

For to us a child is born ...



... And he will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.” (Isaiah 9:6, NIV)  
 “When [the Magi] saw the star, they were overjoyed. On coming to the house, they saw the child with his mother Mary, and they bowed down and worshipped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh.” (Matthew 2: 10-11, NIV).  
 In the Christ Candle above, the three Magi bow down before Mary and her newborn son, Jesus, presenting the Chosen Saviour with their gifts.

Photo – Nigel Salway

## Diocese to take on bishop’s challenges

### Diocese of Saskatchewan’s 67th Session of Synod

By Catherine Harnish

PRINCE ALBERT – The 67<sup>th</sup> Synod of the Diocese of Saskatchewan took place on Oct. 21 in the Cathedral Church of St. Alban the Martyr in Prince Albert.

The opening of Synod began with Holy Eucharist which gathered clergy, laity and observers from across the diocese. Bishop Michael Hawkins based his sermon and Charge on verses of St. Paul’s Letter to the Romans, focusing on: *The Family of God, Body of Christ and Temple of the Holy Spirit.*

Rev. Rob Stringer, together with his committee members of Don Becker, Ben Fiddler and Tina McMunn, formulated the following response:

In response to Bishop Hawkins’ Charge, we, the

committee, commend the bishop’s challenge to us to keep the Gospel of Jesus Christ the central priority for our Synod and Diocese.

As the bishop said, “Our entire meeting, including elections and revisions to Canons and concerns over our financial future, debates and meals, is held in the context of the Gospel of Jesus Christ proclaimed, heard, believed and received in Word and Sacrament.

“And that Gospel is the Good News of forgiveness and new life, which may be ours by faith in Jesus Christ, who died and rose again for us all.

“It is that Gospel of forgiveness and new life this Synod needs to hear and believe. It is only in a renewal in the Gospel of forgiveness and in the power of the Holy Spirit we will be prepared for the mission of

God. The Holy Spirit convinces and convicts us of our sins, of our forgiveness in Christ and of Jesus’ complete and final victory and our share in it.

“That Gospel reading (John 20:19-23) is my plan for this diocese. I invite you to come to know again the peace and joy of the Lord in the glorious wounds of Christ Jesus, who died and rose again for you and me, in His broken body, and be renewed [by the] power of the Holy Spirit.”

Our response to the Gospel as a diocese must be to repent and believe, to “acknowledge the judgment of God on our unfaithfulness in the past and put our trust wholeheartedly in him for our future.”

Moreover, we must renew our commitment to Christ as members of His Body, taking responsibility

for actions and deepening our commitment to Him, particularly as stewards of resources He has placed in our hands.

Therefore, we must move

within our congregations and diocese from a survival mentality to a sacrificial model of living and giving.

The bishop reminded us, “Listen to Jesus: ‘Whoever would save his life will lose it, but whoever loses his life for my sake and the gospel’s will save it’ (Mark 8.35). The only way for us to thrive is to stop trying to survive and to start giving, of ourselves, our money, our all to

Jesus’ work here and now, and to sharing the Gospel in our neighborhood and community.

“The only way forward for us as congregations and as a

diocese, is to switch from focusing on survival, maintenance and preservation to focusing on Jesus and the Gospel. There

is a fork in the road; we are all at it. We are being forced to choose between survival and mission.”

– Bishop Michael Hawkins

With this in mind, we, the committee, wish to make six affirmations of the Bishop’s Charge, leading to three motions for this Synod to consider.

(Continued on page 4)

# Encountering Death

*Discussing death and dying with someone not of the Christian faith*

By Rev. Cheryl Toth

REGINA – For as long as human beings have existed, we have tried to figure out what happens when we die.

All religions in the world have some way of dealing with the human pain, loss and anxiety surrounding death.

For some, like Hinduism, the person who dies will return again and again in another life until they reach liberation; others, like Islam, believe those who have died wait in their graves until the Day of Judgment, when Allah will send the living and the dead to either hell or paradise.

Many people in our contemporary society aren't sure what will happen when they die. Like the question of whether or not they believe in God, they avoid dealing with the issue as long as possible.

So when someone we know is facing death or dealing with the grief of a loved one's death, what can we as Christians say about what we believe?

There are many stories and images in the Scriptures – Jesus' parable about the rich man and Lazarus dealing with the consequences of their lives after they have died, the heavenly city of Revelation with the river of life running through it, and more – that point to our belief that death is not the end.

The central story of the Christian Scriptures is the life, death and resurrection of Jesus Christ, and through this the Gospels tell us God has worked to end the tyranny of sin and death. In his life and ministry Jesus shows us who God is, and revealed God as merciful, forgiving, healing, loving and self-giving.

The triumph of Jesus' resurrection is God's triumph over sin and death. As Paul says in Roman 6:23: "For the wages of sin is death, but the gift

of God is eternal life in Christ Jesus our Lord."

It doesn't matter whether we are good enough to receive God's gift in Jesus because none of us are. All of us fall short. But God in Christ is reconciling us to God's very self. It is God's grace and mercy upon which we ultimately rely for our salvation.

It is because of God's grace and mercy that we are given the gift of eternal life in Christ Jesus, life streaming from the heart of the Trinity to us—not only after death but now.

As Paul says in the letter to the Romans, "I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (8:38-39).

Nothing can separate us from God's love, perhaps not even our endless ability to rebel against God. Certainly not death!

So when we talk with a friend who is encountering death, we can speak confidently about the God we know, a God who in Jesus Christ will not let anything get between God and us, a God who is lovingly able to care for them whether they are in the midst of grief or facing their own death.

We might paraphrase Romans thusly: "I am convinced that neither doubt nor despair, neither cancer nor heart disease, neither grief nor depression, neither fear nor failure, nor anything else this world can throw at us, will be able to keep God from loving us and walking with us in Jesus Christ our Lord."

That's good news for us to share.

Toth is a priest in the Diocese of Qu'Appelle and chaplain at Luther College, University of Regina.

## Council of the North's Suicide Prevention Program

By Cynthia Patterson  
Co-ordinator, Suicide Prevention Program  
Council of the North

"One of the great First Nations elders said, not long ago, 'In former times, our enemies were famine, war and disease. Now we struggle against alcoholism, suicide and poverty.' Suicide has become one of the great spiritual battles of our time. It is almost impossible to overstate the urgency and importance of this issue for Indigenous Peoples.

"For those who are a part of their communities, especially those who are called to serve in the name of Jesus, this must be our priority. Our response will be the proof of our love and our faithfulness to the way of Jesus. If we have no response, we can claim neither love nor faithfulness. May God give us all the grace to turn this around."

- National Indigenous Anglican Bishop Mark MacDonald

TORONTO – Over 10 people die by suicide each day in Canada.

The suicide rate for Indigenous Peoples in Canada is three times that of the national average. First Nations youth have a suicide rate five to seven times higher than the national youth average. The suicide rate for Inuit youth (ages 15-30) is 11 times the national average.

Within Nunavut, this rate climbs to 15 times higher. These rates are among the highest in the world. Some health professionals refer to the situation as "pandemic".

The Anglican Church of Canada as an institution plays a critical, historic and current role within the context of suicide.

As instruments of colonial power and policy, we actively worked to eliminate Indigenous identities and were responsible for spiritual, physical, sexual and emotional abuse.

The 1993 apology made on behalf of the Anglican Church to the Indigenous Peoples of this country by Primate Michael Peers acknowledged these wrongs. Suicide is one of the several current tragic results of our history of wrong-doings.

Responding to death by suicide, to suicide attempts and providing pastoral care to surviving families, is one of the most difficult challenges faced by priests and congregations. This is particularly true for ordained and lay church leaders serving in communities which experience repeated and/or clusters of suicides. Many report they feel they do not



The program logo is a traditional Christian fish image presented in colours of the medicine wheel, an Indigenous symbol of healing.

have adequate training or resources to respond to the needs of these situations.

This is the context for many of the dioceses, and the Anglican Parishes of the Central Interior, of the Council of the North (CON).

In February 2009 members of CON gathered to discuss in a facilitated process how they would spend the money donated to "The Amazing Grace Fund", approximately \$95,000. That fund was set up through an initiative of Anglican Video.

Parishioners from small and large congregations all over the country video-taped themselves singing "Amazing Grace" and a contribution of a toonie from each participant was submitted along with the clips.

The issue of suicide was identified as a priority for CON members. A motion was passed at that meeting to establish a Suicide Prevention Program (SPP). The goal is to work with church communities which express their readiness to engage in training, to be better informed and more effective in responding to suicide.

The longer term goal is that community members will be well equipped to contribute strongly to the development of local community suicide prevention strategies.

To date, pilot projects are being conducted in the Dioceses of Moosonee and Keewatin (Northern Area), where approximately 60 people are in various stages of following the "River of Life" suicide prevention training program. This program, developed by the Centre for Suicide Prevention, is rooted in aboriginal culture and is offered online.

The Suicide Prevention Program is now ready to respond to work requests from the Diocese of Saskatchewan. Those interested in more information about the program should contact the office of Bishop Michael Hawkins.

Suicide prevention is everyone's business and ministry. The participation of the community is needed to turn around this tragic situation.



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Waiting



Photos – Nigel Salway

# Christmas messages from the bishops



**Bishop Michael Hawkins**

## From a smelly barn, the Saviour Christ was born

By Bishop Michael Hawkins  
Diocese of Saskatchewan

PRINCE ALBERT – I enjoy all our Christmas nativity scenes and carols, but in their soft familiarity, they may allow us to forget the harsh details of the birth of Jesus.

In the idealized version Mary smiles, her hair is unruffled. She looks fresh as a daisy, unlike any newly delivered mother. Jesus is silent and still, clean and pink and happy unlike most newborns. But we need to think and imagine a little more accurately about the birth of Jesus.

