

Act justly, walk humbly, love God, serve others

How can the Church build connection in the community?

By Rev. Wendell Brock

The Church is always called “to act justly and to love mercy and to walk humbly with our God,” Micah 6:8.

Jesus says in Matthew 25, “Feeding the hungry and thirsty, clothing the naked, helping the sick, the stranger, and the prisoner.” This is always something the Church needs to be involved in, in our communities.

For when we are involved in these things, Jesus says, “I tell you the truth, whatever you did for the least of these brothers/sisters of mine, you did for Me.” Are we seeing Jesus in others?

To build a connection within our communities, we have to be thinking of others; put others above ourselves, be concerned of the needs of others. God wants His people to help the poor and needy.

Is this not the Church’s job to help the poor and needy, care for the needs of others? Why? God receives the praise and glory. Are we interacting, engaging, with those in our communities?

When Jesus called His disciples, Jesus said, “Come follow me, and I will make you fishers of mankind.”

Jesus also said to his disciples in the Sermon on the Mount, “You are the light of the World ... Let your light shine before mankind, that they may see your good deeds and praise your Father in heaven.” Jesus, Himself, is the light of the world, not us.

As Paul says, “We are ambassadors of Christ.” The light Christians

“Love the Lord God with all our heart, soul, mind, and strength, and love our neighbour.”

Are we loving our neighbour? Do people know their neighbours? Building relationships? When I was a child my parents knew every neighbour on our block. Do you we know our next door neighbour? Paul says to us in

commanded you. And surely I am with you until the very end of the age” (Matthew 28).

After Jesus had commanded His disciples to go, in the Book of Acts, He told them to wait in Jerusalem for the Holy Spirit to come.

“You will be baptized with the Holy Spirit ... You will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

The disciples waited in Jerusalem. The Holy Spirit came and by the Holy Spirit’s power the birth of the church began with 3,000.

Are we trying to build community in our strength or God’s? We need God’s help! We need divine appointed times to connect with the community, others, all people.

Acts also tells us they devoted themselves to prayer and fasting and the church continued to grow. Are we praying for our communities, fasting, that our communities will encounter the living God, through the gospel of Jesus Christ ... that the church might grow more abundantly, nourished by the Holy Spirit?

Act justly! Walk humbly! Love God! Love all people!

To build a connection within our communities, we have to be thinking of others; put others above ourselves, be concerned of the needs of others. God wants His people to help the poor and needy.

are called to radiate to the world, to our communities; it is not “our light,” but the “Light of Christ.”

It is always Jesus who we are to bring into our communities. Allowing people to see Jesus radiate through us, so that God in all His fullness is glorified; The Father, the Son, and the Holy Spirit.

Jesus gives His Church two basic commands: “Love one another, as I have loved you, so you must love one another. By this all people will know that you are my disciples, if you love one another.” Jesus also instructed us to,

Colossians, “Clothe yourselves with compassion, kindness, humility, gentleness, and patience ... Put on love ...”

Christians need an attitude of love, need to walk in love always; loving God and others. Christians are even called to love their enemies, not just their friends and neighbours, and pray for those who persecute us, so God can be glorified.

The other command is found in the Great Commission, “Go ... go and make disciples of all nations, baptizing them... and teaching them to obey everything I have

What's your plan?

By the Rev. Dr. Trish McCarthy

I was the incumbent of a parish a while back in which one beloved couple asked me, “What is your plan?”

Knowing this couple well, they were asking me what we were going to do in the next few years to advance the parish in the Reign of God.

As someone who reads the Daily Office Lectionary and prays Morning and Evening Prayer, I was living in response to what God was imparting to me through my prayer life. This was actually not enough.

As we, clergy and lay people, earn the trust of a group, it is important to develop and communicate a plan together. Beloved

clergy and parish members need to devise plans in tandem and move together into the future doing some special actions to bring glimpses of God’s Kingdom to our areas.

We have all heard some version of Winston Churchill’s saying that, in essence, to fail to plan is to plan to fail.

Guiding a parish into the future is a serious responsibility and people look to the priest to collaborate, develop, and communicate plans and to help their congregation to carry out the plans effectively.

The three words: “What’s your plan?” have echoed in my heart in the 10 ten years.

At the time, a few of us prayed with the Five Marks of Mission that

were developed by the Anglican Consultative Council in 2009:

- To proclaim the Good News of the Kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

These missional goals are distilled from the Anglican baptismal service. They point to the heart of the Christian faith

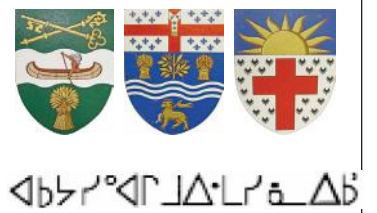
as expressed within the Anglican Communion.

Since that pivotal conversation with two beloved parishioners a while back, I have worked with faith communities in developing mission action plans. On the one hand, it is special to go to Church every Sunday to be reminded of God’s love and forgiveness and to experience camaraderie with Christian friends.

But until the rubber hits the road and we make a difference outside of the four walls of our church buildings, it is almost all just mere theory and it is a “God and me” approach to faith.

In fact, you and I are called by God to make a difference: to bring God’s love, compassion and

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PURSuing THE GREAT COMMISSION

Lessons in church planting

By Anna Spray
The Institute of
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I am not a church planter. Let me clarify—I don't *call* myself a church planter.

I have worked at two different church plants and have poured 13 years of my life into resourcing and supporting the development of church plants, but I still don't call myself a church planter ...

Yet the Lord in His wisdom has seen fit to reshape my life and my heart towards church planting. Over the passage of time, I have come to the conviction that every minister of the Gospel of Jesus Christ must, in fact, become a church planter.

Given the exceedingly low rates of church attendance in our country and the rapid secularization of society, Canada needs the gospel of Jesus more than ever, as many Canadians are generally unaware of who Jesus is and why his existence might be relevant to their life.

On top of this, COVID-19 has completely upended the usual rhythms of the Church ... Add this factor to the many other obstacles we face when trying to present the gospel, and it adds up to a tough season to be labouring for the growth of the Church.

Yet that is our mission, and planting new churches is a part of that mission.

Advice on church planting today

In light of these tough conditions under which we labour, I humbly offer these few bits of advice on church planting today:

Have a good team

Don't do church planting (or any ministry for that matter) alone. Make sure you have people working with you that you can be accountable to and who will support you. This is so important.

Ideally, find people who have very *different* gifts from your own, but who



Praying hands.

Photo courtesy CongerDesign/Pixabay.com

are similar in terms of their faith, goals, and focus. Ensure your mission or purpose statement is crystal clear, and make your identity as a church together transparent.

Find as many lay leaders as you can to join and support you. Train and disciple them. Whenever people leave (given the high cost of living in Victoria, this regularly happens to us!), be sure to train up two new people in their place.

Retreat together, share life together, build trust and accountability with one another. Survey the various giftings of your group and build your mission around that.

Pray

Prayer is the first thing to do in the morning and the last thing to do at night. Pray alone, pray with your leaders, pray with your wider church community—pray without ceasing! Saturate every meeting with prayer and set aside special times to pray for a particular purpose or need.

I've been surprised by how common it is for churches to motor ahead with a sudden inspiration before stopping to pray. Whenever you can, invite God into your daily activity, and seek His wisdom as often as

possible. Lift up each other's needs and ask for God's provision for the hard work ahead.

JESUS!

You need him, so stay close! Sometimes we get so lost in the work that we neglect the One who sent us. Make sure that you set aside regular times to be with the Lord and enjoy His presence.

Since the pandemic, I've taken up a regular regime of daily walking, sometimes multiple times a day, to be alone with God, to pray, and to marvel at His creation. Thankfully, living on the west coast, I will never run out of good routes.

Bring a friend

At our church plant, The Table, we learned this principle about three years ago. One of our team members gave (and continues to give) a majority of his time to new missional experiments, and often when he started something it initially had a good response.

But when there was no one else to share the work with, it stagnated and he was never free to move on to new projects.

So, we made a new rule: for every new idea, he had to find two people to partner with him in order to make it happen. To this

day, if he can't find people that like the idea enough to join him, we don't do it ...

This also means that if you are lean on resources, whether money or people, focus your best resources on the best idea.

