



Episcopal Guidelines

Issued by the Right Reverend Helen Kennedy

Original guidelines	1999
Revised	2017
Updated	2022
Comprehensively revised	2026

WORSHIP • SERVE • GROW
A New Way for a New Future

Foreword

These Episcopal Guidelines represent the policies and standards by which the Diocese of Qu'Appelle orders its common life in liturgy, pastoral ministry, and the deployment of its clergy and lay professionals. They are not a bureaucratic exercise; they are an expression of the Diocese's commitment to **doing things well**, doing them **consistently**, and doing them in a way that serves the mission of God.

This 2026 edition is a comprehensive revision of guidelines first issued in 2017. Much has changed since then; our understanding of safeguarding has deepened; our commitments to reconciliation with Indigenous peoples have grown more concrete; our liturgical landscape has been enriched by the revival of the Qu'Appelle Liturgy; and the Diocese has launched a new strategy, A New Way for a New Future, that shapes everything we do.

The 2026 revision adds, for the first time, comprehensive guidance on the vesture of clergy and lay ministers in worship. It also includes guidance on Eucharistic practices, digital worship, tri-diocesan collaboration, and Indigenous ministry, as well as the Synod's Rules of Order and Procedure — matters that have not previously been consolidated in a single document.

These guidelines do not answer every question, and they are not intended to replace the pastoral judgement of incumbents and lay leaders in their own contexts. But they establish a **baseline of expectation** and **consistency** across the Diocese, so that clergy and parishes are not left to reinvent the wheel alone.

Questions about these guidelines should be directed to the Executive Archdeacon or to the Diocesan Office. These guidelines will be reviewed periodically; amendments will be issued as needed.

PART A

Liturgy

AI. Authorized Service Books

Authorized Rites

The following service books are authorized for use in public worship in the Diocese of Qu'Appelle:

- The Book of Common Prayer (1962)
- The Book of Alternative Services (1985)
- The Qu'Appelle Liturgy 1969 (Revised 2026) — authorized for Eucharistic and ante-communion use in the Diocese of Qu'Appelle
- Occasional Celebrations of the Anglican Church of Canada (1992)
- Additional authorized rites as commended by General Synod from time to time, as listed on the Anglican Church of Canada website under Authorized Liturgical Texts

On the Qu'Appelle Liturgy

The 2026 revision of the Qu'Appelle Liturgy has been prepared for use throughout the Diocese. A Presider's Guide is available from the Diocesan Office. The RCL is to be followed when it is used.

Lectionary

At all services at which a sermon is preached parishes are required to follow the Revised Common Lectionary as commended by General Synod. **This applies whichever service book is used unless the Bishop permission is expressly sought for an exception.**

Collects are to be those provided in the BAS or the Book of Common Prayer in conjunction with the Lectionary, or authorized alternatives provided by the Anglican Church of Canada.

In addition:

The Narrative Lectionary is a four year reading plan that is designed to be read September through May, following the school year. These readings focus on the narrative from Genesis through Jesus life. This resource may be used with permission from the Bishop.

Proper Prefaces

Proper Prefaces published in the BCP, BAS, the Qu'Appelle Liturgy 2026, and in Occasional Celebrations are all authorized. The seasonal / occasional prefaces are:

- Advent • Christmas • Epiphany • Lent • Easter • Pentecost • Trinity
- Reconciliation (authorized as a default preface in the Qu'Appelle Liturgy)
- Saints' Days • Baptism • Marriage • Funeral • Ordination

A2. Authorized Scripture Translations

The following translations of Scripture are authorized for reading at public worship in the Diocese of Qu'Appelle:

- New Revised Standard Version (NRSV)
- New Revised Standard Version Updated Edition (NRSVue, 2021)
- King James Version (KJV) — for traditional services
- Common English Bible (CEB)
- First Nations Version (FNV) — authorized for use in public reading, particularly in contexts of Indigenous worship and reconciliation

Where Bibles are provided for congregational use or where worshippers are supplied with service leaflets, the version read should be the same as that in the hands of the people.

Note

Other translations are good for Bible study and educational use, but not for public reading in worship
Eg The Good News Bible (Today's English Version), NIV, is suitable for educational use but not recommended for public reading in formal worship.

A3. Vesture of Clergy and Lay Ministers

Vesture communicates theology: it speaks of office, of the Church's continuity with tradition, and of the distinction between the roles of ordained and lay ministers.

