

ST. AUGUSTINE'S
ANGLICAN CHURCH



The Hippo Herald

SPRING 2025

LETHBRIDGE, ALBERTA

A conversation with Bishop Sidney Black

What is in a name?

BY ALISON GOODWIN

*Ne tan I ko
My name is . . .*

You may have seen Bishop Sidney and his wife, Melva, sitting toward the back of St. Augustine's on several Sundays in the last half year. Ordained in 1991, Bishop Sidney Black is a retired Indigenous Anglican bishop who continues to serve Treaty Seven people.

Early in his ministry, Bishop Sidney worked as a curate for several years at St. Augustine's. He has worked with Canada's armed forces as a padre to an air-defence regiment and, while based in Brockport, was Archdeacon of Native ministry for the diocese. For the last 25 years, his ministry has been with the local Siksika and others within the Blackfoot nation.



Bishop Sidney Black

*I have found that it is
vital to remember.*

Bishop Sidney talks about the importance of people's personal histories and their connections to their communities. At one point, he describes an encounter with a colleague who had wondered out loud why the obituaries and eulogies of Indigenous people are especially lengthy and go into great detail.

"It took him a while," reflects Bishop Sidney, "but then one day he said – 'I get it!' The obituaries are about names given, about relatives, about accomplishments, about community," shares Bishop Sidney. "They are important because they help us. They help us to remember. I have found that it is vital to remember. We have not forgotten how we act in our world and environment today. Our hopes are in light of our past experiences, woven into our life story."

"We each have our English name, but it is our Indigenous name given to us by our Elders, our community – that is primarily who we understand ourselves to be. Our name reminds us of who we are, where we came from and who we strive to be."

He was already ordained and working in service when Bishop Sidney re-

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Sidney Black, continued...

ceived his Indigenous name. One day he was serving with an Elder when he asked Sidney his name. "I don't have one." Right then and there, in an abbreviated ritual, the Elder named him.

"Today your name will be Matsuatina – Honourable Man.' I felt I didn't merit such a name, but I accepted it. The name is a reminder, something to aim for.

"My generation and a few from the generation before me – we are the remnants of our culture, our language, our way of life, our spirituality. It is a critical time of

passing on our story, our memory, to future generations. Or it will go – we will be extinct."

ACTS: The Four-directions Prayer

"There are those who have shifted back to their own culture and traditional spirituality because they are saying they do not have the sense of being part of a worshipping

community within the Anglican context. It is like the old show, Cheers – they want to go to that place where everyone knows them by their name.

"One of the ways that we have addressed this in the Piikani is by discussing the walls

that have separated us. We are working on breaking down those walls through ecumenical gatherings. We have ecumenical memorials for those who have departed this world, through whatever circumstances.

"Our prayer walks have also been well received. This is where we walk through a community, places where there may have been a bad incident that people are recovering from.

We pray in all four corners of the reserve: prayers for healing and protection.

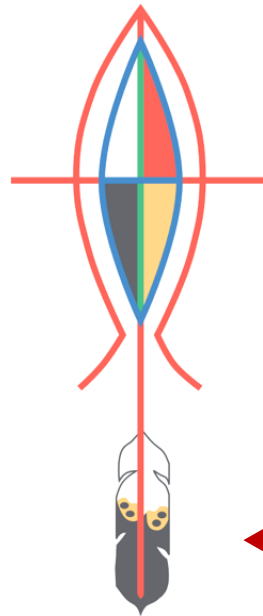
We pray the four directions prayer: adoration, confession, thanksgiving, supplication – ACTS."

"It is a ministry by consensus, centered on prayer," says Bishop Sidney, describing his work as a member of the Anglican council of Indigenous peoples. "We practice Lectio Divina and take Gospel-based decisions and actions. A Disciple's Prayer Book was created for the ministry. There is also healing time within the circle."

Theological reflection is done within context of the land

"Theological reflection is done within context of the land. Community and spirituality are important to our Indigenous culture.

"If we were meeting in person, I would have greeted you and welcomed you to the land,



The logo for the Anglican Council of Indigenous Peoples designed by the Rev. Mervin Wolfleg of the Siksika Nation, inspired by words and images of The Rev. Arthur Anderson, a Plains Cree from Punnichy, Saskatchewan.

