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The Hippo Herald

FALL 2025

LETHBRIDGE, ALBERTA

You're wearing that to church?

Ecclesiastical haberdashery

BY MURIEL MCCUAIG

"What," you may be thinking "is that?" Well, the above title was Rev. Steve's spontaneous response upon hearing that the subject of this article was actually liturgical vestments.

But first, a little history about the subject matter. Liturgical vestments originated among the ordinary secular costumes of the world in which the early church grew up. During the first century, a better kind of attire was probably reserved for the sacred services to emphasize their importance. The development of specific priestly garments occurred between the fourth and ninth centuries, one of the reasons being the abandonment of long tunics and mantles by the laity and their continued use in the Church.

By the tenth century the



principal liturgical vestments, and their use, had been established in the West much as they are today. From the tenth to thirteenth centuries, further minor additions and alterations were made. Within the Anglican Church there is a great variety in ceremonial attire from parish to parish. Some have little or

no ceremonial nature while others have a great deal. However, none of the ceremonial is designed to put on a "good show" or to draw attention to the priest. Rather, every action and eve-

rything used in the service is a reminder to us of the events of Christ's trial, suffering and crucifixion (Mark 15: 15-20).

Being a "cradle" Anglican myself but not raised in the Church, when, in my early twenties, I finally began attending services, it never occurred to me to wonder why the priest wore different coloured

vestments at different times of the year. Rather, it was the beauty of the liturgy, the hymns and music, and the sense of mystery that drew me back week by week.

Years passed by. Then one day my soon-to-be husband,

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The Archbishop, the server and the choir members wearing a variety of vestments.

Vestments, continued from page 1

Allan, informed me that he had ordered fabric for me to make his chasubles. Being in the throes of work and wedding arrangements I filed this away in my memory bank for later. Of course, in due time the fabric arrived and my task began. So, crawling around the living room floor measuring, nervously cutting, then pinning, basting, lining and hand sewing, I finally handed the chasubles over to Allan who has worn them for over 50 years. (They are now available to Brother Jason Carroll when needed.)

This marked the beginning of my interest in Christian signs and symbols and their place in our worship. Having taken a fresh look at the origins and symbolism of liturgical and clerical vestments, I now offer it to you.

LITURGICAL VESTMENTS

Alb: This is liturgical vestment that comes down to the ankles that resembles the long, white linen tunic used by ancient Romans. The white colour symbolizes Christ's purity and innocence. Its origin lies in the purple robe mockingly placed on Christ by the Roman soldiers, purple being the colour reserved for kings.

Amice: A linen neckpiece bearing an embroidered cross with two ties to secure it, it



Rev. Gillian, Rev. Steve and Rev. Br. Jason in their vestments.

symbolized the blindfold used on Christ (Mark 14:65). It is rarely used today due to the subtle changes in the neck style of the alb, although I remember Allan wearing it over 55 years ago.

Chasuble: This is the outermost liturgical vestment worn by clergy for the celebration of the Eucharist in Western-tradition Christian churches. It symbolizes the seamless robe placed on Christ before his crucifixion and for which the soldiers cast lots afterwards (Mark 15:16-17). A large oval vestment, it is usually made of rich fabric, is sleeveless and falls straight from the shoulders. A Y-shaped cross called an **orphrey** adorns front and back. The chasuble is worn at the celebration of Holy Communion in the colour of the liturgical season.

Girdle: This is tied around the waist of the alb and may secure in place the **stole** – the lengthy silk scarflike vestment worn over the shoulders and adorned according to Numbers 15:38-39. The girdle symbolizes the rope used to tie Christ to the pillar when he was scourged by the soldiers.

CLERICAL VESTMENTS

Other vestments of note, not worn for the celebration of Holy Communion, come under the heading of clerical vestments and have traditional significance. They are as follows:

Cassock: A full-length, long-sleeved black garment symbolizing penance, this vestment began as the everyday working dress of the priest. Originally it had 39 buttons for fastening from shoulder to hem, perhaps a reminder to the wearer of the “40 lashes minus one,” based on Mosaic law (Deuteronomy 25:1-3), suffered five times by

St. Paul for proclaiming the gospel (2 Corinthians 11:24). It may also reference the 39 Articles of Religion (Book of Common Prayer, page 698).

Clerical collar: This white band which encircles the wearer’s neck is one of the most recognizable items of priestly attire. It is a symbol of vocational commitment to Christ and his Church as well as the clergy’s role as shepherd and servant to the congregation entrusted to his or her care.