A3.1 Foundational Principles

- Vesture serves the liturgy, not the wearer. It should draw attention to the office and the rite, not to the individual.
- The stole is the distinctive mark of ordained ministry. It is not worn by lay ministers, however significant their liturgical role.
- Licensed Lay ministers assist in worship as representatives of the baptized people of God; their vesture reflects this through cassock and surplice and blue tippet or alb, without blue tippet.
- Vesture should be clean, dignified, and in good repair.
- The liturgical colour of vestments and stoles follows the colour of the season or occasion (see A4).

A3.2 Clergy: Eucharistic Services

The presiding priest at the Eucharist wears:

- Alb and stole (coloured according to the season), with or without chasuble — preferred vesture for the presiding priest;
- Cassock, surplice, and stole — as an alternative, particularly in parishes using the Book of Common Prayer;
- The chasuble is encouraged for the presiding priest

Assisting priests wear alb and stole, or cassock, surplice, and stole.



A3.3 Deacons: Eucharistic Services

The deacon at the Eucharist wears:

- Alb and diaconal stole — worn from the left shoulder across the body to the right hip. This is the ancient and distinctive diaconal manner;
 - Cassock, surplice, and diaconal stole — as an alternative
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- The dalmatic may be worn over the alb at festival celebrations.



The diaconal stole

The deacon's stole is worn from the left shoulder to the right hip — not straight down the front as a priest's stole. This marks the deacon's office as distinct from the priest's.

A3.4 Clergy: Services of the Word

- Cassock, surplice, and tippet (black scarf) — the traditional Anglican choir dress for the Daily Office;
- An academic hood may be worn with the surplice and tippet at Morning and Evening Prayer; the hood is always put on before the tippet
- A coloured stole is appropriate when the service of the Word includes a specific sacramental element.



A3.5 Licensed Lay Ministers

- Licensed Lay Ministers wear cassock and surplice and blue tippet or alb without tippet.
- The blue tippet is not to be worn with an alb. If a badge of office is required with an alb, the reader medal may be worn (available from Diocesan Office)
- Lay Eucharistic Ministers and Visitors wear cassock and surplice, or alb without stole. No stole is worn by lay ministers.
- Servers, crucifers, and acolytes wear cassock and surplice or alb without stole.



A3.6 Vesture Summary Table

Occasion	Bishop	Priest	Deacon	LLM	Colour
Eucharist (Sunday)	Alb, cope or chasuble, mitre	Alb + stole	Alb + diaconal stole	Cassock + surplice	Seasonal
Eucharist (Festival)	Alb, cope or chasuble, mitre	Alb + stole + chasuble	Alb + dalmatic or stole	Cassock + surplice	White or Gold

Occasion	Bishop	Priest	Deacon	LLM	Colour
Morning/Evening Prayer	Rochet + chimere + tippet	Cassock + surplice + tippet	Cassock + surplice + tippet	Cassock + surplice + blue tippet	No colour
Confirmation	Alb, cope, mitre	Cassock + surplice + stole OR Alb + stole	Alb + diaconal stole	Cassock + surplice + blue tippet	Red or white
Induction	Rochet/chimere or cope OR chasuble if a Eucharist	Cassock + surplice + stole	Cassock and surplice (Alb if a Eucharist) + diaconal stole	Cassock + surplice + blue tippet	Red
Ordination	Alb, cope / chasuble, mitre	Alb + stole	Alb + diaconal stole	Cassock + surplice + blue tippet	Red
Baptism	Alb, cope, mitre	Alb + white stole	Alb + diaconal stole	Cassock + surplice + blue tippet	White
Funeral	Alb or cope, mitre	Alb + purple or white stole	Alb + diaconal stole	Cassock + surplice + blue tippet	Purple or White
Wedding	Cope and mitre	Alb + white stole	Alb + diaconal stole	Cassock + surplice + blue tippet	White
Good Friday	Rochet + chimere, no mitre	Cassock + surplice + tippet	Cassock + surplice + tippet	Cassock + surplice + blue tippet	Bare

A4. Liturgical Colours

Season or occasion	Colour	Notes
Advent	Purple or Blue	Blue differentiates Advent from Lent Rose vestments may be worn on Advent 3
Christmas and Epiphanytide	White	Gold for Christmas Day
Epiphany and Season after Epiphany	White / Green	Epiphany – white/gold Sundays of Epiphany – white <i>Or local use</i>
Ash Wednesday	Purple	
Lent	Purple	Lenten array (unbleached linen) may also be used Rose vestments may be worn on Lent 4

