



The Hippo Herald

SPRING 2022

LETHBRIDGE, ALBERTA

What does it mean to be “missional”?

Anglicans across south-central Alberta are being asked to take a closer look at the people within, without and beyond the walls of their parish jurisdictions. Following is an excerpt from “Re-Imagining Mission in the Diocese of Calgary,” an article that ran in the Anglican Planet last December, written by St. Augustine’s own Jane Harris. This excerpt and the link that follows appear with the permission of the Anglican Planet.

When she was a young mom living in Lethbridge, Pilar Gateman went to pick up pizza for her family. She encountered a homeless man slouched beside the restaurant door. No doubt a few customers had walked past him carrying their own hot lunches that day, but the Holy Spirit nudged Gateman to do something to help the man. So she came out of the restaurant car-

rying a pizza for the fellow and handed it to him. Looking back, she wishes she had done more.

“I did not ask his name or start a conversation. It challenged my sense of safety,” says Dr. Gateman, now Executive Officer and

Archdeacon of Calgary.

Gateman was back in Lethbridge on Reign of Christ Sunday as The Most Rev. Gregory Kerr-Wilson, Archbishop of the Diocese of Calgary and Metropolitan of the Ecclesiastical Province of Rupert’s Land, urged the congregation to remember that all Christians are called to mission.

“God’s own people have been called out of darkness

CONTINUED PAGE 12 >

INSIDE THIS ISSUE:

Rev. Steve explains confirmation 2

Jo Wills in New Zealand 4

Coldest Night team raises \$4,310 5

Singing the Psalms 6

We have books for kids, and more 8

Why banners? 9

Rev. Gillian on Night Prayer 10

Holy Week Services

April 10 – Palm Sunday

~ 8:00 am Traditional Holy Eucharist

~ 10:00 am – The Sunday of the Passion with the Liturgy of the Palms, Holy Eucharist

April 11 – Holy Monday

~ 7:00 pm Holy Eucharist

April 12 – Holy Tuesday

~ 7:00 pm Holy Eucharist

April 13 – Holy Wednesday

~ 7:00 pm Holy Eucharist

April 14 – Maundy Thursday

~ 9:30 am – Traditional Holy Eucharist

~ 7:00 pm Holy Eucharist (including the solemn stripping of the altar)

April 15 – Good Friday

~ 11:00 am Meditation on the Cross

April 16 – Holy Saturday

~ 7:00 am – The Great Vigil of Easter

April 17 – Easter Day: The Sunday of the Resurrection

~ 8:00 am Traditional Holy Eucharist

~ 10:00 am Holy Eucharist



FROM THE
RECTOR'S DESK

What is confirmation?

On Sunday, June 12, Archbishop Greg Kerr-Wilson will visit us at St. Augustine's for our annual Confirmation Sunday. This is always a most joyful time in the life of our parish! But why do we practice this rite when some churches don't?

To understand the sacrament of confirmation, we must begin by understanding baptism. As Anglicans, we baptize people both young and old; infants, toddlers, children, and adults. This is because baptism is a sign of covenant membership. It tells us

and everyone else that we belong to Christ and His church. It is a so-called "gospel sacrament" because it is given by Jesus himself to everyone who comes into his Church – without exception. This makes it different from some of the other sacraments (like holy matrimony or ordination, for example).

Holy Baptism is the sacrament by which God adopts us as his children and makes us members of Christ's Body, the Church, and inheritors of the kingdom of God ... The inward and spiritual grace in

Baptism is union with Christ in his death and resurrection, birth into God's family the Church, forgiveness of sins, and new life in the Holy Spirit.*

But in order to be baptized (as the vows in our prayer book remind us) we must renounce Satan and sin and repent of our sins and accept Jesus as our Lord and Saviour. So how can we then baptize an infant or small child who is not yet capable of such decisions?

Infants are baptized so that they can share citizenship in the Covenant, membership in Christ, and redemption by God... Promises are made for them by their parents and sponsors, who guarantee that the infants will be brought up within the Church, to know Christ and be able to follow him.*

There are other sacramental rites which have come about in the Church under the guidance of the Holy Spirit. These include confirmation.

