

“He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.” (1 Peter 2:24)

Photo - Nigel Salway

Why is life unfair?

By Dominic French

REGINA – Why is it that life has to be so unfair sometimes?

Death, I think, we can just about accept. We know that our bodies have a limited lifespan. What happens after that, none of us here on Earth can say for sure; my instinct is that the part of us which isn't physical does continue in some form.

Regardless, we can see why our bodies don't last forever – nobody disputes that.

But why is it that God allows people to be struck down in circumstances which are clearly so unfair? In 2006 my uncle died. He had had a good life; achieved success in his field; had a loving family and many good friends.

A year previously he had retired and had remarked to another family member that he felt now he could relax and really enjoy life. He was looking forward to a long, well-earned and doubtless happy retirement.

But instead, he got a rare form of cancer and was dead within a couple of years. How is that fair? Sure, he wasn't perfect. But he had performed many good deeds and was, I would venture to say, more philanthropic than the average person.

Why did he deserve to be cut down in the prime of his life and denied the opportunity to live out the most enjoyable years of his existence?

When confronted with questions like this, religious believers have sometimes tried to explain away suffering and the unfairness of life in various ways.

One of the most pernicious lines of reasoning is that suffering is punishment for something. This is the answer given by Job's three friends in the Old Testament.

Job is a man of singular virtuousness, whom God strikes down with just about every bad thing that can happen to a person: he kills his family, burns down his house and afflicts him with terrible diseases.

In desperation Job says to his friends, “What have I done to deserve this? What did I do that was so terrible?”

Job's friends, rather than being sympathetic, are quick to rush to God's defence. Their answer is effectively as follows: “Well Job, you must have done something, 'cos nobody gets what he doesn't have coming to him.”

We still hear this line of reasoning today, given explicitly or implicitly. Blaming the victim, as it's called: if that woman hadn't been dressed provocatively she wouldn't have been raped; if society didn't taunt poor people by advertising expensive items they can't afford, they wouldn't steal.

Another example: about a year ago, somebody broke into my house, went through my possessions and stole my laptop.

In spite of my better judgement, one of my first thoughts was, “Well, maybe I should have bought that alarm

monitoring system that the guy came around selling a few weeks ago.”

Rather than seeing it for what it was – a simple case of bad luck – one of my first instincts was to blame myself. Now I had two burdens to bear: the original crime, and the fact I was castigating myself over it.

Our desire to believe we have complete control over our lives means it's a short psychological step from believing that every bad event has a cause, to blaming ourselves for everything that happens.

Job's friends aren't prepared to accept that unjustified suffering exists. And this mentality is shared by those who like to engage in blaming the victim. You can see why they like to do it.

It is a neat solution to the problem of evil. In linking sinfulness to suffering, it makes the world into a logical and orderly place. For those reasons, it is a temptingly convenient solution. Yet it is a terribly damaging mind-set to get into.

It makes people blame themselves for no reason; it makes them hate God as well as despise themselves, and most disturbingly, it does not even fit the facts.

(Continued on page 4)

I believe that while God cannot undo the past or change the laws of nature on our behalf, He can and does help those who petition Him in their need.

Anglicans have many sources for teaching of social justice in the church

By Rev. Shawn Sanford Beck

SASKATOON – I remember well the first time I was arrested. . . .

I was working with refugees in Toronto, and the provincial government had just imposed a series of draconian cuts to social services, which further marginalized this already vulnerable group of people.

The powers-that-be had gone too far, so a number of us took part in an occupation of the financial district and blockaded the busy intersection of Bay and King. Inevitably, arrests ensued. Handcuffed and bound in the paddywagon, I found myself huddled next to a rather elderly gentleman.

We got talking, and it turned out that he was an Anglican priest and a veteran of multiple protests and arrests. Suddenly, the idea of becoming an Anglican priest became a lot more viable for me. These folks took their social justice seriously!

Of course, it turns out that Anglicans have a much less consistent record on social justice than my fellow protester. All too often, Anglicans have been perceived (sometimes rightly so)

as the devout defenders of the status-quo. As an “establishment” (and sometimes “established”) church, social justice has not always been high on the priority list of the Anglican hierarchy.

That said, we have also produced an outstanding number of dedicated lay and clerical leaders who have paved the way in the quest for social, economic, political, racial, sexual and ecological justice.

William Temple, Desmond Tutu, Ted Scott, Elizabeth May, William Stringfellow, Matthew Fox, Maylanne Maybee, Mark MacDonald...these are just a few famous Anglicans who jump to mind. Readers will probably be able to generate their own lists of closer-to-home justice-seeking heroes.

Contemporary Anglicans are blessed with at least three main sources of tradition and teaching regarding the place of social justice in the Church. The first and most obvious source is biblical: the prophetic tradition of Jubilee, the creation-friendly wisdom literature and the mandate of Jesus to proclaim the Gospel of God’s Good News for the poor.

Even a relatively conservative reading of Scripture shows that

any form of piety divorced from a robust practice of social justice is a sham and abomination in the eyes of God. Insofar as Anglicanism considers itself Christian, and not just a thinly disguised form of culture-religion, it will be actively involved in the quest for God’s Kin-dom of Shalom.

A second source of traditional Anglican teaching on social justice is to be found in our baptismal covenant. One of the vows we make in baptism is to “strive for justice and peace among all people, and respect the dignity of every human being” (BAS p.159).

This vow has been central in contemporary struggles (in the church and in the wider society) against racism, sexism, homophobia and many other forms of discrimination. Another part of the baptismal liturgy calls for the renunciation of “the evil powers of this world which corrupt and destroy the creatures of God” (BAS p.154).

Rooted in ancient rituals of exorcism, this renunciation warns us of the need to be vigilant against demonic powers of corporate rule which seduce us by greed, or coerce us by force, to

sacrifice the Earth and all God’s anawim (ann-a-weem, the “little ones”) for the sake of profit for the few. Our baptismal vocation is a veritable call-to-arms against the powers-that-be in the world.

Finally, we Anglicans are blessed today with a powerful reiteration of tradition in the “Marks of Mission” of the Worldwide Anglican Communion. More than a “shopping list” of tasks, each of the five Marks of Mission is an embodiment of the Gospel for our world.

The fourth and fifth marks are particularly important when it comes to social justice, calling us to join God in Her mission to “transform unjust structures of society” and to “safeguard the integrity of creation and sustain and renew the life of the Earth”.

In this time of ecological devastation and massive structural injustice, these are no small tasks. But we Anglicans need to understand that seeking social and ecological justice is not an “extra option” for “radical activists” on the ecclesiastical fringe.

God’s mission to heal the world is at the core of the Gospel, as each of us is called to participate in this Divine Adventure of Love.