Season or occasion	Colour	Notes
Palm Sunday	Red or Crimson	
Maundy Thursday	White	Altar stripped after the service
Good Friday	Bare — no colour	Frontals removed; no vesture colour No Eucharist is celebrated on Good Friday. Communion may be offered from the Reserved Sacrament of Maundy Thursday.
Holy Saturday	Bare	As Good Friday, until the Easter Vigil
Easter Vigil and Easter Day	White or Gold	
Eastertide	White or Gold	
Day of Pentecost	Red	
Trinity Sunday	White	
Season after Pentecost (Ordinary Time)	Green	
Saints' Days	Red	Usually red, occasionally white
All Saints' Day	White or Gold	
Baptism	White	
Confirmation	Red	
Ordination	Red	
Marriage	White	
Funerals	Purple or White	White increasingly preferred as the colour of resurrection hope

A5. Confirmations

Preparation

- The Incumbent is responsible for preparing candidates and for practical arrangements.
- Form of service: Incumbent chooses BCP (1962) or BAS. The Bishop prefers the readings of the day. If the appointed readings are unsuitable, please consult the Bishop before choosing alternatives.
- Confirmation Information Form: Available from the Diocesan Office. Submit at least ten days before the Confirmation.
- Certificates: Prepared by the Diocese from the list of names submitted.
- Register: A Confirmation Register is kept in every parish. Names and ages of candidates are entered before the service; the Bishop signs after..
- Rehearsal: Required before the service with candidates and key participants.
- Liturgical colour: Red or white

The Confirmation Service

- The Bishop preaches unless other arrangements have been agreed.
- A chaplain stands near to the Bishop ready to hold the crozier or books as necessary.
- Candidates are presented by the Incumbent, wardens, parents, godparents, or those who prepared them.
- If a Deacon is present, the Deacon prepares the altar.

After the Service

- Photographs: Candidates remain until after the final hymn. Group photograph with candidates, clergy, and Bishop first; then individual or family photographs.
- Gifts: Bibles, prayer books, or other gifts to be blessed may be brought to the altar immediately after photographs.
- Certificates: Distributed by the Incumbent at the reception.

A6. Inductions and Installations / Celebrations of New Ministry

An **INDUCTION** is the public liturgical act by which a priest is placed into the cure of souls of a parish, often as rector or incumbent. It marks the priest's pastoral, liturgical, and canonical relationship with that congregation.

An **INSTALLATION** refers to placing someone into their particular seat or office, especially in a cathedral or collegiate setting, or a parish priest (Incumbent) into their stall. or a dean, canon, or archdeacon may be installed in their stall in the cathedral. The emphasis is on being placed in the formal seat associated with that office.

- Date and Time: Arranged by the Archdeacon at a date convenient to the parish, the Incumbent, and the Bishop. Normally as soon as possible after appointment.
- Responsibility: Parish officers in consultation with the new Incumbent and the Archdeacon.
- Invitations: All parishioners are invited. Written invitations to all clergy of the Deanery; Deanery clergy are expected to robe. Community leaders and ecumenical neighbours should also be invited.
- Liturgical colour: Red. All robed clergy wear red stoles (if a Eucharist), unless a major Feast is observed and the liturgical colour white.
- The Induction normally takes place in the context of the Eucharist.
- Authorized rites: BCP Institution and Induction; Celebration of a New Ministry (Forms A & B) from Occasional Celebrations; the diocesan revised form of Celebration of a New Ministry.
- The Bishop usually inducts and the Regional or Executive Archdeacon installs. The Bishop may delegate both the Induction and Installation to the Archdeacon.
- Sermon: The new Incumbent may nominate a preacher; the Bishop extends the invitation officially.
- A rehearsal is required, directed by the Archdeacon or the Bishop.

A7. Baptism

- Baptism is appropriately celebrated at the Eucharist, on the principal festivals: Easter Vigil, Easter Day, Pentecost, All Saints' Day, and the Feast of the Baptism of the Lord.
- Baptism should normally be celebrated in the context of the main Sunday congregation, not as a private family occasion.
- The liturgical colour is white.
- The BAS Baptismal Covenant is a central text for the Diocese's commitments in reconciliation and environmental stewardship.