Surplice: This knee-length white garment with wide sleeves is worn over the black cassock. It dates back to at

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Financial Update

BY CATHY GILLESPIE
TREASURER

I am pleased to provide an update on the church’s operating fund, as at the end of July. The chart below is a summary comparing this year to last year at that time, as well as a comparison to the budget for 2025.

I’d like to highlight that total parishioner givings are not as much as they were at this time last year and are less than the budget target. The budget anticipated an increase in givings of 2.6% which unfortunately has not materialized so far. Time will tell if this situation continues through to the end of the year, or if givings will increase enough during that time to meet the budget.

If the decline in givings does continue, uncertainty builds as to whether or not there will be sufficient income in the future to keep pace with the cost of operating the church at the current level of staff and programing. Most of the church’s expenses are subject to yearly inflationary increases and, in some cases, vol-



ume increases. Thankfully, this year so far, most expenses have been less than the budget target for their category.

In November the annual stewardship campaign will be launched, inviting parishioners to prayerfully consider how much they will be giving to the church next year. Please respond to the campaign on a timely basis. The responses, considered collectively, will provide key input to the development of the operating budget for next year.

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 the different options for giving, please feel free to contact me by leaving a message at the church office. Ω

	Year to-date (July 31 2025)	Last year to-date (July 31 2024)	2025 Budget
Parishioner givings	\$ 273,084	\$ 276,661	\$ 531,800
Other income	20,799	12,104	60,100
Total income	293,883	288,765	591,900
Staffing expenses	\$ 199,927	\$ 202,271	\$ 353,400
Administration & apportionment	66,235	68,446	124,800
Facility expenses	51,093	49,813	94,600
Christian education & outreach	8,120	8,254	19,100
Total expenses	325,375	328,784	591,900
Net deficit	\$ (31,492)	\$ (40,019)	\$ 0



*They see firsthand
how God provides for
us. It's a powerful
lesson that connects
Sunday School to the
natural world.*

Focus on Sunday School

Kids' garden a source of great joy

**BY STEF COLLINS
CHILDREN & FAMILY MINISTRIES**

Our beautiful Kids' Garden, nestled in the back of our courtyard, is a special place. Miss Diane, our wonderful volunteer, leads and plans everything. This garden is more than just a pretty space. It is a classroom where our kids can connect with God through nature. But first, a little about how St. Augustine's Sunday School works.

Sunday mornings at our church are a great time for kids to come together and learn. Our Sunday School program is a fun place for young people to explore Bible stories. We help them discover how those stories connect to their lives today. Everything we do is tied to the lectionary calendar. This

Our Sunday School operates on a rotation system that has the kids participate in three different classes. Each class lasts around 15 minutes.

This keeps things exciting and helps the children stay interested and engaged.

When the bell rings, they move to their next activity. They might go to a craft, a game or a Bible lesson. This variety helps every child find a way to learn that works for them.



In our Bible lesson class, teachers tell stories from the lectionary readings. They ask questions to get the kids thinking. They help children build a strong foundation for their faith journey. After that, the kids go to the craft class. They make something that reminds them of the lesson. These projects are fun to make. They also help kids remember what they learned.



The games class is always a favourite. We believe playing is a great way to learn. Our games are not just for fun; they also teach the lesson. Kids might play a game about working together or a challenge to remember a Bible story. Laughter and energy fill the room.

And sometimes the classroom is outdoors. In the spring, our children plant their garden from tiny seeds. They learn about God's promise of new life. They get their hands dirty and help the

means the kids are learning the lessons the adults hear in the main service. You may have wondered why the children leave right before the Gospel – trust that we share the same Gospel lesson with the children, sometimes in a way that is more hands on.

plants grow. As they water and care for the garden, they watch God's creation come to life. They see the plants change from little sprouts to big, beautiful flowers.

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How does it work?

Corporation is more than administration

BY CAROL YOUNG
RECTOR'S WARDEN

You might wonder what is Corporation's role in our church? In its simplest form, Corporation is the legal body for the church. It consists of four wardens (lay people), the clergy, and the treasurer (who is a non-voting member). Corporation oversees and assists the Deputy Wardens' duties, and chairs Parish Council, composed of lay members of the parish elected at the AGM. All work together to address major opportunities or concerns. Corporation actively works to support our priests and serves as the main liaison between the diocese and the parish.

