

ST. AUGUSTINE'S  
ANGLICAN CHURCH



# The Hippo Herald

SUMMER 2021

LETHBRIDGE, ALBERTA

## From the Rector's Desk

One of the very joyful moments in the life of a Parish is the ordination of one of its members. It



is doubly joyful for a single parish to see two people ordained at the same

time! It is a sign of life and an indication that God's Spirit is at work. We are deeply thankful here at St. Augustine's that Dr. Gillian Brecken-

ridge and Brother Jason Carroll have both discerned a call to Holy Orders.

This has not happened quickly or without careful and prayerful consideration.

Not only did they spend many months in private prayer and contemplation, but they have spent time with Archbishop Greg Kerr-Wilson who has carefully examined

their qualifications and suitability. They have also met for some months with a Parish

Discernment Committee made up of people from St. Augustine's and, finally, they have

been examined by a group of already ordained clergy. I love the Anglican process of ordination because it is thorough and without "short cuts."



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## What's in a name?

If you're new to St. Augustine's, you may be wondering why our newsletter is called the Hippo Herald. The simple answer is that the patron saint of our parish is known as St. Augustine of Hippo. Starting in the year 395 AD, he served as bishop of Hippo Regius in Numidia, Roman North Africa. Augustine's writings had a tremendous influence on Christian theology and Western philosophy, and he is considered to be one of the greatest of the Church Fathers of the Latin Church during the latter days of the Roman Empire.



Augustine of Hippo

# Kilcreggan Mass a good fit for St. Augustine's

BY JOANNE COLLIER,  
MUSIC DIRECTOR

The time has come for us to add new service music to our worship. After careful consideration, Steve, Mary Lee and I have chosen "The Kilcreggan Mass." A new work by the Scottish composer Peter Nardone, this is a flexible mass setting written in the Celtic tradition and one we believe will be a good fit for St. Augustine's. It is tuneful and, hopefully, accessible for everyone to learn. The plan is to start using this new music for worship services in September. It is our hope that the senior choir will be back to lead us as we sing and learn together (fingers crossed!).

In the meantime, we are going to provide some opportunities for you to hear the music. Over the summer, Mary Lee will incorporate the tunes into the prelude music. As well, recordings and a PDF of the music will be available for listening and viewing on the Music page of our church website for you to check out on your own, if that is something you'd like to do.

In no way is this new addition meant to exclude our beautiful and treasured "Mass for St. Augustine's" composed by Alan Young or the classic Merbecke setting which we use from time to time. All will have a place of importance in our cycle of worship services throughout the liturgical year.

Here are words taken from the inscription at the beginning of the musical score of The Kilcreggan Mass:

*The Mass was written in the Third Lockdown of the Covid-19 Pandemic. As the various vaccines are administered to the population around the world, we may allow ourselves a*

*little optimism that we may be allowed back into church soon.*

*However, as we come out of lock-down, it may still be some time until choirs can return in full voice.*

*In the meantime, a Cantor can sing the mass. This mass setting provides for both Cantor and also, when allowed, choral parts. The Cantor part can be sung with or without accompaniment, organ, piano, and/or instruments.*

*Eventually, when congregations are allowed to sing again, they will have absorbed this tuneful and memorable mass setting and they will feel able to join in.*

The composer, Dr. Peter Nardone, was born in Elderslie and went to school in Paisley. After studying at the RSAMD, he went on to become organist at Chelmsford Cathedral, and was until recently Director of Music at Winchester Cathedral.

So, you can see that there are many options for presentation of this music – solo, choral, organ, piano, instruments – which will allow us to raise our song and gifts in one voice. We hope you will enjoy this music and that it will enhance your worship experience. Ω



Thank you, Jayla and Mark, for sharing your musical gifts at the June 20th service. You did a great job and we are proud of you!