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From the Rector's Desk
Taking the pilgrim path

By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

In the earliest chapters of Genesis, while the world is being formed, something else is being formed too; an expectation that rest (Hebrew shabbat) is a part of all life. The fact that this pattern begins with Yahweh himself is truly incredible! There is deep mystery here. Why does God, who needs no rest, choose to rest? Possible answers are too many and too varied to consider in a short article. Whatever the reason, in addition to the physical world, God creates this structure to the cosmos: Creation, then rest. This pattern is based on the character and activity of Yahweh! It is “baked into” the fabric of creation. Humans (who do need rest) are expected to rest once every seven days. Then the pattern expands as further instructions are given for the national life of Israel. The land should rest every seven years. A “year of jubilee” should be declared every fiftieth year (after seven cycles of seven sabbaths).

In a society in which hard work is valued, even exalted, we can come to believe that we should rest only when we absolutely need to. This way of thinking neglects the idea that God (who doesn't need rest) also rests. To rest is not only God-like, it is God-like.

With this in mind, I set forth on a Sabbath leave for three months.

According to Diocesan Policy: All licensed clergy who have been in a full-time Diocesan appointment for six continuous years may, in consultation with their Churchwardens and the Bishop, be considered for Sabbath leave.



As I approach my eighth year in full-time Diocesan appointment, I am deeply grateful for caring Churchwardens and a caring Bishop who understand the value of sabbath and have granted me this time away from my regular responsibilities! I am also deeply grateful to the many in our parish who will pick up the work that I normally do.

The purpose of the leave is rest, prayer and study. During this time I expect to walk the Camino de Santiago and the Camino Finisterre in Portugal and Spain, backpack in the Canadian Rockies, and take a seminary course. If all goes well, and my body can stand up to it, I will spend at least 40 days walking between six and eight hours per day.

During my walks I have a curated list of podcasts and lectures which will deepen my theological understanding and prepare me for the next season of preaching and teaching here at St. Augustine's. In addition, I will take the opportunity for regular prayer and quiet. I have also purchased a number of books to read along the way.

During this time, I have been advised to stay out of contact with the parish. I will do my best to honour that advice, but I will certainly miss you all. In thirty years of paid, accountable, church ministry I have never had a sabbath leave before. I only applied for this leave because of the great confidence I have in Rev. Gillian (who will be acting Rector in my absence) and our exceptionally competent and devoted lay-leaders.

Let me close with my thank-you to all of you! I am humbled to serve a parish that is willing to make this possible. I do not view this as an entitlement, but a privilege!

Your Rector,
Steve

◀ Voila, the contents of Steve's back-pack. These are the things you need to hike the Camino de Santiago.



Coldest Night of the Year 2025

Winter walking makes us winners ~ again!

BY MARY LEE VOORT
ORGANIST

On February 22, twenty-plus dedicated and faithful parishioners took to the streets to participate in the annual Coldest Night of the Year walk in support of Streets Alive Mission. This year's CNOY event involved 6463 teams and 39,739 walkers in 207 locations across the country to raise funds to support the hungry, homeless, and hurting in their communities. Thanks to the generous and caring members of St Augustine's, our team was able to raise \$14,049.56 – our most successful effort ever! We also fielded our largest team (21 in total) which earned us the Snowballer Award, along with the Ice Cube Trophy for winning the Church Challenge. As well, little William Breckenridge received the Snowman Award for the second consecutive year as the youngest top fundraiser. That all sounds pretty impressive, but the reward our team treasured most was the camaraderie between the members of the team and the other 31 teams and churches, and the sense of making a difference in the lives of those battling homelessness and addiction.

I must admit, it was a very weird and sad feeling not to be present at CNOY for the first time in eight years. I

did my walk on my own the previous Saturday as John and I were going to be away. I think God was having a little fun at my expense: He knew I was going to a warm vacation location, so He arranged for me to do my walk in -35° temperatures (see photo). Fair enough, I must admit.