Having served as Rector's Warden at different times for over six years, I have been honoured not only to support our priests, but also to work in a wide variety of ministries, projects, committees, and activities. This position lets me see many ministries and parishioners who generously serve God in this place. In the past year, Corporation has been involved in purchasing the choir robes, working with the diocese for Steve's sabbatical, organizing the Seniors' Christmas party, assisting with the mail rack, purchasing the stove for the crypt kitchen, chairing the Nominating Committee, organizing the Calendar of Events, re-starting the Property Development Committee, hiring our Office Assistant and Verger, liaising with the Diocese, attending to the financial health of our parish, and supporting various ministries. Whew!

Cathy Gillespie, our esteemed treasurer, attends Corporation and monthly keeps us apprised of the finances. She prepares and walks us through the financial report and assists Parish Council and Corporation in making sound financial decisions.

Corporation consults with Parish Council regarding many of

the decisions they make and the initiatives they pursue.

While Parish Council does not have legal responsibilities like Corporation, their input is invaluable in sound decision making and in bringing parishioner concerns, questions and requests to Parish Council meetings. We are very blessed to have parishioners represent a wide range of ages, ethnicities, occupations and interests reflecting the broad reach of our parish. At the last meeting we held, we even had a newborn, a toddler and a young adult accompanying their parents at Parish Council. That was very uplifting!

In the fall, Corporation and Parish Council will be taking on some new initiatives. The first is to do an in-depth exploration of Land Acknowledgement practices to ensure the un-

derstanding and appreciation of our Indigenous people by furthering our reconciliation journey. Gillian started this exploration last spring with a group of interested parishioners and the Ven. Jacqui Durand, Incumbent for St. Paul and St. Thomas, Cardston and St. Cyprian, Brocket and Archdeacon of Indigenous Ministries. We will also take first steps in working on an Accessibility Assessment of our properties. It is important that our buildings are safe and accessible to all. A third initiative is to begin exploring the current and future needs of our parish and surrounding community; the Property Visioning

Committee met in late April to begin this work and will become more active in the fall.

Being a Corporation member is a very eclectic role with many different opportunities to serve God. The Rector's Warden, Carol Young, and Assistant, Brad Gillespie, are appointed by the rector. The People's Warden, Doug MacLaughlin, and Assistant, Jose Samayoa, are elected positions. Please feel confident in approaching any of us as we are here to serve the parish. Ω



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What is behind this most important of Christian symbols?

The Holy Cross

BY BISHOP MICHAEL HAWKINS

Michael W. Hawkins was most recently Bishop of Saskatchewan until his retirement in 2023. Previous to this, he was the Dean of Saskatchewan and Rector of St Alban's Cathedral. We are delighted that Bishop Michael has joined our church family and grateful for his ministry at St. Augustine's.



While many reformed Christians maintain the use of the sign of the cross (for Anglicans the custom was re-

tained in Baptism), it was and remains a disputed practice out of concern for magical and superstitious abuses. And there is a foretelling of this concern in the serpent on the pole from Exodus which was laid up in the Temple and eventually became an idol and a snare, so much so that Hezekiah had it

destroyed. In the Wisdom of Solomon (16:7), we find the following commentary on the serpent on the pole: "For he who turned toward it was saved, not by what he saw, but by thee, the Saviour of all." The Wisdom of Solomon calls it a "sign of salvation," a prophetic sign of the cross of Christ. And the cross is the sign of our salvation which we celebrate, glory in, and preach, especially on the feast of the Holy

Cross – this year being celebrated on September 14.

That point from the Wisdom of Solomon, that it was not the Serpent on the Pole that saved the people but the Lord, is most helpful and welcome. Some people think the Serpent on the Pole is about sympathetic magic, which neutralized the bite of the serpents, but the truth of that symbol and, later, the cross of Christ is really about the **magic of God's sympathy**. In

the cross we witness the power of God's sympathy in Jesus Christ who lived as one of us and died for all of us.

When the Israelites looked on the serpent on the pole, they saw what they had done, they recognized the consequences of their actions, but they also looked on the God-given means of their healing. What Moses held up was the mercy and forgiveness of God. They looked with repentance and faith and by that looking they were saved.