Confirmation is the rite in which we express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a bishop.... It is required of those to be confirmed that they have been baptized, are sufficiently instructed in the Christian Faith, are penitent for their sins, and are ready to affirm their confession of Jesus Christ as Savior and Lord.*

Confirmation is a mature, public affirmation of faith designed especially for those who have not yet had the opportunity to do so. It normally takes place around the age of 12, but adults are also confirmed. It is also an opportunity to receive the ministry of the Diocesan



Bishop through laying on of hands for the filling of the Holy Spirit and strengthening for ministry in the Church and the world.

Currently at St. Augustine's there are two separate classes studying in preparation for confirmation. One for youth and another for adults. This is in keeping with the ancient practice of the Christian Church. For many centuries the season of lent is the traditional time in which such preparation has taken place.

Please pray for these students during this time, that God would strengthen and encourage them in their faith, and plan to join us on June 12 to pledge them our support and ongoing encouragement.

Your Rector,
Steve

**all quotations from the Episcopal (U.S.) Book of Common Prayer page 858 and 860*

Financial Update

BY CATHY GILLESPIE
TREASURER

Financial Results for 2021

The Operating Fund, which accounts for most of the Church's income and expenses, ended up with a small \$2,200 surplus in 2021. We unfortunately did not achieve the budgeted level for income, which is mostly comprised of parishioner givings. However, expenses were under budget by a larger total amount, resulting in the surplus. The most significant expense variances arose from a couple of staff positions that were recruited to during the year. Many other expense lines were also under budget, largely because of how the Church was operating in response to pandemic restrictions. A summary of the Operating Fund results for 2021 is shown in the first column of the chart. Further details on this, as well as the Statement of Financial Position and Statement of Fund Activity, can be found in the Annual Report for 2021.

Budget and Early Results for 2022

The Operating Fund budget for 2022 reflects the objective of returning to an income level similar to what it was before the pandemic. That includes an increase

in total parishioner givings of over 5% compared to 2021, as well as using \$35,000 income from the Endowment Fund. Budgets for expenses support the current level of staffing, programming, maintaining the Church buildings and administration. We are budgeting a \$25,000 deficit for the year, which would be funded from the accumulated Operating Fund Reserve. A summary of the 2022 Operating Fund budget is shown in the middle column of the chart below. More detail is available in the Annual Report for 2021.

	<u>2021 Actual</u>	<u>2022 Budget</u>	<u>2022 Actual to February 28th</u>
Parishioner givings	\$ 441,787	\$ 465,500	\$ 54,352
Other income	12,338	43,700	0
Federal wage subsidy	18,481	0	0
Total income	<u>472,606</u>	<u>509,200</u>	<u>54,352</u>
Staffing expenses	\$ 290,730	\$ 325,500	\$ 52,693
Administration & apportionment	109,252	118,000	18,359
Facility expenses	56,213	71,600	14,555
Christian education & outreach	14,211	19,100	462
Total expenses	<u>470,406</u>	<u>534,200</u>	<u>86,069</u>
Net surplus/(deficit)	\$ <u>2,200</u>	\$ <u>(25,000)</u>	\$ <u>(31,717)</u>

Unfortunately, total parishioner givings for January and February are much less than the budget target for these two months and also less than givings in these same months in 2021. Expenses are very close to the monthly budget targets, reflecting that we are not likely to experience significant savings in expense budget lines as we have in the last couple of years. Therefore, through this year we will need to focus on how we can increase total parishioner givings in order to sustain ongoing Church staffing and operations. A summary of the February year-to-date financial report is shown in the third column of the chart above. [Ω](#)

Leading with Heart

Jo, both you and I know where you are going to end this year.

On New Year's Eve 2018, amid the racket of fireworks on the streets of Kuala Lumpur, Jo Wills asked God for a promise. She had recently finished her



"I think about the way Jesus was. He didn't expect people to be in a place they weren't ready for. I like learning how others work to solve problems, what they think the purpose of life is."

"The Lord really speaks to us, and that has changed my perspective a lot. It's really helpful." (Photo courtesy of Jo Wills)

discipleship training at Marine Reach near Tauranga, on New Zealand's North Island. Now she stood in a liminal space: behind her a half-year of life-altering experiences, ahead the return to Canada. Yet Jo hoped God would continue to have a role for her with Marine Reach.

