



Five lay members of Touchwood Trail Parish in Qu'Appelle were presented with their certificates of commission to distribute Eucharist to those who are shut-ins or in nursing homes. From left to right are: Elaine Blundell, Barbara Cox, Gwenda Watson, Susan Boxall and Bernice Oltean, who have all attended training and can now more fully serve people in the parish who are not able to attend services in church. Rev. Mary Gavin is standing behind the group.

Photo – Ron Cox



Saskatchewan
anglican

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

Published monthly
except for July and August.

Whole No. 292, Vol. 40, No. 10

A Section of the
Anglican Journal

SUBSCRIPTIONS

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

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

RATES

\$10 in Canada,
\$17 outside Canada.

SUBMISSIONS

Submissions for the **June issue** must be received by the diocesan editor no later than Friday, April 27.

CONTACT INFORMATION

Managing Editor:

Jason Antonio
SKAnglicanEditor@gmail.com
59 Roberts Place
Regina, Sask., S4T 6K5
Phone: (306) 737-4898

Qu'Appelle:

Joanne Shurvin-Martin
wsmartin@accesscomm.ca
6927 Farrell Bay
Regina, Sask., S4X 3V4
Phone: (306) 775-2629

Saskatoon:

Peter Coolen
ptrcoolen@sasktel.net
820 Avenue I South,
Saskatoon, Sask., S7M 1Z3
Phone: (306) 244-0935,

Saskatchewan:

Catherine Harnish
catherine.harnish@gmail.com
PO Box 538
Canwood, Sask., S0J 0K0
Phone: (306) 468-2264

PUBLISHING DETAILS

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

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

John 3:16-17 gives perspective on serving our communities

How are we called to serve our community based on what we are told in the Bible?

By Rev. Cheryl Toth

REGINA – What to do, what to do?

The Scriptures give voice to the story of God loving the world and the people in it—loving us into being in the creation stories, loving us into freedom in the story of the Exodus, loving us into right relationship with God and one another in the great covenant with Moses, loving us into repentance and mending our broken promises in the Exile, loving us into living justly through the teachings of the prophets, and so on.

In Jesus the Christ we see our loving God living that love with those who come to Jesus seeking healing, needing forgiveness, and longing for God's kingdom on earth. We see the love of God through the actions of the Son of Man, the Human One, who shows us what love and forgiveness, faithfulness and courage look like even as He hangs on the cross.

The good news of Easter, the

good news of Christ's resurrection is that God will not let death stop God's love from accomplishing its purpose.

God's intent, as we pray in the prayers for Pentecost, is that the Earth will be renewed through the Spirit and one day we will see "a new heaven and a new earth" in which God dwells among mortals, wiping "every tear from their eyes" (Rev 21:1,4). But until that day, what are we to do?

There are many portions of the Bible that give us guidance on this matter. The 10 Commandments help us determine how we are to be with one another.

The prophet Micah says: "God has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8).

Taking our cue from Micah we might engage in issues of justice and seek to reduce the inequities of our world. Or we might examine our relationships to determine if we love kindness in the way we treat others, especially those who are not like us or whom

we do not like.

Jesus goes even further. He asks us to love our enemies, reminding us that "if you love those who love you, what reward do you have?" (Matthew 5:46).

From Jesus' perspective, we need to be acting in ways that are loving and beneficial even to those who would do us harm because then we would be showing the character of God who gives rain to both the just and the unjust.

Perhaps we could think of serving our communities and the world from the perspective of John's gospel. John 3:16-17 says: "For God so loved the world that He gave His only Son, so that everyone who believes in Him may not perish but may have eternal life.

Indeed, God did not send the Son into the world to condemn the world but in order that the world might be saved through Him."

While many people interpret these verses as the basis for evangelization, I think they are broader than that.

If we see God's character in

the gift of Jesus, then we see love in action, love seeking to bring people out of that which would destroy them, love bringing life instead of death, love reaching out to those in need of reconciliation rather than condemnation.

Where are people being destroyed in our communities? How? What can we do to turn that around and bring life where there is currently death and despair?

How might we show ourselves interested in building caring relationships with those who are hurting themselves and others?

If we look around and ask ourselves these questions, God will give us many opportunities to join with others in serving our community and the world God loves.

God will use the variety of talents and abilities we have been given and empower us with the Spirit to serve in Christ's name. "As the Father has sent me, so I send you." (John 20:21).

Do you have an idea for a column topic on which you would like to see written? E-mail SKAnglicanEditor@gmail.com and make a suggestion!

Truth and Reconciliation

(Continued from page 1)

Come, listen, support by:

- * Attending the statement gatherings;
- * Watching, and perhaps taking part in, traditional ceremonies throughout including the powwow and a round dance;
- * Enjoying cultural performances by Saskatchewan artists, for youth and for elders;
- * Witnessing and listening to survivor statements and stories;
- * Experiencing Education Day with the focus on Grade 7 to 8 school children from throughout the province;
- * Visiting the Indian Residential School displays and artifacts being assembled by the Anglican, United, Presbyterian and Roman

Catholic Churches;

- * Witnessing the Treaty Annuity Days, on June 21 and 22, where status peoples receive their annuity from the Crown;
- * Visiting the church Listening Tent where trained listeners from the four churches will listen and present the survivor with a symbol as a gesture of reconciliation;
- * And, being a part of, and donating funds toward, the Church-sponsored birthday celebration, in lieu of the myriad of missed birthdays.

Parishes interested in helping to fund the birthday could consider making donations, as a parish, to the Diocese of

Saskatoon earmarked "TRC Birthday". Ecumenically, we are planning to have Prairieland bake and decorate the 20,000 cupcakes for us, as food handling is a huge health

issue.

Logistics are a huge part of the planning. For a taste of what is involved and the scale, for accommodation, 1,400 hotel rooms have been booked, plans

have been made for the camping of 2,000 people at Wanuskewin, permission for motor homes to be parked at Prairieland has been sought, and billeting, as well as bus shuttle service between the venues, have been or will need to be arranged.

Mark your calendar and be part of the fourth National Event in person or witness it on live streaming at www.trc.ca.

Thousands from across the world will be witnessing and watching the live webcasts of survivors sharing their truth at the TRC Hearings with you.

People from the UK, Spain, the United States, Japan, Greece, Denmark, India, Mexico, Albania and the Russian Federation have been listening.





The congregants of St. Andrew's Church gather after their Palm Sunday service, with final donations to the Zenze Blanco project in the collection plate. The parish raised a total of \$9,000 over a few years.