Jesus said, as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up. St. John quotes another prophecy of the cross of Christ (Zechariah 12:10): "When they look on him whom they have pierced, they shall mourn for him." The dreadfulness of the cross is that of sin, innocent suffering, injustice and cruelty. But there is so much more than that to the cross of Christ. We should be moved to repentance by looking on him whom we have pierced but, by faith and in faith, we behold something exceedingly marvelous and heartening.

Jesus also said, as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, **that whoever believes in him may have eternal life**. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. The



A fifth century cruciform font in Petra, Jordan.

cross is not in the end about human sin, death and condemnation but about God's love, forgiveness, eternal life and salvation. The cross echoes another Old Testament prophetic type – the tree of the knowledge of good and evil. Both are revealed there. The cross which reveals the measure of our inhumanity is also the measure of our humanity.

In the full light of Easter, we know the cross to be the tree of abundant and eternal life.

But what do we mean by “the cross of Christ?” Yes, there were particular pieces of wood used for the execution of Jesus of Nazareth and somewhere on this earth in some form they continue to exist. But we mean more by the cross of Christ than just that wooden tool; we mean the willing and sinless death of Jesus, the Son of God, for us and for our salvation. We mean that this loving, willing self-sacrifice is the ultimate revelation of God, and that this is the one



A cross that opens to the heavens in Petra, Jordan.

sacrifice and example God puts forth for all people.

To glory in the cross means to bear in our bodies and lives the marks of the Lord Jesus, the distinguishing marks of service and sacrifice. Jesus calls us to take up our cross and to follow him, to offer up our pain and our suffering and our brokenness to God and the cross he calls us to take up and carry may be someone else's (Simon of Cyrene) as we show forth the mysterious power, the magic of sympathy.

In the cross, humanity and divinity are revealed and radically redefined, for the Son of Man who is also the Son of God came not to be served but to serve and to give his life as a ransom for many. So, we human children who are also by faith and baptism the children of God are called to serve humbly and to live and give sacrificially, to take up our cross and to follow him.

We adore thee, O Christ, and we bless thee, because by thy holy cross thou hast redeemed the world. Ω

DATES TO NOTE	21 SEPTEMBER	Welcome Back Picnic, Elks Picnic Shelter
	28 SEPTEMBER	A Church Family in the Heart of the City gathering
	5 OCTOBER	Nigerian Sunday
	12 OCTOBER	Harvest Thanksgiving
	25 OCTOBER	Harvest Dinner
	2 NOVEMBER	All Saints Sunday
	9 NOVEMBER	Remembrance Sunday
	30 NOVEMBER	First Sunday of Advent

SAVE THE DATE

ANNUAL

Harvest Dinner

25 OCTOBER 2025 | 06:00 PM

The Crypt, St. Augustine's Church

Seating is limited.
Tickets go on sale in October.
\$12 adults - \$5 children under 12

Canon James receives alumni award

A heart on fire

St. Augustine's Rector Emeritus, Rev. Canon James Robinson, was honoured in May by his *alma mater*, Wycliff College, University of Toronto. As many are aware, Canon James served for more than 30 years in parish ministry including nearly a quarter-century at St. Augustine's.

The Award for Distinguished Service was named for Archdeacon Harry Hilchey who served as the national church's General Secretary from 1979 to 1987. Canon James was recognized as a Wycliff alumnus whose life embodies

"outstanding service in the name of Jesus in social, professional, ministry and/or academic circles."

The award was presented in a ceremony held online in time for the spring convocation of the Class of 2025.

"When I graduated from Wycliffe in 1986, I had no idea how important the college would con-

tinue to be in my ministry. In 2014 when I was invited to be the chaplain in residence for several months, again I experienced the way this college helps equip students and ultimately parishes such as our beloved St. Augustine's with a unique ability to serve in Jesus' name."

Canon James retired from St. Augustine's in the spring of 2020 – just as the world was coming to grips with the COVID-19 pandemic and all its implications. One of these was the shift to online services, (and ceremonies...); another was the

shift to a socially distanced farewell party for Canon James. It was a memorable day highlighted by a steady flow of parishioners and community members who called out praise and thanks from honking cars as they streamed by the Robinson's house – and driveway, beautifully adorned by well wishes in chalk.

Many months later, when the parish was able to gather for an in-person celebration of James' ministry, rector's warden Carol Young thanked James on behalf of the parish for his leadership. Among his many gifts and talents, Canon James was praised for his devoted pastoral care, his ability to bring people together, to empower others to use their gifts in the service of God, as well as for his own musical and theatrical abilities, and his vision, shaped by the belief that we are "caretakers for the next generation of Christians." Central to his leadership is James' allegiance to the Gospel and its lessons which he continues to share beautifully in his sermons and in a life well lived.