Social justice flows out of faith in Jesus Christ

Anglicans are guided by the Five Marks of Mission

By Rev. Norbert Haukenfrers

PRINCE ALBERT – How does “social justice” mesh with our Anglican tradition and teachings?

When we hear of Desmond Tutu or William Wilberforce, we think of social justice. Both profoundly moved and involved social justice as they practiced their identity in Christ within our tradition.

Today in Anglicanism, social justice is embedded in the ‘Five Marks of Mission’:

- 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; and,
- To strive to safeguard the

integrity of creation and sustain and renew the life of the earth.

Bishop Mark MacDonald explains these Marks offer a way of identifying and understanding what God is doing in the world today. In other words, social justice is not our work but the work and activity of God that we are called to participate in.

We are welcomed into this activity of God when we are personally named at our baptism, forging our identity in relationship with Father, Son and Holy Spirit, living the rest of our life out of this resurrection identity.

But what does all this have to do with social justice? Everything. Our identity in the baptismal waters welcomes us

into the resurrection fellowship, calling us to not only identify what God is up to in our community and around the world, but to join the embodied and resurrected Christ with our

Social justice flows from faith. Before we receive the gift of saving faith in Jesus Christ, not one of our deeds are good, in the sense of pleasing to God. For involvement in social justice that is pleasing to God must flow out of a faith in Christ.

As followers of Christ, we are called to social justice, not: through a sense of guilt; a desire to protect or establish human rights; or, moral outrage.

freedom.

Freedom: from any inferiority complex; from any superiority complex; not liberty; and for all humanity. That freedom rooted in the new creation is a basis, as a follower of Christ, who is Anglican, to be involved with

social justice.

Social justice flows from faith. Before we receive the gift of saving faith in Jesus Christ, not one of our deeds are good, in the sense of pleasing to God.

For involvement in social justice that is pleasing to God must flow out of a faith in Christ. As followers of Christ, we are called to social justice, not: through a sense of guilt; a desire to protect or establish human rights; or, moral outrage.

We are called to social justice through a grace received and as a physical expression of our most elemental prayer: “Thy kingdom come, thy will be done, on earth as it is in heaven.”

It is in this context that Martin Luther King Jr.’s words succinctly express a Christian’s call to social justice: “When we let freedom ring, when we let it ring from every tenement and every hamlet, from every state and every city, we will be able to speed up that day when all of God’s children ... will be able to join hands and sing in the words of the old spiritual, ‘Free at last, free at last. Thank God Almighty, we are free at last.’”



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Love is stronger than death

By Bishop Michael Hawkins
Diocese of Saskatchewan

PRINCE ALBERT – The grave, the prison, the sickbed, our addictions; whatever is done to us and whatever we've done cannot and will not defeat us or hold us down. Nothing and no one can separate us from the triumphant love of God in Christ who is risen!

All of humanity and all of creation is offered a new beginning, this new birth. Behold He makes all things, Christ who is risen!

All the dividing walls of hostility are overcome. There is a new human family, the family of God, of His forgiven children, in Christ who died and who is risen!

The Good News is that there is more to human existence than sin and death, that God's grace is greater than all our sin. God's life is mightier than all our death. In the Song of Solomon we read, "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death."

Many wonder who or what that love poem is about. It is about the love affair of God with humanity, about God's love for you, a love for you that endures the cross, that is not just as strong as death but as we learn at Easter, a Love that is stronger than death.

God is Love, and we know the love of God in Jesus who laid



down His life for us, and if we believe that the Father sent the Son to be the Saviour of the world and that this Jesus rose again the third day, we know the Love that is stronger than death.

Hatred is death and love is life and we know that we have passed from death to life if we love. This is the moral victory of Christ in us; Easter in us here and now, which we know in the forgiveness of sins and relationships restored. It is that victory and restoration that will be extended to our bodies in the resurrection and to our days in the life everlasting.

The forgiveness of sins, the resurrection of the body and the life everlasting, this may be ours if we would but believe and trust Him who died and rose again and ascended into heaven for us, Jesus Christ.

Love is stronger than death and Christ is risen! Alleluia!

OPINION You don't know people as much as you think you do

By Jason Antonio

REGINA – Week after week, month after month, year after year, sometimes decade after decade, we sit beside the same people in church, shake their hand and engage in chit chat with them.

But how much do we really know these people who sit to our right and to our left, in front of us and behind us?

This issue of how much we know our pew neighbour(s) came up recently for me after a former member of my church passed away.

I had been scanning through the obituaries in the newspaper when I came across the gentleman's (more youthful) image. I was

sure I recognized his face, but couldn't quite place it, even after reading his name.

It was only after church one Sunday when it all clicked into place for me as to who this guy had been, largely because his obituary was in a remembrance book and one of the church ladies pointed out he had attended church here.

I then remembered more about him; in his later years he had had physical health problems and needed assistance from his wife

to lead him to the pew on Sunday mornings. His health then got even worse and so his wife moved the both of them closer to family.

Where that family lived, I didn't know at the time, but after reading his obituary it mentioned he has passed away in Montana. That was definitely some move.

But it was while reading his obit more closely that my church friend Edith and I discovered more about him.

He was born in Ohio, was a member of the air force, had a bachelor's degree in science and a

doctorate from Iowa, taught in Colorado and finished up his teaching career at the University of Regina's Physics department, collected stamps and

liked square dancing.

The only thing I knew about him was he played badminton at lunch at the U of R with other students and professors. (This part I knew because when I was in university, I saw him playing one day, even with his particular physical ailment).

It's incredible to think this gentleman taught different sciences while he was a university professor and I didn't even know about it. But it's not as if I went out of my way to ask him.

We don't engage in deep enough conversations to find out personal information about people. And that's a shame. We shouldn't (have to) wait until that person dies to find out his or her life story in their obituary.

After all, when he and his wife were at church and right up until they moved, I was but a young pup and more focused on school and my own life than his.

But it gives a person pause; if this guy had this type of life history, what other kinds of background do the many people in our church pews have we might not know about? Did that lady at the front of the church teach in a one-room school house with multiple grades? Did that guy at the back of the church serve in the Second World War or Korea and receive numerous medals for service to his country?

Let's be honest: we don't know as much about the people in our churches – particularly our older members who make up a large portion of our congregations – as we like to think.

We don't engage in deep enough conversations to find out personal information about people. And that's a shame. We shouldn't (have to) wait until that person dies to find out his or her life story in their obituary.

So the next time you're at a table with a two or three people from church having tea or coffee, instead of talking to them about the weather, dig a little deeper and ask more about their life and background.

Who knows, maybe they will open up and tell you what the early years of their life were like and what they did before they retired.

National Anglican-Lutheran conference taking place in Winnipeg

Contributed

WINNIPEG – Join us for "Beyond the Fortress", June 29 to July 2, 2012 at St. John's College, University of Manitoba.