Jo had entered Discipleship Training School (DTS) five months before, shortly after graduating from high school. Marine Reach is part of Youth with a Mission (YWAM), whose motto is *Know God and make God known*. The organization empowers young people to worship together, take classes in

spiritual development and work to support communities in cooperation with local churches, schools and healthcare organizations. Jo describes the overarching aim as helping young adults "to learn who God is, who they are in God and how to take that knowledge and apply it to nations they are in."

"I didn't know what to do with my life," Jo related when discussing her feelings before learning about YWAM. As a young person at St. Augustine's, Jo began a journey of discovery that would lead to what she shares as a love of discipleship and building the Kingdom. Today Jo is now a leader at Marine Reach; she describes her work as "walking alongside" young people in the DTS program.

Throughout the pandemic, Jo has remained in New Zealand, navigating health protocols, supporting DTS and helping to adapt its ways of serving communities during extraordinary times. Not having seen her family for over two years, she relates finding strength in her love for God through His manifestation in the people Jo has encountered on her journey. Among these are members of the Māori community, who are teaching her the indigenous language.

"Jesus walked with such humility to understand where people are at," says Jo about how she reconciles her love of evangelism with a deep respect for the cultures of others. "I think about the way Jesus was. He didn't expect people to be in a place they weren't ready for. I like learning how others work to solve problems, what they think the purpose of life is."

On her return to Canada in 2019, Jo suffered grief at the death of her grandfather, among other spiritual challenges. Added to these was a general feeling of disorientation: “The Lord had changed me so much, I had experienced so much, and yet coming back to Canada, it was as if the world had been put on pause. While I had changed, everyone else seemed so much the same.”

During this period, Jo returned to the promise the Lord had made to her the previous New Year’s Eve in Kuala Lumpur. After attempts to get back to Marine Reach in July and October, Jo was finally able to return in mid-December 2019.

“At times, the only thing that got me through was that promise. The Lord is faithful; he is a promise keeper who never goes against His word.” Ω



Hongi with a Māori warrior at a pōwhiri (welcome ceremony). A hongi is a traditional Māori greeting of pressing the nose and forehead, and taking a breath; symbolizing sharing one spirit. (Text and photo courtesy of Jo Wills)

A cold but joyful journey

BY MARY LEE VOORT

On February 26, 2022, four brave souls took part in “The Coldest Night of the Year,” a nation-wide walk that raises funds for the hungry, hurting, and homeless across Canada. Rev. Gillian, Dorothy, Linda, and myself (accompanied by our official photographer, Rev. Steve) walked four kilometers at Henderson Lake in a howling wind to raise \$4,310 for this very important outreach which supports street ministries and initiatives in Lethbridge. Thank you to all our family members and friends who supported us — this is the fourth year that St Augustine’s has put together a team to raise funds, and we couldn’t do it without your help. Next year, we’re planning to go for “the biggest team” prize, so look out: we’ll be talking to you!



The day was extra-special as we also used the walk to celebrate Dorothy’s birthday with tea, hot chocolate, cupcakes, ginger biscuits and one very brave balloon (we thought it might carry Dorothy to Medicine Hat in that wind!)

Thank you again for your loving support of our team and its efforts. Ω

coldest
***night**
OF THE YEAR

BONUS INFO: On March 19, Mary Lee completed her 35th consecutive Moonlight Run. She is one of a group of five dedicated “Moonlighters” who have completed all 35 races. She says: “They’re all slower now but extremely stubborn, so they’re setting their sights on number 40!”

(l-r) Dorothy, Linda, Gillian and Mary Lee

This style of singing the psalms was formerly widespread practice in Anglican churches but today is used mostly in cathedrals or parishes where a strong choral liturgy is still used.

Singing the Psalms: Anglican Chant 101

BY JOANNE COLLIER,
MUSIC DIRECTOR

In the Anglican Church, the psalms form part of our cycle of daily prayer. This is a part of a much longer tradition that reaches back to Judaism and has been a staple of Christian worship from the earliest times. The psalms themselves are great poetry, rich and varied in imagery and can be a source for our prayers and food for imagination and reflection. Reciting the psalms acknowledges our historical roots 'back then' and allows our hearts to sing in the present time 'here and now'. (Guite, 2021, p. xiv)

The psalms also provide a natural opportunity for creativity and variety in worship planning. To this end, we sometimes