If you would like to further explore The Kilcreggan Mass you may want to check out these YouTube links:

**Kilcreggan Mass (Gloria) Premiere** May 8, 2021 [https://www.youtube.com/watch?v=8IfezWpWFvM&ab\\_channel=NorthStonehamandBassettparish](https://www.youtube.com/watch?v=8IfezWpWFvM&ab_channel=NorthStonehamandBassettparish)

**The Kilcreggan Mass (Agnus Dei)** [https://www.youtube.com/watch?v=eNBtF8cQOBI&ab\\_channel=NorthStonehamandBassettparish](https://www.youtube.com/watch?v=eNBtF8cQOBI&ab_channel=NorthStonehamandBassettparish)



**Kilcreggan Mass – Peter Nardone:** Easter Sunday, St. John's Scottish Episcopal Church, Greencock (This video has all sections of the mass sung by a cantor) [https://www.youtube.com/watch?v=cudqpHaAbek&ab\\_channel=PeterChristiePeterChristie](https://www.youtube.com/watch?v=cudqpHaAbek&ab_channel=PeterChristiePeterChristie)

**Nardone Kilcreggan Mass Interview** [https://www.youtube.com/watch?v=ioV35IFxI7o&ab\\_channel=RSCMCentre](https://www.youtube.com/watch?v=ioV35IFxI7o&ab_channel=RSCMCentre)



Thank you...

...to everyone in our parish for their ongoing love, support and encouragement for the Music Ministry team. We appreciate it more than you could every know. God bless you all.

## Musician's prayer

Lord, please bless this music that it might glorify your name...

May the talent that You have bestowed upon me be used only to serve You.

Let this music be a witness to Your majesty and love, and remind us that You are always watching, listening, from Your throne above.

May Your presence and beauty be found in every note, and may the words that are sung reach the hearts of Your people, so they draw closer to You...

May your spirit guide us through every measure so that we might be the instruments of your peace and proclaim Your glory with glad voices. Amen.

# Financial Update

BY CATHY GILLESPIE,  
TREASURER

A summary of the church operating fund up to the end of May is provided below. Although parishioner givings are similar in total to last year, they are about \$9,500 less than the budget target for these five months. This is because the 2021 budget anticipated an increase in givings. This year the church has received federal wage subsidy (CEWS) amounting to \$9,762. This income was not included in the budget, so because the amount is similar in value to the parishioner givings shortfall, total income is close to the budget target for the first five months of this year.

Many operating expense categories are under budget, resulting in total expenses being about \$13,000 less than the budget target for this period. This is due to temporarily spending less on a couple of staff positions, church maintenance

and programs. It is anticipated that expenses will soon return to the budgeted levels because vacant staff positions have been filled, and church service attendance and programs are starting to increase.

In conclusion, due to receiving federal subsidy funds and many expense categories being under budget, the operating fund is in a relatively good overall position compared to budget for the first five months of this year. However, if total parishioner givings continues to be less than budget, this will be a significant concern in the future when the church is operating in a more normal manner.

Thank you for your interest in St. Augustine's finances. The next financial update will be provided with the interim contribution statements in August. [Ω](#)

	Year to-date (May 31 2021)	Last year to-date (May 31 2020)	2021 Budget
Parishioner givings	\$ 166,128	\$ 165,541	\$ 459,100
Other income	5,033	4,968	34,000
Federal wage subsidy	9,762	0	0
Total income	<u>180,923</u>	<u>170,509</u>	<u>493,100</u>
Staffing expenses	\$ 118,549	\$ 141,518	\$ 308,300
Administration & apportionment	44,581	45,265	114,400
Facility expenses	25,544	26,239	65,000
Christian education & outreach	4,044	4,186	20,400
Total expenses	<u>192,718</u>	<u>217,208</u>	<u>508,100</u>
Net deficit	\$ <u>(11,795)</u>	\$ <u>(46,699)</u>	\$ <u>(15,000)</u>

## COVID NEWS: In-person worship resumes, with precautions

On July 6, Parish Corporation met to discuss the latest directions from the Anglican Diocese of Calgary, and determined that we can scale back some of the restrictions we have had on worship at St. Augustine's, but with a few continued precautions. These eased precautions are contingent on infections remaining low in southern Alberta and throughout the province, in anticipation of the day when COVID-19 is no longer a threat. From July 11 until the end of the summer, this is what you can expect on Sunday:

- ♦ You can attend without registering.
- ♦ You cannot attend if you exhibit any Covid-related symptoms (new cough, runny nose, difficulty breathing, fever). Stay home and join us via livestream video, and get tested by Alberta Health (call 811).



