast works.

And with prayer comes change

and renewal of our hearts and minds into the likeness of Jesus.

Christlikeness must be informed by priorities of Acts 2:42 (the theme from 2010) which reads, “They devoted themselves to the Apostle’s teaching and the fellowship and the breaking of the bread and the prayers.”

It is the first description of the Spirit-filled community who welcomed Peter’s Gospel message about Jesus as the Messiah and Lord. The theme of unity is implicit in the passage and is reinforced by words, such as “everyone” and “all.”

What we discover here is that disciples were “**devoted**” (in Greek means, “to be steadfastly attentive to”, “to remain constant in”) in “**the Apostles’ teaching**” (this instruction is summarized for us in the Bible); “**the fellowship**” (sharing both a common life in Christ and the material blessings He has given to us); “**the breaking of bread**” (worshiping Jesus together) and “**the prayers**” (having a set pattern corporate and private prayer).

These devotions should be the foundation and guide of our ecumenical co-operation, for these commitments not only draw us closer together, but ultimately draw us closer to Christ Himself. We should not miss the fact the Spirit-filled community of Acts was growing “**day by day**” (Act 2:47), as the Lord brought people to new life in Himself through the mission of the Church.

If these are to be the guiding principles of ecumenical cooperation then many will have concerns – I would include myself in this group – about establishing and maintaining ecumenical relationships when we do not share the same priorities.

For example, the recent decisions at the Evangelical Lutheran Church in Canada’s

National Convention regarding human sexuality reveals a sharp divide among us in the interpretation of the Bible and of its authority.

This is no small matter. If we no longer share a common devotion to the Apostles’ teaching, this division will impact how we view issues around our common life, worship, prayer and mission. While ecumenical co-operation does demand our charity towards others, it also demands honesty with each other and faithfulness to God and His Word.

In raising this concern, I wish to remain sensitive to real relationships in our communities, evidenced in friendships and ministries that have been the fruit of ecumenical co-operation (including the partnership in my own community between Anglicans and Lutherans).

My hope and prayer is not to create seeds of division, but rather to strengthen these unions upon Christ the Solid Rock and the truth of His Word.

Rather than seeking an end to ecumenical co-operation, may we seek more deeply a renewal of the movement of God’s Spirit in our midst though a rediscovery of those Ancient – yet eternally relevant – devotions to the Apostles’ teaching, the fellowship, the breaking of the bread and the prayers.

In this act of steadfast devotion, may we find Jesus Himself, who is our Prince of Peace. Resources for the Week of Prayer can be found at [www.oikoumene.org/en/resources.html](http://www.oikoumene.org/en/resources.html).