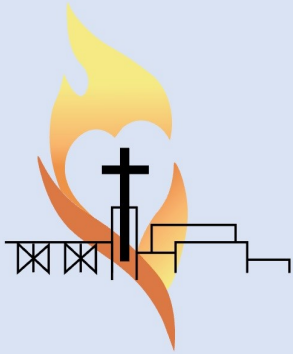


ST. AUGUSTINE'S  
ANGLICAN CHURCH  
LETHBRIDGE, AB



*"A Church Family in  
the Heart of the City"*



Photo courtesy of Songer Architecture Inc.

# THE HIPPO HERALD

MARCH 2021

From the  
Rector's Desk



*"Has his unfailing love vanished forever? Has his promise failed for all time?... I will remember the deeds of the Lord: yes, I will remember your miracles of long ago."* Psalm 77:8 and 11

As of this moment, in Lethbridge, Alberta, we may be experiencing wildly mixed emotions. Recently we heard the happy news that every adult Albertan wanting to receive one of the COVID-19 vaccines would be eligible to receive their first dose by the end of June, just a few short months from now. In the days since we have been glad to hear that a growing list of our friends have already been vaccinated!

Simultaneously, we have seen a spike in community cases in Lethbridge and received the difficult news that beloved members of our parish family have contracted COVID-19, in some cases just days or weeks before they were vaccine-eligible. Some are struggling to get well.

How are we to navigate this mixture of hope and fear, joy and sadness? We may take our cues from the Psalmist, Asaph.

Certainly, we must be realistic about the problems we face. Failing to honestly grapple with the magnitude of the challenge is not hope, it is folly. This virus is still life-threatening to many, many people. There will be no sudden or magical end to this. Patience, vigilance and caution are still advised. We must especially remember that those in the throes of fighting this disease and their families may feel like Asaph - as though God's love has vanished. We must be ready to express God's love to them, however imperfectly, in the midst



of overwhelming anxiety or grief.

We must also allow ourselves to remember the great works of God in history. This is where the Psalmist ultimately finds some relief. It is not enough to merely come to grips with the magnitude of the problem, we must also remember the magnitude of God's response.

As we re-enact the drama of Holy Week, walking with Jesus through his trial, beating, and crucifixion we are brought face to face with all the ugliness and the despair that life in this world can entail. *"My God, my God why have you forsaken me?"*

But we know that even death is not the end. *"Then bursting forth in glorious day, up from the grave he rose again."* There is resurrection.

The magnitude of God's response is simply breathtaking.

This has been a frustrating year, on virtually every level. But the same God who raised Jesus from the dead watches over us still, even when it feels like he is silent and absent. We need Easter – always, but especially this year. It is the hope of Easter that will bring us through the challenging days that remain.

May God bless you, and keep you, and make his face to shine upon you. May the Lord lift up the light of his countenance upon you, and give you peace.

Your Rector,

Steve

# COVID-19

## Update

UPDATE on partial re-opening for Sunday worship:

We regret to announce that St. Augustine's will remain closed to public worship for the time being. We had very much hoped to open the church for public worship starting Palm Sunday – a decision prompted by both the relaxing of diocesan restrictions and declining number of COVID-19 cases throughout the province. Contrary to that trend, however, the number of cases in Lethbridge and the surrounding area has continued to rise significantly. The Corporation of St. Augustine's, in consultation with the Diocese, has therefore decided to defer resumption of in-person worship for now. We look forward to re-opening as soon as possible, and we will keep you apprised of any changes in our weekly email updates.



## FINANCIAL UPDATE

Provided below is a brief summary of our Operating Fund income and expenses for 2020 and Budget for 2021, which were presented at the Annual Meeting of Parishioners held on March 18<sup>th</sup>. Further details on what makes up these figures can be found in the Annual Report for 2020. The third column shows the financial results from the first two months of this year.



The Operating Fund includes the majority of the church's yearly income and expenses. Most of the income is contributions from parishioners, and the rest is from other sources such as income from our Endowment Fund and, in 2020, the federal wage subsidy. Expenses cover staff salaries, support for our various ministries and programs, building operating costs, administration and the contribution to the Diocese.