# Livestream video gets easier

BY BROTHER JASON CARROLL,  
PASTORAL ASSISTANT

As you all know, St. Augustine's has been livestreaming its services on Facebook since the start of the Pandemic. However, as quite a few of you have experienced, Facebook comes with complications around access and can also occasionally be unreliable. With that in mind, St. Augustine's will be switching to YouTube to live-stream its services, starting July 25th for the 10 a.m. Sunday service.

## HOW TO CONNECT

On Sunday mornings the YouTube live streaming link will be posted BOTH on the Facebook page and on the St. Augustine's website under the services tab (<http://staug.org/worship-services>), just like it is now. The only difference is that when you click on the link it will take you to the YouTube site to join the service.

**SUBSCRIBE NOW**



## WHAT WILL BE DIFFERENT?

You do not need a YouTube account to

view the livestreams in real time, or at any time after the livestream is done. Simply click on the link. However, just like Facebook, you will need a YouTube account if you want to comment during the service. Otherwise,



you can join in and worship without joining YouTube. If you are comfortable joining YouTube, you can follow the following link to set up an account with them: <https://support.google.com/youtube/answer/161805?co=GENIE.Platform%3DDesktop&hl=en>

Another advantage of YouTube is that you can "subscribe" to the St. Augustine's YouTube channel. If you subscribe to our channel, you will receive notifications whenever St. Augustine's goes live or posts a video. To subscribe to St. Augustine's YouTube channel, go to our channel's page ([https://www.youtube.com/channel/UCWq4jlqpRwS8NX\\_TupmuaAg](https://www.youtube.com/channel/UCWq4jlqpRwS8NX_TupmuaAg)) and click the "subscribe" button. You can set up our channel as a "favorite" in your browser for easy one-click access!

So, beginning on Sunday, July 25 our livestreams will be found on YouTube on our St. Augustine's YouTube Channel ([https://www.youtube.com/channel/UCWq4jlqpRwS8NX\\_TupmuaAg](https://www.youtube.com/channel/UCWq4jlqpRwS8NX_TupmuaAg)).

*"You do not need a YouTube account to view the livestreams in real time, or after at any time after the livestream is done."*

# Catherine exemplified the Dominican vision

BY BROTHER JASON CARROLL,  
PASTORAL ASSISTANT

In the year 1347, the year of Catherine of Siena's birth, the Black Prince, Edward III of England, would win a great victory over the French at Calais in the early years of the Hundred Years War. William of Ockham, the great English philosopher, died that year too, but only after altering medieval philosophy forever. Pope Clement VI, the fourth of the Avignon popes, would cave completely to French political interests that year, and refuse an invitation to return to Rome. And most significant of all, the Black Death would arrive on the shores of Sicily, and would ravage Europe for the next three centuries.

Into this world, Catherine of Siena was born, quietly and without pretension, to a middle-class merchant family that sold clothing dyes to the textile merchants of Italy. Unlike other saints, there are no legends or prophecies associated with her birth. We know that Catherine's twin sister had died shortly after their birth, and that Catherine would manage to survive the Black Death that devastated Siena the following summer. Her parents were not particularly devout, though they held the Christian faith in common with the age.

As perhaps the eleventh or twelfth living child of her family, it was held without question that Catherine's only pro-



spect for a happy life was to be found in marriage. Yet, from a very young age, Catherine was drawn to the spiritual life. By the age of five or six, she showed such wisdom and good nature that she was given the

nickname Euphrosyne, after the fifth century virgin saint of Alexandria. People reported that when in Catherine's presence, they felt such happiness and peace that she became a wel-

come fixture of the community, and at any given time she could be found in nearly anyone's home. Her spiritual devotion, even at that young age, was such that at the age of six she had a vision of Christ, dressed as a future husband for her. From that point forward, Catherine had no intention of marrying, but pursued the monastic life. Instinctively, it seems, Catherine began to live the life of an ascetic, imitating the disciplines of the desert fathers, as she could, from her room in her family's home. She prayed intently, fasted, did penance and even scourged herself, entering a life of solitude in her own "cell" (her bedroom) and making an informal vow of virginity. She emerged from her solitude only to attend Mass and to perform acts of generosity, which came to her freely in prayer.