A8. Children as Communicants

- This is a permissible practice. The decision is made by the child's parents or guardians and the parish priest.
- Instruction about the Sacrament should be ongoing as children grow
- Care must be taken for families who conscientiously do not permit their children to receive before Confirmation.

A9. Marriage in the Church

Marriage

- Use the rites available in the BCP and BAS
- Clergy must be aware of their Registration number with the Marriage Unit and complete the necessary license paperwork in a timely manner.

Marriage of Same-Sex Couples

Any request for a same-sex marriage ceremony to be held in an Anglican church building or officiated by Anglican clergy must first be approved by the Bishop. The same pastoral care and liturgical dignity is to be accorded to all couples married in the Church.

A10. Funerals and Christian Burial

- The Church's rites for Christian burial are one entity, beginning in the church building and concluding at the committal. They should not be treated as two separate services.
- Authorized rites: BCP Order for the Burial of the Dead; BAS Funeral Services
- The liturgical colour is purple or white. White is increasingly preferred.

A11. The Good Friday Collect (BCP)

General Synod (1989) approved the deletion of the Third Collect for Good Friday from future printings of the BCP 1962. The following replacement is authorized for use in this Diocese:

*O God of unchangeable power and eternal light, look favourably on thy whole church,
that wonderful and sacred mystery.
By the effectual working of thy providence, carry out in tranquility the plan of salvation.
Let the whole world see and know that things which were cast down are being raised up,
and things which had grown old are being made new,
and that all things are being brought to their perfection by him through whom all things were made,
thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Spirit,
one God, for ever and ever. Amen.*

*Based on Gelasian Sacramentary No.432. Recommended by the General Synod Doctrine and Worship Committee.
This prayer also appears in the BAS as the final prayer in the Solemn Intercession on Good Friday.*

A12. Lay Eucharistic Assistants (LEAs)

Lay Eucharistic Assistants (LEAs) assist at the distribution of Communion at the parish Eucharist and / or administer Home Communion. Those who are authorized to administer Home Communion must also have completed supplementary training and Safe Church training.

Authorization and Standards

- LEAs serve only with the authorization of the parish priest and under a Bishop's authorization certificate issued for a three-year term. The license may be renewed on the written request of the parish priest and vestry.
- The congregation should study and discuss the practice, and the vestry should formally approve before a request is made.
- Candidates must be over 16 years of age; a regular communicant member of the parish; acknowledged as a suitable person for pastoral ministry; approved by the vestry; and must have completed the Diocesan LEA training and Safe Church requirements including a current Criminal Record Check and Vulnerable Sector Screening.

Public Commissioning

- After training is complete, the Bishop issues the authorization certificate. At the commencement of their ministry, LEAs should be commissioned by the parish priest at a service where the whole congregation is gathered.

Vesture

- LEAs may wear cassock and surplice or alb during worship. When administering communion at home (or other setting) no liturgical vestments are worn, but a Eucharistic Assistant's badge or cross may be worn if desired.

The Ministry of Lay Distribution to the sick / shut-ins / Home Communion

- Administer the Sacrament only with the knowledge of the parish priest.
- Use the designated communion vessels. Follow all Safe Church practices.
- Preferably visit with one other person.
- Use the form of administration from the BAS (pp. 256–260) or BCP (p. 582), or an approved short form including: the Peace, a collect, a scripture reading, an expression of penitence, the Lord's Prayer, administration of the Sacrament, and a prayer of thanksgiving.
- In emergency cases or when the person is extremely weak, the barest minimum is: the Lord's Prayer, administration of the Sacrament, and a concluding thanksgiving.

A13. Eucharistic Practices

Intinction by the laity

Teaching and research on hygiene has confirmed that dipping the wafer or bread into the wine (intinction) is less sanitary than drinking from the common cup. Silver chalices, correctly cleaned with the purificator – inside and outside of the rim, and quarter turned – is the approved method of administration. Therefore, **intinction is prohibited in this Diocese**. Communion is fully received in either element alone; it is not necessary to receive both kinds to receive the fullness of the Sacrament.

Practice in administration of communion in care homes and other places of care may necessarily be adapted according to local need – which may include intinction by the minister.

The Reserved Sacrament

The doctrine of the Real Presence of Christ in the Eucharist determines how we are to show reverence to the consecrated elements. Whenever the Sacrament is reserved, great care should be taken.