	<u>2020 Actual</u>	<u>2021 Budget</u>	<u>2021 Actual</u> <u>to February 28th</u>
Parishioner givings	\$ 443,713	\$ 459,100	\$ 58,587
Other income	8,039	34,000	272
Federal wage subsidy	<u>32,314</u>	<u>0</u>	<u>0</u>
Total income	<u>484,066</u>	<u>493,100</u>	<u>58,859</u>
Staffing expenses	\$ 296,446	\$ 308,300	\$ 46,667
Administration & apportionment	106,779	114,400	18,822
Facility expenses	59,864	65,000	11,039
Christian education & outreach	<u>3,405</u>	<u>20,400</u>	<u>213</u>
Total expenses	<u>476,494</u>	<u>508,100</u>	<u>76,741</u>
Net surplus/(deficit)	\$ <u>7,572</u>	\$ <u>(15,000)</u>	\$ <u>(17,882)</u>

Last year's income and expenses were impacted by the pandemic response, and expenses were also affected by lower than normal spending for a couple of staff positions. All things considered, we were very pleased to have been able to end the year with a surplus in the Operating Fund of \$7,572.

The budget for 2021 is based on a 2.5% increase (compared with 2020 actual) in total parishioner regular givings. Budgeted income is \$15,000 less than budgeted expenses, which, if needed, will be covered from our accumulated operating fund reserve.

We anticipate higher than typical variations in actual versus budget this year, due to the ongoing pandemic response and other operational considerations such as recruitment to staff positions. Unfortunately, as reflected in the third column above, we have a fairly significant deficit so far. We typically have a deficit after the early months of the year, as givings tend to increase as the year goes on. However, parishioner givings so far are significantly less than budgeted for the two month period, resulting in the net deficit to-date being higher than expected.

Stay tuned for further financial updates, which will be provided on the mid-year contribution statements and in newsletters throughout the year.

Submitted by: Cathy Gillespie, Treasurer



# MUSIC MINISTRY MUSINGS

## Praying with Taizé Music by Joanne Collier



During Lent you have been hearing music from the Taizé community at the beginning and end of every service, but some of you may be wondering what these songs are and where they originate.

Taizé is an ecumenical fraternal community in rural France in the Burgundy region, founded in 1940. The brothers live centered in the spirit of kindness and simplicity and have created a self-sustaining place of pilgrimage and retreat for young adults who come from around the world to experience the quiet spirituality of Taizé.

The hallmark ministries of this community are ecumenical prayer and hospitality, and music plays a significant role in both. Taizé prayer is a distinctive style of meditative prayer that combines elements of the Daily Office with elements of contemplative meditation. A typical Taizé prayer service incorporates periods of silence with meditative readings from Scripture, prayers of praise and intercession, and the frequent repetition of simple, contemporary chants based on the Psalms or other parts of Scripture. Often, they are held in the glow of candlelight. Short songs or chants, repeated over and over, create a meditative environment. The music is intentionally simple and provides a way to move prayer from the head to the heart. The songs are taught during practice times during the day allowing everyone to fully immerse themselves prayerfully during the service.

*"Short songs, repeated again and again, give it a meditative character. Using just a few words they express a basic reality of faith, quickly grasped by the mind. As the words are sung over many times, this reality gradually penetrates the whole being. Meditative singing thus becomes a way of listening to God. It allows everyone to take part in a time of prayer together and to remain together in attentive waiting on God, without having to fix the length of time too exactly" (Taizé Community).*

These beautiful songs seem to be a naturally intentional way for us to enter and go forth from worship during this time of Lent. We invite you to pray with us in song.

*"Wait for the Lord." Psalm 27:14*

You can listen to more Taizé music on Youtube.com: [https://www.youtube.com/watch?v=Er-dn35N41U&t=1649s&ab\\_channel=UniversalCatholicMedia](https://www.youtube.com/watch?v=Er-dn35N41U&t=1649s&ab_channel=UniversalCatholicMedia)





### *The Hymns of George Herbert by Karen Hudson*

*"You have searched me, Lord, and you know me. You know when I sit down and when I rise; You perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways." Psalm 139: 1-3*

*"I am the way and the truth and the life. No one comes to the father except through me" John 14:6*

As well as the appointed readings for February 27th, we also find this the feast day of George Herbert. George Herbert (1593-1633) was an English Priest and Poet. Herbert was convinced that God had chosen him for a great purpose which was to instruct kings and princes in godly rule. A hard inner struggle and prayer full of lament and anger, Herbert learned to question his ambitions and at the age of 33 he was ordained a deacon and then a few years later he accepted a parish in Bremer-ton and was made priest. Here he found peace in service to God and his flock.