Photo – Mary Brown

Diocese of Saskatoon Announcements for June 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, July submissions will be in the September 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 to 25 people, sitting in a candlelit circle, with music led by our youth band "Reaching Out", reading, group reflection on the day's gospel and a gentle time of prayer.

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; one Wednesday evening a month, while a **DVD New Testament Bible Study** will be presented on Wednesdays at 10:30 a.m. in the parish library.

The St. James' Farmers' Market and International Bazaar brings people and energy into the church every Wednesday, from 11 a.m. to 6 p.m. 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.

Diocesan External Outreach Event: On Sunday, June 3, at 5:30 p.m., the members of the diocese's Baja external outreach mission and their families are gathering for a potluck meal in St. John's Cathedral Hall. Everyone is invited to bring a dish and join in this celebration. Following

the meal, at about 7 p.m., a Service of Commissioning for the Baja Mission will be held in the cathedral.

Saskatoon National Event: The Fourth National Event of the Truth and Reconciliation process, the Saskatchewan National Event, will be held at Prairieland Park, Saskatoon, from June 21-24. The Saskatoon National Event is open to all to observe and to listen. Everyone is encouraged to attend.

A full schedule of events will be available at a later date. For more information please check the TRC web site at www.trc.ca and the related article in this issue.

CLAY (Canadian Lutheran Anglican Youth) Gathering: The CLAY Gathering 2012, for Lutheran and Anglican youth between the ages of 14-19, will be held in Saskatoon from August 16-19. Early Bird registration cost is \$375, which 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).

Centennial celebrations at the Cathedral of St. John the Evangelist, Saskatoon: The Centennial Anniversary Weekend, September 7-9, will include: a reception to welcome former parishioners and guests and to recognize donors and partners; a pancake breakfast and fun day for kids; and choral evensong to be followed by a gala banquet.

The weekend will conclude with a service to re-dedicate the cornerstone and install a new time capsule for the next 100 years. The Primate will participate in the re-dedication ceremony and he will also be guest speaker at the banquet.

Other provincial and municipal dignitaries have also been invited. To obtain more information and/or tickets, please contact the Cathedral and also see the detailed announcement elsewhere in this issue.

Outside The Walls, A

Diocesan Gathering: A diocesan-wide gathering will take place from September 14-16 at Manitou Beach, Sask. The event and 10 related workshops will be held at the Manitou Hot Springs Resort and Mineral Spa, Manitou Beach.

More details and copies of the brochure for the gathering will be available in the near future and will be provided to each parish in the diocese. It will also be posted on the diocesan web site. Please see the detailed notice elsewhere in this issue.

Integrity/Saskatoon: Meetings are held at St. George's, Saskatoon on the second Wednesday of each month at 7:30 p.m. For more information, contact Tom and Rose Rogers at (306) 373-5165 or Rev. Ann Marie Nicklin at (306) 381-9780 or benjie60@gmail.com.

For further information and to view related articles, links and photographs of Integrity events, visit www.integritysaskatoon.blogspot.com.

Coffee and Breakfast at St. George's, Saskatoon: The men of St. George's, Saskatoon invite everyone (not just men!) to their hot **Men's Breakfast**, which is held the second Sunday of each month from 9-10 a.m.

All are welcome to join the Parish of St. George's **Community Coffee House**, on Tuesdays and Thursdays, from 8 a.m. to 12 p.m. for coffee, muffins and fellowship. The address is St. George's Anglican Church, Parish Hall, 624 Ave I S., Saskatoon. For information call 242-7973.

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 alternating basis monthly in the two Battle River Parishes. Please contact Rev. Peter Norman at (306) 445-4155 or by e-mail at stpaulnb@sasktel.net for dates and times.

Happy birthday to the Church!

By Bishop David Irving
Diocese of Saskatoon

SASKATOON – May 27, 2012, the "Day of Pentecost", came and went for many people without the realization that it was the birthday of the church.

When you think about it, Christians and non-Christians around the world take time from their busy lives to celebrate Christmas and the birth of Jesus. They know about Holy Week, and Easter Day is seen as a special day by most people.

But what about the birthday of the Church? Why do so few really celebrate this event in a big way? I know many church members today notice the change of the liturgical colour and listen to a sermon about the Apostles being empowered, but, we do so without realizing the true significance of the day.

On the Mount of Olives, just before Jesus ascended, He told His Apostles that they would receive power from on high and that they were to be his witnesses to all people.

In Chapter 2 of the Book Acts we read: "When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance."

Jesus was born into the world and after His death and resurrection, the Church is formed. The Church comes into being on the Day of Pentecost and is one of God's creations. Sometimes we act as if it was the Apostles who decided to form the Church, but it didn't happen that way.

Listen again: "Suddenly a sound came from heaven like the rush of a mighty wind..." Where did it come from? From heaven. God created the Church, brought it into being and it is His Church, not ours. He invites us to be part of it. The first followers were part of it and they went out into the



world preaching the Good News.

This is another point: the Apostles went out into the world sharing the love of God. They spoke to those with whom they came into contact, wherever they found them and whatever nation. Remember that God gave the gift of tongues to the Apostles for one purpose: to share the news about Jesus and how God loves each of each of us as we are; we are His creation.

The mission of the early Church was to communicate the message. That mission has not changed, and from the moment you and I were baptised, God commissioned us to share this task.

We are not alone. Remember, on the Day of Pentecost there were 3,000 new Christians and they shared something that has never been shared before. They have been baptized, they have been redeemed and they have been given the gift of the Holy Spirit. They are now part of a new fellowship, a loving and compassionate fellowship.

They have left behind the world of selfishness and greed. It was no wonder that their number quickly grew as the Church spread throughout Jerusalem and then the rest of the world.

The Church, of which you and I are a part, must always be that loving and compassionate fellowship.

A place where people can find shade in the heat of the day, a place to come and know that you won't be rejected, that you'll be accepted and loved as one of God's children.

On the Day of Pentecost God created His Church. Is this not a birthday worth celebrating? I think it is. Thanks be to God.

+ David

African outreach

(Continued from page 1)

various ages and of both sexes for lunch, as well as optional reading or writing and about 12 on the full homework programme.

Their emphasis is on literacy and they now have all the children doing homework or practicing reading or writing skills.

Most of the children are under 10 years old.

Literacy is a huge problem in South Africa, which has one of the highest illiteracy rates in the world.

This type of project encourages children to go back to school with more confidence.