Each year as you discern the work God has for you to do, brainstorm all possibilities, then whittle the list down to two or three ideas and see if there are people willing to commit to any of them.

Your best ideas will rise to the top as people choose to commit to them.

Also, be sure to save the ideas you don't try this year for the future! ...

Rest

Even Jesus took naps. If the season of COVID-19 taught us anything, it taught us that we never know what tomorrow brings, but it helps to be well-rested. Church planting too often leads to burnout.

We start thinking there is no one else in the world that can do the work we do, and we fail to trust that God will take the responsibility for building His own church. He will provide the people and means necessary.

Over-extending ourselves is a waste of our energy and is to believe the lie that the church only grows based on our human

effort.

... Taking times of rest means that we submit to the refreshing truth that God is the Lord of the universe, and we are not

Don't get too ahead of yourself

Plan for the next 12 months, then reassess. Too often in ministry we get too far ahead of what's before us and we waste our energy. Right now, the Church is still in an uncertain position due to COVID-19, so we shouldn't plan long into the future anyway.

Short-term planning allows us to reassess and refocus as needed, rather than commit ourselves to an eventuality that may never happen. This also provides some checks and balances along the way as we embark upon new projects.

Be sure to gather with your team and decide what fruit you need to see in order to keep committing to your work ...

Church planting isn't an easy calling. Yet it is rewarding, whether you are the main initiator or a team member.

Each position is necessary to make ministry happen. Focus on finding that team to partner with—pray for God to provide the people, and then invest in relationships with them.

... our actions reveal God's kingdom to others

Continued from page 2
healing to people we don't know who are hurting and to work for justice and peace and to respect the dignity of every human being.

We are called to come alongside people, who for whatever unique and serious reasons, do not enter the doors of our church sanctuaries.

Our Metropolitan

Bishop, Archbishop Greg Kerr-Wilson, now serving in Calgary, outlined four areas of weakness discerned in the activity and worship of parishes within the Qu'Appelle

Diocese when he was the incumbent bishop there.

These key areas or "Pillars" of Church life are often weak points in Canadian Anglican parishes: 1) engaging and lively worship 2) stewardship 3) small group ministry and 4) outreach.

With numerous congregations, other clergy and I took the five Marks of Mission

It is special to go to Church every Sunday to be reminded of God's love and forgiveness and to experience camaraderie with Christian friends. But until the rubber hits the road and we make a difference outside of the four walls of our church buildings, it is almost all just mere theory and it is a "God and me" approach to faith.

Now more than any other time in history, the Church is called to do works of compassion and justice. God cares about those who are suffering and downtrodden.

We need only reflect

upon the words of the prophets Joel, Isaiah and Jeremiah to be reminded of the necessary work of proclaiming God's love and mercy.

We can pray with Jesus' own mission statement in Luke 4, which echoes Isaiah's mission in chapter 61:1, "God ... has sent me to bring good news to the oppressed, to bind up the broken-hearted, to proclaim liberty to the

captives, and release to the prisoners; to proclaim the year of the Lord's favour ... to comfort all who mourn ..."

As we begin discerning together, praying for God's direction and planning for our parish's movement forward, let us remember Jesus' assuring words: "I am with you always, to the end of the age."

You are warmly encouraged to set a date, mark your calendars and to pray and plan together, so that we can become even more, the vital churches that God calls us to be.

In my work as the co-ordinator of the Diocese of Saskatoon's School of Discipleship, I am available to facilitate this kind of group work in your parish, at saskatoonschoolofdiscipleship@gmail.com or 306-370-8378.



DIOCESE OF SASKATOON EVENTS

Announcements for April 2023

Saskatchewan Anglican online! Did you know you can read current and past issues of the *Saskatchewan Anglican* online?

Visit www.anglicandiocesesaskatoon.com/saskanglican or on Facebook at www.facebook.com/saskatchewananglican.

Please note that if you are considering attending any church service in person, please check on service availability and any requirements for pre-registration that may exist.

If attending services, please follow all the indicated seating, movement, distancing, masking, and sanitization instructions.

Service Books available: Emmanuel Anglican Parish, Saskatoon has changed its service format to an audio-visual one and as a result has a large number of service books to be given away.

If you would like to pick up a small or a large lot of copies of *Common Praise*, *Book of Alternative*

Services or others please contact Loretta Hartsook at 306-321-5087 or hartsook@sasktel.net.

School of Discipleship Ministry Preparation Program: The Diocese of Saskatoon's School of Discipleship Ministry Preparation Program is a part-time three-year licentiate.

Students may take a course part way through the three-year cycle unless pre-requisites for a specific course are stated.

The first full complement for the ESC licentiate in theology is planned to be completed by spring 2023.

People wishing to take one or more of these courses should consult with the School of Discipleship co-ordinator.

People who sense a call to diaconal or priestly ordination will go through the diocesan discernment process at some point before the midway point.

See the notices of the WECAN and Evangelism courses posted elsewhere in this issue.

If you have any questions about our Ministry Preparation

Program, please contact the School of Discipleship co-ordinator, the Rev. Dr. Trish McCarthy, at tmccarthy@sasktel.net, 306-370-8378 and see the course listings posted elsewhere in this issue.

Courses at the College of Emmanuel: The College of Emmanuel & St. Chad welcomes inquiries and applicants for its courses.

For information on courses available from Emmanuel & St Chad and through the Saskatoon Theological Union, please contact their office at 306-975-1550

75th Synod of the Diocese of Saskatoon: Notice is hereby given that the 75th Synod of the Diocese of Saskatoon will take place on Friday, May 5 and Saturday, May 6 at St. John's Cathedral – 816 Spadina Crescent East, Saskatoon.

This is a regular meeting of Synod for the purpose of electing officers, receiving reports and other business.

Members of Synod are invited to submit notices of motions to the Synod Agenda and Resolutions

Committee, in care of the diocesan office.

Notices received by 4:30 p.m. on Monday, April 3 will be included in the materials distributed to Synod members in advance of the meeting. Notices of motions may be accepted after May 5 with the consent of Synod.

You may submit either electronically to anglicansynod@sasktel.net, or by post by mailing them to Diocese of Saskatoon, 1403 – 9th Av North, Saskatoon, SK S7K 2Z6.

In keeping with protecting our environment and "going green," the convening circular will be e-mailed.

General Synod 2023: It has been announced that the next General Synod of the Anglican Church of Canada will be held from June 27 to July 2 at the University of Calgary, Calgary, Alberta.

Delegates to Synod 2023 should be receiving information packages by e-mail or regular mail over the next several months.

Q.E. II Platinum Jubilee Medals: A

number of parishioners and clergy of this diocese have been nominated for and have been or will be awarded this medal.

Some of the names of those so awarded have already been announced in the February and March issues of this paper.

If you know the names of additional people in our parishes so honoured, please provide these names to this paper and we will include them in future issues.

To be included in a timely manner, brief notices should be supplied to the associate editor by fax, email or "snail mail" by the end of the month, one month before the month in which the insertion is desired (i.e. February entries will be in the April issue).

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

Bishop Halkett speaks on importance of treaties



Bishop Adam Halkett (centre) poses with Chief Tammy Cook Searson and FSIN Chief Bobby Cameron. Photo courtesy Facebook

By Mary Brown

PRINCE ALBERT — Bishop Adam Halkett was invited to speak on Feb. 11 about the importance of the treaties signed on Feb. 11, 1889 in Montreal Lake.

There were about 150 people at the school gym to celebrate this historic day in history. Halkett spoke about being in a Toronto store and asked by the clerk if he had a treaty card.

He said he did but it had expired and she said, “Yes but treaties don’t expire.” This was an important observation.

It is hoped Feb. 11 can be made a day to be celebrated in Saskatchewan.

Between 1897 and 1973 about 20 surveys were completed to define reserve boundaries for the Lac la Ronge Indian Band. Most reserves are near Lac la Ronge, but parcels extend as far as Emma Lake and Prince Albert.

Band members are from the James Roberts Wood Cree Band, who adhered to Treaty 6 on Feb. 11, 1889, at

Montreal Lake.

They hunted, fished, and trapped around Lac la Ronge, living in camps near the lake and maintaining gardens.

Two distinct communities developed, one near Lac la Ronge and the other at Stanley Mission. In 1910 the Department of Indian Affairs attempted to establish these settlements as two distinct communities, recognizing one as the James Roberts Band (Lac la Ronge), and the other as Amos Charles Band (Stanley Mission).