It was only natural, then, that she would have been drawn to the Dominican Order of Preachers, who had

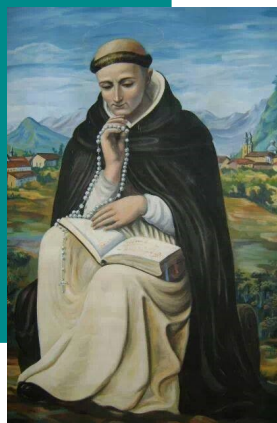
*"A soul rises up,  
restless with  
tremendous desire  
for God's honour and  
the salvation of  
souls. She has for  
some time exercised  
herself in virtue and  
has become  
accustomed to  
dwelling in the cell of  
self-knowledge in  
order to know better  
God's goodness  
toward her, since  
upon knowledge  
follows love. And  
loving, she seeks to  
pursue truth and  
clothe herself in it."*

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Siena, Italy

*At the age of sixteen, Catherine was finally received into the Order of Preachers and took the habit of St. Dominic.*



St. Dominic

a chapter of nuns living in Siena, the Sisters of Penance. At the age of ten, she asked to take the habit, but was denied by the chapter, which was primarily made up of widows. Her family, relieved that the nuns had said no, embarked upon a mission to get Catherine to marry, and through the remainder of her adolescence, Catherine was forced to leave her room and be active in the household to that end.

Catherine was obedient, of course, but only in practice. She continued to pray in her own mind and heart, and she passively resisted any attempts her family made to match her with a suitor. At age fifteen, strengthened by a vision of St. Dominic promising her entrance into the order, she informed her family that she was betrothed to Christ alone. Finally, her father not only recognized that Catherine would not be persuaded differently, but also had a genuine conversion to follow God as he witnessed his daughter's passion.

At the age of sixteen, Catherine was finally received into the Order of Preachers and took the habit of St. Dominic. The visions and regular visitations of Christ that she had experienced as a child now only increased, and Catherine's growth in the spiritual



**Catherine of Siena**  
1347-1380

life advanced tremendously. She continued to live in her family's home, living a life of silence, occasionally emerging from her "cell" to provide care for the poor and the sick, often giving away her family's possessions without their consent. It is thought that during these late teenage years Catherine learned to read and pray the Divine Office, and her renown as a holy woman of great devotion grew significantly. Catherine continued to receive visions and visitations through her whole life, but they were not simply mystical visions, but spiritual winds that blew her into the world to serve Christ.

First, in 1366 (or perhaps 1368), Catherine was met by Christ in a vision where she was united with him in a "mystical marriage". In this vision, Jesus appeared to her, accompanied by the Virgin Mary and the hosts of heaven, and placed upon her finger a ring, which only she could see and which she never removed, espousing Catherine to Himself and sending her into the world to work for Him. From this

# On board with Rachelle

BY RACHELLE WIEBE,  
ADMINISTRATIVE ASSISTANT

Hello, my name is Rachelle Wiebe and I am the new girl on the block here at St. Augustine's

church. My first day was May 18 and I have really enjoyed meeting some of you or talking to you. Thank you for such pleasant start.



Richard, Tyler,  
Elora and Rachelle

Just to give you a bit of a background, my husband Richard and I have been married for almost 23 years and we have been living in Coaldale for almost 15 years. We are blessed with two teenagers; our daughter Elora is graduating from grade 12 this year and our son Tyler is finishing up grade nine. They are both looking forward to the summer. We also



have an Australian Labradoodle as our family pet and she is three and a half years old. Her name is Azula.

Currently we call the Coaldale Mennonite Brethren Church our church home.

Some of my hobbies and interests include camping, singing, reading and watching movies.

My volunteer and work experience include a variety of industries working in Office Administration, customer service, worship leading and singing in various capacities. Most recently I worked in a temporary position with the University of Lethbridge in administrative support.

I feel very blessed to be working with you and I look forward to building relationships and getting to know you all as we are given the opportunity to meet in person. Ω

## Children's Ministry Volunteer Opportunity



We are currently looking for some volunteers to assist with our Summer Funday School program during our Sunday morning Service over July and August. It involves leading a Bible story lesson, a craft and prayer each Sunday while the grown ups are worshipping upstairs. No need to be a Bible scholar – the lessons are prepared and ready to go. We will need a criminal record check and can assist you in that process if needed. Please email [wendy@staug.org](mailto:wendy@staug.org) if you can lead a Sunday or two.