It also creates a sheltered environment where the children are able to practice their reading and writing.

Prayer Book Society AGM at Stanley Mission

(Continued from page 1)

The story of Archdeacon Mackay, who was born in 1838 in Moose Factory to parents of mixed ancestry, is one of those good stories.

In 1864, he was transferred to Stanley Mission. It was here where he began his work in translating Scriptures, the Prayer Book and Hymns.

He left in 1879 to take up work in Battleford and at Emmanuel College in Prince Albert.

Archdeacon McKay was made Archdeacon of Saskatchewan in 1884. He is credited with choosing the town site for La Ronge. He died Nov. 28, 1923, and at his funeral Edward Ahenakew preached saying, "He has placed the Cree Bible in the hands of the Indians, also the Prayer Book, the Hymn Book and others."

As we celebrate this year the 350th Anniversary of the 1662 Book of Common Prayer of

England, we need to remember the great work of translation of that 1662 Book, which took place in this country as part of its missionary endeavours. Mackay's work is still used and the chapel in Hall Lake, part of the Lac La Ronge Indian Band, is named in his honour.

After the meeting at Stanley Mission finished, everyone went on a boat ride to Holy Trinity Church across the water for Evening Prayer and a fish fry, organized by Joe Roberts and the people of Stanley Mission.

The church was full for the Evening Prayer service, with Rev. Richard Custer playing the keyboard while the congregation sang Amazing Grace in Cree, translated by the late Rev. James Settee. Archdeacon Adam Halkett preached in Cree and English.

Following the service everyone enjoyed fried walleye, potatoes, beans and bannock. There is nothing like fresh fish and bannock to end a wonderful day.



Members of the Prayer Book Society of Canada (PBS), congregants of Holy Trinity Church in Stanley Mission (northern Saskatchewan) and Diocese of Saskatchewan clergy gather together after the PBS' annual general meeting in the community in early May.

Photo – Mary Brown

Celebrating Covenant

By Laura Pogue

REGINA – On the cool, rainy Sunday evening of May 6, St. Paul's Anglican Cathedral was packed. Not only Anglicans, but also Roman Catholics from the Archdiocese of Regina filled the pews.

It was the second annual celebration of the signing of the Covenant between the Diocese of Qu'Appelle and the Archdiocese of Regina – an agreement to work with one another in co-operation. And that was worth celebrating!

So, Anglicans and Catholics gathered together in a *Joint Prayer Service of Solemn Evensong*.

The atmosphere was cordial, the music wonderful. Led by the choir of All Saints, Regina, augmented by singers from Holy Rosary Cathedral, the congregation sang the hymns and responses with gusto!

Susan Klein, Roman Catholic co-chair of the Anglican-Roman Catholic Covenant Implementation Committee, reported on the committee's work over the last year and noted that many things were happening quietly.

Before the service began, Deacon Michael Jackson briefly explained the service of Solemn Evensong. He also explained that the incense used included sweet grass, incorporating First Nations traditions into the service.

Clergy and lay people from both denominations read scripture – Wisdom 7:22- 8:1 and Matthew 7:7-14 – and lead prayers.

The bishop of Saskatoon, Donald Bolen, spoke on the reading from Wisdom. He asked, "Is it not wise to do as much as we can together?" He talked of how the ecumenism of life is



Bishop Donald Bolen

guided by God's wisdom and how our two churches share not only the same scriptures, but also the same creed and much of the same liturgical tradition.

More is still needed to break down the barriers and we must learn to recognize the Holy Spirit in one another. He outlined four decades of discussion at various levels between Anglicans and Roman Catholics, and listed many of the documents which have resulted from these talks.

"Ecumenical documents are not meant to sit on shelves; they are meant to be used," he said.

Before he became bishop of Saskatoon, he was vicar-general of the Archdiocese of Regina and was instrumental in creating the Covenant. Prior to that, he had worked on ecumenical relations at the Vatican.

He said that the ecumenical actions seen here are, sadly, rare in the rest of the church. "You are leading the way." He referred to the Gospel and how the way is narrow and hard, and few choose it. Bishop Bolen closed his inspiring homily by quoting Jesus' prayer on the evening before His death: "that they may be one, as we are one."

(Photo – Margaret Ball)

New Saskatoon stewardship officer excited about work

Editor's note: Rev. Alex Parsons was appointed Bishop David Irving of the Diocese of Saskatoon to the position of Stewardship/Gift Planning officer on April 1.

He will be working with parishes in the diocese, having started with treasurer/warden meetings on May 2.

He will also be visiting each parish a number of times over the next three years, to speak on stewardship and gift planning, both as Sunday homilies and at vestry meetings.

He will also be assisting parishes in setting up Stewardship Committees and providing ongoing support.

Rev. Parsons will prepare a various media over the next while, such as: brochures explaining different facets of gift planning; Powerpoint presentations for group and one-on-one meetings; and setting up a database.

He will also write monthly articles for this paper on stewardship and giving issues.

Rev. Parsons will be available for estate and gift planning assistance and will be working in consultation with National Church representatives and other experts.

Rev. Alex Parsons has served, alongside Rev. Canon Colin Clay, in the parishes of All Saints, Watrous, and St. Matthias, Colonay, since 2005. Until accepting the Stewardship position, Rev. Parson, was also regional dean for the Eastern Deanery.

Rev. Alex Parsons graduated from the University of Saskatchewan in 2001 with a degree in Paleontology, and in 2007, received a Master of Divinity degree from the College of Emmanuel and St Chad.

He has operated a cleaning and renovation business since 1989 and restaurant prior to that.

By Rev. Alex Parsons

GREATER WATROUS PARISH (S'TOON) – It is with great excitement and hope that I start working with all of you as the Diocesan Stewardship/Gift Planning Officer.

This new position was made possible through a jointly funded partnership agreement with the National Church, working closely with the Resources for Mission staff at Church House.

I feel very blessed to have been given this opportunity to work in this challenging and fascinating position.

There is so much to learn together and share, as we delve into new ways to shape our future use of all the wide-ranging and wonderful resources we collectively bring to the table; resources that aid in God's work.

The possibilities are truly magnificent for the church we love and all whom it serves!

My first experience in this field was to attend the Banff training course put on by the Canadian Association of Gift Planners. I enjoy learning and meeting people, but this course and the other students were exceptional.

We came from anywhere between Victoria and Toronto, representing an amazing mix of local to national charities of widely varying office sizes. The course itself was fantastic.