Joseph would not leave Mary behind, alone to face the shame and difficulties by herself, so he took her with him. We may want to accuse him for making a young first-time pregnant mother travel such a distance.

It's no wonder she had the baby after that kind of trip. Donkeys don't carry evenly; they swing their hips as you ride. It would be much more of a rollercoaster ride than a trip on a bus. We can forget all this, the difficulties and obstacles, but Luke brings them into play.

We have a story of a young girl surprised by her pregnancy, which would bring shame and dishonour and a puzzled man engaged to be married to her. Mary and Joseph believed, but she must have been afraid and he must have had his doubts.

Luke's detail about the census for taxing explains why a couple living in Nazareth had their child in a Bethlehem barn, but it also shows more of their difficulties for the taxes and the census were part of the Roman occupation of Judah. Mary and Joseph belonged to an oppressed people living in an occupied land.

I imagine Bethlehem as an overcrowded city, full of rotting garbage, people, noise and jostling everywhere. And let's be honest, barns stink.

The barn may have been warm, but it would have smelled of manure, animal hair and rotting straw. The barn of a busy inn-

keeper is not spotless.

It is smoky from torches. Mary is tired and dirty from a long trip and despite the angel's assurance, she is afraid. She has no midwife, and it is hard to imagine that Joseph attended prenatal classes and practiced as her labour coach. So this young mother must give birth in a barn with only the help of an old inexperienced man.

It is our human inclination to soften the dirt, suffering and fear, but we must recognize that God was born into poverty, dirt, homelessness and fear, into a very real world: our world. God was born a wrinkled, bloody baby to a scared young girl in a barn.

The world of our imagined nativity scene needs no redemption, it is perfect already. But God was born into the world we know with all its wonders and with all its hatred, fear, dirt and pain. God so loved the world and God so loves you and me as we are.

But that harsh manger scene is transformed into something warm and sweet by the presence of Jesus himself. We see a stinky barn as something warm, mysterious and wonderful because we see it in the light of Jesus Christ.

If we can see the loveliness in that scene, it is by the same light of Jesus Christ we can see the loveliness, see what God so loves, in ourselves and in one another.

My prayer is we might see that loveliness in ourselves, one another and all the world. "Shine forth and let thy light restore earth's own true loveliness once more." Amen.

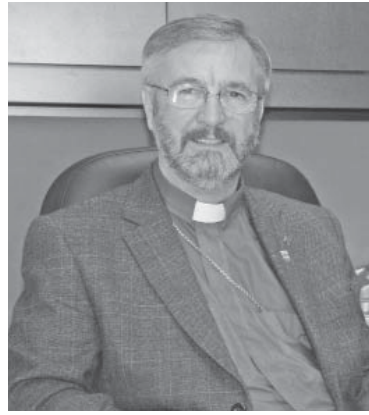
## The Season of Advent and the Advent Wreath

By Bishop David Irving  
Diocese of Saskatoon

SASKATOON – By the time you receive your Saskatchewan Anglican, we will be in the season of Advent. In your parish you may already have lit the first candle on your Advent Wreath and perhaps even the second, depending when you receive your paper.

Last year, on the fourth Sunday of Advent, someone from the cathedral parish asked me where the tradition of the Advent Wreath came from and what did it represent.

Although the Advent Wreath has been used in the Christian Church for many centuries, its origins are uncertain. There is some evidence that pre-Christian



**Bishop David Irving**

Germanic people used a wreath and candles during the winter as a sign of hope for the warmer and brighter spring to come.

There is also evidence in Scandinavia, during winter, of candles being placed on a wheel and lit. With the candles lit, the people would pray for lighter, warmer days to return as the earth moved back towards the sun.

It was not until the Middle Ages that Christians started to adapt the Advent Wreath as part of their spiritual preparations for Christmas. They used the circle of evergreens to represent immortality, the immortality of the soul and the eternal life promised through Christ Jesus.

The four candles represent the four weeks of Advent and the tradition is that each week represents 1,000 years, while the 4,000 years represents the time from Adam until the birth of Christ Jesus.

The four candles don't just represent time, they also have significance. **One candle signifies the Patriarchs**; we light the candle to remind us of the hope of all people for a Saviour who will bring freedom and peace.

This hope was promised by the prophets of the Old Testament, who shared their vision of justice coming to the earth by the mighty acts of God.

**A second candle signifies the prophets**; we light it to remind us of our task in preparing our world for the coming of the Messiah. We are also called to be prophets who will relieve suffering, promote justice and bring hope to those who live without light and love.

**A third candle signifies John the Baptist**, who called all people to prepare for the coming of the Messiah. He asked us all to search our own hearts and rid ourselves of the dark things that keep us

from God and from each other. **The fourth candle signifies the Virgin Mary**; we light it to remind us of Mary, who was willing, first of all people, to let the light of the Lord shine through

her and bring the Saviour to the world.

Due of her faithfulness and love, Jesus, the Messiah, was born to us. Today most of our wreaths have a central white candle that is lit at our Christmas Service. This candle signifies Christ, the Light of the World.

As we once again prepare for Christmas, I hope we will take some time in our busy lives for quiet, thought and prayer; that we might look again at our Advent Wreath and what it signifies; that we might receive into our lives the gift God has given us in his Son; and that we may express gratitude by serving those in need.

May you have a Blessed and Peaceful Christmas. +David

## Advent is a grownup season

By Bishop Greg Kerr-Wilson  
Diocese of Qu'Appelle

REGINA - It may have been the way I experienced them in my growing up years, but the weeks leading up to Christmas always have a feeling about them that reflects something of the nature of the Advent season.

In our house, the way I remember it, the weeks leading up to Christmas were the most significant season of each year, when expectation and anticipation built up until the big day arrived.

Granted, some of the anticipation was focused around getting gifts and wondering what those might be, along with chunks of time spent leafing through the Christmas catalogues; but it was also much more than that.

There was the process of embracing the darkening of the natural world by setting up lights, shining all the more brightly for the increasing darkness. Christmas baking was done and the goodies stored away until the coming feast.

My mother would paint watercolour images of the Christmas story across the upper panels of the cathedral windows in our home. And we always knew how many days it was until Christmas. To this day, the "feeling" of Advent for me is one of waiting, expectation, preparation and anticipation.

In saying that however, I am very much reminded of St. Paul's words in the first letter to the Corinthians: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways" (1 Corinthians 13:11 NRSV).

Childhood memories can so easily make Advent subside into nostalgia, where the only significance is recapturing the feeling and wonder of childhood.

Advent is a grown-up season.



**Bishop Greg Kerr-Wilson**

No longer simply informed by innocence and naivety, it carries with it the insight that not all is well; that the world, our community and ourselves are not what they ought to be.

The end of the previous church year celebrated the Reign of Christ - which, like a two-edged sword, reminds us of all the ways in which that Reign is not yet realized.

Like the "occupiers" of Wall Street in New York, around the world and in Victoria Park in Regina, we have the insight that something is wrong, that sin dwells at the heart of human economic and social constructs - and we long for it to be put right.

Advent carries an edge and a challenge that defines and directs our waiting, expectation, preparation and anticipation. The waiting is informed by the promise of God's judgment, and thus justice for the world.

The expectation is the coming of our Lord to "judge both the living and the dead" as the creeds remind us. The preparation shifts from decoration, shopping and wrapping to the transformation of our hearts, minds and actions, so that we are ever more fully conformed to God's coming kingdom. Our anticipation is for a world set right in mercy and justice in the loving rule of our Lord Jesus Christ.

And, of course, it is also filled with the astounding recognition we will soon celebrate God's answer to all that is wrong with us and our world.

That answer was, is and forever will be inextricably tied to the birth of a child to a poor Jewish girl in the backwater Roman province of Palestine; the birth in time of the timeless Son of God.

Waiting, expectation, preparation, anticipation - all words associated with Advent. There is one more word I have come to connect with this season: longing.

If we will let it, Advent puts us in touch with the deepest longing of our hearts and then prepares us to receive again the only answer, the only One, who can satisfy and fulfil that longing - the one by whom and for whom we were made - our Lord and Saviour Jesus Christ.





Deacons of the Diocese of Saskatchewan gather with their bishop after the conclusion of the 67th diocesan synod held Oct. 21 in Prince Albert. In the back, from left, are: Ven. Adam Halkett, Rev. Lloyd Young and Rev. Samuel Halkett. In front, from left, are: Rev. Marjorie Hyman, Rev. Patricia Mann, Bishop Michael Hawkins and Rev. Morris McKenzie.

Photo – Contributed

## Saskatchewan Synod

(Continued from page 1)

**First, we affirm the bishop's call for Stewardship education and training throughout the diocese.** As he wrote, "I hope our discussions will lead us to make some significant decisions about, and commitments to, Stewardship and Planned Giving education in our congregations."

"At its best, such a program would bring the simple and basic teaching of the Bible and the Church on proportional giving and tithing, and on planned gifts from estates, wills and bequests to our people, as well as force us all to think and speak with renewed clarity about the mission of the Church in our local congregation."

This is a priority we can no longer ignore, given the five year financial forecast and the potential depletion of reserve funds over the first five years of *Mamuwe Isi Miywachimowin (Together in the Gospel)*. This will require much sacrifice on our part, yet this is exactly what the Apostle Paul calls us to in Romans 12; in response to the Gospel we are to offer ourselves to God as "a living sacrifice" and "If we can give, we should give generously" (Romans 12:1,8). In light of this, we present our first motion to be considered by the Synod.

**Second, we affirm the bishop's continued commitment to Youth Ministry throughout the diocese.** As he said, "I hope this Synod or its Executive Committee will consider this and identify some key leaders with a heart for Youth Ministry to provide leadership and advice in Youth Ministry in the diocese."