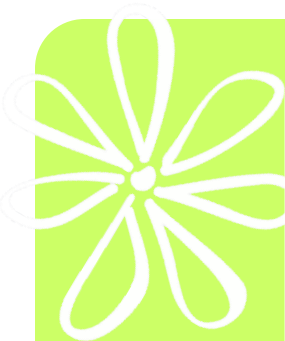
I am very proud to be a member of the St. Augustine's team. Their commitment, dedication, and perseverance is both humbling and uplifting, and they are some of the nicest people on the planet. We couldn't do it without your help, so once again I'd like to express my sincere gratitude and appreciation to the parishioners of St Augustine's for your support and encouragement. Save the date for next year (February 28, 2026) and come walk with us! Ω



Rev. Gillian and William display the trophy for youngest top fundraiser.



Here is the St. Augustine's team with their trophies.



Thank you
for your
generosity
in 2024.


Financial Update

BY CATHY GILLESPIE
TREASURER

At the time I'm writing this, we have financial results covering the first three months of 2025. The chart below provides a summary of the operating fund statement, comparing this year to the same period last year. Total income to-date is less than it was last year, however in my opinion it is too early to consider this a prediction of how the year will turn out. It is not unusual for total parishioner givings to be inconsistent between years in the early months, especially when the month that Easter falls in is different (March in 2024, April in 2025). Expenses, which are more consistent month to month, appear to be on track compared to budget targets. I look forward to providing more financial updates later this year, with the mid-year contribution statements and in the next Hippo Herald.



The 2025 operating budget, which was adopted at the annual meeting of parishioners in February, is summarized in the right column of the chart. This year we have a balanced budget, after several years of deficit (expenses higher than income) budgets. Total parishioner givings, which make up 90% of the income budget, are budgeted at 2.6% higher than last year's actual. This is hopefully an achievable target, considering the results of the stewardship campaign and church growth trends that we are observing. The other 10% of the income budget, which is comprised of income from the endowment fund, special purpose donations, rentals and interest, is also budgeted slightly higher than last year. Expense budgets are set at levels that are intended to cover inflation and, in some cases, volume increases.

Your financial giving in support of the operations of the church is greatly appreciated. If you have any questions about the church's financial situation or options for giving, please feel free to contact me by leaving a message at the church office. 

	Year to-date (March 31 2025)	Last year to-date (March 31 2024)	2025 Budget
Parishioner givings	\$ 116,827	\$ 129,957	\$ 531,800
Other income	3,167	4,766	60,100
Total income	119,994	134,723	591,900
Staffing expenses	\$ 85,364	\$ 87,014	\$ 353,400
Administration & apportionment	27,797	30,627	124,800
Facility expenses	28,831	25,083	94,600
Christian education & outreach	2,528	2,865	19,100
Total expenses	144,520	145,589	591,900
Net surplus / (deficit)	\$ (24,526)	\$ (10,866)	\$ 0



New ministry initiative

When a meal is much more than food

BY KAREN HAMMOND
DEPUTY WARDEN FOR FELLOWSHIP

"I cannot express how much I appreciated the meals delivered to me after Luke was born," says Alison Kettleson. "Knowing my family and I would be well fed took off a lot of pressure in those first few weeks at home adjusting to our newest family member. It was even more special feeling the love of my church family. In my mind feeding someone is a direct expression of love, I felt so blessed."



scheduling meals and identifying what other meals have been provided, so that those willing to cook or shop can make the best choices. Meals may be fresh or frozen, hand-made or hand-picked.

"A hot meal cannot change the circumstances for someone undergoing a difficult time, but it can alleviate some of the stress of the day-to-day and remind them that

others know and care for them at this time", says Ola. We are delighted to welcome Ola to this important caring ministry at St. Augustine's. Ω




Ola Olubiyi

Alison said these words as she dropped off a home-cooked meal for another young family in the church, happy to "pay it forward" and join others to communicate God's love and care in this time-honoured and practical way.

Ola Olubiyi has agreed to take on the new role of Meal Coordinator for St. Augustine's, helping to coordinate volunteers who are willing to provide a meal when a need arises in the congregation, such as when a family welcomes a new baby or experiences a death in the family. Ola will serve as the central hub; letting people know about the need, identifying any food preferences/allergies,

NEW NEW NEW



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Focus on Servers Guild

Worship brims with youthful energy

BY ANNETTE BRIGHT
DEPUTY WARDEN FOR WORSHIP

The Servers Guild at St. Augustine's has been around for many years and generations. I recall when Michael and I joined St. Augustine's in 1991, the Servers Guild was strong. When our girls were old enough Michelle and Emily also joined the Servers Guild. There is a feeling of pride when you see your children embrace their spirituality by volunteering in such a public way.