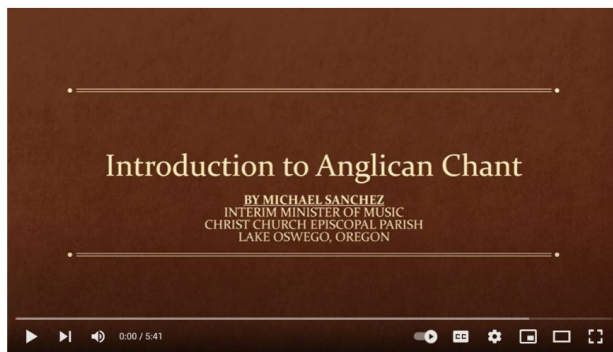
changed the way in which the psalms were presented for livestream services during the pandemic. Departing from our usual cantor/refrain format we explored Anglican Chant, one of the great traditions of Anglican worship. This style of singing the psalms was formerly widespread practice in Anglican churches but today is used mostly in cathedrals or parishes where a strong choral liturgy is still used. At St. Augustine's, the psalms were chanted in this way many years ago and now, having resurrected the practice during the pandemic, we'd like

to continue using it in our services on a regular rotation along with other settings and formats. However confusing they may appear at first sight, be assured that it is within everyone's grasp to learn how to sing Anglican Chant!

How to Sing It

Anglican psalms grew out of plainchant during the English Reformation. The texts are prose versions of the psalms and the natural rhythm

of the words governs how the text is fitted into the music. Most words are freely chanted over the *reciting note*, which is the main note at the beginning of section of the chant. The first half of a psalm verse is chanted on the reciting note with the second half of the verse being sung on the remaining notes. Although the chant is written using musical values such as half notes and whole notes, the actual value of these notes is not strictly observed; rather the movement from note to note follows the natural cadence of speech.



◀ This 5-minute video [Introduction to Anglican Chant](#) explains the whole process very clearly and I encourage you to watch. (Note that in this video the symbol to change from one note to another is a vertical line instead of an apostrophe.)



◀ Another video [How to Sing Anglican Chant](#) is also very good but a bit longer at 15 minutes.

There are some clear rules, however, that can be followed:

1. The symbol to change from one note to another is indicated by an apostrophe (').
2. An asterisk (*) indicates moving to the second part of the chant.
3. A double bar line indicates the halfway point within a verse.
4. Sometimes you will see a dot (•) and this indicates the division of words to music within a bar.
5. Follow the natural flow of the words, pausing at punctuation marks.

As an example, here is Psalm 146 from *The Canadian Psalter* which was sung in church on Oct. 31.

In this example, the first part of the text "Praise the Lord O my soul; while I live will I" is sung on the first note, called the reciting note. Next, "praise the" is sung on the two notes in bar 2. The word "Lord" is sung on the whole note of the third bar. This brings us to the first double

bar line. At this point we move to the second line of text that has an asterisk (*) at the front indicating it is the second half of the verse. The words "yea as long as I have any being, I will sing" is sung on the reciting note in bar 4. The word "praises" will be sung on the two notes of bar 5, "unto" on the first note of bar 5 and "my" on the next note, with the word "God" on the final note of the chant.

I hope that the information in this article helps you understand this form of psalm singing and gain confidence singing in together in *one voice* during worship services.

Peace and joy to you all. Ω

Bar 1	Bar 2	Bar 3	Bar 4	Bar 5	Bar 6	Bar 7
						

Praise the Lord O my soul; while I live will I ' praise the ' Lord:
 *yea as long as I have any being, I will sing ' praises ' unto my ' God.

Covid collections giveaway

BY GREG YOUNG
VERGER

Over the course of the past couple of years and beyond, our storage space has become limited as new items have found their way to roost in the church. There are a few items that need to be disposed of by the **end of April**. If you are interested in finding a home for these items please contact the office at 403-327-3970. Items up for adoption include:

- Green office chair
- Black Steno chair
- Computer armoire about 54" tall, light brown wood
- Old Yamaha organ
- Small computer desk
- 24" round white table
- 4 drawer file cabinet

If you would like any of these items please let us know before the *end of April*.