This National Worship Conference is a biennial conference sponsored by the Evangelical Lutheran Church in Canada and the Anglican Church of Canada. There are several workshops engaging us in a variety of aspects of worship, drawing us outside the walls of the church.

One of the main speakers is Douglas Cowling, a musician and writer with a lively commitment to the liturgy and the arts.

He has a particular interest in music in the smaller church and the role of children in worship.

Doug was co-author of "Sharing the Banquet" with Paul MacLean, and a contributor to "Let Us Keep The Feast", both published by the Anglican Book Centre.

He has edited two collections of global music for liturgical use: "Let Us Make Music Together: A Multicultural Sampler" and "LUMMT: Members of the Household of God", published by

the Diocese of Toronto.

He was also the writer of four Juno Award-winning productions for Classical Kids, including "Mozart's Magic Fantasy" and "Vivaldi's Ring of Mystery". Doug is a regular contributor on CBC Radio; "Mr. Cowling's Christmas" was a recent feature.

The second speaker is Craig Van Gelder, a professor of congregational mission at Luther Seminary in St. Paul, Minnesota, where he resides.

He describes his current role as "bringing congregations into a conversation with theological education."

One way he does this is through "Reading the Audiences," a course rooted deeply in congregational practices.

He leads students to think holistically about the essentials of ministry: learning the story, interpreting and confessing the message and leading in mission.

Van Gelder also administers a major seminary initiative, "Learning Congregational Leadership in Context."

He says, "We want to shape students' theological imagination

and their self-image as vision leaders. We want them to grasp the essence of who we are: the body of Christ, the communion of saints; and to understand that in this culture the church is the only institution that has both the mandate and the power to be a reconciling force in society.

"The church has to be on the mission's edge; it's part of our very nature."

This conference is a safe and exciting environment to gather together, engage the changing world around us, share our ideas around worship and develop new ones.

The Conference welcomes participation by clergy and laity of all denominations who seek to build up the life of the Christian community through our worship so that we might serve the world God loves.

To register, visit us at www.nationalworshipconference.org.

Register early and save! Early registration (before April 30) is \$300; Regular Registration is \$375. Inquiries: Rev. Diane Guilford, St. Stephen's Anglican Church, Winnipeg, Man., Phone: (204) 661-2432

Kleiner ordained, installed as pastor in Biggar

By Cindy Hoppe

BIGGAR (S'TOON) – Jan. 15, 2012, a truly wintery day in this balmy winter, brought 130-plus friends, relatives, parishioners, peers and visiting clergy to celebrate the ordination and installation of Mark Kleiner

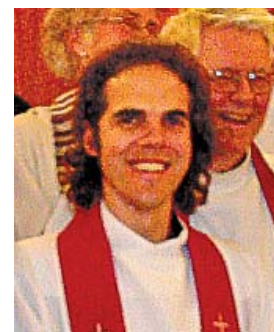
Kleiner was installed and inducted as pastor at Redeemer Lutheran Church and St. Paul's Anglican Parish in Biggar, Saskatchewan. Redeemer Lutheran Church hosted this spirit-filled gathering.

Lutheran Bishop Cindy Halmanson and the bishop for the Anglican Diocese of Saskatoon, David Irving, presided at the service. Vern Ratzlaff gave the sermon on the gospel of: "Feed My Sheep"; Glenn Dokken from Cabri presented Mark for ordination.

Many clergy attended from Saskatoon and throughout

Saskatchewan to support Mark and bless him on his pastoral journey. Rev. David Hunter and his wife Margaret Hundebly Hunter gifted the service with trumpet and solo voice.

Mark's mother, Rev. Heather Kleiner, presented her son with



his father John's red stole, while Redeemer Lutheran and St. Paul's Anglican gave Mark a gift of an Advent/Epiphany stole.

At the close of the service the assembly sang the hymn, "Let Streams of Living Justice" with words by William Whitla. William Witla is a friend of Mark Kleiner, a Toronto-based composer and an Anglican priest.

He had given permission for the use of the hymn in the service, and had even sent two additional verses, including one written specifically for Mark's ordination.

Offering from the service will be used to support the continued nurturing of future leaders in the Anglican and Lutheran churches.

Revs. Brian and Wilma Woods inducted at Whitewood

By Phyllis Armstrong and Hertha Briggs

WHITEWOOD (Qu'Appelle) – January 22 was a very important date in the life of the Anglican Lutheran Ecumenical Community (A.L.E.C.), when new clergy were inducted and installed into the joint parish.

The date was the 10-year anniversary of the Waterloo convention and almost 15 years of shared ministry for the Parish of A.L.E.C. The service was held at St. Mary the Virgin Anglican Church in Whitewood. Presiding at the service were both Anglican Bishop Gregory Kerr-Wilson and Lutheran Bishop Cindy Halmarson.

In attendance were 92 people, including clergy from surrounding parishes and other ecumenical congregations, as well as parishioners and visitors from the

whole community.

The words of Halmarson relate well to the ministry of the Parish of A.L.E.C.: "God chooses ordinary people to translate God's promise into action. Every one of us is a simple human being, with our own gifts and abilities.

"We are a people called by God, individually and together, and by God's grace we will rise to that call and honour God by joining ourselves to the great things God is doing in our world.

"We are a people called; each person who has been washed in baptism and sealed and marked by the cross of Christ. A people called to bring God's mission to bear in our communities, to be God's mission for others."

As the ministry of Revs. Brian and Wilma Woods begins in the parish of A.L.E.C., it marks a new beginning for the ordinary people of this parish to work



The Anglican Canons and Lutheran regulations are presented to (from left) Rev. Wilma Woods and Rev. Brian Woods, by Randy Miller of St. John's Lutheran, Wapella; Ernie Briggs, St. Mary's Anglican, Whitewood; and Audrey Dixon, St. John's Lutheran, New Finland.

Photo – Phyllis Armstrong

together with all God's people for wholeness, peace, justice and love.

Brian and Wilma attended the College of Emmanuel and St.

Chad in Saskatoon and did their internships in the Diocese of Qu'Appelle. They most recently were incumbents in the Magdalen Islands, Diocese of Quebec.

Their new parish includes St. Mary's Anglican Church, Whitewood, and Lutheran congregations in New Finland and Wapella.

Join together in strength when suffering

(Continued from page 1)

Yet it is a terribly damaging mind-set to get into. It makes people blame themselves for no reason; it makes them hate God as well as despising themselves, and most disturbingly, it does not even fit the facts.

How can anyone who has seen the innocent casualties of war or visited a children's hospital dare to answer the question of the world's suffering by quoting Isaiah, "Tell the righteous it shall be well with them"? In order to believe that, we'd have to deny the evidence which presses upon us from every side, or else re-define our concept of righteousness into something completely unrecognizable.