"During an era when many express pessimism regarding Christian ministry and the work of the historic churches, such as the Anglican Church of Canada, I am particularly thankful to be associated with a flourishing, Spirit-led, academically sound institution such as Wycliffe," James reflected in response to his award. "This college has not only been a resource for biblical scholarship and prayer but continues to be an extraordinary resource for mission: both locally and globally." Ω



Canon James during his 2014 residency at Wycliffe College



Sabbatical thanks

Welcome back, Steve

BY THE REV. DR. GILLIAN BRECKENRIDGE

As I am writing this update, there is one more day until Rev. Steve returns from his three-month sabbatical. I am both excited for his return and also deeply grateful for a wonderful summer of shared ministry in his absence here at St. Augustine's. In particular, I am very aware that this sabbatical break would not have been possible without the help of so many in the parish. I want to express my heartfelt thanks to all those who stepped up into more responsibility this summer, who took on pastoral and liturgical leadership, who prayed, and who reached out with a kind word.

Rev. Steve's absence gave us a wonderful excuse to invite many guests into our pulpit and to lead us at the Lord's Table at both our Thursday and Sunday ser-

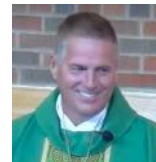


vices. Sunday guest preachers and celebrants included: Archbishop Gregory Kerr-Wilson, Bishop Michael Hawkins, Bishop Sidney Black, The Rev. Canon James Robinson, The Rev. Br. Jason Carroll, The Rev. Canon Erin Phillips, The Rev. Lawrence Kopp, The Rev. Olufemi Ogundimu and Pamela Ukrainetz. Bishop Michael Hawkins led most of the summer's Thursday 9:30 AM services, and we were blessed by preaching from many, including: Bishop Michael, René Boéré, Tim Pope, Wanda Kopp, The Rev. Olufemi Ogundimu, Eric Bate-man, Emmanuel Nai and Ian Lawson. It was a joy to have the word of God shared with our congregation through so many gifted and thoughtful individuals, and their willingness to step in in this way allowed me the crucial time I needed to do my best to keep up with other pastoral responsibilities.

I extend my heartfelt thanks. We truly are blessed to have so many gifted and generous people in our parish! Ω



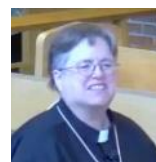
Archbishop Greg



Bishop Michael



Bishop Sidney



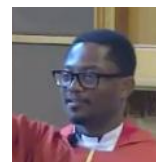
Canon Erin



Canon James



Rev. Br. Jason



Rev. Femi



Rev. Lawrence



Pamela Ukrainetz

Vestments, continued from page 3

least the fifth century. The origin of the word is Latin: *superpelliceum*, i.e., suited for wear "over a fur coat." I leave you to imagine just how cold it can be in an unheated church to necessitate a fur coat for worship services. It should also be noted that both cassock and surplice may be worn by laypeople with particular liturgical ministries such as acolytes and choir members.

Choir cassocks are red and symbolize the presence of the Holy spirit in our praise and worship. Since acolytes serve in the Sanctuary, the most sacred space in the church, their cassocks are blue, symbolizing heaven and heavenly love.

Vestments (especially liturgical vestments worn by the priest to celebrate Holy Communion) help us to remember Christ's suffering on our behalf. Along with the liturgy of Word and Sacrament, they help to raise our awareness and connect us to that original event over 2000 years ago. As we feel the bread and wine of his body and blood on our tongues, we remember his death and are renewed and empowered to go in peace to love and serve the Lord. Ω



New initiative looks outside the walls of our church

A church family in the heart of the city

Carry each other's burdens, and in this way,
you will fulfill the law of Christ.
Galatians 6:2



QUESTION

**What does it mean to be
a church family in the
heart of the city?**

After church on a Sunday in June, 18 parishioners met to begin exploring this question, posed recently by Bishop Sidney Black (please see the [spring 2025 issue of the Hippo Herald](https://www.staug.org/wp-content/uploads/2025/05/Hippo-Herald-spring-2025.pdf)). It is not the first time that this question has been asked within these four walls. Whether serving community meals, providing clothing, hampers, walking in the cold in support of the unhoused, hosting 12-step programs, ministering to young people through free Vacation Bible School, Sunday School, Youth Group and outings, praying for those who request prayer, being present for the bereaved or overwhelmed, lighting up cold winter nights with Christmas decorations, putting on concerts, supporting newcomers to Canada, knitting prayer shawls, or performing myriad random and planned acts of kindness, St. Augustine's has been and continues to be a diverse, giving, and missional community. To pursue Bishop Sidney's question again at this time is to renew a covenant: to honour all that has been done in this place and all that is ongoing. It is a chance to take the pulse of our com-

munity: to gain fresh perspectives from and engage with our neighbours.