The Diocesan Youth Ministry position has remained unfilled over the last few years, yet the needs of young people remain great. Therefore, it seems appropriate for us to discern how we might best use the resources we have designated for Youth

Ministry in the diocese. In light of this, we present our second motion to be considered by the Synod.

**Third, we affirm the Bishop's commitment to Mamuwe Isi Miywachimowin (Together in the Gospel) and the commitment this Synod has shown in affirming Motion No. 2 regarding the diocesan Indigenous Bishop and Motion No. 3 on Indigenous Ministry.**

For many this remains a risky venture, but it also remains a moment of great opportunity to walk together as a diocese and deepen our trust.

As the bishop reminds us, "The real issue...is whether this is worth the risk and the cost, whether we discern God calling us to find a new way of walking together in Christ as equals, whether we trust God's guidance, blessing and correction, whether we trust one another."

**Fourth, we have heard the bishop's concern about the effectiveness of the Program Co-ordinating Committee.** As he said, "This committee is simply too big and full of people already too busy to provide the time and energy required to give leadership for new projects in the diocese."

"I hope that the Synod or its Executive Committee will consider drastic revisions to the Program Co-ordinating Committee and how to best carry out the work of that group." In light of this concern, we present our third motion to be considered by this Synod.

**Fifth, we affirm the bishop's commitment to raising up Lay Leaders.** As he said, "The...basic need of the diocese is for Lay leadership and Lay ministry...As a diocese at this particular time, we have identified lay reader training as a top priority and we need to invest both time and money towards that."

Our previous Executive Committee identified the

importance of greater Lay leadership, Outreach and Mission throughout the diocese. We ask the new Executive Committee to continue in and follow through on these commitments, which include practical initiatives highlighted by the bishop.

These initiatives include: 1) Bible Study leadership training and resources 2) Lay reader training events 3) Back to Church Sunday Seminar 4) Stewardship education materials.

**Sixth, we affirm the bishop's Addenda to the Charge and encourage these policies to be shared and discussed in the local congregation.**

In closing, we affirm Bishop Hawkins' courageous leadership. We face many challenges ahead, but we remain grateful for the bishop's commitment to the Gospel, his honesty, his humility (often combined with self-effacing humor), his prayerfulness and his openness to new directions for the diocese, such as *Mamuwe Isi Miywachimowin*.

He treats this not as an affront to his leadership, but rather a greater opportunity to strengthen the diocese's ministry and advance the Gospel of Christ.

**As we follow the Bible's call towards sacrificial living and giving, ultimately the way of Christ,** Bishop Hawkins continues to provide the embodiment of this in his ministry and leadership, both as an inspiration and challenge for us towards a greater and deeper discipleship.

Following motions, discussions and voting, we as a diocesan family gathered in the cathedral for Holy Eucharist.

It is here we witnessed the Collation of our new archdeacon of Prince Albert, Ven. Andrew Hoskin, and the ordination to the diaconate of Samuel Halkett, Marjorie Hyman, Patricia Martin, Morris McKenzie and Norman Young.

## Diocese of Saskatoon: December Announcements

To be included in a timely manner, brief notices for events should be sent 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, December submissions will be in the February issue). Detailed and longer texts of events will not be included in this section but, if space allows, could be contained elsewhere in the *Saskatchewan Anglican*.

**Outreach Project:** The Diocese of Saskatoon is actively seeking an outreach project that Anglicans can work on together to meet a very real need in the diocese. The project should facilitate Anglicans looking outside of their own parish boundaries, meeting together to work on the project, but not being overwhelmed by the commitment and responsibilities. What ideas and suggestions do you have, perhaps on the basis of a need you have encountered?

It may be this project would involve working with another organization that is overwhelmed and would welcome a consistent flow of volunteers. A sub-committee of the Diocesan Outreach Committee has been asked by Bishop David Irving to request your input so a project could be identified and more detailed planning initiated. Please contact Christine Bennett at pigeon3@shaw.ca or Mary Tyler at dave.tyler@shaw.ca.

**Ladies Night Out:** St. Paul's, North Battleford, Wednesday, Dec. 7, 6 p.m., with supper and entertainment. Cost is \$10. There will also be a Silver Collection for the Mission to Baja Project.

**Happenings at St. James' with the Refinery: Redefining Church** is a regular 7 p.m. Sunday evening gathering in the church. It is an informal gathering of 15 to 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 time of prayer.

**The St. James' Farmers' Market and International Bazaar** brings people and energy to 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 delighted also 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, 2-5 p.m., in the lower level of the church.

**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.

**Candlelight Christmas Musical Concert at Christ Church Anglican:** At 7 p.m. on Saturday, Dec. 3, a Candlelight Christmas Musical concert will be held at Christ Church Anglican, 515-28th St. West, Saskatoon, featuring the group "Eclipse". Tickets are \$15 and can be bought from the church at 242-0165.

**St. John's Cathedral presents Memories and Mistletoe:** An evening of memorable music with the flavour of Christmas, featuring Henri Loiseau and Martin Janovsky, will be held on Sunday, Dec. 4 at 7:30 p.m. at St. John's Cathedral. Tickets are \$20 and are available at McNally Robinson or the cathedral office at 242-5146. To have tickets delivered, phone Judy or Derwyn Crozier-Smith at 373-7064.

**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, Saskatoon. December's event is at St. Matthew's.

**St. Mark's, Saskatoon cookbook:** The St. Mark's centennial cookbook, "More than just a Cookbook", is now ready for sale. Cookbooks are \$15 each plus shipping. To order, contact Beverly Martin at 242-7180, 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 third Wednesday of each month at 7:30 p.m. For more information, contact Tom and Rose Rogers at (306) 373-5165; Rev. Ann Marie Nicklin at (306) 381-9780 or benjie60@gmail.com. For further information 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 monthly basis 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 to their hot breakfast, held the second Sunday of each month, from 9-10 a.m. in the parish hall. The address is 624 Ave. I South, Saskatoon.

**St. George's Coffee House:** All are welcome to join the parish 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.

# Bishop strengthens Anglican-Roman Catholic relations

By Frank Flegel

REGINA – Ecumenical relations between the Anglican Diocese of Qu'Appelle and Roman Catholic Archdiocese of Regina were strengthened recently after Anglican Bishop Greg Kerr-Wilson spoke about the history into the two groups' Covenant.

"The gift of unity is already there," Kerr-Wilson said, "the question is: can we open the gift?" The bishop was the Reidy Lecturer, speaking on Oct. 19 at St. Martin's Roman Catholic Church. He used the occasion to put some background into the Covenant signed Jan. 23, 2011, between the Regina Archdiocese and Diocese of Qu'Appelle.

The Reidy Lecture is named for the late Rev. John Reidy, a popular former pastor of St. Martin's. The lecture is organized by the St. Martin Council, Knights of Columbus.

The bishop took the audience back to what he smilingly called "a little spat in the 16th century," through the centuries to what is occurring today. He said there is some truth to King Henry wanting a divorce, which led to the Act of Supremacy, but there was some

political activity involved as well.

The schism between the two churches remained until about the 19th century, said Kerr-Wilson, when things began to change and serious dialogue began in the 20th century. That led to the establishment in 1970 of the Anglican Roman Catholic Commission under Pope Paul VI and the Archbishop of Canterbury, Michael Ramsay.

A paper was produced in 1981, and from 1983 to 2011, various documents including one on the role of Mary were circulated. The document *Growing Together in Unity and Mission* was produced in 2001 and described all the agreements reached.

"It was a rich and life-giving document," said Kerr-Wilson, although he noted when the bishops gathered to discuss it, "there was the pain of not receiving Communion together." Nonetheless, it outlined practical conclusions in growing together.

"Not a lot of attention is paid to these documents in the daily life of the Church," but they need to be worked on, he said, "to reach visible, full unity."

While they recognized the things on which they agree, they also realized it's about living our

lives together rather than just talking.

He then turned to the Covenant and listed and explained its four basic principles:

- To visibly express our shared mission
- Joint study of our faith: "Holding preparations for baptism and confirmation classes together"
- Co-operation in ministry: "Doing ministry in the world together. These are things we can do together"
- Shared witness in the world: "Doing things together like eradicating poverty and hunger"

"Do these sound familiar?" he rhetorically asked the audience, because they are very similar to what is contained in the 2001 document *Growing Together in Unity and Mission*. "It is the key to the Covenant," said the bishop. "It is really a practical outcome of all these things. It is a beautiful outcome of all we have done."

Before he ended his talk, Kerr-Wilson paid tribute to Don Bolen, Roman Catholic

bishop of Saskatoon, who he said brought everything together when he was Vicar General of the Regina Archdiocese prior to his appointment as bishop of Saskatoon.

Bolen worked for seven years for the Pontifical Council for Promoting Christian Unity in Rome, working on relations with the Anglican Communion and World Methodist Council, prior to his return as parish priest to the Regina Archdiocese.

"We are called to be of one mind by Christ," said the bishop as he ended his talk.

A self-described Lutheran in the audience made a statement about homosexuality and how it impacts the church. Kerr-Wilson said there is a complexity in the relationship in the faith communities.

"An example," he said, "is if one adopts a stand that would compromise the other."

A Roman Catholic priest, Rev. John Weckend, asked if baptism and confirmation classes were held together, where would that lead?

"It would be interesting," said Kerr-Wilson, "to explore what that would look like."

## Expectation



Photo – Margaret Ball

## Discussing religion, spirituality over a pint at a pub

By Joanne Shurvin-Martin

REGINA – Going to a pub for religious discussion may seem a far cry from wooden pews and stained glass windows, but that is part of the idea.