- Consecrated elements are to be reserved in an aumbry or tabernacle, and Bread is to be kept in a breadbox or pyx with a tight-fitting lid. Wine is to be stored in a sealed bottle.
- When the consecrated elements are present in the church sanctuary, a sanctuary light should be lit if available.
- A 'reserved sacrament kit' is an acceptable way to store elements for travelling to home communion. The kit is to be kept in good order, cleaned, and replenished at regular intervals.

On deacons and the Reserved Sacrament

A deacon may carry the reserved Sacrament to those unable to attend the parish Eucharist, following the same form of administration as authorized for Lay Eucharistic Assistants. This is a proper exercise of diaconal ministry.

The use of deacons (or other authorized worship leaders) to provide main Sunday worship using the Reserved Sacrament is not regular practice in this diocese. Where there is no priest available to Preside, then a service of the word or Ante-Communion should ordinarily be used.

Disposal of Consecrated Elements

- Any remaining consecrated elements that have not been distributed, must be disposed of reverently.
- It is permissible either to consume remaining elements or to return them to the earth.

AI4. Digital and Online Worship

- Digital worship is a genuine extension of the Church's gathered worship, **not a substitute for it**. Where possible, those who worship online should be encouraged and supported in returning to in-person worship.
- Consent: No member of the congregation may be live-streamed or recorded without their knowledge and consent. A notice should be given at the start of each service. Opt-out arrangements should be available.
- The Diocese's AI Policy governs the use of AI tools in preparing or editing digital worship content. Parishes should familiarize themselves with this policy.
- Copyright: Parishes are responsible for securing appropriate copyright licenses (e.g. OneLicense and CCLI) for any music used in live-streamed or recorded worship.
- **A recording of a service is not a Eucharist:** the Sacrament may not be administered through a screen. Those who watch a recorded or live-streamed Eucharist do not receive Communion.

On recording and privacy

The right of any person to worship without being recorded must be respected. This applies particularly to children and young people and to those in vulnerable situations.

PART B

Pastoral Standards

BI. Confidentiality and the Pastoral Relationship

It is the historic obligation of Anglican clergy to regard as a sacred trust all confidential information imparted to them under the seal of confession or in their pastoral capacity.

Nothing in the principle of confidentiality overrides the legal obligation to report harm to children under The Child and Family Services Act (Saskatchewan).

In Saskatchewan, the priest/penitent relationship enjoys no specific statutory privilege in law. A priest may be compelled to testify in a court of law. They may seek permission to consult the Diocesan Chancellor, and be represented by legal counsel.

PART C

Clergy Life and Ministry

C1. The Path Toward Ordination

At Parish Level

- A consultation takes place between the Incumbent and the person enquiring, followed by a meeting with the Bishop.
- The Parish Council and Vestry must be supportive.

At Diocesan Level

- The candidate is referred to the Diocesan Committee on Ordained Ministry for interview and assessment and support
- The Committee makes recommendations to the Bishop regarding readiness to proceed to the national Advisory Committee on Postulants for Ordination (ACPO).
- Upon a positive ACPO recommendation, and with the endorsement of the Bishop, the candidate becomes a Postulant of the Diocese and begins formation.
- The Bishop, with the Director of Ministry, arranges the final stages toward ordination. A person becomes an Ordinand when these plans are confirmed in writing by the Bishop.

C2. Ministry with Housing (House for Duty)

- A Ministry with Housing appointment requires a written Ministry Agreement, signed by the Bishop, the minister, and the wardens.
- The arrangement provides a minimum of five sessions of ministry per week (a session being approximately three hours).
- The property is provided for the better performance of ministry and must be vacated when the arrangement ends.
- Ministry with Housing ministers are fully licensed clergy of the Diocese and are included in all diocesan clergy events and communications.
- All Ministry with Housing arrangements are reviewed annually by the Archdeacon.

The Diocese's comprehensive Ministry with Housing guidance is available from the Diocesan Office.

C3. Visiting Clergy and Guest Ministry

It is always a blessing to welcome visiting clergy and lay leaders to the Diocese of Qu'Appelle. However, all such arrangements require the Bishop's prior permission.