Another answer sometimes given by would-be advocates of God is, "God never gives us more than we can bear." This is palpable nonsense, mainly because people manifestly are given more than they can bear and are broken and destroyed by events which happen to them.

Also it entails that a stronger person deserves more punishment than a weaker one, just by virtue of being stronger; which makes people wonder, "If only I'd been weaker, would this not have happened to me?"

Well-intentioned as it may be, this line of reasoning can lead people to harmful and inaccurate conclusions. The same can be said of the familiar platitude, "Whatever doesn't kill you makes you stronger."

People are frequently badly hurt by the negative events which occur in their lives, and to imply

that the reason for their suffering is to strengthen them is insulting and takes away the legitimacy of their feelings.

The reason for our suffering isn't because God is judging us or punishing us. It isn't to toughen us up. Neither is it because He has orchestrated the world so that the suffering of some gives the opportunity to others to be virtuous.

Indeed, I don't believe God has set these events up deliberately at all. I think there are some things which happen without any theological reason. They aren't part of a divine plan. And yes, this means I am forced to the conclusion that there are some events which occur outside of God's control.

To explain what I mean by this, I'd like to quote a few lines from *The Magician's Nephew* by C. S. Lewis:

"Please – Mr. Lion – Aslan, Sir?" said Digory working up the courage to ask. "Could you – may I – please, will you give me some magic fruit of this country to make my mother well?"

Up till then the child had been looking at the lion's great front feet and the huge claws on them. Now in his despair he looked up at his face. And what he saw surprised him as much as anything in his whole life. For the tawny face was bent down near his own and wonder of wonders great shining tears stood in the lion's eyes.

They were such big, bright tears compared with Digory's own that for a moment he felt as if the lion must really be sorer about his mother than he was himself."

"My son, my son," said Aslan. "I know. Grief is great. Only you and I in this land know that yet. Let us be good to one another..."

In this passage, the child is confronted for the first time by the fact there are certain things the lion cannot do. There are certain restrictions on his power. And perhaps this is how it is with God also. We already know as humans we have the capacity to do evil as well as good.

We are free to make that choice. And this means sometimes people do choose to do evil, meaning that people do genuinely suffer. This is a consequence of our moral agency, and can explain why suffering comes about as a result of evil choices made by humans. In these cases, we are free to prevent suffering by not choosing evil and by seeking to help others do the same.

But what about suffering which comes about not because of evil voluntarily done by a human, but because of nature? A child born with a congenital disease, for example, or the suffering inflicted by an earthquake or hurricane.

Here I would make a distinction and say that suffering in this form is a function not of God but of the blind machinations of nature. The inflexible natural laws which exist on Earth are helpful in so far as they allow us to reliably deduce scientific principles about the universe on which medicine, technology and every other field of human endeavour are based.

This allows us to do tremendous good, more than would be possible in an

unpredictable and inconstant universe. But this inflexibility means they are also merciless, churning forward without compassion for those who are caught in their wake.

So where does this leave us? If all I have said is true, of what use to us are God and religion in our suffering?

Firstly, I believe that while God cannot undo the past or change the laws of nature on our behalf, He can and does help those who petition Him in their need. We can know that whatever we are going through, God will go through it with us.

We can find, in praying to God, remarkable spiritual resources with which to face our difficulties. I have often found it helpful at difficult times in life to pray to God, not importuning Him for a specific outcome, but asking for the patience, strength, hope and courage for myself and others to help us through the trying circumstances which we are facing. Sincere requests of this kind are not ignored.

Secondly, we draw strength from our collective spiritual resources in grief. I believe that the time when we least feel like the company of other people – that is to say, when we are grieving – is in fact the time when we need it the most.

This point is illustrated by an old Chinese tale about a woman whose son dies. In her grief, she goes to a holy man and says, "What prayers or incantations can be said to bring my son back?" The holy man says, "Bring me a mustard seed from a home that has never known sorrow. We will

use it to drive the sorrow out of your life."

The woman leaves at once in search of such a mustard seed. At first she arrives at a grand mansion, knocks on the door and explains the nature of her search. She is told, "You've certainly come to the wrong place," and hears of the tragic things which had recently befallen them.

The woman thinks to herself, "Who better to help these poor unfortunates than I, who have had suffering of my own?" She stays to comfort them, then continues searching in vain for a home which has never known sorrow. Ultimately, she becomes so involved in ministering to other people's grief that she forgets about the quest for the magical mustard seed, never realizing that it had in fact driven the sorrow out of her own life.

It can be difficult to bring ourselves to believe the world is not a perfectly fair place; that there is unrequited suffering; that we have been hurt without justification; and that victims of injustice will not always live long enough to see themselves vindicated.

But let us draw together in strength in the face of our suffering. In a society in which melancholy is medicalized into depression, and grief and grieving are wrongly made into a taboo, let us create a counter-culture of compassion.

Let's have the courage to comfort others in our grief and to allow ourselves to be comforted by them.

Dominic French is a parishioner of All Saints, Regina.

Diocese of Saskatoon Announcements for April 2012

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

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

Happenings at St. James' with the Refinery: The "Re[de]fining Church" Service is a regular 7 p.m. Sunday evening gathering in the church.

It is an informal gathering of 15-25 people, sitting in a candlelit circle, with music led by our youth band "Reaching Out", reading, group reflection on the day's Gospel and a gentle time of prayer. People of all ages come, with youth and young adults especially well represented.

Refining Readers is for people who love to read and want to explore spirituality, theology and issues of social concern in a relaxed, accepting and friendly environment. Newcomers are always welcome and long-term commitment is not required. It is one Wednesday evening a month.

A DVD New Testament Bible Study will be presented on Wednesdays at 10:30 a.m. in the parish library.

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

International Drop-Ins are held on the second Sunday of every month, 2-5 p.m., in the lower level of the church. Also see www.stjamesrefinery.org for more information on these and other events.

Canadian Lutheran Anglican Youth (CLAY) Gathering: The 2012 CLAY Gathering for Lutheran and Anglican youth

between the ages of 14 and 19 will be held in Saskatoon from August 16-19.

Early Bird Registration cost is \$375, covers the cost of lunch, dinner and program events over the course of the gathering, plus the cost of accommodations and travel (by bus with other Anglican youth from across B.C. and the Yukon).

Diocesan ACW Spring Conference: Mark your calendar for Saturday, April 14, 2012, for the Diocesan ACW's Spring Conference/AGM (Theme: The Ancient-Future Faith), to be held at the Cathedral and the Parish Hall of St. John the Evangelist, Saskatoon. It is "a time to celebrate and grow in our faith".

Integrity/Saskatoon: Meetings are held at St. George's, Saskatoon, on the second Tuesday of each month at 7:30 p.m.