Separate trust funds and annuity pay lists were established, but the reserve lands were not formally divided.

On March 27, 1950, James Roberts and Amos Charles Bands were amalgamated as the Lac la Ronge Band.

In 1983 the Kitsaki Management Partnership originated with Kitsaki Meats; its varied and expanding economic development programs represent the diversity of the band. Of the 7,835

band members, 4,680 people live in communities at Grandmother’s Bay, Sucker River, Little Red River, La Ronge, Stanley Mission and Kitsaki.

In total this band controls 43,302 hectares.

Lac la Ronge Indian Band is the largest reserve in Saskatchewan, and one of the 10 largest in Canada, with a population of 11,215 as of Feb. 24, 2020.

The band’s reserve lands extend from rich farmlands in central Saskatchewan to north through the boreal forest to the mighty Churchill River and beyond.

There are many Anglican Churches under the Lac la Ronge umbrella that Bishop Adam oversees: All Saints, LaRonge; Archdeacon Mackay Church, Hall Lake; St. Peter’s, Sucker River; Holy Trinity, Prince Albert; Holy Trinity, Stanley Mission; St. Peter, Grandmother’s Bay; St. James, Little Red Reserve; St. Joseph, Montreal Lake; Christ Church, Big River; and St. Michael and All Angels, Weyakwin.

DIOCESE OF SASKATCHEWAN

Archdeacon named temporary leader

■ Congratulations to Archdeacon Wilfred Sanderson, the Rev. Theresa Sanderson and Rhonda Sanderson, Indigenous Council member, upon receiving the Queen’s Jubilee Medal for Service

■ There will be a service of Holy Communion on Saturday, April 22 at 1 p.m. at St. Alban’s

Cathedral for the Investiture into the Order of Saskatchewan and farewell to Bishop Hawkins with a reception to follow.

■ On March 9 the executive committee voted to appoint Archdeacon Andrew Hoskin as administrator of the diocese for a one year term.

... be a Camp Harding hero

Continued from page 1

Become a Camp Harding hero!

Details about donor chances for individuals and congregations will be available through Tuesday Newsday and the diocese’s social media accounts soon.

Supporting our camp programs means you are working with us to provide meaningful camp and retreat services in the midst of God’s glorious creation at Cypress Hills Provincial Park.

Visit <https://quappelle.anglican.ca/> to become a Camp Harding hero!

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Behind Every Great Business Is An Amazing Bookkeeper

Cathedral's organ scholar program excites first student

By Allison Kydd

REGINA — “I can’t believe how nice everyone is,” says Linda Kort after working with Valerie Hall, assistant organist, and the St. Paul’s Cathedral choir at a Thursday night rehearsal.

“Dorianna Holowachuk, the director of music, is always so very patient and positive,” she adds. “Dean Mike Sinclair never fails to compliment me; the entire choir applauds my efforts. It’s truly amazing!”

Kort is the cathedral’s first “organ scholar.” This means she has regular lessons with Hall and is being groomed to accompany the choir at rehearsals, as well as to accompany choir and congregation during services.

In time, she’ll be able to fill in for Hall and David McIntyre, principal organist, as necessary.

For Kort, this chance has been a dream come true. She “always played in church,” starting with the pump organ at the little Anglican church in Foxwarren, Man., when she was 11 or 12.

Now, she is a regular at St. Peter’s Anglican in Qu’Appelle and plays about once a month at St. Andrew’s United in Indian Head.



Linda Kort (left) is the first organ scholar at St. Paul’s Cathedral, pictured here with teacher, Valerie Hall.

Photo by Margaret Ball

She also teaches piano and has done lots of accompanying, including at local music festivals and for community theatre productions. Even with all this experience, she has “always felt inadequate at the organ.”

“I have longed for years to take organ lessons,” she says, “so as soon as I read the ad (regarding the organ scholar program) in the diocesan newsletter, I knew I would apply. I didn’t really know what the program (involved)

except free organ lessons, but that was enough to get my hopes up.”

Kort wasn’t sure her application would be accepted. She suspected the music staff at the cathedral might be hoping for someone younger. So far, however, maturity has been an advantage.

“At my age,” she says, “I have the time and desire to practice, (though) things might come easier were I younger.”

Manitoba music

Kort’s earlier music studies were with Sister Emma Rousseau in St. Lazare when in high school and with Peggy Sharpe when enrolled at Brandon University’s School of Music.

“I was a teenager then,” she adds. “I’m a pensioner now.” The ensuing years have brought “life learning;” discipline, commitment and focus.

For her part, Valerie Hall says, “We’re very grateful to Linda. She’s very committed, practises regularly and travels into the city two, sometimes three, times a week. She’s setting the bar pretty high for future organ scholars at the cathedral.”

Kort has high praise for Hall in return.

“She’s a born teacher.

She studies your posture and movements and examines what might be the root cause of a certain problem. (In addition,) she teaches the history and meaning behind the pieces and their composers.” (Hall’s strategy includes assigning various works for Kort to practice.)

Kort also thinks Hall understands the human psyche: “She knows what I expect of myself will be as little or as much as she expects of me.

She also checks her desire to assign ‘just one more piece,’ as I won’t be able to do any of them justice if there are too many.”

From piano to organ

Kort is also juggling the shift from piano to organ. “The technique is very different,” she explains.

“If I were to play the organ like a piano, there would be no difference. But now I am learning to play the organ like an organ. The biggest difference (however) is playing with my feet.”

Early on, Hall insisted Kort purchase “proper organ shoes” with soft leather soles.

Fingering also required adjustment. “The fingers (must) do contortions (that

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St. Paul’s Cathedral Columbarium

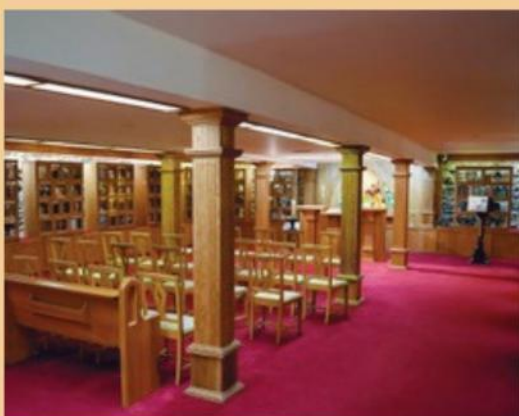
Our Columbarium offers a tranquil, sacred place for urns. Indoors and sheltered from the elements, the ashes of loved ones are placed in niches.

These may be purchased with a one-time fee that includes opening, closing, and maintenance.

The Columbarium is available to everyone.

For more information or to view the facility contact **St. Paul’s Cathedral at 306-522-6439**

or email office@stpaulsregina.ca.



... Every cathedral needs an organ scholar program, pupil says

Continued from page 6 aren't expected) at the piano," says Kort. "That's because the notes need to be connected to avoid having dead space between them. Also, the volume of the piano can be changed by touch" — not the case with the organ.

Though Kort practices regularly at St. Andrew's, every pipe organ is different. Therefore, she practices on the Casavant at the cathedral before each lesson with Hall.

After some months of this, she is "getting used to switching between the two organs."

Far from resenting this time, she says "when I practice, I worship." She adds: "God orchestrated (this opportunity) and not for my sake. I am called to a higher purpose."

The program has also increased Kort's appreciation for Anglican liturgy. "Valerie explains how the titles give meaning to the music," she says. "Singing the psalms makes them more meaningful, as does singing the mass and the gospel acclamations."

Experienced teacher

After two years, Valerie Hall herself is comparatively new to St. Paul's, following a few years at St. Mary the Virgin and 15 years at Holy Rosary Roman Catholic Cathedral, where she was both organist and music director.

This isn't Hall's first experience working with organ scholars. She developed the program as an organist and director of music at St. John's



Linda Kort practises on the organ in St. Paul's Cathedral. Photo by Margaret Ball

Anglican Cathedral in Saskatoon and ran it at Holy Rosary for 10 years.

Similar programs exist elsewhere in Canada and are standard fare in Britain and Europe, provided the financial backing is there.

Before speaking to the cathedral's ministerial team, Hall discussed the organ scholar program with McIntyre and Holowachuk and found both her colleagues very supportive.