- Any Bishop, priest, or deacon from another diocese who is asked to take part in a service in this Diocese, or to function as an honorary assistant, must have the permission of the Bishop of Qu'Appelle to do so. It is a serious matter for a cleric to be either unlicensed or to be acting without permission.
- Before issuing invitations to persons from outside the Diocese for parish, diocesan, or other ministry events, local leaders must obtain the Bishop's permission.
- Clergy from other denominational backgrounds also require permission from the Bishop to preside or officiate in an Anglican church in this Diocese.
- The Bishop will ascertain that the local bishop has been notified before accepting ministry invitations in other dioceses.

C4. Tri-Diocesan Collaboration

For many years the three dioceses in the civil province of Saskatchewan — the Diocese of Saskatchewan, the Diocese of Saskatoon, and the Diocese of Qu'Appelle — have been in conversation about working together for the betterment of the Church.

Tri-Diocesan Permission

Since May 2023, all licensed clergy in the Diocese of Saskatchewan, the Diocese of Saskatoon, and the Diocese of Qu'Appelle have the Bishop's general permission to officiate and preside in each other's dioceses without first seeking written permission in each individual case. As a courtesy, clergy may wish to inform the Bishop when they exercise this permission.

C5. Deployment and Inter-Diocesan Transfers

Preamble

Clergy are ordained for ministry in the whole Church. They should not be made to feel guilty for considering a move to another diocese. At the same time, the timing of any move should be right for all parties.

- **Incumbents should normally serve a minimum of four to five years in a parish before moving.** For junior or assistant clergy and those newly ordained, a minimum of two years is expected.
- Clergy wishing to leave the Diocese should first inform the Bishop and obtain written consent before approaching other dioceses or parishes.

Inter-Diocesan Transfers

- Any Bishop wishing to interview a priest from another diocese should first consult with the Bishop of that diocese.

- Matters to be negotiated in any transfer include outstanding obligations, accrued vacation, date of announcement, and exchange of letters of *bene decessit*.
- Advertisements for vacant positions should always direct potential applicants to obtain the blessing of their present Bishop before applying.

C6. Minimum Standards for Licensed Clergy

- Safe Church Training: current and up to date.
- Criminal Record Check and Vulnerable Sector Screening: completed before taking up any post and renewed as required.
- Continuing Ministerial Development: participation in the Diocese's CMD programme.

Clergy Conference, Clergy Days, and Clergy Retreat

It is a firm expectation that all active and licensed clergy attend diocesan-led clergy days, clergy conferences, and clergy retreats. Retired clergy and clergy with PTO are warmly invited. If a situation arises that prevents attendance, regrets and an explanation should be sent to the Bishop.

- Spiritual direction: the Bishop strongly encourages all clergy to have a regular spiritual director. Help in identifying a director is available from the Bishop's office.
- Compliance with the Diocesan Canons, Regulations and Policies
- Annual leave: clergy are entitled to and expected to take their full entitlement of annual leave, with appropriate provision for their parish during their absence.
- Dates and cover are arranged with mutual agreement of the clergy and vestry

On clergy wellbeing

The Diocese takes the wellbeing of its clergy seriously. Clergy who are experiencing difficulties are encouraged to speak with the Bishop or the Executive Archdeacon at the earliest opportunity.

C7. Lotteries and Raffles

The only kind of authorized fundraising auction permitted in parish contexts is a Silent Auction, where items are displayed with a starting price and bidders may submit higher bids until the auction closes. Traditional raffles (where participants purchase tickets and a winner is drawn) are not authorized.

Parishes with questions about fundraising activities should consult with the Diocesan Office.

PART D

Indigenous Ministry and Reconciliation**D1. Commitment to Reconciliation**

The Diocese of Qu'Appelle occupies the traditional territories covered by Treaty 2, Treaty 4, and Treaty 6. We acknowledge this in worship and in all our common life. The Diocese is committed to a genuine and continuing process of truth-telling, repentance, and reconciliation with Indigenous peoples, and to honouring our treaty obligations as partners in covenant.

Reconciliation is not a programme or an initiative; it is a permanent orientation of the Diocese's life and ministry.