Pub Church is an idea that has caught on in the United Kingdom and is now being introduced in Regina. Rev. Malcolm French, priest at St. James the Apostle, says "Jesus didn't spend His time in the Temple precincts. He spent time with ordinary people ... and went to where they were."

He explained Pub Church is both for regular church-goers who want to discuss religious themes outside a traditional setting and for people searching for spiritual answers in a secular world.

French says many people identify themselves as "spiritual but not religious" and they are not likely to look for answers in a church building on Sunday. They may be willing to join talks in a neutral setting like a pub. The important thing about church is the community, not a building.

"We think that Christianity has a lot to offer people. If people are searching, on their spiritual journey, they may well be in a pub," he said. "We can meet them there, as well as meet with people we see at a regular Sunday service, and have a longer time to talk back and forth."

Some may balk at the idea of pairing religion and alcohol, thinking it's more appropriate to pair beer with baseball. But Jesus' first recorded miracle was turning water into wine, French said.

The first Pub Church was held at The Tap in northwest Regina on Sept. 25. Rev. Cheryl Toth spoke about spiritual seeking, followed by an hour of discussion. In October the topic was the #Occupy movement from a moral perspective. Pub Church will be held at The Tap on the last Sunday of each month, except in December. For more information, contact Rev. Malcolm French at priest@stjamesregina.ca.

## Trio discuss Baja Mission trip

By Rev. Ken Watts

SASKATOON – This article is the result of an e-mail conversation between Gwen van der Kamp, a youth member of St. James, Saskatoon; Rev. Ken Watts, a co-chair of the Diocesan External Outreach Committee and rector of St. Timothy, Saskatoon; and Charles Roberts, the director of Programs of Absolute.org and who has worked in the Baja.

**Gwen:** I have heard that the Baja mission is meant as a chance to experience a different culture and form connections with the local people. Should participants at least be required to learn a little of the history, customs and culture of the region before going?

**Ken:** Participants will experience something of the culture and society of the Baja with opportunities for side-trips to experience the local community. An interpreter is provided by Absolute.org to help, not just at the work site, but also to help us talk to local people.

The first day in the Baja, local speakers will orient the mission group about the needs and challenges of living in the Baja.

**Gwen:** If the project is meant to bring the diocese together, can't a similar project be done here? It would free up funds from air travel that could have a bigger impact here, while still allowing

the chance for members of the diocese to work together.

**Ken:** A motion was passed at the Diocesan Synod in 2010 to establish a Diocesan Outreach Committee. The Mission to the Baja is the work of the External Sub-committee of the Diocesan Outreach Committee. The Internal Sub-Committee has been at work to organize a local project.

For more information on this project people

can contact Christine at pigeon3@shaw.ca.

**Gwen:** Perhaps there is still a good reason to do work

internationally, but couldn't that work be done in the more cost-effective way by sending only one or two people who will stay there for an extended period of time?

**Charles:** We have been questioned in the past about the cost of volunteers' expenses versus simply sending the money. It is important to realize the costs for a trip like this need to be considered as an investment into the lives of people coming.

The return on the investment will be reaped for the rest of their lives, as each participant will return home with a better understanding of the world,

God's heart for the poor and (and for) needy. This is an incredibly personally fulfilling time together in a unique experience which goes a long way to facilitate team building and life-long friendships.

Another distinction to remember is the difference between sustainable development and emergency relief. Each requires discernment and a different strategic approach.

Most of the time, well-intended

people attempt sustainable development efforts with an approach that is suitable for emergency relief

situations. Why? Because it is easier and more of an instant 'solution' that is not complicated and provides instant gratification to the giver.

We do understand the difference and try hard to approach all our work in developing countries with great care! Our organizational goals are very two-fold: 1) Obviously to help in a sustainable way, and 2) to provide a global educational experience for the volunteers coming from Canada.

**Gwen:** How do we know the project will last and is in line with community needs?

*"The return on investment will be reaped for the rest of their lives, as each participant will return home with a better understanding of the world, God's heart for the poor and (for the) needy."*

– Charles Roberts



Elaine Hrycenko (left) and Marion G. Pope, co-presidents of the Diocese of Saskatoon's ACW, stand just across the river from the Parliament Buildings during this year's Presidents and Co-ordinators National Conference in Ottawa.

Photo – Marion Pope

## National conference held for diocesan ACWs

By Elaine Hrycenko and Marion G. Pope, co-presidents, Diocese of Saskatoon ACW

*Theme: Daughters of the Disciples: "Be Ye Doers of the Word and not Hearers Only"*

SASKATOON – From Day 1 of the National ACW Conference held Sept. 22-25 in Ottawa, we were encouraged to seriously focus on ourselves as "Daughters of the Disciples", learning we cannot accept this concept without transforming ourselves from being "hearers" of the word to "doers". Christ's disciples were and ARE doers.

The conference suitably interspersed worship with business, singing, sharing, a book table, presentations and laughter. Our accommodation at the Maison Notre-Dame-de-la Providence Convent included conference space, private rooms and delicious meals in a tranquil setting in Orleans (east Ottawa).

On Sept. 22, the evening's "Meet and Greet" centered around "who am I God?" (Eccl. 7:25). The tea cup or mug we brought with us was the tool used to help us in identifying ourselves.

A large part of the morning of Sept. 22 was spent with Archbishop Fred Hiltz, primate of the Anglican Church of Canada. The primate was very encouraging. He feels the Anglican Church is alive and well and that the spirit of our Church has moved into a different landscape.

He urged us to focus on: mission; to channel resources; to look upward and outward, using the five Marks of Mission and Vision 2019; to make working together a priority; and to find our place and celebrate it. He drew special attention to the White Ribbon campaign (a pledge to

never commit, condone or remain silent about violence against women and girls) and urged us to maintain our connectedness with the International Anglican Women's Network (IAWN).

The conference business included: focus on our national website ([www.acwcanada.com](http://www.acwcanada.com)); national grace meetings of presidents of the ecclesiastical provinces across Canada (ours is Rupert's Land); and discussion on Diocesan Anglican Women's representation and voting privileges at synods and diocesan councils.

Presentations included: Canon Judy Rios, executive director of the Anglican Foundation, who provided background information on the Foundation and encouraged individuals and groups to take out a \$50. National presidents were challenged to bring a decorated bear back to the 2012 conference.

Excellent examples of Anglican women "doing" mission were presented by Sue Garvey (Cornerstone Housing for Women, which provides permanent housing, not emergency shelter or transitional housing in Ottawa), and Rev. Caroline Langford, priest/veterinarian, who spoke on Volunteers in Mission in Uganda.

Also present with us was Cecilia Dodds, Canadian president of the Mothers' Union.

The Thank Offerings from the closing Eucharist were divided between the Council of the North and as a gift in memory of Nichola Goodard, the first female Canadian soldier killed in Afghanistan, and daughter of Sally Goodard, diocesan president of Prince Edward Island. Nichola's family is helping place 2,000 non-polluting solar-powered lighting systems in in Papua, New Guinea.

The Dioceses of Saskatoon, Qu'Appelle and Saskatchewan will host the Presidents and Co-ordinators Conference in 2014.

## Archives 'R' Us

By Peter R. Coolen  
Diocesan archivist  
Diocese of Saskatoon

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

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

The archived materials in the Diocesan Archives represent a treasure trove of information for all of us to use now and, as well, are a gift from us to the future.

The Archives of the Diocese of Saskatoon are the property of the Synod of the Diocese and are stored in two locations: the Saskatchewan Archives Board on the campus of the University of Saskatchewan and the Office of the Diocesan Synod.

Access to the records in the archives is provided through the diocesan archivist, who manages the day-to-day sorting and cataloguing of new materials submitted, and searches for, or assists others in locating, materials already catalogued into the system.

Access to individuals (ie. you and others) to examine archived materials of a general nature is most welcome. If persons so choose they may also request, in advance, to have someone else represent them and conduct their research for them.

Registers of baptism, burial, confirmation and marriage are legal documents, however, and

contain information considered to be personnel and confidential. Access to these is restricted.

If they are more than 90 years old, these registers may be viewed in the presence of the archivist; if less than 90 years old, the registers cannot be viewed, but details of the information contained may be requested by family members of individuals or the individuals themselves named in the record sought.

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

Normally, all records and other materials related to the running of the business of a parish, parish and diocesan organizations and synod office should be archived after a suitable period of time has elapsed, such that these records are no longer necessary for the running of a parish, the organization or the synod office.

The synod office, individuals, parish organizations and parishes of the diocese may submit any materials which they consider worthy of preservation to the archivist, who will determine if the material (in whole or in part) is suitable for inclusion in the archives. If found suitable, the archivist will arrange and catalogue

new materials within the archives.

This material includes, but is not limited to: the minutes of parish vestry and all parish and synod committees and organizations; synod office and diocesan council meetings; the annual financial statements from all parish vestries and parish committees

and organizations, synod committees, and diocesan council; reports of annual parish meetings

and diocesan synods; cemetery records; land title records; architectural plans and designs; and all registers of services, baptisms, burials, confirmations and marriages.

In addition to these, more personnel materials, photographic materials, books, ceremonial

objects, memorial plaques etc., of a historic nature can be included.

Protection of historic records is especially important at the time of

the disestablishment or closure of a parish. In such a case, the archivist, in consultation with the diocesan registrar and the diocesan administrator, will advise those responsible for handling the closure of the affected parish of the need for the transfer of these materials.

In order to preserve these legal records, parishes should also insure all registers of services, baptisms, burials, confirmations and marriages be given to synod archives once they have been in use for an extended period of time.

Please note that access to the archives does not constitute permission to publish all or portions of the material. Permission to quote unpublished material or to reproduce any material obtained from the archives must be obtained in writing from the synod office or the diocesan archivist. In some cases a release must also be obtained from the subject(s) of the research if they are private individuals.