St. Paul's is also fortunate since the program is funded by an anonymous patron whom Hall says "funds many music programs in the city."

Both Hall and Kort understand the importance of financial

support. In fact, Kort says, "If not for the donor, there would not be this incredible opportunity." She is also grateful to Hall for finding the donor.

Designing the program

Another reason Hall designed the organ scholar program might be the fact she once benefitted from such a program herself, as she was the first "organ scholar" at St. John's College at the University of Manitoba, where she earned a degree in music.

Before that she studied electronic organ and served on Yamaha Canada's national education team.

At St. John's College, Hall's professor and mentor was Lawrence

Ritchey, also organist at Winnipeg's Anglican cathedral.

Hall remembers the time as pivotal — the peacefulness of the college's lovely chapel, being responsible for Wednesday mid-day services there and being entrusted with Ritchey's organ students and many of his liturgical duties when he was on sabbatical from the college.

After the University of Manitoba, Hall earned a master of church music from Concordia University in River Forest, Illinois, where she also studied harpsichord with Natalie Jenne. In addition, she has attended summer academies at McGill and as far away as Haarlem in the Netherlands.

Regarding her work at both Anglican and Roman Catholic cathedrals — she served at St. Matthew's Anglican Cathedral in Brandon before going to Saskatoon — Hall says her "goal is to teach liturgy and model a high standard for church music."

She describes the organ as "a very complex machine" and adds "(It's our responsibility) to execute at the highest level we can." She also mentions the sense of mystery that is part of the liturgy.

Other musical groups

Besides being part of the music team at St. Paul's, Hall has a studio at the Conservatory of Music, where she teaches both

voice and pipe organ.

Before the recent appointment of a principal keyboardist, she was for several years the Regina Symphony Orchestra's regular continuo player — on either organ or harpsichord. In fact, she has used her own instrument, a harpsichord built by Yves Beaupré of Montreal, to play concerti with the symphony.

She also sings with the RSO Chorus and Chamber Choir, both directed by Dorianna Holowachuk.

As to the future of pipe organs and organ music, Hall says she "tries to promote the organ but is not on a mission to help fill vacant church positions."

"Churches need to develop their own recruitment and training programs," she adds and recommends that "every Canadian cathedral begin an organ scholar program."

With dwindling numbers of people attending churches, Hall suspects the future of pipe organs may depend on the secular community.

At present, though "people are writing for organ." She says, "organ students don't exist. You have to recruit them."

Though there are a number of organ scholar programs in this country and abroad, success cannot be measured only through counting those who continue to serve as organists or who go on to further organ studies.

As well as "repertoire, hymnology and liturgy," the program also teaches discipline and responsibility.

Hall puts it this way: "Several of my former organ scholars have continued to play the organ in a liturgical setting. However, judging from remarks made by the graduates, I would say the program's greatest contribution has been to teach leadership skills and to entrust (students) with a sense of responsibility."

The vision of the cathedral's music staff is that the organ scholar program be completed over three years, with a junior scholar starting in the senior's third year to ensure continuity.

When asked if she would like to continue for the full three-year organ scholar program, Linda Kort says, "In a heartbeat!"

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Todd Lumbard
President

Pancake money to care home



Kasey Saunders lights the Shrove Tuesday fire at St. John's, Borden using palm branches from the 2022 Palm Sunday Service. Photos by Lorraine Olinyk



Sister Peter of Borden Care Home tends the burning palms.



The Rev. Sheldon Care presents \$410 from St. John's, Borden Shrove Pancake Supper on Feb. 21 to Sister Peter, manager of Borden Care Home. Close to 50 people attended the supper and enjoyed delicious pancakes, sausages, Saskatoon syrup and strawberry sauces with whipped cream, maple syrup and beverages.

Stewards of God's abundance

To fast, then feast

Give so others may live

By Bishop Helen Kennedy

To celebrate can sometimes be paradoxical — living within the tension between anticipation and fulfilment; the ordinary and the special; the work and the play. To use liturgical terms, we fast before we feast.

Modern sensibilities have sometimes reversed this pattern; take Christmas for example. As soon as Halloween is over, the Christmas stuff is out.

The celebrations begin in earnest long before the season, and by the time the feast of Christmas Day comes around, folks are saturated with festivities, so as soon as it is over, everyone is ready to fast and go “back to normal.”

Or Lent: the Lenten “sacrifices” that we make, can themselves be given up after Easter for a return to business and behaviour as usual.

Our annual Lenten journey is one that leads us through that paradox of celebration. To feast, we must first fast. As we prepare to celebrate, we need to have lived in a time of longing. To understand what is special, we need to have had a time of ordinary.

Lent, coming from the Latin *lente*, meaning slowly, invites us to slow down our lives and take stock of who we are and what we are about. Lent

invites us to explore the vastness of God and the smallness of ourselves.

It invites us to feel our fears while identifying where our security lies. It invites us to sit in the desert of our soul to know we can be fed by the angels. It invites us to give so that others may live.

We do this so we can appreciate the passing of time and the anticipation of the fulfilment. We become more aware of the change in season. As we change our liturgical colours, they point to the event that is coming.

Each year, we are powerfully reminded again that resurrection is not only possible, but to be expected.

Ideally, we hold onto all these realizations beyond Lent, and they become part of our authentic Easter selves. Resurrection is the hope of our Christian faith.

In fearful, vulnerable, and solitary times when it may feel as though chaos is in control, or that scarcity is our only future, the idea of abundant new life can seem impossible. But however dark our lives may be, the dawning light of an Easter-resurrected Christ breaks the power of death and darkness.

Each day new life emerges somewhere in the world, each day new hidden wonders of God become present, if only we choose to see. If only we choose to be a part of it, by continuing our Lenten almsgiving, whether by increasing our giving to our parishes, or to one of

the many vital ministries of our diocese and the national church.

Resurrection of St. Matthew's Church

In recent news, the former St. Matthew's Anglican church in Regina's Heritage neighbourhood is being prepared for a new life. The small congregation, with courage and faith, joined with other city congregations to become Immanuel Parish.

They demonstrated the power of good stewardship, as they released their building to be “resurrected” – to become something new, once again offering life to the surrounding community.

As a property, St. Matthew's needs much love and attention, but a plan for a new life has been proposed to the City of Regina; there is support for such a project.

Together we will work to create affordable housing and a community hub responding to the current and future needs of the neighbourhood.

As Jesus was the same and yet different after the resurrection, we are committed to ensuring the project respects the beauty, history and ministry of the former St. Matthew's, while also becoming something more than it was before.

So once again, we live through a time of anticipation before fulfilment, but our faith assures us that we will celebrate the Easter resurrection again.

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Bishop Helen Kennedy, still wearing her pancake supper apron, studies the west window of St. Mary the Virgin, Whitewood. The stained glass was moved from the first wooden church to the current stone building in 1902. Long-time parishioner Ewen Armstrong gave the bishop a tour of the church on her first visit to the parish.



Bishop Helen Kennedy is ready to serve sausages at the Shrove Tuesday Pancake Supper at St. Mary, Whitewood. Photos by Joy Newman

Bishop's working visit to Whitewood

By Phyllis Armstrong

WHITEWOOD (Qu'A) — Bishop Helen Kennedy's first visit to St. Mary the Virgin was a working one. She visited on Feb. 21, Shrove Tuesday, and cooked pancakes, served

sausages, washed dishes and met the supper guests. The parish presented her with an apron decorated for the occasion: "Bishop Helen, Our Lead Chef." Despite the temperature of -26 C, more than 50 people attended to enjoy

supper and a time for visiting. The parish has held a Shrove Tuesday Pancake supper annually since 1984, but had a two-year hiatus due to COVID-19. In the early days, the men of the vestry cooked and

served the supper. It has evolved over the years and now includes men, women and youths from the parish. This year St. Mary welcomed assistance from other community churches and members of

the community. The proceeds of the pancake supper, \$640, will be divided between the Bishop's discretionary fund and the Parish Foster Child. A donation from Mannle Farms covered all the costs of the supper.

Equipping the saints for the work of ministry

'Like living stones ... let yourselves be built into a spiritual house' (1 Peter 2:5)

Ministry courses are now offered collaboratively through **The Western Educational Collaborative Anglican Network**, also known as **W.E.C.A.N.** Below is the 2023 winter course schedule.