D2. Land Acknowledgement and Indigenous Language

Acknowledging the land upon which we live, work, and worship brings awareness to the unmet responsibilities of treaty relationships and is an act of reconciliation. At all services and meetings of clergy and congregations some form of land acknowledgement is to be publicly spoken. There are example Land Acknowledgements found in Appendix ____

If at all possible, having part of the service spoken or printed in an Indigenous language is also a move towards reconciliation and is therefore encouraged. For those wishing to include an Indigenous-language element, the following form of the Lord's Prayer in Cree is provided:

On Land Acknowledgements

A Land Acknowledgement is most naturally placed after the opening greeting or call to worship. Responsive and other versions of Land Acknowledgements are below

A Diocesan Land Acknowledgement

The Diocese of Qu'Appelle respects and honours all Treaties that were made on all Territories and acknowledges the spirit and intent in which they were negotiated.

We acknowledge the harms and mistakes of the past; we are committed to moving forward in partnership with Indigenous Nations in the spirit of reconciliation and collaboration.

We acknowledge that the Land on which we gather and work is Treaty 2, 4, and 6 Territories and the original and ancestral land of the Nehiwayak, Anishinaabe, Nakota, Lakota and Dakota and Metis.

We are grateful for the Indigenous stewardship of this land and their hospitality which allows us to live, work and serve God the Creator.

Responsive Land Acknowledgement

Leader	Who are you that have gathered here this day?
All	We are a diverse people, each with a story, and a history.
Leader	When we gather in this diocese
All	We acknowledge that we are on the ancestral homelands of others who were here before us.
Leader	We honour that heritage today.
All	For these lands have been home to Indigenous people who cared for them thousands of years before others arrived here.
Leader	Today, with humility,
All	we express our gratitude to Indigenous peoples for their faithful stewardship of this land, its waters and creatures, then and now.
Leader	We add our lament
All	that this shared history is filled with injustices that continue into the present experiences of Indigenous people.
Leader	In humility, we acknowledge the part our Church has played
All	in the historical, intergenerational, and contemporary trauma faced by many Indigenous people.
Leader	We ask for courage to listen to the stories of others
All	that we may earn trust, find healing, and seek a new way with Creator and one another.

The Lord's Prayer in Cree / English

(English – Cree)

Jesus taught us to call God, “Our Father”, so in faith we pray:

Nótawenan kichekesikók āyayun,
Our Father who art in heaven,
kittu we kunatāyítakwun ke Wéyoowin,
hallowed be thy name,
ke tipāyichikāwin kittu we otíchipuyew,
thy kingdom come,
Ā itāyítumun kittu we tochikatāo otu uskék,
thy will be done on earth,
ka isse uyak kichekesikók.
as it is in heaven.
Meyinan unóch ka kesikak kā óche pimatiseyák;
Give us this day our daily bread;
menu usānumowinan ne muchétiwininanu,
and forgive us our trespasses,
ka isse usānumowukíchik unike ka wunitotakoyákik;
as we forgive those who trespass against us;
menu ākaweyu itótuhanan kotāyimikoowiník;
and lead us not in temptation;
maku metakwānumowinan mucho kākwi.
but deliver us from evil.
Keyu ket uyan tipāyichikāwin,
For thine is the kingdom,
menu sókatisewin, menu kistāyítakosewin,
the power and glory,
kakikā menu kakikā.
for ever and ever.
Amen.

D3. Indigenous Services and Ministry Partners

Where Indigenous services or ministry events take place within a parish, the Incumbent is the duly appointed ecclesiastical authority and is to be consulted and included in the planning of all such events. No arrangement for ongoing ministry within a parish is made without the knowledge and agreement of the Incumbent.

The Diocese encourages the development of genuine partnerships with Indigenous communities, including around the use and future of church buildings and the development of ministry that serves Indigenous peoples with dignity.

PART E

The Diocesan Strategy

E1. A New Way for a New Future

The Diocese's strategy for 2026–2031 calls all parishes and ministry leaders to Worship, Serve, and Grow. These three pillars shape the Diocese's common life and inform the expectations set out in these guidelines.

- **WORSHIP:** All that the Diocese does in liturgy and formation is in service of the worship of God. These guidelines exist to ensure that worship across the Diocese is ordered, dignified, and theologically grounded.
- **SERVE:** The Diocese is committed to service of its communities — through ministry to those who are sick, isolated, or in need; through engagement with the social and civic life of Saskatchewan; and through the work of reconciliation.
- **GROW:** The Diocese encourages all its parishes to invest in lay ministry development, in formation, and in the welcome of new people into the life of the Church.

Parish Engagement Plans, developed in consultation with the Archdeacon, are the primary tool for each congregation to connect these strategic commitments to their own local context.

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Worship • Serve • Grow — A New Way for a New Future