During Covid we lost many opportunities to build up the Servers Guild as there was no opportunity to have in-person services. We were truly blessed to have Nicole McDonald and Jayla Matchett carry us through those difficult years. They have been a strong piece of the continuity needed to once again grow the Servers Guild.

So what do Servers do? Their main duty is to support worship in various ways from procession to recession. The first duty is to light the front altar candles, then gather the cross and candles in preparation for the procession. (Side note; I realized we are not teaching our kids how to play with matches!) The Servers are trained in the



handling of communion vessels and proper movement in the sanctuary as they carry out their duties. They are an integral part of the communion process as they assist our clergy.



One of the many moving moments within our services is preparing for the Gospel. It starts with the Gradual Hymn as the servers carry the cross and candles to proceed the bible to the center aisle. This is a visual that prepares us to hear the Gospel with our heart and minds open.

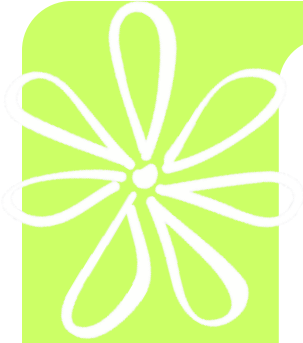
How do you recognize our servers? They each wear a blue cassock and white surplice – garments that symbolize purity, devotion and the solemnity of their service. It certainly enhances

the visual and spiritual atmosphere of the ceremony. I am so proud of each and every one of our servers as they process each Sunday. Each one has been called to serve in their own way, many being called while attending Confirmation Class. I invite any young people that would like to learn more about what the Servers Guild is all about to reach out to Steve, Gillian or myself. Ω

"BEING PART OF THE SERVICE HAS HELPED ME BECOME CLOSER NOT JUST TO THE CHURCH SERVICE, BUT TO THE CHURCH COMMUNITY AS WELL"
– MARK, A MEMBER OF THE SERVERS GUILD



◀ Here are just some of the young people who don the blue cassock and white surplice throughout the year.



This season's Big Question

How does “Fear of the Lord” differ from “Be not afraid” ?



BY THE REV. BROTHER JASON CARROLL

The most frequent command of the scriptures is “Be not afraid!” and yet in many places we are also told that wisdom is found in the “fear of the Lord.” (e.g., Prov.

1:7) For some, this is a difficult contradiction: We are told to not be afraid, yet we are told to fear Him. As always, though, words have varied meanings depending on their context and usage.

If you were to study the word “fear” in the scriptures, you would find three general

usages. First, fear as an emotional response of “terror” or “dismay.” Think of this as what you might feel when anticipating harm or a negative outcome (e.g., I am about to be eaten by a lion). Second, the scriptures use “fear” as a way to express

proper religious observance. Here, the word might be used to express “piety,” “reverence” or appropriate “respect.” An example of this might be an encouragement to fear your parents, or a label for a righteous person as someone

who “fears” God. Finally, there is what you might call “existential fear” or that sense of “awe” or “dread” or “wonder” in the presence of something which has opened to you a reality greater than you have ever experienced before (e.g., Israel’s experience of God on Mt. Sinai). So, in the simplest terms, we are told to not give in to the first kind of fear, and encouraged to embrace the second and third kinds in our relationship with God.

However, there is also a wonderful element of duality to fear inherent in our relationship with God. Essentially, “fear” is a way of describing how we simultaneously experience ourselves as limited, mortal and contingent, and God as glorious, immortal and the source of all life and power, worthy of all love and worship. A good example of this is when Jesus calmed the storm on the sea of Galilee (Mark 4:35-41). When the storm was raging, the disciples feared for their lives, but after Jesus calmed the storm, they feared HIM. Jesus said to his disciples: “Why are you so afraid? Do you still have no faith?” They were

WE FEEL THE FEAR OF OUR OWN INSIGNIFICANCE AND SIN, AND WE EXPERIENCE THE FEAR OF STANDING IN THE PRESENCE OF THE ABSOLUTE OTHERNESS AND GOODNESS OF GOD.