By Rev. Dr. Trish McCarthy

Our School of Discipleship Ministry Preparation program has begun again for a new group of students. In these last three years, a good number of people have taken classes through our School



which equips people for any number of lay and ordained ministries. Now we are collaborating with other western and northern Anglican Diocesan Schools for Ministry to offer a rich and diverse program that can be

taken online or in person. After all, we are all in this together and now we can learn together! Emmanuel and St. Chad College oversees and grants the Licentiate in Theology to students registered through their diocese. To register for a specific course, contact the ministry school coordinator listed for that course and notify your own school of discipleship about it as well.

SPRING 2023

Course: **Intro to the Hebrew Scriptures I and II (ESC); IN PROGRESS**
S.O.D.: Core Subject
Instructor: Dr. Adam Wright
Time: Saturday, April 1, from 9 a.m. to 4 p.m., ONLINE and IN PERSON, St. Matthew's, 135 109th Street, Saskatoon.
REGISTER: Rev. Dr. Trish McCarthy trish.mccarthy@saskatoontheologicalunion.ca, (306) 370-8378. Please use Trish's STU email for this course.

Course: **History of Christianity**
S.O.D., Core Subject
Instructor: Rev. DR. Sandra Beardsall
Time: Part 1: Friday, April 14 from 7 to 9 p.m. ONLINE ONLY; Saturday, April 15 from 9:30 a.m. to 4 p.m., ONLINE and IN PERSON; Friday, May 12, 7 to 9 p.m., ONLINE only; Saturday, May 13, from 9:30 a.m. to 4 p.m., ONLINE and IN PERSON.
Location: TBA
Register: Contact Rev. Trish McCarthy
Photo courtesy Freeimages.com

Sisters of St. John the Divine have deep Prairie connections

By Sister Wilma Grazier, SSJD

TORONTO — Hello! I'm a proud Saskatchewanian. I was born in Cupar, northeast of Regina, the youngest of three children. My father was an Anglican priest in the Diocese of Qu'Appelle. I have also lived in Moosomin, Yorkton, Moose Jaw and Regina.

I spent my first 26 years in Saskatchewan before coming to The Sisterhood of St. John the Divine at St. John's Convent in Toronto, where I have lived (or at one of our houses in Scarborough, Montreal and Edmonton) for nearly 70 years.

Despite living in all these places, when I am asked where I come from the answer is always — "I'm from Saskatchewan." To coin an old saying, "You can take the girl out of Saskatchewan, but you can't take Saskatchewan out of the girl."

My life began shortly before the Great

Depression and the 10-year drought on the Prairies and I spent my teenage years during the Second World War.

These were difficult years for all people including children growing up. Some of the things I experienced with joy were the skyline, the deep blue sky, skating

in the brisk, dry air of a winter's day, stars in their clear visibility.

I also loved living in a small town where everyone was known and hospitality was shown to the stranger who came by.

Today one of my sisters at the Convent with me is Sister Beryl Stone, who lived on a farm near Coronach close to the U.S. border with Montana. She attended the Qu'Appelle Diocesan School as a boarder and later was a teacher at the school and eventually head mistress.

We had other beloved sisters now deceased who were born and lived in Saskatchewan.

Those women included Joyce Bodley, who lived in Saskatoon and was an artist; Frances Joyce Grazier, my birth sister, born in Strasburg who was our Reverend Mother from 1970 to 1994; Thelma-Anne McLeod from Regina was an accomplished musician; and Patricia Forler from Assiniboia was a nurse, trained at Moose Jaw General Hospital.

The Sisterhood of St. John the Divine (SSJD) has had significant connections with Saskatchewan throughout the years. The first interaction happened within the first year of the founding of SSJD in 1884.

In 1885 our Mother Foundress, Hannah Grier Coome, was asked to organize a group of women to go to Moose Jaw during the Northwest Rebellion to set up and operate a hospital for the wounded soldiers.

With a small band of three members of the newly founded Sisterhood and three graduate nurses, they went to fulfill this mission.

Many years later, at the request of Bishop



Sister Wilma Grazier



Mother Hannah Grier Coome

and chief organizer, was serving many parts of Canada, including the Diocese of Qu'Appelle and surrounding areas.

The Sunday School by Post vans brought religious education to children living on farms too far away from a church to attend Sunday School. It was like today's Sunday School by ZOOM during Covid.

Our Sisters worked alongside Miss Hazell and her workers in Regina including corresponding with the pupils and parents and marking examination papers.

Why do I love to remember my own early beginnings in Saskatchewan? I believe these formative years and the places where I lived have shaped the rest of my life. Saskatchewan is from the Cree word *kisiskâciwan*, which means "swift flowing river."

The two things I love Saskatchewan are the physical features of the Prairies and the people.

This reminded me of a quote by James Altucher I found years ago. "If you act like the river, you ultimately flow past all the rocks along the way."

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There is no fee for room and board, but participants contribute to the life of the Community by sharing in the Sisters' work. A monetary contribution (tax deductible) may be made to the Sisterhood but is not required.

Application deadline: April 10, 2023

For more information

Sr. Dorothy, SSJD, 416-226-2201 ext. 301 or convent@ssjd.ca
 or: Sr. Dorothy, St. John's Convent, 233 Cummer Ave. Toronto, Ontario, M2M 2E8

The Sisterhood of St. John the Divine

Discipleship school continues classes for Licentiate program

Submitted

SASKATOON — The Diocese of Saskatoon's School of Discipleship "Ministry Preparation" Program is a part-time three-year Licentiate.

Students may begin courses part-way through the three-year cycle unless pre-requisites are stated.

We will finish the first full complement for the ESC Licentiate in Theology in spring 2023.

People wishing to take a course should consult with the co-ordinator.

People who sense a call to diaconal or

Continued next page

Feeling the Holy Spirit

Roll away the stones

By Rev. Gene Packwood

“But when they looked up, they saw that the stone, which was very large, had been rolled away” (Mark 16:4).

Resurrection morning. The day everything changed. A tomb carved out of rock: cold, dark, borrowed but empty. The day that turned death's bleakness of defeat and despair into the victory and hope of abundant life.

But the stone was large. Too large for the women to move. They were worried about who would remove it for them. They wanted to get in where they thought Jesus was, to serve Him even in His death.

Yet, wonder of wonders, when they came the stone



had been rolled away!

Sometime between when Joseph of Arimathea rolled the stone against the door, sealing Jesus in, and when the Marys arrived, Almighty God focused a beam of divine, life-restoring Holy Spirit energy into that dark space and did the defining miracle of our faith.

There is another important resurrection tomb and stone in the

gospels, ones used to bury Jesus' friend, Lazarus.

What Jesus has to say about it is instructive. “Take away the stone,” He said, and, “Did I not tell you that if you believed

you would see the glory of God?... Lazarus, come out!...Unbind him, and let him go” (John 11:39-44).

There are such tombs and stones in our lives.

They also need to be rolled away so we, and those around us, can come out from the darkness of addictions, sin and death into the light of the Risen Christ.

Like the women on Resurrection morning, we need help with that. The stones are heavy. There is work involved.

Here are some good stone rollers:

Liturgy — literally, the work of the people. Worship — repetitive, faithful, worship is a powerful stone roller. It brings us out of our sin-tombs into the light.

Devotional Bible reading and study — not so much for what we can get out of it, but for what it can get into us. God's word written is living and active enough to roll stones.

Daily prayer — I want to remind you of rich treasure we Anglicans have in our prayer books for that. Morning, mid-day, evening, night and family prayer is all in there. Great stone rollers.

Serving others in Jesus' name — Helping others to get out from behind the stones that entomb them in loneliness, sickness, poverty and distress is another effective stone roller.

Enhancing and empowering all the above — to be filled with the Holy Spirit, “singing

psalms and hymns and spiritual songs among yourselves, and making music to the Lord in your hearts. And give thanks for everything to God the Father in the name of our Lord Jesus Christ” (Eph. 5:19-20).

This is really important stone-rolling that works! Jesus is risen from the dead! He is alive! Making sure we and those around us share in His resurrection is the most important thing!

Renounce the devil, all the spiritual forces of wickedness, the evil powers of this world and the sinful desires that will corrupt, destroy and entomb us.

Turn to Jesus, accept Him as Lord and Saviour, put your whole trust in His grace and love and obey Him as Lord.