For more information, contact Tom and Rose Rogers at (306) 373-5165, or, Rev. Ann Marie Nicklin at (306) 381-9780 or benjie60@gmail.com. For further information and to view related articles, links and photographs of Integrity events, visit www.integritysaskatoon.blogspot.com.

Men's Breakfast, St. George's, Saskatoon: The men of St. George's, Saskatoon, invite everyone (not just men!) to their hot breakfast, held the second Sunday of each month from 9-10 a.m. in the parish hall. The address is St. George's Anglican Church, Parish Hall, 624 Ave I South, Saskatoon, 242-7973.

St. George's Community Coffee House: All are welcome to join the Parish of St. George's on Tuesdays and Thursdays from 8 a.m. to 12 p.m. for coffee, muffins and fellowship. See above for the address.

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 for dates and times.



Bishop Greg Kerr-Wilson and Rev. Delta Kelly flank the new altar frontal, which was presented at the consecration service for St. Thomas, Rocanville, 100 years after the church was built.

Photo – Tannis Kelly

St. Thomas consecrated after 100 years of worship

By Blake and Tannis Kelly

ROCANVILLE (Qu'A) – St. Thomas in Rocanville had a wonderful celebration in 2011! Not only did we celebrate the 100th birthday of our church building, but we also celebrated its consecration too!

Our rather odd story started early in 2011 when we decided to do something special for our 100th year. In doing a little research, we could not find any documents stating the building had been consecrated.

It had been dedicated in May of 1911, but never consecrated. (And it took 100 years to notice!) The bishop traditionally consecrates a church building after the mortgage is cleared, and although we're sure St. Thomas is paid for, no documents were found clarifying that.

While discussing this amongst our small but mighty congregation, we came to the conclusion that seeing as the building was completed in 1911, there was so much going on in the

world with a war looming, that a celebration for a church probably seemed inconsequential.

After the First World War, veterans would have returned to reunite with their families and begin rebuilding their lives again, and then a couple of short decades later, the Second World War would have been in the works.

So, probably, by the time everything settled down again, most people would have absolutely forgotten about getting the church building consecrated, even though it would have been paid for long ago.

With that information in hand and still wanting to celebrate, we had a lovely Olde Time Country Fair on the May long weekend, complete with games for the children, including a fish pond, homemade lemonade and snacks, as well as wonderful music by some of our congregation and friends.

The community joined us to celebrate and we had distinguished visitors as well, including our town's mayor, our Member of the Legislature and

our Member of Parliament.

A music-filled Sunday service was also part of the celebration, featuring the talents of many parishioners including the children, who shared in putting forth a "Joyful Noise".

It was a terrific day enjoyed by all of us!

Then, on the last Sunday in October, Bishop Gregory Kerr-Wilson joined in the celebration, officially consecrating the St. Thomas Church building after 100 years of worship, in a joyous morning service.

The Sunday School children made a special banner which the bishop dedicated and new Advent altar dressings were presented as well.

Afterward, we had a festive lunch and fellowship with some previous ministers of St. Thomas who shared memories of worshipping here.

Some of those ministers included Rev. Betty Garrett of Moosomin, Rev. Don Wells of Regina and our current Locally Ordained Minister, Rev. Delta Kelly.

By Michael Stonhouse

LLOYDMINSTER – St. John's Minster, Lloydminster, is sending two of its parishioners on the upcoming Mission trip to Mexico, so on Dec. 11, we got properly into the mood.

Our annual Sunday School Christmas pageant, appropriately themed "The Legend of the Poinsettia", featured not only the usual

pageant characters (Mary, Joseph, the angels, the shepherds and the magi) but also townspeople all dressed up in colourful Mexican garb. And of course, the heroes of the story, two Mexican peasant children, Pablo and Maria, played by two of our young people from the Philippines.

In keeping with the theme of the poinsettia, a national Mexican flower, the church and hall were

profusely decorated with these beautiful and colourful plants and the tables were blessed with similar centerpieces. Also, in keeping with the theme, our Christmas tree was decorated in poinsettias.

Along with this theme, our memorial Christmas decorations (we have these each year as a way of remembering loved ones at this time) were in the shape of poinsettias (their names were

written on the back of the home made poinsettias) and were sold for \$5 apiece.

The poinsettia decorations were then hung on the parish Christmas tree and left there until Epiphany, at which point they could be taken home as a family keepsake. The money received from the sale of the poinsettia decorations was used to support the cost of our two parish mem-

bers going on the mission trip.

Our two delegates are most excited about going on this mission venture, and we as a parish are delighted to be able to share in it, albeit in such a minor way.

After the service, we adjourned to the hall, where we were treated to a ham and scalloped potatoes meal, with all the trimmings, looked after by our Social Committee.

St. John's, Lloydminster, prepares to send parishioners to Mexico

Colourful Easter garden spring up in Regina

By Margaret Nicholls

REGINA – On Easter Sunday in 1967 I was inspired by a live garden depicting the first Resurrection Sunday.

This was in the parish of St. Mary the Virgin, Saffron Walden, Essex, in the Diocese of Chelmsford, England, where my husband Derek was a curate. In the corner of the Lady Chapel a dear older lady had arranged primroses, daffodils, tulips and other flowers with a background banked with forsythia.

In Britain, there was no shortage of fresh spring flowers to create a wonderful display. This visual picture stayed with me, and I was determined that when my husband had his own parish, I would create something similar for people of all ages to enjoy.

The garden stays in place for the 40 days of Eastertide until Ascension Day. The whole idea can be very simple or one can elaborate on the theme, depending on the space available.

Over the years I have used a table top, a large four-sided wooden box, the top of an altar hangings cupboard, a wide landing coming upstairs to the church, a large entrance with glass panels as the background through which the altar and cross could be seen, and the inside of an altar which had been turned around.

I have to use silk flowers in Canada (for obvious reasons). I include events of Holy Week – Palm Sunday and Good Friday – leading up to Easter Sunday, since they're part of the whole story.

Without the one you cannot have the other. I have found a special joy watching small children looking at the garden and peering into the empty tomb, because it brings home to them the true Easter message.

May each and every one experience a wonderful Easter as they come to the garden and take away with them the message, "Christ is risen. He is risen indeed. Alleluia!"



This Easter garden at St. James, Regina, is created inside the altar. Look for representations of the events of Holy Week on the left hand side, which remind the viewer that without Christ's pain and sacrifice, there would not be the joy of Easter.

Photo – Joanne Shurvin-Martin

Diocese of Qu'Appelle appointments and news

Malcolm Tait, a parishioner of St. Philip, Regina, has been appointed as part-time administrative assistant at St. Cuthbert's House (the Synod Office) with the responsibility of updating the diocesan property records.