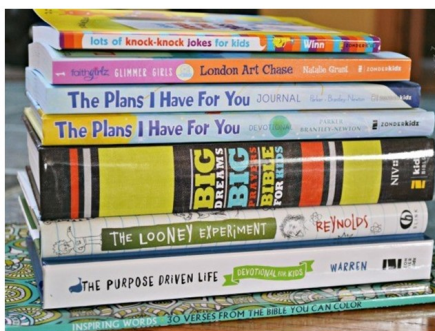


computer armoire

Kid's corner

BY WENDY DOHERTY,
CHILDREN & FAMILY MINISTRIES

Did you know our church library has an amazing children and teen section? We have picture books, devotionals for all ages, family prayer books and even videos.



If your family would like to pop by and check it out, please contact Wendy and we can set up a time to peruse and explore this treasure trove of books.



ST. AUGUSTINE'S FAMILIES, WE WOULD LOVE TO HEAR FROM YOU

St. Augustine's is looking to find out how we can best support your children/family in faith development and growth. Can we assist you in finding faith-based parenting resources? Are you looking for ways to connect with other families? Would your child(ren) benefit from group activities, and opportunities to meet other kids?

Are you looking for support in providing your child's Christian education? Please connect with Wendy Doherty, our Children's Ministry Coordinator by email at wendy@staug.org

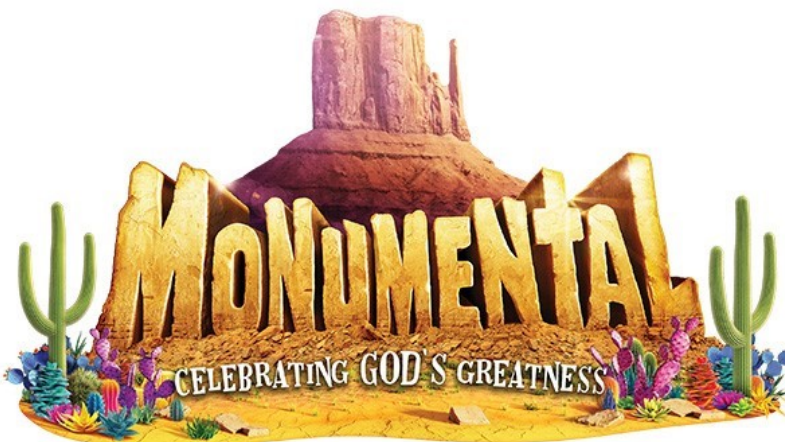
or by calling 403-330-6141 and share your thoughts. Parenting is a team sport and St. Augustine's looks forward to growing alongside you and your kids!

VBS 2022 PLANNING IS UNDERWAY

It may seem a long way off, but we have already begun planning for this summer's Vacation Bible School! Save the dates of July 4-7 for a week of fun celebrating The Greatness of God, at Monumental VBS. At this stage of planning, we are looking for a few core volunteers to get things rolling:

1. Bible Adventures Leader: This person will lead our Bible storytelling station, which really is the heart of VBS. Our VBS director (Miss Wendy) will partner with you in bringing amazing Bible stories to life.

2. Worship Leader: This person will lead our worship team in opening and closing worship time each day of VBS. We utilize pre-recorded videos for singing and dancing, so you don't have to be an expert at either, but this leader will need to be energetic and comfortable in




front of a crowd – class clowns please apply!

3. Publicity Manager: This person will help us get the word out to the surrounding community via the web as well as more traditional methods like posters.

4. Supplies Manager: This person will assist in gathering and organizing the supplies needed for VBS – eve-

rything from hand sanitizer, to craft supplies, to decorations.

If any of the above positions sound like something you would be interested in, please contact our Coordinator of Children and Family Ministries, Wendy Doherty at wendy@staug.org. Thank you for your willingness to serve in the important and fun ministry! 

Why banners?

BY MURIEL MCCUAIG

As an art form, banners can be traced back several thousand years. Whether the Israelites used them in their worship is not known, but they were certainly used as rallying points to guide armies in battle. We read in Psalm 60:4, “For those who fear you, you have raised a banner to be unfurled against the bow,” and in Psalm 20:5, “We will lift up our banners in the name of our God.”

The prophet Isaiah states in Isaiah 11:10, “In that day, the Root of Jesse will stand as a banner for the peoples, the nations will rally to Him.”

In the Song of Solomon, the king’s love for his beloved

is displayed like a banner for all to see: “He has taken me into his banquet hall and his banner over me is love.”

Banners were introduced into the Christian church about 300 A.D. when Rome accepted Christianity. It was Constantine who first used the symbol of the cross of Christ on banners.