I am sure that many of us have felt like George Herbert at some point in our lives. Is it really God leading us in the path we are choosing or are we hoping that it is what God wants us to do? As the psalmist says in Psalm 139, God knows us even better than we know ourselves and in the Gospel of John we see that Jesus is telling Thomas the words that we find in verse 6. Jesus did not simply say He would show us the way, but that He IS The Way. He is the one and only way for us to get to the father. As we wait through this season of Lent, we understand that Jesus is the way every one of us must follow. Jesus is the truth in Whom we must believe. Jesus is the life in Whom we have our hope. And Jesus said - NO ONE comes to the Father but through Me. There is no other way to God; no other truth about God; and no other life apart from God. Christ's claim is exclusive. He is a life-giving Spirit. He willingly shed His own innocent blood as the full and final payment for the sin of the world - for without this there is NO redemption!

As a poet, Herbert left behind a collection of poems later published as "The Temple". These poems have nourished many and several have been set to music. In our Anglican hymnbook, you will find the following hymns with lyrics by George Herbert. "Let all the world in every corner sing", "Come, my Way, my Truth, my Life", "King of Glory, King of Peace", and "Teach me, my God and King".

I want us to focus on "Come, my Way, my Truth, my Life".

Come, my Way, my Truth, my Life:  
Such a Way, as gives us breath:  
Such a Truth, as ends all strife:  
Such a Life, as killeth death

Come, My Light, my Feast, my Strength:  
Such a Light, as shows a feast:  
Such a Feast, as mends in length:  
Such a Strength, as makes his guest



Come, my Joy, my Love, my Heart  
Such a Joy, as none can move:  
Such a Love, as none can part:  
Such a Heart, as joys in love.

Here we see that Herbert's text expands on John 14:6, "I am the way, and the truth, and the life. No one comes to the Father except through me," by incorporating additional metaphors: Light, Feast and Strength (stanza two), and Joy, Love and Heart (stanza three). An interesting look at the hymn's structure by English literary scholar Richard Watson notes:

"The three-fold structure of the first verse is repeated in the other two; there is a trinity in each verse, and three verses, making a trinity of trinities."

I would like to conclude this reflection with this collect. Let us pray:

Heavenly Father, by the working of your love you made your servant George Herbert to sing of your mercies and to stand as priest and pastor at the table of the Paschal Lamb. Grant us to hear your call and lay hold of the gifts you have given us, that we also may come to share in the fellowship of your heavenly banquet; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and forever. Amen.

\*Note: This article was published on Feb. 27, 2021 as part of St. Augustine's online reflections for the season of lent. Check them all out at: A Lenten Pilgrimage ([staugustineslent2021.blogspot.com](http://staugustineslent2021.blogspot.com)).



Stephen ministry has been active in St. Augustine's church for over 20 years and we continue to offer our parishioners this ministry to anyone going through a crisis, no matter how big or small, of mind, body or spirit. A Stephen minister is not a counsellor, but we are there to 'walk along side' in a caring, confidential way and will listen and pray with you and for you. Please contact Rev. Steve Bateman at the church office (403-327-3970), Nadia Lehbauer (403-381-1259) or Pam Mundell (403-328-4884) if you would like to know more about this ministry.





## St. Augustine's Church Library

*"You may have noticed that the books you really love are bound together by a secret thread. You know very well what is the common quality that makes you love them, though you cannot put it into words: but most of your friends do not see it at all, and often wonder why, liking this, you should also like that."*

C.S. Lewis

I really was hoping that by the time of this Hippo Herald issue the Covid-19 restrictions would have been lifted and the Library would be up and running and used again. But, brighter days are ahead when St Augustine's will be bustling with people once more. Please Lord let it be so. In the Fall of 2020 I had the pleasure of reading the Cosmic Trilogy by C.S. Lewis and even though science fiction is not my usual genre I enjoyed it a lot. This book consists of three stories: Out of the Silent Planet, Perelandra and That Hideous Strength. I recommend this book.

Submitted by Pat Latimer, Librarian

## A Note to our Children, Youth and Families

Dear Church,

Children and youth have much to contribute to the body of Christ, as people of God. Young people are recipients of the church's ministry, but they are also participants and contributors to our mission! Every person, regardless of age, has gifts and needs within our church community. We need to connect to fill those needs and share those gifts, even now – *especially* now! St. Augustine's still has many opportunities that promote faith, mission, service and fun for children and youth. Our website ([www.staug.org](http://www.staug.org)) is a great place to start when looking for ways your young person can safely get involved in giving and receiving in our community. Or if you prefer to chat, I can be reached through the church office. Lastly, if you have any ideas of new ways for our young people to connect and contribute, please share them. I am always looking to try out something new and get creative!