He began this temporary assignment in the first week of March.

Rev. Mark Osborne has been appointed Incumbent in the Parish of Estevan. Mark comes from the Diocese of Calgary. He is a widowed single father of two school-age children: Jonathan, 13, and Hannah, 11.

Mark will assume his position in the parish on July 9, 2012, which will allow him and his family time to make moving arrangements and see the close of the school year.

As part of the Covenant signed between the Anglican Diocese of Qu'Appelle and the Roman Catholic Archdiocese of Regina on Sunday, May 6, at 7 p.m. at St. Paul's Cathedral in Regina, a joint prayer service celebrating the deepening of the relationship will be held.

The preacher will be Bishop Donald Bolen of the Archdiocese of Saskatoon. Everyone is invited to attend this event.

Do you know of someone in the hospital in Regina and would like for them to be visited by the Diocese of Qu'Appelle's hospital chaplain?

On a weekly basis, Clergy throughout Regina have the chaplaincy phone on hand. They can be reached at 535-3115.

Ashes 2 Go takes Ash Wednesday to the street in Regina

By Joanne Shurvin-Martin

REGINA – The ancient tradition of the imposition of ashes was taken to the streets of Regina this year. Very Rev. Michael Sinclair, Dean of St. Paul's Cathedral, and Rev. Malcolm French of St. James the Apostle, offered ashes to early morning commuters at a city bus stop near the Cathedral.

About 10 people received the ashes, and between 25 and 30 were happy to have a free cup of coffee which was also provided.

A few more engaged in conversation with the two priests about the tradition and about the season of Lent.

A local TV station covered the event, and talked about Christians around the world beginning the season of Lent.

Ashes are an ancient sign of penitence. From the Middle Ages, it became the custom to begin Lent by having the sign of the cross marked in ashes on the forehead, as a sign of human frailty and of God's ability to heal.

Fr. French said that offering ashes on the street corner emphasizes that need, humility and healing shouldn't be confined to a church building.

The ashes serve as a reminder to participants throughout the day of humanity's need for God.

Camp Okema prepares for fun in the hot summer sun

Contributed

CHRISTOPHER LAKE (SKWN) – **Registrations** – Registrations are now open for Camp Okema. You may receive a \$20 discount for early registration before May 15, and you may also receive a \$20 discount for bringing a new camper with you to camp.

If you have not received a brochure in the mail, registration information is available at www.okema.ca.

Family Camps – Camp Okema offers Family 1 camp from June 30 to July 1, and Family 2 camp from July 30 to August 3.

These camps are a great way to spend time together as a family, with programming provided for the children and flexibility for the adults to choose the activities they would like to do.

(You'd rather read a good book and tan instead of canoeing to the island on a group excursion? Enjoy that book and we'll see you when we get back).

Family Camp provides wonderful opportunities for being part of a community as we eat together, worship together, play together, and end our day together at campfire.

It's plenty of fun and a positive family experience, so join us at Family Camp this summer!

Rentals – Consider renting

the camp for a day, a weekend or longer.

Camp Okema offers a beautiful setting with the facilities needed to help create positive and memorable events for parishes, youth groups, and other organizations.

See www.okema.ca for rental information.

Wish List – The following items are needed: dish trolleys, plastic tables (72" x 30"), outdoor furniture (wooden lounge chairs, benches etc.), office supplies and paper, chart paper (lined or unlined), craft supplies and archery equipment.

Other items include canoes and paddles, 25 horsepower outboard motor, Bibles, data projector, electric fans, dish clothes/tea towels, cookies and other baked goods (no peanut or nut products please).

Camp Okema appreciates and welcomes donations in good or new condition!

Donations and Memberships: Donations and Membership payments may be sent to Camp Okema, c/o Yvonne Mitchell, Box 140, Caronport, Sask., S0H 0S0. Tax deductible receipts are issued for donations.

As we put in place a new hot water heater system for the camp, we appreciate additional donations to help fund this necessary project.

Letters to the Editor

More questions after visit by bishop

We recently held an all-points church service, potluck meal and meeting with Bishop David Irving, in our parish of Parkland.

We appreciate that he brought to us so much information and answered a number of questions. There are more questions but one still uppermost in many minds is: Why did we not have this information before? Communication is vital in any organization.

Mushrooms might do well in the dark but they are bland and pale, whereas a sunflower is bright and vibrant. Since we've started we hope to keep asking questions, just as we hope to keep our most excellent minister busy.

Christine Pike,
Waseca, Sask.

Youth sharing faith far and wide

MONTEAL – Youth Ambassadors of the Diocese of Montreal are undergoing training, speaking at parishes and preparing for their visit to the diocese's prayer partners – the Anglican Parishes of the Central Interior, B.C., and the Diocese of Masasi, in Tanzania.

The Youth Ambassadors Program provides Anglican youth in the diocese with an opportunity to learn about the mission and ministry of the church and share their own faith journeys with a wider community. Last January, having learned about the diocese's concern about poverty, the youth assembled emergency kits, which they distributed to low-income seniors in Montreal.

The Gazette

The Anglican Church and the process of Truth and Reconciliation in Saskatchewan

(Editor's note: To read more about the history of residential schools in Canada and for dates on when TRC events will take place, see the March edition of the Saskatchewan Anglican newspaper. The events in Beauval will occur on July 12-13, while in Ile-a-la-Crosse it will be on July 14).

Contributed

SASKATOON – The Residential Schools Settlement Agreement provided funding for a Commemoration Initiative, which consists of events, projects and memorials on a national and community level over five years and several healing initiatives, one of which was the Truth and Reconciliation Commission and research centre.

The Truth and Reconciliation Commission (TRC)



The shape of the TRC logo - a circle - reflects the Circle of Life. In the Circle, we join together to share truth. The flames sustain life in the Circle and provide safety and sustenance. Most importantly, the flames shed light on what needs to be shared in the Circle - the experiences of those affected by Indian Residential Schools.

The seven flames that make up the circle represent the seven sacred teachings: love, respect, courage, honesty, wisdom, humility and truth. The Truth and Reconciliation Commission draws on each of those teachings in the work of truth-gathering, truth-telling, and reconciliation.

Each of the seven national events will have one of these teachings as its theme. The theme of the Saskatchewan National Event will be Truth and the symbol of Truth is the Turtle.

The Commission's overarching purposes are to:

- reveal to Canadians the complex truth about the history and the ongoing legacy of the church-run residential schools, in a manner that fully documents the individual and collective harms perpetrated against Aboriginal peoples, and honours the courage of former students,

their families and communities; and,

- guide and inspire a process of truth and healing, leading toward reconciliation within Aboriginal families, and between Aboriginal peoples and non-Aboriginal communities, churches, governments and Canadians generally. The process will work to renew relationships on a basis of inclusion, mutual understanding and respect.