I was sad when it was over, as it was such an informative and entertaining time. This view was shared by many of the other participants, with the instructors

commenting on how quickly the 26 of us had come together as a group.

So much enthusiasm and love of working with people was evident in all our discussions and I consistently felt what I can only describe as joy in being a part of this class. Friendships blossomed. A beautiful view of the mountains didn't hurt either.

Most of the course was concerned with providing an introduction to various aspects of planned charitable giving, while touching briefly on stewardship. We also did a number of role playing exercises and developed marketing plans for fictitious entities. One of our group's was the Orphan Kitten Rescue Alliance. A bit of silliness, but backed up with a workable proposal.

On a more serious note, the take-home course book provides an invaluable reference and forms the basis for starting an effective planned giving program.

I am very much looking forward to creating presentations using this material and sources for individual and group discussions.

It really is amazing to discover what is out there in terms of programs, legacy options and ideas for parish growth through various media. It is a whole new world to me.

As most of us know, the work of stewardship and legacy planning is long term and not a quick fix.

However, and this is the exciting part, the work we do today will have a profound effect down the road for strengthening our parishes, our diocese, our Church and our mission in God's world.

Thanks be to God.

Baptism, confirmation and reception at St. George's

Four confirmed, two baptized, one received into the Church

By Peter R. Coolen

SASKATOON – On April 22, a Service of Confirmation, Baptism and Reception was conducted at St. George's, Saskatoon, by Bishop David Irving (pictured, far left) of the Diocese of Saskatoon, who was assisted by the rector of St. George's, Rev. Ann Marie Nicklin (back right), before a large and joyful congregation.

For the service, the choir of St. George's performed a special Easter anthem, based on the melody of "Hallelujah", by Leonard Cohen.

Bishop David's sermon emphasized that there are many

beliefs of who Jesus was, but there is only one belief for the Church, that above all, offers a message of comfort, hope and salvation for all who accept Him.

The candidates for Confirmation were, from left, Sarah Jeanne Paul, Andrew Michael Heppner, Chelsea Helen Braun and Nadine Glenda McKenzie.

The candidates for Baptism were: Nadine Glenda McKenzie and Sarah Jeanne Paul. Received into the Anglican Church was Kenneth Raymond Dollansky (far right).

(Picture – Peter R. Coolen)



'I have desired to eat this meal with you'

Communion of the Unbaptized: A reflection

By Father Christopher Snook

REGINA – Many Anglican faithful may have heard of the debate within the Anglican Communion concerning the administration of Holy Communion to the unbaptized.

Though less sensational than the ongoing debate surrounding same-sex blessings, this debate for many represents a far more serious theological and ecclesiological concern.

There is not space in this short article to offer more than a cursory consideration of the challenges raised by this issue.

The debate centres in large part on a conflict between two different understandings of the Holy Eucharist. On the one

hand, there are those who see the Sacrament as primarily a part of Christ's ministry of eating and drinking with the outcasts and sinners of ancient Israel.

The Eucharist, the argument goes, must mirror Christ's own radical inclusivity.

Just as He ate with the outcast, so too the altar is a place of radical inclusion for every alienated person, whether alienated from mainstream life by virtue of lifestyle, profession, gender, ethnic identity or even religious (non) affiliation. The hospitality of Jesus demands a hospitable altar.

On the other side of the debate are those who see the Holy Eucharist as a gift to the Church, not so much for the proselytizing of the spiritual seeker or for the confirmation of people's general spiritual yearnings, but as a specific gift for a specific

community engaged in a specific relationship of love.

That is, it is the sacramental meal intended for those who have been drawn into the new creation of God's Kingdom in Christ by faith and Baptism.

Just as Jesus makes clear in the Scriptures that those with whom He shared the Last Supper were chosen out the world – that they had been with Him faithfully throughout His ministry, that they were intimate friends and not strangers or servants, and that they had a vocation to go and bear fruit in the world and love one another with His love (see John 15) – many are convinced that the Eucharist is intended to nourish those engaged in the same path of discipleship.

The gift of the Eucharist is so challenging and wholly re-orienting that even the most seasoned Christian ought to pause before coming to the altar Sunday by Sunday. As St Paul says, "Therefore, let anyone who thinks that he stands take heed lest he fall" (1 Corinthians 10:12).

It is often overlooked in the current debate that Baptism has never been the sole requirement for admission to Holy Communion for Anglicans (or most other Christians).

This is a crucial point. Anglicanism has always asserted that the reception of the Body and Blood of Christ requires of the faithful soul specific commitments described in the liturgies of our Church: repentance, love for one's neighbours, the intention to lead the new life following the commandments of God, and faith.

These requirements appear in the invitation to confession in the *Book of Common Prayer* and in the traditional language rite in the *Book of Alternative Services*, and they echo explicitly the teaching of Christ recorded in the 15th chapter of John's Gospel.

Moreover, they suggest that the Eucharist is precisely a meal

different in some very specific way from the general meal sharing of Christians and non-Christians alike. It is not supper.

It is, rather, *communion* with the Christ who is our life, a sharing in His whole self, Body, Blood, Soul and Divinity.

Certainly the hospitality of the Church does include the invitation to meals. Indeed, it ought to include far more than this and be a hospitality exercised sacrificially, whether in the form of hospital visiting, soup kitchens, opening our homes to one another and beyond.

We must imagine and celebrate any number of hospitable acts which are inspired purely by love of neighbour.

And yet there is a deeper invitation we are called to make, or to embody, as Christians. It is the invitation to be reborn, made new, transformed and transfigured by an encounter with a person, Jesus Christ.

The Church knows no other means of realizing this encounter in the deepest recesses of our lives than those given by God, primarily Baptism (through which we are spiritually reborn and made members of Christ) and the Holy Eucharist (in which we receive the Body and Blood of Christ in order to become in ever-more profound ways living members of him).

Removing faith and Baptism as pre-requisites for Holy Communion is, at the very least, an act hostile to 2,000 years of Christian practice and theological reflection, as well as our ecumenical relations.

Equally, it is not clear that it serves those who come to our

churches seeking their way home to God.

That road home begins when the seeker (or the long-absent baptized adult, or the slumbering moderate Christian) discovers that just as they have questions for God, so too God has a question for them.

It is Christ's fundamental question for every disciple: "Who do you say that I am?"

It takes time to answer this question; it requires the attentive reading of Scripture; it takes preaching and pastoral counsel; prayer and spiritual direction.