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Update from the START Committee

Many changes and blessings for our newcomers

BY BRIAN BLACK

ST. AUGUSTINE'S REFUGEE TASKFORCE (START)

This year our two newcomer families have been living separately in two apartments not far from each other and close to St. Augustine's Anglican Church. Manizheh has a full-time job with benefits at Martha's House, a seniors' residence. Her kindness and consideration have earned her the respect and love of all of the staff and residents there. Joseph continues to work part-time as a tailor at Gentlemen Three, the leading men's fashion store in Lethbridge. Here he does alterations and repairs, but he is trying to build up his own business as a men's tailor making suits and other articles of men's clothing. Joseph is a master tailor with a career going back to his late teens. He and Manizheh continue their English studies at the Lethbridge Polytechnic and Joseph also privately in one-on-one sessions through St. Augustine's.

Elizabeth also continues to study English at the Polytechnic here in Lethbridge while Andrew has now reached the final level, Level 8. Unfortunately, the Gov-



ernment of Canada has stopped all funding for upper-level classes at the Polytechnic, beginning after the end of this term in April. St. Augustine's is looking into filling the gap for Manizheh, Joseph and Elizabeth once their last term at the Polytechnic is over. Andrew is continuing his studies in police work and also theology on-line. In May, Elizabeth and Andrew will have moved to Calgary where they have rented an apartment. They are hoping that the job situation will be better in a larger centre. Both Andrew and Elizabeth want to become ministers of the church and have been commissioned by the Korean missionary church they served in Turkey to found a church for Afghan refugees in Calgary. The ministers and other leaders of the Korean Church travelled to Lethbridge last November and held a special commissioning ceremony at St. Augustine's.

Our prayers and best wishes are with Andrew and Elizabeth, who will remain dear members of our church family here at St. Augustine's. Ω



In the fall of 2023, our newcomers visited St. Leonard's on the Hill in Red Deer to thank them for their support and present them with Elizabeth's picture of Madonna and Child. Shown here is (l-r) Andrew, Joseph, The Rev. Chris Roth, Elizabeth and Manizheh.



Here is the family with Bill Latimer (second from left) who drove them up to St. Leonard's that day.



Sidney Black, continued...

send greetings and welcome, offer the hospitality of welcome to strangers and visitors to our homelands and territories, a sign of friendship, peace, hospitality."

Bishop Sidney spoke to me by phone from his home in Fort MacLeod where he lives with his wife Melva and daughter Cary. During our call on an afternoon in late March, Bishop Sidney apologized if he sounded a bit shaken up.

"My daughter and I were in Lethbridge, crossing a bridge, heading from London Drugs over to the mall where there are always Native folks gathered by a building with backpacks, hoodies." Bishop Sidney went on to describe an encounter with a

young woman who was in a bad state and appeared oblivious to it.

"It wounded my spirit – I thought: 'What can I do? What can I do?' I am thankful for today. I see many good things happening. I also see pain of the past constantly. I went to residential schools, I experienced life within these schools.

"As Indigenous clergy the traumatized are re-traumatized at times when there is a crisis. For us on the land, the spirit is leading us to reconciliation, but the pain is still there."



A Church Family in the Heart of the City

"I am reminded of a Roman Catholic church icon – the Sacred Heart of Jesus. God gave himself up for the whole world to bring it back into his family. How can we honour that inspiration? What does it mean for the Anglican church in Lethbridge?

"The word 'heart' for Indigenous peoples refers to the centre of wisdom and understanding. The heart connects us with our spiritual ancestors, with Abraham, our forefather, with Sara, our foremother. When we're talking about the heart of a person, it is the seat of all those emotions, values, things we hold dear.

"We have been anointed by the spirit and we are called to go out and share the healing with the poor, lonely, marginalized, needy . . . have we fully engaged the ministry of Jesus?

"Death does not have the final answer, racism does not have the final answer. It's the Gospel and we are Gospel people. We're about making relatives, not enemies." Ω

Our Church Family in the Heart of the City

For those who are interested, we will be meeting on **June 22** after the 10 a.m. service for fellowship and to discuss what it means to be A Church in the Heart of the City. This initial conversation is an opportunity to discuss how we might take steps to learn more about existing social-support networks in Lethbridge and how different stakeholders are working together to address the pressing needs of our brothers and sisters within our community.