In the Middle Ages, banners, like stained glass

windows, served to teach illiterate people about the life of Christ. During the Renaissance, banner making became a lost art and it is only in recent times that Christians have again begun to share their faith through this art form.

Banner making is a quiet kind of ministry.

Not everyone is called to stand on street corners preaching the

Gospel, or even to stand up in church to preach, or pray or sing.

However, the Grace of God is celebrated not only in the

spoken or sung word, but also by means of the “visual” word —crosses, candles, the altar, stained glass windows and carvings, etc. Most of this art is designed and installed by professionals. Banners, however, are a special dimension of Christian art because they allow the laity, ordinary people like you and me, to participate in witnessing by means of the visual word. It is a wonderful opportunity, as you search among your feelings and experiences, to evaluate your personal relationship with Christ. Allowing God to use you as His instrument and to guide you as you work is a truly rewarding experience.

Everything in the church revolves around Jesus Christ. We



This is our newest banner. Isn't it a beauty?



This is one of our oldest banners.

CONTINUED PAGE 12 >

*"It reminds us
that night is a
peaceful time,
but that it is
also a time
that can be
dark and dan-
gerous."*

Be present, merciful God,
and protect us through the silent hours of this night
so that we who are wearied by the changes
and chances of this fleeting world
may rest in your eternal changelessness;
through Jesus Christ our Lord. **Amen.**

An invitation to Night Prayer

BY THE REV. DR. GILLIAN BRECKENRIDGE

I was thinking just recently about the early days of the pandemic – back when we didn't see anyone outside of our households, back when children posted colourful pictures in the windows of their houses to encourage their neighbours, back when friends and family on social media posted what number day it was (Day 6, Day 22...). Many people started working from home and many children were doing school from home. We were cooped



up with one another, or perhaps totally on our

own, and we had lost all of the things that normally give structure to our days – the drive to work or school, leaving our desks for lunchbreaks, perhaps a trip to the gym, or a walk with the dog in the coulees, or a visit in the

evening with friends. The absence of these patterns and structures in our days, along with a situation unlike anything most of us had ever faced before and all the anxiety and uncertainty of what the coming weeks

and months would hold – all of this built up for many people. And talking heads on the radio and the television advised us to try to find ways to establish some kind of routine in our days – get up at the same time, make your bed, have set meal times, eat at the table. We need these structures, these waypoints in our days and our weeks, like the seasons in a year that remind us that, whatever is going on in our lives, we are not stagnant, and that we are moving forward through whatever we are going through, always into something new. It keeps us going. And it is a small reminder that there is meaning in our lives: in our days, our weeks, our months and years. Whatever has been done or has not been done, there is always a new day on the horizon. New joys. New possibilities.

I wonder whether this is one of the reason that daily prayers, at set times of the day,



Compline - Thursday March 17, 2022; 8:45pm

a week ago · 75 views



Compline for Monday, March 14. Follow along in the Night Prayer...

2 weeks ago · 52 views

have long been a part of the worldwide Christian tradition – and other faith traditions too. For a monk living a quiet life in a monastery in the middle ages; or a recluse living in the desert in the early church; or an anchoress, like Julian of Norwich in the 15th century, never leaving her room (built onto the side of a church) in the latter part of her life, praying “the hours” must have been an essential practice.

We think that something like Compline (Night Prayer), the final prayer said before sleep, may date back to as early as the 4th century. In the middle ages in the west, there were as many as eight or nine distinct prayer times throughout the 24 hours of a single day and night. Some of the names of these prayers have stayed with us (Matins, Vespers, Compline), but there are others which are lesser known by contemporary Christians (Vigil, Lauds, Prime, Terce, Sext, Nones). Across the world and across diverse Christian denominations, Christians pray Compline: night prayer. In the Anglican tradition, it is a short service – about 10-15 minutes – consisting of confession, usually a song, scripture readings, and prayers, some of which have been prayed by the church for thousands of years. Across much of the Anglican communion, Compline had been combined with Vespers for many years, but found its way back into the tradition when the 1959/62 Book of Common Prayer included it. The Book of Alternative Services, our more recently published prayer book that uses less traditional language, does not have a service of Compline, but there is a version that was published after the BAS as an additional resource by the Anglican Church of Canada and which can be found on our Diocesan website. St. Augustine’s has made a copy of this modern language Compline service into a booklet which can be found on our website. It is this modern version of