# A Verger's story

BY LEN ROBINSON



From 2007 to 2009 I occasionally assisted my good friend and brother, Roger Yeoman,

and also substituted for him on occasion.

In June of 2008 I retired from teaching high school and

looked about for other things to do. I was accepted as an instructor working with Practicum Students with the Education Faculty at the U of L for 2009-2010 and, in the summer of 2010, was appointed as a Verger at St. Augustine's.

Roger decided to stay on and we shared the job until shortly before his death, which was a shock to all.

I continued working on my own un-



til 2015 when Greg Young retired from teaching and joined me – right in the middle of church construction and much to my relief! This past year, Michael Larsen has been working with us as well.

My favourite parts of the job involved working with and helping people and groups within the church to minister. I particularly think of the ladies who put on funeral lunches and were such a help to families at a time of grief. I also enjoyed being a lay assistant at several funerals.

I will cherish the years of working with good friends to keep the church that I love in good order. There were plenty of chances to laugh and a few to cry while feeling close to others. Ω

## COVID, continued from page 4...

- ♦ Social distancing is still in effect; you will be seated by a sidesperson.
- ♦ Everyone attending must wear a mask when entering and moving throughout the building, but these can be removed when seated and for the spoken parts of the service.
- ♦ Masks must still be worn when singing and when going to the front for communion.
- ♦ Children under 12 do not have to wear a mask.
- ♦ You may pass the peace by waving or saying hello, but no physical contact is allowed.
- ♦ Communion will be offered in both kinds by intinction (wafer dipped in the wine). Please just tell the servers if you do not want to receive the wine.
- ♦ You may kneel when taking communion.
- ♦ For the time being, fellowship after the service will be outside and in the courtyard with bottled water and pre-packaged snacks. Ω

# Here comes Vacation Bible School

Vacation Bible School is coming to St. Augustine's this August 3-6. Open to all children aged three through 10 (kiddos over 10 can join us as Junior Crew Leaders) the program will run from 9 a.m. to noon each day. You can register a participant, or volunteer in one of these important roles:

- ♦ Imagination Station (Crafts)
- ♦ Chew Chew Snack Station
- ♦ Decorating
- ♦ Locomotion Games Station



- ♦ Bible Storytelling
- ♦ KidVid Mission Station
- ♦ Drama/Worship Team (Opening/Closing)
- ♦ Publicity
- ♦ Cleaning and Sanitizing
- ♦ Nursery Childcare
- ♦ Crew Leader

♦ Tech Assistant/photographer

To join in, visit: <http://www.staug.org/vacation-bible-school>



CAN YOU GUESS ?

## TREASURE #25

Last, but not least, on the north wall you'll find me. My significance is due to my contents so Holy. Blest with two names, the first being Aumbry – derived from old French and Latin apparently. The second derives from the Book of Exodus when Israel was wandering in the wilderness. Obeying God's command, to Moses imparted, a great tent, by the people, was promptly erected. This housed the Altar of Sacrifice and the Ark, symbols of God's Presence in Light and Dark.

Above me, the Holy Spirit's bright living flame is a reminder to you of the Treasure I contain. For behind my locked door, with cross as a sign, are the consecrated elements of Bread and Wine – no less than Christ's precious Body and Blood. This Holy mystery of God's spiritual Food is ready to be ministered to those nearing life's end, and to the sick and shut-ins whom the Priest will attend. It is custom, therefore, to bow or genuflect when passing by, as an act of reverence and respect.

These mystical Elements housed within my frame you know as the symbols of the Christ Who was slain. They are referred to as the Reserved Sacrament and to protect them is the task for which I'm meant. I've no more clues so it's up to you to tackle the mystery of my identity – just call me the...

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ANSWER CAN BE FOUND ON ONE OF THESE PAGES

## Catherine, continued from page 7

point forward, Catherine left her solitude and was active in the world. Initially, this activity took the form available to women of that era, and she helped the poor, the needy and the sick. However, as she worked in the world, she soon gained a following of disciples, brothers and sisters who were inspired by her and worked alongside her.