It is the responsibility of the researcher to be aware of provincial and federal laws governing copyright and privacy. The reproduction of large amounts of archive material is not permitted under any circumstances and materials may only be removed or borrowed from the archives with the written permission of the bishop.

So, where does all this leave us? The Diocesan Archives represent an important historic resource and reference for the safe-keeping of our history.

The diocesan archivist and the staff of the Provincial Archives are here to help you sort through, locate and retrieve the historic material while at the same time safe-guarding and preserving

these materials for future use.

The archived records are catalogued and searchable in a

computerized database by subject but not by individual name.

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

Plans are underway to produce a searchable database of all entries in the registers over the next several years once software is acquired and the volunteer labour required to input the thousands of records is assembled.

If you have materials of a historic nature relating to our Church and the Diocese of Saskatoon you would like to have considered for preservation within the Diocesan Archives, please contact the diocesan archivist, Peter R. Coolen, at (306) 244-5651 or [anglicanarchivist@sasktel.net](mailto:anglicanarchivist@sasktel.net).

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

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

See you in the Future!

*Protection of historic records is especially important at the time of the disestablishment or closure of a parish. In such a case, the archivist ... will advise those responsible for handling the closure of the affected parish of the need for the transfer of these materials.*

*Normally, all records and other materials related to the running of the business of a parish, parish and diocesan organizations and synod office should be archived after a suitable period of time has elapsed.*

# Baptism in the river

By Sandra Robertson

ESTON (Qu'A) – Baptised in the river – but the South Saskatchewan, not the Jordan! On Sept. 11, the congregation of Holy Cross, Eston, was witness to a baptism in the river and a service of confirmation on the riverbank.

Many friends and family joined the church family to celebrate the baptism of Mark Betts and to stand witness to the confirmation of Mark; his parents, Lorraine and Larry Betts; and Shannon Elashuk. Officiating at the service were Bishop Greg Kerr-Wilson, Rev. Dell Bornowsky, rector of Big Country Parish, and Rev. Dr. Dean Pinter, honorary assistant of Big Country. The morning was hot and

sunny, as everyone gathered to hear the Gospel message from Kerr-Wilson. Following the homily, Bornowsky baptised Mark in the waters of the river and then blessed by the bishop.

During the confirmation, Mark was presented by his sponsors, Lori and Ray Ries; Lorraine and Larry were presented by Sandra and Alex Robertson; and Shannon was presented by Shirley Japp. Each of the candidates gave a short testimony about their choice for confirmation and this step in their journey of faith. They were supported in promise and prayer by their sponsors and all present.

During the service, songs of praise rang out along the riverbank. Guitarists and singers, Cliff Bullis of Eston; Maxine, Kellee, Blaine and Kyle

Donaldson and Garth Weinhandl of Kindersley; and Bishop Kerr-Wilson, led the congregation in song and provided music during the Eucharist.

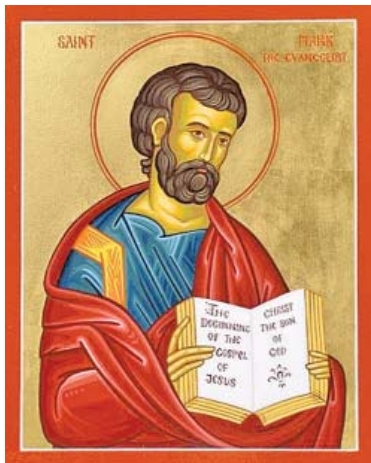
Following the service and the greeting of the newly baptised and confirmed, Holy Cross hosted a wonderful picnic meal, where people were able to visit with friends and family who came from a distance to join in this happy time. The meal concluded with a special cake, made and decorated by Pam Kosolofski.

Holy Cross congregation thanks Greg and Vicki for joining them, Dell for his work, time and fun with the candidates, all the guests who joined them, Glen and the people at Riverside Park, and everyone who worked to make it a special day.



Rev. Dell Bornowsky (left) baptises Mark Betts in the South Saskatchewan River near Eston during a service on Sept. 11.

Photo – Sandra Robertson



## College to offer course on Mark's Gospel

By the College of Emmanuel and St. Chad

**Lecturer:** Matthew Thiessen, senior lecturer in New Testament  
**Location:** College of Emmanuel and St. Chad, Saskatoon  
**Date:** Jan. 9-13, 2012  
**Time:** 9 a.m. to 4 p.m.  
**Tuition:** \$650 for course credit; \$325 for audit

SASKATOON – The Gospel of Mark is perhaps the earliest written account of Jesus' life that we possess.

Mark was so influential that both Matthew and Luke used it in their retellings of the life of Jesus. In this one week course, we will examine the Gospel of Mark in its historical and social context.

How does Mark portray Jesus to his original readers? What is the connection between Jesus' life and ministry and his death, according to Mark? Since Mark is the lectionary Gospel for 2012, we will look at these questions with an eye to contemporary preaching and teaching.

For more information, or to register, please contact Lisa McInnis at emmanuel.stchad@usask.ca or by phone at (306) 975-1550.

## Retreat refreshes, renews participants

*"O God, you are my God. I seek you, my soul thirsts for you."  
Psalm 63:1*

By Nancy Yee

Registrar and treasurer, Diocese of Saskatoon

SASKATOON – Anglican women from all over the diocese gathered to worship, learn, connect and grow at the Anglican Church Women's Spiritual Retreat 2011, held Sept. 16-18 at Queen's Retreat House in Saskatoon.

The theme for the retreat was "Fill my Soul O God: Spiritual Nurture through our Senses".

Participants were welcomed by the smiles and warm hearts of the Retreat Planning Committee, including Meghan Lofgren, chair; Nancy Yee, registrar/treasurer; Rev. Paula Foster, devotion's coordinator; and Elaine Hrycenko and Marion Pope, diocesan ACW co-presidents.

These ladies had spent a year organizing the event. Registration packets prepared by the committee included messages of blessings and grace for each woman.

Women signed up for interesting and dynamic workshops which were well-received. All women came away learning something new about themselves and their relationships to others and to their

God in Christ Jesus.

The planning committee regrets that some could not get into the workshops of their choice, and will recommend that future workshop schedules be more user-friendly and accessible to all.

After the women who were staying at Queen's House settled into their rooms, everyone gathered for a Compline Service in the beautiful chapel. The women remarked how perfect Queen's House was for a retreat and how its location helped the women enter more deeply into God's presence over the course of the retreat.

The weekend's four worship services were filled with lively praise and worship, punctuated by contemplative moments of spiritual silence. Anne Naugler, our pianist, accompanied our singing with Spirit-filled grace and musicality. Marion Pope wrote some dramatic and creative interpretations of our readings, which touched our hearts in ways only known to God.

One of the more memorable moments occurred on the first evening after Compline. Everyone gathered in the small dining room, where the food happened to be, and took turns introducing ourselves and sharing a little something about our lives as Anglican women, and as mothers, sisters, daughters, aunts and grandmothers.

By the end of the evening, it had become clear this small group would become closer by the end of the weekend.

The next day was the day women learned how to listen to their bodies, about their spiritual gifts and how they could engage with art as prayer. The weather was beautiful so the nature walk was a blessing to those who chose to spend time with God outside. Inside, others made visually stunning mosaic stepping stones, while others learned about prayer.

That day's worship began with a candlelight service. The women gathered just outside the chapel doors and received small candles. Reminiscent of the Easter Vigil Service, the Christ candle was lit in response to the liturgy's opening sentence, and all the other candles were lit from it.

As Anne played a soul-stirring hymn, women walked in placing their lit candles, one by one, on a table close to the altar.

One of the most God-directed moments was an unscheduled prayer and praise and worship time on the second evening. Women came away from this time spiritually renewed and refreshed.

It was a good reminder to the planning committee to be open to the work of the Holy Spirit in our midst. After prayer and praise time,

some gathered downstairs for a lively and competitive (friendly) game of Catch Phrase.

The next morning after breakfast, the women gathered again in the chapel to worship God. David Irving, bishop of the Diocese of Saskatoon, presided at the Eucharist table and Foster preached a sermon that captured the spirit of the retreat.

At the end of the service, the Anglican Church Women's patroness, Joan Irving, expressed her heart-felt gratitude to the women who attended the retreat and to the planning committee who worked so hard to ensure Anglican women in the diocese experienced a fruitful time during the weekend.

There were and are so many stories that can be told, of how the retreat became a part of all the women's experiences of spiritual growth and healing. There is just not enough room in this writing to share them all.

The planning committee invites all who read this summary to speak to someone who attended the retreat to hear how the retreat was experienced firsthand. The planning committee is very grateful for God's sovereign grace and mercy in guiding the retreat's planning process, and for the many women who have already signed up to help in the planning for Retreat 2013.

## Qu'Appelle news and notes

### Finance Officer appointed

Biljana Grujic has been appointed Finance Officer for the Diocese of Qu'Appelle and started Nov. 1. She recently moved to Regina



Biljana Grujic

from Ottawa where she worked for International Datacasting Corporation. Biljana brings 19 years of experience in accounting.

In addition, she has worked in her own time for the Serbian

Orthodox Church as their finance officer for the last three years. She has a Bachelor's Degree in Economics and CA certification. Biljana is married and has two sons (18 and 14 years old). Her interests include cooking, reading and singing in the church choir.

### Ella Frank honoured

Rev. Ella Frank of Ogema received the Saskatchewan Senior Volunteer Award in the category of Fitness. Ella has been the leader of the fitness group at the Ogema Dew Drop-In Seniors

Centre for the last 20 years. She has participated in numerous walkathons and was instrumental in organizing a walking path in the regional park.