Compline that we currently offer as an online-only service, streamed through Facebook live on Monday and Thursday evenings at 8:45pm. I invite you to give Compline a try – either by yourself or with your family using the BCP or the modern language booklet on our website. It is a peaceful service and one that I find to be quite meditative. The more modern version includes a preface

which is quite beautiful. It reminds us that night is a peaceful time, but that it is also a time that can be dark and dangerous. Compline invites us to settle into this night, and into the darknesses and vulnerabilities in our lives and in ourselves, by surrounding ourselves with the truth that God is with us, and that God is our light, even in the darkest of times. The words that introduce the liturgy remind us of the power of this ancient but simple practice:

Night Prayer also offers us a daily discipline that empowers us to negotiate the “dark” segments of our life journeys. In Night Prayer we learn to surrender conscious control into God’s hands. We learn to trust even when we are vulnerable. We learn how to walk through the darkness and allow God’s love to transform the deepest darkness of our own souls, our most secret faults, and bring us to the light of eternal day.

After a while, like with much liturgy, you find yourself melting into the familiar words, not really needing to even look at them anymore. And at times that I least expect them, I find myself thinking of the words that I am coming to know from the inside out – words rooted in rich scriptural references – words that seem to resonate so much with the times in which we are currently living. Whether you already know these words like the inside of a well-worn jacket, or whether this is totally new to you, I invite you to join us for a service of Compline, and to be reminded of the one who is our light in the darkness, a light that the world cannot extinguish. Ω

Lord
it is night.

The night is for stillness.
Let us be still in the presence of God.

It is night after a long day.
What has been done has been done;
what has not been done has not been done;
let it be.

The night is dark.
Let our fears of the darkness of the world
and of our own lives rest in you.

The night is quiet.
Let the quietness of your peace enfold us,
all dear to us,
and all who have no peace.

The night heralds the dawn.
Let us look expectantly to a new day,
new joys,
new possibilities.

In your name we pray. Amen.

Missional, continued from page

into a marvelous light, that we may ourselves go into the world and stand before the Pilot of this world and speak truth, speak love, and speak not only with our words, but our lives, with our actions, with all that we are and all that we can be,” said Kerr-Wilson.

“The transformation of our hearts for the transformation of the world happens because of the death, resurrection, and ascension of Jesus Christ and by the outpouring of the Holy Spirit and because we offer ourselves to God in service as Lay People, as Readers, as Deacons in Service, and as Priests called to teach the love of God and Grace of God.”

Gateman believes that the most challenging mission fields usually aren't overseas. They're in our own communities, inside and outside the church. “The mission field is God working in us,” says Gateman.

Under the guidance of the Archbishop, Gateman has orchestrated a multi-pronged initiative to re-invigorate parishes by helping Anglicans grow their relationship with Jesus. To date, it has included training and chairing the Mission Action Plan Committee, building the Missional Coaching Team, creating and organizing the Month of Mission in June, developing workshops, and delivering presentations to groups across the Diocese. [Ω](#)

The full article can be found here: <https://anglicanplanet.net/re-imagining-mission-in-the-diocese-of-calgary/>

Banners, continued from page 9

remember every important event and teaching of Jesus, in the Christian year, from Advent through Trinity, in a liturgical season, a week, a Sunday or a Holy Day. Liturgical banners and banners for special occasions serve to support the scripture readings, psalms, sermons, and hymns.

They are not simply decorative art but convey a message — the visual word — calling us to remember, throughout the year, what God in Christ has done and is still doing for us, His children. [Ω](#)



St. Augustine's Church

A Church Family in the Heart of the City

411-11 Street South
Lethbridge, Alberta
T1J 2N9

Phone: (403) 327-3970

Email: office@staug.org

Website: <http://www.staug.org>



The Hippo Herald is published quarterly by St. Augustine's Anglican Church, Lethbridge.

St. Augustine's is a warm and growing Christian community. We are part of the worldwide Anglican Church, although many of us come from a variety of Christian backgrounds or none. We are located near the centre of Lethbridge, Alberta but our congregation is spread all over the city and region. Wherever you are on your spiritual journey, you are welcome to join our church family as we learn to follow Jesus.