Indian Residential School, a.k.a. All Saints School until 1953); Diocese of Saskatchewan; Authorized Enrolment, 50 to 100.

Gordon's Indian Residential School, Gordon's Reserve, Punnichy; operated from 1888 to 1969; Diocese of Qu'Appelle; Authorized Enrolment, 15 to 165.

Prince Albert Indian Residential School, Prince Albert; operated from 1948-69, (All Saints Indian Residential School, Lac La Ronge and St. Alban's

Anglican healing projects related to the Legacy of Indian Residential Schools; The Anglican Fund for Healing and Reconciliation

The events and activities supported by the Anglican Fund for Healing and Reconciliation are community oriented and address the legacy of the Indian Residential School system.

Another main focus is to encourage reconciliation by Anglican Church of Canada

Assistance was given to women's groups such as the Stardale Women's group in Melfort for Mending the Shattered Spirit; the Red Women's Healing Lodge at Kamsack; the Pasqua First Nation's Women Healing Circle; and the James Smith Health Clinic and Women's Group, both in Kinistino.

In Regina, the Women of the Dawn Counselling Centre (Braided Brother's and Sister's Healing Initiative); the Grandmothers Caring for Grandchildren support network project at the University of Regina, Senior Education Centre; the Healing Through the Heart Project; and Healing Our Past, Present and Future (Regina Treaty Status Indian Services Inc.) were helped.

In the Fort Qu'Appelle area, assistance supported The Healing Residential School Experience of Childhood Abuse-Empowering Adults-Restoring Families, and Body Wisdom Training and Consulting.

Camp Knowles Society summer camp was assisted to offer camps that include the culture of the First Nations children in the context of a Christian camp.

The One Arrow Community Wellness Project at Bellevue was supported, as was the community-based Indigenous Residential School Healing Project at Montreal Lake Cree Nation that calls for training and healing seminars of the Indigenous Communities within the Diocese of Saskatchewan; and The Battlefords Healing Circle for Family Support and Elders Counseling.

Funding was also provided to The Hall Lake Health Committee at Lac La Ronge - Youth Living on the Land; Turning Pages Youth Care Home Inc., in Saskatoon; the Touchwood Agency Tribal Council's Ketayk & Kichi-Anishnebek Core Project.

The first of the All Saint's Survivors Inc. projects in Prince Albert helped sponsor the community-based healing projects designed for residential school survivors and family members.

The second of the All Saint's Survivors Inc. projects in Prince Albert enabled participation in traditional practices and healing and provided a forum where survivors could learn and understand the Independent Assessment Process (IAP).

The Church, through such groups as the Aboriginal Outreach Group in the Diocese of Saskatoon, making available presentations of the film, "Muffins for Granny", a documentary

(Continued on page 8)



St. Barnabas Indian Residential School, Onion Lake (Onion Lake Indian Residential School); operated from 1893 to 1943.

Photo - www.anglican.ca

To guide its work, the Commission has developed a strategic plan with the following mission and vision statements.

TRC Mission Statement

- The Truth and Reconciliation Commission will reveal the complete story of Canada's residential school system, and lead the way to respect through reconciliation... for the child taken, for the parent left behind.

TRC Vision Statement

- We will reveal the truth about residential schools, and establish a renewed sense of Canada that is inclusive and respectful, and that enables reconciliation.

The Truth and Reconciliation Commissions Interim Report, entitled "They Came for the Children", was presented on Feb. 24, 2012. (The report may be found on www.trc.ca)

Our Saskatchewan residential schools

In total there were 37 residential schools in Canada operated by the Anglican Church and, of these, four were located in Saskatchewan. The four Anglican-run residential schools located in Saskatchewan were:

All Saints Indian Residential School, Lac La Ronge; operated from 1906-47; (amalgamated in 1948 with new Prince Albert

Indian Residential School, Prince Albert amalgamated to form Prince Albert Indian Residential School); Diocese of Saskatchewan; Authorized Enrolment, 100 to 400.

St. Barnabas Indian Residential School, Onion Lake (Onion Lake Indian Residential School); operated from 1893 to 1943, (amalgamated with St. Alban's Indian Residential School, Prince Albert, 1944); Diocese of Saskatchewan; Authorized Enrolment, 60 to 90.

(Former students were given the opportunity to opt out of the Residential Settlement Agreement in Principle and pursue independent litigation.

However, First Nations leaders and government expected that the large majority of former students would accept the Common Experience Payment and the additional amounts for each year that they were in residence.

In 2005, from an estimated 150,000 residential school students, there were an estimated 80,000 living school survivors in Canada; of these survivors, 22,000 lived in Saskatchewan.

As of April 15, 2010, \$1.55 billion had been paid from the \$1.9 billion compensation package created by the Federal Government representing the settlement of 75,800 individual cases.)

parishes to the First Nations communities affected by the Indian Residential School impact.

The Healing Fund is also encouraging communities to apply for funding to assist with attending the Saskatchewan National Truth and Reconciliation Event in June. The Anglican Church strives to be well informed about both local and national opportunities for healing.

The following listing will give you a brief overview of the variety, scope and locations of many of the Healing Projects.

The first funding in Saskatchewan was in 1993 to the Gordon's Interagency Group for Healing Workshops.

In this area there has been further funding for workshops and Core Projects dealing with sexual abuse, parenting skills, family violence, traditional and spiritual teachings, healing circles, community forums and gatherings; The Moving Beyond Gathering (2005) and the Touchwood Agency Tribal Council Cultural Language Retention Camp of the Cree and Saulteaux People.

Funding was given to the Federation of Saskatchewan Indian Nations for training individuals for traditional and contemporary counselling techniques and for Critical Stress Management to work with inter-generational traumas.

Getting to know people at St. Luke's breakfast club

By Nigel Salway

REGINA – St. Luke's men recently instituted a monthly Saturday morning breakfast.

The initiative of Dr. Ezzat Abd-Elmessih, the breakfast began as a simple attempt for the people of St. Luke to have more opportunities for fellowship.

The men meet in the lower hall of the church. The cost of the breakfast is divided among the members.

The men gather to share fellowship and good food on the second Saturday of each month, with the exception of July and August. Meals have ranged from cinnamon buns and fruit to "wife saver" casserole and even Mediterranean breakfast pie.

In sharing meals, discussion varies from the meaning of the Gospels to the prospects of the Saskatchewan Roughriders.

The breakfasts have also been an opportunity to get to know one another better and for the men to share some of their history and background.

Within the parish, there are members who have come from four continents. This makes for some interesting stories.

Whether home-grown prairie people, or Christians from elsewhere in North America, Africa, Asia or Europe, St. Luke's is a diverse and interesting congregation.