On the other side of the debate are those who see the Holy Eucharist as a gift to the Church ... (as) the sacramental meal intended for those who have been drawn into the new creation of God's Kingdom in Christ by faith and Baptism.

The answer, "You are the Christ", is itself a plea for the new life offered in Baptism and Holy Eucharist.

The Church must learn again and again to abide with hungry souls as they seek to answer this question and not rush to either Baptism or Eucharist.

Indeed, it may be that admission to the Eucharist in the absence of this pastoral commitment simply colludes with a culture which offers and even valorizes the instant gratification of every unformed or inchoate desire.

The Eucharist is not a substitute for the work of real evangelism, pastoral care, spiritual direction and counsel. It is the crown and summit of the Christian life, the marriage supper of the lamb, a wedding feast for which, the Bible tells us, we must be properly attired.

Though St. Paul warns in his letter to the Corinthians that we must approach the altar discerning the Lord's Body, otherwise judgment and even illness await us (see 1 Corinthians 11), it is nonetheless true that such spiritual

preparation for Holy Communion is an embattled practice in the modern world.

And surely the failure of faithful souls to prepare themselves suggests to the world that it ought not to prepare itself either.

It may be that the best way to find a resolution to the current debate is by a turn inwards and a renewed emphasis on our participation on the Lord's Supper, both clergy and laity alike, so that in our faithful putting on of Christ and reception of His Body and Blood, we may discern Him and His will.

The gift of the Eucharist is so challenging and wholly re-orienting that even the most seasoned Christian ought to pause before coming to the altar Sunday by Sunday. As St Paul says, "Therefore, let anyone who thinks that he stands take heed lest he fall" (1 Corinthians 10:12).

If Baptism and Holy Communion are simply badges of belonging, which we use to determine who is "in" and who is "out", then I would agree that they ought to be open to all on demand.

In fact, I would go farther and say they ought to be abolished.

But if the sacraments or mysteries of the Church are, first and foremost, Christ's gifts by which we are released from bondage to sin and death and drawn into the very life of God himself, then let their grace and joy and order be rediscovered and re-appropriated by every generation of Christians.

If by them His sacrificial death and resurrected life are applied to our souls and we are made new, then let us seek in them the answers to all our deepest yearning.

"Behold," says Jesus, "I make all things new" (Revelation 21:5).



Qu'Appelle Bishop Gregory Kerr-Wilson reacts after receiving a gift basket during his 50th birthday party at St. Luke's Church in Regina on April 22. Included in the gift basket, as put together by Don and Betty Ward of Melville, were items such as Polident, a denture cup, Preparation H, Tums, a magnifying glass and some hair curlers.

Photo – Fran Clarke

Centennial celebrations of Saskatoon Cathedral open to all

Contributed

SASKATOON – One hundred years ago, the cornerstone of St. John's Cathedral was laid by the-then Governor General HRH the Duke of Connaught.

This year, we're celebrating and we'd love for you to join us, Primate Fred Hiltz and other members of our extended parish family!

Friday, Sept. 7

Wine and Cheese Reception

Saturday, Sept. 8

Pancake Breakfast

Family Carnival

Choral Evensong

Formal Banquet at the Delta

Bessborough Hotel

Sunday, Sept. 9

Celebration Eucharist

Luncheon Reception

Contact us for more information! Visit <http://stjohns.sasktelwebsite.net> or e-mail celebration2012@sasktel.net

Sin discussed many times in the Bible

(Continued from page 1)

souls existed before coming to Earth. When they did come to Earth, it was already sinful, a theory called pre-existism. Souls have voluntarily, in a previous existence, entered the world sinful.

All these theories attempted to explain how sin came into the world. The Greeks in the early church discounted the connection with Adam. It was only in the later 4th century when the Latin (Roman) Christian fathers felt that there was a connection between Adam and human sinfulness.

"You realize this is an eternal problem that thinkers have been wrestling with," Harper pointed out. Augustine brought the idea of Adam's sin being transmitted to humanity into its fullness of thought.

By the 5th century, thinking went two ways: Augustine taught that there was connection between Adam's sin and human sinfulness, which the Western church gravitated toward; while Pelagius taught that humans could fulfill all the demands and laws of God without His help, denying the connection between Adam and man's sinfulness.

In the Scriptures, there are many verses that speak about sin, such as Romans 3:23 and Jeremiah 17:9.

Furthermore, some passages speak about how God cannot be the author of sin (Job 34:10, Isaiah 6:3 and Deuteronomy 25:16), while others talk about an angelic world (Jude 1:6) where something happened there which we don't know about, such as a rebellion against God (John 8:42).

Harper had retreat participants study parts of Genesis 2 and 3,

dealing with Adam and the Fall of Man, and the fallout from eating from the tree in the middle of the Garden of Eden.

She explained that since God spoke directly to Adam, and not Eve, about not eating from the particular tree, Adam is "theologically responsible" for this sin. Eve was tricked by the serpent, but Adam ate the apple willingly.

"Adam's sin is twofold, because he is considered to be the father of the human race and a representative of all his descendants," Harper said.

"So Adam is considered responsible and his guilt is placed on our account because he represents the race."

The nature of the first sin can be described as disobedience and a desire to be more than we were made to be. Adam and Eve were tempted. But is temptation a sin?

Temptation, in Latin, means to touch, to try, to feel experimentally. That may not in itself be bad, because we have a choice. But temptation causes us to question what way we will go afterward.

"The serpent created just enough doubt" in Eve's mind that she thought the tree looked good to eat from, the bishop added. "She is no longer trusting in the word that is given. She has decided to make her own decision."

The results of sin include total depravity, which is where there is no part of human nature that is not touched by sin.

Another result is the loss of communion with God.

Harper pointed out just like in the Garden of Eden, when Adam and Eve hid, God also asks us, where are we hiding?

When we sin, we "cover" ourselves because of guilt. This leads to spiritual and physical death because of our separation from God.

"The garden represents full communion with God," Harper added. "The sin changed the relationship."

In the Bible, there are five ideas of Scriptural sin. For example:

- Sin is a type of moral evil. The Old Testament describes sin as: missing the mark; want of integrity; to refuse to submit to God; and departure from the law

- Scripture describes sin as absolute character, so sin is sin

- All sin is against God (Romans 1:32; James 2:9)

- Sin includes guilt (Romans 3:19)

- Sin doesn't consist of acts but is a state of being (Galatians 5:17; Romans 7:7).