Roll away the stones. Call out people. Unbind them and let them go. Leave no stone unrolled!

... Diocese continues offering ministry prep classes

Continued from pg 10 priestly ordination will go through the diocesan discernment process ideally before the midway point of the individual's program.

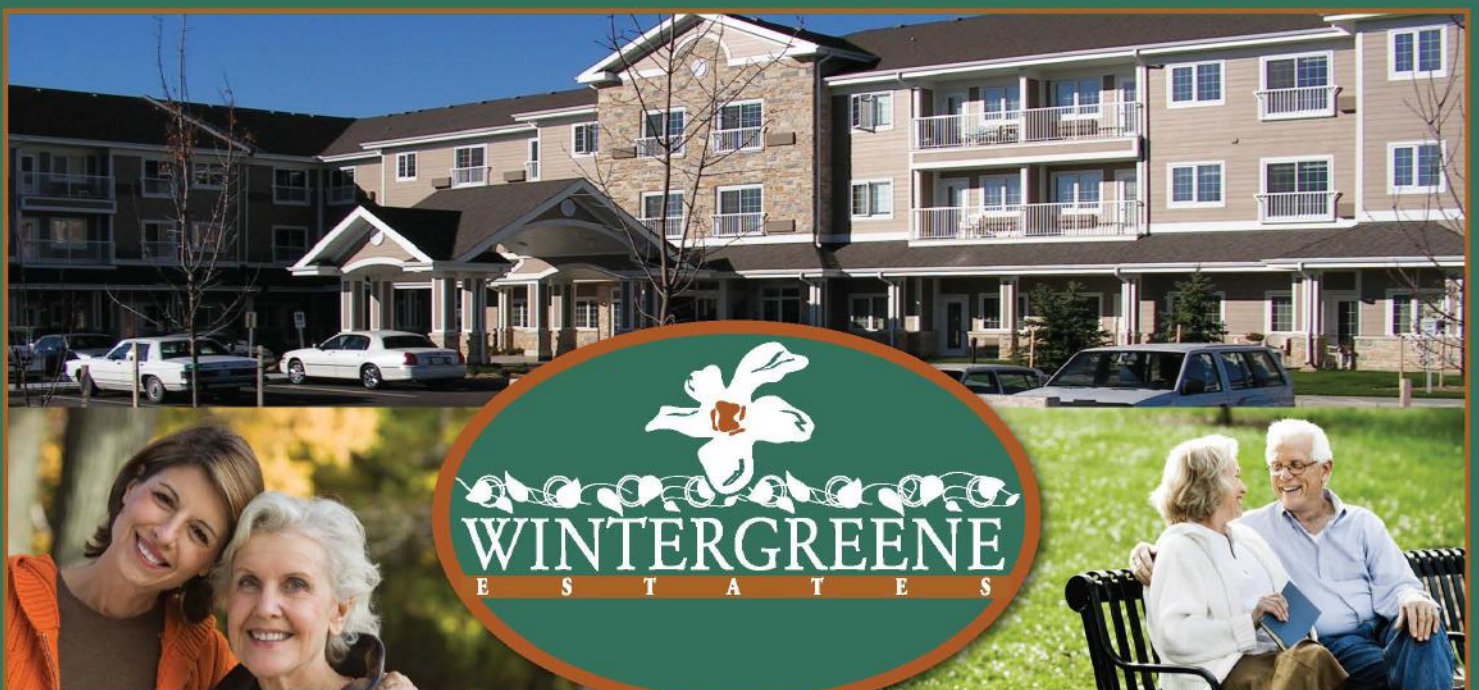
People from other dioceses can participate.

TO REGISTER, send this info to the co-ordinator (tmccarthy@sasktel.net) including: REGISTRATION in the subject line, name and dates of the course, your name, snail-mail address, email, phone number, parish name and town or city of your church.

If you have questions, contact Rev. Dr. Trish McCarthy at tmccarthy@sasktel.net or 306-370-8378, or snail mail c/o School of Discipleship: 1403-9th Ave. N. Saskatoon, S7K 2Z6.

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Safe Church Workshops – Winter 2023

Workshop #1: “Nuts and Bolts”

On ZOOM only

- Part A: Wednesday, April 12 from 6:30 to 9 p.m.
- Part B: Wednesday, April 19 from 6:30 to 9 p.m.

Workshop #2: “Preventing & Responding to Abuse”

In Person and Online Location will be shared upon Registration

Part A & B: Saturday, April 22, 9 a.m. to 4 p.m.

Contact: Rev. Dr. Trish McCarthy
saskatoonschoolofdiscipleship@gmail.com (306) 370 - 8378

Please note that: All Diocese of Saskatoon Clergy and Church Wardens are to take Safe Church Workshops 1 and 2 by May 30, 2023

Instructions:

- ✓ **Please Register:** 1 week before the first of the two-part classes by sending Rev. Trish McCarthy your registration with: Name, Parish, Locale, Phone Number and Email address.
- ✓ **Workshop #2 Builds Upon Workshop #1:** Pls. start with Workshop #1

Join ZOOM Meeting: <https://us06web.zoom.us/j/87505848232>
 Meeting ID: 875 0584 8232 and Passcode: 182169



Ministry of Supervision Course

Hosted with the Saskatoon Theological Union

Mon. to Thurs., May 15-18, 2023 and Mon. to Thurs., June 5-8, 2023
 9:00am- 12:00pm, 1:00-3:30 p.m. Hybrid Delivery: **in person** and on **ZOOM**

This course is designed for those who have been in the ordained ministry for five years or more with interest in passing on their wisdom and insights to those beginning ministry

Cost: \$500 in total per person for the two four-day modules

Facilitators: Dr. Becca Whitla, Rev. Dr. Iain Luke, Bishop David Greenwood, Dr. Brian Chartier, Ven. Dr. Catherine Harper, Rev. Dr. Trish McCarthy & Dr. Adam Wright

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Course Delivery:

2 four-day modules, three weeks apart with reading and assignments in between. Course could interest experienced clergy in advanced studies.

Registration:

Emmanuel and St. Chad Seminary Registrar:
 (306) 975 – 3753 / esc.registrar@saskatoontheologicalunion.ca



Showing up for Jesus and one another at Easter

By the Rev. Dr. Iain Luke
 Principal, College of Emmanuel & St. Chad



This issue of the *Sask. Anglican* comes out right at the beginning of Holy Week. While every parish is different, I imagine most of us will have some additional observance, perhaps several, to mark the days that lead us from Palm Sunday, through Good Friday, towards Easter.

Over many years as a worshipper, I have had many profound experiences attending and leading Holy Week services. To me, there is no time when I feel closer to the story of Jesus, or more caught up in the hope, conflict, hurt, despair, suspense and joy that are shared, step by step, during this week.

I have also experienced years when the extra demands of worship felt like a burden. In some places, you could be in church for 16 hours during this week if you attended everything!

Spare a thought for clergy leaders, who prepare and organize these times, and do not have the option of staying home if the day gets too busy.

But what is the point of all this extra worship? After all, we know the story already. We know how it unfolds and we know how it ends. Do we need to hear it again and again and again?

One answer to that question might be to point out that, for someone in your church, it will be the first time. Perhaps literally the first time they ever heard the story of what happened to Jesus, or at least the first time it

really hit home for them.

Even for seasoned churchgoers, the story can look different from one year to the next. For myself, I can recall being floored by the idea that Jesus

was willing to go through all this “for me.”

But then the next year I realized that He went through all of this *because* of me, and everyone like me, and that changed my perspective!

I do not think, though, that the real test of Holy Week worship is having an “aha!” moment when the good news suddenly becomes clear to you. Rather, the real significance of this week is the opportunity it gives us to simply show up.

At one level, I mean showing up for Jesus. That seems like an odd way to put it, when the events we remember happened 2,000 years ago. But it is at the heart of our faith that the life and death and resurrection of Jesus are every bit as real to us now as they were to the first disciples.

When we show up, we allow ourselves to be with Jesus as He enters Jerusalem, prays at Gethsemane, carries His cross, and meets Mary Magdalene on Easter morning.

We position ourselves with the women who stood by to bear witness to the death of their rabbi, and whose grief was interrupted by the joy and amazement of the resurrection.

Showing up for Jesus is our way of expressing how much He means to us, but it also lays us open to discovering how much we mean to Him.