The entire St. Augustine's Children's Ministry team are here to support kids and their families during this strange time and beyond, so please reach out! I can be reached by email at [wendy@staug.org](mailto:wendy@staug.org) or by calling the church office. My office hours can also be found on our website, under the "Church Life/Sunday School" tab on our website. Please feel free to arrange a time to connect with me during those hours via video chat, telephone or in person (with safety precautions in place). With love and blessings,

Wendy Doherty



Truly I tell you,  
unless you change and  
become like little children,  
you will never enter the  
kingdom of heaven.  
Therefore, whoever  
takes the lowly  
position of this child  
is the greatest in the  
kingdom of heaven.  
Matthew 18:3-4

[www.LetTheLittleChildrenCome.com](http://www.LetTheLittleChildrenCome.com)





I'm next to the last and not hard to discover  
and pleased to be named for St. Augustine's mother.  
Long years she prayed that in Christ he'd believe,  
and in time, God's purpose for his life was achieved.  
Two saints in one family – now that's very special,  
so you must know that I am

- ♦ ALL HOLY WEEK SERVICES WILL BE LIVESTREAM ONLY UNLESS OTHERWISE ANNOUNCED
- ♦ RESERVE SACRAMENT & PALM CROSS PICKUP: MARCH 23-25 BETWEEN 1:30-3:00PM AT THE CHURCH OR CALL THE CHURCH OFFICE TO ARRANGE PICKUP



# Images of Home...

Photos by Evangeline Hammond



St. Monica's Chapel







Thomas Cranmer  
1489-1556

There is a common misconception that the Anglican Church was birthed out of Henry VIII's desire for a divorce, and that his need for a legitimate heir lead him to break from the Roman Catholic Church so that he could legally marry whomever he wanted. The reality was, however, far more complex, and the Reformation had come to England long before that moment. The Reformation had come to England in the 1520's and 1530's all on its own, when Thomas Bilney, Robert Barnes and William Tyndale had brought pamphlets and books from the continent to Cambridge University, the first hotbed of the Reformation in England. Among a group of Cambridge students tutored by Tyndale was a young Thomas Cranmer, who rather more than Henry VIII, we could likely claim as the real founding father of the Anglican Church.

Thomas Cranmer was born in 1489 near Nottingham, the younger son of a family of moderately wealthy gentry. We know little of his childhood, but we do know that at age 14 he was sent to Cambridge University and had earned a Master

of Arts degree by 1515, and a Doctorate in Divinity by 1526. It was during these years that he learned from Tyndale, and from his scholarly studies, much of the Reformation theology making its way to England. His initial interactions were cautious, and even critical of the Reformers, but in time he came to embrace a wide variety of Reformed positions, including a great desire that Scripture and liturgy to be accessible in people's own language, as well as the classic protestant doctrines of *Sola Scriptura*, *Sola Fide* and *Sola Gratia*.

His life, however, was to take a very different turn from the world of academia in 1532, when Henry VIII appointed him as an ambassador to the court of Emperor Charles V, the Holy Roman Emperor. On that trip he was exposed further to Reformation theology in the German states affected by Lutheran reform, but he also proved himself as a favorite of the royal family. In 1533, upon the death of the Archbishop of Canterbury, Cranmer was appointed to the position under the influence of none other than the family of Anne Boleyn, who would become Henry's second wife. From that point on, Thomas Cranmer would live a life of a Reformer navigating the politics of the English court, which was deeply embroiled in the European wars of succession, and the heated and often toxic and violent forces of religion. As one historian put it, Cranmer's well intentioned "protestantism was [to be] a hostage to the sanguinary context of the court battles of the late 1530's." In that regard, though, Cranmer proved



his wisdom and balance, and in many ways, his circumstances forced him to rethink his protestant views in an attempt to find a much needed equilibrium between reformed theology and Catholic worship. Henry VIII, despite needing his divorces, was, in fact, a staunch Catholic theologically, and had little sympathy for the protestant reforms. Even after breaking formally with Rome in 1534, Henry's court, as another historian put it, "made no attempt at Reformation, and operated with no more doctrinal content than was necessary to justify the schism." Cranmer found himself in the odd place of trying to initiate real reform in the church while appeasing Henry's Catholic sensibilities.

In time, though, Cranmer's influence began to sway Henry to a more Reformed theology, and also encouraged a balance between, at first, Catholic expressions of worship and reformed theology, and then, as more radical elements attempted to influence England, a balance between a more Lutheran perspective and the radicals. Even after Henry died, and his son Edward VI fully embraced protestant theology, Cranmer worked for balance and moderation as the English church made its way through a number of political and religious crises. Cranmer's balanced bearing created the roots which would grow in to the classic expression of the *Via Media* of the Anglican church, expressed by Richard Hooker so well in the next generation.