Augustine came up with the original sin doctrine, explained Harper, creating the connection among sin, guilt and total depravity. It doesn't mean we've lost our freedom, though.

"We still have the gift of conscience," she added.

"We are still moral agents. But what we may have lost is the ultimate desire for the highest good, or power to determine our course in the direction of the highest good."

With the concept of sin, there is sin and then there are sins.

The Roman Catholics talk about venial sins (small ones) and mortal sins (big ones that willfully violate the will of God).

Mortal sins include breaking the 10 Commandments and the Seven Deadly Sins.



Easter Sunday service assistants (from left): Father Stephen Harnish, violinist Ethan Johnson (in black), M.C. Ryan Harnish, server Liam Harnish and crucifer Noah Johnson (in front).

Photos – Catherine Harnish



St. Martin's Church in Briarlea, Sask., at dawn.

Ninety-seven years of Anglican witness in Briarlea

By Catherine Harnish

With contributions from Mary Brown and John Beavin

BRIARLEA (SKWN) – As early as 1915, people gathered in each other's homes to attend Anglican services in the Briarlea area.

The village is located 20 minutes northwest of Prince Albert in the heart of a farming community. The priests of the day came on horseback and even on bicycles to provide regular Anglican worship.

In the 1940s, Sunday school by Post – church lessons given in remote areas – was sent by mail and delivered in the summer by van. Lay people would travel from Ontario, arriving in Saskatchewan to teach Sunday school in the summer months.

Those who visited would park the van in a local farmer's yard or church field to visit with families and teach Sunday school lessons.

In 1940 Bishop Martin gave his permission to have Rev. Brant, who was in charge of the Indian Mission in Sturgeon Lake, lead

services in Briarlea every two weeks at the local hall.

At the same time, two acres of land on a hill were purchased and would become the place of Anglican worship. The Church [St Martin's] was built with local help and guidance of Rev. Roy Haddon, who during the same time period, led services in the Briarlea hall.

He would later become the first priest and rector of the new church. Two years later St. Martin's Church and cemetery were consecrated.

The building itself is a humble structure, plain beige with a steeple on the west end of the roof, visible in the distance from the long grid road that leads the way from Wild Rose School.

Once inside this holy place, the glow of the candelabras takes the chill off the windy prairie day. Some of the original Sunday school religious pictures remain near the sanctuary and add to the church's charm and loveliness.

Above the east-facing altar is a window that houses clear and

colored beveled glass with a white dove emblazoned at the peak. The light of the sun shining through the glass silhouettes the altar cross, illuminating the altar and sanctuary, spilling sunlight into the body of the church.

To see this for the first time is glorious, and how better to praise the Glory of God on Easter morning than to be in this quintessential Anglican Church, on the top of a hill surrounded by farm land.

The recent Easter Sunday Sunrise service did not fail to deliver the edifying power and glory of the Resurrection to the 27 people who came out at 6 a.m.

Following Holy Communion, the faithful gathered for a potluck breakfast. Throughout the year, special services are held at St. Martin's, celebrating the church feast days.

We shall meet again in the summer to fill the church with flowers and commemorate loved ones who have gone before us, whose burial is in the church cemetery.

Rev. Mary Gavin's last service at Touchwood Trail

By Susan Boxall

FORT QU'APPELLE (Qu'A) – St. John's Anglican Church was near to capacity as members from all points in the Parish of Touchwood Trail gathered on April 29 for the last service conducted by Rev. Dr. Mary Gavin.

Rev. Gavin (in picture, at right) has been incumbent in the parish for the last five years, but has decided to retire back to Milwaukee in the U.S.A. Rev. Gavin leaves a legacy of spiritual growth within the parish.

She has seen the re-opening of a Sunday school in St. John's, the successful amalgamation of St. Mary's, Cupar with St. Cuthbert's, Dysart and the introduction of greater ministry by the laity.

At the social gathering following the service, Barbara Cox (in picture, at left), parish chairperson, thanked Rev. Gavin



for all the gifts she brought to Touchwood Trail and presented her with a pottery vase.

Derek Harrison, organist, gave her a framed photograph of St. John's choir. Rev. Gavin also received many other cards and gifts from people of the parish.

Friends from the House of Prayer and the United Church also came to wish her well in all her future endeavours.

Photo – Ron Cox

Qu'Appelle Notes

Two postulants for ordination

Susan Anholt and Tracey Taylor have been named Postulants for the Diocese. The two prospective Local Ordained Ministers are from St. Columba, Kenaston, part of Midlakes Parish. The plan is to ordain both to the diaconate in June.

Appointments to Saskatchewan Gateway and Palliser

Bishop Gregory Kerr-Wilson has appointed **Rev. Michael Rossouw** as the incumbent of the Parish of Saskatchewan Gateway,

effective May 13. Originally from South Africa, Rev. Rossouw and his family have recently been living in the Philippines. Saskatchewan Gateway is a multi-point parish centred in Moosomin.

Bishop Kerr-Wilson has also informally appointed **Rev. Mary Ann Boote** as the part-time incumbent of the Parish of Palliser, which is based in Shaunavon.

She has recently come to the Diocese of Qu'Appelle from Newfoundland with her husband Peter, who is the new incumbent in the Parish of Chinook, centred in Maple Creek.

Camp Harding ready for season

Contributed

MAPLE CREEK (Qu'A) – Camp Harding, which celebrated its 50th anniversary last year, is located in the beautiful Cypress Hills, south of Maple Creek.

Camp Harding's programs are designed to provide children with the opportunity to try new activities and challenges in a safe and supportive environment. This combination of challenge and support helps campers grow in all directions!

Children will grow in their relationship to each other, creation, God and themselves.

Summer Camp Schedule

Teen Camp, ages 12-15:
July 8-14;
Intermediate, ages 9-12:
July 15-21;
Junior Camp, ages 6-9:
July 22-28.

Further information on registration and fees may be found at www.campharding.ca, in

the brochure sent to all parishes in the Diocese of Qu'Appelle, or by calling Lee at (306) 662-2494.

If you are 15 years or older and would like the experience of being a counsellor, please call Nancy at 463-4514.

The following positions are also required for each camp: Director, Head Cook, Craft Leader, Chaplain and First Aiders.

The Camp Harding committee has issued a challenge to all parishes in the Diocese of Qu'Appelle to participate in the camp.

Get involved as campers or camp staff and enjoy the Camp Harding experience.

Camp Rentals

Camp Harding is available for rental (to non-profit organizations) in June, early July, August and early September.