The men of the Breakfast club also serve their parish faithfully. Most recently, the men welcomed the participants of an Advent devotional morning to join them for breakfast.

The group has also been invited to host a Mothering Sunday luncheon following worship on the fourth Sunday in Lent. To God be the Glory!



Seen here after a great breakfast at St. Luke's, Regina, from left clockwise, are Ezzat Abd-Elmessih, Ron Thatcher, Jim Christopher, Bill Milligan, Fr. Christopher Snook, Jim Radwanski, Jim Cribbs, Terry Page and Budd Phillips.
Photo – Nigel Salway

Cursillo weekends – A journey in discipleship

(Editor's note: The following testimonials are from people who experienced a Cursillo weekend).

By Andrew Read, St. Peter's, Okotoks, Diocese of Calgary

The weekend of Nov. 17-20, 2011 saw Dallas Valley Ranch Camp near Lumsden taken over by men. We had gathered to learn the Cursillo Method of living out our Baptismal Covenant and discovering how to live a life in grace. This was the second time I had been a part of the weekend in Qu'Appelle, having been on the first team in 2010.

I have been very involved in the Cursillo Movement in Calgary since November 1994, and when I was invited to help start a new movement in Qu'Appelle, I jumped at the opportunity.

I responded quickly and affirmatively to the invitation, and while there were several occasions during the preparation time that caused me to wonder why, I never lost sight of the sense that God wanted to do something really big through the weekend.

It is something I will probably never witness in my lifetime, a transformation that will affect generations. I do believe the weekend was a great success, watering several of the seeds that we planted last year and adding some new seeds.

The weekend ran into a few obstacles from the beginning. It seems the Enemy is not pleased with this effort to grow a Cursillo Movement. A heart attack, a gall bladder attack, a cancer discovery, chest colds and persistent coughing fits, clergy coming and going, and yes, a winter storm that blew in as team and first-timers were due to arrive, all delayed the start, but start we did and we ran well to the end.

As we began discussions and planning in May 2011, the theme from Micah 6:8 came forward: "To walk justly, to love mercy and to walk humbly with your God." This theme wove itself through the team, into the talks and the overall weekend experience.

God was ever-present, Jesus was revealed, the Holy Spirit was able to work and the Enemy was defeated. It is a very deep theme that reveals much about what it means to be a man of God.

Cursillo de Christianidad, founded in Spain in 1948, is simply A Course in Christianity. The word 'cursillo', which is translated as 'course', implying an on-going journey. During the weekend 15 talks are presented, each talk building on the previous one. Most are given by ordinary, not ordained, people.

If you want to grow in Christ, something we are called to do as Christians, this is an awesome way to get a boost on that journey. Start asking about Cursillo 2012.

By Joe Harding, St. Philip's, Regina

When I agreed to go to Cursillo, I was looking forward to getting away and having a great weekend with the guys! Well, it was that and more. Cursillo exceeded my expectations.

I was truly blessed by the fellowship but most importantly by the teachings and sharing of God's word and communion with Him. He blessed me in ways I never expected. God is real.

My Cursillo weekend recharged my spirit and made me realize there is much more for me to learn about my walk with Christ. Sharing with new and old friends made the weekend more enriching. I was encouraged by the messages I

received from people who were praying for us from all over the world. I recommend a weekend at Cursillo. Expect great things!

By Carol Marz, St. Mary the Virgin, Regina

For the second Women's Weekend in Qu'Appelle Diocese, nine women applied to attend for the first time. They came from all over the diocese! Unfortunately two were unable to come due to illness and home circumstances.

Other women who had attended before and brought their experiences with them were predominantly from the Diocese of Qu'Appelle, but also from the Dioceses of Calgary, Saskatoon and Saskatchewan.

The weekend was deemed a great success by all involved. The talks and meditations were great, table conversations were rich and in depth and new friends made.

The Spiritual Director for the weekend, Rev. Dell Bornowsky, noted being a part of the weekend was like having a small part to play in the classroom of the Holy Spirit. The Spirit was teaching multifaceted, customized lessons to each person as individuals, as well as to the community.

Cursillo attracts spiritually mature people looking to serve Christ better. It bodes well for the diocese that Cursillo helps them become even more competent Christian leaders.

By Sandra Fisher, All Saints, Melville

The Qu'Appelle Diocese Cursillo community provided me with an opportunity for spiritual enlightenment and growth in a safe, loving and supportive Christian environment. My response is GRATITUDE.

Thanks to all in our Cursillo

Truth and Reconciliation

exploring the history of Canada's Residential Schools.

residential schools, and the ways in which we can commemorate the missing children.

The Missing Children

The Anglican Church of Canada remains concerned about the children who died or went missing while attending residential schools and is working with the TRC and First Nations groups to answer critical questions, including:

- What are the names of students who died while in Indian residential schools?
- Who's missing from records?
- How many Indian Residential School students died?
- What was the cause of death?
- Where are they buried?

Listening to the experiences of former students and providing access to the church records across Canada is of key importance to finding the answers to these questions.

The Church continues to explore how we can appropriately recognize the deaths that occurred while they attended the Anglican

community as well as those dear women from the Diocese of Calgary who faithfully and prayerfully put on this weekend.

Thank you for those persistent prayers that we new Cursillistas would come to know, to learn of the love of God and move forward as Disciples of Christ.

I personally want you to know those three-and-a-half days of immersion in a truly Christian community convinced me "I must be about my Father's business"! The best part is I learned there is a whole worldwide Cursillo network also committed to doing that very thing.

During the teachings, the worship, the prayers and the delicious meals, I made friendships I intend to foster and treasure through regular e-mail

Community and National Truth and Reconciliation events to be held in Saskatchewan in 2012

At this time, work is taking place among indigenous groups and between indigenous and non-indigenous peoples through the Truth and Reconciliation Commission of Canada.

As a part of this process, there will be a series of seven regional national TRC events held across Canada; the fourth event, the Saskatchewan National Event, will be held in Saskatoon, at Prairieland Park from June 21-24.

Visit the TRC website at www.trc.ca for background material, updates, schedules of the Hearings, related events and live streaming of the stories.

For more information call Kimberly Quinney, Regional Liaison – Saskatchewan, at (306) 665-4991, (306) 371-3403 or kimberly.quinney@trc.ca.

communication. We can also keep in touch by attending regional Ultreyas (rallies or reunions).

By Flo Miller, Abernethy, St. John's, Fort Qu'Appelle

I first heard of Cursillo a couple of years ago. A church acquaintance told me she thought it would be something I'd be interested in to further explore my relationship with God. For many years now, I've felt more connected to my divine Creator.

That friend and another one gave me information about Cursillo and I researched it on the Internet. I found enough info and appeal that I decided to register for the weekend.

It was an awesome, God-filled, joyful and uplifting weekend!