She is also involved in the Ogema Chamber of Commerce and Agricultural Society. Ella is a valuable volunteer and an inspiration to others.

The Saskatchewan Seniors Mechanism brings together like-minded groups from across the province to contribute to a dynamic life for older adults.

### School of Mission and Ministry

The Qu'Appelle School of Mission and Ministry theme for 2012 will be "Biblical Theology and Spiritual Theology". The dates will be Jan. 27-28, March 23-24, May 4-5, Sept. 14-15 and Nov. 9-10.

Summer School will be held from July 16-20. More details will be provided in upcoming issues and on the diocesan website at quappelle.anglican.ca.

For more information or to register, contact Rev. Catherine Harper at (306) 731-3316.



Christine Akrigg stands with the Advent altar hanging she designed and created for St. John the Evangelist in Fort Qu'Appelle.

Photos – Susan Boxall

## New advent hangings at St. John's, Fort Qu'Appelle

By Susan Boxall

FORT QU'APPELLE (Qu'A) – A new set of hangings was blessed at St. John the Evangelist on Dec. 4.

The beautiful blue Advent set was the result of a year of detailed research and craftsmanship by Christine Akrigg.

Christine lived in the United Kingdom before immigrating with her husband and family to the Dysart area. She and Jim now live in Fort Qu'Appelle.

Christine learned her skills at Queen Margaret College in Edinburgh and with the



The new lectern hanging made by Akrigg's mom 65 years ago.

Embroiderers' Guild. She took inspiration from a 16<sup>th</sup> century English design in the Victoria and Albert Museum in London.

The altar frontal depicts two angels whose feet stand on a globe, one showing the Americas and the other showing Europe, Asia, Africa and Australia.

Christine incorporated a piece of her mother's gold work onto the lectern hanging. It is about 65 years old and forms a circular centerpiece for the hanging.

Christine has followed in the footsteps of many exceptional needlewomen in dedicating her labour of love to the Glory of God.

## Stitching, sewing and knitting for needy babies

By Sandra Messner

MOOSE JAW (Qu'A) – For more than two years, a group of about 20 humble, dedicated and loving ladies have been sewing, knitting and crocheting baby items for newborns.

The ladies range in age from 60 to more than 95, and the work has given some of them a much-needed purpose. They meet twice a month in the basement of St. Aidan Anglican Church, where they have tea and visit, and exchange yarn, patterns and ideas for projects.

They have created more than 100 baby afghans, about 200 hats, more than 40 fleece snugly blankets, more than 70

receiving blankets, and countless sweaters, booties, sleepers and other items.

These have been donated to needy babies at the Victoria Hospital in Prince Albert and in First Nations communities in the Diocese of Qu'Appelle.

The large group was formed when two existing groups – St. Aidan's Stitch 'N Chatter and Dorcas' Circle – joined forces. Sandra Messner started Dorcas' Circle to honour her grandmother Dorcas.

She says their work is very creative and colourful, and is "done with God's love and the talents He has given us. Our mission is like Dorcas': to do good and help the poor."



An example of a knitted baby afghan from [howtomakeababyblanket.com](http://howtomakeababyblanket.com)

## B.C. archives chosen for TRC pilot project

Records from 139 schools to be sorted

VANCOUVER – The archives of the Diocese of New Westminster and Provincial Synod of British Columbia and the Yukon has been chosen by the Truth and Reconciliation Commission of Canada (TRC) to be part of a document collection pilot project.

The Indian Residential Schools Settlement Agreement, signed in 2006 and implemented in 2007, includes a mandate to create a historical record of the residential schools "system and legacy" and to establish a research centre for the records. The Anglican Church of Canada is a signatory to the agreement.

The TRC hired Bronson Consulting to sort through hundreds of thousands of pages of records related to the residential schools in the archives.

"I have been preparing inventories of records in the archives that trace both the history of the schools and the more recent steps toward reconciliation in the diocese and province," said Melanie

Wallace, diocesan archivist.

The archives hold the records of All Hallows School (Yale, B.C.) and St. George's Residential School (Lytton, B.C.). The diocese oversaw All Hallows from 1884 to 1917, and St. George's, from 1902-14.

Within the next two years, the Bronson Consulting team will visit the archives of Anglican, Roman Catholic, United and Presbyterian churches, which hold records relating to the 139 Indian residential schools in Canada.

Topic

### Anticipation



Photo – Margaret Ball

## Latshaw ordained in Saskatoon

Feast of St. Luke the Evangelist celebrated

By Peter R. Coolen

SASKATOON – On Oct. 16, the Feast of St. Luke the Evangelist, Jessica Louise Latshaw was ordained as a deacon in Christ's Holy Catholic Church by David Irving, bishop of Saskatoon, in a joyous service at the Cathedral Church of St. John the Evangelist, Saskatoon.

Jessica was presented for her ordination by Bishop Thomas Morgan, Rev. Shawn Sanford Beck, Dr. Jodi Grant and Marlene Panko. The preacher for the service was Sanford Beck.

He pointedly made reference to the fact this day was the Feast of St. Luke the Evangelist, also known as St. Luke the Healer, and that the first reading from Sirach 38: 1-4, 6-10, 12-14, defines the responsibilities of both the healer to us and God and of us to the healer and God.



Jessica Latshaw and Bishop David Irving

This was all apropos in view of Jessica's interest and commitment to work as a hospital chaplain. During the service, and after Jessica had been consecrated as a deacon, Bishop Irving presented Jessica

with a Bible, while Jessica was vested as a new deacon by Deacon Walter Majola. The offering taken during the Ordination Service was designated to be used in the Bishop's Clergy Training Fund.

## MacNeil's journey to ordination complete

By Jason Antonio

REGINA – Anne Marie MacNeil's journey to ordination came to fruition on November 4, as the Regina woman was officially made a deacon during a service at St. Paul's Cathedral.



MacNeil, who will serve at St. James the Apostle in Regina, was ordained by Bishop Greg Kerr-Wilson of the Diocese of Qu'Appelle. Giving the homily was Rev. Malcolm French of St. James. French focused on the theme of journeying, using examples from the Bible and the movie "The Blues Brothers" to illustrate his points.

French reminded the congregation that the Blues Brothers – Jake and Elwood – were on "a mission from God," where they had to reform their band and play a number of performances in order to raise money for an orphanage.

A recurring theme in the Bible is going on a journey in response to God's call. Abraham was visited by three angels, who told him he would have a child with his wife Sarah. After Abraham, Isaac and Jacob each went on their own journeys, while Joseph went on a journey after being sold into slavery by his brothers. His brothers and family then went on a journey of their own to Egypt during the famine.

Moses made a number of journeys out of and into Egypt as a messenger for God while visiting Pharaoh. He then led his people out of Egypt and took a 40-year trip. He nearly reached the Promised Land himself before dying within sight of it.

In the Gospel stories, French pointed out, Jesus was always on a journey to, away from or back to Jerusalem. After His resurrection, He told his apostles to journey and make disciples of everyone.

As for Anne Marie, she was called vocationally, but couldn't pursue it until she came to the Anglican Church and St. James, French said. Her journey felt like a labyrinthine trip; now she has come to a spot on the journey that is not the end, but merely a "waypoint," a place to stop to do something on that journey.

"Faithfulness to God is part of the journey...." French added. "Anne Marie (now) starts on the next part of her journey."

Slipping on a pair of dark sunglasses, French looked out at the congregation with a smile and quoted from "The Blues Brothers" movie: "It's 106 miles to Chicago, we got a full tank of gas, half a pack of cigarettes, it's dark ... and we're wearing sunglasses. Hit it."

# A missional and evangelistic church

By Peter Walley

*Editor's note: The following article is Part 2 of Rev. Peter Walley's report from his two-week trip to the Diocese of Qu'Appelle this summer.*

LICHFIELD, ENGLAND

## Chaplaincy Church or Mission Church?

One of the characteristics of Anglicanism in Qu'Appelle Diocese is worship is almost entirely Eucharistic in what one might call a 'modern catholic' tradition. Cassock, alb and stole are the order of the day.

The more catholic expression of worship, I understand, stems from the fact the mission society that founded most of the churches along the Canadian Pacific Railway (through southern Saskatchewan) was the more catholic Society for the Propagation of the Gospel (now USPG), whereas churches founded along the Canadian National Railway up north were founded by the more evangelical Colonial and Continental Church Society (now the Intercontinental Church Society).

Bishop Greg Kerr-Wilson straddles both traditions being an evangelical in terms of conviction and outlook and a catholic in liturgical preference. He was keen that the students learned the reason why certain things were important and why certain aspects of leading liturgical worship were a matter of preference.

It was good therefore to explore these themes within the lectures, especially in regard to approaches to the Eucharist and the theology behind the Canadian BCP (almost identical to our BCP) and the Book of Alternative Services. It seemed the students' experience of liturgical worship was much framed by dogmatic priests who seemed to insist their way was the 'right way' (and everyone else was wrong!).

The three tutors had to reiterate again and again that many of the

issues raised were second or third order issues and mostly to do with preference in leading worship.

The key positive message Bishop Greg gave to the students was to learn as much of the liturgy as they could, so when leading they could relax and address the congregation rather than keeping their heads buried in the book.

Also made known in these discussions was change was difficult to facilitate in communities that were formed essentially of pioneers. Laity held equally strong opinions about what they felt was right and wrong and voiced these views vociferously.

This therefore has led to some OLMs (who were in all intents and purposes leading their congregations) feeling nervous about suggesting changes to accommodate newcomers.

Students talked about the corporate personality of their own churches. What became clear was the inward looking nature of much of their church life. My experience over two visits was churches that were missionary minded were few and far between.