Rental information may be found on the camp website (www.campharding.ca) or by calling Michelle at (306) 662-4533.



Archbishop Daniel Bohan (left), of the Roman Catholic Archdiocese of Regina, is blessed with incense by Deacon Michael Jackson, during the joint Anglican-Roman Catholic prayer service at St. Paul's Anglican Cathedral in Regina on May 6. Bohan also gave the final blessing of the service before it ended. To Jackson's right is service M.C. Owen Chevalier.

Photo – Jason Antonio

'Outside the Walls': A gathering from across the Diocese of Saskatoon

The Diocese of Saskatoon announces a

Diocesan-Wide Gathering

"Outside the Walls"
from Sept. 14-16, 2012
at

Manitou Springs Resort and
Mineral Spa

Come and rejuvenate your spirit and body in the beautiful warm mineral waters at Manitou Springs Mineral Spa with family, friends and fellow Anglicans.

Explore the charms of Lake Manitou while you connect with Anglicans across our diocese over delicious meals, educational workshops and lively worship

Schedule:

Friday Evening

4-8 p.m.: Check into your hotel or campsite

6-8 p.m.: Registration and Welcome BBQ

8-9 p.m.: Opening Service and Keynote Speaker

9 p.m.: Refreshments and Fellowship

Saturday

8-10 a.m.: Breakfast and Morning Prayer

10 a.m. to 12 p.m.: One-hour Workshops (Primate's World Relief and Development, Youth Ministry, Music, Prayer and round table discussion)

Noon Lunch

1-3 p.m.: One-hour Workshops (Lay Ministry, Circle M, Marks of Mission, Q&A Period with Bishop David Irving and round table discussion)

6-7 p.m.: Supper

7-8 p.m.: Address by Bishop Mark MacDonald, Compline, Entertainment and Fellowship

Sunday

8-9 a.m.: Breakfast

9-11 a.m.: One-hour Workshops (Those most popular with participants will be offered again)

11 a.m.: Eucharist – contemporary music; Preacher: Bishop Mark MacDonald

Workshops:

Primate's World Relief and Development Workshop: As an instrument of faith, PWRDF connects Anglicans in Canada to communities around the world in dynamic partnerships to advance development, to respond to emergencies, to assist refugees, and to act for positive change.

Come explore how we in the Diocese of Saskatoon can make a difference.

Youth Ministry Workshop: Discuss simple ideas to get youth talking, engaged, and connected to the parish community. Spend some time discussing the theology of youth ministry and reworking old models of youth work for today's teens.

Join Susan Verity, longtime Sunday School teacher and mentor, as she demonstrates how to connect with kids about God's love for them through "SPARK", a kid-friendly, easy-to-use curriculum.

Music Workshop: Jam Session – You are invited to bring your instrument for this workshop.

Prayer Workshop: Participants will gain a new enthusiasm about their prayer lives. It will be an interesting, enlightening and empowering session.

Lay Ministry Workshop: The

College of Emmanuel & St. Chad will lead this workshop. They will be looking at past Lay Ministry and, more importantly, how we can engage in missional ministry in today's world.

Circle M Workshop: Often mission and ministry are restricted by limited financial resources and ministry personnel.

In this workshop participants will engage in an asset mapping exercise that will help them explore the range of resources available for ministry, and learn how to connect in new and creative ways to design new, sustainable forms of outreach.

Marks of Mission Workshop: Bishop Mark MacDonald, the Anglican Church of Canada's first National Indigenous bishop, will share his personal experiences of the "Marks of Mission" in his ministry.

Question and Answer Period with Bishop David Irving: Participants will have an opportunity to ask the Bishop about mission and outreach beyond the walls of our church buildings.

Displays and Information: The Diocese of Saskatoon Anglican Church Women will have displays and information to share with you.

Registration Fee: Individual: \$75; Youth (13-18): \$50; Child (12 and under): \$30

Please note that accommodation is not included in the Registration Fee. Accommodation in Manitou Lake is available in the Manitou Springs Hotel and Spa (at a rate of \$109.95 plus tax) or adjacent hotels, bed-and-breakfasts and the Manitou & District Regional Park Campground.

For more details and an application form: (306) 244-5651 or www.anglicandiocesesaskatoon.com

Remembering the Queen Mother

By Rev. Derek F. Nicholls

REGINA – March 30, 2002 marked the death of Her Majesty Queen Elizabeth the Queen Mother at her home in Royal Lodge, Windsor, at the age of 101.

At her bedside when she died were her daughter Queen Elizabeth II and the son and daughter of the late Princess Margaret.

Only seven weeks before Her Majesty's death she had attended Princess Margaret's funeral at St. George's Chapel, Windsor.

Her Majesty departed this life on Holy Saturday. To commemorate the 10th anniversary of the Queen Mother's death, a service of Commemoration was held at St. James the Apostle Church on Easter Monday, April 9, the date of the funeral in 2002.

The service was hosted by the parish and the South Saskatchewan Branch of the Monarchist League of Canada, in the presence of Their Honours Vaughn Schofield, lieutenant-governor of Saskatchewan, and

her husband Gordon Schofield.

Choral Evensong was led by Fr. Derek Nicholls, Honorary Assistant at St. James and Vice-Chair of the Monarchist League Branch.

The opening hymn was "Praise to the Lord" followed by "O Canada." The Old Testament lesson was read by Scott Hazelwood, chairman of the League Branch, and the second lesson by the lieutenant-governor. Bishop Gregory Kerr-Wilson preached.

Deacon Anne-Marie MacNeil

served as bishop's chaplain.

Other participating clergy were Fr. Malcolm French, rector of St. James, and Archdeacon Rob Hardwick, honorary assistant at St. James.

Brydan Sigurdson was the crucifer. Members of the St. James choir helped to sing the service.

The service included Psalm 121 and two hymns which had been used at the Queen Mother's funeral in Westminster Abbey.

Conway Crozier-Smith was the guest organist for the service

and played prelude and postlude music also used at the Queen Mother's funeral.

Following the service, the Monarchist League and the parish hosted a reception in the church hall.

About 80 people attended the service, including Ralph Goodale, MP, and an MLA representing the Premier of Saskatchewan.

Those present felt it was an enjoyable and meaningful occasion honouring the much-loved Queen, affectionately known as 'The Queen Mum'.

Bringing good news to the poor

By Basil Pogue

REGINA – The federal government is proposing to raise the threshold age for receiving Old Age Security to 67 from 65. This may not mean very much to the average middle-class Canadian, but to those living at the margins, it is critical.