Cranmer's greatest achievement, though, and the greatest gift to the Anglican Church, was the Book of Common Prayer. As a good protestant, Cranmer was deeply concerned that the English people would have a liturgy and prayer book in English. Working from the Latin texts of several medieval rites, Cranmer developed a liturgy in English, published first in 1549 as the Book of Common Prayer. It is difficult to know how much of the text was his creation, but he re-worked and edited the old Latin liturgies, and produced an astounding work of worship and theology

that "balanced" both Reformed theology while keeping the most important elements of catholic worship. The liturgical portions of the BCP retain the beauty and deeply sacramental interactions of Catholic traditions, while adhering to the more biblically minded theology of the Reformation, of salvation by faith, through grace and sanctification through the work of the Holy Spirit. Indeed, the liturgy we use each week is a direct descendant of the work of Cranmer's hands.

It would also be very easy to be cynical about Cranmer, and suggest, as some historians have, that Cranmer was simply navigating the dangerous world of the English royal courts, and given the opportunity he would have been far more radical if he had been allowed. But history shows a different story. It shows a story of Cranmer genuinely loving the royal family and attempting to guide them according to true Gospel principles. He was a part of their life and loved them deeply. Anne Boleyn frequently sought his guidance, and Cranmer wept for her publicly when Henry had her executed, which infuriated Henry as well. Cranmer baptized Elizabeth I, and was her godfather. He held Henry VIII's hand as the king departed this earth, and wept for him as well. In the days after, as the Archbishop of Canterbury, he anointed and crowned Edward VI as king, and tried to guide the young man through his regency.

Indeed, when the staunchly Catholic Mary I came to the throne following Edward's death, she remembered Cranmer's role in the annulment of her parent's marriage, and the bitterness of that moment for her. It was personal. As Mary began to arrest and try protestants in England, Cranmer refused to leave and was arrested, tortured and sentenced to death. Under the extreme pressure of nearly two years of imprisonment and interrogation, Cranmer was forced to produce no less than five recantations, which should have led to his absolution. Mary, however, was determined to make an example of Cranmer, arguing to Pope



Pius IV that "his iniquity and obstinacy was so great against God and your Grace that your clemency and mercy could have no place with him", and pressed ahead with his execution.

Cranmer was told that he would be able to make a final recantation, but this time in public during a service at the University Church in Oxford. At the pulpit on the day of his execution, March 21, 1556, he opened with a prayer and an exhortation to obey the king and queen, but he ended his sermon totally unexpectedly, deviating from the prepared script. He renounced the recantations that he had written or signed with his own hand and he stated that, in consequence, his hand would be punished by being burnt first. From the pulpit he said :

*"And now I come to the great thing that troubleth my conscience more than any other thing that ever I said or did in my life: and that is, the setting abroad of writings contrary to the truth. Which here now I renounce and refuse, as things written with my hand contrary to the truth which I thought in my heart, and writ for fear of death, and to save my life, if it might be: and that is, all such bills, which I have written or signed with mine own hand, since my degradation; wherein I have written many things untrue. And forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished. For if I may come to the fire, it shall be first burned. And as for the Pope, I refuse him, as Christ's enemy and antichrist, with all his false doctrine."*

An anonymous witness of his execution recorded:

*Fire being now put to him, he stretched out his right hand, and thrust it into the flame, and held it there a good space, before the fire came to any other part of his body; where his hand was seen of every man sensibly burning, crying with a loud*

*voice, 'This hand hath offended.'*

His dying words were, "Lord Jesus, receive my spirit ...; I see the heavens open and Jesus standing at the right hand of God."



*-the site of Cranmer's Execution, Broad Street, Oxford*

On my fortieth birthday, quite unintentionally, I found myself standing on the spot that Cranmer was executed. And I was deeply moved. I thought about how complicated, and even compromised, his life was. I thought about how difficult it must have been to keep his balance in the world of extremes in which he lived. I remembered and admired his grace and commitment to the Gospel, in spite of the compromises he had to make living in Henry's court.

And, I remembered what I owed him and felt gratitude. Gratitude for the Book of Common Prayer, which grounds me in worship and love every day, and gratitude for the Via Media which helps me navigate the world I live in, which is also a world of extremes. And gratitude, again, that I can hope that I can still be useful to God, as Thomas Cranmer was, though I too am compromised by living in the world.

*Soli Deo Gloria*

- Br. Jason