Much more common was a "chaplaincy model of church" emphasizing ministry to "cradle Anglicans".

It is worth pointing out the fringe mission field we enjoy as the established church in the UK is mostly missing in this part of Canada. The feel of the country is it is much more secular than the United States and therefore the mission field is wide open.

## Evangelism Around the Table

Given that the pool of "cradle

Anglicans" is shrinking rapidly, what should the Canadian Church do? Church growth statistics tell us that over 90% of people become Christians in the Western Church through friendship evangelism, hence the effectiveness of courses such as

*Since the Anglican Church is not an "established church" and is without a noticeable fringe, for it to survive and flourish I believe it is important there be a renewed emphasis on being outward looking, both in terms of serving local communities, but also in terms of more direct mission.*

"Alpha" stem from the natural conversations that flow from eating a meal round a table. The churches I visited in 2010 and 2011 had with kitchens and dining areas. Having a meal together was an important part of Sunday worship, especially since many people have to travel long distances to get to church.

But few people bring their friends because they worry whether those they invite may in fact be members of other church communities.

My reflection is everything is in place for effective friendship evangelism in Saskatchewan, but people need to be helped and taught to overcome their natural

*Since the Anglican Church (of Canada) is not an "established church" ... for it to survive and flourish, I believe it is important there be a renewed emphasis on being outward looking, both in terms of serving local communities, but also in terms of more direct mission.*

fears and be prepared to invite friends and neighbours, as well as be helped in sharing their own stories of faith when appropriate.

Following the end of the retreat, on the second Sunday of my visit, I went to worship with the Hardwicks to St. James', Regina (the church where they worship). St James' Facebook page puts their approach this way: *Come for Bread and Wine; Stay for Coffee and Treats; Build Faith and Friendship.*

At St. James, Rev. Malcolm French, will often encourage the congregation by using the following response:

**Priest:** If we had all brought a friend.

**All:** There would be twice as many of us here.

After church I experienced the traditional Canadian hospitality of coffee and cake downstairs in the basement hall. Having met a number of people the year before, I enjoyed re-establishing friendships and hearing again some of the stories of the people and how their parents or grandparents had come to Canada.

This part of Canada was settled in the late 19<sup>th</sup> century; Regina itself celebrated its centenary as a city in 2006 (having been laid out in the early 1880s with the arrival of the Canadian Pacific Railway).

I was struck again by how recent European settlement of this part of Canada was, and how people still define themselves by where they came from and what their forebears did.

In conclusion, I very much enjoyed the trip this summer. It reinforced for me just how rural Saskatchewan really is and how individuals who live there have to be very self-reliant. The Christian minister in this context has to drive many miles to take care of his/her flock.

Since the Anglican Church is not an "established church" and is without a noticeable fringe, for it to survive and flourish I believe it is important there be a renewed emphasis on being outward looking, both in terms of serving local communities, but also in terms of more direct mission.

As mentioned, most churches have what churches in England don't have, physical facilities that allow for fellowship over meals and space for celebration.

My prayer is that Christians will overcome their fears and learn to reach out to those currently outside. Archdeacon Rob's car has a personalised number plate which summarises God's promise and encouragement to his people:

*Joshua 1:9 – "Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go."*



On Oct. 16, a service of Confirmation was held at St. Mark's, Saskatoon.

David Irving, bishop of Saskatoon, presided at the service and was assisted by Rev. Paula Foster.

At the service, Wayne Molnar (in back) was received into the fellowship of the Anglican Communion. The confirmands were, from left: Douglas Forsyth, Barbara Forsyth, Emma McNeil, Bishop David Irving, Rachel McNeil, Ahnika Kuse, Rev. Paula Foster and Jarryd Kuse.

Photo – Joan Irving



The front lawn of St. Augustine Anglican Church, Saltcoats (Qu'Appelle), was the setting for a Pet Blessing service on Sept. 25, with Canon Missioner Rev. Susan Salo officiating. Four-legged guests and their owners, along with the congregation, enjoyed the beautiful, bright sunny day with refreshments and fellowship following the service. The plan is to make this an annual event. St. Augustine's encourages other parishes to offer Pet Blessing services. In the picture, from left, are: Jean Morgan and Buddy; Collette Bechard and Rudy; Carole Park and Nikki; Canon Missioner Rev. Susan Salo; Kelly Cole and Jim; and Chris Elliott and Rocky. Story from Sharon Gibler.

Photo – Rev. Kim Salo

## From milk bags to sleeping mats

LONDON, ONT. – Think twice about throwing out those plastic milk bags.

That's what four denominations in Essex County, Ont., have done, and it's not only good for the environment, it's a brilliant exercise in purposeful recycling.

Members of the Kingsville Ro-

man Parish, the Dutch Reform Church in Essex, Amherstburg's Lutheran Church and Harrow's Anglican Church are collecting bags from local residents and businesses to make into sleeping mats bound for Haiti.

More than 630,000 people in Haiti continue to live in makeshift

camps following the January 2010 earthquake.

Instead of ending up in landfill sites, the milk bags are cut into strips, looped together and crocheted to make three-by-five-foot sleeping mats. A single mat requires 600 milk bags.

*Huron Church News*

## Food for thought

By Fred Stephens

WEYBURN (Qu'A) – Having just completed the annual ritual of the Fall Supper, I looked back at the events of the last few months leading up to this rite of autumn.

Our small church relies on the fall supper as one of our main fundraising events. This year, however, we were faced with a number of factors which in recent memory were unique.

First, All Saints Church's basement was vandalized – not by teenagers, vagrants or any human source, but by the forces of nature. We were victims of the Weyburn Flood in May. By July we had quit sucking up seepage coming through the foundation, and by mid-August we pretty well had made some decisions around repair and restoration.

Second, have you ever tried to get tradesmen when you are victims of a natural catastrophe? It ain't easy, folks. They are in great demand and short supply!

Fortunately we had budgeted a substantial amount for electrical upgrading, which we found we didn't have to do, so we were able to divert funds to more immediate needs, if we could find the help.

People were uptight. We had cancelled another major fundraising event because of the condition of the premises, and some thought we would have to do the same for our fall supper.

Indeed, by the first week in October, we had the old drywall off, the new drywall up, spraying for mould completed and the garbage hauled away.

The Fall Supper time was scheduled in two weeks' time. Panic was setting in. The mudding and sanding wasn't completed, no painting was done, baseboards were in the middle of the floor, as were the contents of the nursery and the moveable kitchen island. Things were in a real mess.

Third, the advertising was submitted to the local paper and posters put up around the town. Somehow, it turned out three different prices were quoted by three different media, ranging from \$5 to \$10 to \$12, the latter being the correct price. Confusion reigned supreme.

If prayers were ever going to work, now was the time. The result? Parishioners pulled together, the drywaller finished in time to allow us to do the painting. Repairs, washing and cleaning were finished and the turkey tasted better than ever!

The turnout was great, despite the fact we had some explaining to do about the prices, but most people accepted our explanation graciously.

Yes, folks, prayer does work, and often adversity brings people together in a way we don't often expect, but we sure appreciate it when it happens!

# Reflections on the BAS after 25 years

By Rev. Peter Davison

VERNON, B.C. – It's hard to believe 25 years have passed since the Book of Alternative Services came into print.

To put it into perspective, the Book of Common Prayer 1962 was the last conservative revision of that hallowed volume. To give it its due, it represented the end of the old "high church versus low church" battles that had been the source of controversy in Canadian Anglicanism for so long.

Howard Clark's presentation to the General Synod of 1959 in St. Anne de Bellevue, Quebec, produced a unanimous vote for the proposed new book, and also resulted in his election as primate.

But the 1960s brought about a radical questioning of all our institutions, and "our beloved church", as our present primate so aptly calls it, was in the forefront of that change. In 1963 John Robinson's *Honest to God* popularised what scholars for 200 years had discovered, and unleashed a wave of questioning among the laity.

In the same year, the General Synod commissioned

Pierre Berton, as a disaffected Anglican, to write *The Comfortable Pew*, which also had an impact, at least in North America.

At about the same time Ernest Harrison wrote *Let God Go Free*, and the Anglican Congress of 1963 produced a document called *Mutual Responsibility and Interdependence in the Body of Christ (MRI)*, which marked the beginning of a global shift in relations between "First World" and "Third World" churches, the implications of which are still with us today.

In any event, the decade of the '60s unleashed a demand for forms of worship far more contemporary than the Book of Common Prayer. Influenced by other parts of the Anglican Communion, as well as by the winds of change ushered in by the Second Vatican Council, many parishes began to produce "experimental liturgies", while some began to admit children to communion before confirmation.

In the late '60s, the so-called

*Netten Report* urged the church to adopt (for better or worse) a more business-like model of governance, and the *New Curriculum* attempted to infuse contemporary pedagogical principles into Sunday Schools.

While many of these initiatives failed, General Synod commissioned the Doctrine and Worship Committee to bring order out

*It's not enough to produce a book of words; good liturgy happens when presiders and participants have a deep sense of what they are doing, so that form acquires substance and the deep drama of worship springs to life.*

of the chaos which characterised much of our worship in this period. Official "trial liturgies" were produced and tested, and from 1970

onward, efforts were directed at producing, if not an official new Prayer Book, then an approved alternative which would bring greater cohesion to our liturgical practices.

From 1970-74, I was privileged to be a member of the General Synod's Doctrine and Worship Committee (now Faith, Worship and Ministry). Partly to save travel expenses, different regions of the country were assigned different areas on which to work. Having moved to

Vancouver in 1973, I found myself primarily involved in the rites of Christian Initiation.

This was also the time when the World Council of Churches produced a ground-breaking agreement on *Baptism, Eucharist and Ministry* (the famous BEM document).