At \$6,500 per year (\$540 per month) that makes a big difference in quality of life. Withholding it for two more years will further place the social safety net at risk.

In Saskatchewan, 16.7 per cent of the population still lives in poverty even though the economy has improved in recent years.

Canada, along with 189 other nations in the international community, signed on to the Millennium Development Goals

(MDG) in 2000.

Goal 1 has an objective to reduce extreme poverty by 2015. But all the goals are germane.

The 1998 Lambeth Conference included a day when the bishops in attendance marched into London in support of the MDGs.

Unfortunately, the church doesn't seem to have been listening to the extent of getting actively engaged.

For many Canadians, poverty is something endemic to the Third World but not up close and personal at home.

Churches reach out desultorily with feeding programs and food bank referrals and think we have done our bit, but we are not really committed to getting to the root cause and fighting poverty at ground zero.

Enter RAPM – a well-regarded

and caring hands-on group of social justice activists. The Regina Anti-Poverty Ministry (RAPM) is a creature of the United Church of Canada and based at Knox-Metropolitan United Church in Regina.

It is a successor to the Regina Downtown Chaplaincy founded by the late Rev. Bob Gay.

In the words of Dexter van Dyke, chair of the 2010-11 board, "RAPM is one of those places in our world that provides sanctuary to people in times of need, struggle and difficulty.

"Through our staff, we provide the sanctuary of companionship, accompaniment and advocacy when systems and their processes seem too large, too complex and too overwhelming; the sanctuary of a listening ear and caring presence; the sanctuary that is part

of seeking justice and fairness in our social structures, policies and various systems, including our economic systems."

RAPM employs two three-quarter-time staff members who are Designated Lay Ministers in the United Church of Canada.

Each is well-qualified and has over 20 years of experience in the field of social advocacy.

Between them, they deal directly day-to-day with a wide range of clientele in the areas of individual advocacy, public education and social justice, and handle approximately 2,100 cases each year.

The top five categories are: emergency assistance, rental coverage, Sask. Assistance Plan cut off, SAP denial and utilities.

RAPM is governed by a volunteer board and accountable

to the Wascana Presbytery. Seven members of the board are required to be United Church members. Other members include a Baptist, one Anglican, representatives of community organizations and low-income volunteers.

The board would like to have representation from other denominations and other faith communities but people are hard to find.

Each member is asked to serve a term of three years, renewable twice or a maximum of nine consecutive years. People come and go and serve as they are able.

For more information about RAPM, or to invite someone to speak to your congregation, please contact Peter Gilmer (306) 352-6386 or rapm@sasktel.net.

PWRDF and CIDA begin new joint health-care program

Project to cost \$10.8 million over five years; 59 African villages to be assisted

Contributed

TORONTO – The Primate's World Relief and Development Fund (PWRDF) is pleased to announce a new joint program with the Canadian International Development Agency (CIDA).

PWRDF will contribute \$2.7 million dollars over five years towards the \$10.8 million dollar project, which will focus on maternal and child health in 59 villages in Burundi, Mozambique and Tanzania.

"Through this five-year joint program, PWRDF and African partners will deepen and extend the impact of work already accomplished with CIDA funding in 2009 to 2011," said Adele Finney, executive director of PWRDF.

"With the help of Anglicans across Canada, PWRDF has committed itself to putting half a million dollars a year into this program, knowing that governments in the three countries have acknowledged the value of our partners' work and want it expanded.

"We also expect PWRDF/

CIDA partners will have much to share within the Anglican Communion through the capacity-building work of the Anglican Alliance: Relief, Development, Advocacy.

"The churches' grassroots presence in communities strengthens development effectiveness and sustainability. This is an exciting opportunity."

The program will reach about 1.5 million people through awareness-raising about health issues and nutrition, working with local governments to address cultural practices that negatively impact women's health and participation and ensuring better access to health care for pregnant women, mothers and children.

In the 59 villages, 1,690 community health workers, HIV and AIDS educators and caregivers will be trained.

One hundred bicycle ambulances will help remote villagers to reach clinics and hospitals and new clinics will be built where they are most needed.

Seventy per cent of the people

in the 59 villages do not have easy access to clean water or regular access to enough food.

Farmers will improve their skills and wells will be dug or rehabilitated to increase access to nutritious food and clean water throughout the targeted areas.

Model farms will be created to assist in improving agricultural techniques.

PWRDF is proud of its 40-year working relationship with CIDA and looks forward to continuing to work together with its partners, including the Anglican Diocese of Bujumbura in Burundi, the Anglican Diocese of Masasi in Tanzania and the Association of Community Health (EHALE) in Mozambique, to improve the lives of mothers and children throughout the region.

For more information please contact: Adele Finney, executive director, at afinney@pwrdf.org or (416) 924-9199, ext. 264; www.pwrdf.org; or Simon Chambers, communications co-ordinator; schambers@pwrdf.org; (416) 924-9199, ext. 366.

Bishop's School for Choristers celebrates 50 years

By Anne Marie MacNeil

REGINA – The 50th annual Bishop's School for Choristers will be held at All Saints Anglican Church, Regina, from August 12-19. To celebrate this milestone a few things are planned:

• **Re-branding** – beginning in 2012, the choir school will be renamed as 'Qu'Appelle Spirit and Song.' The format will remain the same; that is, a week of music, prayer and Christian discipleship for children and youth from the ages of 8 to 16 years.

• **Alumni Reunion** – participants from the past 49 years are invited to join this year's choristers on Saturday afternoon, August 18 for

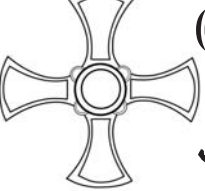
the 2012 Choir performance and sing-along, followed by a tea.

• **Sponsorship Fund** – in recognition of the 50th anniversary, donations will be accepted to start a fund to assist future participants who may require some assistance to cover the cost of attendance at the Qu'Appelle Spirit and Song.

The early-bird registration fee is \$125 (\$100 for additional child(ren) in the same family). After July 1, registration fees go up to \$150 and \$125 respectively.

For further information, contact Anne Marie MacNeil by email at annemacneil@accesscomm.ca.

Watch for details in your parish.



QU'APPELLE
SPIRIT & SONG

A WEEK OF MUSIC, PRAYER & CHRISTIAN DISCIPLESHIP
FOR CHILDREN AGED 8 TO 16

Formerly the Bishop's School for Choristers