Continued next page

Immanuel celebrates Black History Month

By Joanne Shurvin-Martin

REGINA — On the first Sunday in Lent, Immanuel Anglican Church honoured Black History Month and celebrated black presence.

Many members of black heritage from the congregation took roles in the service, such as readers, leaders and communion assistants; retired priest, Rev. Canon Blair Dixon preached.

Music was an uplifting part of the service. Choir member Carol Bruce-Tagoe was part of the team who organized the special service. She also sang a solo *In Christ Alone* while the congregation received communion.

Among the other music were: *By The Rivers of Babylon*, which is a paraphrase of Psalm 137, *Down by the Riverside*, *Go Tell it on the Mountain* (the revision by Peter, Paul and Mary in 1963, which refers to Exodus and American civil rights struggles), and three South African freedom songs – *Lift Every Voice and Sing*, *Masithi* – the Great Hymn and *We are Marching in the Light of God*.

Before the service began, Bert Clarke gave an introduction to Black History Month.

He described how it was first observed in the United States, and gradually was adopted in various places in Canada, including in Regina in 1996 largely thanks to the efforts of the late Dora Christopher, whose husband sings in the Immanuel choir.

Clarke also gave many examples of little-known historic accomplishments of black people.

He said that in the past, the larger society ignored black people's



The choir sings several spirituals before the service. Carol Bruce-Tagoe (centre) later sang a solo. Photos by Joanne Shurvin-Martin



Bert Clarke gave the background to Black History Month, and highlighted little-known historic accomplishments of black people in Canada and elsewhere.



Liz Emeka-Okere read the lesson from Exodus 3, where God says, "I have observed the misery of my people" and tells Moses to go to pharaoh and tell him "Let my people go!"

contributions, and Black History Month is an ongoing process to acknowledge that history. He said it also helps black people be proud of their heritage.

Before the children

went to the hall for Sunday School, Anita Laryea told them how she had come to know Jesus Christ when she went to Sunday School in Ghana.

The Scripture readings had secondary meanings

relating to black history. Exodus 3:7-12, where God tells Moses to go to pharaoh and tell him, "Let my people go" contains many images referring to abolishing slavery.

Psalm 137 was

paraphrased in *By the Rivers of Babylon*. Rev. Blair Dixon read the Gospel from John 17:20-26, where Jesus states His wish that all peoples may be one.

Dixon began his sermon saying that Google can give more information on all the facts that Bert Clarke had raised, so he was going to preach about the Scriptures.

"Right from the beginning, God had a problem with people, so we had the flood, and the tower of Babel. ... Then God told Moses to go to Pharaoh and tell him, 'Let my people go!' and then there were troubles in the desert."

Dixon said God was teaching His people to be a family so the world would see God's love, "but they still didn't get it, so God sent His son ... so that all people would be as one.

"We're still not doing so well — ask the people in Ukraine, ask people coming from refugee camps. ... Only a few years ago, relatively, the government gave permission for people like me to go into a restaurant. That wasn't the case when I was a boy. Here in Canada!" said Dixon.

He said that people can be justifiably proud of what they are doing to help others, to counter oppression and the like, but said, "God is not interested in your sacrifices, but in your heart."

He said the people who gather to worship in Immanuel should touch not only the hearts of each other, but the hearts of those outside the church who do not know God.

"We need to touch the hearts of people in our families and where we work. It's not the law that needs to change now, but our hearts."

... Show up for Jesus this Easter

Continued from page 12 Every time we show up, we are transformed by the experience.

Of course, we also show up for one another. The transformation of worship over the last few years reminds us how important this is.

When we could not be in church together, we

had to figure out how to be present to each other in new ways.

Showing up is what gives us the support we need to follow the costly way of Jesus, and it is our way of helping others along the same path.

There is one other kind of showing up, which may be even more

important in the long run. This one is not about showing up to church services, although our attendance at worship prepares us for it.

Showing up for Jesus, and for one another, points us towards showing up for God's world.

If we spend time at the

foot of the cross on Good Friday, and in the garden on Easter morning, that only brings home to us how important it is to show up for those who are crucified in front of us every day.

It also gives us the opportunity to show up for the signs of new life, which are everywhere around us, through God's amazing work of grace.

Worship and witness

are not in competition with one another. Rather, our Holy Week worship prepares us to see, and get involved in, the saving work of Christ wherever it happens.

Death, and new life, are all around us.

Let's hear the story of Holy Week, so that we can recognize the story wherever it continues to come true, in our homes and communities.

Searching for the best trapper-elder in the North

By Mary Brown

PRINCE ALBERT — When I heard there was a fur sale in Prince Albert, I thought there would probably be a trapper there who belonged to an Anglican church in one of the parishes in the north of our diocese.

Deacon Eugene Merasty in Stanley Mission assured me that an elder in his church of Holy Trinity, Adam Charles, was a trapper and would probably be there. The fur sale took place in the Parkland Hall on Jan. 14.

When you come in the door there is a table where the trappers sign in. I asked the girl at the table if Adam Charles had come in yet. She said no but she hoped she would see him. Next to the sign in table was another table where the trappers would take their tickets to be paid for their furs.

The next longer table was where the furs were inspected and graded, and the trapper was given his ticket to exchange for payment. This table was set up with a chart for measuring the martin/sable pelts.

They are measured as doubles over 23 inches, which are worth the most at \$55, then singles 18 to 23 inches and large 18 to 21 inches.

My neighbour told me when he was younger, he sold enough coyote pelts to buy a skidoo. At that time, he got \$100 a skin and now you get \$20 to \$30. A man brought a wolverine skin



Trapper and elder Adam Charles holds up some of his catch. Photos by Eugene Merasty

to be graded. If he had skinned it properly he would have received \$300 to \$400.

Unfortunately, he had removed the feet and claws and jaw, which would disqualify it to be used in taxidermy since that brings more money.

He got \$100.

The next table was selling products made from the furs and beside it

was a booth selling tools of the trade like traps.

I decided to phone Eugene to get Adam Charles' phone number so I could ask him when he would be coming to the sale. This is when Eugene told me that Adam was at home recovering from open heart surgery!

The reason the woman, who was Adam's niece, said she would have been



Some tasty moose nose soup.

happy to see him was because she knew he had had heart surgery.

Needless to say, I did not meet up with Adam Charles.

I did find out that Eugene has a trap line of his own around Stanley Mission; he even trapped a wolf last fall. Adam Charles is a remarkable hunter and is known as the John Wayne of trappers.

He is a man of many talents and apparently is the caller at the jigging dances. His trapline has been handed down through the family, and even if they were out on the trap line, they always came in for the Christmas service.

If he is not out trapping on a Sunday, he will be in church. He always has his Cree Bible with him.

Five more Anglicans receive Platinum Jubilee Medals



Jubilee medals.

Photo courtesy Province of Saskatchewan

By Joanne Shurvin-Martin

REGINA — Five more Anglicans in the Diocese of Qu'Appelle have been honoured with Platinum Jubilee Medals.

The Queen Elizabeth II Platinum Jubilee Medal was created to celebrate the 70th anniversary year of the late Queen Elizabeth's accession to the throne. It was the focus of the Government of Saskatchewan's Platinum Jubilee year.

A total of 7,000 medals were awarded during the Platinum Jubilee year.

His Honour Russ Mirasty, Lieutenant

Governor of Sask., said, "This medal allows us to honour Her Majesty's commitment to service and pay tribute to Saskatchewan citizens who have devoted their time and effort to serving others in Canada, Saskatchewan and their communities."

Alan Denike received the Queen Elizabeth II Platinum Jubilee Medal in recognition of 34 years as director of the South Saskatchewan Youth Orchestra (SSYO) in Regina. The orchestra was created in 1976, under the sponsorship of the Regina

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Lt.-Gov. Russ Mirasty presents the Queen Elizabeth II Platinum Jubilee Medal to Nancy Yee, who was recognized for her work in the field of education.
Photos by Government of Saskatchewan



The lieutenant governor (left) presents David McIntyre with the Platinum Jubilee Medal for his work in the arts — specifically, music.

... Province honours more Anglicans with Jubilee medals

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Symphony Orchestra. The award-winning orchestra offers young musicians from southern Saskatchewan an orchestral experience. The SSSYO has 50 members, between the ages of 12 and 26.