I was one of those who initially opposed the movement to create an official Book of Alternative Services, because I felt it might stifle much of the creativity which the decades of the '60s and '70s had unleashed. In some ways this is what happened, but the BAS enabled a broad spectrum of Anglicans to embrace, under the guise of "an official book with a cross on the cover", a reasonable consensus.

There were, of course, clergy so opposed to change, they deliberately sabotaged the introduction of the new book, while many dioceses did little to educate clergy and laity how to use it.

But I also remember an introductory session on the BAS in which participants were surprised to discover that one of the "new" Eucharistic prayers was based on a 2<sup>nd</sup> century model, and in many ways the BAS was more traditional than the BCP. In the end,

the BAS has become the liturgical norm for most of the church, aided by the publication of *Common Praise* as the new official hymnal in 1998.

Still, the radical questioning of the church and its forms of worship and governance has gone on. While the BAS has indeed helped us to move forward together, it still fails to meet the needs of a church engaged with a secular, pluralistic society.

Many parishes are exploring forms of worship which, for better or worse, seek to engage the culture we now find ourselves. The BAS is not "the last word in liturgy"; but we can be grateful for the ways it has brought us together, and provided a platform for the ongoing renewal of the church.

Still, what was true in 1985 is true today – it's not enough to produce a book of words; good liturgy happens when presiders and participants have a deep sense of what they are doing, so that form acquires substance and the deep drama of worship springs to life. Parishes which take liturgy seriously usually do it well – and they are the ones which continue to attract worshippers.



St. Mark's Anglican Church in Saskatoon celebrated its 100th anniversary on Sept. 3-4. Former parishioners, clergy and friends were invited to join the congregation as they shared stories, food, fellowship and worship.

Photo – Ken Tickner

# St. Mark's celebrates 100 years of mission and growth

## *Lead on O Lord eternal; One hundred years along*

By Peter R. Coolen

SASKATOON – On a beautiful Sept. 3, people were warmly welcomed to St. Mark's, Saskatoon, to celebrate 100 years of ministry.

The day's events included: an open house with food and displays in the parish hall; a self-guided memorial walk in the church; and the opportunity to purchase the 100th anniversary "More Than Just A Cookbook – Journey With Us 1911 to 2011" book. On that evening, 80 people attended a catered roast beef dinner held at Sts. Martyrs-Canadiens Church Hall.

The next day, on Sept. 4, Rev. Paula Foster presided at a Centennial Holy Eucharist Service. The 75 in attendance for the service filled the church to capacity.

Master of Ceremonies Brian Hartsook and committee members read written greetings from the Diocese of Saskatoon's Bishop David Irving and from past rectors and ministers, including Rev. Geoffrey Huggill (rector, 1958-64), Rev. Bill Wall (United Church shared ministry, 1971-80) and Rev. Don Skinner (rector, 1980-86).

Those who delivered their greetings in person included Rev. Ken Watts (rector, 1988 to 2003)

and Honorary Assistants Rev. Canon Bill Christensen and Rev. Joe Ponic.

Words for the service were composed for "Lead On, O King Eternal" by the Music Ministry: *"Lead on O Lord eternal; One hundred years along. We journey on in glory, Forever we are strong. Through years of love and service, Your grace has blessed us true, We are your servants faithful, And lift our song to you"*.

The planning committee members for St. Mark's anniversary were Edie Sparks, Key Fey and Brian Hartsook. They, along with everyone present, are to be congratulated for a brilliant, well organized, inspiring and fun event.

The story of today's St. Mark's Anglican Church began when the Brotherhood of St. Andrew, from the Cathedral Parish St. John the Evangelist, started St. John's North Park Mission in a stable. The stable had been donated by Joan Moore, and was hauled into position on the riverbank, on the banks of the South Saskatchewan River north of and downstream of the city (on the "east side of Prince of Wales near Empress").

The stable housed a Sunday school and possibly also was used for church services.

The earliest dated records

found for the Mission is the *First Annual Report of the North Park Sunday School, Saskatoon*, dated Nov. 10, 1912. The stable was later rebuilt as a small but comfortable hall.

There is little documentation of the early years of the parish. The first entry in the Parish Register was in 1913, with the recording of a baptism. Evening services and the first confirmation were held in 1914 and 1915. As North Park Mission was the only church in the north area of Saskatoon, many who lived in the area, regardless of denomination, attended the services there.

Ministry was provided by clergy from Emmanuel College, St. John's Cathedral and St. George's, St. Matthew's and St. James parishes and summer students from Emmanuel College. On June 6, 1915, the Mission Church was opened by J. A. Newnham, the third bishop of Saskatchewan.

In 1924 it was decided to move the Mission to a "more suitable" central location in North Park. This was accomplished by acquiring the present lot on the north side of Osborn and moving the hall. The first formal service in the new location was held on Sept. 24, 1924.

In 1930, the North Park Mission became known as St. Mark's Mission as a result of a donation from St. Mark's and Calvary Anglican Church, Toronto. On Dec. 13, 1939, the new St. Mark's Anglican Church, built largely by volunteer labour, was formally dedicated by Bishop

W.T. Hallam.

"Holy Communion was celebrated at the morning service, with Dean W.L. Armitage officiating. A children's service, attended by 100, was held in the afternoon. At the evening service, standing room was not available for latecomers."

Over the years many of the furnishings, such as a pulpit, an organ and pews, were given as memorials. The adjacent St. Mark's Parish Hall continued to be used as both the parish and community hall.

From 1940-50, St. Mark's shared in ministry with Holy Trinity Pleasant Hill. After the Second World War, St. Mark's flourished, as the North Park area was built up, young families moved in and the parish became self sufficient.

During the 1950s, the St. Mark's Mission Hall, situated on the east side of the church, was dismantled. Its lumber, along with materials purchased with donations from the congregation and the community, and with many volunteers including the Cubs and Scouts, was used to build a new parish hall on the north side of the church.

In 1965, a long-standing lease agreement was formed with North Park Childcare to use the hall basement and, that same year, a mortgage was taken out to build the adjacent rectory. In 1971, St. Mark's entered into a shared ministry for 14 years with Balmoral United Church.

This ministry included shared

services at different times of the year and a joint Sunday School for over 100 children.

During the 1980s, while Saskatoon expanded into River Heights, Lawson Heights and Silverwood, St. Mark's, with financial assistance from the diocese, became the mission church for the community of Three Saints Parish, which included the churches of St. Francis of Assisi, St. Michael and All Angels and St. Mark's.

The period from 1990 to the present has been one of stability and growth for the parish. In 1995, St. Mark's Parish moved to full-time ministry with strong music ministry, trained lay assistants, readers, prayer teams and prayer chain ministry.

St. Mark's members serve on many parish, diocesan and community groups and are also involved in the wider Christian community.

## *Preparation*



Photo – Margaret Ball

# Arrival



Photo - Nigel Salway

## The final chapter: St. Luke's Parish, Saskatoon

By Win Parker and Carole Michaels

SASKATOON – Even though St. Luke's Anglican Parish in Saskatoon closed its doors in 2005, the legacy of the church has lived on through the St. Luke's Ministry Trust Fund, which has only recently been expended.

St. Luke's started as a daughter parish of Christ Church, Saskatoon, when Sunday school was held in Mayfair School by 1930. As people in that area felt a need for an Anglican church there, they bought property on the corner of Avenue B and 35th Street.

In 1948, St. Andrew's Church, from the Hamlet of Swanson, 63 kilometres southwest of

Saskatoon, was moved onto the property. Since it had no sewer or water hookups, the women hauled hot water on a sleigh to wash the floors. After the Second World War, when veterans returned home, the population of the Mayfair area increased, and 600 children attended Mayfair School.

The foundation of a new church was laid; the men of the congregation completed the building, and the church was dedicated on Dec. 14, 1955. The house next door was purchased as a rectory. St. Luke's thrived with Morning and Evening Prayer utilizing the Book of Common Prayer.

By 2000, a decline in membership and an aging congregation

made it clear that decisions for the future would have to be made. The parish was financially secure, due to a bequest of \$250,000 left to the wardens of St. Luke's by Norman Philip Wells in 1986.

That was put in trust with only interest and certain lump sums allowed to be withdrawn.

St. Luke's members, mostly seniors, wanted to be in control of their own destiny, and in 2005, made the difficult decision to close the church and move on to a new and different ministry. The rectory was sold first and then the church went to Youth for Christ.

The funds from the sale of the buildings, and the remains of the bequest, were placed in what became known as the St. Luke's

Ministry Trust Fund. The Trust Fund was administered by a committee consisting of former St. Luke's wardens: Carole Michaels and Win Parker; a representative from Diocesan Council (one of whom was Canon Bill Christensen); and the bishop.

Parishes in the diocese could apply for grants to run programs or for interest-free loans for parish improvements from the Fund.

Trust Funds were dispersed to the following: \$5,000 was given to each of the 24 diocesan parishes; \$100,000 was given to the diocese to pay its third installment to the Indian Residential School Settlement Fund; and grants were allocated to St. Andrew's, Humboldt - \$5,000;

Saskatoon Native Ministry - \$30,000; Diocesan Outreach - \$24,000; St. John's Cathedral - \$3,000; Christ Church, Saskatoon - \$45,000; St. George's, Saskatoon - \$1,864; Diocesan Mission Outreach - \$9,238; Diocesan Youth Program - \$9,200; Station 20 West - \$10,000; Anglican Team Ministry - \$16,666; Locally Raised Clergy - \$44,054; and St. James, Saskatoon - \$7,500.

In 2006, Christ Church re-named its chapel to St. Faith/St. Luke's Chapel. In the six years since St. Luke has closed, 19 parish members have died. They are remembered on the memorial plaque in the chapel. All record books of the parish are also kept in the chapel.