Around 1370, Catherine had a vision of Christ where she experienced a unity with Him in his death, accompanied by visions of Heaven, Purgatory and Hell. Her biographers report that she even appeared to physically die in this moment, apparently coming back to life after several hours. In this vision, too, she was told to enter actively in the world on Christ's behalf. After this vision, Catherine left behind the cloister and the cell in her family home and began to be involved directly in the earthly lives of people within the church, and also began to engage in the political life of the church and Western Europe. She is well known for the many letters that she wrote to individuals (more than 300 have survived), even secular leaders and popes, giving them advice and appealing for reform, peace, and an end to schism. She was even called upon to negotiate peace between Florence and the pope, who still resided at Avignon. Though her mission itself was not successful, Catherine did establish herself as an influence in the world of public affairs, quite possibly even being one of the forces that inspired pope Gregory XI to return the papacy to Rome.

Finally, around 1376, Catherine had another powerful vision. While visiting in Pisa, as she received communion in the little church of St. Christina and gazed at the crucifix, suddenly there descended from it five blood-red rays which pierced her hands, feet and heart, causing such terrible pain that she fainted. The wounds remained as stigmata,

visible to herself alone during her life, but clearly visible after her death. Though she remained active in the political affairs of the church following this experience, around 1378 she turned her thoughts to composing of a book that would summarize what she had experienced and learned through her life. The book, called the *Dialogues of Divine Providence*, is a long conversation between her and God, reported as an ecstatic vision recorded at Catherine's dictation, and containing all that she had learned of God. While it was certainly inspired by her mystical visions, the work was also a work of substantial scholarship, deeply rooted in scripture, engaging many of the main theological concepts of the day, as well as echoing St. Augustine, Thomas Aquinas and the fathers of the Early Church. It remains a seminal text of Dominican spirituality, on par with any of the great works of Christian theology. The opening lines of the Dialogue give example of its style and fervor:

"A soul rises up, restless with tremendous desire for God's honour and the salvation of souls. She has for some time exercised herself in virtue and has become accustomed to dwelling in the cell of self-knowledge in order to know better God's goodness toward her, since upon knowledge follows love. And loving, she seeks to pursue truth and clothe herself in it."

At the age of 33, the many years of fasting and asceticism caught up with Catherine in 1380, and she died of an unknown ailment. Yet in her short life, Catherine exemplified the Dominican vision with clarity and love, living out a dynamic and vigorous contemplative life as the foundation for the active pursuit of the Gospel in the world. As such, she has been a much-loved member of the Order of Preachers and held dear as a model of how to live out the Christian life. Her feast day is April 29. Ω

## Rector's Desk, from page 1...

Ordination is a solemn undertaking. The vows that are being made change the course of one's life. On June 29, Br. Jason and Dr. Gillian were ordained to the order of Deacons. In their case, they will be called "transitional deacons." This is because, God willing, this will be the first ordination of two. Some months later they will become priests. Should you be interested in understanding the vows they are taking, you can find the rite for the ordination of a deacon on page 652 of the Book of Alternative Services, and the rite for the ordination of a priest on page 643.

While these vows are consequential and serious, they are also deeply joyful. They mark an entry into a particular sort of vocation, a word which is often misunderstood. More than just a "job," the word vocation comes from the latin voca which means "calling." And



*Gillian, Steve and Jason on June 29*

so, while ordination is solemn, it is also a cause for great celebration! Here are two people who have entered a new phase in their Christian calling and are discovering more fully their purpose on this earth.

Due to ongoing Covid restrictions, Jason and Gillian have been permitted only five people in-person at the Cathedral in Calgary. The service will be recorded and we hope to put it up on our website afterward. This means that we cannot show our support for them in person. But we can encourage them with cards, notes and other congratulations. God willing, we will be able to celebrate in person when they are ordained priests in the not-too-distant future. And we can pray! Below is an excerpt from the prayer of consecration for a deacon:

*Give to these your servants grace and power to fulfill their ministry. Make them faithful to serve, ready to teach and constant to advance your gospel; and grant that always having full assurance of faith, abounding in hope, and being rooted and grounded in love, they may continue strong and steadfast in your Son Jesus Christ our Lord....*

Let's celebrate and pray together as we assist them in marking this holy occasion.

Your Rector,  
Steve

### 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](mailto: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.