Denike has been a parishioner of St. Paul's Cathedral and a member of St. Paul's choir since 1990. From 1974 to 2017 he was principal bassoonist with the Regina Symphony Orchestra and Regina Symphony Chamber Players.

He received the medal from His Honour Russ Mirasty, Lieutenant Governor of Saskatchewan, in an afternoon ceremony at Government House, Regina, on Feb. 28.

Rev. Canon Bair Dixon also received the medal on Feb. 28. Dixon was nominated by the Saskatchewan African Canadian Heritage Museum (SACHM). He had been an active member and served on the SACHM board.

Bert Clarke, a member of Immanuel Parish, Regina, was invited to represent SACHM at the ceremony. Clarke was a co-founder, former chair and member of SACHM.

The SACHM was formed years ago for the purpose of providing

gathered information that indicates the positive contributions that people of African descent made in building the province of Saskatchewan.

Dixon came to St. Mathew, Regina, from the Diocese of Huron in May 1991. Immediately upon retiring from St. Matthew in 2008, he served for two years as the priest-in-charge at St. Philip, Regina.

David McIntyre received the Platinum Jubilee Medal in acknowledgement of his contribution to the Arts.

McIntyre was among 70 individuals who received medals presented by His Honour Russ Mirasty, Lieutenant Governor of Saskatchewan, in a ceremony at the Hotel Saskatchewan on Aug. 30, 2022.

McIntyre has been at St. Paul's Cathedral, Regina, since the fall of 1994. The following year he began serving as an assistant organist, and for the last several years has been the principal organist at the cathedral.

In addition to being a talented organist, McIntyre is also a pianist and widely recognized composer.

His works range from a *Royal Fanfare* to celebrate the arrival of Queen Elizabeth at the Lieutenant

Governor's Saskatchewan Centennial Gala in 2005 to the *Qu'Appelle Mass* for organ and congregation. He was composer-in-residence with the Regina Symphony Orchestra for three years, and his music is often heard on the CBC and performed internationally.

He was the recipient of the Artistic Excellence Award at the 2019 Saskatchewan Arts Awards.

Robin Swales has been involved with music in Regina for much of his life. The Regina Music Festival Association nominated him for the Platinum Jubilee Medal, which was presented by the Lieutenant Governor at Government House on Feb. 28.

Swales was active in the Regina Music Festival Association for more than 30 years, during which time he served several years as president, and acquired many scholarships and donations for the association from the community.

He is still on the board of the association as emeritus director/consultant. Swales has been involved in other local arts organizations for even longer, including the Regina Philharmonic Chorus, the Regina Symphony Board,

the MacKenzie Art Gallery, and the South Saskatchewan Youth Orchestra, which he led on a tour of Japan and China in 1986.

He was head of the College of Fine Arts at the University of Regina from 1979 to 1986. He was a faculty member at the University of Regina, and is now an emeritus professor of history.

Swales sang in the choir of St. Paul's Cathedral from the mid-1970s until 1982, when he was asked to become, in effect, the director of music, though there was no such position at the time.

Swales organized and led the cathedral choir on its 1991 singing tour of English cathedrals in Lichfield, Oxford and Chichester, which included a concert in Shrewsbury Abbey. He continued to direct the choir until 1994.

From 1996 to 2000 he and his wife, Diana Woolrich, directed the Diocese of Qu'Appelle's Bishop's School for Choristers.

Since then he has continued to sing in the cathedral choir, and has occasionally directed it, with the exception of the years from 2000 to 2007 when he was director of music at Holy Rosary Cathedral, Regina.

Rev. Nancy Yee, who has served parishes in

the dioceses of Saskatoon and Qu'Appelle, received her medal at TCU Place, Saskatoon, on Nov. 17, 2022. His Honour, Russ Mirasty, made the presentation.

She was recognized for her work in the field of education.

Before becoming a priest, Yee earned her bachelor of education with an advanced degree from the University of Regina, and became a high school teacher.

She taught everything from special education, English and history, to starting a program for gifted students and becoming a teacher-librarian.

In the Diocese of Saskatoon, Yee served the Anglican parishes of All Saints, Watrous, and St. Mathias Colonsay, before its closure.

In Regina, she served the parishes of St. James the Apostle and St. Philip, and was heavily involved in the process to bring five legacy parishes together in the new parish of Immanuel.

Most recently she served as intentional interim priest in the parishes of St. Mary the Virgin, Maple Creek, and St. Stephen the Martyr, Swift Current. She describes herself as currently "on a bit of a hiatus waiting on God for my next assignment."

Global Anglicans welcome exploration of 'structure and decision-making' to address differences

Article courtesy ACNS

ACCRA, GHANA — A proposal for a piece of work to “explore theological questions regarding structure and decision-making (in the Anglican Communion) to help address our differences” has been welcomed by members of the Anglican Consultative Council (ACC).

During a meeting in mid-February in Accra, Ghana, members of the ACC, gathered for their 18th plenary meeting (ACC-18), affirmed “the importance of seeking to walk together to the highest degree possible, and learning from our ecumenical conversations how to accommodate differentiation patiently and respectfully.”

The words were in a resolution proposed by IASCUFO – the Inter-Anglican Standing Commission on Unity, Faith and Order.

By a show of hands, the members of ACC-18 approved the resolution:

- The Anglican Consultative Council:
- Welcomes the proposal from the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) to explore theological questions about structure and decision-making to address differences in the Anglican Communion;
 - Affirms the importance of seeking to walk

- together to the highest degree possible, and learning from our ecumenical conversations how to accommodate differentiation patiently and respectfully;
- Asks IASCUFO for proposals that may affect the ACC constitution to be brought for full discussion to ACC-19; and
- Asks IASCUFO to proceed with this work and report its progress to the

Instruments of Communion.

ACC members asked for proposals from IASCUFO “that may impact the ACC constitution” to be brought for full discussion to the next meeting of the ACC, which is expected to be hosted by the Church of Ireland in three years’ time.

In the meantime, IASCUFO is asked to proceed with the work and report its progress to the Instruments of Communion.

The Chair of IASCUFO, the Right Rev. Graham



Bishop Graham Tomlin addresses members of the Anglican Consultative Council. Photo Credit: ACNS/Neil Turner

the challenges we face as a communion, but even, more importantly, the challenges we face as a world community right now at the moment”

He said that the proposal would “explore structures we have as an Anglican Communion” and for “resolving some of our disputes, enabling us to live together despite our disagreements.”

He added: “One person said should this be called a unity project. In one sense, maybe yes, it should, because that is the goal of this project. The goal is not differentiation or divergences or splits.

“It is acknowledging the reality of a fractured, impaired Communion but looking towards walking together, for a while maybe at a distance, but to that looking forward to that day when we will realize the full unity which is the gift and the invitation of Christ to us. . .

“The project is about how we learn to give each other space, not how we learn to force one another to do things that we don’t want to do, but to give each other space within a wider structure that holds together the whole of the Communion while we navigate these times that we’re in right now.”

The Primate of Tanzania, Archbishop Maimbo Mndolwa, said that the term “differentiation” needed to be defined; and said that the member churches (provinces) of the Anglican Communion should have a say over any new structures.

The Rev. Andrew Atherstone from the Church of England welcomed the proposal, and how it was phrased, saying: “What it commits us to is to some hard thinking. It commits us to that focus of exploration — exploration and thinking are really good things for us to be doing together.

“And it doesn’t take us further than that at this stage. If anything is to come out of that hard thinking, if there are viable proposals, they’ll come back to this group.

“We’ll have full conversations about them, so I warmly support the initiative to get it all rolling.”

Tomlin from the Church of England, said that the resolution “comes in the particular context of the Anglican Communion right now.”

He added, “We do face challenges, as we all know, as a Communion with the fractures that we experience, the impairment of our of our communion and highlighted by the recent discussion in the General Synod in the Church of England, but other wider issues as well.

“And therefore this is a new situation that we have to address in our communion that is even different from what it was 10, 15 years ago, let alone when the Instruments of Communion were put together and evolved in every instance.

“But I’d also want to set that in an even wider context, which is that we now live in a world which is much more unstable and fractured than it was when the Instruments of Communion evolved in their current form.

“And because we live in this very fast changing and really quite broken world, we do need to pay attention to our structures and are they fitted for

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