KEY PRINCIPLES

Through discussions and discernment, key principles are already emerging:

1. Every step needs to be grounded in scripture and guided by prayer.
2. This is a process of discovery, a time of learning in which we can strive to better understand the needs of our community and what is already being done by other agencies and churches.
3. This is an invitation to all of us to walk with Bishop Sidney's question at the forefront of our congregational mind.

Indeed, our physical church is located in the downtown of a rapidly growing city in which many are struggling. In our services we pray regularly for those suffering

in our midst. It helps at these times to consider a phrase made popular some years ago: "What would Jesus do?"

The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.' Matthew 25:40

INTENTION

Tangibly, the aim over the next several months is to invite individuals, agencies and organisations to share with us their knowledge and experience. To record, distill and disseminate information so that, as a congregation, we can have a

[https://
www.staug.org/
wp-content/
uploads/2025/05/
Hippo-Herald-
spring-2025.pdf](https://www.staug.org/wp-content/uploads/2025/05/Hippo-Herald-spring-2025.pdf)

greater knowledge and a deeper understanding of our community and its most pressing needs. This effort aims to support St. Augustine's already fervent love for its neighbours. With God's help we hope to create a space for learning, discussion, prayer and discernment.

INVITATION

This is not a new initiative, but a continuation of a journey started here at St. Augustine's long before many of us walked through its doors. The hope is that holding this ques-

tion, together, will help us continue to enter more deeply into scripture, our relationships with each other, with our neighbours and with Christ. We ask for your blessing on this journey and your prayers along the way. All are invited to participate in whatever ways call you. Our next gathering will be on September 28, after church.

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Colossians 3:12 Ω

Garden, continued from page 4

This garden is a source of great joy. It is a peaceful place for our outdoor classroom. We can learn about our faith while surrounded by the beauty the kids helped create. They see firsthand how God provides for us. It's a powerful lesson that connects Sunday School to the natural world.

Our amazing volunteers make all this happen. They are the

heart of our Sunday School. They bring their energy and kindness to our kids every week. We are so thankful for their help.

If you want to get involved, we would love to have you. You don't need to be a teacher. You just need a kind heart and a desire to help kids. Just reach out to Stef with any questions. Ω



Around the Parish

For in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. Galatians 3:26-27
"During Summer Sunday School, Rachel and I taught using Galatians 3:27 about being 'clothed with Christ' through baptism. As the opening activity, the kids chose costumes and then we asked them how they felt when they were wearing the costumes. Will was particularly excited to be 'all golden!'"- Judith Robinson



Here are your clues:

Gifted artisans conceived my design for the Glory and Honour of the Saviour Divine.

Who, with outstretched hands and gentle smile invites all to "Come to me and rest awhile."

Font and Chalice, signs of Sacraments Holy, ordained by Christ as for Salvation necessary.

The first, of man's entrance into the Kingdom, the second of Christ in Holy Communion.

Red, blue, green and gold – my colours are bright for shining through me is god's heavenly light.

The glorious red speaks of Christ's Divinity, the blue is the sign of his humanity.

Flowers, trees, sky and earth, signs all, fill my frame, too many to tally, but some I must name:

Humble white lily, flowering so fragrantly, and symbol of Christ's resurrection and purity.

Tall slender cypress – dark symbol of death,

Flourishing oak for strong Christian faith, but also the tree of which it is said, cruel men made the cross on which Jesus bled.

So don't pass me by without even a glance – I have much to tell you if given the chance.

Take a moment to discover symbol and sign which will speak to your heart of the Saviour Divine.

One last clue to help you is the "chase."
I'm a somewhat small frame for this rather "large case."

Can you guess the three words these clues are referring to?

The answer is printed somewhere in this newsletter.

St. Augustine's Church

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The Hippo Herald is published three times each year 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.