Vacation Bible School, July 8-11, 2025

Calling all kid detectives

BY STEF COLLINS
CHILDREN & FAMILY MINISTRIES

Greetings, agents! It's me, Stef, and I've got a super important mission for you. This year, our top-notch Vacation Bible School is going full-on detective mode with the theme: "On The Case!" Get ready for four days packed with fun, clues and mind-blowing discoveries. Our junior detectives will be diving headfirst into some seriously cool parables, figuring out what these ancient stories mean for their lives today.

As we're getting everything ready, it's just amazing to see how many of you are already offering to pitch in. So many people are ready to share their time and talents, and honestly, we couldn't do it without you amazing volunteers. You guys are the real MVPs of our ministry, and VBS just wouldn't happen without your incredible support.

Now, we're still on the lookout for some more awesome folks to join the volunteer crew. Whether you've got a knack for teaching and love hanging out with kids, you're a whiz at organizing fun stuff, or you're just happy to lend a hand wherever it's needed, we've got a spot for you. There's a little something for everyone who wants to get involved.

And speaking of awesome, get this – thanks to the super generous hearts of our church family, we're able to offer VBS without a fee again this year! How cool is that? Barrier-free programming is a big deal, and it can really make a difference in the lives of the kids and our community. If you are interested in donating to help with another amazing year of VBS, please include a note with your e-transfer or collection envelope that it is for VBS 2025.



This year is actually extra special because it marks our 31st year of putting on VBS! Can you believe it? It's pretty wild to think about all the kids who've come through this program over the years. I actually used to be one of those kids! Way back when, you would've found little me soak-

ing up all the VBS fun. And now, it's even more amazing because my own kids get to experience the same awesome program.

It's just incredible to see the legacy continue and how much VBS has meant to so many families over the years. It's not just a week of activities; it's a chance for kids to connect, learn about faith in a fun and engaging way, and make memories that last.

So, what do you say, agents? Are you ready to join VBS - On The Case? We're counting on your sharp minds and willing hearts to

make this year's VBS the most successful investigation yet! Get in touch and let us know how you want to help – we're excited to have you on the case. Over and out! Ω



Here is Stef with her own kid detectives, Winry and Finn. That little girl (inset) is Stef herself at a young age, perhaps dreaming of Vacation Bible School.

REGISTER ONLINE TODAY

<https://vbspro.events/p/events/d12376>

Brother Jason, continued...

terrified and asked each other, "Who is this? Even the wind and the waves obey him!"

They had gone from the terror which Jesus tells them not to experience, to the fear of suddenly recognizing they are in the presence of God.

And in truth, the distance between fear and love is not so great. As long as we are truly aware of both ourselves and of God, when in His presence we feel both sorts of fear. We feel the fear of our own insignificance and sin, and we experience the fear of standing in the presence of the absolute otherness and goodness of God.

And paradoxically, the two fears create a third experience – love. We experience the joy and worship of the creature to whom their Creator has condescended to show Himself. In the Old Testament, the cry that came from our lips in these moments was "Holy, Holy, Holy..." In the light of what Christ has revealed, we call it love.

And so, the truest Christian expression of fear lays aside earthly fear for the holy fear of love, oddly and truly experiencing both. It is like when Mole and Rat from *The Wind*

in the Willows, out looking for their friend Toad, instead find themselves in the presence of the great god Pan. In this divine presence, the awe of love and fear meets them both:

Then suddenly the Mole felt a great Awe fall upon him, an awe that turned his muscles to water, bowed his head, and rooted his feet to the ground. It was no panic terror — indeed he felt wonderfully at peace and happy — but it was an awe that smote and held him and, without seeing, he knew it could only mean that some august Presence was very, very near. With difficulty he turned to look for his friend, and saw him at his side, cowed, stricken, and trembling violently....

"Rat!" he found breath to whisper, shaking. "Are you afraid?"

"Afraid?" murmured the Rat, his eyes shining with unutterable love. "Afraid! Of Him? O, never, never! And yet — and yet — O, Mole, I am afraid!"

As John says, "love casts out fear," but only the first kind, as the second kind inspires us to love He who loved us first. Ω



St. Augustine's Church

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The Hippo Herald is published triannually 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.